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Southern Churchman

VOL. LXXVIII RICHMOND, VA., JANUARY 4, 1913 No. 1

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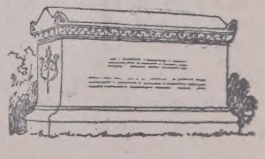
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The Epiphany.

Saint Matthew tells us that certain Eastern sages, whose observations of the star had led them to believe a promised King had been born to the Jews, came to Jerusalem seeking information as to where He could be found, that they might worship Him. Learning that prophecy had declared Bethlehem to be the birthplace of Christ, they set out for that city under the guidance of "a celestial light which went before them, till it came and stood over where the young Child was." When they entered the house they saw the Divine King, with Mary His Mother, and falling down worshiped Him, and presented unto Him gifts.

This is the story of the Epiphany; but what does it mean? It means enlargement. The angel of the Lord had said to the shepherds on the night of the Nativity that "the good tidings of great joy which they brought were to all people." The door into the Divine Presence was now open to all men, and through it came the Light that had drawn from their far-off homes in the East these first-fruits of the Gentiles. The wall which the Jew had come to believe surrounded God and themselves had been breached, and he saw in the presence of these Gentile sages at the cradle in Bethlehem the beginning of the fulfilment of a larger purpose. God could not be shut up with one, and out from all other nations. One child does not exhaust the love of parenthood, nor one nation the love and mercy of God. The Epiphany meant enlargement of the idea of God.

It means also an enlargement of the love of man, the condemnation of exclusiveness which thinks only of "God and us;" it is the declaration of comprehensiveness. The civilization that has sprung from the Gospel of the Epiphany has made kindly neighbors of hostile nations; the religion that is springing from it is destined to make them brothers.

A universal Christ calls for a universal Brotherhood. Religious exclusiveness, or the God and us principle, did not pass away with the older Dispensation, but it has lived on through the centuries. The Indian who placed a sun-dial in his house is no more foolish than the Christian who limits his religious interest and activities to the parish to which he belongs. It is one of the many paradoxes of Christianity that we must give it to others if we hope to keep it for ourselves. The ecclesiastical center, be it parish, diocese or National Church, that is concerned only with its own salvation and has no larger outlook for the Gospel of the Epiphany, is in danger of losing what it seeks and is doomed to extinction. The Epiphany means enlargement; a larger vision, a larger faith, a larger love, a larger service in the Kingdom of the Child of Bethlehem.—H. Hobart Barber.

It is said that the signature of a cross, much used on old documents, is often misunderstood to mean ignorance on the part of the signer. It was sometimes due to inability to write, but quite as often among the Saxons it was an attestation of good faith, a form of oath that the statement was true. It was often required of the signer that he add his oath to his name, and the cross was used as often in this sense as because the man could not write.

Exaggeration is one of the most common besetting sins.

SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., JANUARY 4, 1913 No. 1

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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THE CHURCH DURING 1912.

That excellent manual of information concerning Church affairs and conditions, The Living Church Annual, is before the Church again, and is a volume of profound interest to all who are interested in the present condition of the Church, and the probabilities as to its outlook in the immediate future. Some of its facts are of a kind to cheer and encourage the Church worker, but on the other hand, some are of a kind to cause some wonder as to the reasons underlying them.

So far as communicants are concerned, the showing is better than the year before, being a gain of 22,924; or two and one-half per cent. increase, as against about two per cent. during the preceding year. This, of course, is a hopeful sign, as it shows an improvement on immediately preceding years; but even then, it only brings conditions back to where they were a few years before, and is far from a "record-breaking" showing.

And in this connection occurs one of the conditions hard to explain. In spite of the general gain the country over, certain dioceses show a positive falling off in the number of communicants—notably is this the case in Mississippi, Georgia, Central New York, Pittsburgh, and possibly two or three others. Mississippi's case is explained by passing conditions which have led to a large emigration from the State and distinct damage to the Church. In other cases the loss is accounted for largely by "revision of parish lists," showing that same old evil so long existent in the Church and so hard to get rid of, namely, inaccurate keeping of records. Some parish, reporting a very large communicant list, changes rectors, and at once there is a revision of the communicant list and an apparent large loss in numbers, and this affects the status of the entire diocese. Just where the trouble lies, in such a case, is hard to determine: Whether the outgoing rector was careless in the keeping of his record and allowed a large accumulation of "dead wood," or whether the incoming rector was precipitate and "pruned" injudiciously and on insufficient information—who can decide? Possibly, there was an entire difference of opinion between the two as to what constituted a "communicant," and that carries the trouble back to the Church at large, because she has failed to define her own terms!

All through the Church, to-day, there is a wide difference of opinion regarding the definition of "communicant," and as long as this difference of opinion is allowed to continue, there will be confusion in statistics. Again: many dioceses use the old and arbitrary and utterly unreasonable method of per capita assessments, and as long as this injustice is allowed to continue, there will be resultant trouble. This, of course, lies entirely in the hands of the dioceses, and the General Church has no authority in the premises. Another trouble that neither diocese nor General Church can reach, is the migratory character of a large percentage of our population, and the flow from country to city. We have no adequate "follow-up" system in the Church, and so large numbers are apparently lost each year by these removals from one section to another.

As a matter of fact, owing to these many perplexing conditions, the probabilities are that there are a large number of communicants scattered over our country who are not reported at all. Every city rector knows that he constantly comes across communicants who have no local attachment anywhere in the Church.

The baptisms last year were 67,527, and that sounds well; but when we consider that twenty years ago there was a baptism for every nine communicants, and that last year there was a baptism for every fourteen and one-half communicants, the figures are not so comforting as they at first seem. Why this falling off in the percentage of baptisms?

In view of the fact that the ratio of confirmations has risen and the ratio of baptisms has fallen, it would seem that we are looking more and more outside of our own fold for candidates for confirmation; and while it is a comfort to know that our field of work is enlarging and that we are drawing more largely from other sources, it is disquieting to a degree to know that our own people are not furnishing their fair share of candidates for baptism. Why?

Then, too, the ratio of adult baptisms as compared with infant baptisms tends steadily to increase. Again: Why? Are our people—the old stock of hereditary Churchmen — drifting more and more in the direction of small, or even childless families? Certainly, there is something perplexing somewhere—possibly it may be a growing tendency, in many places, to the neglect of infant baptisms. If there should be any such weakness as this gaining a foothold among us, it is high time the heresy was being dealt with in clear and definite fashion in pulpit, in Sunday School, and in private and pastoral work. There is so much foolish and heretical teaching abroad that it is well for the clergy to be on their guard against it all the time.

The financial affairs of the Church show an increase last year of more than three hundred thousand dollars over the year before, but in view of prosperous conditions in the country, this can hardly be considered more than a fair and normal increase. So far as the missionary offerings are concerned, they give no ground whatsoever for flattering self-congratulations: they a little more than "hold their own;" and this is the best that can be said in the face of missionary opportunities such as never before faced and encouraged the modern Church to do well and faithfully her great work for extension. There is an open door in all directions and in every field, and while the Church is doing much and excellent work, she is still very far from fully meeting her obligations and doing her very best. And the blessing on the parish and diocese never will be fully realized till the parish and diocese do their very God-given best for "those without." Selfishness—even of the most refined and attractive type—has no place in the Kingdom of God. "Go ye into all the world," is our magna charta, and failing to heed that command we forfeit our claims, no matter

by what pompous and boastful name we are pleased to call ourselves.

Taking our reports "by and large," we have much to cheer and comfort and encourage, but nothing to boast of. Looking back over the past year, we have cause to thank God for many mercies and blessings, but we need to turn our faces to the future with fresh resolves, and an earnest determination to do better work for the Master in the future than we have ever done in the past; and so, we thank God, and take courage.

BOOK REVIEWS.

The English Church and the Reformation. By the Rev. C. Sydney Carter, M. A., author of "The English Church and the Seventeenth Century," and "The English Church and the Eighteenth Century." London and New York: Longmans, Green, & Co. Price, 75 cents.

Why is it that the English clergy can produce, and in large quantities, a type of work that seems entirely out of the line or reach of the clergy of the American Church? This book is a fair sample of what is here suggested. It is a capital work—short, clear, comprehensive; full enough for all practical purposes, and evidently the work of a close student and clear thinker. It is just the kind of book that is eminently helpful to the candidate for orders, giving him, in readable space and form, a birdseye view of the most important period in English Church history. Cool and dispassionate and impartial, it would be hard to guess from this book to what "School of Churchmanship" the author belongs and where his sympathies lie. It is distinctly the work of an impartial and unbiased student.

It covers the very part of English Church History that is hardest for the average candidate for orders to "get straight." Its chapters are: 1, Introduction; 2, The Necessity for Reform; 3, England and the New Learning; 4, Rome and the Divorce; 5, The Breach with Rome; 6, The Rise of the Protestant Reformers; 7, Despotism; 8, Progress and Reaction; 9, The Doctrinal Reformation; 10, The New Liturgies and the Reformed Position; 11, The Marian Reaction; 12, The Continental Exiles; 13, The Elizabethan Settlement; 14, The Opposition of Romanists and Puritans.

It is an excellent work, both for examining chaplains and candidates for orders.

Pivots of Penitence, Opportunity and Power. By the Rev. S. J. Sykes, Vicar of St. Mary the Virgin, Waterloo, Liverpool. With an Introduction by the Rt. Rev. J. A. Kempthorne, D. D., Lord Bishop of Hull. London and New York: Longmans, Green, & Co. Price, $1.

What is a Pivot? It is that point on which something else turns. And the pivot, as a rule, bears no reference in size or importance to the matter that may turn on it. A very great and important event in our lives may turn vitally on some seemingly small and unimportant word or deed. The pivotal act or word is great in its consequences and influences, but small as considered in itself. A promise may seem almost insignificant when it is made, but it may invoke issues of moral and spiritual life or death. So it is pivotal, in the strongest sense of the word.

Mr. Sykes has written on this subject, after this fashion and in this line of thought, and he has produced a book of interest and of value.

He writes first of Pivots; then he tries to show us what those pivots are: Faith, Hope and Love—Faith and Contrition; Hope and Confession; Love and Amendment: 1, Decision; 2, The New Life—Of Opportunity; Of Watchfulness; Of Power; Of the Divine Priesthood; Of Human Conditions.

It is a thoughtful and scholarly book, and one well worth reading and consideration.

When the Ku Klux Rode. By Eyre Damer. New York: The Neale Publishing Co. Price, $1.10.

What was the Ku Klux, and why was it called into existence, and what did it do, and what become of it? These are questions which have been asked with much interest for the last forty years, and the replies have been scant and unsatisfactory. Mr. Dixon has drawn a fancy picture of the Klan, but it was purely (or impurely) fancy, and nothing more.

So far as the facts are ascertainable, Mr. Damer has tried to give them in this book, and probably all that is really known of that extraordinary episode will be found here. The book is worth having and worth reading, both for what it tells and what it does not tell; and will be an addition to the history of a period whose facts will probably never all be known.

Mr. Damer has contributed work which will increase in value as time passes, and be more read in the future than at the present time. It is material for future history.

JANUARY MAGAZINES.

The Century.—Striking among the features of the January Century is the first instalment of "T. Tembarom," Mrs. Frances Hodgson Burnett's new novel of America and England, which runs to the extraordinary length of forty pages. Mrs. Burnett's theme is a New York newsboy of the waif class who, after he has pulled himself up by sheer grit to the position of reporter, learns that he is heir to a magnificent estate in England.

The "After-the-War" feature in this number deals with the impeachment of Andrew Johnson, Gaillard Hunt, chief of the Bureau of Manuscripts in the Library of Congress, writing of Johnson's defense, and Major Benjamin C. Truman, who was the president's secretary, contributing many personal anecdotes. Both articles are, indeed, made up of much personal detail. What Giulio Gatti-Casazza, manager of the Metropolitan Opera House, thinks of "opera in English," the future of American opera and other topics of operatic interest, are contained in another January article that is sure to attract attention in view of recently revived discussion of American operatic needs.

Hubert Bruce Fuller contributes a very pointed article on "American Waterways and the 'Pork Barrel,'" in which he describes the effect of political graft on American river and harbor improvements, and contrasts the American way of improving waterways with the efficient system in use in European countries. "American and Turk in Holy War" is the title of a study of contrasts in which William T. Ellis compares Sheik ul Islam with the Rev. S. M. Szwemer, D. D., the militant missionary who is Islam's open foe. A. L. Frothingham gives a new theory of the origin of the Arch of Constantine. William Lyon Phelps writes of "Robert Browning as Seen by His Son." Mary Shaw writes of 'The Human Side of Joseph Jefferson," giving many anecdotes of the great comedian. Short fiction includes stories by Norman Duncan and Edna Kenton.

St. Nicholas.—"The Boy and the Man" is the title of a brief series of talks with boys, beginning in the January St. Nicholas, with contributions from such worth while counselors as John Grier Hibben, President of Princeton University; Admiral T. E. Chadwick, Gifford Pinchot, Rev. Dr. Hugh Birckhead and others.

The brief "Talks" originally formed part of a series obtained by Hamilton Fish Armstrong, a boy of seventeen, for "The Blue and the Gray," a paper published by the boys of the Gilman School at Baltimore. It was at once apparent, however, that these gems of advice and suggestion by eminent men deserved to be given to a far wider audience than that of the school paper. Therefore St. Nicholas has arranged to publish most of them.

Beginning with the January number, four copies of the magazine will be sent to any girl or boy who has a contribution printed in the St. Nicholas League pages.

It is the hope that through these special copies, set apart for young contributors, many of their friends and relatives, who might not otherwise see it, may be brought into touch with the admirable work of the League girls and boys, and thus insure to it the wider and fuller recognition that it deserves.

Scribner.—Scribner's Magazine for January begins the fifty-third volume. The serial of the year, of which the first generous instalment is printed, is "The Custom of the Country," by Edith Wharton. It is an intensely modern story of American life, and contrasts the social conditions of the various groups which make up New York society—the frivolous, the serious, the old families and the new. Never has there been so accurately and moving a presentation of New York as it is by one who really knows. "Undine," the heroine, will be as much a character to be discussed as was "Lily Bart," of "the House of Mirth."

Joseph Bucklin Bishop, Secretary of the Isthmian Canal Commission, has resided on the Canal Zone for the past five years, and out of his abundant material, gathered from original sources, gives the first of a series of articles, this one entitled "The French at Panama." It is a dramatic and at times heart-breaking story of the greatest financial and industrial fiasco since the South Sea Bubble. Mr. Bishop points out how much, even at the worst, was well planned and bravely executed by the French.

Price Collier's articles on "Germany and the Germans" have attracted the widest comment here and abroad. The present article, using a phrase of Lord Palmerston's, is entitled "A Land of Damned Professors." It clearly explains the entire German educational system and elaborates its intimate connection with commercial and industrial Germany. It is the first adequate explanation of why Germany has bounded ahead in the trade of the world and what are the dangers of her success.

Lippincott's.—Not one of the many publications now being displayed on

the news-stands is more attractive—inside or out—than the January Lippincott's. From its very striking cover by the Kinneys, to its ever-popular department of humor, "Walnuts and Wine," at the end of the book, there isn't a feature that doesn't demand attention and interest. The novelette is "Tropicania," a tale of love and valor in South America. The man who wrote it—Will Levington Comfort—also wrote "Fate Knocks at the Door" and "Routledge Rides Alone," which is a guarantee of the new novelette's literary excellence. Neither in theme nor in treatment does it in any wise resemble the usual run of adventure stories. The plot is fresh and vigorous, and there is the skilful characterization one has been led to expect in Mr. Comfort's stories. The only disappointment the reader is likely to feel is that the tale is not a longer one.

There's a generous allotment of short-stories in the number. Edna Kenton contributes "Mercedes the Mind-Reader;" Angus Lynne, "The Honor of Battery B;" Amy Crosby, "The Tuning of Huldah;" Elizabeth Winter, "Unwritten Law;" Carl H. Grabo, "Poor Art's Sake;" and Harold Susman, "Mrs. Warren's Earring." There is also another Russian "Short-Story Masterpiece"—"Comrades," by Maxim Gorky. As usual, there is an introduction by the editor.

Forbes Lindsay, the well-known traveller and lecturer, tells some startling things in "The Menace of China's Development." According to him, there is a very real Yellow Peril, notwithstanding it is not a warlike one. Edward Sherwood Mead, the financial expert, writes of "The Investor and the Gold Supply," giving facts of vital moment to every investor, great or small. Dr. Mead also conducts the magazine's financial department, "Investments."

For the Southern Churchman.

The Tempest as an Allegory.

All the works of the Almighty, from the least to the greatest, from the ultimate atom to the universe, bespeak His wisdom and power and love. All His works praise Him.

All nature is sacramental. The secrets of wisdom are double to that which is. Our senses apprehend the outside of things: the outward and visible signs, and report them to the audience chamber of the soul, where heart and mind, as one being, interpret their meaning. Our consciousness is our understanding, and assures us of oneness with God; in whom we live and move and have our being.

Wisdom is light, and the true presentation of the works and ways of nature manifest the mind of the Supreme Being.

Trinity in Unity—three manifestations in one Absolute Being—is found throughout nature. It is the all-controlling thought of the plan of salvation, and we may not be surprised to see and recognize the strong suggestion or presentation of it when the faithful mirror gives us a beautiful presentation of human life, man's fall and restoration.

Parables and allegories are to be taken and understood by their leading features, intentions and meaning, and their highest and most important lessons and meanings may be above and beyond the mind of the utterer. The great dramatist hardly comprehended the wide application of many of his figures and expressions. He wrote the universal language of nature. He hardly saw the application to himself of those words of his: "He that of greatest work is finisher, oft does it by the weakest minister. The world is familiar with Homer begging his bread, and Shakespeare the stock actor uneducated in the schools.

The Tempest may certainly be taken for its suggestions and sentiments, as the most spiritual of Shakespeare's plays.

The dramatis personae of the Tempest are Prospero, the royal father who was disowned by his people; Ferdinand the Prince; Ariel the Spirit, and Miranda, perfect and peerless, made up of every creatures' best, perfect womanhood; Calibah, in gross sense, the son of the devil; Stephano and Trincula, a drunkard and jester, and the general world made up the treacherous crew.

The Tempest may well represent the confusion and misery coming on our race after man's disloyalty, and Prospero may represent the Supreme Being by his spirit controlling the storm and accomplishing his purposes. Ferdinand may represent original, royal, divine manhood, and Miranda Truth or the Church clothed in righteousness, the Bride of Christ. The bridal is scriptural; the pageant is revelation. Ariel is the spirit of wisdom and understanding, of counsel and might, of knowledge and the fear of the Lord. His comings and goings are above and beyond the understanding of the general man, and his operations are very suggestive of scriptural history. The spirit withheld so long and at last "Free" and working the will of God may be well suggested by the imprisonment of Ariel.

Prospero breaking his staff and drowning his book may well be taken as "Knowledge" vanishing away, having accomplished its purpose.

The Kingdom represented by the Tempest has been completed, and as a scaffoldage may be removed. Israel has kept divine truth to the coming of the Messiah and gives way to the Church, the old Jerusalem to the new.

Peace and Good-will, Charity, prevail. It is the "married state of nations."

Peace and Good-will, Charity, prevail. It is the "married state of nations."

"They being pentinent, the sole drift of my purpose doth extend not a frown further."

"There is in this business more than nature was ever conduct of. Some oracle must rectify our knowledge."

J. L. W.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Coquetting With the Russo-Greek and Roman Catholic Churches.

Mr. Editor: The action of Bishop Raphael of the Syrian Mission in the United States, in recalling his permission for his people to receive the ministrations of our clergy will, it is hoped, put an end to the flirtation that has been carried on for some time between some of our Bishops and other clergy, and the Russo-Greek Church. As Edward Washburn once said, "The Russo-Greek communion has not contributed an idea or an element of life to the historic movement of Christendom," and he asks, "What idea of Church History have the scholastics of Oxford, who ignore the Churches of the Reformation, the whole life of learning and spiritual action in the Protestant body, to patch a Nicene concordat with the semi-barbaric East?"

Bishop Raphael in his letter points out with great clearness and force, that his Church and ours are as wide apart as the poles, a fact which every intelligent person knows, and he declines to pray with us any more.

All this thing leads to the question why certain of our brethren like to make themselves cheap by endeavoring to affiliate with those who do not desire the pleasure of their acquaintance. Some English gentlemen who courted a snub from the Pope, some years ago, got it, in re Anglican Orders. This coquetting with the Eastern Church followed in this country, and among a certain kind of Churchmen no function was complete without the presence of a representative of that Church. Largely, I always supposed, because his costume was out of the ordinary.

Some years ago one of our deposed clergy attached himself to the Eastern Church and was ordained over again. This put a temporary quietus upon our enthusiastic friend; but the mania has recently broken out afresh only to be met by the gentlemanly but emphatic snub of the aforesaid Bishop Raphael.

Church unity is an excellent thing to strive for, but when we start hunting it, would it not be better to look for it where we are most likely to find it? The Roman view of unity is absorption. It makes no secret of the fact. Our committee on World's Conference may have pleasant interviews with Cardinal Gibbons, but any one who believes that the Roman Catholic Church will have anything to do with such a gathering, no doubt is to be commended for his childlike faith, but hardly for anything else. And as to the Russo-Greek Church, "The American Catholic" for December, well says: "Reunion with the Eastern Churches is out of the question so long as the Anglican Communion is practically Protestant, even if it is theoretically Catholic."

It is with our Protestant brethren that we have most in common, and the unity movement had better start where it gives more promise of success, rather than go off chasing rainbows.

For one, I welcome the active campaign that has been inaugurated for a change of our name to American Catholic, for the effect is going to be to "smoke everybody out." The members of our beloved Church will be forced to take a stand, which of all things they dislike to do.

However, this letter is not intended to deal with the Change of Name issue, but rather to point out that when we start out to ask recognition from those with whom we have nothing whatever in common, we lay ourselves open to just such treatment as we have recently received from Bishop Raphael.

FRANCIS A. LEWIS.

Philadelphia.

To be satisfied even with the best people, we need to be content with little, and to bear a great deal. Even the most admirable have imperfections, and we ourselves have no fewer. Our faults combined with theirs make mutual toleration a difficult matter. We can only "fulfill the law of Christ by bearing ont another's burdens."—Fenelon.

Life Surrender.

Extract from Benson's Life of Ruskin.

"It is then as a personality and as a moralist we have to regard him; as a man of clear vision, relentless idealism, and kindling speech; who above all manifested the splendid instructive abnegation of private happiness, not calculating loss and gain in a spirit of barter, but finding contentment impossible, while others were ill-content; that spirit which is expressed by a parable in the beautiful words of the Song of Songs: "They made me the keeper of the vineyards; but mine own vineyard have I not kept."

And now I will say one last thing—a thing borne to me upon the winds and waves of life, by grievous experience, and, I am not ashamed to say, by sad self-questioning. And this thing is confirmed in its height and depth by the wonderful life we have been considering. No saint or philosopher has ever done more than guess, in fear and perplexity often, and rarely in confidence or certainty, at the meaning of our life, our pilgrimage. So much of life, in spite of its glimpses of joy and light, seems so aimless, so perplexed, so inaccountable with its mysterious satisfactions, its disproportionate sorrows. But the best and noblest of men have seemed to see in it a chance, if we are frank and candid in facing experience, and if we are not dismayed by its shadows or misled by its sunshine, a chance of having something done for our spirits which can be done in no other way. A good many people start with a high-hearted belief in life and its possibilities; and then like the grain sown by the Heavenly Sower, many lives are withered by sensuality, or choked by prosperity, or eaten up by evil influences or drenched by dulness; but whatever happens we are not meant to find life easy and delightful; it is a discipline, when all is said and done. But there is something deeper than that: "Depend upon it, said old Carlyle, "the brave man has 'somehow or other' to give his life away." We are called upon to make an unconditional surrender. Unconditional, I say, because it cannot be on our own terms. We cannot reserve what we like, or choose what we prefer. It is a surrender to a great and awful will of whose workings we know little, but which means to triumph whatever we may do to hinder or delay its purpose. We must work indeed by the best light that we have; we must do the next thing, and the kind thing, and the courageous thing, as it falls to us to do. But sooner or later we must yield our wills up, and not simply out of tame and fearful submission, but because we at last see that the Will behind all things is greater, purer, more beautiful, more holy than anything we can imagine or express. Some find this easier than others—and some never seem to achieve it—which is the hardest problem of all. But there is no peace without that surrender, though it cannot be made at once; there is in most of us a fibre of self-will, of hardness, of stubborness, which we cannot break, but which God may be trusted to break for us if we desire it to be broken. And the reason why the life of Ruskin is so marvellous is that we here see the unconditional surrender, of which I speak, made on the most august scale by a man dear to God, starting in life with high gifts and advantages.

Will you bear with me, if I entreat you to discern this truth, not in the life of Ruskin, but in your own lives as well? Do not think for a moment that I mean that life ought to be a mournful metaphysic, without light, and energy, and joy. The more of these that we have in our lives, the better for each and all. But if the life is clouded, and the joy is blotted out, it is a sign not that we have failed, but that the mind of God is bent still more urgently upon us. What we may pray for and desire is courage, to live eagerly in joy and not less eagerly in sorrow; to be temperate in happiness and courageous in trouble; that we may say in the words of Ruskin's great poet-friend, whose splendid optimism still made the great surrender:

> Where'er I look is fire; where'er I listen Music, and where'er I tend, bless evermore."
>
> "What's Life to me?

Church Intelligence

CALENDAR FOR JANUARY.

1—Wednesday—Circumcision.
6—Epiphany.
12—First Sunday after Epiphany.
19—Septuagesima Sunday.
25—Conversion of St. Paul.
26—Sexagesima Sunday.

Collect for the Epiphany.

O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy Glorious Godhead; through Jesus Christ our Lord. Amen.

Collect for First Sunday After Epiphany.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both receive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

Foreign.

The Late Miss Marsh—A Beautiful Life.

The death of Miss Catherine Marsh, which took place on December 12th, in her ninety-fifth year, removes one of the most notable women of the nineteenth century. As an author and Christian worker she was better known to the last generation than to the present, but her work among soldiers, railway men, navvies and others will never be forgotten. She was one of the promoters of the Navvy Mission, and her book, "Memorial of Captain Hedley Vicars," which had a tremendous vogue at one time, is still read. Miss Marsh's father, Dr. Marsh, was born in 1775, was educated at Reading, under Dr. Valpy, and at St. Edmund's Hall, Oxford, whilst it was still a refuge for evangelicals in a university which never loved them. Amongst his friends were Bishop Wilson, of Calcutta, Charles Simeon, Hugh McNeile, Edward Bickersteth, Henry Venn, Gerard and Baptist Noel, and many others whose names, notable at the time, are now almost forgotten. All the spirit of the school was imbibed by Miss Marsh. It was the spirit in which she lived and moved until the moment of her death. She was a well-known worker among young army officers, cadets, and others of like position, and speaking to them fearlessly of their spiritual needs, not only without repelling them, but using such insight and tact that her friendship was for them the beginning of a new life. To these evangelicals of the old school conversion was not a mere doctrine, but an experience, whose actuality neither they nor anyone who knew them could doubt. It was called "enthusiasm" (a new word then), and was as much disliked by the sober Churchman as by the worldly and indifferent. But it was a strong motive power. To it in large part we owe missions to the heathen, the education of the poor, prison reform, the abolition of slavery, and factory legislation. Whatever its faults were, it recognized the infinite worth of the human soul, and the infinite preciousness of all souls in the sight of God. Dr. Marsh and his daughter were certainly living exponents of the words, "By this we know that we have passed from death unto life, because we love the brethren."

Tribute to the Bishop of London.

Of modern Bishops of London not one has been so popular as the present holder of the sacred office. Dr. Winnington-Ingram's personality and work have been described over and over again. Now Mr. Harold Begbie takes up the theme once more in the January number of the Woman at Home. Under the title, "The Capital Bishop," Mr. Begbie draws a very graphic and accurate sketch of the Bishop. He has collected a number of excellent anecdotes, and there are several portraits of the Bishop under various circumstances.

"Dr. Winnington-Ingram," says the writer, "is a profoundly spiritual man. And his spirituality is a part of our modern realism. It is the outdoor spirituality of a working life. He has said that 'the Gospel which seems so far away when looked at from an armchair at Oxford, is a different thing altogether when seen in action.'

"Here is an incident which shows again the nature of the Bishop's spirituality. The wife of one of his clergymen was faced with the prospect of a surgical operation that might well cost her this precious human life. When he saw her he found her in a state of collapse, partly owing to fear, and partly to other causes. Faith and hope were entirely gone; the physicians and surgeons recognized that it would be impossible for the operation to be performed while she was in that condition. Two days later she walked from her room to the operating-table without a quiver. The surgeons exclaimed, 'What has the Bishop of London done to you?' She answered, 'Something which none of you could have done.' * * *

In conclusion, Mr. Begbie writes: "He is our Galahad of London, our fighting captain charging at the head of London's religion against the vast black army of London's iniquity, and so long as he has the love of his own people, the loyalty, the support, and the prayers of all those who seek the City of God, he is content to be ever a fighter, content to feel sometimes alone, solitary, and homeless in the centre of London.

"How finely, tirelessly, and thoroughly he fights for righteousness only those who know him intimately and with a daily closeness of contact can ever know.

"No dream is it that this brave captain of righteousness holds aloft the streaming roar of London's universal life, no dream, but the great, solemn, and eternal truth of human existence

without which the earth were a chaos and man's heart a sepulchre of sorrow and despair."

Justice and "Generosity."

In the House of Commons on Friday, Mr. France, a Nonconformist member, moved an amendment to the Welsh Bill which proposed to limit confiscation of the Church's property to tithe. He was seconded by Mr. Gladstone, the famous statesman's grandson, who argued that tithe raised a barrier between the Church and the Welsh people which the Church ought to consent "to cut off and cast away," as it caused offence. Mr. McKenna opposed the amendment, which was, in his opinion, unacceptable to the Welsh people, and stated that if it were passed the Bill would be dropped. Mr. Lyttelton frankly said that the Church would not surrender tithe. The Chancellor, in a discursive speech, argued inaccurately from particular instances (which the Bishop of St. Davids shows to be the creation of Celtic imagination), to general principles, and stated that if the Church had accepted the proposal the position would be different. As Mr. Balfour remarked, the Home Secretary threatened the waverers and the Chancellor cajoled them into voting for the Government. The division gave the Government a majority of 50, and as 68 Nationalists and several O'Brienites supported them, it is plain that the majority of British members are opposed to the act of spoliation fathered by the Government. Mr. Lloyd George talks of "generosity," and even his rhetoric has not been able to reconcile with elementary justice the proposal to deprive the Church of the funds which she has used in trust for centuries. He should be just before he prides himself on the generous disposal of property unrighteously alienated from the Church.

Church Starvings.

The Bishop of Salisbury has been appealing for what he describes as the "starvings" in his diocese. He told an audience at Wimborne that when he took over the duties of Bishop he was appalled and dismayed at the discovery of the small fund at his disposal for diocesan work. Sixty livings were under £100 a year. It was impossible, he said, to sit still under such conditions, and lay people should know how the clergy were being treated.

It is, of course, a disgrace to any Church to allow such a state of things to continue, but the laity have heard so often these stories and so little seems to be done to grapple with the real evil, that there is a danger of the laity being so accustomed to the cry that in time it will be quite unheeded. It is for the Bishop and others who feel that "it is impossible to sit still under such conditions," to make a determined effort to change the state of things.

The Prince of Wales is already giving evidence of the fact that he has inherited a thoughtfulness regarding the more serious side of life. Last week he paid a visit to the Mission his college at Oxford (Magdalen), supports in Somers Town, London. The visit was of quite a private nature, but the Prince stayed in the neighborhood two hours, being initiated by those in charge into the scope of the work done, and attending service before he left. The district where the Mission is situated is densely populated and very poor, and there must be ample scope for the activities of a big army of workers.

American.

Reunion of General Theological Seminary Alumni.

The committee in charge of the mid-winter Reunion of the Associate Alumni of the General Theological Seminary have arranged a programme designed to be of value to the Seminary and individuals. They have secured as speakers: Bishop Codman, of Maine; the Rev. Professor George A. Coe; the Rev. Herbert Parrish, of Baltimore, and Mr. Robert A. Woods, Director of the South End House, Boston. Some of the topics will be: "Alumni Representation in the Board of Trustees;" "Some Problems in Religious Education," and "Christian Values in Social Work." The reunion will be held at the St. Denis, opposite Grace church, New York, on Tuesday evening, January 21st, at seven o'clock. Further particulars may be had from the Rev. John Keller, Secretary, Chelsea Square, New York.

OHIO.

Rt. Rev. T. D. Bratton, D. D., Bishop.

Christmas Service and Festivities.

The Feast of the Holy Nativity was observed throughout the Diocese with marked interest and joy. The weather was ideal and attendance upon the services and Sunday School festivities unusually large. In every church presided over by a priest, there were from one to three celebrations of the Holy Communion. At the Cathedral, Cleveland, there were three, the Bishop of the Diocese being the preacher at the mid-day service.

At St. Paul's, Steubenville, Rev. W. M. Sidener, rector, there was a midnight celebration of the Holy Communion on Christmas Eve, followed on Christmas Day by two more celebrations, and service for the children in the evening. At Grace, Mansfield, where there were two celebrations taken by a visiting clergyman, there was special rejoicing over the fact that on January 4th the final mortgage on the new church will be cancelled and the building offered to the Bishop of the Diocese for consecration. The rector of this parish, Rev. S. E. Thompson, who has been absent for a year on account of illness, will, it is expected, return about the middle of January, but it is feared not ready to resume active work.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

Sioux City Deanery.

The Sioux City Deanery met with St. George's church, Le Mars, Tuesday and Wednesday, December 10th and 11th, having been postponed from December 3d and 4th, in order to have the Bishop Suffragan of Iowa present. It was Bishop Longley's first meeting with any of the diocesan bodies and he gave the deanery a marked inspiration and uplift. Bishop Morrison was in good health and spirits, and is happy to have the Suffragan already started on his work. St. George's parish feels it an honor to have him here for his first deanery meeting, but more, to have him minister the rite of confirmation for the first time in the diocese. Three young ladies drove twenty miles across the country to receive the sacrament at his hands. The meeting opened with a sermon by the Rev. W. D. Morrow, D. D., of Spencer, on Tuesday evening. Wednesday morning Holy Communion was celebrated at 9 o'clock, followed by the conference of the Bishop with the clergy in the rectory. The Woman's Auxiliary convened in the church, led by Mrs. John Arthur, diocesan president, Bishop Longley opening and giving an address. Wednesday afternoon a joint meeting of the Deanery and the Auxiliary was held, when addresses were given by Mrs. John Arthur, of Cedar Rapids, Mrs. S. M. Wilcox, Le Mars, and Mrs. Thorndyke, Sioux City, Dr. Morrow and Dean Drake. Wednesday evening a sermon was preached by Bishop Longley, which inspired and enthused a large congregation. At a business meeting it was decided to hold two meetings of the deanery each year and to assess all the parishes and missions pro rata for the expenses of the meetings.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Consecration of St. Thomas' Church, Washington.

The Service of the Consecration of St. Thomas' church, Washington, the Rev. Dr. C. Ernest Smith, rector, was impressive and uplifting to the many Churchmen and others assembled in the handsome fane. The Bishop of Washington was consecrator, with the Rev. Dr. Nelms, of Ascension church, as chaplain; and the preacher was the Rt. Rev. Dr. Courtney, rector of St. James', New York City, with the Rev. Robert Talbot, of St. Paul's, as chaplain. The attendance of clergymen was large, including the majority of the Diocese of Washington. The music was of a high order. The sermon of Bishop Courtney was after the habit of his pulpit productions—eloquent, and yet practical; based upon Revelation, 21:10 and succeeding verses.

The beginning of St. Thomas' parish was made in 1892, when the Rev. John A. Aspinwall, recently from New York City, his birth-place, was chosen rector, and the name of Calvary was given it. In a short time the small church was built, and worship begun in it and continued until the handsome church of St. Thomas' was finished.

In the year 1893, the rector, the Rev. John A. Aspinwall, broke the ground and turned the first spadeful for the new edifice, and continued to superintend until its completion. His health failing, and deeming it needful to resign the great burden of its management and the care of the growing congregation, his successor was chosen in the person of the present rector, the Rev. C. Ernest Smith, D. D., who had, for some eleven years, been the very successful rector of St. Michael and All Angels' parish, Baltimore. Mr. Aspinwall was elected rector emeritus of the parish he had founded and so successfully governed for ten years, carrying into his retirement the affection and esteem of parishioners and others. In June, 1912, he was made Doctor of Divinity by the Virginia Theological Seminary.

Succeeding Dr. Aspinwall, Dr. Smith assumed the care of the parish and, facing the great debt of over $70,000, went to work to redeem and pay it and start other undertakings. The result of his ten years of diligent work, which culminated in the consecration of Saturday, December 21st—Saint Thomas' Day—was remarkable. The debt paid, a handsome and costly new

organ placed, several fine stained glass windows in memoriam put in, and the many necessary other things of a large parish well done. He has received the praises of his brethren and parishioners, and starts ahead for the accomplishment of great things, it is hoped, for the highest benefit of the church.

St. Alban's Memorial Guild Hall.

Thursday evening of last week saw the consummation of the work of the building of the Memorial Guild Hall of St. Alban's parish, D. C., when it was dedicated to parish purposes.. The rector, the Rev. Charles T. Warner, had charge of the services; the Bishop of Washington made the address; and the other clergy taking part were, the Rev. Dr. Bratenahl, former rector of the parish; the Rev. Dr. J. McB. Sterrett, the Rev. Edward Douse, and the Rev. J. H. Garner.

This Hall, a Gothic structure of Potomac granite, trimmed with Indiana limestone, was the gift, in major part, of two former members of the parish, the Misses Rosa Morris Nourse, and Mary Josepha Nourse, whose handsome old country home, "The Highlands," is within the parish limits, and in which the hopes and plans of the original modest little country church of St. Albans' were formulated, many years ago. The architects are Messrs. Arthur B. Hutson and Frederick Kendall, of Washington.

The Washington Clericus.

The Washington Clericus met at "The Highlands" apartment house, Washington, on Tuesday, December 17th. Officers for the ensuing year were elected. In succession to the Rev. Dr. Bratenahl, who retired, Archdeacon Williams, of Washington, was chosen president, and the Rev. Geo. F. Dudley, of St. Stephen's church, Washington, was chosen secretary, to succeed himself.

The speaker of the meeting was the Rev. Dr. Smith, of St. Thomas' church, whose theme was, "How the Church may be made More Effective." The discussions following was participated in by several clergymen.

The Rev. E. S. Dunlap, curate of St. John's, Washington, introduced a resolution in combatting the social evil, particularly with the idea of strengthening the hands of those who are warring against it in its strongholds. Several other clergymen spoke on the subject. W.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Work at St. Bartholomew's During the Past Year.

St. Bartholomew's Year Book, just issued, sounds alarm in its preface, written by the Rev. Dr. Leighton Parks, over the rapid increase in expense of East side work, and the necessity for larger endowment if work is continued on present scale. The total income, with gifts included, was last year $233,800, of which 48,000 was expended on the parish church and $10,000 on extras, including interest on debt of new rectory. There was given away outright $175,800, about $75,000 of the sum going to the East side work. An interesting feature of the Year Book reports is the large number of well-to-do young men from the Fifth and Madison avenue sections, who give personal work to people of the East side. These men are Big Brothers, leaders in work for boys, workers in police and fire departments, and a number serve on a legal committee, designed expressly to give help to poor people.

Church of the Mediator, Bronx.

On Christmas Day Mediator parish, Kingsbridge, Bronx, the Rev. Dr. John Campbell, rector, used for the first time the nave of its church. There is under construction the chapel and tower, to be opened and used at Easter, if all goes well. About five years ago the basement was opened. When completed, there will exist one of the finest plants in the Bronx, admirably located on the line of the Broadway subway, and with ample grounds. Two months ago the parish celebrated the fifteentn anniversary of the rectorship of Dr. Campbell, giving him a silver cup. With St. Peter's at Westchester, St. Ann's at Morrisiana, and St. James' at Fordham, the Mediator at Kingsbridge is such strong centre as the new policy of the Church Extension Society hopes to foster. The old names, once those of villages, are still used, but rapidly the settlements are swallowed up on one great borough.

Annual Meeting of the Cathedral Woman's Auxiliary.

On St. John's Day was held the annual meeting of the Woman's Auxiliary to the Cathedral. Reports showed much work accomplished during the year, not the least of which was the securing of twenty-two new life members, paying $25 each. Flower funds amounting to $4,400, and other funds of varying size filled the reports. Bishop Greer said he wished the Cathedral to be much more than stone. In fact, he wished it might be a memorial of all Church people of the diocese to die during the period of its construction. After the meeting of the trustees, held later in the day, it was announced that the contract for the erection of the Episcopal residence has been signed and that work will be pushed.

The General Convention.

It is practically decided that the old synod hall, located on the Cathedral grounds, will be used entirely for the luncheons, the new one, also on the grounds, to be used for the Convention sessions next October. With all of the expenditure it is admitted that quarters will be small and not over desirable. New York is not as well equipped as Richmond for the entertaining of the Convention, save in the single matter of hotels. Appeals for entertainment expenses, to be borne by New York, have already gone out. The amount stated to be needed is $56,000, but this includes $6,000 for the Brotherhood Convention. The official agencies of the Church are raising the Brotherhood Convention expenses, with those of General Convention expenses.

The Late Rev. Dr. Eccleston and the Late Rev. Dr. Albert C. Bunn.

Two veterans in the ranks of the Church clergy follow that other veteran, the Rev. Joshua Kimber, closely in point of date. They are the Rev. Dr. J. C. Eccleston and the Rev. Dr. Albert C. Bunn. Dr. Eccleston came of a Maryland family of Roman Catholics, and did his first studying in the Roman Communion, graduating from St. Sulpice College, Baltimore, in 1847. His uncle was a one time Archbishop of Baltimore. Like Dr. Bunn, he was a physician, holding a medical degree. He was a member of the General Seminary class of 1854. His long service was as rector of St. John's, on Staten Island, the beautiful stone structure that can be seen from the ships as they come into quarantine in New York harbor. Quite near to Fort Wadsworth, St. John's has ever had something of a military character, and a daughter of Dr. Eccleston is the wife of Colonel A. C. Blunt, U. S. A. Dr. Eccleston began at St. John's in 1855 and retired in 1898, although he had been absent during the time as rector of parishes in Newark and Great Barrington.

Dr. Bunn came from the Buffalo Medical College, and his long service was as superintendent of the Church Charity Foundation, Brooklyn, having been there ten years. For five years he was a medical missionary in China. During his last years he had charge of St. Matthew's Mission at Brooklyn Manor, where he did some of the most successful upbuilding work of his life.

Luncheon to Bishop Boyd-Carpenter.

The Clerical Conference, officered by denominational ministers, gave a luncheon to Bishop Boyd-Carpenter, on December 26th, with about seventy present. An unusual number were Church clergy. It was a personal tribute, but the address of the Bishop related to unity and he told the New York ministers that it is not making marked progress in England. His chief plea was for scholarship in the chancels. He gave many reasons for such qualifications. He feared, he said, that the relations between Established and Nonconformist people in England are no better than they have been beyond a little talk about unity. There is still distrust, and the divisional lines are pretty stiff. One way in which he accounted for this fact was the same larger scholarship he had referred to. The more men know truth, the more they love it and the less willing are they to give it up. What each side holds to as truth that side clings to, and so progress toward unity is slow. He feared that the only unity must be that which includes all, and asks nobody to sacrifice much if anything. His speech pleased those present, largely because it was very personal, and dealt with things peculiarly ministerial.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.
Rt. Rev. W. A. Leonard, D. D., Bishop.

Death of the Rev. A. C. Bunn, D. D.

The Rev. Albert Carrier Bunn, M. D., late rector of St. Matthew's church, Brooklyn Manor, Long Island, died at Asheville, N. C., on Christmas Eve.

He was born at Cape Vincent, N. Y., November 24th, 1845, was graduated from Hobart College with the degree of M. A., and from the University of Buffalo as an M. D., in the class of 1867; practised medicine at Westford, N. Y., and later at Morris, N. Y. Under appointment of the Board of Missions, he was medical missionary at Wuchang, China, 1874-1879, and established there St. Peter's Hospital and the Elizabeth Bunn Memorial House, now important factors in the work of the Church in that jurisdiction. He was the first medical missionary in that section of the interior of China, known as the Yang-tse Valley District. Returning to New York he studied for the ministry, was made a deacon June 5th, 1881, in the Pro-Cathedral of All Saints', Albany, and ordained to the priesthood at Zion church, Morris, N. Y., by Bishop Doane, April 27th, 1882. He was rector of the Church of the Atonement, Brooklyn, from 1881 to 1891; rector of the Church Charity Foundation of Long Island, 1891-1901; rector of St. Matthew's church, Brook-

lyn Manor, 1901-1911; at which latter date he resigned his charge, because of failing health, recovery of which he vainly sought from that time.

His wife, Elizabeth, died at Wuchang, China, in 1878. He is survived by two sons, Captain Henry W. Bunn, U. S. A., and Albert C. Bunn, and a sister, Mrs. Silas S. Matteson. Dr. Bunn will be long remembered as a sincere, earnest, forceful and broad-minded preacher; a most kindly, Christian man, a sympathetic and loving companion and friend. Funeral services for Dr. Bunn were held in the Church of the Resurrection, Richmond Hill, L. I., on Friday afternoon, December 27th.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Bishop Burton Addresses the Covington Ministerial Association.

The Covington Ministerial Association invited Bishop Burton to deliver his address on Christian Unity and Church Union, which has been delivered and favorably received at several other places in his Diocese. A special service was held in Trinity church, Covington, December 8th. Eleven of the Protestant congregations of the city were represented. Trinity church, which has the largest seating capacity of all the churches in that part of the city, was crowded to the doors. The music was rendered by the combined choirs of Trinity and St. John's. The ministers of the various congregations represented entered the church in the procession, with the Bishop and the Rev. J. M. Magruder, rector of Trinity, and the Rev. H. G. Raps, rector of St. John's. The Rev. Joseph W. Hagin, minister of the Disciples' congregation, read the lesson. The offering was for the Commission on Christian Unity. The address was a strong presentation of the Church's position and was well received. Suggestion was informally made by some of the ministers present, that it be printed in pamphlet form for general distribution.

The Rev. J. M. Magruder, rector of Trinity church, preached the sermon at the union Thanksgiving service, held in the Greenup Street Methodist church, Covington, Ky. He had first celebrated the Holy Communion in his own church at 9:30 A. M.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

The Apportionment for Missions.

There are two Apportionments about which we, in the Diocese of Virginia, ought to know. They are the General Apportionment for Missions and the Diocesan Apportionment.

The General Apportionment is the money we send to the Board of Missions in New York to pay the salaries of all the missionaries in the foreign fields and the domestic fields and for certain building and other work undertaken by the Board. In other words, it is the money to pay the running expenses of our Missions. In order that they may have something definite to count on and not have to bring back men from the mission field through failure to support them, the Board of Missions makes an assessment on every diocese. The Board receives from each diocese a statement of the expenses of that diocese for three years, from one General Convention to the next. Then an apportionment for Missions is made based on the expenses of the diocese for the last three years. The Board then sends out a statement of this apportionment to each diocese.

If the diocese in its council assembled accepts the apportionment laid upon it, it then proceeds, through a committee, to divide it out among the different parishes, basing the amount asked for upon the expenses of the parish. Then everybody in the parish is asked to give something toward this general apportionment. In some parishes every member gives his money through the treasurer of the parish or through a missionary committee, while in others each organization and society undertakes to raise a part of the apportionment. But it amounts to the same thing in the end for it all finally goes to the Board of Missions.

Now comes the question of the Diocesan Apportionment. Virginia is largely a Missionary Diocese. We have our own Board of Missions, the Diocesan Missionary Society, through which we now support all the missions in the diocese. Until this year we received help from the Board of Missions in New York for our colored work and for the salaries of three of our women workers; but beginning with September, 1912, we expect to be independent and to support all of our own missionary work. In order to do this every member of every parish ought to contribute to the Diocesan Apportionment.

At the annual Council of the Diocese each parish makes a report of its expenses for the year. Then a Board of Apportionment, appointed by the Council, makes an assessment on each parish, based on the annual expenses of the parish, and when through the rector and vestry a church has accepted its apportionment for Diocesan Missions, each member of the congregation is expected to give something toward raising the amount which has been promised.

To put the whole matter very simply: the Board of Missions, asking for foreign and domestic fields, and the Diocesan Missionary asking for the work in the Diocese, say to us, "You spend each year 'so much' upon yourselves, can't you do 'so much' (a much smaller amount), for others who need our help?" When the Bishop and Council and the rectors and vestries agree to this, should not every individual see to it that we do our part?

S. STUART, President.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Memorials Placed in St. John's, Lynchburg.

A handsome red morocco lectern Bible, presented by Captain Frank Lee, in memory of his parents, John Burwell and Lelia Tompkins Lee.

An altar cross of unusual symmetry and beauty, presented by Mr. W. L. Zimmer, in memory of his father, Rev. Wm. I. Zimmer, who for many years served faithfully and effectively in the ministry of the Episcopal Church.

Two sets of red morocco Prayer Books and Hymnals—one presented by Col. Berkeley, in memory of his mother, Betsy Sims Berkeley, and the other by Mrs. S. C. Tardy, in memory of her children, Lewis and Ashley Pirtle Chalfant.

Rectory Debt Paid.

Through the strenuous efforts of the rector of St. Luke's church, Blackstone, the Rev. T. H. Lacy, the congregation, recently, made the final payment on the debt upon the rectory, and had a small sum left over. Both rector and congregation are to be congratulated

A font, made by Lamb, of New York, a most suitable and comely work, was presented by Mr. and Mrs. W. R. Winfree, in memory of her infant son, Henry Lee Winfree.

An altar desk, of brass, is in course of making, to be a memorial to Rev. Chesley Gantt, whose early death marked the close of a beautiful life. It is presented by an unnamed friend, and will bear the following inscription: "He gave his young life to the service of the Master."

ARKANSAS.

Rt. Rev. J. R. Winchester, D. D., Bishop.

Rector's Anniversary Celebrated.

The tenth anniversary of the Rev. Howard M. Ingham, as rector of St. John's parish, Camden, Arkansas, occurred December 22d. In his anniversary sermon, with only a brief backward look, he directed the thoughts of his people to the future, bidding them more accurately to appreciate their glorious heritage in this "Church of the Ages" and to fill the years with splendid work for its advancement, and for the spiritual uplift of the town as well as for the parish. His sermon was a call to go forward, which should lead to a stirring activity in the old parish.

Many words of appreciation were spoken, and affectionate letters received; not only the parish, but the town joining in the tribute to a rector whose influence and whose deeds have contributed in a marked degree to the intellectual and spiritual uplift of the entire community.

A New Beginning.

The New Year should prove to be in our own personal experience a time of spiritual renaissance, when holiness takes a new lease of life, when old sins are sloughed off, when hope refounds its confidence in the promises of God, and when broader and bigger plans may be laid for earnest work in the kingdom of heaven. The New Year may be but an artificial marking off of dates on the calendars of time, yet it may well serve the cultural purposes of the higher life, by calling on us all to take a step up in the scale of moral endeavor.—N. Y. Observer.

"Inglorious ease" has been the bane and curse of many a life. Far better is it for us to have tasks, even difficult tasks, assigned to us by God in order that we may advance through these to higher stages of development and spiritual growth. It is only as we with gladness do the work which God has given us to do that we become "strong in the Lord and in the power of His might."

As the lark that soars the highest builds her nest the lowest; the nightingale that sings so sweetly, sings in the shade when all things rest; the branches that are most laden with ripe fruit bend lowest; the valleys are fruitful in their lowliness; and the ship most laden sinks deepest in the water—so the holiest Christians are the humblest. Mason.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Memorial Organ Dedicated.

The magnificent new organ of St. George's church, New Orleans, was dedicated on Sunday, December 22d, at the midday service. The choir, composed of forty-eight voices, rendered a special musical programme. The new organ is the gift of Mrs. John A. Morris, a member of the congregation. It is said to be one of the finest in the South. The instrument is equipped with four manuals—great, swell, choir and echo organs, with pedal organ. After the organ had been installed and it became possible to judge its quality, the expert organ constructor sent by the factory to superintend the installation, declared that it was a triumph of the organ builder's art, more beautiful in tone quality than many of the organs in the East.

St. George's church is rich in memorials. All the windows of the church, the pews, altar, altar rail and furnishings, chancel furniture, the chime of bells, the carpets, the font, chapel altar furnishings, mosaic chancel pavement, and many other articles of equipment of the church, are memorial gifts, from individuals or from parish organizations.

Ninetieth Birthday of Rev. A. G. Bakewell.

All over New Orleans, Rev. A. B. Bakewell, affectionately known as "Daddy Bakewell," is honored and loved. On December 16th he celebrated his ninetieth birthday, and looked back upon half-a-century of work in the priesthood of the Church. At the services in Trinity chapel, of which he is rector, on the day before, representatives from many organizations of the city attended, with many friends, to honor the aged veteran of the Confederacy and of the Army of Christ. Representatives of the Confederate organizations, many of them comrades of his in the Civil War, Masons, Elks, the Kentucky Society (Dr. Bakewell is a Kentuckian by birth) the Typographical Union, the Washington Artillery, the Army of Northern Virginia, the Army of Tennessee attended the morning service. Among those present were a number of the old soldiers from the Confederate Soldiers' Home. Four years ago, on Dr. Bakewell's eighty-sixth birthday, a great celebration was held in the Washington Artillery Hall in New Orleans, where friends gathered by the hundreds, and presented him with a purse in testimony of his loyal services to the Confederacy, the city and the Church. The gathering on Sunday and the reception held next day, his birthday, was less formal, but none the less the occasion of universal respect and good will.

Alexander Gordon Bakewell was born in Louisville, Kentucky, in 1822. He spent his boyhood in England. Returning to America in 1839, he entered business life in New Orleans in 1839. At the outbreak of the Civil War, being partly prepared for the ministry, he enlisted in the Washington Artillery of Louisiana as orderly sergeant and lay chaplain. After a temporary retirement from sickness, he was ordained by Bishop Wilmer of Alabama—the only bishop consecrated by the Confederate Church. He returned to the army as chaplain, and served till the end of the war. He had charge of Algiers, across the river from New Orleans, for three years, Grace church, St. Francisville, for twelve years. Since 1884 he has had Trinity chapel, New Orleans.

Missionary Methods Discussed.

An interesting debate on missionary methods was held in Trinity parish house, New Orleans, recently, under the auspices of the Woman's Auxiliary of the city. The question was as to the best method of advancing missionary work. The literary method was championed by Mrs. Leverich, president of the Auxiliary, and Miss Vizein. Dr. J. B. Guthrie, advocated medical missions; Miss Juden and Miss Tharp spoke for the educational work, while Rev. J. D. Lamothe, rector of St. Paul's, and Rev. R. W. Patton, Department Secretary, defended the evangelistic method. After the close of the debate, a vote was taken, showing that a large plurality of the auditors declared for the superiority of the evangelistic method.

Miss Meta Grimshaw, who has been deaconess at Christ Church Cathedral, New Orleans, for the last ten years or more, has accepted a position as charity worker with the Charity Organization Society of the city. Miss Grimshaw has been in charge of the work of charitable relief of the cathedral during her connection with that congregation, and so is thoroughly equipped for the larger activities of the Charity Organization Society. She is a tireless worker, and will prove of the greatest value in her new position. The Guild of Christ Church Cathedral, one of the women's organizations of the parish, has joined the Charity Organization Society in a body, and will continue to do much of their charitable work, as before, through Miss Grimshaw.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Notes of the Diocese.

Since the completion of the Cathedral House, work among all branches at Christ church cathedral, has been taken up with renewed energy. Seventy-five meetings were held in the various rooms last month. The Cathedral and its parish house are so situated as to accomplish wonderful things in Social Settlement work.

The Rev. H. D. Martin, has arrived to fill the place as curate which was left vacant by the Rev. Mr. Ladbrook, at the Church of the Advent.

A Christmas box was sent by the Woman's Auxiliary of the Church of the Advent to the Rev. Mr. Marshall, an Indian priest at South Dakota.

The United Juniors of the Diocese shipped a box, December 3d, to a school for colored children in Atlanta, Georgia.

Sunday, December 1st, the Rt. Rev. C. C. Penick, D. D., a former rector of St. Andrew's church, visited his old parish and gave an Advent message to the people, full of spiritual zeal.

December 2d, Mrs. L. T. Grafton, eight years in China, under the Presbyterian Board of Missions, addressed the Woman's Auxiliary at St. Andrew's, giving, at the close of her address, an exhibition of the native costume of a Chinese lady.

December 15th, being nearest the date of the passing away of their late beloved rector, the Rev. John K. Mason, D. D., the people of St. Andrew's were given the privilege of adding to the sum which is to be a memorial to him in the work of Missions in the Diocese of Kentucky. The new rector, the Rev. James M. Owens, is encouraging his people in all lines of Church work, so that the various organizations are taking hold with renewed earnestness and life.

The Woman's Auxiliary of St. Paul's church have prepared a Christmas box for St. John's Institute, Corbin, Ky. The St. Paul's Sunday School has been, for several years, supporting a boy at that school.

A class in Parliamentary law is held by Mrs. Douglass Morton, every Friday. The rector, the Rev. David Cady Wright, gives Bible lectures every Tuesday afternoon, at 4:30. Not only those from other parishes attend, but many from other denominations.

As a memorial to her mother, Mrs. Lingard Byrne presented to St. John's, for the altar, three massive brass candlesticks, which were of old-fashioned and graceful workmanship, and had belonged to her mother.

The Rev. Mr. Gorter and his son, who are occupying the rectory, had an agreeable surprise, Thanksgiving Eve, when about twenty parishioners called and left some good eatables for their pantry.

Miss Florence Cooper, gave for the rectory, eight new window shades.

Grace church, Louisville, since it has been literally "done over" presents an entirely new front, and one which makes it one of the most beautiful churches in Louisville.

A Mission will be held in Grace church, from January 26th to February 2d. There will be Missions in several other parishes at the same time.

At St. Stephen's Mission, of which the Rev. F. W. Hardy, is the minister, meetings for men and boys are held monthly. December 20th the rector made an address, having as his subject, "The Bible's Appeal to Men." The Rev. Mr. Maxon, of Versailles, Ky., will have charge of the Mission services at St. Stephen's, to be held January 26th-February 2d. A "Country Fair" was given by the St. Stephen's Aid Society, and it was a great success. A nice sum was realized, to be used in Church work.

The Missionary mass meeting held November 24th, in Masonic Theatre, was followed by a banquet the next evening. Two hundred men attended and heard fine addresses from Dean Marquis; the Rev. J. M. Owens, of St. Andrew's church, and Mr. F. C. Morehouse, editor of the Living Church. The Laymen's League had charge of both affairs.

The Church Home will hold its annual reception January 1st.

Miss Elizabeth Wood, from Boone University, Hankow, addressed the Louisville Auxiliaries in Dudley Memorial Hall, at Christ Church Cathedral House, November 8th. Her talk, touching briefly on missionary work, was practically a talk on New China, or condition of affairs in the China of to-day. All who heard her received much valuable information on a much talked-of and absorbing subject. From Louisville, Miss Wood went to address the Woman's Auxiliary of Grace church, Paducah.

Grace church, Paducah, sent for the United Juniors' Christmas box to the church's colored school, at Atlanta, Ga., a particularly nice assortment of articles. The Juniors met at the Church of the Advent, December 2d, when the gifts which the box was to contain were displayed.

St. Paul's church, Henderson, has asked the Rev. Douglass O. Hobbs, of Winfield, Kansas, to fill its pulpit. It has not been ascertained whether or not he will accept the call.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Annual Service of Sons of the Revolution.

The twenty-fourth annual service of the Pennsylvania Society of the Sons of the Revolution was held in St. Peter's church, on Sunday, December 22d, to commemorate the 135th anniversary of the American Army under General Washington going into winter quarters at Valley Forge. The Rt. Rev. Dr. Philip M. Rhinelander was to have preached the sermon, but was prevented by his absence, on account of the death of a near relative. His place was taken by the Rev. G. Woolsey Hodge, S. T. D., chaplain of the Society. His thought was that the members of the Society should show themselves worthy of their lineage by assuming their share of the work for the uplift of humanity.

Ordained to the Priesthood.

The Rev. Edward Horne Bonsall, Jr., who was recently appointed to the charge of St. Stephen's church, Clifton Heights, and the Church of the Atonement, Morton, by the Rt. Rev. Dr. Rhinelander, was on Sunday, December 22d, advanced to the priesthood, by the Rt. Rev. Dr. Thomas J. Garland, in St. Stephen's church, Clifton Heights. The Rt. Rev. Charles C. Pierce, D. D., preached the sermon, and the Rev. Alfred R. Berkeley acted as Master of Ceremonies. Mr. Bonsall is the son of Edward H. Bonsall, president of the National Council of the Brotherhood of St. Andrew. He is a graduate of Harvard and the Divinity School, in Philadelphia.

Memorial Dedicated.

The Rt. Rev. Dr. Thomas J. Garland dedicated, on Sunday evening, December 22d, a handsome rood screen of quartered oak, in the Church of St. Simeon, which had been erected by the congregation in memory of the late rector, the Rev. Edgar Cope, to whom the Bishop paid a high tribute in his sermon, since it was through his labors that the church, parish house and rectory—a splendid group of buildings—were erected.

Bishop Garland Holds Street Services.

The Rt. Rev. Thomas James Garland went out on the Inasmuch Mission gospel truck, on Monday evening, December 23d, preaching at the post office, Ninth and Market streets, and at two points in the Tenderloin, one of which was in front of the Galilee mission. Upon returning to the Inasmuch Mission, A. T. Drexel-Biddle was conducting the usual evening service.

Dinner for the Down-and-Outs.

At the Inasmuch Mission, on Christmas Day, about 150 of the down-and-outs were given a dinner, at which there were Senator Penrose and William Menges, who claims to have established the first Rescue mission and converted Jerry McAuley. After this a turkey dinner was given to some forty converts. In the afternoon Mrs. Long conducted a Christmas service for the children of the Sunday School. There was a Christmas tree and gifts for each of the sixty children.

After an illness extending over most of this year, Alfred Helmbold, Jr., entered into rest at the home of his son-in-law, in Lansdowne, on Sunday, December 22d. He was secretary of the Williamson Trade School since its organization and the accounting warden of Gloria Dei, Old Swedes church, of Philadelphia, for many years.

The Rev. Alfred G. Mortimer, D. D., who for the past twenty-one years has been rector of St. Mark's church, Philadelphia, has resigned and will shortly return to his native England.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

The Covington Ministerial Association invited Bishop Burton to deliver his address on Christian Unity and Church Union, which has been delivered and favorably received at several other places in his Diocese. A special service was held in Trinity church, Covington, December 8th. Eleven of the Protestant congregations of the city were represented. Trinity church, which has the largest seating capacity of all the churches in that part of the city, was crowded to the doors. The music was rendered by the combined choirs of Trinity and St. John's. The ministers of the various congregations represented entered the church in the procession, with the Bishop and the Rev. J. M. Magruder, rector of Trinity and the Rev. H. G. Raps, rector of St. John's. The Rev. Joseph W. Hagin, minister of the Disciples' congregation, read the lesson. The offering was for the Commission on Christian Unity. The address was a strong presentation of the Church's position and was well received. Suggestion was informally made by some of the ministers present, that it be printed in pamphlet form for general distribution.

The Rev. J. M. Magruder, rector of Trinity church, preached the sermon at the union Thanksgiving service, held in the Greenup Street Methodist church, Covington, Ky. He had first celebrated the Holy Communion in his own church at 9:30 A. M.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Bishop Whittingham's Surplice.

An interesting relic of Bishop Whittingham has just been presented to the Diocese of Maryland by the daughters of the late Rev. George A. Leakin. This is a fine old surplice, of the style known as the Cathedral type. It is somewhat voluminous, and is gathered just below the neck into a circular band of very minute pleatings. The surplice is probably of English make, and was doubtless used by Dr. Whittingham before his elevation to the Episcopate, which took place in 1840. Such vestments are rarely seen now.

Memorials in the New Cathedral.

A massive Norman Communion table, altar rail, credence table and piscina have just been placed in the Pro-Cathedral, Baltimore, in memory of the late Laura W. Thomas Warfield. These gifts are in keeping with the architectural style of the Undercroft chapel, and add greatly to its impressiveness. They were dedicated on St. Stephen's Day by Bishop Murray, at a special service, at which a large congregation was present, including a number of the clergy.

Christmas Box for a Poor Mission.

During the Advent season, the people of the Church of the Advent, Baltimore, resolved to send a Christmas box to a poor mission in Southern Maryland. Desiring to give the children a chance to participate in this act of kindness, some one conceived the happy thought of contriving a "manger" in the Sunday School room, on the Second Sunday in Advent, and asking the children to put into it such toys as they were willing to send in the box. The invitation was most generously responded to, and a goodly supply of playthings was sent to the children of the mission. An ingenious device, and one well worth imitating.

Garrett's cantata, 'The Two Advents," was sung at St. John's church, Waverly, Baltimore, on Sunday afternoon, December 22d, by two choirs, one placed in the chancel, the other in front of the organ in the north transept. The regular choir was augmented by the presence of a number of former members, who volunteered their assistance in rendering what is perhaps Dr. Garrett's most striking work.

The parish building of Memorial church, Baltimore, the Rev. William M. Dame, rector, has been thoroughly renovated, greatly to its improvement. The heating plant has been put in thorough repair, hardwood floors have been laid in the lower room, and metal ceilings hung. The rooms have been handsomely decorated by an eminent Baltimore firm.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Christmas Services in St. John's, Knoxville.

Two services were held at St. John's church, Knoxville, Christmas Day. Early Communion at 7:30 A. M., and Morning Prayer and sermon with an appropriate musical programme by a large choir, at 10:30 A. M. The theme of Rev Walter C. Whitaker's Christmas sermon was "The Balance of Christian Character," the text being from a passage by the Psalmist, "Mercy and truth are met together; righteousness and peace have kissed each other," which was a prophecy of the character of the Christ, which was at that time to come.

"Of the ideals which men seek," said Dr. Whitaker, "four stand out with peculiar distinctness, as the dominant virtues and desirable graces of time and of eternity.. These are: Truth, or fidelity to one's vision in word; Righteousness, or fidelity to one's vision in deed; Mercy, or gentle loving kindness to others, and peace, or quietness and confidence of spirit under all stress and in all storm. These four qualities have to do with our every relation in life. They determine our status before God and our fellow men and when reared four square, they form an impregnable citadel of character."

Having illustrated these truths by facts of human action and life, Dr. Whitaker asked if it is possible for man to be at the same time merciful and truthful, to be both righteous and peaceable in his daily life? This was answered with the statement that men might still be denying such a possibility, but for the living example of Him whose birth-night was celebrated by the glory and peace song of the angels of heaven.

From Christ alone, said the speaker, comes our example and inspiration to a better life, that is to a perfectly rounded and well-balanced character. In Him alone do we find assurance that mercy and truth are true yoke-fellows, that the ties which bind together righteousness and peace are indissoluble. And in Him alone do we receive also

the ability to attain such measure, proportion and harmony of those Christly qualities that it may finally be said of us in some measure, "Thou hast loved righteousness and hated iniquity; wherefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

For the New Year.

What shall I wish thee this new year—
Health, wealth, prosperity, good cheer,
All sunshine—not a cloud or tear?
Nay! only this:

That God may lead thee his own way.
That He may choose thy path each day,
That thou mayest feel him near alway,
For this is bliss!

I dare not ask aught else for thee.
How could I tell what best would be?
But God the end of all can see—
His will is best.

To know He rules—come loss or gain
Sorrow or gladness, sun or rain;
To know He loves—in ease or pain,
Is perfect rest.

—New York Christian Advocate.

"They Presented Unto Him Gifts."

That is told us of the worshipping Magi at the cradle of Christ. "And when they had opened their treasures, they presented unto Him gifts, gold and frankincense and myrrh." Mysterious in their antecedents, mysterious in their future, they step upon the stage of human history but for one service to themselves, their faithful following of all the light they had till it brought them in personal touch with God incarnate, and one service to Him and to the race, inasmuch as their liberality made possible the swiftly following flight into Egypt which their previous coloquy with Herod had made necessary. The gold and frankincense and myrrh had symbolic meaning, doubtless, to the offerers, but the gold had substantial value to the carpenter and his wife, to whom, in the wisdom and love of the Infinite, His incarnate Son had been entrusted.

Those were the first Christmas gifts that men's hands ever bore and men's hearts ever offered. And they were the fruit of hand and heart as the direct result of God's gift. For the first Christmas gift was Christ Himself. He was the unspeakable gift of God to humanity, at once the revelation, the embodiment, and the bestower of eternal life. "This is the record," said the man who knew him best, and came most fully under His personal influence, "that God hath given unto us eternal life, and this life is in His Son." And our divine Lord Himself put the same stupendous truth into human speech when He said in that memorable interview with Nicodemus, and in those memorable words which are quoted more often than any others as the Gospel's grandest epitome, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God loved, and He gave a gift commensurate with the love that prompted it. That is the highest revelation God has made of Himself. It is also the highest revelation of Himself that God could make. John's statement that God is love is simple enough to be apprehended by a child; it is fathomless enough to infinitely overtax the utmost possibilities of human comprehension to all eternity.

A gift is the natural, the necessary, the inevitable expression of love. Love gives because it loves to give, and it gives in exact proportion to its love. When God gave to humanity out of the fulness of infinite love, He gave His all, that is, Himself. He could not give anything more. Love found its infinite and, therefore, its ultimate expression in Jesus Christ. Christmas Day is the perpetual witness that God has done His best for man. And so it is a perpetual call to us to do our best for God. For love calls for love; and Self-sacrifice, the expression of love on God's part, calls for self-sacrifice, the expression of love on man's part. The Magi are remembered by faith and gifts, the faith that brought them to Bethlehem, the gifts they offered to the Divine King whom they found there. In both these particulars they typified and represented the Christian Church as a whole, and its individual members. Faith and gifts are the criteria of Christianity. We stand or fall in the last analysis as Christian churches and Christians individuals by these touchstones.

Christmas is the Festival of Giving. Let us keep the feast in its essential spirit. Let us reciprocate and return according to our measure the generosity of God, loving because He has first loved us, and living in constant and cumulative giving, because that, and that alone, is the Godlike life. We do not need to be reminded to give to our friends. We shall do that spontaneously. But let us remember first of all our greatest Friend, and give ourselves in personal service to His representatives and relatives on earth—the poor, the sick, the prisoners. The best way we can give Him anything at all is through them. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—The Christian Guardian.

Children I Have Met.

There are few branches of study so humbling for the conceited, so encouraging for the pessimistic, so inspiring for the apathetic, and so fascinating for us all, as the study of child-life.

It does not matter very much whether you study the children of the rich or of the poor, of the learned or of the unlearned. The fact that your material is the child is sufficient.

In my travels among the children of England, Scotland and Ireland, nothing has surprised me more than the amount of thinking most little people do, and the very sensible conclusions they come to.

However, alongside of this there is the extraordinary literalness with which children accept what they hear and which leads them to the most curious conclusions, especially when they have only half heard what was said or sung. I remember, for instance, a little child in my own father's Sunday School, who, when the class was asked to choose a hymn, suggested the one beginning, "When mother was a sailor." The child meant, 'When mothers of Salem."

Still more extraordinary is this story: A certain nurse was in the habit of singing a hymn with her little charge at bedtime. One night the child asked that they might sing the hymn about, "If we see Gumearly," as if Gumearly were some person or thing to be seen. It took a long time for the discovery to be made, but at last it came out that the hymn was one that the child had recently heard, the chorus of which begins, "If we seek him early."

One other hymn "story" comes to my mind. Some children were singing at home, with their mother, the first verse of the well-known children's hymn, "Jesus bids us shine," when one little fellow, not satisfied, begged that they might have the "nosey bit." He meant the line which runs:

"Well he sees and knows it,
If our light grows dim."

In a more serious vein, let me tell an incident I know of a little child and prayer.

This little girl—Evelyn—steadily refused to repeat her prayers at night. No coaxing or threatening on the part of the mother was of any use. She seemed to have made up her little mind that she would not pray.

A friend of mine came to stay at the house, and hearing of the child's obstinacy asked if he might try his hand some night. Permission was granted, and my friend went up to the bed-room when the little girlie was ready to say, "good-night."

"I've come to say 'good-night,'" said my friend, coming up to the bedside, "and," he continued, "I've come instead of mother to-night to say prayers with Evelyn."

"No," said the child at once at the mention of the subject, "I don't want to say prayers."

In a moment the man took in the situation; the child was far too tired and sleepy to do anything so irksome as to say prayers, so he added, "Oh, you don't want to pray?"

"No," said the child testily.

"I know, then, what we will do," said the man. "I will kneel down by your bedside, and I will pray to Jesus, and I will tell him that Evelyn wants very much to say her prayers."

"No, but I don't," chimed in the child.

"Now," said my friend, "listen to me; you must not say anything until I've finished. I am going to tell Jesus that Evelyn wants very much to say her prayers"—here he paused to impress this upon the child—"but I'm going to tell Jesus that Evelyn is too sleepy to-night, but the first thing she will do in the morning when she wakes will be to say her prayers. Will that do?"

The child nodded in assent.

Then, kneeling down, he very simply fulfilled his promise, and then said "Good-night," reminding the little one of what she had promised to do on waking.

He told the parents what he had done; and imagine their surprise and delight when they heard a little voice from the cot in the corner of the room very early next morning repeating prayers twice over, and then saying, "Please, Jesus, that's once for this morning and once for last night when I was too sleepy."

A few years ago I was conducting a mission on the sands at the seaside for children. As I came away from the beach service one day I noticed a boy of about ten or eleven years of age leaving the service with a girl a few years younger—evidently his sister. Not recognizing them, I asked their names, and walked along with them, carrying the little girl's papers and books for her.

Very soon we got into conversation. The boy—Eric—had always been a delicate child, and consequently had had a good deal of the company of older people, not having gone away to school. The girl—Eileen—was just the reverse—boisterous, full of animal spirit, and altogether more like a boy than a girl.

After finding out their names and a good deal of home news, among which

came the fact that to-day was Eric's birthday, we arrived at the gate leading into the garden of the home where they were staying.

"You said we might ask you a question," said Eric, "if we did not understand all you said at the service."

"Yes," I replied, "have you one?"

"Well," he said, "last year at the services on the beach we were told that if we shut up our eyes and told Jesus we were sorry for doing wrong, he would forgive us, and he would come to live with us to help us not to do wrong any more. And," he continued, "one day after the sermon, when we were all quiet, I did that, but—" and then he looked up into my face, hoping I should understand all the rest.

"But what?" I said, wondering just what shape his question would take.

"Well," he said, "it was all right for a while, but somehow I've got back again, and, please, I want to know can I do that all over again some day at your service?"

We were standing, as I have said, at the gate. I drew a line with my stick just where the gate came, and said:

"Let us suppose your home up there to be heaven, and let us suppose the path to the house to be the narrow way which we read of in the Bible which leads to heaven. Tell me, how long does it take me to step across this line and get into the narrow way?"

"Oh, it doesn't take any time," said the boy.

"Just so," I continued; "it didn't take you any time scarcely to shut up your eyes to tell Jesus you really did trust him as your Saviour who died for you, and the moment you did so, you came into the narrow way. But it is a long path and—"

"Oh, I know," said Eric, "the by-path meadow. Mother read it to us in "Pilgrim's Progress." That's where I've been!"

And I do not think I ever had a better example of the value of good home influence and training. The boy saw exactly where he was, and told me the next day: "It's all right now, I'm back in the narrow way." And it was all right. Later I came to know the boy's parents, and I knew from them what a difference it had made in his life.

Just then the mother came up, and the boy gallantly introduced me. Then I went indoors and had some birthday cake. After I had admired his presents and played with some of them I left. But I only got to the garden when Eileen ran after me, saying, "May I ask a question, too?"

So we stood under a big tree, and the child said:

"Is it very wrong to wish that Jesus was here now? Wouldn't it be a great help to us if we could see him just sometimes and talk to him?"

"Suppose, Eileen," I said, "that Jesus did come back and lived here. Suppose he came to this country, to this place, and to your house." The child's face beamed with delight at the very idea. "Just think of how the people here would crowd into your house, and how the people from all over the country who could afford it would come here by train and steamer, and still how few could see and speak to Jesus. It would not be fair either to people in other countries."

"And it would be so inconvenient," interposed the child.

"Yes," I said, "and so he has sent some one instead who can be everywhere at the same time. Do you know who that is?"

"The Holy Spirit," said the child.

And then we had such an interesting talk on not the easiest subject for a child of nine years!

These are only snatches of experiences of children actually met and conversations actually held.

May God increase the number of men and women in our land who will give their lives in whatever capacity to teach the young about Jesus!—G. H. Wood, London, England, in S. S. Times.

Love and Thanksgiving.

When there is a celebration of the Holy Communion, many of the congregation go out. Only a few remain behind. And if there is a celebration in the fresh, early morning, there, again, only a few are gathered. The greater number of people who call themselves Church people never come at all. Yet it is the chief Christian service.

Why, then, do they set it aside and live their lives without it?

"It is such a serious thing to receive the Holy Communion that I am afraid of coming. I am not good enough. I haven't time to get into a serious frame of mind, and so it is safer to stay away."

But is it safer to stay away? There is never safety in neglect. The ship founders and goes to the bottom through somebody's neglect. The train is wrecked and lives are lost through neglect. And a soul may be lost for ever, through simple neglect also.

Leaving things alone is always easy. But is there anything noble about it? Love to the Saviour cannot be left out of your life, whatever else is left out. And is not Obedience—simply doing what He bids you—the great proof of Love?

"I am not good enough."

This is really a strange excuse to make for not coming to the Holy Communion. If we were so very good, there would no longer be the same need for the ordinance. And in the service you will see that there is continual mention of "sin" and "sins"—it is the subject that is kept before our eyes all the time. At the moment when we feel the nearest to our blessed Redeemer, and we lift up our voices in praise—taking up the angel's words, "Glory be to God on high"—yet how soon those glorious words die away into a prayer for mercy, "Lamb of God, Son of the Father, that takest away the sins of the world, have mercy on us."

"I have no time for self-examination." Is this a difficulty with you?

Three things only are needful in coming to Holy Communion. Those three are—Repentance, Faith, Charity.

Repentance means being sorry for your faults and resolving to amend them. Is this so very hard? I dare say hardly a day passes but you are vexed about your own temper, your carelessness or dawdling. Well, if you are really vexed with yourself about them, you must long to do better—you cannot help it. So this is not far from being Repentance.

And the only true cure for sin is Christ. He only can save us from our sins now. Do you believe this, and long to be more entirely His disciple, to give yourself more entirely to Him? Then this is Faith.

Charity is simply the state of feeling every true follower of Christ must have towards everybody; forgiving every little injury gladly, because he has been forgiven so much.

Surely it is awfully "unsafe" to go to bed at night without forgiving anybody who has offended you! Still more terribly "unsafe" is it to stay away from Holy Communion because you cannot forgive!

These are three points you may dwell upon before coming to Holy Communion. There is no need to perplex yourself with long self-examination.

Christ says, "Come unto Me, all ye that travail and are heavy laden, and I will refresh you."

There is gladness and joy and blessedness in simply coming to Him.

"I am not worthy: yet, my God,
How can I say Thee nay?
Thee! Who didst give Thy Flesh and Blood
My ransom price to pay.

Oh come in this sweet morning hour,
Feed me with Food Divine,
And fill with all Thy love and power
This worthless heart of mine."

This is Sunday in Holy Week, during which the thought of our Lord's sufferings and death is before us. And then comes Easter, and on that day all our feelings of love, adoration, and thanksgiving are gathered up.

Will you not try to keep it in the best way, by putting away all fears and excuses, and drawing very near to your risen Lord in Holy Communion?—Young Churchman.

Origin of Nursery Rhymes.

Slang phrases in course of time, become absorbed into the vernacular, just in the same way that nonsense rhymes and nursery verses become institutions. Take the following examples. The famous lines:

"Mother, may I go out to swim?
Yes, my darling daughter;
Hang your clothes on a hickory limb,
And don't go near the water,"

are at least 1,200 years old, being found in a book of jests of the sixth century, compiled by Hierocles.

"Humpty Dumpty sat on a wall," etc., has come down to us from the days of King John. "The Babes in the Wood" dates from the fifteenth century, being founded upon facts, an old house near Wayland wood, Norfolk, having the whole story in carvings on a mantelpiece. "Little Jack Horner," "Little Miss Muffet," "Old Mother Hubbard," "Mother Goose," "Goosey, Goosey, Gander" are each traceable to the sixteenth century.

"Pussy Cat, Pussy Cat, where have you been?" belongs to the reign of Queen Elizabeth. "Three Blind Mice" first appeared in a music book dated 1609. "A Froggy Would a-Wooing Go" was licensed to be sung as far back as 1650. " Boys and Girls, Come Out to Play" and "Lucy Locket Lost Her Pocket" both hail from the period of Charles II. And last of all, "Cinderella," "Jack the Giant Killer," "Bluebeard" and "Tom Thumb" were published by their author, Charles Perrault, in the year 1697.—Young Churchman.

A Wonderful Rose.

Many wonderful things are done by the Chinese, Japanese and Siamese in raising flowers. One of their most remarkable products is known as "the changeable rose." The bloom of this rose is white in the shade and red in the sunlight. After nightfall or when it is in a dark room, this rose has a pure waxy-white blossom. When it is taken into the sunlight, a wonderful transformation occurs. First, the petals take on a kind of washed or faded blue color, which rapidly changes to a faint blush of pink. The pink color gradually deepens in hue until at last this rose, which was lily white, becomes as red as the reddest peony that ever bloomed.—"Apples of Gold."

Family Department

The Refiner's Fire.

He sat by a fire of seven-fold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As He heated it more and more.

He knew He had ore that could stand the test,
And He wanted the finest gold
To mold as a crown for the King to wear,
Set with gems with a price untold.

So He laid our gold in the burning fire,
Tho' we fain would have said Him "Nay,"
And He watched the dross that we had not seen,
And it melted and passed away.

And the gold grew brighter and yet more bright,
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand—
And questioned with anxious fears.

Yet our gold shone out with a richer glow,
As it mirrored a Form above.
That bent o'er the fire, tho' unseen by us,
With a look of ineffable love.

Can we think that it pleases His loving heart
To cause us a moment's pain?
Ah, no! but He saw through the present cross
The bliss of eternal gain.

So He waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a bit more heat
Than was needed to make it pure.

Why Not To-Day?

It was New Year's Day. There had been a big storm, and although the wind had spent its force, the snow still fell steadily.

"Regular winter weather and no mistake," observed Mr. Richard Hunt, as he came in noisily, stamping the snow from his boots; "but I like it. So cold and bracing."

Mrs. Hunt, who was sitting near an open stove, laughed.

"I like the house best such a day as this," she said, shivering a little. "I don't believe I'd be willing to face the cold even for the sake of the bracing."

"I heard you say you were going to see old Mrs. Helfer to-day?"

"Yes; but I'll have to wait until some other day. Poor Mrs. Helfer!"

"Is she sick?"

"Yes."

"I suppose she's very lonely since her daughter died?"

"Yes."

"I shouldn't wonder if she has a struggle to make both ends meet since that bank failure?"

"I don't believe she does make the ends meet. I feel very sorry for her."

"But not quite sorry enough for you to go and see her as you had intended to do to-day?" teasingly.

"Some other day will do as well—will it not?"

"Not if she needs you to-day. Come, get on your wraps and I'll go with you."

"Why, Richard Hunt, what's got into you? I thought you never liked to go calling, especially at such places."

"You thought right, my dear; but can you tell me what there is to prevent my turning over a new leaf on New Year's Day?"

She laughed.

"It would be a good idea," she said.

"Well, then, encourage me in it."

"So I will."

She arose at once and was soon ready to face the storm, with a basket on her arm.

"What's in it?" Mr. Hunt asked, as he relieved his wife of the basket.

"Sugar and spice, and everything nice," she quoted.

A little maid opened the door when they reached Mrs. Helfer's. To Mrs. Hunt's question as to how the latter was, the child answered: "She'm not very well, ma'am," and then lowering her voice to a confidential whisper, "I guess she'm awful lonesome. She bin crying—I saw her."

The weary, old face brightened when little Polly led the callers in, but both Mr. and Mrs. Hunt were observant, and read "between the lines" that the dear old lady was not only sorrowful, but troubled.

"I wish you a happy New Year," Mrs. Hunt said, taking the thin old hands in a close clasp.

"Thank you," responded the old lady, warmly; "and I wish you both a happy New Year."

"We had a fine turkey for dinner to-day," said Mr. Hunt, "and I rather think my wife brought you a piece," uncovering the basket. "Yes, sure enough, here it is!"

"Now, Dick," said his wife, "you've made your speech; sit down, please."

He sat down with a sigh, pretending to feel hurt. He looked so comical that Mrs. Helfer's spirits arose so far that she laughed.

"I am greatly obliged to you both for remembering me," she said. "I'm going to confess that I've been longing for some turkey for a week, and now here it is!"

The trio chatted pleasant for a little while, and then Mr. Hunt arose suddenly:

"I've thought of an errand or two," he said. "You can have the floor to yourselves until I return. I'll not be gone long."

He met the small maid in the hall.

"Polly," he said, "I don't want to pry into Mrs. Helfer's business, but I'm really anxious to know if she has everything she needs. She's an old friend, you know; does she need anything, Polly?"

"Yes, sir, 'deed she do; but she didn't say so. She ain't no complainer—that's what she ain't. She ain't had no coffee since—since"—

"Go on, Polly, talk fast. Since when?"

"Since her money took wings an' flew. I dunno where it flew to, but that's what some one said—it flew—an' she don't hev butter no more, I wanted to tell the grocer's boy we was out, but Mrs. Helfer she say, "No, not now, Polly; some other time."

"It doesn't seem hardly warm enough in the house, Polly. Do you have plenty of coal?"

"That's what we don't, sir," she said with decision. "We'm jess about out. I guess by to-morrow it'll be all gond. Miss Helfer's a'most a'shakin' with cold sometimes. She had two shawls around her when you rung the bell, but she took 'em off."

Mr. Hunt had heard enough—quite enough.

"Poor, dear old soul," he said to himself, as he went out on his ministering journey.

He kept his promise; he was not gone long. He put a bunch of bright carnations into the old lady's hand, and then he said to his wife, smilingly, that it was time to "move on."

Polly let them out of the front door. Returning to the room, she found the old lady in a rapture of joy. There were tears in her eyes, but she was smiling. The fragrant, rosy carnations were still in her hands. On the low chair beside her was the basket that the Hunts had brought.

"Look, Polly," she cried, in a glee that was like a child's.

And Polly looked and laughed. What she saw was a plate of sliced turkey, dainty biscuits, a print of butter, a mince pie, a frosted plum cake, oranges, grapes, nuts, raisins and candy.

"Oh, my," cried Polly; what a fine New Year we do be havin' after all!"

Presently the grocer's boy delivered a heavily filled basket and a message.

"Tell yer missus Buck Bowers said he'd be here to-morrow mornin' at eight o'clock sure."

"What for?"

"What for?" mockingly. "Why to bring the load o' coal, of course."

"Oh! I believe there's fairies aroun'—I do so?" and after closing the door on the grocer's boy, Polly felt inclined to stand on her head by way of celebrating the delightful new state of things.

She left the basket standing in the hall, as it was too heavy for her to carry, but she could smell the coffee and took that package with her; also two or three more.

"Oh, Miss Helfer, another big basket's come, an' it's jes' full of everything. Here's coffee for you an' tea an' sugar. An, to-morrer there's a big load o' coal a-coming."

"Polly!"

"Yes, mum."

"What does it all mean, all that great basket of things you're telling about and the coal coming to-morrow?"

"I dunno."

"But who sent the groceries? Who is it going to send the coal?"

Polly looked mystified. She stood boring the toe of her old shoe into the rug. Suddenly a light broke over her face.

"I guess it's the Lord, ma'am. You sed the Lord ud provide—I heard you—an' He's done it."

The old lady folded her hands.

"Bless the Lord, O my soul!" she said, fervently.

"I've thought of something, Miss Helfer." Polly suddenly broke out excitedly. "I guess Mr. Richard Hunt's a 'bin a-helpin' the Lord."

The old lady smiled.

"We have the same thoughts about it, Polly, you and I," she said.—Midland Christian Advocate.

The Festival of the Epiphany.

The Festival of the Epiphany must be deemed of very high importance by a believing and thoughtful Christian. It does not merely commemorate one of the most beautiful incidents of our Lord's infant life, it asserts one of the most fundamental and vital features of Christianity; the great distinction, in fact, between Christianity and Judaism. The Jewish religion was the religion of a race. * * * Was a merely national religion like this a full unveiling of the mind of the common Father of the human family? Was His eye ever to rest in love and favor only on the hills and valleys of Palestine? Was there to be no place in His heart for more races, who lay east and west and north and south of the favored region? Or was the God of Israel like the patron deities of the heathen world, the God of Israel in such sense that Israel

could lastingly monopolize His interest, His protection, His love; that heathendom, lying in darkness and in the shadow of death, would lie in it for ever, without a hope of being really lightened by His countenance or being admitted to share His embrace? It could not be. The Jewish revelation of God contained within itself the secret and the reason of its vanishing by absorption into the brighter light which should succeed it.—H. P. Liddon.

The New Year.

Once more I greet the glad new year,
Which comes to me on swiftest wing,
Bearing a smile—perchance, a tear—
For none may know what it will bring.

It may bring what shall make me glad
And fill my life with richest store;
It may bring that will make me sad
And many sorrows crowd my door.

Yet I have met it with a song
Of dauntless faith, submissive trust;
My Father's mercies round me throng
And He is wise and good and just!

My duties He will help me do—
My trials He will help me bear;
His hand will guide me safely through
The changeful days of all the year.

Trying Hard or Gently Trusting.

James Martineau has beautifully said that "the characteristic of pagan religion is trying hard, while the characteristic of Christian religion is gently trusting." The pains and penances and pilgrimages of pagan religion are familiar to us all. But something very like them creeps into every man's religion at times. Trying harder is the thing that most naturally occurs to us when we would amend our ways. The heathen God must be placated, and sometimes the Christian in these days of greater energy is tempted to think of his God as looking favorably upon nothing but work. And when we think of achieving a higher and holier life our minds almost inevitably begin to move in terms of strenuousness and effort. Very often we name to ourselves so many conditions that they simply dismay us, and we postpone attempting them. The conditions of spiritual life come to seem so taxing and so burdensome that we desist from one activity after another. Sometimes a character truly Christian in its aim and sympathies breaks off midway through an overstrained emphasis on one single element of the Christian life. And though we think we are done with Romanism, yet penance and works will again and again creep into our hearts.

Many hearts are heavy because the more they think upon what they have done or left undone the more impossible the arrearages seem. We cannot make it all up. Again and again we have to acknowledge that we have nothing to pay, and be frankly forgiven.

The further we get from prayer and the reading of the Scriptures, the more certainly we shall fall again into this atmosphere of trying hard. As the gospel comes to human lives in the New Testament, there seems to be no strain. One of the reasons why we so often fail to understand it is that in it we miss what we are always looking for in life around us, namely, great human achievements. Great spiritual results are accomplished, men's lives are changed, but the causes seem inadequate. Nowhere is there any great thing named for men to do. The Philippian jailer is all ready to try harder, but all Paul has to say to him is that he is to believe in the Lord Jesus Christ. To a sturdy, practical Roman citizen, all ready to do something downright, this seems almost like an anti-climax. The greatest Christian is not the one who has done the most for Christ, but the one for whom Christ has done the most.

Sometimes we need to drop all thought whatsoever of how much or how little we have done, for that thought obscures the true relation between us and God. Had we achieved a thousand times as much as we have we should be no nearer satisfaction. This restless, incessant desire to do must be dealt with sooner or later. It has to be disappointed and baffled and renounced, it has to seem to us as if there were no more any progress possible to us, until we are brought to see that our finest offering to God is not intense and protracted, but trust.

Nearly every great spiritual experience which is recorded for us contains these strange passages of earnest, incessant, and faithful endeavor when the soul makes no headway and God seems to give no increase, however great our labor. Wesley had the experience; Conyers of Helmsley had it; Bushnell had it; Chalmers had it. After that came ease and power. Work there was more than ever, but it was work with the secret of the Lord in it.

When we have sinned, and are filled with bitterness and shame over it, the thing that we long for most, and most naturally, is some form of activity which will offset or counteract what we have done. Trying harder seems for people who have sinned as we have the only thing that has any moral ring to it. Gently trusting may answer for those who have not fallen as we have, but for us, whose fall has been downright and whose sin has been like a blow against righteousness, what we crave is a stroke as definite and telling for righteousness. But that is just what we cannot make then. To attempt it is to call for double work from depleted strength. It is God's force which the sinner has to use, strength of which he hardly can see how it can still be put at his disposal. Panic energy on our part does not put us in the way of it. We have to be quiet and to endure our sinful selves and face the trouble we have made and trust God that he will forgive and renew. We would like to do something as downright as our sin to atone for it, but it is God who has to do that, and our sole opportunity is to trust that he will.

Never does our whole life come into more action than when we trust God anew. There are years when our own activity may seem to us the most real force in the world, but there comes a time to all deep experience when our own action does not seem so important. In greater trust we realize that our souls have taken part in something far greater than our own activity. To merge ourselves in God, though it seem the quietest action in the world, makes us feel that we have shared in greater energy than we ever have in our own independent undertakings. Trust looks tame to the worldling, and weak to the ambitious, but it is the greatest energy a human soul can employ. The weakest can therefore employ the greatest energy. He who depends upon himself must see his force gradually and certainly abating and the confines of his strength getting nearer and nearer, but in the life of trust the confines of our strength are always being set a little further away. The greatest thing the human soul ever does is to believe in the Lord Jesus Christ.—S. S. Times.

To the Disappointed and Sorrowing.

The new year will not open upon all alike. Its sunshine or shadow will fall upon people in varying conditions. Some have had a prosperous year and the outlook is for a better. It will be easy for them to say, "God is good to me." Others have had losses and disappointments and they face unpromising circumstances. Still others have borne their loved-ones to "God's acre" and the future looks drear and lonely.

We crave a word to the disappointed and the sorrowing. They need it. We pray they may receive, not only the words of this brief article, but the better words of tenderer men and the divine words of Him who spake as never man spoke.

Disappointed readers, we beg you to know that disappointments rightly met, their lessons rightly learned, may be stepping-stones to sweeter life and larger success than you have ever had. Business men have often entered upon their fullest success just after heaviest losses. Palissy's story is not an entire exception. Many have risen to comfort and wealth after all appeared to be lost, utterly lost. Preachers have had like experiences. History is full of stories where the sorest disappointments of preachers have resulted in larger life and richest regards. We could name men whose best labors began with disappointments and who then learned lessons that have blessed their lives and the lives of many besides. The Master comes very near at such times and He is very full of tenderest love. And He stands ready not only to cheer but to give His best gifts. Elijah's discouraged spirit was renewed and higher missions was given him—after his wounded soul listened to "the still small voice." Let all disappointed ones—people and preachers—whether the burden is in secular or sacred affairs—let all rise up, "thank God and take courage."

To the bereaved and sick and suffering—what shall we say? That "these light afflictions" work for us a weight of glory? Yes, but not only that—now and here—in the loveliness and gloom—God is near and "He healeth the broken-hearted;" He will restore the sunshine and gladness. Let Him accomplish His work. "God is good" to you—His best things are yours, just as the best of a father is for the child who suffers. Lean on your heavenly Father. Earth has no sorrow that God cannot heal.—New Orleans Christian Advocate.

The Epiphany Impulse.

The wish to spread the knowledge of the love of Jesus Christ is a strong overmastering impulse in every man, in every woman who really knows and loves Him. The absence of any kind of anxiety for the spread of the truth, implies spiritual paralysis, if it does not imply actual spiritual death. The man who knows the happiness of peace with God, through our Lord Jesus Christ, cannot but desire that other men should share it; and this desire, in its higher, its stronger, its more heroic forms, is one of the greatest gifts of God to his Church. Churches are generally living churches in exact ratio to their missionary activity.—Canon Liddon.

Men are so inclined to content themselves with what is commonest; the spirit and the senses so easily grow dead to the impressions of the beautiful and perfect, that everyone should study by all methods to nourish in his mind the faculty of feeling these things.

Let Us Be Kind.

Let us be kind;
The way is long and lonely,
And human hearts are asking for this blessing only—
That we be kind.
We cannot know the grief that men may borrow,
We cannot see the souls, storm-swept by sorrow,
But love can shine upon the way to-day, to-morrow—
Let us be kind.

Let us be kind;
This is a wealth that has no measure,
This is of heaven and earth the highest treasure—
Let us be kind.
A tender word, a smile of love in meeting,
A song of hope and victory to those retreating,
A glimpse of God and brotherhood while life is fleeting—
Let us be kind.

Let us be kind;
Around the world the tears of time are falling
And for the loved and lost these human hearts are calling—
Let us be kind.
To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives and broken.
We live in vain who give no tender token—
Let us be kind!

Let us be kind!
The sunset tints will soon be in the West,
Too late the flowers are laid then on the quiet breast—
Let us be kind.
And when the angel guides have sought and found us,
Their hands shall link the broken ties of earth that bound us,
And heaven and home shall brighten all around us—
Let us be kind.

—W. Lomax Childers.

My Ideal Sunday School.

By the Bishop of London.

My ideal Sunday School has four essential characteristics. It is a home of faith; it is a beacon of hope; it is a reservoir of love, and it is a school of the Holy Ghost.

A Home of Faith.—First of all, it is a home of faith. When Michael Angelo was asked what he was doing with the marble he was chiselling, he replied: "There is an angel in it, and I am trying to get it out." That is the spirit in which the Sunday School teacher ought to do his work. When he is confronting his class he ought to realize that in every child there is an angel, and that it is his duty to get it out.

The tool the teacher has to work with is the tool of faith. He must believe that in his scholars he has embryo saints, that he is training boys who in the days to come will turn the world upside down.

But the teacher, if he is to be an artist in his special work, must not be content to have only an artist's faith, he will need, as well, an artist's patience and an artist's knowledge and an artist's skill.

A Beacon of Hope.—In the second place, my ideal Sunday School is a beacon of hope. Unless they are possessed by the spirit of hope our Sunday School will be absolute failures. There should be a bright, cheerful atmosphere pervading the school. The children should be made to feel the attractiveness of goodness. We have become accustomed in the past to associate goodness with dullness. We say So-and-So is such a good man, but he is so dull; on no account have him next to you at dinner. Or we say So-and-So is such a good woman, but what a gossip she is! We have mixed up dullness and narrow-mindedness with goodness. Let us show the children that unadulterated goodness is the most wonderful thing in the world. We can get the attractiveness of goodness in the Sunday School.

Think for a moment of the extraordinary influence of hope on character. I often refer to "Little Lord Fauntleroy" in my addresses, because that book taught me to realize the enormous influence of hope on character. Do you remember how the old grandfather—that gruff, gloomy, stingy old man—was a very dear old man to his little grandson. The boy sat on his knee and put his arms round his stingy old neck, and said to him: "You are a dear grandfather. How kind you are, how generous, how loving to everybody; how everybody must love you, grandfather!" The extraordinary thing about the story is that the old man could not resist the belief of his little grandson in him—the hope, the expectation of what he was to be, acted like magic on his old heart, and he became the generous, kindly old fellow his grandson thought he was.

Sunday School teachers should ever remember that next to a child's belief in his father and mother—in some homes before them—is his belief in his teacher. Why? Because he feels that the teacher believes in him, believes that he is capable of being a good boy, believes that he speaks the truth, and trusts him, whatever others may say about him. We have yet to realize in our Sunday Schools the extraordinary influence of hope on character.

A Reservoir of Love.—Again, my ideal Sunday School is a reservoir of love. What is it that marks off the Sunday School from every other school? I do not mean simply that it is a voluntary institution, but that its work is a labor of love from beginning to end. The ideal Sunday School must ever be a place of love, where the children are loved not only for what they are to-day, but for what they are going to be. Some teachers in trying to love their scholars have succeeded in spoiling them. We are trying to bring a new conscience into the Sunday School. We are endeavoring to show people that the great labor of love being carried on there is no less intelligently done because it is a labor of love. There will be just as good discipline in the school that is ruled by love; the work will be as carefully done, and the teachers in the day school are for their professional work. Why should a labor of love be an amateur affair? And true love looks to the future—looks forward to see what the boy will turn out to be ten years hence.

A School of the Holy Ghost.—Then, lastly, my ideal Sunday School is a true school of the Holy Ghost. I have a feeling of awe come over me as I use the phrase, but I cannot omit it. We have in the past associated the Sunday School with disorder. But where the Holy Spirit is, there is order and reverence. And there, too, is inspiration, for the Holy Ghost takes of the things of God and reveals them unto us. The Holy Spirit should inspire and rule everthing in the Sunday School. In the ideal Sunday School there is no thought of dividing the work into "sacred" and "secular." Where the Holy Ghost is inspiring the work, all of it is sacred. A Christian cannot be unspiritual in his work for God.

But if every Sunday School is to be a school of the Holy Ghost, what is the teacher to be?—for the work depends, humanly speaking, upon what the teacher is. First, then, he must be a man of faith and hope and love, and of truly spiritual mind. And he must so feed his own soul that his faith shall take living form. "I will give my boys to drink," said Matthew Arnold, "water out of a running stream, and not out of a stagnant pool. And, therefore, I must read myself and keep my life alive." So it must be with the teacher. He must keep his own faith alive if he would pass it on to others. He must show by his life that he is unselfish. He must deny himself that amusement which would prevent him from giving the necessary time to his work in the school or mar his usefulness as a religious trainer of the young. He must have no division in his life between the secular and the sacred, and he must live in the Spirit and power of God. If by God's grace the whole of our Sunday Schools could attain to the standard I have indicated, there would issue from them year by year young men and women who would be themselves full of faith and hope and love, and who would be worthy witnesses to the power of the Holy Spirit in the world.

Aged Friends of My Youth.

As Christmas comes but once a year, the heart with welcome swells
To memories that are pleasing as the minor tones of bells:
So, rather grimly gray myself, I find a reverent joy
Recalling aged friends I knew when I was yet a boy.

What were their doubts and hopes and dreams? (I wondered in those years.)
Was pleasure, even while they smiled, alloyed with unshed tears?
When speaking unto lad or lass a cheer-compelling word,
Was fancy off with some dear one whose voice they no more heard?

What interest had they in the feast? What in the gossip light?
And the new order and new friends—could they adopt these quite?
Did life yet offer treasures and a sweet assurance hold?
Or was it like the book that's read and like the tale that's told?

In midnight's hush, when slumber closed all eyes save theirs at last,
Did Jacob's ladder bear its hosts that down and upward passed?
Were their old arms sufficient with the time-scars which they bore
To fold close both the loved who lived and loved ones gone before?

Ah, earlier years and later years and all that lie between,
You brought your wisdom and made plain what could not once be seen!
And this is why at Christmas time, that comes but once a year,
I pay the aged friends of youth my tribute of a tear.

—Will T. Hale, in Nashville Christian Advocate.

However mean or inconsiderable the act there is something in the well-doing of it, which has fellowship with the noblest of manly virtue; for there is no action so slight but that it may be done to a great purpose; nor is any purpose so great but slight actions may help it, and may be so done as to help it much.—Ruskin.

Children's Department

Try It.

Build a little homely house,
And fence it round about
With quietude and happiness,
To keep the troubles out.
All the walls are thankfulness,
All the planks are prayers;
Faith and trust keep off the rust
That comes of anxious cares.
Hope's the roof that shelters you
From every wind of wrong;
And love's own light
On the hearth burns bright,
To warm you all day long.

The Carpet Rag Trail.

One bright sunshiny day in June two little girls were sitting on the shady back porch of a big unpainted farm house sewing as hard as they could while their tongues kept pace with their needles.

Now if one of the little girls who is reading this story could have seen them as they sat in their little home-made bottom chairs, she would have thought they looked very funny indeed, and she would have wondered why they were sewing those strips of different colored cloth together and rolling them into balls.

Each little girl wore a dark blue calico dress sprinkled with bright pink moss roses which was made "infant waist" with low neck and short puffed sleeves. The skirts were very full and came well below the knees while dainty little ruffled pantalets extended several inches below the hems. The hair was brushed smoothly back from their foreheads and held in place with round "roach combs," and they had on white home knit stockings and black slippers.

You will understand, however, when I tell you that it was little Grandmother Mary Catherine and little Great-Aunt Margaret Ann Whitfield, and while it would look funny to see little girls dressed like that nowadays, it wasn't so then because that is the way all little girls dressed in those days.

They were tacking rags for a "hit and a miss" rag carpet and were trying their best to finish their day's stint so they could go and play down on the branch in the meadow with the children from the neighboring farm. Now, for fear there are some who have never heard of a "hit and a miss" rag carpet I will stop right here and tell you what it is. It is when, instead of having the strips all of one color, all kinds of colors are tacked together, first maybe a green one, then a red one, then a yellow or a brown one; then when they are all woven together in a carpet or a rung you can see it would make a hit and a miss pattern instead of regular checks or stripes.

Now, children those days were pretty much like nowadays children, and little Grandmother Mary Catherine and Great-Aunt Margaret Ann hated to tack carpet rags just like some little girls hate to practice and to wash and wipe dishes these days.

They worked busily for a while, but their little fingers were clumsy and the pile of strips did not seem to grow any smaller and the balls grew larger so very, very slowly; then the grass did look so fresh and green down in the meadow and it looked so cool and shady under the willow trees that overhung the little branch.

Suddenly little Grandmother Mary Catherine, who was six and a half years old and should have known better, took her ball and threw it out into the yard as far as she could send it, while a puckery frown made little wrinkles between her eyebrows, and the little red mouth was disfigured with an ugly pout.

"I hate old carpet rags," she said crossly as little Great-Aunt Margaret Ann looked up in surprise, "an' I'm not goin' to tack another one to-day. Come on an' les' go play."

"But, sister, mother said we must tack all these before we played," said little Margaret Ann, doubtfully.

"She won't know," replied naughty little Mary Catherine, "'cause she's gone over to see Mrs. Fairchild's sick baby an' she won't be back until night, an' Sister Elizabeth's in the weaving room, an' grandmother is asleep."

"What will we do with the rags?" asked Margaret Ann, who was just five years old and usually did what Mary Catherine proposed.

"We can throw them over the back lot fence an' nobody'll ever find them," replied Mary Catherine who was nothing if not resourceful.

So the two little culprits gathered the scraps into the skirts of their little dresses and carried them to the back lot fence where they poked them through a crack into a clump of sumach bushes. Then they hastened back to the house and hid their rag balls down at the very bottom of the rag ball box under all the others, then ran down in the pasture to play with other little children who were there waiting for them.

Now Great-Grandmother Whitfield found Mrs. Fairchild's baby so much better that she did not have to spend the afternoon, so after making some fresh sage tea for it and greasing its chest with mutton suet, she came on home to help grown-up daughter Elizabeth with the weaving.

She was surprised to find the children had gotten through with their work so quickly and were already down in the pasture playing.

She went out in the back yard to the well house to get a cool drink before going into the weaving room, and on the bottom step she found a long strip of red calico, and out in the yard she picked up a buff strip; then some distance further out she saw a purple and a brown one lying together.

At first she thought the wind had blown them out, but as she looked down toward the back lot fence she could see bright splotches of color here and there on the green grass and she began to wonder what it meant.

So she followed the trail of rags that the little girls had left behind them in their haste, until she came to the fence and found the pile of carpet rags under the sumach bushes. Then Great-Grandmother Whitfield instead of looking solemn and stern like great and great-great-grandmothers do in most story books, laughed softly to herself, then with the aid of a crooked stick she fished the strips back through the crack in the fence, and gathering them up in her apron, went back to the house.

When she told daughter Elizabeth and Great-Great-Grandmother Whitfield, who had just waked from her nap, where she had found them, they all three laughed heartily over it. They looked all through the rag ball box, and sure enough they found two balls about half as big as the others at the very bottom of the box just where the naughty little girls had hidden them.

Now great-great-grandmother was not only a kind and loving mother, but she was also a wise one, and she knew that little Grandmother Mary Catherine and little Great-Aunt Margaret Ann must be punished for their disobedience, so she replaced the pile of rags by the little splint bottom chairs and laid the half-finished balls on the floor, then she and daughter Elizabeth went about their weaving.

Now for some reason or other when Mary Catherine and Margaret Ann reached the cool, shady spot under the willows it wasn't nearly so cool and shady as it had looked from the back porch, and somehow or other, things seemed to go wrong from the beginning. Mary Catherine fell off of a splintering stump the very first thing and tore a big hole in her stocking and made a long bloody scratch on her leg; then Margaret Ann while she was gathering deer tongue lilies accidently gathered one with a big bumble bee in it, and oh, my, how it did hurt! Then for the very first time they quarreled with the little neighbor children, and before they knew it almost, Mary Catherine had slapped little Prudence Pendleton right in the face just as hard as she could. Little Prudence went right straight home and all her little brothers and sisters followed her, so Mary Catherine and Margaret Ann had the whole big pasture all to themselves.

They played "make believe" for a while, but the hardest make believe of all was making believe that they were having a good time, for at the bottom of each little heart there was a little sore spot that they just couldn't get rid of and which just spoiled everything and made the afternoon drag woefully.

By and by, hearing a rustling in a clump of bushes they slipped up to see if they couldn't surprise a mother quail with her brood of little ones, but just as they parted the leaves to peep, a long black snake wriggled out of the bushes almost at their very feet and glided noislessly away into the high, green grass.

Oh how those two little girls did scream and run! They never paused for breath until they reached the back steps, then they stopped short in astonishment. There were the two little home-made splint bottom chairs exactly where they had left them, and there between them was a pile of carpet rags for all the world like the ones they had poked through the fence, and there was no doubt that the half-finished balls on the floor were the very ones they had hidden so carefully at the bottom of the rag ball box.

Great-Grandmother Whitfield heard them coming, and came out on the porch to meet them. "Daughters. you may now finish your task," was all she said. So little Grandmother Mary Catherine and Great-Aunt Margaret Ann sat down in their little splint bottom chairs, and without a word began where they had left off.

Directly the horn was sounded for Great-Grandfather Whitfield and Great-Uncle Joseph Caruth, to come in from the field and get ready for supper.

The little girls were hungry and they could hear the ham sizzling in the skillet and could smell the delightful odor of fresh, baked biscuit, and they remembered with a pang that great-great-grandmother had baked a big panful of spice cookies that day. But no one came to bid them come to supper so they sewed steadily on until the last

one was through, and they could hear the rattle of the dishes as they were carried to the kitchen to be washed.

When the last strip was tacked and the balls were big and fat like the others the two sorry and ashamed little girls took them with hanging heads to Great-Grandmother Whitfield. She talked with them kindly but seriously and told them how the carpet rags had spoken just as plainly as if they had had tongues and could talk. She showed them how hard it was to cover up wrongdoing and then she gave them this verse to learn: "Be sure your sin will find you out."

Little Grandmother Mary Catherine and Great-Aunt Margaret Ann promised never, never to try to deceive again, and after learning their verse they were given for supper just plain bread and water and were sent to bed a full hour before their accustomed time.

The little girls are dear old ladies now with silvery white hair and caps and a score or more grandchildren apiece, but they have never forgotten the lesson they learned the time they left the trail of carpet rags behind them.—M. W. Walker, in Christian Observer.

A Child's Thanksgiving Letter.

Part of a letter from a little girl at school, to her mother, who is ill in a hospital, and father, a clergyman in the Church, dead:

My Dear Mother: To-morrow is Thanksgiving. Won't that be nice? I am going to draw, sing, dance and play all day to-morrow. I am going to give thanks to God for my sweet mother and for the nice room I have, and for my bed and my sweet curly-headed room-mate, and for my shoes and stockings, and dress and sweater; for my health, and for turkey, cranberry sauce and mince pie and nice surroundings, and for feet, hands, eyes, fingers and toes, and for Him Himself. "God is love," and love God are my two nice thoughts; and God loves me is another; and here is one, God loves all and He will keep them. If you love any one, you try to keep them out of danger, don't you, and so it is with God. He gives me a bed and a gown and strength; hands and feet and a mouth to express my feelings.

I know you will have a nice Thanksgiving, and please don't be anxious, for I am going to be in good care. I will be thinking of you, and knowing you are better, or getting better, and thinking of me.

St. Katharine's School, Bolivar, Tenn.

The Red Crown.

"Why must we stay in camp?" asked Joe. It was their first day in the mountains, and the six cousins were all in a row in front of the red wood cabin which for the next two weeks was to be their home.

"I guess they wanted us to watch things," said Josie.

"Boo Chy could watch things," suggested Wallace.

Boo Chy was the Chinese boy who cooked and washed dishes.

"Surely," said Ethel, "and I'm tired of playing here."

"But if it wasn't just to watch the camp—" began Wallace.

"Oh, I think it must have been that," said Josie, confidently.

"Maybe there's bears in the woods," whispered little Frank. "Maybe—"

But the other cousins all shouted in derision and it was partly just to show how brave they were that they went.

"You watch camp, Boo Chy," directed Agnes, who was the oldest.

"All light," answered Boo Chy, nodding and smiling. Boo Chy's words they did not always make out, but they never had much trouble understanding him, for he nodded and smiled beautifully, and nodding and smiling are just the same in Chinese as in English.

"What shall we play?" demanded Josie.

"Explorers!" returned Joe.

"A May Day Party," suggested Ethel.

"But it isn't May Day," protested Joe.

"Well, we can play it is, can't we?" said Ethel.

The wild flowers were all gone from those woods—they would have known that if they had been used to California—but they found some beautiful ferns and finally little Frank raised a great shout.

"Come quick," he called. "See what I've found."

Growing near the ground, in a thicket of underbrush, were bright little leaves, red as candle flame, and they picked as fast as they could and carried them to Agnes, who plaited a beautiful crown of them, mixed with the fern fronds. Josie they chose May Queen, because she was the littlest girl cousin. Wallace put the crown on her head; they all danced around her singing; and they made a procession, with little Frank at the head, and carried Josie back to camp.

Boo Chy stood on the back steps, nodding and smiling, but as they came nearer he suddenly did a most surprising thing, he rushed at them and with his iron spoon knocked the crown off Josie's head. Then he drove them all into the kitchen, poured water into a half dozen pans, sprinkled some white powder into it and made them all scrub their hands and faces. Josie he scrubbed himself and scrubbed her hard, and all the time he jabbered excitedly.

"Why did he do that?" demanded Wallace, when, a little bit frightened, they had drawn off by themselves.

"I didn't want him to wash my face that way," protested Josie, tearfully.

"I heard him say 'velly bad,'" said Ethel.

"Maybe he meant we ought not to have left camp," suggested Agnes. Her conscience, you see, was a year the oldest.

When the fathers and mothers returned, Boo Chy, with the red wreath—still on the end of the iron spoon, met them and began once more to jabber.

"How is this?" asked Uncle George of the cousins.

They had listened with dismal forebodings. Now Agnes, being the oldest, told the story.

"When we had said not to leave camp!" exclaimed Agnes' mother. "I'm afraid some one will have to be punished."

"I'm afraid the punishment is already begun," said Uncle George, and he was right.

Next morning Agnes fingers were all blistered and sore, poor little Josie could hardly see out of her eyes and it was almost time to leave camp before the face of a single cousin cooled like the face of a healthy, happy child. They had learned two valuable lessons though: one that it is always safer to mind fathers and mothers.

The other lesson was that those bright, flame-colored leaves were poison oak.—Frederick Hall, in S. S. Times.

"That which is striking and beautiful is not always good, but that which is good is always beautiful."

Tell Him the Truth.

The stories she read to him were thrilling enough,
Of fairies and goblins wild,
And the small boy has opened his big blue eyes
And wondered like any child.
And yet with a scornful toss of his head,
Said, "They're only a-makin' it up."

She read him of wonderful halls of gold,
Of diamonds and pearls so rare;
Of caves where treasures lay hidden deep,
And guarded with greatest care.
But he, with a scornful toss of his head,
Said, "They're only a-makin' it up."

She told him of cats with a baleful grin,
Of mice and rats that could talk,
Of Mr. Bull Frog and Dr. Fly,
Of tables and chairs that could walk.
But he, with a scornful toss of his head,
Said, "You're only a-makin it up."

So she closed the book of the fairy
And told him where sponges grew;
Of their watery home with the fishes strange,
'Way down in the ocean blue.
And he, with a thoughtful look on his face,
Asked, "You aren't a-makin it up?"

She promised she'd tell him only the truth,
And talked of the land of snow,
Where the people must always wrap in furs,
Where nothing but mosses grow.
And he, with a sober look on his face,
Said, "That's better than makin' it up."

—School Education.

Remembering.

Mollie Gray was six years old. She was such a wise little maiden that the other members of the family sometimes had to speak in riddles when the subject was one which they did not wish her to understand, and little did they imagine how often the riddle was solved in her small brain, though she gave no sign.

One day at school, when one of the older girls brought with her a visitor of four years—a tiny fairy, who speedily became the pet of the school—Mollie, who stood a little aloof from the others, heard one of the girls exclaim:

"Little darling! And does her mother put her to bed and leave her alone in the dark?"

"Indeed she does not," was the spirited answer. "She sits beside the bed and holds her hand until she goes to sleep."

"What does she do that for?" asked a practical young miss of twelve.

"She says," replied the other girl with dignity, "that she is de-termined that her child shall always remember that she's had a mother."

Just here the bell rang, and the children—company and all—filed decorously into the schoolroom.

dark," she said at length.

"Hush, Mollie."

Silence again, but a silence full of thoughts and fancies. Mollie was an uneasy little body, and twisted and turned many times before going to

But Mollie's active brain was busy. Never once had her mother sat beside her bed and held her hand until she went to sleep. After the nightly prayer and the good-night kiss, she had left her to go to sleep alone. Yes, and she had turned out the gas, so that Mollie was in the dark. Mollie had never minded it. Indeed, the darkness had been rather welcome than otherwise; but now—did that other mother love her child so much better than her mother loved her? "She is de-termined that her child shall always remember that she had had a mother," repeated Mollie to herself. Didn't her mother

care whether she remembered it or not?

Mollie thought about it all the rest of the day, and, when bedtime had almost come, she said soberly to her mother:

"Mother, don't you want me to remember always that I've had a mother?"

"Are you likely to forget it?" asked her mother, amused.

"I shouldn't if you'd hold my hand till I go to sleep."

"What nonsense, Mollie!"

"But it isn't nonsense," persisted Mollie, seriously. "Marion Vane's mother does it every night. She doesn't want her to forget."

"That would be a pity," said Mrs. Gray, with a tinge of sarcasm which did not escape Mollie's sharp ears.

"But, mother, if you only would, then I'd be sure to remember." The little face was very earnest, the eyes were pleading.

The mother hesitated. Then she said, smiling a little to herself:

"Well, deary, I should be dreadfully sorry to have you forget all about me, so we'll try it to-night. But there must be no talking—the light must be out, and you must go to sleep as fast as you can."

Mollie promised, and they went upstairs. The process of undressing was not a long one, then Mollie knelt and said her prayer, and then the light went out, and mother seated herself beside the bed, and took the small hand in hers.

"O mother," said Mollie, "this is delicious."

"No talking!" was the quiet reply.

But Mollie fondled the hand and kissed it, until that, too, was forbidden.

"Go to sleep, Mollie, as fast as you can," said her mother.

Mollie tried, conscientiously, but sleep seemed to have forsaken her eyelids. They were wide open. "I can see you sitting there, mother, if it is sleep. Usually this didn't matter, but to-night she couldn't bear to relinquish mother's dear hand; even for a second, so she lay quite still, and sleep seemed farther from her eyes as the minutes passed.

All at once came a rap at the door, and Cousin Sophy entered. Cousin Sophy often helped Mrs. Gray with her sewing.

"They told me you were here, so I came right up," said she. "May I light the gas? I've brought Mollie's dress. It's all done but the trimming, and that won't take long."

She lighted the gas, brought the dress to the bed, and spread it out before Mollie's appreciative eyes. Then, noticing the clasped hands, she exclaimed:

"Is anything the matter, Aunt Augusta?"

"No, indeed, I'm only putting Mollie to bed."

"Putting her to bed?" repeated Sophy. "Why, my little sister Margaret goes to sleep all by herself."

"So can I go to sleep all by myself," remarked Mollie, stung by the implied suggestion of inferiority.

"I want her always to remember that she's had a mother," said Mrs Gray, demurely.

Mollie's cheeks burned. Cousin Sophy looked perplexed.

"Well," said she, "I'll leave the dress, you can easily put the trimming on this evening."

"I'd like to," replied Mrs. Gray, "but I shall have to sit here until Mollie goes to sleep, and she seems very wakeful to-night."

"Well, of all things!" Cousin Sophy didn't say any more. She laid the dress upon a convenient chair and left the room.

The gas was extinguished again. The hands were clasped as before, but every nerve in Mollie's little body was tingling. At last she could bear it no longer. She withdrew her hand.

"Mother," said she, "you may go downstairs now. I'm too big to be a baby. I have to have both hands for myself."

Mother stooped and kissed the little face. Then she stood up beside the bed.

"Mollie," said she, "are you sure that you'll always remember that you've had a mother?"

Mollie sat up very straight in the bed, and clasped her mother tight in her soft little arms. "I couldn't forget it, never," she cried. "Sit down here, just a minute, mother."

Mother sat down, and a shower of kisses fell on cheeks, lips, eyes, and anywhere that a little girl could put them in the dark.

"I don't think you'll forget all about me," said Mrs. Gray, as soon as she could speak. "Come, darling, I must light the gas, and find your dress. Perhaps I can finish it to-night."

Mollie looked thoughtful, watching her mother, as she carefully folded the little dress over her arm.

"How could a little girl forget, when her mother does so many things?" she asked seriously.

"Good night, dear. I must go."

"Good night, mother. I couldn't help re-membering you. I couldn't help it, could I?"

"I don't believe you could, Mollie."

"It would be too ree-diclous, wouldn't it, mother?"

"It certainly would." Then they both laughed.

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Why the Wind Blows.

The wind, like other things of everyday life, rarely invites notice unless it is unusually "high," and rarely do we hear the question, "Why does the wind blow?" Why doesn't the wind blow?"

What is this wind that rushes "out of the nowhere into the here?" Why should it blow at all? or why sometimes so gently and at other times with the resistless force of the hurricane?

The wind could have no power, it could not even exist, if the air had no weight, this weight having been shown to be about thirty-one grains for each one hundred cubic inches of air. When air is put in motion, the effect is like that obtained by throwing a ball against an object—the harder you throw the ball, the harder it will strike, and the greater the number of balls thrown at one time, the greater will be the force of the blow. When the wind is blowing, it strikes what it blows against, and the harder it blows—that is, the greater the speed of the air—the harder it will strike against the resisting object.

What causes the wind to blow or why the air should be in motion is not easy to explain. Simply stated, it is caused by the tendency of hot air to rise, and thus to form a partial vacuum into which the cooler surrounding air rushes, in much the same way as water will rush downward to seek its level. If the earth were smooth, if it did not rotate, and if there were no sun, the air would be motionless. When the sun shines on a wide space of the earth, the air of that region becomes heated. This great volume of warm air rises, and the cooler, heavier surrounding air flows in to take its place. As the earth rotates, there tends to be formed a ring of heated and rising air with currents inflowing at the bottom and at both sides. This is the condition that prevails near the equator and causes the trade winds that blow so steadily. The rotation of the earth causes the wind south of the equator to flow toward the northwest, and that north of this line to flow toward the southwest.—St. Nicholas.

A Child's Hymn.

My Father, hear my prayer
Before I go to rest;
It is thy little child
That cometh to be blest.

Forgive me all my sin,
And let me sleep this night
In safety and in peace
Until the morning light.

Lord, help me every day
To love thee more and more
And try to do thy will
Much better than before.

Now look upon me, Lord,
Ere I lie down to rest;
It is thy little child
That cometh to be blest.

Some of the commonest faults of thought and work are those which come from thinking too poorly of our own lives, and of that which must rightly be demanded of us. A high standard of accuracy, a chivalrous loyalty to exact truth, generosity to fellow workers, indifference to results, distrust of all that is showy, self discipline and undiscouraged patience through all difficulties—these are among the first and greatest conditions of good work; and they ought never to seem too hard for us if we remember what we owe to the best work of bygone days.—Bishop Paget.

Joy in one's work is the consummate tool, without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness.—Phillips Brooks.

Personal and News Notes.

The address of the Rev. Dr. J. S. B. Hodges, D. D., is 12 Whatley Road, Clifton, Bristol, England.

The address of the Rev. John Kershaw, Jr., is changed from Douglas, Arizona, to North Augusta, S. C.

The address of the Rev. T. N. Lawrence is changed from Franklin, Va., to Doswell, Va., R. F. D. No. 1.

The address of the Rev. Robert D. Brown, rector of St. Philip's church, is changed to 75 Thomas street, Newark, N. J.

A special Council of the Diocese of Texas met in Christ church, Houston, to elect a Bishop Coadjutor for the Diocese.

The address of Mrs. J. E. Poindexter, widow of the Rev. J. E. Poindexter, is No. 9 North Second street, Richmond, Va.

More than 4,000 persons attended the Advent mission conducted by Bishop Woodcock, at St. Mary's Cathedral, Memphis.

The Sunday School Convention of the Fifth Department, will meet in Trinity church, Toledo, Ohio, on January 29th.

The Rev. J. D. Salter has resigned the charge of Trinity church, Excelsior, Minn., to take up work in the missionary district of North Dakota.

We have received a copy of the "Journal of the Fifth Annual Convocation of The Protestant Episcopal Church in the Missionary Jurisdiction of Idaho."

St. Luke's church, Atlanta, has collected upwards of $1,000 by the sale of calendars. The campaign was undertaken in order to reduce a mortgage.

Deaconess Collins, of New York, is trying to secure a fund of $1,000 for the building of the much needed church building at Waynesboro, Diocese of Harrisburg.

The new St. Philip's church, at Hearne, Diocese of Texas, is progressing rapidly and will be ready for consecration when the Convocation meets there, next spring.

St. Stephen's church, Goliad, Diocese of West Texas, with only thirty-six communicants, has called a rector to give the parish his entire time. The vestry pledged a salary of $1,000.

The Rev. James G. Glass is spending the winter at Island Grove, Fla., and while there is serving the congregation at Grace church, Ocala, until they extend a call to a permanent rector.

An interesting and helpful mission was conducted, from December 10th to 15th, in St. Mark's church, Creighton, Neb., by Rev. F. C. Taylor, a general missionary of the Diocese of Nebraska.

The congregation of St. Paul's Mission, Overland Park, St. Louis, who have been attending occasional services for years in cottages and rented halls, now have a new chapel, completed almost entirely by their own efforts.

The Rev. Thaddeus A. Cheatham, who has been in temporary charge of St. Bartholomew's parish, Pittsboro, N. C., for the past six months, has returned to Pinehurst, N. C., and taken up his regular duties there.

The address of the Rev. C. F. Smith, formerly rector of Christ church, Elizabeth City, N. C., is changed to 915 Sixteenth street, Lynchburg, Va., where he has become the rector of Grace Memorial church.

St. Matthias' church, Waukesha, Wis., which has been enlarged and renovated, was dedicated, on Sunday, December 15th, by the rector, the Rev F. D. Butler, assisted by the Rev. H. D. Perkins, of Nashotah Seminary.

Bishop Lawrence, the Rev. Dr. Alexander Mann, the Rev. G. W. Davenport and Mr. John W. Wood will speak at a meeting of the Diocesan Committee on General Missions, in St. Paul's Cathedral, Boston, on Wednesday, January 8th.

Memorials recently placed in St. Mark's church, Milwaukee, are a credence of white marble, given by Mrs. Louisa Eilson, in memory of her daughter, and Eucharistic candlesticks, given by Mrs. Edward B. Hooker and Miss Ruth O'Brien.

Three hundred Armenians at Niagara Falls have been directed by their bishops to apply to the Church for such ministrations as they need and the Church is willing to give. St. Peter's church, the Rev. Philip W. Mosher, rector, is taking active interest in this work.

The congregation of Christ church, Jefferson, Texas, have raised a sum of money sufficient to refit the rectory, which was the gift of Rev. Mr. Benners and wife, who served this parish twenty-five years, died there, and left this beautiful brick, ten-room residence to the church for the rectory.

At the meeting of the Church Club of Montgomery, on December 16th, the question of continuing the noon-day Lenten services was discussed, and by a rising vote the laymen present unanimously decided in favor of the services and pledged their attendance and cooperation in making the services a success.

On the fourth Sunday in Advent, December 22d, Mr. Chester Cecil Hill was ordained to the diaconate in St. Mark's Pro-Cathedral, Grand Rapids, Mich., by the Bishop of Western Michigan. The candidate was presented by Dean White and the sermon was preached by the Bishop. Mr. Hill will be placed in charge of the parishes in Elk Rapids and Charlevoix.

Mr. William Kerr Alricks, treasurer of the Diocese of Harrisburg since its organization in 1904, who died on October 3d, 1912, in his will left $10,000 toward the indebtedness of his parish, the interest to be paid regularly to the Treasurer of the Board of Missions of the Diocese, and $10,000 to the General Board of Missions. There were a large number of gifts to the Harrisburg Hospital and other local charities.

Church people of the Diocese of Western New York are mourning the death of Miss Mary E. Halsey, a woman of remarkable influence in the circle in which she lived. Giving largely of her own slender means, she enlisted the aid of others and built a little church, Grace church, Willowdale, on the corner of her own farm. Of this church she was sexton, caretaker, organist and choir. Five hundred baptized persons called her god-mother, and the community unites in thanking God for her life and influence.

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Two ministers formerly of the Free Baptist denomination, were ordained, one a deacon and the other a priest, in St. John's church, Providence, R. I., on December 19th. The Rev. John Piper, who has been an assistant to the Rev. Lewis Bradner, Ph. D., rector of St. John's, was ordained to the diaconate, and will continue his work there. The other, the Rev. Anson B. Howard, who was ordained to the priesthood, has been in charge of St. Paul's church, Portsmouth, R. I. Bishop Thomas, of Wyoming, officiated in place of Bishop Perry, who was sick. The Rev. Dr. Bradner preached the ordination sermon.

The Vows of An Old Man.

Dr. Samuel G. Smith, the pastor of the People's Church, of St. Paul, Minn., recently celebrated his sixtieth birthday. A reception was given in his honor at the church at which some very hearty words of appreciation were spoken by prominent speakers. It is evident that Dr. Smith has been "in labors abundant." In reply to the congratulations of his friends Dr. Smith declared that he was not a believer in Osler's method of getting rid of old men, and presented the following vows, which, if observed, will cause him never to grow old. They are full of interest because they are aimed at the besetting sins of old age, and every man may profit by them. These vows are as follows, says the "Advance:"

1. I promise from this time forward to try to forgive my friends as well as my enemies.

2. I promise to remember that I have not really done all the good things that have happened in my lifetime.

3. I promise to be open minded to new ideas and to new plans, and to be thinking of the future more than of the past.

4. I promise to believe that there are many things that young men can do better than I can.

5. I promise not to neglect manifest duties with the excuse that I have already done my share.

6. I promise to be more severe against the sins of age than against the faults of youth.

7. I promise henceforth to have more charity, a better temper, and a more quiet spirit.

8. I promise to be thankful for all the good of this world, and yet to live in the faith that sometime and somewhere I shall find a better world.

9. Mindful of the manifold temptations that beset the mature, I promise, as much as in me lies, to endeavor not to talk too much.

A noble life is loftiest patriotism. The hope of the State is the character of its citizens. There can not be a good nation whose people are small, selfish and sordid. Just to be good is to be patriotic.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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MARRIED.

GARRETT—WATKINS.—At the home of Rev. W. M. Clark, 1008 Park Avenue, Richmond, Virginia, on Thursday, December 19, 1912, by the Rev. W. M. Clark, LAURA CUNNINGHAM, daughter of Mr. B. F. Garrett, of Danville, Va., and BASIL KIRKE WATKINS, of the same city.

WRIGHT—SCOTT.—In St. John's church, Tappahannock, Virginia, at 6 P. M., Saturday, December 28, 1912, by the Rev. F. G. Scott, D. D., assisted by the Rev. Wm. Nelson Meade, CHARLOTTE BARNES, daughter of Judge and Mrs. T. R. B. Wright, to F. G. SCOTT, Jr., M. D., of Orange, Va.

DIED.

GRESHAM.—Entered into life eternal, at her home in Tappahannock, Va., at 7 P. M., December 21, 1912, Mrs. LAURA M. GRESHAM, widow of the late Dr. Henry Gresham, in the 79th year of her age.

"Having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope * * * and in perfect charity with the world."

"Until the day break, and the shadows flee away."

TRAPNELL.—Suddenly, at Middletown, Frederick county, Md., at 10 A. M. on December 17, 1912, ELLA, youngest daughter of Rev. Joseph Trapnell, D. D. She was born in Baltimore city, June 5, 1851, while her father was the rector of St. Andrew's church. She was, also, an aunt of the Rev. Richard Watkins Trapnell, of Bluefield, W. Va., and leaves one brother, Dr. R. Walkin Trapnell, of Point of Rocks, Md.

BINGHAM.—Died on December 17, 1912, at her residence, Mrs. MARY E. BINGHAM, wife of Mr. J. F. Bingham, of Waubay, Va., in the 83d year of her age. Interment in Grace church cemetery, Greensville county, Virginia.

OBITUARY.

The Late Rev. John S. Gibson, D. D.

Resolutions adopted by the Vestry of Trinity church, Huntington, West Virginia.

The following resolutions relative to the death of Rev. JOHN S. GIBSON, former pastor of Trinity Episcopal church have been adopted by the Vestry, in special session:

The members of the Vestry of Trinity parish, Huntington, West Virginia, record with deep sorrow the great loss the Church has sustained in the death of Rev. John S. Gibson, D. D., which occurred at the rectory of Christ church, Gordonsville, Virginia, on December 4, 1912.

For nineteen years he was the rector of Trinity church and ministered to the spiritual needs of the parish, and gained the love and esteem, not only of his own congregation, but of all with whom he came in contact.

Dr. Gibson was a man of public spirit and took a deep interest in all that concerned the civil welfare of the people among whom he lived. He lived and labored in Huntington for many years, and was familiar to the people of the city for some twenty years, loved and honored during all that time, an upright citizen, an able and devoted pastor, a man among men, whose influence never failed to be uplifting. It is a shining record and testifies to his life and its influence and the precepts he taught and which were incarnated in his life.

To his loved ones, we tender our sincere sympathy in their hour of deep sorrow, and commend them to the loving care of Him who doeth all things well.

Resolved, That a copy of these minutes be sent to his family and to the Church paper, and to the city papers for publication.

C. L. THOMPSON,
EDMUND SEHON
Committee.

Mrs. Charles E. Whitehead.

In the death of Mrs. CHARLES E. WHITEHEAD, who, on Sunday, December 8, 1912, passed away in Washington, at her home on the corner of 16th and I streets, after a long illness, the South has lost one of the notable women, who, in the mingling of goodness, kindliness, old-fashioned womanliness, high breeding and broad culture, give her one of her best claims to distinction.

Mrs. Whitehead was, before her marriage, Miss Lucy Page, and as such was known to a wide circle of friends, embracing many in every walk of life, from the lowliest to the most distinguished; for, with rare endowments of heart and intellect, her broad sympathies took in all. It is said of her by one who knew her well, that he had never been in any part of the world where he was not asked by some one, if he knew Miss Lucy Page.

She was the daughter of the Rev. Charles H. Page, of Virginia, and later of Kentucky, and her mother was Miss Gabriella Crawford, of Virginia, her grandmother having been Miss Anne Lee, a sister of Light Horse Harry Lee, and aunt of General Robert E. Lee. Mrs. Whitehead was related to nearly all of the old Virginia historic families. And to them all she added distinction.

She was the aunt of Legh R. Page, Esq., of Richmond, Virginia; of Col. Charles Page Bryan, Ambassador to Japan, and of Mr. Logan Waller Page, of Washington, D. C.

After the death, eight years ago, of her husband, Mr. Charles E. Whitehead, an eminent lawyer of New York, she returned to Washington, where she had formerly resided, and purchased the mansion of the late Justice Gray, where she made her home from that time, a centre of hospitality and culture. She was a type of the best we have had, and it is our pride that we have such a type.

THOS. NELSON PAGE.

ACKNOWLEDGMENTS.

Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund, Diocese of Virginia, from May 7, 1912, to December 27, 1912:

Mrs. J. J. Phillips, New York	$ 6 00
Incarnation Trinity parish, Louisa	5 00
Rev. James Grammer, Winchester	10 00
St. Paul's church, Tappahannock	6 45
St. John's church, Tappahannock	8 17
St. Mark's church, Richmond, Va	20 00
St. John's church, Green Springs parish	8 40
Christ church, Winchester	50 00
St. John's parish, Warsaw	5 00
St. Paul's church, King George	5 00
Miss Susan A. Kline, Baltimore, Md.	5 00
St. John's chapel, Louisa	7 00
Immanuel church, "The Seminary"	25 00
St. James' church, Ashland	20 00
Emmanuel church, Henrico, Va	431 42
Abingdon church, Abingdon parish	6 38

WM. H. PALMER, Treasurer.

TRAVEL.

Mrs. A. O. SIMPKIN, a lady well-accustomed to European travel, and thoroughly acquainted with the art treasures of the Old World, purposes taking a very limited, select party for a nine months' tour of Spain, Greece, Italy, Germany, Belgium, France and the British Isles. The party will leave New York early next January. References given and required. For further particulars apply to Mr. JOHN L. WILLIAMS or Mr. S. W. TRAVERS, Richmond, Va.

APPEALS.

A CHRISTMAS REQUEST.

Remember, dear Church people, either as individuals or through your parish. (Be sure of the name and destination of your offering, write: "For the Current Need and Work of the General Clergy Relief Fund.") Remember by a generous gift or offering or by a clause in your Will, the blessing and relief of actual suffering, furnished at this season, to between 500 and 600 sick and old and broken-down clergy or their helpless widows and orphans. Stop and think just one moment of what this means.

Fill up the treasury, so that there may be no danger of a deficit when the next payment is due, and that your Trustees may be prompt and generous. We require $30,000 for each quarterly payment—$120,000 per year.

Give God praise that you are BLESSED in being able to GIVE rather than compelled through sickness and poverty and adverse circumstances to RECEIVE as do these veteran workers of the Church.

A good measure is $120 per year, but a half or a fourth or a tenth of this given regularly would be a great blessing.

$120 per year by 1,000 Churchmen would supply the present need. Send postal for convincing information.

ALFRED J. P. McCLURE, Treasurer,
General Clergy Relief Fund,
The Church House, Philadelphia, Penna.

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Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

The Board of Missions

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, three and three-tenths per cent. of the amount of money passing through its treasury.

To make the work known and collect the necessary funds cost six and six-tenths per cent. This includes the expense of eight department secretaries, the cost of the educational department, the Woman's Auxiliary, and the Sunday School Auxiliary, the free distribution of literature and duplex envelopes and many other items.

Leaflet No. 956 tells the story. It is free for the asking. Address

THE SECRETARY,
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Wanted: A Worker.

God never goes to the lazy or the idle when he needs men for his service. When God wants a worker, He calls a worker. When He has work to be done, He goes to those who are already at work. When God wants a great servant, He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing out by the wine press.

Saul was busy searching for his father's lost beasts.

David was caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

William Carey was busy mending and making shoes.

The Household.

Avoid Draughts; Get Fresh Air.

Mistaken ideas of protection against cold weather are responsible for more deaths than cold weather. Close rooms kill more people than ever froze to death and insufficient clothing is as dangerous as a house without fires. Nothing does more harm than belief that a house should be sealed so tightly in winter that no fresh air can enter. The result of this is a closeness which weakens the bodily resistance and makes a person more susceptible to colds when he leaves the house. Every living-room and every sleeping apartment should have fresh air at all times, regardless of the weather. This can generally be had without difficulty as a number of simple schemes have been devised which can be installed in any room. One of the most efficient is to fit a slanting board into the lower end of the window and to secure this to the sides of the window frame with smaller boards. The window can then be raised almost to the level of the board and will give a current of fresh air which will pass over the head of persons sitting in the room. Draughts are of course to be avoided. They cool one part of the body while the other is warm and thus cause colds. But draughts can be avoided and fresh air can still be had with a little care.

Insufficient clothing is another fruitful source of discomfort in winter. No one should leave a warm room and go into the outer air, even temporarily, without additional clothing. Fashions which prescribe light clothing in winter are among the worst enemies of health. To go without an overcoat or other heavy clothing in cold weather is to invite sickness.

Many persons who are anxious to have abundant fresh air in their bed rooms in winter complain of cold during the night. This is always to be avoided. Those who can afford to do so should supply themselves with ample bed clothing, but persons who cannot purchase additional blankets will find a simple substitute to hand in old newspapers. If a layer of newspapers be placed between the blankets, much warmth will be retained which otherwise would be lost.—Virginia Board of Health Bulletin.

Sweetbread Salad.

Clean the sweetbreads and drop them into a saucepan with boiling water enough to cover them. Cook for twenty minutes, then drop them into cold water for five minutes. When perfectly cold, cut them into small cubes, and season them, using for each pint of sweetbreads one teaspoonful of salt, one-fourth of a teaspoonful of pepper, one tablespoonful of oil and two tablespoonfuls of vinegar. Put away in a cold place for several hours. At serving time, mix with four tablespoonfuls of mayonnaise dressing. Have the heart leaves of lettuce washed and made crisp in ice water. Arrange them on a flat dish, having three in a bunch, and sprinkle a little chopped tarragon in each bunch, if you can get tarragon. Put a tablespoonful of the prepared sweetbreads in each bunch of the lettuce and stick a tiny sprig of parsley in the centre of each one. Serve at once.

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The Old Year and the New.

Rev. Ira M. Wallace, Ph. D.

Jehovah of ages! We praise Thee,
Thou self-giving Father and Friend,
Who, crowning the work of Thy fingers
With love, lovest on to the end.
Thou worthy? The world hath none like Thee—
From idol to far-shining sun—
That stoopeth to rescue the rebel,
And dieth to make him a son.

Jehovah of ages! We thank Thee,
For giving us this year of grace,
So full of rich treasures and blessings
For spirit and season and place.
True, sometimes we're heavily laden—
All thanks to confusion and strife—
But all that we have worth possessing
We owe Thee, with thanks for our life.

Jehovah of ages! We pray Thee
For gifts, more than mere life or death;
For life, more like Thine, worth the living,
Inspired by Thine own Spirit's breath.
If dying should serve Thy cause better,
O teach us! that dying is gain;
Lest some poor soul fail this last lesson,
Too late for his learning again.

If years be our portion, Lord-Father,
Enlighten our vision to see
Events, as they come, in proportion
With worth, time and eternity.
Lord help us weigh petty things rightly—
Their thousand-brood pass with the day—
But worthy deeds, give their true measure,
Like Thy divine balances weigh.

If Lord, through the days Thou dost spare us,
Though tried, we abide close to Thee,
This world of heart-breaking contention
And crime will be driven to flee.
O then! Sin-cursed earth will grow glorious,
And sorrow will soon disappear,
For Thou, O God of ages, and gracious,
Wilt make it The Happy New Year.

—The Lutheran.

Our Greatest Assets.

What are our assets? We look upon them as property, possessions, something through which we can liquidate our obligations. There is danger of limiting our definition to a commercial conception of this term. Viewed truly and intelligently, our greatest assets are our children, through whom we are to discharge our obligations to posterity. If we fail in meeting what we owe to our children, in keeping our obligations to them, then our assets become our liabilities.

Child welfare is one of the great social and spiritual awakenings of the age, and so important a matter as this should arouse our deepest interest. We owe to the child every safeguard, every opportunity to complete its life, and every advantage to attain moral and spiritual growth which lie within our power to provide. The protection of the child against preventable disease, preventable vice, preventable social or industrial injustice by personal attention to hygiene, sanitation, better environment and interest in child labor, are small outlays on our part, considering the benefit to be derived by the child itself. If we are going to make a man out of the child, let us begin by giving it a good start in health, in physique, and in prospect.

We aim at something higher, however, than success in health and bone and muscle. These might make a healthy animal, but we go further and cultivate them as the foundations upon which to build the man. We should strive to provide for our children the best opportunity for an education, the best public schools, vocational or trade schools, and, as ninety per cent. of our children leave school at fourteen years of age, we should seek to establish continuation schools. Our modern education is a failure unless it trains a child to meet life and fit that child for greater social and industrial efficiency.

Having attained this, we have only begun. We need to take this, and all that follows, more seriously. From this starting point let us go forward another step, and that is to assure to our children a moral education and equipment to meet the battle of life. We surround our children with many things needful, lavish time, thought and expenditure upon them for intellectual development and then leave them to grow up exposed to the lurking dangers to which they are daily exposed. The child is given the advantage of our schools and too often left to gain, unaided, its experiences of life. No false modesty should keep us from the solemn duty of teaching a child, our child, the great lessons of purity, the sacredness of the body, the dangers which threaten the untutored beginner of life. In our hesitation, our culpable silence, the very things which we dread most become, all too soon, known to the child. Sometimes in innocence of the evil, and often in ignorance of the dangers, our children are left to work out, not their own salvation, but their ruin.

When we have arrived at this point, not even then then have we fulfilled our whole duty. We have no right to assume parenthood, nor to accept guardianship, and then cry out against these responsibilities. The child is entitled to its fullest heritage. Bring up a child in the knowledge of God, teach the little one the love of God, win its obedience to the laws of God, and then you have fortified the child against many of the dangers of child-life. Our greatest asset is our children, and we owe to our offspring and to posterity not merely lands and possessions, but health and character, moral, social and spiritual fitness to fulfil their part in life more efficiently than we have done. In the awakening of the social and spiritual consciousness to all which we owe to child-life and welfare lies the most hopeful outlook of the coming days.—The Bishop's Letter.

The Christian whose inward eyes and ears are touched by God discerns the coming of Christ, hears the sound of his chariot wheels and the voice of his trumpet when no other perceives them.—Whittier.

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Gratitude.

Psalm 147:1-20.

There is a grace of receiving, as well as a grace of giving. Gratitude is the twin sister of liberality, in God's records. But they are not always so closely associated in man's philosophy. Sometimes we meet with the pride of giving in men who love to serve, but refuse to be served, who give freely, but refuse to take; and who thus maintain an ungracious independence. In this attitude there is wrapped up the danger of an active, liberal, yet a thankless life or church—in which man's service to God is elevated above God's service to man. True religion is that in which the gift given is the fruit of gratitude for the Gift received. Our conferences should have as their motto: first, what God has done; second, what man can do—Gratitude and Liberality. There is widely sown in our Christian churches the feeling that gift and service are a compliment to God, a sort of charity; and such error dies only in the presence of gratitude. Most human hearts know the pain and disappointment of the refusal by another of a gift which it has been our joyous anticipation to present. Multiply such feeling by infinity, and comprehend the magnitude of God's feeling toward those who ungraciously receive the gifts they want, and ungraciously refuse the greatest Gift—His Son.

Dr. Joseph Parker has beautifully said, "You can receive a flower from a little child in such a manner that she will long for the flowers to bloom again, that she might bring another." Thus can we receive God's gifts in such a spirit that will open the whole storehouse of His love for us.

What right has man to thank God for life or sustenance? Man is not here by his own choice. God has put him here; why should He not provide for him? No sane man speaks thus of his earthly parents, and yet how many earthly parents would continue to give into the hand which has been just before clenched before his face, or provide for the lips that are continually reviling him?

There is no outward obligation upon man to be thankful to God. God's providence is not meted out on the ground of man's gratitude. The thankless man can get just as good food, just as fine raiment, and just as luxurious dainties, as the grateful man. He loses only one thing by his unthankfulness, that is, God. In other words, he "may gain the whole world and lose his soul."

The Psalmist speaks of men who have no understanding, and who "are like the beasts that perish." Isaiah mourns the fact that "the ox knoweth his owner and the ass his master's crib, but Israel doth not know, my people doth not consider." And there is not such a striking distinction between the cattle grazing, and the hogs in their trough, and the man who gorges himself with earthly things, and never lifts his eyes to heaven in acknowledgment.

Amid all the wealth of things for which our hearts should swell with gratitude, let us consider the one in which all the others may be contained: life.

We thank God for life. But why? Life is a struggle. There are enough stings in life to embitter a great deal of its honey. To many people rest would appear far preferable. And yet it is wonderful to have lived with a knowledge of life's purpose. This world is a joyous home for those whose eyes have been opened to its inner beauties. When we realize that its beauties and its products are the gifts of a loving Father, we sing the thanksgiving hymn:

"This is my Father's world:
He shines in all that's fair.
In the rustling grass I hear Him pass;
He speaks to me everywhere.

This is my Father's world.
I walk a desert lone.
In a bush ablaze to my wondering gaze
God makes His glory known.

This is my Father's world.
Should my heart be ever sad?
The Lord is King; let the heaven's ring;
God reigns—let the earth be glad."

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The soul occupied with great ideas best performs small duties.—Martineau.

God employs no hired men; His work is done by His sons.—Old Proverb.

Wisdom is knowing what to do next; skill is knowing how to do it; and virtue is doing it.

"Owe no man anything" applies not simply to money matters, but to all duties and obligations of life.

Better to try and fail to do a good thing than never to try—the good intent will have its reward.

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Nothing is more real than what is spiritual, as approaching nearest to the nature of all reality—namely, God himself.—Thomas Boston.

We never know when we do any little thing for Christ, in love, what the end of it will be, what a harvest of good will come from it.

Hearts, like doors, can ope with ease
To very, very little keys;
And don't forget that they are these,
"I thank you, sir," and "If you please."

The real blessedness of which the Master speaks in the Beatitudes is, in its very essence, spiritual. True happiness depends more on a man's character than on his condition; more on what he is, than on what he has. If

It is a noble and great thing to cover the blemishes and to excuse the feelings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the house-top.—Robert South.

"Behind our life the Weaver stands,
And works His wondrous will:
We leave it in His all-wise Hands.
And trust His perfect skill.
Should mystery enshroud His plan,
And our short-sight be dim,
We will not try the whole to scan,
But leave each thread with Him."

To be hindred in the work and yet not be impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And it has been the problem of many a man who was tempted to think himself forsaken ever since.—Hilton Jones.

"Know thyself, said the sage of old. Is that maxim wise? If so, know thy soul. But never yet did man come to the thorough conviction of soul, but what he acknowledged the sovereign necessity of prayer. In my awe, in my rapture, all my thoughts seemed enlarged and illumined and exalted. I prayed, and all my soul seemed one prayer."—From "A Strange Story."

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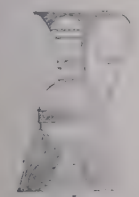
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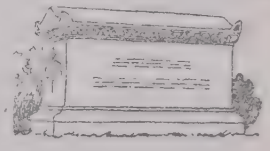
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Friendship.

Let us be thankful for our friends. A good friend is a priceless treasure. Ancient poets sang the praises of friendship and ancient philosophers taught their disciples to cultivate the spirit of friendship in themselves and others. Solomon taught the people of his day how to win friends, and Jesus inculcated principles which, if universally adopted, would bind the whole human race together by a bond like that which unites saints and angels about the throne of God. He went further, still, and said to His disciples, "Ye are my friends."

We read about friendless people. It must be a sad condition. A single friend is enough almost to make a paradise of this world. What is poverty if it be shared by a true friend? "Better is a dinner of herbs where love is than a stalled ox and hatred therewith." How it soothes the pain of sickness and wounds to feel the presence and sympathy of a friendly spirit. What were all the wealth and glory of the world without a friend to share it? The heart of a true and loyal friend makes the darkened cloud withdraw and floods the whole life with light.

Count your friends, the men and women who think kindly of and feel tenderly toward you, who are glad when business crowns your life and sorry when trouble like a gloomy cloud gathers thick about you. They are more in number than you think. They are in your home. The richest treasures are nearest. The friends you value most are always with you. They are first to greet you in the morning and last to wish you good night when the day is over. They sit down with you about the table, and take sweet counsel together with you as you journey to the house of God. We never can be thankful enough that our best friends are so near.

Friends are about us in business and professional life. Too many look on business as a fight, in which each must try to get the better of his neighbor. This is one way, a very mean way to look at it. There is another way. Business is a partnership in which the interest of one is also the interest of his neighbor, and in which all are laboring together for the common good. This is a higher view and way. Many are walking in this way. There are men who have conducted business enterprises side by side in the same city for a third of a century, and each passing year has found them drawing closer to each other. They have learned by experience to trust each other and help each other. They esteem their honor more highly than their gains. They place a higher value on friendship than on gold. They are not filled with envy nor consumed with jealousy, nor have they allowed competition and rivalry to destoy their manhood. They are friends. Between the merchant and his customers, his clerks and his neighbors a beautiful friendship has grown up which is worth more than millions of gold and silver.

A warm friendship often exists between the physician and his patients. He does not look on them as victims of greed to be preyed on by his professional knowledge and skill, but rather as neighbors to be benefited by his ministrations. Years of such honorable and valuable services have endeared him to them as a kindred spirit. The good physician has made a multitude of good friends, and this is the greatest gain he has made. The same is true of the teacher and the pastor.

It is a sad case when a pastor considers his work merely as professional. That pastor shall not be highly esteemed. But the pastor who takes the people to whom he ministers upon his heart, who prays for them daily and sympathizes with them sincerely, is a friend indeed. He thinks more of the service he can render than of the salary he may receive. His mind is too much occupied with service to leave any room for anxious thought about compensation or promotion. He cares for the people as a shepherd cares for the sheep. Many a pastor is esteemed as a brother or father by the people whom he serves. He is their friend, the friend of every man, woman, and child, the friend of the poorest and lowliest, the friend of the godless and wayward; and they are his friends. "He that will have friends must show himself friendly."

What hosts of friends the true pastor has made in the course of the year. In every place where he has ministered there are many who not only esteem him very highly for his works' sake, but who love him for the loveliness of his character. He is rich in friends. They are not all demonstrative. Many of them are backward and reticent. They do not tell him how highly they esteem him, but he is in their minds, in their hearts, in their prayers.

Surely everyone has an opportunity to make friends. If anyone is friendless let him consider diligently whether it is not his own fault. Whoever is willing to be a good Samaritan shall not only find many opportunities to do good, but many friends to rise up and call him blessed.—Christian Advocate.

An African Air Top.

On the west coast of Africa, some of the men of a certain tribe have marvelous skill in spinning a kind of air top. The principal part of the top is a fruit which is like a hard-shelled orange. This is hollowed out, and a wooden pin, about half an inch thick and eight inches long is thrust through it, and a hole is cut in one side. The top is kept in motion by a whip. The lash is wound around the body of the top, and with a quick motion it is whirled into the air, spinning rapidly. When the top drops, it is struck with the whip in a peculiar way, and so kept rising and spinning faster till the air makes a musical sound in the hole in the side of the top.

Skilled performers have no trouble in keeping the top in the air for any length of time. The natives believe that the sound of the top drives away the groundhogs, which damage the crops, and men able to spin these tops are often called from a distance of two or three days travel to rid the fields of the ground.—The Comrade.

Service is the business of life. Christ serves, the angels serve, all serves. The stagnant pool gathers all things unto itself and breeds death. The current speeds on its active way, bearing life and fruitfulness.

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Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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EPIPHANY AND ITS MESSAGE.

In the minds of all Churchmen who follow (as all ought to) intelligently the Seasons of the Church Year the Epiphany Season—the season that commemorates the Manifestation of Christ to the Gentiles—is indissolubly associated with what is popularly known as the Mission Work of the Church, but what would more accurately be called Church Extension Work. And this association, in most minds, is based on at least two reasons, The first is the suggestion contained in the Prayer Book's title for the season—that it is the commemorative season of the calling of the Gentiles into the Church of God, and the proclamation of the universality of the mission of the Christian Church: that it was to know neither Jew nor Gentile, circumcision nor uncircumcision, high nor low, bond nor free, but that all were to be called into the kingdom and share its blessings. This lesson alone would be sufficient to associate Epiphany and Missions in the minds of all users of the Book of Common Prayer.

But in addition, for very many years the Church, in this country at least, made use of this season to call specifically the attention of her children to her missionary work, to state its scope and needs, and to ask support for the great work she is trying to do at home and in foreign lands. So, for these, as well as other reasons, many of us have come to associate in our minds in an unusually close bond, the Epiphany Season and the Missionary Work of the Church.

And it is well that there should be some specific season for this association, so that, in the many demands on our thought and time and energies, this great work should not, accidentally and unintentionally, be relegated to a secondary position; for this is just the danger that threatens this work. The danger, not of deliberate and premeditated disregard and ignoring; but the danger, in the multiplicity of claims, of being temporarily shoved aside for more urgent requirements, and ultimately being permanently forgotten.

So—the Epiphany Season, with its insistent and recurrent call, comes as a blessing in more ways than one. It fixes our attention, primarily, on Missions; exalts Missions, for the time being, to the first place—the place where her work belongs, and where it ought to be all the time; and gives us an opportunity to think about missions, as well as to give to them.

"To think about Missions;" how many of us do that? We hear an appeal, or we read one, and we give a contribution in response—or intend to do so, and forget it—and then we go about our business and forget all about the Church's great cause until another transient appeal arouses an equally transient interest. Of course, no such experience as this can ever bring us into vital contact—heart-to-heart touch—with the great work we are trying to help accomplish. What we need is to "think on these things," that we may know them as we know our every day absorbing interest, and so let them become a part of our very thoughts and purposes.

By way of illustration: Suppose every honest and sincere Churchman were to make the Epiphany Season an occasion for the real, systematic study of the mission work of the Church; get some reading matter on the subject (the Board Secretaries can give you all information), that is really worth while, and make a study that is an honest study, and then see what the result would be. Suppose each Epiphany Season was set apart for the study of some particular mission; its history, its opportunities, its accomplishments, its need. Take Brazil one year, and give a year to each China Mission, and to each one, in Japan, the Philippines, Alaska, Hawaii, and our continental Western missions. Go to the best authorities and get the books and reports best worth studying; and come to know our mission work as we know the details of our own parish work. This would cause us really and truly to "think about missions" and to know of them; and when we got so far, missionary addresses and appeals would no longer be dry and a thing to dodge—if your rector was so injudicious as to give notice of the coming of a missionary—but would be as interesting reading as—say politics—and as pleasant to hear about as a "club lecture" on some subject you had never heard of before in your life!

This is what we really want to get to—to "think on these things;" to exalt them, in our minds, to a place of real importance. And this is what the Epiphany Season can really help us to do.

Of course, there is no sort of fetish value in the Epiphany Season; its only value will come from a right and intelligent use of it. But this will be so easy to do, if we set ourselves rightly about it: a dollar or two spent on real missionary literature; one or two good books bought each year; and a couple of hours of each evening devoted to their careful and thoughtful reading. And by the way, this might have incidental good effects also; for instance, it might teach some of us that we could get on for a few days without the inevitable "bridge;" or that there were authors in the world worth reading besides the unspeakable Chambers and Phillips et id and omne genus. So, we might get help both directly and indirectly!

There is really so much in Mission work that is truly "worth while" that so many of us know little or nothing of; our wide-spread and valuable mountain mission work, running along the Blue Ridge and Alleghany, from Maryland, through Virginia and Tennessee and the Carolinas, far down into Georgia. How many of us know how extensive that work is, in how many Dioceses it is being done, and how fine all its results? Each of us know something of the little segment that makes its appeal to us, but how many have a comprehensive knowledge of the whole field?

Again, take our work for the Negro: how many of us know of the fine work of St. Paul's; the really great work of St. Augustine's, and the admirable work of nearly a dozen lesser institutions?

The same may be said of our work among the Indians; among the Chinese and Japanese in America; among the

immigrants through port chaplaincies and other agencies. How many of us know anything definite of these various branches of our missionary work; and yet information is readily available with regard to them all; and that information is thoroughly readable.

If our people would only dedicate a part of the time of the Epiphany Season to real study and thought on these subjects, the Southern Churchman does not believe the Board of Missions would ever have to issue another appeal; but only to state the opportunities and needs.

Information—full and accurate—is what our people need, and the Epiphany Season is the Church's own appointed time for thinking on these things.

BOOK REVIEWS.

Marriage: Considered from Legal and Ecclesiastical Viewpoints. In connection with the recent "Ne Temere" decree of the Roman Catholic Church. With suggestions for the improvement of State marriage laws. By Lewis Stockton. Huebner-Bleistein Patents Co., Buffalo, New York.

Probably no recent act of the Roman Church has been so much discussed and talked about and debated as the issuing of the "Ne Temere" decree; yet, how many of our readers know just what the decree teaches and what it forbids, and what would be the result of any considerable acquiescence in its claims? Here it is in this book, in all its brazen insolence, and any one can read and see. This alone makes this book "worth while." But here also are a good many other matters worth knowing. Here is the teaching of the Council of Trent on Marriage, and a fine chapter on "Pre-Reformation Marriage in the Christian Church in Western Europe. Marriage as a Sacrament." Rev. Dr. Francis J. Hall has a contributed chapter on "Marriage Canonically Considered;" and there is an admirable chapter on "Common Law of Marriage in the United States;" also one of great interest on "Post-Reformation Marriage in the Christian Church: in Continental Europe: in England: in America." The concluding chapter contains "Suggestions for Remedial Legislation."

This book will be exceedingly helpful and illuminating to the dear folk who prate of the altogether innocence and innocuous piety of Rome and her methods. It shows beyond a peradventure that where sheer impudence and persistence of claims are concerned and where brazen insolence in assertion will count, Rome never changes.

Mahlon Norris Gilbert, Bishop Coadjutor of Minnesota: 1886-1900. By Francis Leseure Palmer. With an Introduction by Daniel Sylvester Tuttle, Presiding Bishop of the American Church. Milwaukee: The Young Churchman Co. Price, $1.50.

Bishop Gilbert's life, measured by years, was not a long one, and humanly speaking, he seemed cut off in his prime. But judged by the work he did and the influence he exerted, then, in the best sense, his was a long life. As a man, a preacher, a pastor and a Bishop, he was tested, and in all cases measured up to the full stature of a true and genuine man. His personality was attractive, and in all walks of life he won and held friends. As a preacher he was clear and forceful and pointed; and before and after his election to the Episcopate he was a man of influence. He was Coadjutor to a great Bishop, and his career ended almost simultaneously with his great chief. He was never tested in the full Episcopate, and all his life proved that he would have worthily met the high responsibility. He was a man of keen insight and sound judgment; indeed, one instance of clear vision is so striking it is well worth noting. At the Church Congress in Birmingham, England, in 1893, he said: "My friends, we stand in America for Unity. I prophesy that in the time that is coming, and which in God's own good time will certainly come, the Church in America will be the gathering-point and the focus of Unity for the disintegrated masses of Christianity there. I believe it, because it is the only Church which possesses a real, genuine anchorage with the past, and which is, at the same time, truly American in its character. I believe it, too, because there are signs in the air that men are looking to us and saying, 'your methods shall be our methods, and your polity our polity.'" Twenty years of experience has shown that the Bishop was right to this extent, that this Church is to be the gathering point for Unity, if there is any such gathering point at all.

The book is charmingly written and will hold the interest of the reader from start to finish; and withal, it records much history that all good Churchmen should know.

The Churchman's Guide: A Handbook for all persons, whether Clerical or Lay, who require a Work of Reference on Questions of Church Law or Ecclesiology. Edited by Arthur Reynolds, M. A. Second Edition, revised and enlarged. London and New York: Longmans, Green, & Co. Price, $1.20.

While primarily prepared for members of the Church of England, this is a book of real value to all members of the Anglican Communion; for, while a number of articles refer to the law of the English Church and only hold good in England, the overwhelmingly large number apply to the Church wherever it exists, regardless of any local conditions or limitations. The articles are short and comprehensive, non-partisan and dispassionate, and cover almost every question that can arise in connection with the history and contents and use of the Book of Common Prayer. As a reference book for student, clergyman or teacher, it is really of very great value, and will save time and trouble and worry in answering any number of questions.

Essays and Addresses: With Explanatory Notes. By Roger A. Pryor. New York: The Neale Publishing Co. Price, $1.50.

General Roger A. Pryor is far too well known as lawyer, soldier, judge and statesman, to need any introduction to intelligent readers. His was a very varied life, indeed, embracing such curiously different offices as Congressman, both of the United States and the Confederate States; General in the Confederate Army, and Justice of the Supreme Court of New York.

With it all, he was a gifted speaker and made many notable speeches on many notable occasions. And these speeches, unlike the general run of speeches, attracted wide attention at the time and always exerted a decided influence. He was a man of culture also, and was so recognized, having been sent as Minister Plenipotentiary to Greece, in 1855.

This book does not profess to contain all, or nearly all of Judge Pryor's notable addresses, but merely presents a few of them to the reader as specimens of the orator's method and power.

There are eight of these addresses in all, and their titles will give some idea of their contents. They are: 1, Independence of the South; 2, The Sufficiency of the New Amendments; 3, The Soldier, the Friend of Peace and Union; 4, The General Grant Anniversary; 5, The Reciprocal Obligation of the Bench and Bar; 6, The Bar and Forensic Oratory; 7, Influence of Virginia in the Formation of the Federal Constitution: 8, The People of the State of New York, versus the North River Sugar Refining Company.

The History of St. Luke's Church, Germantown, Philadelphia. From the time of the First Establishment of Church Services in Germantown in 1811, to the Celebration of the Centennial Anniversary of that Event. Written for the Rector and Vestry of the Parish. By the Reverend Royden Keith Yerkes, S. T. D.

St. Luke's church, Germantown, has had a long and honorable career, and done its part in the work of the Church in the Diocese; and having passed the century mark of its life and work, its officers have wisely put on record the history of its work. From poor and weak beginnings, in a period when the whole Church was poor and weak, the parish has grown to its present large and prosperous conditions, and with its present dignified and impressive plant; and it is well that the men who bore the burden and heat of the day should be honored and have their names perpetuated by those who have entered into their labors and enjoy the benefits of their faith and loyalty and self-denial.

The story of the congregation's growth and work is well and simply told, and the book itself is a beautiful memorial and very valuable as a keepsake and reminder.

Thoughts Before Holy Communion. By L. H. M. Soulsby. Issued with the sanction of the Bishop of London. London and New York: Longmans, Green, & Co. Price, 60 cents.

An excellent little manual for helping to bring one's thoughts into harmony with the purposes and intentions of divine liturgy. Devout in spirit, fine in tone, devotional in purpose, it is as good a work of its kind and for its purpose as one could well find.

Sermons in Summer. Delivered in Christ Church, Cooperstown, by Rev. Ralph Birdsall, M. A., Rector of the Parish. The Arthur H. Grist Co., Cooperstown, N. Y. Price, $1.

This book contains eighteen short and rather practical sermons, well expressed and easily read. They are on all sorts and kinds of subjects, from "The Romance of Modern Life," to "What Has Become of Hell?"

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Change of Name.

Mr. Editor: The advice of my friend, Rev. James Joyner, to the "Colonel," which he quotes in your issue of the 28th ultimo, "To be careful hereafter how you expiate upon any word the meaning of which you are ignorant of," is sound advice, seldom taken. It might well be taken by Mr. Joyner himself, as also by another of your correspondents, Mr. Wallace, of Fredericksburg, Va.

Both of these gentlemen use the word "ritual" and "ritualist" in a sense that the meaning of the words will not bear. Mr. Joyner speaks of a friend as "a ritualist;" Mr. Wallace refers to "our ritualistic friends," evidently meaning a special party or school in the Church. As a matter of fact, all members of the "Protestant Episcopal Church" are "ritualists" or else they are disloyal to the forms of worship of the Church. In addition to this, many of our Protestant brethren who have gone out from us because "they were not all of us'" are ritualists likewise. Every fraternal order with which I am acquainted are likewise ritualists.

The true meaning of terms is important. If any one doubts this statement let him run over the voluminous correspondence in Church papers in re "the change of name," which has dealt with the true meaning of the terms "Protestant" and "Catholic," and the facts that have there been brought out in regard to these two words. Now a "ritualist" is one who uses a ritual. It can hardly be doubted by any one that we of the Episcopal Church do use a ritual and have no right to have any service in the Church where the ritual is not used. Doubtless both gentlemen really mean "ceremonialists" when they speak of "ritualists."

Mr. Wallace also condemns "sacerdotalism," and in so doing, on account of a misunderstanding of the meaning of the term and its place in the Anglican Communion, condemns the Prayer Book. The word "sacerdotal" means pertaining to the priesthood—the word from which it is derival "sacerdos," meaning a priest. Doubtless some of our Protestant friends within the Church, as those without the Church have done, would like to repudiate the word "priest" and expunge it from the Prayer Book, but it is there on almost every page.

If Mr. Wallace will turn to the Office of Institution, on page 550 of the Prayer Book, he will find these words used by the Bishop: "And also hereby do institute you into said parish (or church), possessed of full power to perform every act of sacerdotal function." How a man can claim to be loyal to the Church and repudiate all "sacerdotalism" when the Church herself expressly empowers her priests to perform all acts of sacerdotalism passes the comprehension of a plain country parson.

I would like to add a word in answer to the main argument of Mr. Wallace. That argument boiled down amounts to this—the probably loss of membership and property in the Diocese of Virginia and the lack of moral right on the part of the general Church to adopt any name without the consent of the Diocese of Virginia.

In regard to the probable loss of membership—I have never seen anything but an assertion to that effect. If anyone has any sound argument to show that there is a probability of such a thing, I would like to have him bring it forward. As to loss of property, no doubt under the law of Virginia the congregation control their own property as they do in many States and if the entire congregation so vote they could alienate that property to other uses, but I for one have too much respect for the Churchmanship of Virginia to believe that they will go so far in rebellion to the will of the Church at large as to do any such thing. If they are of that stripe the sooner they so declare themselves, the better it will be for them and the Church at large. If the Church can get rid of individualism, congregationalism, or even Diocesanism (these terms being used in a sense as opposed to the national idea of the Church in this country), it were well to achieve such a result at even a great expense of property and membership.

It is indeed kind of Mr. Wallace to admit or "permit" the advocates of the Oxford Movement in the Church "in a subordinate position." That would subordinate Catholicity to Protestantism according to the idea of your correspondent.

Mr. Wallace also misrepresents the Catholic position. His words are, "Ritualism is sacerdotalism." (The two are not at all synonymous. As a matter of fact, ritualism exists without sacerdotalism and sacerdotalism could exist without ritualism. A priest is a priest whether he uses a ritual or not.) He goes on, "and the salvation of a man's soul is too serious a matter to be intrusted to what is generally believed by the Protestant people of all denominations, to be largely formalism and gilded parade."

Here is a serious charge without one particle of foundation in fact. Speaking as one who honors the leaders of the Oxford Movement and reveres their memory, there is in our teaching only one foundation for the salvation of a man's soul the blood of the Lord Jesus Christ as shed on Calvary, and I defy the writer of the article in your paper to show anything to the contrary of that statement. Can the same be said of Protestantism in its multiform phases—Eddyism, Unitarianism, etc.?

The lack of moral right on the part of the Church at large to deal with affairs that concern the whole Church without the consent of the Diocese of Virginia. That is the argument of Mr. Wallace, at least so far as the one question of the title of the Church is concerned.

Does Mr. Wallace know that the highest legislative body of the Church is the General Convention and that under the restrictions of the Constitution they have the right to legislate on all questions, that this right has been recognized by the entire Church, subject of course to a referendum to the Dioceses on all questions pertaining to the Prayer Book and the action of the following General Convention? Virginia of course has the right of every other Diocese, of voting in her Convention on questions so referred and of electing delegates to the General Convention that will decide the matter.

As to legal rights of property belonging to the Church in Virginia, I am not prepared to give an opinion, but surely Mr. Wallace does not intend (or if he does, surely the Church in Virginia will not follow his lead), to say to the Church at large, "We have the property so far as this State is concerned. Beware how you do anything without our consent or we will go and take our money with us." If that is the attitude of your correspondent, the answer is found in St. Peter's answer to Simon the sorcerer, "Thy money perish with thee." I do not believe Mr. Wallace's position (if that be his position), is that of Virginia or any other Diocese of the Church. Nor do I believe the cause of Protestantism in the Church will be furthered by such arguments or threats. C. H. JORDAN.

Greenwood, S. C.

Change of Name.

Mr. Editor: We are all interested in this new propaganda for the change of name. I have been reading with a lot of interest many of the arguments advanced by both sides in this discussion, and not the least in the paper by Mr. Lewis. As far as I can make out, not as many as might have spoken from a disinterested standpoint. If you will excuse my assurance, I think I can say that I do. Most people know what a Connecticut High Churchman is. He is one of those who, in matters ecclesiastical, champion the much condemned via media. His ideas are on the one hand sacramental—maybe there is a better word—and on the other decidedly adverse to cumbering the modern broad headed Yankee with the ecclesiastical burden that neither he nor his fathers were able to bear, on the ground that for centuries many made the attempt.

Frankly, I am rather inclined to think that as a matter of mere argument, the champions of the name American Catholic have made good. The whole thing seems to have reduced itself to a demonstration of the fact that their opponents are actuated for the most part by a dread of the implications of the name Catholic. All of us admit that the word, when properly understood, denotes just what we are—members of the Universal Church. In other words it is not the denotation but the connotation that bothers them. It also has the advantage of emphasizing our historical character. If we could limit the use of the word for us when we adopt this name to just this sense, I think the opposition to the change might be vigorous, but it would be negligible.

I go a step further with these gentlemen, and I say that I think that it would be a manifest advantage to rescue the use of the word from its popular perversion by saying to Romanists, when they announce their Catholicity, What kind? The answer would have to be, "Roman;" to which we could rejoin with delight, "Why, I'm an American Catholic," which would not only help an argument, but also teach a lesson.

So then, the arguments against its being misunderstood, and against its intrinsic value, do not appeal to me in the least. It is the danger of the use made of it by our own people that I am afraid of, and I know is really at the bottom of the opposition. For the most vigorous champions of the change of name are trying to do two things at once. They wish to have the whole Church adopt the name Catholic, and at the same time they are just incidentally going to grind their own axe to decorate and "enrich" it by mak-

ing it a partisan war-cry. Now, then, when the time comes we will be told, I fear, that the Church meant to stamp with its approval the doctored sense; all which the Church is too big to do, it seems to me.

At the same time I am loath to think that the name that has been proposed shall not be eventually adopted. It is necessary, however, in order to bring this about, that the so-called Catholic party find a new name. This is something that for the present they are apparently unwilling to consider for themselves. However, we are met with so much confusion within our own Communion on that score that, for our own convenience a suitable label must be found. An idea dawned on me the other day as I was reading a brilliant apology for the new name in that excellently-edited paper, The Living Church. Here the editor was using the word in the broad sense in which we all accept it, and then he proceeded to speak about "we Catholics" in opposition to "you Protestants"—all of us being Catholics, however, I take it. Now why not call our good brethren the "Wee Catholic" party? They represent a set of principles that at present many of us tolerate but do not accept. So they are within the larger circle of the American Catholic Church. Then again this expression is most often on their lips, so far as I can make out, when they are talking about themselves. Isn't that a good idea? Please propose it. I think it would clarify the situation.

To return to sober earnest, however we feel, let us not talk as if the world were coming to an end, whatever the decision of the Convention may be. We are all going to stick to the Church, just as loyally as ever, every one of us. It is all nonsense to worry ourselves with any idea that a considerable number would find any suitable label a libel. JAS. H. GEORGE, JR.

Undenominational Eirenicon.

Mr. Editor: The P. E. denominational title is in danger. For the names M. E. and Methodist Protestant not a whit less obviously point out the historic kingdom of heaven to the American people. "The Holy Catholic Church" alone carries throughout the ages of ages a feeling of antiquity and apostolicity. The modern signal flags of denominational disunity quite logically lead our public school children to the instruction that "Henry VIII quarreled with the Catholic Church and founded the Protestant Church of England." What will prevent at the next General Convention the misnomer gracefully becoming obsolescent? Only a panic in the preceding diocesan conventions, that a radical change of name will gravely endanger the peace of "this Church." To campaign for a change from Protestant Episcopal to American Catholic is driving the "broad end of the wedge first," and means a family fight, when what we all want can be secured educationally, promptly and successfully without any excuse for hard feeling between the Evangelical and Catholic wings. Simply campaign for a practically unanimous resolution to make the Prayer Book undenominational and unsectarian, for all American Christians, Evangelical or Catholic.

The Book of Common Prayer, etc., of the Holy Catholic Church, According to the Evangelic Use, in the United States of America.

Also omitting throughout the Prayer Book and Hymnal any denominational title whatever. For the sake of unanimity and kindly education, let the Protestant Episcopal title remain in all its pristine beauty in the Constitution and Canons, until the clergy and laity absorb the Apostles' Creed and corrected title page, quietly and fraternally for some ten years; and are thus educated to a friendly choice between several titles: American Church, Episcopal Church, P. E. Church in U. S. A., Evangelical Catholic Church, American Catholic Church.

Evangelical Churchmen cannot become embittered, so long as Protestant Episcopal is still the known-in-law name of the Church, and Evangelic is blazoned on the title page of the Prayer Book to all Americans. Likewise the American Catholic campaigners can join with them in the Doxology, rejoicing that at last they have almost unanimously carried an undenominational and non-sectarian Prayer Book; and avoided plain "Episcopal" or "Evangelical Catholic" as compromise nicknames, or the usual sound drubbing, in General Convention, on some contest numerically inexpedient at this time.

Why invoke panic of a new schism, and a reactionary majority in the New York General Convention, when Fond du Lac and West Texas can cordially join hands for missionary enthusiasm; no "broad end of the wedge," and an electric search-light title page that will make the Christian world sit up and take notice, from Rome to Geneva, of Evangelic Faith and Apostolic Order; and "high and dry" Anglicanism become obsolete in the apostolic organic Church Unity of all baptized Americans. (REV.) J. M. RICH.

Sewanee, Tenn.

The Five Million Dollar Pension Fund.

Mr. Editor: I have received from a business man and enclose an outline of a plan whereby a suggestion lately made by one of your correspondents might be carried out, and the Five Million Dollar Clergy Pension Fund subscribed and completed soon.

The business man, with business sense, remarks: "The raising of this Fund does not differ materially from getting up the capital stock of a corporation. Both are business propositions, and should be treated as such."

We seem to prove ourselves the children of light by not going into such enterprises for the glory of God and the good of men, with anything like the sagacity and energy of the children of this world.

I send the suggestion of my correspondent in order to elicit, if possible, opinions of all sorts, and, please God, signal contributions towards the furtherance of a result so desirable as that for which the Five Million Dollar Pension Fund was created.

CORTLANDT WHITEHEAD,
President of Commission.
December 31st, 1912.

There are about one million communicants in the American Church—levy an assessment on every parish and mission, of five dollars per capita, to be paid in ten annual installments, the interest at, say five per cent., to be paid with each installment, which would give the Treasurer of the Fund the interest on the whole Fund from the time it was subscribed. The Treasurer of the Fund to prepare a booklet, setting out fully the plan, with one leaf, a subscription blank; the Bishop of each Diocese to be furnished with as many copies as communicants, he to send to each parish the number required, the parish priest to see that they are given out; a committee of one or more laymen appointed to canvas and solicit subscriptions; a certain Sunday, one, two or three months from that date, to be set aside to close the subscriptions and make return to the Treasurer of the Diocese, he to make returns to the General Treasurer.

It is not to be expected that each communicant or the major part would give anything, but there are, in every parish, ten or twenty per cent. who do pay practically all the fixed charges, and that same per cent. will pay this assessment, with little or no inconvenience. In a church with, say 100 communicants, assessment $5,000, one man may give $250, five others the balance. This is, no doubt, extreme, but is what can be done, if the matter is properly presented, and completed in less than six months from the time it is begun. Any parish of 100 communicants is, in a way, a fair representative of every other of the same size—some very poor, young people without income, those in comfortable circumstances, and now and then a rich man—none of these last who cannot pay $500 in ten years. The obligations of those who die or are for any reason unable to meet them during the ten years, will be assumed by the young people as they grow older—many who cannot give now, in one, two, three, four or five years, can and will give. The Church owes a living to the old and disabled clergy and it is the duty of every Churchman to see that this obligation is discharged. Put it up to them in a business way, and they will do it.

The Late Rev. Dr. Eccleston Not of a Roman Catholic Family.

Mr. Editor: In the notes from the Diocese of New York, in your issue of January 4th, I observe that it is stated that the late Rev. Dr. John C. Eccleston, former rector of St. John's, Staten Island, "came of a Maryland family of Roman Catholics." This is not accurate. Dr. Eccleston was the oldest son of Judge John B. Eccleston, of Chestertown, Md., who was, all his life, a member and for many years a vestryman of Chester parish, Chestertown. In 1762 an ancestor, John Eccleston, was a vestryman of Shrewsbury parish, Kent county. Judge John B. Eccleston's brother, Samuel Eccleston, Archbishop of Baltimore, if I am correctly informed, was the only member of the family who was a Roman Catholic. He was reported to be a brilliant and attractive man, and it was probably under the influence of his character and example that Dr. John C. Eccleston's early studies were in the Roman Communion.

Dr. James Houston Eccleston, who died about a year ago, while rector of Emmanuel church, Baltimore, was the second son of Judge John B. Eccleston, and both of his daughters, the late Mrs. Augusta Shoemaker, of Baltimore, and Mrs. Miriam Harper, who for a number of years has been a resident of Paris, France, have always been members of the Protestant Episcopal Church.

The Eccleston family, therefore, cannot be correctly regarded as a Roman Catholic family.

JAMES R. PEARCE.
Chestertown, Md., Jan. 4.

He whose love does not irresistibly urge him to save others has grave reason to ask himself whether he knows what the love of God really is.—Henry C. Vedder.

Church Intelligence

CALENDAR FOR JANUARY.

1—Wednesday—Circumcision.
6—Epiphany.
12—First Sunday after Epiphany.
19—Septuagesima Sunday.
25—Conversion of St. Paul.
26—Sexagesima Sunday.

Collect for First Sunday After Epiphany.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

Foreign.

The World Conference on Faith and Order.

The Archbishop of Canterbury recently sent the subjoined letter to a number of bishops, clergy, and laity, with reference to the proposed World Conference on Faith and Order, particulars of which we have given from time to time. As a result, the following have consented to form the committee: The Bishop of Bath and Wells, the Bishop of Winchester, the Bishop of Oxford, the Bishop of Ely, the Bishop of Ripon, the Dean of Westminster, the Dean of Wells, Bishop Tucker, D. D., the Master of Selwyn College, Cambridge (Dr. Murray), the Rev. W. H. Frere, D. D., the Rev. William Temple, the Rev. Henry Gee, D. D., the Rev. A. E. Burn, D. D., the Rev. Tissington Tatlow, Dr. Eugene Stock, the Vice-Chancellor of Leeds University (Dr. M. E. Sadler), Professor Beresford Pite, Mr. Athelstan Riley, Mr. Leslie Johnston, Mr. W. W. Seton. The Bishop of Bath and Wells will act as chairman.

Lambeth Palace, S. E.

I think you are probably familiar with the proposal which has been made by the Church in America as to a World Conference on Faith and Order to be held at some future date not yet settled. The origin of the matter was as follows:

At the meeting of the General Convention of the American Church held in Cincinnati in October, 1910, after the reception of a report by a Joint Committee of the deputies, the following resolution was unanimously adopted by both Houses:

"Whereas, There is to-day among all Christian people a growing desire for the fulfilment of Our Lord's Prayer that all His disciples may be one; that the world may believe that God has sent Him:

Resolved, The House of Bishops concurring, That a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a Conference. The Commission shall consist of seven Bishops, appointed by the Chairman of the House of Bishops, and seven Presbyters and seven Laymen, appointed by the President of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention."

And subsequently a Commission was appointed.

In June of this year certain delegates officially appointed by this Commission of the American Church came to England to see the Archbishop of York and myself. The delegates were: The Bishop of Chicago, Dr. Anderson; the Bishop of Southern Ohio, Dr. Boyd Vincent; the Bishop of Vermont, Dr. Hall; and the Rev. Dr. Manning, rector of Trinity church, New York.

These delegates also paid a later visit to Scotland and Ireland, where they saw the Primus and other Scotch Bishops, and the Primate of Ireland and other Irish Bishops.

The interview which the Archbishop of York and I had with them took place at Lambeth Palace on June 25th, when we invited certain other Bishops and a few Members of the Lower Houses of Convocation to be present. The Conference was of a private nature.

Suggested Outcome of Conference.

As the outcome of our Conference, I suggest with the concurrence of the English Members of the informal Conference that the action on the English side of the Atlantic might be as follows:

(1) A Committee to be appointed in the Church of England, the nomination and appointment resting with the two Archbishops, who should themselves select the members—Episcopal, Clerical, and Lay. This Committee should watch the progress of the arrangements for the proposed Conference, organize support and help in England for these endeavors, and specially stimulate general interest and regular and widespread prayer in the matter. It would rest with this Committee to make arrangements for any local or preliminary conferences in England which may be expedient.

(2) Invitations to other religious bodies or denominations than the Church of England should emanate not from the Committee above-named, or from the Church of England as such, but from the co-religionists in America of each denomination in England. The English Committee, though not concerned in issuing such invitations or controlling in any way the action of the non-Episcopal bodies, should markedly hold itself in readiness to confer with such bodies or Committees in the non-Episcopal Churches, or, if so be, with those who might represent the Roman Catholic or the Eastern Churches.

I further expressed an opinion, which was concurred in by the Englishmen present, that it would be helped to the satisfactory working of the whole plan that its American origin should be borne in mind, as also the possibility or probability that the ultimate Conference when held would be on American soil. This was not in any way pressed or even advocated by the American delegates. But I expressed the belief that the knowledge of these facts and probabilities might tend to simplify and facilitate the consideration of the matter in England.

The American Delegates expressed their full approval of the form, as described above, which our suggestions had taken.

I am, yours very truly,

(Signed) RANDALL CANTAUR,

The Danger to St. Paul's.

Canon Alexander and Mr. Mervyn Macartney have met the Chairmen of the Highways and Parliamentary Committees of the London County Council to discuss the letter from the Dean and Chapter requesting the Council to withdraw the subway portion of the Bill for the authorization of the new St. Paul's Bridge scheme. Their case has been strengthened by the discovery of letters which show that Messrs. Rennie and Brunel realized as long ago as 1831 the grave dangers that threaten St. Paul's by any alteration of the disposal of the water that rests in the sub-soil of the Cathedral foundations. This is no false scare of the year 1912. It has been foreseen by engineers who had studied the question, and in the past the Cathedral authorities have always succeeded in defeating the proposals of bodies who were more intent on improvements than on maintaining intact the great masterpiece of Wren.

The following statement was issued from the County Hall on Tuesday night:

A conference was held to-day between representatives of the Dean and Chapter of St. Paul's Cathedral and representatives of the Parliamentary and Highways Committees of the London County Council on the subject of the proposed tramway subway.

The matter will be considered by the Parliamentary Committee early after the Christmas recess, and will come before the Council in due course. The Council's Tramways and Improvements Bill of 1913, which includes the proposal for the construction of the subway, cannot come before Parliament until February or March, and will not reach the Committee stage in the House of Commons until a later date, probably in April. The matter does not call for immediate action, and in any case it will be considered by the Council in January, when all the circumstances will be fully reported.

American.

Letter from the Theological Seminary in Virginia.

The beginning of the year is a good time to recall resolutions, and to act upon them. One of these, on our part, was to give the Southern Churchman more frequent news from the Seminary during the session. Of course the report of the opening of the Seminary with the number of students in attendance was given at the time, but no further news has appeared since then. Yet some important occurrences have taken place during the past three months of the session of 1912-1913. Among these none stands out with greater distinctness than the short visit of the Rt. Rev. Edward Talbot, D. D., Lord Bishop of the ancient and historic see of Winchester, England, on Thursday the tenth of October. The dean and secretary of the Seminary had attended the reception given in his honor by the Bishop of Washington, at the Episcopal residence of the Diocese of Washington, on Wednesday night before and had the pleasure of meeting the Bishop of Winchester and his wife and daughter, on that delightful occasion. The Bishop's visit to the Seminary had, however, been arranged for some time before, through the courtesy of Mr. Silas McBee.

The Bishop arrived at the Seminary about twelve o'clock on the appointed day, by automobile from Washington, accompanied by the Bishop of Washington; the Rev. Dr. Dubose; Mr. Silas McBee, and Mrs. Talbot and Miss Talbot. The Bishop of Winchester and his party were received at the front

entrance of Aspinwall Hall, by the dean and faculty, and a number of students. The dean escorted the Bishop to Prayer Hall, and introduced him to the audience, composed of the professors, students and a number of residents of the "Hill."

The Bishop's address was deeply spiritual, earnest and forceful. He told of his chief work in coming to America, as a member of the Continuation Committee of the Edinburgh Ecumenical Council on Missions, and referred in appreciative language to the great and good work done by our own and other communions of Reformed Christendom in advancing the cause of the Kingdom of Christ. He paid a high tribute to Dr. Dubose, the noted theologian of the Episcopal Church in the United States. He told how much the English Church was indebted to him, and valued his writings, and he asked that Dr. Dubose say a few words before the meeting is brought to a close. Dr. Dubose then spoke very briefly and appreciatively of the Seminary, and of such men as the late Professor Nelson, Bishop Peterkin and Dr. Blackford, of the High School, who were his companions-in-arms during the unequal struggle of the Civil War. He said he was very glad to be able to visit the Seminary at this time. The Bishop of Winchester then closed the meeting with the benediction.

In company with the professors he took a survey of the rest of the buildings and the grounds, and showed himself to be an "up-to-date" tourist, by using his kodak for obtaining several interesting views, as a memorial of his visit. The Bishop's party then took luncheon at "The Wilderness," the residence of the dean, and left immediately for Alexandria, to take the cars for a visit to Mount Vernon.

The Bishop made a most favorable impression upon all at the Seminary, on account of his simplicity of manner, his spiritual fervor, and his wide vision of the essential purpose of the Universal Church, while maintaining his loyal convictions and devotion to his own branch of it. He also expressed the delight felt by himself in being able to visit this Seminary, and his cordial appreciation of the hospitable welcome he had received.

The next visitor at the Seminary was the Rev. J. J. Lanier, who is so well and favorably known here. He came for the fulfilment of a kind promise to deliver a course of lectures on The Ministry of the Church of Christ, which he expects to publish as a sequel to his volume on The Church. They presented the true grounds of the ministerial office, as representative of the priestly functions inherent in the whole Body of Christ, and as also appointed for service in that Body, with a strong argument against a false and narrow sacerdotalism, not unknown at the present time, in our communion. Mr. Lanier also brought out in forceful language the high position of our Church, among all the Churches of Christendom, both reformed and unreformed, as exhibiting within her own bounds, and in her authorized formularies all the essential features of a true and wide catholicity, without any narrow sectionalism, based upon the spirit, and teaching and life of Christ and His apostles.

Mr. Lanier has been an able exponent, in his previous works, of aspects of theological thought and practical Church teaching needed in our day. We believe his forthcoming work will be a valuable contribution to our literature on the Ministry of the Universal Church.

It is a pleasure to his friends at the Seminary to know that with the new year Mr. Lanier entered upon his duties as rector of old St. George's church, Fredericksburg, Va., a church which stands for the high traditions of sound Virginia Prayer Book Churchmanship, and which has always maintained a close connection with the Seminary.

The first course of lectures, on the Reinceker Foundation, for the session, was delivered by the Rev. E. H. Ward, D. D., rector of St. Peter's church, Pittsburgh, Pa., an alumnus of the Seminary, on the "Problem of Life," on the 25th and 26th of November. The first lecture dealt with life in this present world, and the second with life in the eternal world to come. Dr. Ward examined all the philosophical views and attempted solutions of human thought, materialistic and otherwise, in a masterly way, and led his hearers onward and upward to the high spiritual reaches of "the Life that is the Light of men," and showed how the revelation of Christ was the true answer to all human speculations and in that life alone, as interpreted by the Incarnation, could all our philosophical questionings and spiritual longings be satisfied.

These lectures occupy a very high plane among those which have been delivered on the Reinicker Foundation. They were received with intense interest and are a valuable contribution, both for their mastery of the subject and their literary finish, to theological thought. Dr. Ward was requested to prepare them for publication, and it is hoped this will be done in the near future.

Among other speakers at the Seminary have been the Rev. R. W. Hogue, of Ascension church, Baltimore; the Rev. G. Otis Mead, of Christiansburg, Va., and Mr. John W. Wood, Secretary of the Board of Missions. The Rev. G. C. F. Bratenahl, D. D., Secretary of the Third Missionary Department preached at the Seminary chapel on the Third Sunday in November.

We have heard, with much pleasure, of the call received by Dr. Massie, from the authorities of Christ church Cathedral, Lexington, Ky., to the deanship of the Cathedral. We understand that Dr. Massie will enter upon his duties on February first. We bespeak for him a career of success and usefulness in that position of high service for Christ and His Church.

Christmas was, as usual, a season of quiet observance at the Seminary, as the boys of the High School and most of the students were absent for the holidays. The lectures were resumed on the Feast of the Epiphany, after the usual service, at nine o'clock in the morning.

SAM'L A. WALLIS.

To All Our Brethren in Christ.

Much must be done before the proposed World Conference on the Faith and Order of the Church of Christ can be called. The mere details of the preparations are numerous and complicated. The names and addresses of the proper officers of those Communions throughout the world which confess Our Lord Jesus Christ as God and Saviour must be obtained, and invitations issued to them. These invitations cannot always be accepted promptly, for meetings of official bodies may not be held for two or three years. What shall be the basis of representation? Where shall the Conference meet and how long should it remain in session? In what way and how far shall the course of its procedure be outlined beforehand? It may well be years before these and numerous similar problems, which will be disclosed as the preparations go on, can be fully solved.

But the first question is whether we Christians really desire reunion. Have we that deep and definite faith in the one Lord which must fill us with the desire to reunite in His One Body? What are faith and membership in Christ? Is the relation of the Christian to Christ merely individual or does it constitute membership in a body? Is that body merely a human organization, self-originating, or is it the living, continuous Body of the one Lord? Do we know whether or not the brethren, from whom we have been separated for centuries, possess any of the precious things of which we are stewards or which, perhaps, we do not ourselves possess? Can we learn anything from each other? What is the Church? Has it any authority and if so, what? What is the basis of its claims? What is its mission? Is there any sufficient reason for the continued separate existence of the Communions to which we severally belong?

The committee appointed by the Protestant Episcopal Commission to consider the Plan and Scope of the World Conference believes that, before the Conference can actually be called, there must be created a more general and intense desire for reunion, a warmer atmosphere of Christian love and humility, and some wider and clearer comprehension of such questions as the above, which must be faced and considered when the conference meets. The committee therefore urges that Christian people should assemble together informally in frequent meetings, first, for united prayer that the way to reunion may be made plain and that we may have grace to follow it; second, that coming to know and appreciate each other better, we may learn of those precious things which we have hitherto kept from each other, and thus may deepen and widen the desire for a reunion which shall convince the world that God has sent His Son. Such local and informal conferences will help to prepare the way for larger conferences, which will gradually lead up to the world meeting, at which it is hoped that we shall see that there is no sufficient reason for much, at least, of our present separation.

In aid of such conferences, the secretary will send, on request to those who so desire, the names and addresses of all the persons who, within such area as may be specified in the request, have shown sufficient interest in the matter to ask to be entered on our permanent mailing list. That will serve two purposes: it will enable those who wish to do so to get into touch with some persons near them who are interested, and it will doubtless suggest others who would be glad to be entered on the mailing list, if they knew of the movement.

The only names so entered are those of persons who write to the secretary and request it, and we hope to receive many more requests.

The committee recommends: 1. That such conference should at first be very small and informal. If the smallest number of persons fairly representative of a community can first be brought together to discuss the problem thoroughly, there will be a better prospect of real progress. 2. That the devotional side should be emphasized throughout. The desire for reunion must be grounded in and fed above all by common prayer. 3. That, in selecting topics for discussion, careful search be made

to find those which are really fundamental, but which the divisions of the past centuries have obscured. As the meaning of these questions is grasped more fully, it may come to be seen that the divisions growing out of them need not have occurred. Divisive and disputed topics should be carefully avoided until, by repeated meetings, the members of the conference have reached a large measure of unity.

A bibliography will soon be printed and mailed to all who are on our mailing list, which may help to suggest books for instructive reading, though it must be confessed with sorrow that, at present, too many of the books which attempt to deal with Christian reunion are disfigured by partisanship and lack of thorough knowledge. Let us pray that our hearts may be so filled with the love of Christ, and our eyes so opened by the Holy Spirit, that we may all be made one in Him, Who liveth and reigneth, Father, Son and Holy Spirit, one God, forever and ever.

For the Committee on Plan and Scope,

Your brethren in Christ,
WILLIAM T. MANNING, Chairman.
ROBERT H. GARDINER, Secretary.

The Rev. Dr. McKim and the General Convention.

Mr. Editor: Will you allow me to state, through your columns, that I have decided not to allow my name to come before the House of Deputies in October, 1913, in connection with the Presidency of that honorable body.

Aside from the fact that I shall have filled this distinguished office for nine years, by October next, I hold that, inasmuch as the proposal to change the name of the Church promises to be an important issue in the Convention, and inasmuch as I have, under a strong sense of duty, taken an active part in opposing any change, it would not be proper for me to preside over the Convention which is to decide this issue, even if it were the wish of the members of the House that I should do so.

RANDOLPH H. MCKIM,
President of the House of Deputies.

Notice of Deposition.

Notice is hereby given, in accordance with the Canons of this Church, that on the Twenty-ninth day of December, in the year 1912, in the City of Philadelphia, and in the presence of the Reverend Henry B. Gorgas and of the Reverend Forest B. B. Johnston, Presbyters of this Church, acting under Canon 32 of the Constitution and Canons of this Church, I deposed from the ministry thereof Alfred G. Mortimer, Presbyter of the Diocese of Pennsylvania, he having declared to me in writing his renunciation of the Ministry of this Church.

PHILIP M. RHINELANDER,
Bishop of Pennsylvania.
Dec. 31st, 1912.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

The Rev. Dr. Massie to Become Dean of Christ Church Cathedral, Lexington.

The Rev. Robert Kinloch Massie, D. D., Professor of Ecclesiastical History, Canon Law and Christian Missions in the Virginia Theological Seminary, has accepted the call to become dean of Christ Church Cathedral, Lexington, Ky., and will begin his duties there February 1st. Dr. Massie is a native of Virginia, and a graduate of the University of Virginia and of the seminary of which he is now a professor. He has seen service as a teacher in Virginia and Maryland, and as a missionary in China. During 1896-1898 he was rector of Meade parish, Upperville, Va., and resigned that work to accept his present position in his alma mater. Dr. Massie has had an eminently successful ministry and is a preacher of marked ability.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Celebration of Rev. Dr. Van de Water's Twenty-fifth Year at St. Andrew's, Harlem.

Twenty-five years completed as rector of St. Andrew's church, Harlem, was celebrated on Sunday, January 5th, by the Rev. Dr. George R. Van de Water. The sermon was preached by Bishop Greer, and during the week following there were social events in the parish, aimed to show to rector and to the public appreciation of all that has been accomplished. For some years before going to St. Andrew's the Rev. Dr. Van de Water had been engaged on evangelistic work, holding missions in many cities. St. Andrew's is the oldest of Harlem Episcopal churches, and under Dr. Van de Water, has made itself the greatest of religious and social forces, while suffering severely from changes in population. With Holy Trinity church its erection carried with it a heavy mortgage debt. Holy Trinity has since freed itself, but St. Andrew's has not, and the carrying of this load of debt has been one of the severe burdens of the rectorship just celebrated. The incident of the temporary blindness of the rector, from cataract, and his complete recovery, served to bring into closer relations the clergy and the people. Many expressions and tokens of esteem marked the celebration of the anniversary.

Funeral of Ambassador Reid.

It is probable that the Anglican burial service has never been more impressively said in America than on the occasion of the funeral of Ambassador Reid in the new Cathedral, on January 4th, and it is certain that no similar event has ever brought together greater numbers of men famous in more walks of life, and in more continents. The unfinished structure proved altogether too small even for distinguished persons who would attend. Save for the spacious grounds without, there was no room at all for the public. Apart from the burial office itself, all of which was exquisitely said and sung, careful attention was given to what may be called its personal expression. Canons Douglas and Nelson represented the Cathedral, toward the erection of which Mr. Reid and his family had labored and given. Bishop Boyd-Carpenter and Bishop Courtney were present from the Mother Church of England. The Rev. Howard C. Robbins read the minor sentences, selected to do so because rector of Incarnation parish, to which the Reids belong. Dean Grosvenor read the Lesson, and Bishop Leonard, of Ohio, representing the Church outside of New York, and especially the State in which Mr. Reid was born. Finally the Church, represented by the Bishop of the Diocese, the closing prayers and the benediction. The completeness of the Cathedral design, and its adaptation to such international religious functions, were shown in the ample accommodations of the choir. Here, higher in distinction than the front pews, were seated the President of the United States, a former President, a representative of the Governor General of Canada, the Secretary of State, while in a private gallery, out of sight of the congregation and yet able to see and hear all, were members of the immediate family of the deceased. Efforts are now making to build the nave, and so seat more of the crowds who would attend, but the arrangements for the services are completed and perfected. Sixteen hundred persons were seated within the walls; about a fourth of the number when the nave is built, and a sixth when both transepts are done.

Washington's Birthday to be Observed By the Brotherhood of St. Andrew.

The Brotherhood of St. Andrew of the three Dioceses of New York, Long Island and Newark, will for a second time, observe Washington's Birthday with a rally. Last year 1,200 men attended. One of the speakers will be the Rev. E. E. Seyzinger, of the Community of the Resurrection, of Mirfield, England, who is also to preach at St. James' and Grace churches, the Cathedral, the General Seminary chapel, and during Holy Week and on Good Friday, at Trinity church. The Brotherhood is calling a meeting for January 21st, to form its committee that will have local charge of arrangements for the General Convention in New York, next October.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Ordinations.

The Bishop of the Diocese held an ordination at Calvary church, Utica, the Rev. E. H. Cole, D. D., rector, on Friday, December 27th, at which Mr. John Maurice Francis was ordered deacon, and the Rev. J. Elmer Bailey, Ph. D., advanced to the priesthood. Mr. Bailey was presented by the Rev. Octavius Applegate, D. D., rector of Grace church, Utica, and Mr. Francis by the Rev. A. R. B. Hegeman, rector of Trinity church, Binghamton. The sermon was preached by Archdeacon Cooke. Mr. Francis will serve as assistant to the Rev. Mr. Hegeman, with special work at the new mission at Endicott. Prof. Bailey will continue his work at St. John's church, Ithaca, and among students at Cornell University.

Death of a Missionary to the Indians.

The Rev. William D. Manross, missionary to the Onondaga Indian Reservation, died suddenly at the Hospital of the Good Shepherd, Syracuse, as the result of an operation, on Monday, December 30th. The funeral was largely attended and was held from the chapel on the Reservation, on Thursday, January 2d, the Rev. Drs. Schwartz and Wilson, of Syracuse, officiating.

Memorial Windows Dedicated.

By the will of the late Mrs. Nancy Hinsdale Cooper, a member of St. Paul's church, Antwerp, among a number of charitable bequests, St. Paul's church, in that village, received $525—$325 of which amount, according to the terms of the bequest, was for the purchase of a memorial window. The inscription on the window reads: "To the Glory of God, and in Memory of Nancy Hinsdale Cooper." A companion window, representing the Resurrection has also been placed in the church, in

memory of Ada E. Wiggins Trolan. Both windows were dedicated by Archdeacon Cooke, on Sunday, December 22d.

A handsome alms basin of hammered brass has recently been presented to Zion church, Fulton, by Mrs. M. M. Perry, as a memorial of her nephew, Mr. Malcolm M. Clure, of Newark, N. J.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Grace Church, Canton.

The Ven. George Gordon Smeade, Archdeacon of Mississippi, held a five days' mission in Grace church, Canton, the Rev. D. T. Johnson, rector, in the early part of December. Although the weather was very unfavorable, the congregations at the services were good; increasing in numbers and in interest till the end of the series.

The earnest and forcible preaching of Dr. Smeade accomplished great good, and the interest and enthusiasm aroused by the mission has given new life to the church.

Immediately after the close of the mission a class of twelve persons were presented to the Bishop of the Diocese for confirmation, most of whom were adults.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Christmas Day Services in Toledo.

Christmas services in Toledo were marked by beautiful decorations, elaborate music and unusual attendance, particularly upon the Holy Communion.

At Trinity church, Rev. George Gunnell, rector, there was a carol service from 10:30 P. M. to midnight, Christmas Eve, followed on Christmas Day by Morning Prayer, sermon and Holy Communion at 10:30 A. M.

At St. Mark's, Rev. Robert L. Harris, rector, and at St. Alban's, Rev. Louis E. Daniels, rector, there were midnight celebrations of the Holy Communion, together with Morning Prayer, sermons and second celebrations on Christmas Day.

New Y. M. C. A. Building in Cleveland.

An event of general religious interest to the people of Cleveland, during Christmas week, was the opening of the new Y. M. C. A. central building, a splendid structure on a corner opposite the cathedral. The plant, including ground and equipment, represents an outlay of something more than $700,000; is ten stories high; and 252 single bedrooms; an auditorium seating 450; educational fecilities for 1,500 day and evening students, and physical department accommodations for 3,000. The inauguration week, which began December 27th, lasted seven days. The Bishop of the diocese took part in the ceremonies.

Services for Graduate Nurses.

The Cleveland branch of St. Barnabas' Guild for Nurses, numbering one hundred and fifteen members, all on the active list being graduate nurses, held its Christmas service this year at St. Paul's on Monday evening, December 30th. After the service and an address by the rector of the parish, Rev. Walter R. Breed, D. D., on "Some Christmas Lessons," there was a social hour in the guild rooms of the church.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Death of the Rev. James Blacklock.

The death of Dr. James Blacklock, of Anniston, has brought sorrow to the diocese. His wife died just a few days before he passed away, and grief over this worked with the disease to weaken him. He was suffering from pneumonia. Dr. Blacklock and his wife came from England to this country in 1877. He has been rector of St. Michael's church, Anniston, for a number of years, and was much beloved by all who knew him. He and his wife had both passed the eighty year mark.

On account of this death the Bishop postponed his visit to Christ church, Montgomery, till Thursday night. During that service a severe storm from the southeast came, and at times it felt as if the building would be carried away. Three were confirmed. Five were baptized in Christ church the preceding Sunday.

During the first week of January the Bishop will visit the churches in Baldwin county, of which there are a number.

The Christmas offerings in this diocese, which have been devoted to the General Clergy Relief Fund, have been splendid.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

New Church Work in Macon.

The Bishop of Atlanta made his first visitation to the new church of St. James, Cherokee Heights, Macon, on Sunday night, December 22d, and confirmed a small class, the first to be presented to him at this place. This new work, which is rapidly growing, was begun one year ago in a private residence at Cherokee Heights, one of the largest and most promising of the suburbs of the city of Macon. It has grown very rapidly ever since and now bids fair to be self-sustaining at no distant day. It has a large and promising Sunday School and two regular church services are held each month, and the work is housed in an attractive frame building, very complete and centrally located. A number of beautiful memorials have been put in place in the church by various members of the congregations or their friends.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

New Dean of the Cathedral at Laramie.

The Rev. David W. Thornberry, who for the past five years has been rector of St. Thomas' church, at Rawlins, has been nominated to be Dean of the Cathedral at Laramie, and he will enter upon his duties January 15th. He will be succeeded in St. Thomas church, Rawlins, by the Rev. A. A. McCallum, who has been assisting the Rev. Mr. Kilbourne at Holy Trinity church, Minneapolis, in connection with the University House.

The Bishop Randall Hospital Opened.

The Bishop Randall Hospital, at Lander, has been opened and already the patients are coming in. The first patient was an Arapahoe Indian; a case of appendicitis with many adhesions. Most fortunately he made a rapid recovery. It was the first operation ever performed on an Indian in Wyoming. Had the result proved fatal, it might have set back the usefulness of the hospital to the Indians for many years. Two patients from 100 miles away are also there; one, a man with a broken leg, brought in from Circle Ranch; the other one, a maternity case from an equal distance. Where the doctors' fees are a dollar a mile, it can be seen what a savings the hospital is when persons live at such a distance.

St. James, Mission, Kemmerer, Wyoming, of which Rev. W. N. Pierson is the vicar, has just completed a beautiful church, at a cost of about $5,000. The plans were given to the district by Mr. Coveney, of Brigham, Coveney & Bisbee, Boston.

Repairs and improvements have been made in the Deanery in Laramie, by the vestry, preparatory to the coming of Dean Thornberry, who plans to arrive about the middle of the month.

A new organization of the young people of the Cathedral parish is in process of formation, having for one of its objects the extension of friendly greetings to new comers, especially among the students at the University.

The new Bishop Randall Hospital at Lander was the recipient of various donations during the Christmas season, several pieces of greatly needed furniture for the nurses' room being given by the Junior Auxiliary of St. Clement's church, St. Paul, and a parishioner of the church.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Special Services and Holy Communion for Children.

With a view of training the children of the Sunday School to take their part in the service of the Holy Communion and to receive special and direct instruction in its meaning and its blessing, the Rev. G. Mosley Murray, rector of St. Bartholomew's church, Baltimore, has instituted a service for the children, to be held three times a year, at which the Holy Communion is celebrated for the school, with due instruction concerning the nature of the Sacrament. Such children as have been confirmed may make their Communion at this service, and the others learn to take part in the service, and have its great privileges held up before them.

Bishop and Mrs. Murray Visit Atlanta.

In response to oft-repeated invitations from his former parish of the Advent, Birmingham, Ala., the Bishop of Maryland and Mrs. Murray expect to leave on January 8th for a visit to their old friends in that city, and will visit other Southern points before returning to Baltimore. Bishop Murray was rector of the Church of the Advent from 1896 to 1903.

The Rev. Willliam R. Webb has resigned the charge of the Transfiguration, West Arlington, near Baltimore, of which he has been rector since 1891.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

Memorial to Miss Henriette E. Henningsen.

A beautiful window, designed and made in Munich by Meyer & Company,

has been placed in Grace church, Lyons, as a memorial of Miss Henriette E. Henningsen, and was unveiled by Bishop Morrison on Sunday, December 29th—one year after the death of this good woman. The subject is "Patience," and the window is placed on the north side of the church, just inside of the altar rail, and is given by her sisters "To the Glory of God and in loving Memory of Henriette E. Henningsen, January 15, 1859—December 27, 1911."

Greek Christians to Worship in St. John's, Keokuk.

The great hydro-electric water power nearing completion in Keokuk has brought to that city numerous foreign laborers and among them many Greeks. On invitation of the rector, the Rev. John C. Sage, and the congregation of St. John's church, and with the approval of the Bishop of the Diocese, the Greeks have been offered the use of the parish church for their occasional services, the first of which was held on Sunday, December 22d, a priest from Moline, Ill., officiating. The Greeks greatly appreciate this courtesy of the rector and congregation of St. John's and expect to take advantage of the hospitality and hold other services in the future.

Bishop Longley to Make His First Visitations.

The Rt. Rev. Dr. Longley, Bishop Suffragan of Iowa, has issued a long list of appointments for visitations throughout the Diocese, which includes practically all of the missions and many of the parishes. This first visitation of the Bishop Suffragan will enable him to have an almost complete survey of the conditions of the Diocese, and will be of value in his plans for future development of the missions.

Bequests to the Church in the Diocese.

In the death of Miss Susannah Weare, of Sioux City, the Diocese of Iowa lost a faithful servant, and St. Thomas's parish one who has always shown great interest in its affairs. Miss Weare was for five years the president of the Iowa Branch of the Woman's Auxiliary, where she did effective and faithful work. The funeral services were held December 20th, at St. Thomas' church, Sioux City, and were conducted by the Bishop of the Diocese, assisted by Rev. E. H. Gaynor. Miss Weare was thoughtful of the interest of the Diocese even in her death, and among other bequests found in her will are the following Church objects: St. Thomas' church, Sioux City, $2,000; Iowa Episcopate Fund, $5,000; St. Katherine's School, $1,000; St. Augustine's School, Raleigh, N. C., $1,000; All Saints' School, Sioux Falls, $1,000; Y. W. C. A., Sioux City, $1,000; Boys' and Girls' Home, Sioux City, $1,000.

Miss Sarah Griswold, a communicant of Grace church, Lyons, on her death recently left a bequest of some ten thousand dollars to the parishes. In order to avoid a controversy with her heirs, the parish accepted a compromise of $3,500, which has been added to its endowment fund.

Clergymen Called to the Diocese.

St. Paul's church, Des Moines, has called to the rectorship the Rev. A. R. B. Hagerman, rector of Trinity church, Binghamton, N. Y. Mr. Hagerman visited St. Paul's, Des Moines, on Sunday, January 5th, afterwards asking a conference with the Bishop.

St. Paul's church, Sioux City, made vacant by the recent resignation of the Rev. Ralph P. Smith, has called to the rectorship Rev. Wilson P. Tanner, rector of St. Andrew's church, New Berlin, New York.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop

Missionary Council at Austin.

The Missionary Council of the Southwest—the Seventh Department—to be held in Austin, Texas, January 14th, 15th and 16th, promises to be one of unusual interest. The dioceses and missionary jurisdictions comprised are Arkansas, Dallas, Eastern Oklahoma, Kansas, Kansas City, Missouri, ortb Texas, Oklahoma, Texas, New Mexico, Salina and West Texas. Under the direction of the Department Secretary, Rev. H. Percy Silver, a programme has been arranged which assures the ablest presentation of the cause of missions and is certain to challenge wide-spread attention. The two Austin parishes, St. David's and All Saints', unite in plans for the entertainment of guests. Austin is the home of the Bishop of Texas, Rt. Rev. Geo. H. Kinsolving, D. D., and the business sessions as well as some of the services will be held in All Saints' chapel, close to the Episcopal residence. The great popular evening service will be held in St. David's church, which is situated in the midst of an old and populous quarter of the city.

The number of delegates who will attend is encouraging evidence of missionary zeal. Almost all the Bishops of the Department will be present.

The Governor of Texas will make the address of welcome and the Presiding Bishop, Rt. Rev. Daniel S. Tuttle, D. D., of Missouri, will respond.

The railroads have granted special rates, particulars in regard to which may be obtained by inquiring at the railway offices. The clergy should get "half-fare credentials," and the laity should avail themselves of the special winter tourist rates, which are a fare-and-a-third for the round trip.

Among those who have promised to attend are Rev. W. E. Gardner, of New York, general secretary of the Board of Religious Education and Mr. F. M. Couch, the Social Service expert.

PENNSYLVANIA.

Rt. Rev. Thos. J. Garland, D. D., Suffragan
Rt. Rev. P. M. Rhinelander, D. D., Bishop

Free and Open Church Association.

The Free and open Church Association held its thirty-seventh annual meeting at the Church House, on Tuesday afternoon, December 31st. From the annual report it was learned that of the 6,000 churches and chapels in the sixty-seven dioceses 5,160 are free, or 86 per cent. Of the 642 chapels in the missionary districts 638 are free, making the percentage in all 87 1-4 per cent. Six dioceses have no churches in which pews are rented and more than 400 are kept open daily. During the past year the old historic St. David's, at Radnor, has given up the renting of pews and made all seats free. The officers elected are: President, W. W. Montgomery; vice presidents, Seth Low, LL. D., and Orlando Crease; secretary, the Rev. John A. Goodfellow; treasurer, Charles W. Cushman. To increase the revenues the annual membership has been reduced to fifty cents and the life membership to $5.

Organ Recitals.

Mr. Ralph Kinder, organist of the Church of the Holy Trinity, began his fourteenth annual series of organ recitals on Saturday, January 4th. They will continue on the other Saturdays of this month. During the past years the average attendance has been 1,000. The music is in its highest and most reverential form. The soloist was William F. Newberry, baritone. The programme included Offertoire de Sainte Cecile, No. 3, Grison; Intermezzo, Hollins; Prelude and Fugue in E minor, new, Kinder; God My Father, Dubois; March of the Three Wise Men, Dubois.

Singing of Ancient Carols.

On Sunday afternoon, December 29th, the large Church of St. Luke and the Epiphany was crowded to hear the rendition of ancient carols, among which were While Shepherds Watched, German Folk Song, 1650; The Angels and the Shepherds, Bohemian, 1600; and a Joyful Christmas Song. These were repeated on Sunday, January 5th, when the anthem was Alla Torinita, an Italian canticle of the fifteenth century. In addition to the two organs and the large choir, the music was rendered by harps and flute.

Christmas Cheer for Poor Families.

As usual the City Mission made many hearts glad by the distribution of several hundred well filled baskets, on the day before Christmas, to poor but deserving families in all parts of the city. On Monday, January 30th, at Old St. Paul's church, which is the City Mission's headquarters, the ladies of several of the churches played Santa Claus to about 500 children who had been gathered by the visitors from poor families. Each child was given an orange, candy, a toy, a warm cap or a pair of woolen gloves or stockings. The church was handsomely trimmed and a large Christmas tree delighted the little ones.

The Rev. Shirley C. Hughson, O. H. C., has taken temporary charge of St. Mark's church, Philadelphia. Mr. Hughson was a curate of this church for several years, previous to 1900.

By his will the late Rev. Alexander J. Miller bequeathed $500 to the General Clergy Relief Fund, and $1,500 to the General Board of Missions.

At his own request the Rt. Rev. Dr. Rhinelander has deposed from the ministry of the Church the Rev. A. G. Mortimer, D. D., late rector of St. Mark's church, Philadelphia.

SOUTHERN FLORIDA.

Rt. Rev. W. C. Gray, D. D., Bishop.

Christmas Services in the Everglades.

Bishop Gray spent Christmas Day at Glade Cross Mission in the Everglades, with the missionary, Rev. W. J. Godden, M. D. He did not find any Indians there until evening, when Hotul-ca-hat-see, one whom Rev. I. Trout had baptized three years ago, came in, having made a long canoe voyage to meet the Bishop and be confirmed. The Bishop had had an early celebration and Morning Prayer with the literally "two or three"—himself, Dr. Godden and his assistant. A fine place was selected for the farm, which is high above even the present unusually high water, and of sufficiently large area, so work will begin on it very soon.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Bishop Boyd Carpenter in Washington.

This eminent divine, until recently Bishop of Ripon, preached in Epiphany church, Washington, on Sunday, January 5th. It was, indeed, a notable occasion; the great church was crowded to its utmost capacity—as it never is except on Easter Day, or as it was many years ago when Phillips Brooks preached. The service was impressive, the music was beautiful; but the sermon was the crown and glory of the service. The great congregation hung spell-bound upon the words of the venerable preacher. It was a sermon of rare simplicity, beauty and power. The preacher exerted a compelling power over his hearers; his transparent sincerity and earnestness opened the hearts of the people to receive the truth which he presented with such originality and force.

The function of the preacher of the gospel, when exercised as Bishop Carpenter exercised it, is indeed one of exalted dignity and blessed privilege. People came from all over Washington to hear the famous divine and they were not disappointed; yet it was not the man but the truth which left upon them the deepest impression.

A Unique Service.

The Bishop of Washington visited the Chapel of the Redeemer, Glen Echo, near Washington, on Sunday, December 29th, for a rather unique service. After his sermon, the Bishop received at the hands of the lay reader in charge, Mr. William B. Dent, the cancelled mortgage on the chapel which, after examination, he returned to Mr. Dent who, in turn, reduced it to ashes in a brass vessel placed on the chancel platform for the purpose.

This chapel has been in use ten years of a rather varied experience, and now seems to be growing more hopeful of success under Mr. Dent's lay-ministrations.

Ten Years' Rectorships.

Four rectors in Washington have served their parishes for ten years, having recently rounded out that time as pastors, namely, the Rev. Frederick B. Howden, of St. John's church, Georgetown; the Rev. Dr. C. Ernest Smith, of St. Thomas' church; the Rev. Dr. Roland Cotton Smith, of St. John's church, Washington, and the Rev. James H. W. Blake, of Christ church, Georgetown. The congregation of Mr. Blake's parish will tender him a reception, on the evening of Thursday, January 9th, on the tenth anniversary of his rectorship of that parish.

Meeting of the Bishop Claggett Club.

The Bishop Claggett Club met on Monday, December 30th, at the rectory of Christ church, Navy Yard, the Rev. Arthur S. Johns, rector. A paper, "Is Christianity a Failure?" was read by the Rev. Wm. R. Bushby, assistant minister of St. John's church, Georgetown, who presented strong points that proved it far from being a failure.

The Late Dr. William P. Young.

Perhaps no man was more widely known, nor more warmly esteemed and heartily loved, in Washington, than Dr. William P. Young, who died on the 9th of December, in the 79th year of his age. As another writer of him, "He has left behind him the memory of a beautiful life, full of cheer and helpfulness of faith and hope." In the truest and most intelligent sense, he was a devoted member of the Protestant Episcopal Church, and a beloved parishioner of Epiphany church, Washington.

Dr. Young was born in Portsmouth, Va., but reared and educated in Washington, his father having removed to this city in Dr. Young's boyhood. Bred to the medical profession, when the great War between the States began, he entered the Confederate army as the surgeon of a Georgia regiment of infantry, and faithfully labored in that important position until the close of the war.

Returning to his Washington home, after the close of the great struggle, he entered upon a business career in insurance circles, where he closed his useful life as vice president of the old Franklin Fire Insurance Company of Washington.

Mrs. Young, formerly Miss Ross, of Washington, and three daughters, unmarried, one married daughter, Mrs. Brown, of the Eastern Shore of Maryland, survive him.

Old Broad Creek Church to be Restored.

The Rev. Herbert E. Ryerson, rector of King George's parish, Prince George's county, Maryland, is making an energetic effort to restore to a becoming condition for worship and preservation as well, the old church at Broad Creek, in that parish. W.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Recently Deceased Clergymen Formerly of the Diocese of Newark.

Three well known clergymen, recently deceased, were in their earlier life associated with the Diocese of Newark: Bishop Jaggar was sometime rector of Trinity church, Bayonne; Rev. Dr. Gilbert H. Sterling was assistant in St. Mark's and St. John's, Jersey City; Dr. John C. Eggleston was rector of Trinity church, Newark, 1863-1866. In December three honored laymen of the Diocese of Newark died: Rear Admiral Philip H. Cooper, U. S. N., a vestryman of St. Peter's, Morristown; Mr. Alfred P. Boller, a vestryman of Grace church, Orange; and Mr. Timothy M. Ward, of Trinity church, Newark.

A bequest of $10,000 by the late Mr. Peter Reid, of Passaic, to St. John's church, in that city, is announced. The bequest of the late Mrs. Hadfield of $1,500 to Christ church, Newark, has been paid.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

The Rev. George Croft Williams' Work Among Mill Employees.

From all points interesting reports are heard of Christmas services and Sunday School and Industrial School exhibitions.

Most encouraging is the work among the mill employees, as carried on by Christ church, Augusta, under the vigorous direction and inspiration of the vicar, the Rev. George Croft Williams. From his quarterly leaflet we gather the following information: The Boys' Home, which was opened over two years ago, with five boys and no visible means of support for more than a month or two, has doubled its number of boys—indeed, nearly four times the original number has been enrolled for longer or shorter terms—and the venture of faith has not been disappointed. The needs are great for the growing work—more room and better quarters; but the vicar has still faith that all needs will be supplied. At present the only building is a small cottage, in bad repair, on the church lot, and it is overcrowded. It aims to be not merely a shelter or an "institution," but a real house, where not only physical, but mental and spiritual needs are supplied, and the boys trained to a manly Christian life. The same church has also, a night school for girls and women, in the parish house, more or less affiliated with the public schools. It has a principal and two assistants, and is open three evenings in each week. A new parish house is needed for the enlarged and growing work.

The new parish house of St. Paul's, Augusta, will soon be dedicated.

The Sunday Schools of St. Jude's and St. Andrew's, Brunswick, were made glad by the reception of a splendid box of gifts from the Girls' Friendly Society of the Church of the Advent, Boston, and the vicar desires publicly to express his grateful appreciation of the thoughtfulness of unknown friends.

The Bishop is spending a fortnight in the North, in the interest of the Church Institute for Negroes.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Bishop.

Letter to the Junior Auxiliaries.

My Dear Juniors: I should like to ask those branches which have not contributed to the Christmas fund for Mr. Ellis and Mr. Cowling's mountain work, to send me their contributions as soon as possible.

And I should like to add a greeting for 1913 for each and every Junior, in Dickens' words: "May the New Year be a happy one to you, happy to many more, whose happiness depends on you, so may each year be happier than the last." Affectionately yours,

GERTRUDE W. BARTON,
Secretary Virginia Juniors.

Bishop Randolph Appeals for the Industrial School and Farm for Homeless Boys.

To the Clergy of the Diocese of Southern Virginia,

My Dear Brothers: For many years I have wanted some work done within the Diocese for the Homeless Boys of our cities and countryside. Such an institution is being begun in Alleghany county in the Industrial School and Farm for Homeless Boys and School for Mountain Children. I would commend it heartily to your sympathy and cooperation.

In order that the children who have the great blessing of a Christian home may participate in giving a home to the Homeless Boys, I request that an offering be taken in every Sunday School of the Diocese on Sunday, the 12th of January, as a time appropriate for so charitable and so beautiful a work. A. M. RANDOLPH,
Bishop of Southern Virginia.

Contributions and offerings to be sent to Rev. Thos. Semmes, Covington, Virginia.

Memorial Presented.

A beautiful brass altar cross, designed by Gorham & Co., Providence, R. I., has been placed in Grace church,

Glade Spring, bearing the following inscription: "To the Glory of God and in Loving Memory of the Bishops, Priests and Deacons who have served in this church, this cross is presented to Grace Church, Glade Spring, Va., Christmas, 1912."

The Rev. J. Cleveland Hall, D. D., rcetor of Camden parish, has resigned the care of the men's Bible class of Epiphany church, Danville, and has taken active charge of the Sunday School, in which he will organize a class of boys, to be taught by himself.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

First Anniversary of Epiphany Church, Brooklyn.

The first anniversary of the opening of the building of the Church of the Epiphany, Avenue R and East Seventeenth street, Brooklyn, occurred on Sunday, January 5th. The sermon was preached by the Rev. Henry E. Payne, who was called on December 1st, to be the first rector. Until then he was connected with Holy Cross church, in Ridgewood.

There was a large attendance at the service, which not only marked the first anniversary, but also celebrated the Feast of the Epiphany, the holy day from which the Church takes its name.

The mission was started in 1905, and has been kept together from that time until now by the efforts of the people, led by Archdeacon Webb and John Thomas, the lay reader. Services were held in the parlors of different homes and in a real estate office, until in February, 1911, when Mr. Thomas arranged for the purchase of the ground upon which the church now stands. In April of the same year the first payment was made, and on November 5th the cornerstone was laid. Work progressed rapidly, and in January, 1912, the first service was held in the new building. It is growing rapidly both in membership and financially.

The new rector took for his text the Scriptural passage, "This month shall be unto you the beginning of months; it shall be the first month of the year to you." He said:

"To-day we are, in a certain sense, entering upon a new era in our church life. We are no longer a congregation without a head; a leader has been appointed and begun his work, and we are looking forward to the promised land of a strong, independent parish." He spoke of the many struggles the church has undergone and of the heroic work of those to whom the present success is due.

In closing, he said: "Let us go forward praising God for the blessings that He has given us and praying that He will continue to give us strength to do His work."

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

The Brotherhood of St. Paul.

The Brotherhood of St. Paul reports seven new chapters added to its roll during the year. There are now on the books forty-three chapters representing seventieen dioceses. Out of this number only twelve have sent us an annual report, therefore the following is not a satisfactory statement of what has been done:

Diocesan Missions, $68.50; Domestic, $110.91; Foreign, $60.70; expenses, $45.97; central fund, $11; value of boxes, $95.17. Total, $392.25.

Number of members, 162; number confirmed, 14.

The feeding of one of Bishop Rowe's dogs has, for several years, been the special object of all the chapters and a large part of the money sent for domestic work was for this purpose. It costs the Board one hundred dollars a year to feed one of these Alaska dogs and therefore what the boys gave to this was credited on the apportionment.

Expenses include money spent on lantern lectures, express on slides, etc.

The value of boxes represents both Christmas boxes of new articles and boxes of second-hand clothing sent to mission stations, and the freight and hauling on same.

The work for the coming year has been planned as follows:

Each chapter is asked to send $1 towards the Central Fund, for expenses; $5 to the Board for General Missions, and $5 to the Board towards the support of St. Paul's, Tokyo. This last is the special object for which all the chapters are asked to work this year.

Information in regard to the brotherhood may be had by writing to the secretary,

(Miss) Martha Webb Purcell,
920 Park Avenue, Richmond, Va.

Address Before the Huguenot Evangelical Society.

On Sunday night, January 12th, at St. Paul's church, Richmond, the Rev. William C. Rommel, D. D., of Elizabeth, New Jersey, will deliver the annual address before the Huguenot Evangelical Society. Dr. Rommel has recently returned from France, where he spent some time investigating conditions in the district where the missionaries of the Huguenot Society are at work. He is a man of wide culture and is an interesting speaker.

The Rev. J. J. Lanier, formerly rector of Emmanuel church, Warrenton, N. C., has entered upon his duties as rector of St. George's church, Fredericksburg, Va., in succession to the Rev. R. J. McBryde, D. D., who resigned, lately, because of ill health.

The Rev. James W. Clarke, of the Diocese of Central New York, has been called to the rectorship of Ascension church, Highland Park, Richmond.

The Rev. P. D. Thompson has resigned the rectorship of Leeds parish, Fauquier county, Va., and of Emmanuel church, Piedmont parish. His address is changed to Berryville, Va., care of E. J. Smith, R. F. D. No. 2.

Curious Classification of the Clergy List.

The following names, classified by the Rev. Robert McKay, D. D., of Little Falls, N. J., appear in the clergy list, as given in the Living Church Annual for 1912:

There are 8 Butlers, 15 Bakers, (2 Bakewell), 8 Cooks, 6 Carters, 1 Dumper, 1 Hanger, 5 Dyers, 8 Coopers, 5 Tanners, 5 Carpenters, 1 Foreman, (with only 1 Toole), 2 Carvers, 1 Cheeseman, 1 Fuller, 1 Gassman, 4 Plummers, 1 Packer, 57 Smiths, 1 Goldsmith, 2 Grangers, 3 Gardiners, 1 Honeyman, 4 Hunters, (3 Hunt, 1 is Hunting), 2 Miners, 1 Binder, 1 Painter, 4 Barbers, 3 Brewers, 3 Potters, 2 Barkers, 1 Pitcher, 1 Piper, 1 Officer, 4 Masons, 2 Shepherds, 1 Seaman, 1 Saylor, 1 Shipman, 3 Watermans, 2 Sawyers, 1 Weaver, 25 Taylors, 1 Trimmer, 1 Tinker, 8 Turners, 13 Walkers, 2 Bosses.

5 are Black, (1 Blackman), 22 White (1 Whiteman), 37 Brown, 11 Gray, 11 Green, 1 Scarlett—10 are Young, with 1 Whitehead, 1 Brodhead, 1 Redhead and 1 Reddish.

There are 5 Lyons, 4 Lambs, (1 Kidd), 4 Bulls, 1 Bullock, 4 Bucks, 2 Fox, 2 Baer, 7 Campbells, 1 Hind, 6 Hart, 1 Hare, 1 Koon, 4 Griffins, 3 Badgers, 1 Stork and 1 Gosling.

There are 3 Birds (with 1 Wing), 1 Woodcock, 1 Quaile, 1 Wren, 1 Herron, 3 Partridges, 1 Parrott, 1 Eagle, 11 Martins, 1 Daw, 1 Duck, 2 Drakes, 1 Crowe, 1 Carrion, 1 Hawk, 3 Swans, and 4 Robbins.

We have 2 Fishers, 3 Fish, 3 Bates, 1 Pike, with 2 Finns and 2 Roes. 13 are Wood, 1 Wooden, 7 Stone, 1 Clay, 7 Cole, 2 Steel, 2 Cotton, 1 Glass, 1 Flint, 1 Silver.

2 are Wise, 1 Smart, 1 Bold, 1 Wiley, 1 Hale, 2 Noble, 1 Bland, 6 Cross, 2 Swift, 1 Quick, 1 Learned, 1 Bright, 2 Sharp, 2 Blunt, 1 Keene, 2 Sweet, 2 Gross, 1 Hard, 3 Strong, 1 Slack, 1 Idle, 1 Idleman, 1 Wildman, 1 Weary and 1 Boosey.

4 are Long, 2 Short, 1 Sleight, 1 Stout and 1 Fatt. There are also 3 Brushes and a pair of Shears.

1 is Good, 1 Nott, 1 Ng., 1 Goodfellow, 1 Doolittle, 1 Good Teacher, 4 Goodman, 4 are Benedicts.

There is 1 Garden, 2 Bowers, 3 Roses, 1 Thorn, 1 Bush, 1 Plant, 1 Blossom, 1 Greenleaf, 4 Weeds, 2 Roots, 3 Berrys, 2 Flowers, 2 Garlands and 1 Mellon.

There are 2 Crabtrees, 1 Pine, 1 Birch, 1 Chestnut, 1 Plum, 1 Lemon, 7 Rice, 2 Pickells, 1 Wheat.

We have Adam, Kain, Abraham, Lott, Jacob, Moses, Israel, Jobe, Saul, Amos, Daniel, Matthew, Luke, John, James, Peter, Thomas and Matthias.

There are 4 Kings, 1 Marquis, 2 Earles, 2 Princes, 4 Lords, 4 Knights, 1 Chamberlain, 2 Popes, 9 Bishops, 4 Abbotts, 1 Monk, 7 Deans, 1 Archdeacon, 5 Parsons, with 1 Cope and 2 Hoods.

1 Angell, 3 Stars, 5 Harpers, 2 Parrishes, 2 Churches, 11 Bells, 1 Bellringer, 2 Temples, 2 Towers, 1 Warden and 1 Sexton.

We have 7 Holmes, 7 Chambers, (1 Sublett), 2 Rooms, (with 2 Tennents), 17 Halls, 6 Mills, 22 Millers, 2 Lodges, 3 Raiters, 1 Wall, 4 Sills, 3 Locks, 3 Barrs and 2 Bolts. 7 Barnes, 1 Hay, 1 Field, with 2 Lanes, and 2 Gates, 1 Colt, with 1 Hoof, 1 Horsefield, 2 Paddocks, from which 2 Ridout with 1 Spurr—2 are Amblers, 1 Trotter, with 1 Horsefall.

There are 2 Cannon, 3 Gunns, 1 Flagg, 2 Drumms, 2 Dumbells, 2 Balls, a Toy and a Bellows. We have 1 Somers, 2 Winters, 2 Frosts, 1 Snow and a Snowball—a Moor and a Fenn—a Parke, with 10 Hills, a Dale, a Glenn, 3 Marshes, 2 Woods, 2 Lakes, 7 Brooks, 3 Pooles, 10 Wells, 2 Beaches, 1 Shore, 4 Ponds.

3 Ladds, with 1 Nickel and 1 Penney, 2 Daughters, (one a Darling), with 1 Body and 1 Chin. 1 Male, having 2 Beards, 4 Hydes, 1 Hand, 4 Foote, 1 Legge and 1 Shinn. 1 Vest, 1 Collar, 1 Belt, 1 Stocking and a Mackintosh.

3 are French, 1 English, 1 Irish, 1 German, 3 Freeman, 1 Freeborn and 1 Freeland. 1 Judge and 2 Laws. 4 are always Owen, 1 Owen-Jones.

We have 2 Easters, although we have only 4 Weeks and 4 Days.

We have a Cash and a Regester. A Mee and a Yu. 1 Bigham, 1 Oldham, 1 Bacon and 1 Beacon, 3 Meads, 7 Porters, 1 Hock, 1 Stein, 1 Martyr, 4 Graves, a Coffin and a Paradise.

Only 1 is Wellbourne, 1 Wellman, 18 are Wright, 3 are Savage, 2 Li, 3 are Crooks, 3 Gamble, 4 are Christian, and there are 5 whose name is Dennis.

Family Department

Come Unto Me.

Come unto Me! I know the heavy burdens
Of those whose hearts by sin are sore oppressed,
Even for this I came to Bethlehem's manger;
Come unto Me, and I will give you rest.

Come unto Me! I know your many sorrows;
I too have sorrowed, I have been distressed.
Bearing this load I trod Gethsemane's garden;

Come unto Me, and I will give you rest.
Come unto Me! I know your darkest doubtings,
I know how fears your heart's true peace arrest.
On Calvary's Cross Mine was a deeper anguish;
Come unto Me, and I will give you rest.

Lord, unto Thee we come! Thou only knowest!
Thou only canst! Make Thyself manifest
In all Thy Love and power to our heart's pleading.
Lord, unto Thee we come! Give us Thy rest!
—C. J. Hollis.

According to Saint Mark.

"I really think you are a little hard upon your namesake." Mrs. McLane's tone was slightly aggrieved, and there was not quite as pleasant an expression as usual upon her comely face.

"I am sure I do not mean to be." This voice was as quiet as the other had been perturbed. "It seems to me had I praised her more, it would have been too much for even a mother to swallow."

"Oh, I know you said she was well-grown and well-mannered and good-looking, far beyond what you had expected in two years, and yet underneath all there was a 'but'—and that 'but' does away with all your commendation."

"What keen ears you mothers have! I was hardly conscious of that 'but.'"

"It was there all the same, in italics if not in capitals. Now do tell me what you meant.

"My dear girl," said Miss Egerton, "remember I have only been at home a week, and after leaving Dorothy a child, I feel the necessity of renewing my acquaintance with a young woman of fifteen, who almost looks over my head."

"But you are not answering my question," persisted Mrs. McLane. "I hope you did not learn evasion in Germany."

"I hope not, indeed," and with a slightly quizzical smile, Miss Egerton bent lower over her embroidery.

"You think her disobedient?" Mrs. McLane walked to the window and laid one hand upon her sister's shoulder.

Miss Egerton did not reply, but her own hand clasped her sister's.

"I don't think she means to be," Mrs. McLane continued. "And, after all, she does what is asked of her in the end."

"That is perhaps where my 'but' came in," Miss Egerton said, slowly. "She needs to learn obedience according to Saint Mark."

"What do you mean? You are so mysterious!"

"I will explain the mystery to Dorothy some day."

"She is quite as good in that respect as the rest of the girls." Mrs. McLane had assumed the defensive.

"But when one loves a child as we do Dorothy," the quiet voice replied, "we want her to be better than the rest of the girls."

Down below in the street, a tall girl looked up from a group of her companions and waved a greeting to the two in the window. In a short time her swift step was heard on the stairs, and Dorothy came quickly into the room. Pretty Dorothy, with roses in her cheeks, brown eyes dancing with health ad merriment, and sunny hair tossed this way and that by the boisterous wind! She gave each an impetuous, breathless hug, talking rapidly in spite of gasps:

"O Aunt Dolly, it is good to know you are here! I was thinking about it all day. And it eases my conscience, too," with a laugh. "If I knew mother was alone I would not like to leave her, as I am going to now, and run off to spend the afternoon with Anna Clare."

"Is not that rather a poor way to show your pleasure at my being here?"

"As if you two would miss me when you have those years to talk over and catch up with! So I'll say good-bye, and leave you to discuss German housekeeping.

"But, Dorothy, do not forget your hour for music," said her mother, a little anxiously. "You should be at the piano now, and your father told you to prepare some manuscript for him."

"So he did," Dorothy answered, lightly, "and I will do it when I come home," and away she went without giving her mother time for expostulation.

"I am afraid her father will be seriously offended if Dorothy neglects this paper. The last time he came as near giving her a scolding as John ever can. She does the typewriting so accurately, she is the greatest service to him when she is prompt."

Mrs. McLane gave a little sigh, and her sister felt tempted to echo it, but wisely repressed the inclination, and gave herself once more to her embroidery.

The next afternoon, as Miss Egerton sat in the twilight by the open fire, the door opened, and Dorothy came bouncing into the room with her usual impetuosity.

"Aunt Dolly," she said, "how nice to find you alone! Mamma has a flock of visitors down stairs, and I was afraid you would be helping to receive them."

"I had a bit of headache, my dear, so your mother excused me to the visitors, and I have had my cup of tea up here in a very lazy fashion."

"Oh," disappointment in the long-drawn-out exclamation, "then you ought to be quiet, and I am just aching to talk!"

Miss Egerton laughed.

"Sit down, dear; there is another low chair for you. I am quite ready to talk."

"Are you sure, Aunt Dolly? I don't want to be selfish about it."

"I am quite sure, so let me relieve you of that aching as soon as possible."

"Aunt Dolly," the girl commenced, impetuously, "mother says you don't approve of me."

"Did she put it exactly in that way?"

"Well, perhaps not. She told me a great many nice things you said about me, but—she said there was a 'but,' and I want to know what it stands for."

"Have you not the least idea, Dorothy?"

The honest eyes met her aunt's squarely.

"Perhaps I have, deep down in my heart," said Dorothy, slowly, with reddening cheeks.

"Well?"

"You think me procrastinating."

Miss Egerton was silent.

"And sometimes disobedient?"

No answer.

"But, Aunt Dolly," said the girl, pleadingly, "I always mean to do as I am told, and I do, too, after awhile."

Miss Egerton smiled.

"Aunt Dolly, don't be dumb any longer. Mother says you want me to learn some sort of obedience. What sort do I need?"

"I said you should learn obedience according to Saint Mark."

Dorothy started. "What do you mean? I don't remember that he was any more obedient than the others."

"Suppose you light the lamp and get my Bible from the stand. There is half an hour still before dinner, and in that time I think I can make you understand what sort of obedience this is."

When Dorothy returned to her place, Bible in hand, Miss Egerton said: "Open to the first chapter of Mark and the eighteenth verse."

"'And straightway they forsook their nets.'" Dorothy read, wonderingly.

"Now the second chapter and twelfth verse."

"'And immediately he arose.'"

"The same word as straightway, Dorothy," said her aunt. "Now the fifth chapter and forty-second verse."

"'And straightway the damsel arose."

"The sixth chapter and forty-fifth verse."

"'And straightway—'" the girl began, "Aunt Dolly, are there many more?"

"A great many more. But, my dear grl, are not these enough to help you understand what I mean by obedience according to Saint Mark?"

Dorothy was silent for some minutes and her answer, when it came, was very gently spoken.

"Aunt Dolly, 'straightway' obedience. That was better than twenty scoldings. Think of my delayed obedience and all the trouble it causes! In two days I have worried father about his paper, and neglected mother's errands, and mailed your letter when I was ready too late to reach your friend before she started for Europe. I wish I could be straightway obedience, but how am I to remember?"

For answer, Miss Egerton put into her hand a copy of the Gospel of Saint Mark. "I would read it carefully, if I were you, and you must not be discouraged."—Youth's Companion.

The Young Man's Side.

There died recently in Chicago a successful merchant, who in the long course of a busy life never forgot that he had been a boy.

"In the whole world," he often said, "there is no one else equal to a fine, strong, clean young man—except a fine, strong, clean young woman."

He not only believed that, but he acted on his belief. So it happened that no business was ever so pressing that he had not time, when he found a youth of the kind described, to seek employment for him in his own office or with some acquaintance.

"Business is a little slack just now," the acquaintance would sometimes say. "I'm afraid I cannot find room for another man—one who has no experience."

"Don't tell me you are going to let this opportunity go by," the other would interrupt. "Why, you can't afford to. Room for him? Who asked you to 'make room for him?' Give him a chance. He'll make his own room.

Here's a young man—do you realize what that means? One of the noblest creatures in the world. Not only a man like you and me, but young, with all the world before him. He offers to give you his whole power, to come into your business and use his God-given intelligence in mastering and improving it. You are asked to accept a favor—and if you don't, some more enterprising rival will. Take him while you can get him; you may not have another chance."

Boys who deserve such introductions are not so rare as is sometimes thought. This man had a faculty for finding them and for bringing out by stimulating words, the very best in them. And he brought home to many employers besides himself, the fact that a boy seeking work, if he be the right kind of a boy, is offering in his manly ambition something for which the money paid is in no sense a return.

"I Believe in the Communion of Saints."

"I believe—in Paradise are pleading
Some blessed ones for my eternal bliss,
Who, in that unknown land, are interceding
For me, still struggling, whom they loved in this.
And they know better what my soul is needing
Than I, who, in my blindness, pray amiss.

"I believe—before Thine Altar bending,
My feeble prayers commingle round the Throne
With like petitions, which are ever blending
In a mysterious union with my own;
And so, my heart, with all I love ascending,
I never need feel utterly alone.

"I believe—I joy in thus believing,
And when my earthbound soul can hardly pray,
It comforts me, while for my coldness grieving,
To know that prayers for me are on the way.
Ah, Lord, I would Thou mightest be receiving
Such faithful prayers from some I love to-day!"

—The Sanctus Bell.

The Way of Light.

"He knoweth the way that I take," said the sorely afflicted Job; "when he hath tried me, I shall come forth as gold." In all the mystery and agony of his troubles, he was sure of God's interest in him. He was not living in a world of chance. He was not the plaything of circumstances. He could not come to the throne of the Almighty, he could not behold Him; but he had kept His way, he had not gone back from His commandment, he had esteemed the words of His mouth more than his necessary food, and he could trust in His righteousness and love. He was sure of his own soul, and that helped him to be sure of God. Because he had kept God's way and not turned aside from it, he could trust in God, although the Almighty had troubled him. He could not understand, but he could trust. He that lives the life of the Spirit, who is faithful to his best vision, is not thereby saved from mysteries which he cannot fathom, or from storms of trouble which seem to break his heart; but he is not likely to abandon himself to the darkness of infidelity. Like Job, he will say, "Though He slay me, yet will I trust in Him."

In the life and words of Christ we have a clearer revelation of the heart of God than Job enjoyed; but Jesus Himself emphasized the need of the loyalty of the heart to the Divine will: "If any man willeth to do His will, he shall know of the teaching, whether it be of God." The teaching here referred to is His own. He that willeth to keep the law of duty, will find it easy to believe the law of love. The way of obedience is the way of light—not only light enough to find the way, but also light enough for comfort and courage. "We glory in tribulation * * * knowing that tribulation worketh patience; and patience, experience; and experience, hope."—Episcopal Recorded.

The Skylark's Bargain.

It was nearly bedtime and little Robert was sitting in the kitchen gazing into the fire. "A penny for your thoughts, my boy," said his mother. "Ah!" said Robert, "my thoughts just then were worth more than a penny. I was thinking about hundreds and hundreds of dollars. I was thinking if only I were rich, mother, how I would take you to live in a big house, and keep horses and motor cars and buy as many sweets and toys and nuts as ever I wanted. Mother, I would give everything if only I could make my fortune."

His mother did not answer, and there was silence for a long time, until at last Robert said, "A penny for your thoughts, mamma, dear."

"Well, Robert," said his mother slowly. "I was thinking of the story of the bird who sold his wings."

"What sort of a bird was it?" asked Robert quickly.

"Why," said his mother, "let me think; yes, it was a skylark. And this skylark," she went on, "was awfully fond of worms. He used to say he would give anything if only he could always make sure of getting as many worms as he could eat. Well, one day as he was flying right up in the sky, he looked down and saw something rather unusual traveling along the cart-track which ran through the forest. Feeling curious, the skylark dropped lower and lower until at last he saw—O wonder!—he saw a tiny coach, painted black, with red blinds and yellow wheels, drawn by two great magpies. Walking in front of the coach was an old man, very little and ugly, wearing a black coat with red trousers and yellow stockings. He carried a bell, and as he walked he kept swinging this and shouting:

"Who will buy? Who will buy?
I am selling in all weathers,
Fine and fat and juicy worms,
In exchange for skylark feathers."

"'Good morning, my young friend,' said the old man, as the skylark stood in the pathway, 'and what can I do for you?'

"'How much are they?" asked the skylark.

"'Two for a feather, my child, and the coach is nearly full of them.'

"'Are they fresh?'

"'All gathered this morning, my my pretty bird.'

The skylark gave a painful little tug at his wing, and dropping the feather into the old man's hand, he said, 'Two, please.'

"As the coach passed on he felt rather guilty, but he enjoyed his feast, and was pleased to find afterward that no one noticed the missing feather.

"The next day he flew with his father.

"'My son,' said the old skylark, as they rose higher and higher until they were far above the tops of the tallest trees in the forest, 'my son, I think we skylarks should be the happiest of birds. We have such brave wings. See how they carry us up into the blue sky and lift us nearer and yet nearer to God.'

"'Yes,' said the little skylark, 'yes.' But all the time he was watching a tiny speck which crept like a black beetle far below on the forest track, and he thought, 'There! I've missed the coach!'"

"The following day the little skylark plucked another feather, and it came out so easily that he pulled two more after it. Then he waited close to the cart-worn track. Soon he heard the ringing of a bell and the shouting of a hoarse voice:

"'Who will buy? Who will buy?
Surely we can come to terms.
In exchange for skylarks' feathers
I am selling luscious worms.'

"'Three here,' said the skylark, as the old man stopped the coach.

"'Very good, sonny, very good indeed. That will be nine worms,' and then, with a chuckle, he added, 'and there is another for luck.'

"'My word!' thought Skylark, "that's a bargain.' And so the skylark became a regular customer.

"He found after a bit that he could not fly so high; but he did not greatly mind that; there was less fear of the coach passing without being seen.

"But one day, when his poor wings were thin and torn and ragged, he suddenly felt he had been making a terrible mistake. He tried to fly up into the sunshine, but he fell back like a stone to the earth.

"And then he had an idea. He said, 'Dear me, of course. Why did I not think of that before? That is what I will do.' Day and night he searched and gathered and stored, and then he hid himself in the long grass and waited for the coach. By and by it came.

"'Please, sir, said the skylark, stepping in front of the coach, 'I want to know how many feathers you will give me for these worms.'

"Then the old coachman laughed, and set off again at once, saying over his shoulder, 'Worms for feathers' is my business, sonny, not 'Feathers for worms.'

"And what was the end of it, mother?" asked Robert.

"The skylark died, dear, and was buried under the green turf. And now they say that every summer the older birds take the young ones and they fly mournfully about the grave, and as they fly one bird calls to another:

"'Here lies a foolish skylark;
Hush you not, each bird that sings!
Here lies a poor lost skylark,
Who for earthworms sold his wings!'"

There was a long quiet in the kitchen, and then a boy's voice:

"Mother, did I say I would give anything to be rich?

"You did, Robert."

"Well, then, mother, I wouldn't and I wouldn't!" With that he kissed her and climbed up the narrow, creaky staircase to his bed.—Joyful News.

Leide and His Frogs.

There is a monument in Philadelphia erected to Prof. Joseph Leide, the most distinguished naturalist probably ever connected with the University of Pennsylvania. It is related of him that once, having collected half a dozen frogs for the purpose of studying their habits under certain conditions, he shut them up in a box for a little while until he could give the time necessary for his

desired observations. Forgetting all about his captives, he left his home on some important errand. When he was six miles away he suddenly remembered them, and lest they should suffocate because of his neglect, he walked back the whole distance to place them in comfortable quarters. This was told us by one familiar with the circumstances. It seems this regard for all sentient life was characteristic of the man.

It is a fine contradiction of the too-often accepted notion that to be a great scholar or scientist, or to be particularly gifted intellectually, you must necessarily be deficient in heart. Many a lad has imagined that cleverness and kindness seldom go together.—Christian Guardian.

A Missionary Story.

Once upon a time there was a little girl in a mission school, far across the sea, who found it very hard to learn what the missionary taught. This little girl came from a village of weavers and she knew all that a little girl could know about weaving, but these new things were so different! The little girl felt ashamed because she was the dullest pupil in the school.

One day the missionary was making something to send to America. It was a bag, such as the people of that country use for carrying their bread when they go on the hills to watch their sheep. She had the right kind of cloth for the bag, but she had no cord to put around the top.

Then the little girl said, "That is something I can do! Let me weave a cord for the top of the bag." She had no loom, such as she used at home, but she made one with some sticks and little nails, then she found some brown and yellow yarn and in a little while she brought the missionary a cord to finish the bag. Afterward the missionary sent the bag to America to show how things are made in that strange country.

The little girl was very proud that she could help, and the missionary said to her: "My dear child, let this teach you that God has a place for your work, whatever it may be. Give God whatever you can do best and He will bless it to His service."

This is a beautiful lesson for us all. Some can do one kind of work and some can do another, but if we do the work for God He will surely bless it. There is a place for every one in His service and a place for every one's work in His great plan for the happiness and welfare of the world.

Be Hopeful.

No matter how dark the day is, nor how hard the task of life may be, soliloquize in thy soul, as to the outcome, and say, "Why art thou cast down, O my soul? and why are thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance, and my God." It may be dark to-day, but to-morrow it will be brighter. It is better farther on. The very nature of Christanity is optimistic. If your way is hedged up to-day, you will gain access to-morrow. Moreover, history shows that some of the darkest days finally brought the largest degree of light and help to the world. It was a dark day when Israel groaned under the lash of Egyptian task-makers, but out of that day came the exodus, and out of the exodus the Messiah. It was a dark day when Stephen, the hope of the early church, was stoned to death; but out of that day came Paul, who bravely carried the lamp of life into the spiritual darkness of his own town, and favored distant communities with the gospel of peace. The darkest of all days was when the Son of Mary died; but out of the darkness of that day came the light and liberty of the gospel.

Inasmuch.

"If I had dwelt"—so mused a tender woman,
All fine emotions stirred
Through pondering o'er that life divine yet human,
Told in the Sacred Word—

"If I had dwelt of old, a Jewish maiden,
In some Judean street,
Where Jesus walked and heard His word so laden
With comfort strangely sweet:

"And seen the face where utmost pity blended
With each rebuke of wrong;
I would have left my lattice, and descended
And followed with the throng.

"If I had been the daughter, jewel-girded,
Of some rich rabbi there;
Seeing the sick, blind, halt, my blood had curdled
At sight of such despair.

"And I had wrenched the sapphires from my fillet,
Nor let one spark remain:
Snatched up my gold, amid the crowd to spill it,
For pity of their pain.

"I would have let the palsied fingers hold me;
I would have walked between
The Marys and Salome, while they told me
About the Magdalene.

"'Foxes have holes'—I think my heart had broken
To hear the words so sad,
While Christ had not—were sadder ever spoken?—
'A place to lay His head!"

"I would have flung abroad my doors before Him,
And in my joy have been
First to the threshold, eager to adore Him,
And crave His entrance in!"

Ah, would you so? Without a recognition,
You passed Him yesterday;
Jostled aside, unhelped, His mute petition,
And calmly went your way.

With warmth and comfort garmented and girdled
Before your window-sill
Sweep heart-sick crowds—and if your blood is curdled,
You wear your jewels still.

You catch aside your robes, lest want should clutch them,
In its implorings wild;
Or lest some woeful penitent might touch them,
And you be thus defiled.

Oh, dreamers, dreaming that your faith is keeping
All service free from blot,
Christ daily walks your streets, sick, suffering, weeping,
And ye perceive Him not!

—Margaret J. Preston, in the Independent.

Keep the Soul on Top.

A little girl gave her father the most important condition of physical well-being when, in answer to his question, "What was the minister's text?" she replied, "Keep your soul on top." Challenged to find the text, she discovered that it read, "I keep under my body." But she had got the right interpretation of it. He who keeps his soul on top, but makes his body a strong and vigorous instrument of his soul, will observe the two conditions of physical well-being, and will have what is the essence of true manhood, a sound soul in a sound body. This is a lesson that every young person should learn. The saddest specimen of the human race is the man whose appetite and passions have ruled him until they have ruined the noble elements of his nature. On the other hand, he is a fine example of manhood whose body has been trained and made to minister to the higher and nobler elements of his life.

New Things.

To those in Christ all things are not only new, but they are growing constantly newer. In the old world and with the old man it is just the other way. Things are always getting older, until life gets to be an insufferable burden, a dreary round, a wretched repetition, and we see backs bent with nothing but pure sorrow, and heads white with none other sickness than vexation of spirit, and men brought to the grave because life was too wearisome to be supported any longer. But in the new world and with the new man the whole is reversed. Every day more of the old is weeded out, more of the new is coming. Life is "fresher and freer" and fuller of promise. There are new discoveries of the Father's love, new revelations of Christ's grace, new experiences of the Saviour's comfort. Life becomes interesting and grand beyond belief.—Robert W. Barbour.

I thank Thee, Lord, for sleep and rest;
For all the things that I love best.
Now guide me through another day
And bless my work and bless my play.
Lord, make me strong for noble ends,
Protect and bless my loving friends;
Of all mankind good Christians make,
All this I ask for Jesus' sake. Amen.

A Jew's Work.

It is well worth reminding this generation, that about two hundred years ago a learned Jew in Syria believed he could make a translation of the New Testament into the Hebrew, and then use his translation to refute it. It was admirably and faithfully done, as he was a master of the Hebrew language. Not a passage was knowingly perverted. He relied upon his ability to refute the whole, and so gain a grand triumph! At the end he calls heaven and earth to witness that he had done it with the express purpose of opposing Christianity. But an unseen Hand was in the matter. The translation was brought to England and published, and is the one now in common use; and it is doing not the work the Jewish translater designed, but the opposite, making known the blessing of redeeming love to his Hebrew brethren. The British and Foreign Bible Society is giving it a wider flight in the world than the gospel-opposing Jew, as he labored upon the translation, ever conceived. He intended it should be a weapon of destruction, but the Divine purpose overruled, and the hand that would have ruined was made to save.—The Lutheran.

We should always be ready to scatter kindness wherever we go. We are all kindly disposed at Christmas time; can we not carry the Christmas kindness on into all the days that will come after? That is what love means. It is not something for special days—it is for all the time. Kindnesses are usually little things that we do as we go along.

Children's Department

The Blind Child.

I know what mother's face is like,
Although I cannot see:
It's like the music of a bell,
It's like the way the roses smell,
It's like the secrets fairies tell—
All these it's like to me.

I know what father's face is like.
I'm sure I know it all:
It's like his step upon the stair,
It's like his whistle on the air,
It's like his arms that take such care,
And never let me fall.

So I can tell what God is like,
The God whom no one sees:
He's everything my mother means,
He's everything my father seems,
He's like my very sweetest dreams,
But greater than all these.

—"The Little Singer."

The Rescued Dolly.

"O, Aunt Clara, here's a doll!" exclaimed little Bess, as she lifted the lid of a trunk in grandmother's old attic.

"Yes, dear; that's my doll."

"Your doll? Why, you don't play with dolls, do you, Aunt Clara?"

"Well, yes, I do sometimes," laughed the young lady, "when any of my little nieces or friends come to visit me; and we have jolly good times with her, too. Do you want to play with her? Take her out if you do, and you will find her trunk there somewhere, and all her pretty clothes and bonnets."

"What is her name, Auntie?"

"Her name is Gertrude, the same as your mother's. She was my big sister, you know, when I was a little girl, and I named my dolly for her."

"She must be a very old dolly," said Bess, thoughtfully. "About how old, do you think?"

"Well, she is pretty old." And Aunt Clara smiled. "She's almost as old as I am. Let me see—about twenty-six, I think. You see, she is a grown-up young lady now. Perhaps you would like to hear her history. It is exciting—part of it. You get a hassock, and while you are looking over her wardrobe, I'll tell you about her. Did you ever hear about the Chicago fire, Bess?"

"O, yes, my mamma has told me about it lots of times. It was when she was a little girl, wasn't it?"

"Yes, and when I was a little girl, too. It was in that fire that I nearly lost Gertrude."

"O, Aunt Clara! Was she burned?"

"No, fortunately, she wasn't; but she came very near it. If you know about the fire, you will remember that we had to leave our home and all the pretty things in it, and run from the flames, which kept creeping nearer and nearer all the time. We took with us only what we could carry in our hands, for grandfather couldn't get a wagon or carriage. Well, I dressed Gertrude in her morning dress—that brown-and-white checked one there in the tray of her trunk—and then put over it this red cape and hood. I packed all her other dresses and coats in the trunk—not this one, for the old one was burned. I hoped I could take that, too; and I laid it down beside Gertrude on the table in the hall. But I was a tiny girl then, and could not carry much. When the time came to start, mother said: 'Now, Clara, here is your doll, and here is a package of some of grandmother's silver. You can't carry both. So I want you to decide, dear, which you will take.' Bess, I think that was almost the hardest thing I ever did; for I loved Gertrude with all my heart, and at first it seemed to me that I couldn't leave her. But I know that mother thought as much of her silver as I did of Gertrude. So, finally, with tears streaming down my face, I kissed her goodbye, snatched the box of silver, and ran down the front steps."

"O, Aunt Clara, how did you ever do it? How could you be so good?" said Bess, almost sobbing with sympaahy.

"I don't know, Bess, really. I'm sure I never have been so good since. I never shall forget that day, when I wandered along by mother's side, among the crowds of people, all, like us, hurrying away from their homes. I kept thinking of Gertrude all the time; and, O, how I missed her, and how I cried when I thought I should never see her again! Then I thought how lonely she must be, all by herself in the house, and how frightented she would be when she saw the flames growing brighter and brighter. I wondered what she thought of me, her own mother, for going away and leaving her. That was the hardest of all to bear, and I sobbed aloud."

"I should think you would," said Bess, slyly wiping her eyes. "I think it was terrible. Well, go on. What happened next?"

"We went far away from the center of the city to my Uncle Eugene's home, and there we stayed for several weeks."

"Yes, but the dolly, I mean. What happened to her?"

"She has told me since how dreadful she felt as she lay there on the front hall table, and heard the crackling of the fire grow louder every moment, and finally saw the flames across the street. Just as she was making up her mind that there was no way of escape, and that she must certainly be burned, the front door opened, and in ran my Aunt Louise, looking for some of our family. She found no one there, of course, and was hurrying away, when her eye fell on poor Gertrude, lying there disconsolately, face down. Her hands were full of her own treasures; but she thought of me, and remembered how much I loved my dear dolly. And then I think she felt sorry for Gertrude herself. So she snatched her from the table and tucked her under her arm, and she hurried away to find us. I shall never forget my delight as I saw my auntie coming in with Gertrude in her arms. I hugged and kissed them both, and cried for very joy."

"I should think you would have," said Bess sympathetically. "I guess you kept her in your arms all the rest of the time, didn't you?"

"Indeed, I did, and slept with her, too, for many a night afterwards."

"What became of the trunk, Auntie, and all her pretty clothes? Did any one save them?"

"No, they were burned, I suppose. At any rate, I never saw them again. But Gertrude was much better off with her one whole dress than many a lady. The day after the fire there was a wedding in the house where we were staying, and Gertrude was better dressed that the bride. What do you think of that? You never could guess what the bride wore, Bess."

"What was it, an ulster or a calico dress, or what? And why didn't she wait until she got some more clothes?"

"Well, to answer your last question first, there wasn't much chance of getting any clothes for quite a while; and as she had expected to be married on that particular day, and wanted to go away, she and the groom thought it best to carry out their plans. So they were married in my uncle's parlor, and the bride wore a white skirt and dressing sacque."

"O, I never heard of such a thing! And what did her husband wear?"

"He was married in proper style, in a dress suit which some one had rescued absent-mindedly and brought away in a pillowcase. They were a funny looking couple, I can tell you, and I know Gertrude laughed at them inside, though she was too polite to show it."

"That's the funniest wedding I ever heard of. I should think you would have laughed all the time they were being married, and I don't wonder Gertrude did. I don't understand quite about her clothes, though. If her old ones were all burned, where did she get all these? They look awfully old-fashioned, but they're the prettiest doll clothes I ever saw."

"They are old-fashioned, for I had most of them made exactly like the ones she lost. Do you see that little slat sunbonnet which matches the pink gingham dress? Grandma made them when I was very ill just after the fire. Then the good auntie who rescued Gertrude made her this beautiful evening dress. You ought to see how lovely she looks in that!"

"But I think this little white bathing suit is the most becoming of all—trimmed so prettily with blue ribbon," said Bessie.

"Your mamma made that for her more than twenty years ago. Do you think you could keep your doll's clothes as long as that?"

"No, I'm afraid not," Bess replied honestly. "I don't keep them long at all. But which dress do you like to see her in best, Auntie? I'm sure I can't decide which is prettiest."

"I think the pink gingham and sunbonnet suit is prettiest; but I must say I like to see her best in the little old brown check and the warm red cape, because in them she looks just as she did so many years ago—the day she was rescued from the great Chicago fire."

"Well, I believe I do, too, after all," decided Bessie. "They do make her look old-fashioned and interesting."—Standard.

What Mary Gave.

She gave an hour of patient care to her little baby sister, who was cutting teeth. She gave a string and a crooked pin and a great deal of advice to the three-year-old brother who wanted to play fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home, for Ellen was a widow and left her child at its grandmother's while she worked to get bread for both. She could not have seen them very often if Mary had not offered to attend the door while she went away.

But this was not all that Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging that she gave her mother a thrill of pleasure whenever she caught sight of the

young, pleasant face. She wrote a letter to her father, who was absent on business. She gave patient attention to a long story by her grandmother, and, when it was ended, made the old lady happy by a good-night kiss.

Thus she had given valuable presents to six people in one day; and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who came into touch with her all the livelong day.—Apples of Gold.

Five Little Brothers.

Five little brothers set out together
To journey the livelong day,
In a curious carriage all made of leather
They hurried away, away!
One big brother and three quite small,
And one wee fellow, no size at all.

The carriage was dark, and none too roomy,
And they would not move about;
The five little brothers grew very gloomy,
And the wee one began to pout,
Till the biggest one whispered: "What do you say?
Let's leave the carriage and run away!"

So out they scampered, the five together,
And off and away they sped.
When somebody found the carriage of leather,
Oh, my, how she shook her head!
'Twas her little boy's shoe, as every one knows,
And the five little brothers were five little toes.

—Ella Wheeler Wilcox.

Stub—The Laziest Son Farmer Larwell Had.

"Looks like we'd have an early fall," remarked Grimes, the storekeeper, as he reluctantly removed his foot from the hub of the wagon-wheel where it had rested while he engaged in a neighborly conversation with his customer, Stephen Larwell.

"Yes, all the signs do point that way. I'm a bit behind in my work, too; been short of help ever since John took it into his head to go West."

"That your boy?" Mr. Grimes glanced toward a ruggard boy in the rear of the wagon among the sacks of feed, while he casually disengaged a piece of mud from the wagon-wheel.

"Yes, that's my youngest. The only one left at home now, and I must say he's the laziest son I've got."

"That so? Well, now that's bad. The farm's no place for shiftlessness."

"You're right," agreed Mr. Larwell as he gathered up the reins. "Of course Stub does a good many chores here and there, but he ain't like John and Tom used to be when it comes to work. Well, you and Mrs. Grimes drive out some time before winter sets in. Steady them bags, there, Stub, when we round this corner."

Stub had made no outward sign that he heard this brutally frank estimate of his working value, except that his face took on a dull red under the blotch of freckles, and his eyes smarted with his feeling of injustice.

He was not yet old enough to understand that time lends a certain halo, and that his father had said the same thing about his brothers when they were at home, and would, on the other hand, doubtless be holding him up as an example of industry to the next boy who happened to fall under his training. He had none of this knowledge to comfort him, and as Mr. Larwell was not a talkative man the boy had abundant opportunity to brood over the hurt during the tedious ride home.

He wasn't lazy. Every instinct within him called out in refutation of that. Didn't he feed calves, and carry wood, and drive horses, and pick berries, and hoe weeds, and do everything else that a sixteen-year-old boy with only one pair of legs, and a perfectly normal habit of getting tired after twelve or fourteen hours' work, could be expected to do?

When had he ever "played off," even when he wanted an extra day at the county fair, or when two circuses came to town the same season? He never even pretended to be sick so as to get an extra hour's sleep on Sunday morning—and now they called him lazy!

It was growing dusk when they reached home, and Stub hurried in to the house with the groceries while his father drove straight to the granary. "See here, Aunt Dorcas," he called excitedly, forgetting his heartache for a moment. "We've brought you the nicest churn you ever saw. Ain't it a beauty? It cost fifty cents more than the eggs came to, but I did a couple of errands for Mr. Jones while dad was at the mill, and he threw off that much."

Aunt Dorcas looked at the long-coveted churn tartly. "It's well enough, I guess. But you forgot to wash your hands, didn't you?" and she walked into the kitchen.

With the hurt of the afternoon still stinging, Stub wondered, as he scrubbed his hands at the wash-bench, if mothers were like that, too. Stub's mother died before he could remember, and Aunt Dorcas was the only woman their home had known.

It was against Aunt Dorcas' principles to let a child go hungry or cold, and when supper was ready she called peremtorily for Stub.

"I don't want any supper—I'm tired," the boy mumbled as he slipped out of the back door.

"Tired!" sniffed Aunt Dorcas, setting the plate of steaming corn bread upon the table before she looked up. "My mother used to tell me to 'put tired to tired and at it again,'"

Out in the stable, where the row of sleek Holsteins were stanchioned, Stub found comfort. He threw his arm around old Coronna and leaned his shocky head against her sleek cheek. She seemed to like the familiar caress and stood chewing her cud contentedly, as if to tell him that worry wasn't worth while. The next in line reached round and playfully nibbled his coat, while blue-bell, at the other side of the stable, mooed wistfully, as if to show that she, too, would like some attention.

The boy stroked the glossy coat of his favorite, and began already to feel the balm of comradeship. His cows understood—he was sure they did. Comradeship and appreciation were what he longed for, though he did not clearly understand it himself. That was why he hated the nickname Stub. He didn't like to be reminded that he was shock-headed and too squarely built for his height, and there was no one to tell him that just such a frame would make him a magnificent man some day.

It was appreciation he had craved when he spent the whole afternoon pounding white sand and carrying water to scour Aunt Dorcas' kitchen floor. He had made it as white as her pantry shelves, and when in his enthusiasm he cried out, "See, Aunt Dorcas, doesn't it look nice?" she eyed it critically and answered, "It does very well, but you forgot to put away the pails."

Stub's father was much the same. He was just and honest with his children, but he believed that they should do things because they had been taught to obey. It never, apparently, had entered his head that a boy could be industrious from a sense of loyalty and love for his work.

Both Stub and his father had many things to learn, and the lesson came quite unexpectedly.

The "equinoctial" storms were over, and the clearing weather brought a portentious chill to the air. Mr. Larwell came home from town at ten o'clock and gave the reins to Stub with a look of anxiety.

"What's the matter, Stephen?" inquired his sister, coming from the garden with a golden pumpkin in her arms.

"The government weather report was just in as I left town, and they say killing frosts to-night and to-morrow night."

"I expected as much," nodded the woman, "from the way the sun set last night."

"It'll mean the ruination of my ensilage," muttered Mr. Larwell. "I wouldn't mind a light touch, but one or two killing frosts, and there'd be no use putting it up at all."

His glance swept past the two red silos standing up against the barn like a couple of giant firecrackers. He looked beyond, to the fields of waving corn—that mammoth variety known as ensilage, which he had hoped to gather while the stalks were still green, and the corn "in the milk," and pack securely in his air-tight silos.

Stub's eyes followed his father's, and he was quick to grasp the meaning of the situation.

"They're working tooth and nail over to Simpson's," observed his sister. "No use trying to get that shredder."

"No, they'll not be through for three days yet, and every man in the neighborhood is tied up there."

"How about the Southley gang?"

"They're busy over at Northport. I could get the machine and the men that are working at Smith's down the river. They'll be through to-night, and they'd come bright and early in the morning, but there's no way to get it cut."

Stub stepped forward eagerly. "Why couldn't I cut it, father?"

His father looked at him much as he would inspect a fly that he was about to brush off the old gray horse's back. "What could you do? It would take three reapers from now till dark to get that corn down."

"If three reapers could do it in eight hours, one reaper could do it in twenty-four," Stub answered doggedly.

"You seem to forget that the reaper won't run itself," his father answered brusquely. "It needs a man to manage that, and it'll take me every minute to get the silo in shape."

"I can manage it—I'm sure I can," the boy answered in a tense voice. "I helped John last year. We have two teams, and they could change off. Please let me try, father!"

Something in the pitiful eagerness of the boy's tone touched the father, and he answered more kindly than usual: "Well, well, go ahead and begin it if you want to. Maybe I'll be able to find a hand somewhere."

Stub took his lunch with him into the field, so as not to lose any time. At three o'clock his father brought the fresh team, and took the others back for a good feed and a careful rubbing down, so as to be ready for their next turn. At six o'clock Stub came in for a warm meal, so stiff from the continuous strain that he could hardly walk. His eyes had a happy light in them, though, as he looked back over the immense field, over one-third of which was strewn with the jagged bundles. More than one-third done! And yet Stub knew that the remainder would go much more

slowly. Neither he nor the horses would be as fresh as at first. But there was a full moon! He was thankful for that.

"Well, ready to quit?" his father asked banteringly, as he slid into his chair at the supper-table.

"No, sir," answered Stub steadily. "I expect to work all night."

"That's likely," guffawed his father, "big a sleepy-head as you are. We'll find you fast asleep in the middle of a row before ten o'clock."

"Now, Stephen, you quit plaguing the boy," bristled Aunt Dorcas with unexpected ardor. "Can't you see he's half dead now? You lay down here on the settee," she added after the meal was over. An hour's sleep will do you worlds of good, and I'll call you at seven sharp—honest, I will."

The boy sank gratefully upon the couch. The hour's rest refreshed him wonderfully, and to his surprise he found his father prepared to go with him to the field to see him get a start.

"Now, Stub, you take this heavy coat and these mittens," cautioned Aunt Dorcas. "It'll be powerful sharp to-night; the stars are glistening just like December. I'll send your lunch out when your father brings you the fresh horses at midnight."

The hunter's moon sailed serenely across the frosty sky, touching up the graceful rows with innumerable lights and shadows. The aroma of the growing corn, intensified by the approach of frost, stimulated the boy like a whiff of some strong stimulant, and he started in again with renewed vigor. The horses were fresh, and the bundles fell from the shelf of the binder almost as fast as the nuts that were dropping from the hickory tree by the edge of the field. Stub sang for awhile, and the whip-poor-will down by the creek answered him.

By ten o'clock the horses began to tire, and an unconquerable drowsiness was creeping over Stub. It began to look as if his father's prediction might come true. Twice he dropped into a doze, and wakened with a start as he nearly lost his balance when the horses stopped at the end of a row. Never before had the boy known what it was to be deprived of sleep—to feel every fiber of his being crying out for rest, and yet not dare to gratify it. In desperation he dismounted and walked beside his team. Then he swung his arms and beat upon the reaper with his clenched fists. Finally he took off his cap and turned somersaults in the frosty grass until he was sufficiently awake that he dared trust himself on the reaper again.

At last he heard the grateful sound of the clinging harness, the dull thud of heavy-footed horses as his father brought the fresh team at midnight.

"Here's a hot lunch for you. Spread this blanket down to sit on. Aunt Dorcas made the coffee good and strong," said his father with a solicitude he had never shown before.

The half-famished boy uncovered the savory lunch, and looked at it with incredulous eyes.

"Did Aunt Dorcas send me all this?" he asked in amazement. "Fried apple pies—why, did she make them on purpose for me in the middle of the night?" he gasped.

"Yes, she's been workin' 'round most all night," answered his father, as he hitched the fresh team to the harvester. "Now, son," he added, after Stub had finished every crumb of the lunch and was about to begin work again, "if you get too tired out you'd better quit. Better lose a few acres of corn than to lose a boy, you know," and he glanced anxiously at the boy's tense figure. "I feel like I ought to rest you a spell, but I can't see well enough to keep the rows in this dim light," he added awkwardly as he started back toward the house.

The unexpected thoughtfulness of his aunt, and his father's solicitude, did for his flagging spirits what the hot lunch had done for his body. Every vestige of drowsiness had left him. The hoar-frost settling upon the dark green of the corn-blades seemed to him like a challenge. "Old Jack Frost, I'll race you," he called gaily, as he urged the horses forward.

At two o'clock, however, the temporary exhilaration had spent itself, and the old ache was settling in every muscle of his thoroughly chilled body. Another half-hour, and the rows seemed to zig-zag before him. Once or twice he reeled dizzily, barely saving himself from falling on the sharp knives below. Then he rode in a sort of daze, turning the corners mechanically, and letting the horses take their own course.

After what seemed to him ages, the first streaks of red appeared in the sky, and he knew it was near daybreak. There was only a little patch of the corn still uncut, but the biting pain was in his arms and his legs again, and it seemed to him that he must cry out. Could he ever finish the field? Oh, the pain—the terrible pain!

Just then a familiar "moo" floated across the frosty air from the distant cow-stable. It seemed to the boy like a word of encouragement from a friend who loved him; and his benumbed fingers grasped the reins with fresh determination. "I'll show them I'm not the laziest son my father has," he whispered between his chattering teeth. "I'm not his laziest son—I'm not his laziest son," he kept up in a sort of singsong, as he braced his feet and held on to the reins hard to overcome the awful swaying of the corn rows. After an eternity, as it seemed to him, the last stalk was cut and the horses stopped. He sat there on the reaper too dazed to attempt to dismount. He looked around dully at a sound behind him. It was Aunt Dorcas, her striped woolen shawl pinned over her head, and a steaming pitcher in her hand.

"Here, Stubbie, boy, drink this hot soup. It'll put a bit of life in you again." She held the pitcher to his lips, and steadied him with her free arm as he swayed unsteadily in his seat.

The hot soup revived him after a little, and with his aunt's help he unhitched the team. "Why, Aunt Dorcas, how did you happen to be up so early?" he asked after a little, as his brain began to clear.

"Why, child, I couldn't sleep—nor your father either—I've watched every round you've made for the last three hours. It was just light enough so't I could make out the horses when they passed the corner."

The boy's heart was bursting with gratitude, but for the life of him he couldn't speak.

His father met them as they reached the barn. "Just turn 'em into the stalls here," he directed. "I'll tend to 'em later. Let's get this boy into the house."

Aunt Dorcas had a hot bath ready for him, and her own bed lay open, soft, and inviting. His father came in just as his aching head touched the pillow. "Now, Stub, you're not to stir out of here to-day. To-night has seen the biggest September freeze we've known in twenty years, and you've done more than any man in saving our corn."

Stub looked up at his father wistfully. "Then, father, you'll take it back? You don't think I'm the laziest son you've got?"

"Why, my boy!" Mr. Larwell's voice broke. "You haven't been remembering that foolish thing I said, have you? Why, Stub! you're all I've got!" The old man bent his face until it touched the freckled one on the pillow, and for the first time in their lives father and son wept together.—Sunday School Times.

My Bed is a Boat.

My bed is like a little boat;
Nurse helps me in when I embark;
She gives me in my sailor's coat,
And starts me in the dark.

At night I go on board and say
Good-night to all my friends on shore;
I shut my eyes, and sail away,
And see and hear no more.

And sometimes things to bed I take,
As prudent sailors have to do:
Perhaps a slice of wedding-cake,
Perhaps a toy or two.

All night across the dark we steer;
But when the day returns at last,
Safe in my room, beside the pier,
I find my vessel fast.

—Robert Louis Stevenson.

Religion in Business.

In his baccalaureate sermon to the graduates of Princeton University, the newly-inaugurated president, Dr. Hibben, gave utterance to the following wise and needed words:

"It is often thought that men who become ministers, or missionaries, or workers in social settlements, or who are engaged in some particular form of Christian work, have thereby chosen a peculiarly religious life, and therefore necessarily are called upon to assume responsicvilities of a definitely religious nature. But the same, however, is equally true of the doctor, the lawyer, or the man of business. Every one is called to consecrate his life to the great cause—and that is to realize in ourselves and to help others to realize, the divine nature in man, and thus to prove the dignity and the power of human life in the higher ranges of its possibilities. We may worship and bow down before a god with feet of clay and fail utterly to find the God in whom we live and have our being. Do not be complacent in the security of a narrow-minded prejudice, which places exclusive stress upon the material values and thereby starves the soul. This is not a world in which you are merely to seek fortune, pursue pleasure, or endeavor to achieve name and fame. There are two factors which combine to determine your responsibility—the world's need on the one hand, and your ability to meet it on the other. One of the most significant results of your education is to give you a more vivid and real sense of the need and at the same time to increase your powers of ministering to it. Whether your life is a success or failure will be determined solely by the set of responsibilities which you recognize as supreme, and which you heartily endeavor to discharge. As you enter the world, with its bewildering confusion of clashing interests, its lights and darkness, good and evil, its strife and discord, its hopes and fears, its stubborn questionings, its mystery, its doubts, its brute facts, and its deeper and triumphant tones of prophetic promise—as you face it all, impatient to become a part of it all, I beseech you in this quiet hour, pray that you may quit yourselves like men. Give your strength to the world's weakness, your faith to its doubt, your hope to its despair.—Episcopal Recorder.

Personal and News Notes.

The address of the Rev. Philip Schuyler is changed from Bennington, Vt., to 121 State street, Portland, Me.

The Rev. Charles A. Eaton, of St. Jude's parish, Monroe City, Missouri, has accepted a call to North Elk parish, Diocese of Easton.

Nearly $2,500 has been raised by St. Chrysostom's church, Wollaston, Mass., towards a new parish house, on which work will begin next spring.

The Rev. A. S. Payzant, rector of Trinity church, Erie, Pennsylvania, has received a second call to the rectorship of St. Paul's church, East Cleveland.

The Rev. Philip G. Snow, rector of St. Luke's church, Kearney, Neb., and editor of the Kearney Churchman, has resigned and accepted a call to the rec-

The Rev. R. W. Nickel has accepted work in the Diocese of Harrisburg, and will take charge of St. James' parish, Mansfield, and St. Andrew's parish, Tioga. His address is Mansfield.

Through the results of an every-member canvass a remaining debt of $2,000 was recently paid off by the congregation of Christ church, Oil City, Pa., the Rev. J. E. Reilly, D. D., rector.

The Rev. George H. Ottoway, assistant rector of St. Paul's church, Rochester, N. Y., has accepted a call to become rector of Grace church, Lyons, N. Y., of which he will take charge on February 1st.

The Rev. Herbert E. Ryerson, of Congress Heights, Washington, D. C., has been elected rector of St. Paul's, Georgetown, Delaware. It is hoped he will accept and take charge by the beginning of Lent.

The Rev. Burton H. Lee, formerly rector of St. Mary's church, Mott Haven, N. Y., and recently made rector of St. Paul's church, Ossining, N. Y., has been appointed a chaplain of Sing Sing prison, effective on January 1st.

A fine sepia carbon print of the Rt. Rev. Samuel Seabury, D. D., first Bishop of the Church in America, Bishop of Connecticut and Rhode Island, has been presented by a Churchwoman as a gift to Grace church, Madison, S. D.

The Rev. A. S. Thomas, of Cheraw, has been appointed editor and business manager of The Diocese, the official organ of the Diocese of South Carolina, to succeed the Rev. H. H. Covington, who has closed his connection with the paper.

The Rev. W. B. Magnan has been transferred from St. Matthew's church, Oak Creek, Colo., to St. Luke's church, Delta, in the Missionary District of Western Colorado, with the missions at Hotchkiss, Paonia and Cedaredge. Address Delta, Colo.

The Rev. Clayton A. Chrisman, former rector of St. Luke's church, Denver, and lately at St. Andrew's, Downer's Grove, and All Saints', Western Springs, diocese of Chicago, has accepted the rectorship of St. Thomas' parish, Croome, Maryland, Diocese of Washington.

The Rev. William Henry Talmage, of Virita, Oklahoma, was advanced to the priesthood on December 21st, by Bishop Thurston. Bishop Brooke was the preacher, and the Rev. Hugh J. Llywd the presenter. Mr. Talmage will continue in charge of St. John's, Vinita, and St. Paul's Claremore.
torship of St. Luke's church, Auburn, Cal.

Christ Church Cathedral, St. Louis, Mo., is calling upon its congregation for a thank offering in the sum of $15,000, to be raised at once, in appreciation of many tokens of divine help in the past, and especially for the decision of the Dean, the Very Rev. Carroll M. Davis, to decline his recent election to the episcopate in order to remain at his present post of duty.

What the Christian Is.

Few Christians realize the importance of their position in the world. Christ said, "Ye are the light of the world." He also called his followers the salt of the earth, and Paul refers to them as the sons of God. If, then, as Christians we are to our fellow men light and salt and sons of God, we should not be unmindful of our responsibility and the importance of our position.

What does it mean to be light and salt and a son of God? It means that the Christian enters into every phase of human activity. To be light and salt, one must first be a son of God. To be a son of God, one must be led by the Spirit of God, for "as many as are led by the Spirit, the same are the sons of God."

Sometimes we feel embarassed, as did Peter at the trial of Christ, when we are called followers of Jesus; but no honor was ever conferred upon man equal to that of being a Christian. By human effort one may become an officer in a high position; by industry one may amass a great fortune; by the chance of birth or the fortunes of war one may be the son of a king and the heir of a kingdom; but by the grace of God whosoever will may become a son of God, the heir of a kingdom, and a joint heir with Jesus Christ. Earthly positions are temporal and end with the passing of time, but to be a son of God is to occupy a position that time cannot affect—a position the honor and dignity of which eternity alone will reveal.

As sons of God we are the salt of the earth. The function of salt is to season, and in a sense all Christians are seasoners. As food is made palatable by the use of salt, so is a community made bearable by the presence in it of Christian people. We find that as late as the fifteenth century, Paracelsus, the Swiss philosopher, held that salt was the principal element in the composition of the earth, and that no matter could exist without it. We of to-day know that it is one of the greatest preservatives known to scientists. By "salt of the earth," Christ probably meant that the Christian is the principal element, and the preservative element, in the composition of human society.

As the light of the world, the Christian sustains a personal relation to every one with whom he comes in contact. The service of light to the individual is to reveal to him the right way, and to show him a place to toil. As a light in the world we thus help others to find the way of life and become workers in the vineyard of the Lord. The light that emanates from us is but the Great Light shining through us.

To be led by the Spirit of God requires an act of self-sacrifice on the part of man. It requires the submission of his will to the will of God. It is a voluntary act and brings the reward of sonship, and consequently makes us heirs, with Father Abraham, of the Eternal City. It requires all the time one has during life to follow faithfully the leadership of the Spirit. If one successfully follows God's leadership in all things, he involuntarily serves humanity as both salt and light. Then, let us spend our time in seeking to know the will of God, and in doing it.—A. J. G. in New Orleans Christian Advocate.

A New Kind of Cloth.

Most of our little readers are doubtless familiar with the fruit of the banana tree, but probably few people know that from this same tree a cloth can be made, which is called "banana cloth."

It is said that the Chinese have discovered the process by which the fibre in the stalk of the banana plant may be made into cloth. The process is a simple one, and quite within the reach of the natives of the land of India, where banana trees grow in great numbers.

Banana cloth is said to be very suitable for wearing in hot countries and is very durable. The greatest drawback at present is the high price, for banana cloth sells at over a dollar a yard. But as the manufacture of this new kind of cloth is extended, it is expected that it will become cheaper.—Apples of Gold.

The Borderland.

There is a mystic borderland that lies
Just past the limits of our work-day world,
And it is peopled with the friends we met
And loved, a year, a month, a week or day,
And parted from with aching hearts, yet knew
That through the distance we must loose the hold
Of hand with hand, and only clasp the thread
Of memory. But still so close we feel this land,
So sure we are that these same hearts are true,
That when in waking dreams there comes a call
That sets the thread of memory aglow;
We know that just by stretching out the hand
In written word of love, or book or flower,
The waiting hand will clasp our own once more,
Across the silence, in the same old way.

WANTS.

WANTED—YOUNG LADY, REFINED, EXperienced, desires position as mother's helper, or to superintend home. Address 299, Southern Churchman office. 11jan-3t

WANTED—A LADY AS COMPANION AND assistant housekeeper to married lady. Good home, small salary. Address P. O. Box 171, Manassas, Va. 1t*

WANTED—A LADY OF REFINEMENT wishes position as nurse-companion to invalid or elderly lady. Will superintend housekeeping. References exchanged. Address 298, Southern Churchman, Richmond, Virginia. 4jan-2t

WANTED—A SUCCESSFUL TEACHER OF English, Latin, modern languages and music, desires an engagement for remainder of session. Private family preferred. References exchanged. Address 297, care Southern Churchman. 4jan-2t

WANTED—POSITION AS HEAD OF CHILdren's Home or Industrial School, by Churchwoman of experience in all modern methods of sanitation, dietetics and industrial training. Good organizer; graduate kindergartner; some hospital training. Address 296, Southern Churchman office. 4jan-3t*

WANTED—POSITION AS COMPANION to an Invalid. References exchanged. Miss F. N. Upshaw, 820 Fourth Avenue, Highland Park, Richmond, Virginia. 28dec-4t*

WANTED—A LADY OF CULTURE AND refinement would like position as managing housekeeper or governess in small family. Address Mrs. Robert Neale, 804 Maple street, Staunton, Va. 21dec-4t*

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

FOR SALE.

PIPE ORGAN, two manual, thirteen stops, Kenetic blows and motor. Five years old. For further information write A. J. LANCASTER, 16 Hardy Avenue, Berkley, Norfolk, Virginia.

PIPE ORGANS.

If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

MARRIED.

TYLER—GRAY.—On Wednesday, December 30, 1912, in Trinity church, Washington, Virginia, by the Rev. Arthur P. Gray, Jr., of Lawrenceville, Virginia, assisted by the Rev. Arthur P. Gray, Sr., ELLEN DOUGLAS, only daughter of the Rev. and Mrs. Arthur P. Gray, Sr., to RICHARD BARNES TYLER, of Petersburg, Virginia.

DIED.

COLQUHOUN.—In Alexandria, Virginia, at 1 A. M., December 30, 1912, after a short illness, ALICE E. COLQUHOUN, aged 84 years.

Her funeral took place Tuesday, December 31st, at 10 A. M., from Old Christ church, Alexandria, and her body was then taken to Baltimore and interred in Old St. Paul's burying ground.

PORCHER.—On Christmas Day, in Charleston, South Carolina, MARY LONG, daughter of Mr. and Mrs. Charles L. Porcher, of Minneapolis, Minnesota, and wife of Dr. Walter P. Porcher, of Charleston.

DAVIDSON.—Suddenly, in Norfolk, Virginia, at the residence, 260 Brown street, October 27, 1912, at 5:30 P. M., Miss JANE LYLE DAVIDSON, niece of the late Duncan Robertson.

SHEFFIELD.—In Norfolk, Virginia, after a lingering illness at the residence, 260 Brown street, Norfolk, Virginia, at 5:30 A. M., HELEN L., widow of George W. Sheffield, and daughter of the late Duncan and Julia Robertson.

MITCHELL.—At the residence of her son, Mr. William L. Zimmer, Petersburg, Virginia, December 28, 1912, Mrs. JULIA ELLIS NIMMO MITCHELL, widow of Samuel P. Mitchell, of Richmond, Virginia, in her eighty-second year.

BAKER.—At Colonial Beach, Virginia, December 27, 1912, in his 81st year, WILLIAM E. BAKER, father of Rev. Thomas P. Baker, Diocese of South Carolina.

JOYNES.—At her residence, 209 West Franklin street, Richmond, Virginia, at 11 o'clock A. M., December 25th, SUSAN VALENTINE, widow of Dr. Levin S. Joynes, and daughter of Dr. Robert Archer.

Funeral from St. Paul's church, Friday morning at 11 o'clock. Interment private.

Norfolk, Washington and Baltimore papers please copy.

JAMES.—At his home, in Goochland county, Virginia, on Friday, January 3d, JOHN CLAIBORNE JAMES, aged 72 years.

SEABURY.—In Alexandria, Virginia, on the evening of December 26, 1912, JULIA GREGORY, wife of the late Capt. John Seabury Chapman, C. S. A., aged 70 years.

"For so He giveth His beloved sleep."

OBITUARY.

IN MEMORIAM.

Winifred Hill Yonge.

In memory of WINIFRED HILL YONGE, who departed this life December 3, 1912, this is affectionately dedicated by the Woman's Auxiliary of the Church of the Ascension, of Norfolk, Virginia.

Miss Yonge was the eldest daughter of Mr. and Mrs. Philip Yonge, of Norfolk, and a granddaughter of the late Dr. Norwood, of Richmond, for many years rector of St. Paul's Episcopal church of that city. On both sides of her house Miss Yonge was descended from two of Virginia's oldest and best-known families, those of Yonge and Norwood. She was born in Hillsboro, N. C., and spent most of her young girlhood at her parent's home, in Prince Edward county. She was educated at "Stuart Hall," under the care of Mrs. J. E. B. Stuart, a life-long friend of her mother. At the time of her death and for six years previously, her home was in Norfolk. She was a communicant of the Church of the Ascension of this city, and an earnest worker in as well as one of the organizers of the Woman's Auxiliary of this new church, a few years ago.

Miss Yonge was one of a large and beautiful family, and leaves besides her parents, two brothers, Norwood and Thomas, and three sisters, Rebecca Norwood, Belle and Mary Stewart.

Besides the irreparable loss to those nearest her and the break in her own home circle, her death has been most keenly felt by her many friends both in Norfolk and Richmond, whose friendship and love she won through her winning personality and the many lovely traits of character which adorned her young womanhood.

"There is no home howe'er defended but
Death has entered there,
There is no fireside howe'er well tended
but has its vacant chair."

ACKNOWLEDGMENTS.

Widows' and Orphans' Fund.

Please acknowledge the following contributions to the Widows' and Orphans' Fund of the Diocese of Virginia, since last report, May 7, 1912:

St. Paul's Guild, University of Virginia	$50 00
Rev. James Grammier	10 00
Offering at the services at the Council held at Harrisonburg, Va., May, 1912	18 10
St. Mark's church, Richmond	7 25
Emmanuel church, Greenwood, Va.	15 00
St. Mark's church, Richmond	40 00
Mrs. Hugh W. Henry, Florida	25 00
St. John's church, Green Springs, Va.	7 95
St. James' church, Ashland	15 00
Christ church, Winchester	50 00
Lamb's Creek church, King George county	1 18
St. John's church, Hanover parish	7 18
St. John's parish, Warsaw, Va.	5 00
Anonymous	5 00
Grace church, Richmond	48 09
St. Ann's church, Essex Co.	5 42
St. Paul's church, Richmond	202 12
Whittle parish, Fauquier county	20 00
St. John's chapel, Green Springs, Va.	8 00
Miss A. C. Stewart, Brook Hill, Christmas offering	100 00
Miss Lucy W. Stewart, Brook Hill, Christmas offering	100 00
Pohick and Olivet churches, Fairfax county	2 00
Christ church, Ridley parish	3 25
Ware church, Ware parish	5 00
St. Thomas' church, Orange, Va.	40 63
Christ church, Luray, Va., Christmas offering	12 02
Christ church, Winchester	40 00
St. Paul's Memorial church, University of Virginia	21 20
Woman's Auxiliary, St. John's church, Tappahannock	2 00
St. Paul's church, Alexandria	15 45
St. James' church, Louisa, Va.	1 00
Incarnation church, Mineral, Va.	11 00

E. B. ADDISON, Treasurer.
December 31, 1912.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during December:

St. John's, Bedford City	$ 1 81
Emmanuel, Staunton	15 00
St. James', Ashland	10 00
Christ, Winchester	25 00
Christ, Pulaski	2 65
St. John's, Warsaw	5 00
Rev. Walter P. Griggs	5 00
Whittle parish, The Plains	10 00
St. Paul's, Alexandria	30 00

P. P. PHILLIPS, Treasurer.
Alexandria, Va., December 31, 1912.

Homeless Boys' Home, Covington, Va.

For maintenance and the addition of a wing to the present inadequate main building. We are trying to raise $2,500 to cover all present needs. Send all gifts and contributions to Rev. THOMAS SEMMES, Covington, Virginia.

Previously acknowledged	$1,277 28
St. Luke's church, Blackstone, Va.	5 12
Hunter B. Frischkorn, Ginter Park, Richmond	10 00
The Misses Eppes, City Point, Va.	5 00
Walter H. Taylor, Norfolk, Va.	15 00
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Other acknowledgments next week.

APPEALS.

Current and Pressing Pension and Relief.

This means payments, January 1st, April 1st, July 1st, October 1st, of pledged amounts, (total $30,000), to 550 aged and disabled and destitute Clergy, Widows and Orphans throughout the Church.

It often takes the offerings from sixty churches to pay one annuity. This means that most offerings from churches are small, while less than half contribute as the Canons require, and as justice and humanity demand.

THERE ARE GREAT AND NOTABLE EXCEPTIONS BOTH AMONG CHURCHES AND INDIVIDUALS. (For all generous gifts and good words of sympathy we give thanks). THE JANUARY PAYMENTS WERE MADE PROMPTLY, but we do not have quite enough for the April payments; therefore the Trustees do not dare add a new name (this in spite of distressing appeals) to a long waiting list, until enough money is in hand to make sure that there will be no deficit, as last year, in providing for the present list.

The "Plan": $120 by 1,000 churches or individuals is growing slowly. Surely there are 1,000 Churchmen willing to subscribe to this plan. We are not discouraged, we only wonder sometimes, and are puzzled at the delay when we think of justice and mercy and Christianity and brotherhood and the Church and the ministry so dear and so important.

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A Newspaper Bargain.

The price of the Richmond Evening Journal is $3.00 per year, but all subscriptions received this year before January 15th will be accepted at $2.00. This bargain offer is good only for the first 15 days in January. This will be a most important year, and every man in Virginia should have a daily paper. The whole national administration is changing. The best daily in the State for only

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The Household.

For the Southern Churchman.

Cold or "Left-Over" Fish in Tempting Ways.

There are so many inviting ways of using cold fish that one is often puzzled to decide just in what form it shall reappear on the menu, but the creamed fish is always in demand; in fact, it is the most popular of all, and as it may be easily and quickly prepared there is no reason why even the least of experienced cooks cannot serve it.

Make the sauce by cooking together a tablespoonful each of flour and butter, pouring upon them a cupful of rich milk. To the sauce thus made may be added eight drops of onion juice and a teaspoonful minced parsley. When the flaked fish had been put in and becomes heated through, add the yolks of two eggs; stir until the sauce thickens, about three minutes, season with salt and pepper and serve as it is, or place in scallop shells or a shallow pudding dish; sprinkle with crumbs, dot with bits of butter and brown in the oven.

Fish timbales are also easily prepared and are most toothsome. Break up fine enough of the crumbs of a stale loaf of bread to measure one packed cupful. Take an equal quantity of finely chopped fish and add to the bread enough milk to just moisten it. Beat three eggs, mix with crumbs and meat, season appropriately and beat hard for a moment. Almost fill the buttered molds with the mixture and steam until they feel firm in the center to the touch. Serve with an appropriate sauce, garnished with cress.

An appetizing sauce may be made by browning a couple of slices of onion in a tablespoonful of butter, adding to it a tablespoonful of browned flour and stirring until the mixture becomes brown and smooth. Add to it a teacupful of weak brown stock or hot water, then a tablespoonful of Worcestershire sauce or mushroom catsup; salt and pepper to taste. Be certain that the sauce is well seasoned and savory before turning in the flaked fish; heat and serve.

A teacupful of left over salmon may reappear in the form of delicious croquettes, if mixed with an equal quantity of mashed potatoes, and eggs, a tablespoonful of butter, some pepper and salt. Form into balls, roll in egg, then in cracker crumbs and fry. Serve garnished with parsley.—E. Gallaher.

For the Southern Churchman.

To Open and Cleanse the Drain Pipe.

When the sink drains become stopped up take a broom handle and wind a piece of cloth securely around it and fasten so that it will not come off. Make large enough to almost fill the pipe. Remove the strainer from the top of the sink and push the stick down the pipe as far as possible; continue lifting it up and down for about ten minutes and the suction formed by so doing will cause the grease to loosen. Take out the stick and pour into the pipe a gallon of water mixed with a five cent can of concentrated lye, then flush the pipe with hot water, and you will have it perfectly cleaned out and save the expense of a plumber. Be careful when using the lye, not to let any of it touch the hands or be left where the children can get to it, as it is deadly poisonous.—E. G.

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"There is welcome for the sinner,
And more graces for the good."

as Faber so beautifully says in his poem, Come to Jesus; and in a beautiful contrast to the haughty plea of the Roman Church: "That Thou vouchsafe to humble the enemies of the Holy Church," it teaches us to pray for our enemies, for our slanderers, and for those who persecute us. "That it may please Thee to forgive our enemies, persecutors and slanderers, and to turn their hearts; we beseech Thee to hear us, good Lord." Why, it is the very heart of the teaching of Jesus in the Sermon on the Mount. How tender, how gentle it is! Its tone of sympathy for the sad, the sorrowing, the bereaved, is remarkable. Every day we are to pray for all those who are in any way afflicted in mind, body, or estate. It has pity for those in prison and compassion for the orphan. As we echo our prayers for all in tribulation, for all that are desolate and oppressed, and cry to God to show His pity upon all prisoners and captives, we feel that, verily, the Prayer Book has the Spirit of Christ.

Then think of its spirit of a wider sympathy.

There is nothing selfish in the character of the Prayer Book; nothing insular in the character of its Christianity. It is grandly cosmopolitan in its longings. It is intensely evangelistic in its spiritual zeal. Its daily prayer is that God's ways may be made known unto all sorts and conditions of men, and God's saving health unto all nations. It beseeches the good Lord to have mercy on all men. In that prayer in the Ordination Service, in some respects the most wonderful prayer utterance in the whole Book of Common Prayer, after a magnificent summary of the programme of Christianity, it declares that the supreme object of the ministry is the salvation of mankind; that is, a world-wide ministry and the enlargement of God's blessed kingdom. The sympathy of the opening notes of the Prayer Book is remarkable. The opening sentences are the Gospel initiated. They sound a call of hope and mercy from the God of all grace and love to the returning sinner. They summarized in eleven sentences the gravity of guilt and the grace of God. They seem, like Faber's angel voices, saying:

"Come weary souls, for Jesus bids you come,
And through the dark, its echoes sweetly ringing,
The music of the Gospel leads us home."

The message of the Absolution is just the Gospel epitomized. What a marvelous declaration it is of God's pardoning and absolving mercy. And in the services of the Visitation of the Sick, and in the Communion service, there is the most marvelous, the most pathetic evangelistic appeal. These services breathe the very spirit of the yearning Christ, and the interpenetrated with a npirit of intense evangelistic fervor. Oh, what manner of men the ministers and members of the Church of England ought to be if they would in all manner of forgiveness and mercy worthily represent the Spirit of their Church! How tender, how sympathetic, how forgiving, how gentle, how full of pity for the wanderer, the fallen, the truly repentant we Churchmen should be!—Canadian Churchman.

A large part of the campos of Central Brazil is burnt every year at the end of the dry season; but as the vegetation is scanty the fires pass quickly onward, and do not appear to injure the trees and plants. Indeed, botanists believe that the vegetation benefits by the burning. As soon as the rains come, the scorched plants produce foliage earlier than where there has been no fire, and often have flowers when unburnt trees or shrubs of the same species remain flowerless. How often in the vineyard of God, where the flame of calamity has left a trail of loss and blight, springs the very pride of the garden! The sunshine of life, the glow of success, too often is made to flatter our vanity; while, as Balzac puts it, "The feeling of our own littleness always brings us into the presence of God."—His purifying and beautifying presence.—W. L. Watkinson, D. D.

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If thou neglectest thy love to thy neighbors, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten, and by thy love to thy neighbor thy love to God is nourished.—Quarles.

Room for Elizabeth.

When the burning of the orphan asylum made it necessary to "farm out" the little inmates until new quarters could be found for them, Mrs. Bennett consented to take seven-year-old Elizabeth rather reluctantly, for she felt that the noise and disorder a child would bring into the house might disturb her husband, a studious man, who greatly valued the quiet of his leisure hours.

"May I pretend you're my really aunt?" asked Elizabeth, the first morning at breakfast.

Mrs. Bennett looked at her husband with a questioning smile.

"Of course you may," he answered for her, "and I'll be your Uncle Jack temporarily."

"What's temp'rarly?"

"For a short time," replied Mrs. Bennett.

"Is it two weeks?"

"Well, maybe, dear; we'll see."

"I'd like to have it be two weeks. Do we have oranges every day?"

"Yes, dear."

"Sallie Connors, she has an aunt and an uncle, and they come to the 'sylum and bring her candy and apples, but they ain't rich enough to have her visit them. They've got lots of children of their own. You haven't got any, have you?"

"No. Now, Elizabeth, eat your oatmeal."

"Yes'm, I'm eating it. It's funny God didn't send you any little children, when this is such a nice place, and oranges every day. O goody, sirup! We hardly ever have sirup at the 'sylum."

"Uncle Jack" looked at his wife and smiled. "Put it on thick, Dora,' he said.

One cold morning when the house was chilly, Mrs. Bennett tied a little plaid shawl round Elizabeth's shoulders. Greatly to her surprise, the child burst into tears.

"Why, what is the matter, dear?" she asked.

"I don't look like a girl with an aunt when I wear this shawl; I look like a 'sylum girl."

"Why, bless you, child, I wore it when I was little."

"Were you an orphan?"

"No, but I wore that little shawl. I thought it was pretty."

"I don't. I hate it!"

"Don't make her wear it. Dora," quickly interposed Mr. Bennett, who saw that his wife was about to try a little discipline. "Elizabeth isn't a 'sylum girl now; she's visiting us. Come here, youngster, get on my lap and I'll take off that shawl, and to-day Aunt Dora shall buy you a nice little sweater."

"Uncle Jack," Elizabeth's arms went round his neck, "I wish you and Aunt Dora weren't just nick uncle and aunt."

"Nick, child, what is that?"

"Why, uncle and aunt are only nicknames for you. I wish they were really and truly names."

"How is it, Dora?" Mr. Bennett's eyes glistened above the curly head on his shoulder. "Would you rather be nick or really and truly?"

"Oh, I'd rather be really and truly, Jack!" cried Mrs. Bennett, and slipping down on the floor at her husband's knees, she clasped both his hand and Elizabeth's in her own.

By and by, when Elizabeth was made to understand that she was not to be sent back to the "'sylum," she said, very gravely, "I guess God didn't send you any children so there'd be room for me." Youth's Companion.

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Thoughts for the Thoughtful

The conventional fault-finder is one who thinks that right always lies in the opposite direction.

Carey used to say: "My busines is serving the Lord. I cobble shoes to pay expenses."

There's always lots of other folks you kin feel sorry for 'stid of yourself.—Mrs. Wiggs.

Money cannot save a soul, but it can open doors of service. It can open gates into fields where souls can be saved.

The best sign that a man believes anything is not his repetition of its formulas but his impregnation with its spirit. Phillips Brooks.

If the Word of God is hid in the heart it will come at once into our thoughts when we are tempted to sin, and the reply to the tempter will be, "It is written."

"Whether the things we do be little or great things, every act if it be our best is bringing us more nearly in harmony with God's plan, the pattern by which He would have us live and work."

Be as much as you can with God. I declare to you that I had rather be one hour with God, than a thousand with the sweetest society on earth or in heaven.—McCheyne.

Let men account for this wonderful change since Christ! What did it? How came it, if Jesus Christ be not what he claimed to be—the Son of God, the Saviour of the world.—Frances Cable.

There is opportunity to do good to some one to-day. There is a battle going on to-day in which we shall be victors or vanquished. To-day the hand of God is open to pour out blessings on each of us. To-day the Kingdom of God will make some progress within each of us, if we are true to ourselves and our Lord.

You never get to the end of Christ's words. There is something in them always beyond. They pass into proverbs, they pass into doctrine, they pass into consolations; but they never pass away, and after all the use that is made of them they exist as before and are never exhausted.—Dean Stanley.

The best improvement is found in keeping constanty in the fellowship of the Model, the Man of Galilee. His friendship and companionship are offered to all. A sympathetic love on his part will make the tie between you and him, if you accept him, as close and so strong that you will gradually become like him!

Riches deceive men by making them think themselves other than they are. It was a favorite saying of Francis of Assisi that what a man is in the sight of God, that, and only that, and nothing else, he really is. Now riches are unquestionably a great hindrance in the way of seeing ourselves as God sees us.—W. R. Huntington.

Do I look into the future? Is there much of uncertainty and mystery hanging over it? Trust Him—all is marked out for me. Dangers will be averted, bewildering mazes will reveal themselves to be interlaced and interleaved with mercy. He leads sometimes darkly, sometimes sorrowfully, most frequently by crossed and circuitous paths we ourselves would not have chosen; but always wisely, always tenderly.—J. R. Macduff.

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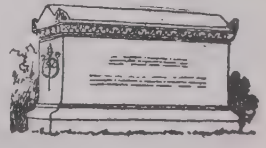
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Talking.

Multitudes regret having talked too much; few, very few, having talked too little. Frances Ridley Havergal, on being asked why she did not write more poems, answered: "I find that a great deal of living must precede a very little writing." He whose words are weighty has loaded them with thoughtfulness. Hens can cackle without meditation, and thoughtless speech rises little above cackle. A great lawyer is said to have received fifty thousand dollars for an opinion upon a case presented to him which he uttered in the single word, "Yes." We may not be able to coin our words into cash, but we can do better. We can read the words of the wise, we can meditate much, and we can then utter such words as will help and cheer and soothe and persuade. We can coin them into affections and consolations and inspirations that will live forever.



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Richmond, Virginia.

The Bishopric of Calcutta.

Dr. Lefroy, Bishop of Lahore, has been offered and has accepted the vacant Bishopric of Calcutta, which carries with it the title of Metropolitan of India. In his charge reported last week Dr. Lefroy advocated an appeal for funds to build a magnificent Cathedral in Delhi, the new Capital of India. He is convinced that the Diocese of Lahore must be divided when Delhi takes its place as Capital of the Independency, as it is plainly impossible that Delhi should have a Cathedral and remain part of the Diocese of Lahore. Division of the diocese will then become inevitable. The new Metropolitan has spent all his ministerial life in India, where, after being for eight years head of the S. P. G. and Cambridge Mission to Delhi, he was appointed to the Bishopric which he filled since 1899 with striking success. He is an Irishman, and member of a family that has been distinguished for its ability in the service of Church and State, and his broad statesmanship and consecration to the work of God will make him a fit successor to the erudite and practical Bishop of Copleston.

The Indwelling God.

The kingdom of God is within us. In the latency of every soul there lurks, among the things it loves and venerates, some earnest and salient point whence a divine life may begin and radiate; some incipient idea of duty, it may be, some light mist of disinterested love, appearing vague and nebulous and infinitely distant within the mighty void—a broken fringe of holy light, seen only in the spirit's deepest darkness; and therein may be the stirrings of a mystic energy, and the haze may be gathered together and glow within the mind into a star; a sun, a piercing eye of God. But whenever the Deity dwelleth within us, He will be unfelt and a stranger to us till we abandon ourselves to the duties and aspirations which we feel to be His voice, till we renounce ourselves and unhesitatingly precipitate our life on the persuasion of our disinterested affections. While His spirit "bloweth where it listeth," yet certain it is that they only who do His will shall ever feel His power.

To give heartfelt praise to noble action is, in some measure, making them our own.—La Rochefoucald.

SOUTHERN CHURCHMAN.

VOL. LXXVIII RICHMOND, VA., JANUARY 18, 1913 No. 3

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receive subscriptions and to contract for advertising.

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WORLD CONFERENCE ON FAITH AND ORDER.

On Thursday, January 9th, the Commission appointed by the last General Convention on a World Conference on Faith and Order, held a meeting in New York, which was fully attended by the members of that Commission, and marked a distinct step forward in the work it is doing.

Certain facts have already been demonstrated by the work of this Commission which go to show the timeliness of its appointment, and the need of some such work as it is doing.

First, there has been demonstrated, beyond the shadow of a peradventure, an almost world-wide dissatisfaction with present conditions in the religious world. The old belief as to the value of denominationalism, and its cognate view as to the usefulness of "religious competition" has practically disappeared from among intelligent men everywhere. The dreadful weaknesses of the present divided and subdivided conditions are flagrantly apparent to all who are big enough, wise enough to prefer the progress of the Faith to the growth of some particular form of denominationalism. From all quarters and almost all names comes this concession and acknowledgment to the Commission.

And another ascertained fact is the growing belief in all directions that some way must and can be found out of the present conditions and difficulties. It is generally recognized that there never was a time where it was more needed for Christianity to present an undivided front, if it is to convince the world of its divine mission; and because of this felt need, the growing conviction that the great Head of the Church will raise up a leader or point out a way out of our "unhappy divisions." These two ascertained beliefs alone, if nothing more had been done, justifies all the work and time of the Commission so far. Just to have brought Christendom to this position; where the trouble is recognized and acknowledged, and where genuine and prayerful effort is being made to find a common standing-ground is a tremendous advance on the conditions prevailing only a very few years ago.

Curious to say, in our own country there is less recognition of the troubles and dangers of division in the South than anywhere else. Whether this is owing to our historic individualism, or to a latent belief in the old view as to the value of competition, or to a lingering loyalty to old forms of sectarian Creed that have lost hold elsewhere, or whether we are a shade behind the rest of the country in thought, it is hard to say. At any rate, the religious side is not the only part of our Southern life that seems disinclined to keep step with progress in modern thought and development.

A very interesting feature of this meeting of the Commission was the presence of Dr. Newman Smythe and a most striking and admirable address made by him. The Doctor made a profound impression, and it would have been fine if a far larger audience had heard what he had to say. It was an inspiration to the Commission to hear from the greatest of Congregational leaders the high opinion he expressed of the value of the work they are doing.

The Commission believes, too, that the time has come for another forward step, and they hope, at no distant day, to have a conference of leaders in religious thought in this country to suggest the lines along which that forward step shall be given.

Evidently, the fact is growing clearer each day that the work of the Commission is a great and needed work, and at the same time, a critical work; and if it is to be a success, what is needed to-day more than anything else is the United Prayer of all the Church that its deliberations and acts may be so guided by God the Holy Ghost, as to make for the glory of God and the upbuilding of His Kingdom.

SOME THOUGHTS ON "NAME CHANGE."

By the Bishop of West Virginia.

It is evident that the American Church Union has entered upon a vigorous campaign to further the elimination of the word Protestant from the name of the Church. I have incidentally found several laymen to whom the publications of this Society have recently been sent; and what the Union is doing in one community, they are no doubt doing in many others—setting those who think differently an admirable example of activity.

In regard to the statement recently made that the Church never repudiated certain specified Doctrines and Practices, viz., "The Sacrifice of the Mass, Eucharistic Adoration, Sacramental Confession, and the Real Presence," there may be no record of any corporate action in this direction, but the Reformation itself may be taken as a distinct repudiation of these doctrines and practices, and of many others not named—doctrines and practices which were Roman and not Catholic.

In addition to this, it may be said that the bearing of the name Protestant, practically unchallenged up to the time of the Oxford Movement, may also be considered as such repudiation.

In the Southern Churchman of December 28th, Judge Wallace, of Fredericksburg, Va., tells us that "all the Church property held in Virginia in trust for the Protestant Episcopal Church is subject, by statute, to the control, as to title, of the majority of members of each congregation; so that no action of the General Convention can control the Church property so held in this State without the consent of the majority of such Church members."

In proof of this he further says, that "On the 17th day of December, 1784, an act passed the General Assembly of Virginia incorporating the Protestant Episcopal Church. By the passage of this bill the Church in Virginia was baptized irrecoverably, so far as vested property held in its name was concerned, by the name of 'The Protestant Episcopal Church,' and this statute has been declared irrepealable, as to vested rights, by the Supreme Court of the United States." How about Church property in other States?

In the same paper Mr. Lloyd T. Everett, of Ballston, Va., suggests that "The Protestant Catholic Church in the

United States of America" would be a good name, as the two words, Protestant and Catholic, express the cherished principles of each of these schools. The idea is altogether new to me; but I must say, in passing, that the word "Catholic" expresses my cherished principles, as much as the word "Protestant." We have by this time, however, learned that there are many to whom nothing but the elimination of the word "Protestant" would be satisfactory; so we may let Mr. Everett's suggestion pass.

It is claimed that the repudiation of the doctrines and practices mentioned above was not the 17th century use of the word, but only the present-day implication, and that therefore it has became distinctly partisan, and does not adequately describe the Church that includes both parties. The assertion of this is not its proof, and so far as I have seen, no satisfactory proof has been given of such change in the meaning of the word Protestant.

The Rev. James Joyner, of North Carolina, asks, in the same paper, "Why teach our congregations, as we do in the Apostle's Creed, to express a belief in 'The Holy Catholic Church,' and then, by adopting another name, seek to confuse them?" We seek not to confuse, but rather to save our people from falling into the error of taking a part for the whole. If we should teach them to mean This Church of Ours, when in the Creed they express belief in the Holy Catholic Church, where would they place what are called the Protestant Churches, and the venerable Greek and Roman Churches of this and other lands? GEO. W. PETERKIN.

January 9th, 1913.

BOOK REVIEWS.

The Kingdom of God and American Life. By Chauncey B. Brewster, Bishop of Connecticut. New York: Thomas Whittaker. Price, 80 cents.

No thoughtful man can look out on the situation in this country to-day, with all its complex questions and difficulties; its political uncertainties; its social unrest; its labor difficulties and its race problems, without serious questionings and equally serious misgivings Is there a way out, and who will find it? Can the body politic stand the strain it is enduring? And most of all, what has the Christian religion and the Christian Church to say in the case? Has it any solution to proffer, or help to offer? This is the condition and these are the questions that are facing us to-day, and Bishop Brewster compares the situation, in some respects, to that in 1861; though this writer believes the present crisis is far more serious and far more difficult of solution than that.

The Bishop of Connecticut sets himself to discuss seriously and solemnly and in the fear of God, the relation that the Kingdom of God, as represented by His Church, must bear to these problems and perplexities of American life. The Bishop is plain, fearless, explicit, and goes straight to the point. He thinks clearly and expresses himself forcibly, and he has made a book worth reading. The titles of his chapters will give an idea of the scope of his intention and thought: 1, A Critical Period in American Life; 2, A Primary Need of American Life; 3, The Kingdom of God and the Church; 4, The Democratic Ideal and the Church; 5, The Church and the Social Ideal; 6, The Kingdom of God and American Citizenship; 7, The Kingdom of God and the Industrial World; 8, Industrial War or Peace; 9, Moving—Whither? Thus it will be seen that the Bishop's work largely covers that interesting field that is attracting and holding the attention and demanding the work of our Social Service Commissions all over the land to-day.

Through Facts to Faith. Being the Saint Margaret's Lectures for 1912. By the Rev. J. M. Thompson, Fellow and Dean of Divinity, St. Mary Magdalene College, Oxford, London and New York: Longmans, Green, & Co. Price, $1.

This is a thoroughly interesting book to quite a considerable class of readers, for one specific reason: it shows clearly and definitely how far the so-called "Higher Criticism" has gone in some directions, in the Church of England. Reduced to its final residuum, Mr. Thompson's thesis is bluntly this: Did the miracles happen? The author himself frankly says: "It is to this point the controversy has at last come." Evidently, the author disbelieves in the miraculous, and in most cases he quite frankly dismisses any claim to the miraculous as mythical, or ignorant tradition, or what not. But his course of reasoning is of the most tenuous, and he seems to think his own ipse dixit is a full proof of any assertion. He rarely troubles to give a "reason why" or to quote an authority; or to appeal to anything beyond the results of his own mental processes. If an Evangelist is against his theory, that passage is "not historical." The parts of the New Testament that seem to sustain his thesis are "authentic;" those that militate against his position are not authentic. This is certainly a "cheap and easy" way with the adversary, but it hardly commends itself to a fair-minded man. "The results of scholarship" phrase is worked for all it is worth, but we are never told just how the test of "scholarship" is applied. Apparently a Higher Critic is a "scholar," and the Orthodox believer is not, and that ends the argument.

But it is an entertaining and readable book; brightly written and clearly expressed; and will give very full information as to the results of Higher Criticism even in the teaching force of the Church of England.

The Parochial Mission: A Handbook for the Use of Incumbents and Missioners. By the Rev. W. J. L. Sheppard, M. A., Rector of St. Thomas', Birmingham, and Missioner of the Church Parochial Mission Society. With a Preface by the Lord Bishop of Sodor and Man. With facsimile illustrations of Mission Literature. London: Robert Scott. Price, 50 cents.

An admirable manual—so far as such a work is possible—by an experienced and successful conductor of Missions, for the use of those who are new to this particular kind of work.

It is as good a helper as one can find anywhere for such work; and withal it never fails to emphasize and make prominent the spiritual character of the work that is being done.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Views of an Outsider.

Mr. Editor: I have followed the discussions anent "The Change of Name" with interest, not so much that I am concerned in the arguments, as I am in what is to be the outcome.

I am an Episcopalian—not a Protestant Episcopalian, but a Methodist Episcopalian—a lineal descendant if you please, with the blood of the Church flowing in my veins.

When I state that I was nursed in the Anglican Church of Old England, and was a member of the boy choir in the Southwark Cathedral in London; you will not be surprised that I still retain some affection for my Mother Church even though I fell out of the cradle. To this day I love to "walk about Zion, and go round about her; tell the towers thereof, mark her bulwarks, and consider her palaces," for these have been the glory and defense of the English race for nearly a thousand years.

But to be plain, I have been often distressed at seeing her playing the wanton with Popery, for what else can one call the abominations practiced in so many of the English churches, and which gave cause for the inauguration of the "Kensit Crusade"?

To come to the point, I cannot understand why all this clamor for a change in the name of the Protestant Episcopal Church. Does not its present title proclaim exactly what she is—Protestant and Episcopal? Under this banner she has established herself in the hearts and affections of untold thousands and left the marks of her stately steppings from coast to coast. What is it that the agitators have in mind that the present title does not express?

The Church—the Anglican Church and her daughter, the Protestant Episcopal Church—in her purity—is "fair as the moon, bright as the sun, and terrible as an army with banners." To improve on her liturgy, her collects, her prayers, or her name would be like trying to adorn a lily or paint a rose.

To inject the word Catholic in any combination into the name I think would be very unfortunate to say the least, because it would appear as a concession to what we call Ritualism or High Church, which we on the outside always regard as a road to Rome. This tendency, or even the suspicion of it, frightens timid (?) Protestants from the Church as the mention of a bogey frightens a child.

The word "Catholic" has a bad odor in the nostrils of multitudes of pious patrons of the churches. They stagger at it even in the Creed. And they look on any movement to introduce it in any manner in a Protestant Church as a "bird of ill omen." This is not bigotry. We have simply labeled it "Poison," as a caution against its too free use by those not acquainted with its effects.

In conclusion, I want to take issue with one writer who says all are Ritualists who use a ritual. We use a ritual

in the Methodist Episcopal Church (the same your and our great Wesley handed down from the Anglican Church), but we would spurn to be called Ritualists, as that term is commonly understood. Does the fact that I had cabbage as a part of my dinner make me a vegetarian?

S. WHYBREW.

Richmond, Va.

Change of Name.

Mr. Editor: In your issue of December 28th, Mr. Wallace submits the "following proposition for the consideration of the members of the Protestant Episcopal Church, namely: That the General Convention has no moral right to change the existing name of the Church in the Diocese of Virginia without its consent," etc. Being much interested in the subject of the name of the Church, and a strong believer in the correction of our present misleading title, I read everything I can get hold of and I have yet to see any disposition "to change the name of the Church in the Diocese of Virginia without its consent." What the advocates of the change of name are after is to get the Diocese of Virginia's consent, quite a different proposition. As to the legal difficulties propounded by your correspondent, they were thrashed out about twenty-five years ago in a pamphlet by Mr. Cantine and answered at the time by Judge Andrews. The difficulties are rather academic than practical. Some years ago the Dutch Reformed Church, recognizing the inappropriateness of calling itself the *Dutch* Reformed Church when, as a matter of fact, it was American in membership though Dutch in origin, changed its name by dropping the word Dutch, and becoming the Reformed Church. There was no trouble over the titles of their church property. When the Protestant Episcopal Church recognizes the inappropriateness of Protestant Episcopal on the Prayer Book title page and Holy Catholic in the Creed, it will probably drop the word Protestant; and no more serious consequences need be expected in this case than have actually occurred in the other. It is possible of course to reconcile the words Protestant and Catholic, just as it is possible to harmonize the words Dutch and American; the question is, whether it is wise to retain a title which requires such continual explaining. To your correspondent the word Protestant stands for "opposition to certain errors of doctrine and dogma of the Roman Church, and to all that part of Romish ceremonial known as Sacerdotalism;" to the Latin American it means infidel; to the German free-thinking, according to the English authorities on ecclesiastical law, it is inclusive of Jews and Unitarians. The word means different things to different people, and the contention of those who favor the change of name is that in the popular use, Protestant means no longer anti-*papal* but anti-*catholic*. That being the case, one or other of the words ought to be eliminated from our formularies. The Diocese of Virginia justly prides herself on her zeal for missions. Some time we hope the rank and file of Virginia Churchmen will realize that the gift to the Church of a better name would be worth more to the cause of missions than the money they now so generously contribute. When that time comes, we believe that the Diocese of Virginia will be glad to make what at the present time may seem to your correspondent an impossible sacrifice. But stranger things have happened in the past. At any rate, we would like to believe this of the Diocese of Virginia; we do believe it. Perhaps we are mistaken, but it is better to believe too much than too little.

ELLIOT WHITE.

Newark, N. J.

Another Suggestion as to Change of Name.

Mr. Editor: Every situation has its humorous side.

The proposal of the Living Church is that the new name be The American Catholic Church commonly called The Protestant Episcopal Church in the U. S. A. At Cincinnati the burden of the song of the Eirenic gentlemen, who wanted to get rid of the word Protestant, was that ours was always called The Episcopal Church, but never Protestant Episcopal.

Now the proposition is to insert the words, "commonly called." Perhaps the word "commonly" may have some subtle ecclesiastical meaning unknown to me; otherwise the whole thing savors of a huge joke.

As long as we are dealing with alternative titles, and with a view to meeting those gentlemen who want to get American Catholic in, and in that same spirit of compromise which was so much in evidence at Cincinnati, I would suggest "The Protestant Episcopal Church in the U. S. A., erroneously called The American Catholic Church."

FRANCIS A. LEWIS.

512 Walnut St., Philadelphia.

"Ritualistic"—"Sacerdotal."

Mr. Editor: As a correspondent in the last issue of your paper seems to be irritated by my use, in a recent article, of the words 'Ritualistic" and "Sacerdotalism," I send you one of the definitions of "Ritualist," and the only definition of the word "Sacerdotalist," taken from the Century Dictionary, now considered the standard of scholars in this country. These definitions may be of interest to your readers at this time:

"Ritualist—No. 2, One who advocates or practices distinctive sacramental and symbolic ritual, especially that inherited or revived from ancient usage; specifically (cap), one of that branch of the High Church party in the Anglican Church, which has revived the ritual authoritively in use in the second year of King Edward the Sixth. (See ornimentis rubric, under orniment). The Ritualistic movement is an extension of the Anglo-Catholic revival (see revival). The points especially insisted on by the Ritualists are eastward position (legal in England), and the use of vestments, lights, wafer-bread, and the mixed chalice, to which some add that of incense."

"Sacerdotalism—The sacerdotal system or spirit; the methods or spirit of the priesthood; devotion to the interest or system of priesthood; in a bad sense priestcraft." A. W. WALLACE.

Fredericksburg, Va., Jan. 10, 1913.

The Brotherhood of St. Paul.

Mr. Editor: One of the greatest problems before the Church to-day is to properly discharge her responsibility toward the small boy—the boy between the ages of eight and twelve or fourteen; to create ideals; to establish standards; to inspire and stimulate heroism; to afford the means of outlet for the dormant but awakening energy; to enlist the boy's interest and to direct his attention along lines of active, useful service.

The Sunday School does this only partially; but it does not at all solve the problem which confronts us. It lays the foundation; helps to create, mold, and sustain strong character. It seeks to bring to the boy the meaning of these things which were promised in baptism, and as necessary for confirmation. These are fundamentals and indispensable; but so far as the boy is concerned this is abstract truth learned for selfish motives; personal salvation. So far so good; but to stop here would mean death to the spiritual life which has been awakened.

There must be something to stimulate the life; a means provided for putting into practice that which has been learned; applied Christianity; a religion of doing as contrasted with a religion of thinking and feeling. The most neglected need of the boy is that of being shown definitely what Christianity means for him in terms of activity; of service. The very best training is that which directs his attention away from himself, to glorious things to be done for the great Leader, His Captain, The Christ.

We believe that in the Brotherhood of St. Paul this need is provided for.

There is in the work of the Brotherhood of St. Paul that which develops the imagination; spontaneity; co-operation; loyalty; self-sacrifice; prompt obedience; readiness to follow where he is led. There is room for the hearty extension of his interests to the farthest limits, and the disposition to revel in life's high and eternal possibilities; to translate the abstract into the concrete; through proper stimulation to change the potential into the vitally active. This is done by teaching the boy what has been done by the Christian leaders; fearless heroes; in the spread of the Gospel—teaching him what is yet to be done, setting before him the grand and ultimate goal; and while doing this show him the actual part he can and should take in its accomplishment.

Hence the three controlling principles of the Brotherhood are: 1, To study about Missions; 2, to Work for Missions; 3, to Pray for Missions.

They study the lives of missionaries, in order that they may live missionary lives; and thereby learn to appreciate the value of the life of a boy missionary.

This Brotherhood, organized about seven years ago, has proven its worth by the great degree of success which has marked its work.

It is heartily endorsed as a most useful and essential branch of the Church's work, and commended for use in all parishes where good leaders can be gotten.

The Bishop of Virginia has appointed a committee to study the problem of the needs of the small boy of the Church; and the part the Brotherhood of St. Paul can contribute toward meeting these needs.

This committee will soon be ready with its report, looking toward the organization of the Brotherhood in every parish where it can be done.

DAVID H. LEWIS.

Richmond, Va.

Why the Wind Blows.

Mr. Editor: On page 19 of the last Southern Churchman (January 4th), an article taken from St. Nicholas says (explaining "Why the Wind Blows)," simply stated it is "caused by the tendency of hot air to rise, and thus to form a partial vacuum, into which the cooler surrounding air rushes in much the same way as water will rush downward to seek its level." Hot air has no

more tendency to rise than cold air, or lead, or feathers, or any material substance under the pull of gravity. The explanation is so simple that I need not give it. The writer mistakes effect for cause. I have noted the same mistake in some text-books. It is very much as if one, seeing a horse and cart going up a hill, should explain the phenomenon by saying that the tendency of the cart is to go up the hill, and it pushes the horse before it.

Really, in this case, the cold (heavier) air is pushing up the hot (lighter) air, and gravity does the work.

BERKLEY MINOR.

Staunton, Va., Jan. 6th.

Church Intelligence

CALENDAR FOR JANUARY.

1—Wednesday—Circumcision.
6—Epiphany.
12—First Sunday after Epiphany.
19—Septuagesima Sunday.
25—Conversion of St. Paul.
26—Sexagesima Sunday.

Collect for Septuagesima Sunday.

O Lord, we beseech Thee favorably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

Foreign.

The Welsh Disestablishment Bill.

There is a curious outcome of the discussions in Parliament on the Welsh Disestablishment Bill, which has so far attracted little attention, but which is of considerable importance for the future of Dissent in this country. The debates (a Nonconformist correspondent points out), have disclosed what may fairly be described as a remarkable decay of the old independent Nonconformist spirit which Dale adorned and Bright praised. It is true that concurrent endowment has been proudly repudiated by Welsh members, but not concurrent use of Cathedrals, for which Mr. Silvester Horne pleaded in a speech full of zeal for "the historic sense." The fact is that Nonconformity, having inherited from Catholic Christianity the tradition of an ordered service, of a separated ministry, of buildings becoming every year more ecclesiastical in design, cannot stand still.

There must be development either in one direction or the other. Either the "Free Churches" must advance still further along the path of Dissent towards Quakerism and the Brotherhood or they must move towards a closer affinity with what may perhaps be called liturgical Anglicanism. Beyond all question the "Free Church" ministry, as led by divines like Mr. Scott Lidgett and Mr. Shakespeare, is steadily claiming affinity with the Established Church, with its orders and its ritual. The movement is instinctive rather than conscious, but it is plainly perceptible to a detached observer. Hardly a "Free Church" member in the House of Commons attempted to set out the case for the Welsh Bill as it would have been pleaded on spiritual grounds by the older Liberationists. That range of ideas which in their day had at all events a claim to respect has been narrowed in a very remarkable manner and to a very remarkable extent.

A Call to Prayer.

The Welsh Bishops have appointed Wednesday, February 12th, to be observed as a day of prayer in all the churches of their Dioceses. The faithful will meet together to supplicate humbly the Throne of Grace at this time of serious crisis. We are glad that the Welsh Bishops have taken this step. We hope that many English parishes will hold a service on the same day. Our one regret is that this day of prayer was not fixed at the beginning of the struggle. We are aware of the many difficulties in the way, but the vast majority of Churchmen are convinced that the Bill now before Parliament is opposed to justice, and is calculated to do the Church of their fathers a grievous injury. We are not contending for anything but the retention of that which has been devoted to God to be used as a sacred trust for the well-being of the nation.

Condition of St. Paul's Cathedral.

Sir Francis Fox's report upon the condition of St. Paul's Cathedral is an exceedingly alarming document. There are "very decided signs of disturbance in the masonry," and "actual movement" is going on in some of the buttresses of the dome. The eight great piers upon which the dome rests have sunk from four to six inches; indeed the load upon them is "much more than experts of the present day would venture to propose." Sir Francis Fox's conclusion is that "immediate remedial measures are imperative to secure the safety of the Cathedral." This report must put a final end to any schemes for tunnelling in the neighborhood of foundations, the actual condition of which is an "unknown quantity." We know that the Cathedral stands on wet sand and gravel, and even peat; what we do not know is the extent to which the water has already been drained away. For years past the Dean and Chapter and their "Surveyor" have been uneasy about the condition of the structure; but the country was hardly prepared to learn of the urgent gravity of the situation. The remedial measures of which Sir Francis Fox speaks will have to be applied without delay, and if the funds in the hands of the Chapter are insufficient for what must necessarily be a costly undertaking, we trust that the government will come to their aid.

China's Opium Scourge.

It is said that £10,000,000 worth of opium lies bottled up in Shanghai, and some maintain that while Indian opium is thus kept compulsorily in bond, the Chinese opium provinces are ablaze with the poppy. In other words, the Chinese are reproached with only appearing to be virtuous, whereas they really exclude foreign drug in order to be able to grow it themselves. It seems, however, that the native production of opium has decreased fifty per cent. during the past five or six years, and that the supply held up in Shanghai is the property of speculators who have no reason to expect the sympathy of Great Britain. As far as is known by the government, China is doing its best to reduce the manufacture and consumption of the drug that has done it so much harm. We are not under any obligation to provide a profitable market for Indian opium, so long as China adheres to her agreement to restrict the cultivation of the poppy. If China breaks her word, then a serious situation would immediately arise, but as long as the new Republic does her duty, the speculators who strive to force opium on the Chinese people will receive very little sympathy in this country.

C. M. S. Thank Offering Week.

The Church Missionary Society is asking its friends to observe the week January 19th-26th, in which the festival of the conversion of St. Paul falls, as Thankoffering Week. Bishop Ingham, who retires this month from the Home secretaryship of the society, in a letter to officials of parochial associations in the country drawing attention to Thankoffering Week, says: "We thank God with all our hearts for one hundred and fourteen years of Church missionary work—that it has done so much to bring our dear old Church back to the apostolic obedience, that it has sweetened and empowered the life of the Home Church, and been used of our Lord in wonderful ways in the non-Christian world. * * * It is of the last importance for our people to know that obedience to the divine command and spiritual power for continuance at home are linked together."

A Bronte Centenary.

Admirers of the Bronte sisters will be interested in the special services which took place on Sunday, at Guiseley Parish church, on the occasion of the centenary of the marriage of the father and mother of the three famous Bronte girls. The marriage took place at Guiseley church on December 29th, 1812. The Yorkshire Post alludes to the fact that in the Memoirs of the Brontes no mention is made of the marriage being solemnized at Guiseley. The following is the entry in the parish register:

Patrick Bronte, of the parish of Birstall, minister of Hartshead-cum-Clifton, and Maria Bramwell, of this parish, spinster, married in this church, by license, 29th day of December, in the year 1812, by me, W. Morgan, officiating minister, in the presence of John Fennell and Elizabeth Parton.

The Bishop of London says: "There are few things more urgently needed in the Church to-day than a complete reformation and transformation of our Sunday Schools. All children must be taught for Christ's sake throughout the world, for He said, 'Suffer the little children to come unto Me;' but there are gathered into the Sunday Schools of Great Britain children on whose training and character the future of the world and the question of its conversion largely depends. To leave them untaught would be a crime of the first magnitude."

The resignation of Dr. Copleston, Bishop of Calcutta, is to take effect from January 25th. Dr. Copleston was able to take part in the consecration, on Sunday, of the first Indian Bishop—the Rev. B. S. Azariah.

The King has received a large number of letters from men in all stations of life, thanking him for the confession he made with regard to his habit of Bible reading.

The Dean of Lincoln has been raising a fund for the renovation of the cathedral. It is now announced that this fund has reached the sum of £1,300, in addition to the £1,000 remission of loan by the Dean and Mr. Alfred Shuttleworth.

American.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Meeting of Church Extension Society.

A mass meeting of all the Minneapolis congregations was held on Sunday evening, January 5th, at Gethsemane church, on the occasion of the annual meeting of the Church Extension Society of Minneapolis. The choirs of all the churches were massed for the service. There were five-minute addresses by Bishop Edsall, Rev. J. E. Freeman, rector of St. Mark's; Rev. W. P. Remington, St. Paul's; Rev. A. H. Lealtad, in charge of negro work, and Messrs. L. C. Cook and Frank Thomas.

The activities of the society are shown by the following accomplishments during the year just closed:

Completion of the Chapel of St. Anthony, in Prospect Park, at a cost of $3,500; completion of rectory for Messiah Swedish Mission; removal of St. Andrew's church from Eighteenth and Dupont avenue to Nineteenth and Knox avenues, and installation of improvements; completion of St. John's church, Linden Hills, and rectory; establishment of Sunday School in a private home in Lynnhurst district.

The officers of the society are, President, Bishop Edsall; vice-president, Rev. C. E. Haupt; secretary, George W. Strong; treasurer, Louis H. Coss.

The Rev .A. A. McCullam, assistant at Holy Trinity, Minneapolis, and connected with the student work at Bishop Gilbert House, has accepted a call to become rector of St. Thomas' church, Rawlins, Wyo.

Christmas Day was ideal, as respects the weather, in Minnesota, and was marked by good attendance at the churches, with fine music and good offerings for the Aged and Infirm Clergy Fund.

Bishop McElwain has entered actively upon his duties as Suffragan Bishop of the Diocese, and is meeting with cordial response wherever he goes upon his visitations. There is no doubt in the minds of the people of the Diocese this his earnest and able activities will bear fruit in a general quickening of interest.

CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

Memorial to Bishop Whipple.

On Christmas Day the memorial reredos in Holy Trinity Cathedral, Havana, was displayed for the first time to the public. It is in memory of the Rt. Rev. Henry Benjamin Whipple, the famous Apostle to the Indians, and to whose unflagging interest the work of the Church was practically begun in Cuba and prosecuted for a long time.

The first non-Roman services held in Cuba of which we have any record were in 1762. The English had reduced Morro fortification and conquered the western part of the Island. Their Colonial government began August 10th, 1762, and regular services of the Church of England were held until July 6th, 1763, when Cuba was exchanged for Florida. The old Franciscan church which is still standing and is now used as the Custom House, was then used for the services.

During the next 105 years no non-Roman services were held in the Island, but large numbers of Bibles were brought in by colporteurs and sold or distributed freely, until the year 1855, when even this was prohibited by the Government.

In 1866 the Rev. Milo Mahan, D. D., held a service in a private room in one of the hotels in Havana, which was the first service of the American Episcopal Church in Cuba.

In February, 1871, the Domestic and Foreign Missionary Society requested the Rt. Rev. H. B. Whipple, Bishop of Minnesota, to make a visit of inspection of the work of the Church in Hayti. On arriving at New York he found that the vessel had sailed earlier than its appointed date, and so he determined to go to Havana and try to take a steamer from here.. This he did but was disappointed on arriving to find that there was no communication by steamer between the two islands.

He then turned his attention to the conditions in Cuba, which he found to be appalling. Thousands of foreigners had been living there many years without any of the religious privileges to which they were accustomed, and were rapidly drifting into infidelity. Numbers of foreign seamen had died without the service of their church, and been buried in trenches and unconsecrated ground. A granddaughter of Bishop White had passed away in Havana without the last sad rites of her faith.

As a result the Bishop determined to hold a service, and made the announcement, but was told that this was prohibited. The U. S. man-of-war, Swatara, being in the harbor at that time, the services were held on board this boat on March 11th, 1871.

Again the good Bishop announced services for the following Sunday, but was again prohibited; but knowing that Spain had granted religious freedom to all her possessions, although this law had not been made to apply to Cuba, and feeling that his own government would protect him, he announced and held a service in the house of the British Consul General, Mr. John Dunlop, on March 18th. At this service or subsequently he secured a subscription of $3,100 for the Church work in Cuba, from the Consuls General of Great Britain, Prussia, Austria, and the United States and a large number of prominent business men of the city.

He then sailed for the United States determined to arrange, if possible, for the sending of a missionary to Cuba. He knew that he would meet opposition because the policy of the Church in the United States and England had not been determined as yet as to the sending of missionaries to countries already occupied by other branches of the Historic Church. It was finally determined to send a priest to Cuba, and the Rev. Edward Kenney was appointed to this work, which was placed under the direction of Bishops Whipple and Whittingham.

In February, 1875, Bishop Whipple, in company with Bishop Hellmuth, of the Diocese of Huron, Canada, visited the island, confirming six candidates, which was the first confirmation held by our branch of the Church in Cuba.

In view therefore of these beginnings made by Bishop Whipple, it was determined to place in Holy Trinity Cathedral, Havana, some sort of a memorial to the good Bishop. The idea that it should take the form of an altar and a reredos is due to General Charles Whipple, the son of the Bishop, who undertook to solicit the funds from the friends and admirers of his father.

Corner-Stone Laid.

On the Feast of the Circumcision the corner-stone of the new rectory to be built in Santa Fe, Isle of Pines, was laid by the Archdeacon of Havana in the presence of a large congregation. Addresses were delivered by Messrs. R. M. Simmons, and R. I. Wall, the Rev. M. M. Stewart, a Methodist minister, and the Archdeacon, after a word of introduction by the Rev. W. H. Decker, who has recently taken charge of the work on the island. Mr. Decker was transferred from Empire in the Canal Zone and began his work here about two months ago. He is in charge of seven congregations, making his trips from mission to mission on a motor cycle, sometimes travelling seventy miles in one day.

This will be the first rectory of the Church on the island and it has been greatly needed.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Convocation Meetings.

The Convocation of West Tennessee will meet at Holy Trinity church, Memphis, Rev. Prentice A. Pugh, rector, for their winter session, and among other arrangements a Conference on Woman's Work will be led by Mrs. John Shortridge, president of the Tennessee Auxiliary branches.

The winter meeting of the Convocation of Nashville will be held in St. Paul's church, Franklin, Rev. George P. Hoster, D. D., rector, January 21st-22d.. Addresses will be delivered as follows: The Clergy and Civic Affairs, Rev. Dr. M. P. Logan, Rev. W. S. Claiborne and Rev. E. A. Bazett-Jones. Preachers—Rev. J. M. Northrop and Rev. J. F. McCloud; conductor of Quiet Hour, Rev. Dr. Hoster. The Attitude of the Clergy Towards Modern Social Movements—Essayist, Rev. W. B. Capers; followers, Rev. R. H. Peters and Rev. Nicholas Rightor. Missionary Speakers—Subject, Education, Rev. W. L. Kinsolving, Rev. Dr. Mikell, Rev. Archdeacon Windiate.

The Convocation of East Tennessee will meet at St. Paul's church, Chattanooga, January 21-23. Address of welcome by Rev. Loaring Clarke, rector; men's dinner, with address on Laymen of the Church; Missions, Dean T. S. Russell; Attendance, Rev. L. E. Hubard; Efficiency, Rev. Dr. Whitaker; The Plan of the Sunday School, Rev. Messrs. W. C. Robertson, L. E. Hubard, and B. T. Bensted, Dwight Cameron and Dr. Whitaker. Missionary addresses by Rev. W. C. Robertson, Dr. Whitaker and Dean Russell; Meditation, by Rev. L. E. Hubard, with Woman's Missionary Meeting. One session will be held on Thursday night at Thankful Memorial church, St. Elmo, with missionary addresses.

Bishop Gailor Addresses the Jewish Chautauqua.

Bishop Gailor recently addressed the delegates to the Jewish Chautauqua, assembled in Memphis, in connection with a very large audience of Jewish people. He spoke of the wonderful history of the Jewish race; its ancient glories and achievements; and emphasized the truth that antiquity is worthless except as an inspiration and guide to the wider vision and increased efficiency of the present time; Christians believing that all that was noble and great in

Judaism was fulfilled and consummated in the Christ whom we worship, that all this glorious history, in its essential power, lives again in Christianity. To us, this is the supreme truth of all human progress. Kingdoms, empires, philosophies, literatures, governments, have passed and have been forgotten; but Jewish literature and government are alive to-day, although the people have been dispersed to the four quarters of the globe; and the reason is that the Christ has come and made them permanent, and our Christian civilization is the continuation and consummation of the Jewish. Christianity perpetuates Judaism, but our Jewish friends do not see it. Let every Christian so live and so illustrate the breadth and freedom of our religion that all men will see and understand that "in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature; and as many as walk according to this rule, peace be upon them and upon the Israel of God."

Very Rev. James Craik Morris, of St. Mary's Cathedral, Memphis, recently preached the annual sermon to the Alpha Tau Omega Congress, at Calvary church, Louisville, Ky., and spoke at Christ church Cathedral, Louisville, on Parochial Missions, preliminary to a city wide mission to be held in Louisville, of which Bishop Gailor, of Tennessee, is to be one of the missioners.

Rev. F. M. Crouch, of New York, Field Secretary of the Joint Commission on Social Service, in making a trip through the South, spoke to an enthusiastic congregation at St. Mary's Cathedral, January 12th.

Archdeacon Thomas D. Windiate, of Nashville, has been appointed chairman of the Social Service Commission in Tennessee, in place of Rev. S. C. Hughson, O. H. C., who resigned as chairman. Sub-committees have been appointed in the different cities of the State.

Practically all the leading institutions in and around Nashville were supplied with Christmas services under the direction of Archdeacon Windiate. The congregation of Holy Trinity church, (colored), Rev. B. F. Coombs, priest in charge, furnished a Christmas dinner to about twenty poor children, with accompanying gifts.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Report of the Archdeacon of Brooklyn.

The report of the Archdeacon of Brooklyn, for December, shows larger receipts for that month than for any other month since last April. The Archdeacon, the Rev. Charles Henry Webb, states that the announcement of the Pierrepont Memorial Fund seems to have acted as a stimulus to the churches." This fund of $2,000 was left by the late Henry E. Pierrepont, to make up deficits which might arise from time to time in the treasury of the archdeaconry, upon the condition that the amount used should be replaced as soon as possible.

"For the Italian building fund, receipts during December were $106.80 in cash, and a promise of $1,000, conditional upon the whole cost of the church being raised so that it shall be built without mortgage. The American Church Building Fund Commission has voted us $500 on the same condition. We have now for this purpose about $1,700 in cash. It is hoped that the plans will be complete and bids received during January, so that we shall soon know exactly what has to be raised to meet the condition. Meanwhile, gifts from churches or individuals are thankfully received.

"The gift of two large leather-bound books for the prayer-desk, for St. Simon's mission, is gratefully acknowledged; also the gift of a small leather-bound altar book for St. Lydia's. Small needs of this sort at present are: a pair of alms-basins, for St. Simon's; altar-book stand for St. Lydia's; font cover for the Italian mission. Persons desiring to give one of these as a thank-offering or memorial, are invited to consult Archdeacon Webb.

"The Sunday School offerings have begun to come in. The first five aggregate $286.44. Four of the schools contributed last year a total of $159.05, and the fifth did not contribute last year. These first remittances seem to indicate that the Sunday school offering will be much larger than last year." Mr. Webb gives a table showing the apportionments of the parishes and their contributions up to the time of writing. This latter amount to $2,607.08, as compared with $1,895.01 during the same period last year.

Marriage of a Clergyman.

The Rev. Henry E. Payne, rector of the Church of the Epiphany, Brooklyn, was married to Miss Eileen Frances Rankin, of Brooklyn, on Tuesday, January 7th. The ceremony, which was performed in the Church of the Holy Cross, which until recently was Mr. Payne's charge, was performed by Bishop Burgess, in the presence of a large congregation, in which was included many of Mr. Payne's former parishioners. The Bishop was assisted in the service by the Rev. R. Emmet Abraham, present rector of the church. Mr. and Mrs. Payne left on the Wednesday following for Bermuda, where they will spend several weeks.

The examining chaplains of the Diocese have arranged the following dates for examination: January 10th, April 4th, May 9th, September 19th and December 5th, all of which days are Fridays. All the examinations are to be held at the Diocesan House, Brooklyn, save that of May 9th, which will take place at the Cathedral, Garden City.

Bishop Burgess, with his son George, sailed for Bermuda on the steamship Bermudian, on Wednesday, January 8th, expecting to be absent about three weeks.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Missionary Sunday School Rallies.

The annual Epiphanytide Missionary Sunday School rallies were held as follows, on Sunday, January 12th, the one Epiphany Sunday of this year:

1st. The Sunday Schools of the Georgetown and St. Alban's parishes met at Christ church, Georgetown, at 10 o'clock, A. M., and were addressed by the Rev. D. Wellington Curran, rector of All Faith parish, St. Mary's county, Maryland.

2d. The Sunday Schools in the eastern section of Washington assembled in St. Mark's church, Capitol Hill, Washington, at 4 P. M., and the speaker was the Rev. D. Wellington Curran,

3d. The Sunday Schools in the central section of Washington assembled in the Church of the Epiphany at 4 P. M., and the speaker was the Rev. Professor Paca Kennedy, of the Virginia Theological Seminary.

Bishops Talbot and Thomas in Washington.

The Rt. Rev. Ethelbert Talbot, D. D., Bishop of Bethlehem, is in Washington, the guest of his brother, the Rev. Robert Talbot, rector of St. Paul's church, and was the preacher in that church on Sunday last, at both morning and evening services.

For several years, Bishop Talbot was Missionary Bishop of Wyoming and Idahq, and was one of the greatest attractions, both as speaker and missionary, in our Eastern churches, when he made his visitations, and in his unimitable way told his experiences in the far-Western field of his laborious work. After some eleven years of that very strenuous life, he was elected Bishop of Bethlehem, Pa., the Diocese over which he now presides with the same energy and efficiency that made him the most heroic figure in his mountain missionary jurisdiction. It is said that such was his impress upon those people, that on an occasion a deputation of citizens besought him to allow himself to be nominated for Governor, assuring him that he would win over any competitor. This proposition met with no favor, of course.

The present Bishop of Dr. Talbot's former jurisdiction of Wyoming, is the Rt. Reverend Dr. Nathaniel Seymour Thomas, formerly rector of one of Philadelphia's largest parishes, who is "making good" over many and great obstacles in the way of his missionary works.

Bishop Thomas was the preacher at the morning service, last Sunday, at the Church of the Epiphany, Washington. It was an interesting coincidence that these two Bishops of Wyoming should have been the preachers in two Washington churches on the same day.

Anniversary Reception.

On the evening of January 9th, a happy incident occurred at the rectory of Christ church, West Washington, D. C. The occasion was the tenth anniversary of the rectorship of the Rev. James H. W. Blake. His congregation to all of whom he had endeared himself by his many attractive qualities of mind and heart, his genial manners and devotion to his pastoral duties, decided to emphasize his first decade of ministerial labor among them by a loving reception and the presentation of a tea set of sterling silver. From eight until ten the parlors of the rectory were filled with an ever-flowing tide of members of Canon Blake's congregation and other friends, as well as by his reverend brethren of the ministry in Washington. Mr. J. Holdsworth Gordon, a life-long member and vestryman of Christ church, made an appreciative and appropriate address, in presenting the silver tea set, by which he bore testimony to the esteem and love entertained for Canon Blake by the vestry and congregation.

Canon Blake, in thanking those present for all their kindly tokens of friendship, said that the happiest years of his ministry had been those spent among his parishioners in Christ church. Mrs. Blake and daughters, and other ladies of the congregation, were on the receiving-line at the reception, and many were the Christmas and New Year good wishes expressed for Canon Blake and his family by the assembled throng.

Bequest to the National Cathedral.

By the will of Mrs. Annie A. Cole, deceased, of Washington, ten thousand

dollars was bequeathed to the Washington National Cathedral for two memorial windows—one for herself and the other for her daughter. After bequests to relatives, she makes the Cathedral building fund the residuary legatee of her estate, which is supposed to be about one hundred thousand dollars in value.

Colored Mission Opened.

A colored mission has been opened in the house formerly occupied by the St. Agnes chapel congregation of Trinity parish, with the Rev. Arthur W. H. Collier, colored, as minister-in-charge. Mr. Collier is a native of the West Indies, and he was, for several years, connected with St. Luke's church, colored, of Washington.

Social Service Conference,

On Tuesday, January 7th, A. M., in St. John's parish hall, Washington, the Social Service Conference of the Archdeaconry of Washington met, under the chairmanship of the Rev. Dr. Devries, canon of the Cathedral.

Meeting of Woman's Auxiliary.

In St. John's parish hall, Washington, in the afternoon of Tuesday, January 7th, the monthly meeting of the Diocesan branch of the Women's Auxiliary to the Board of Missions, was held, and heard an address by the Rev. James A. Massey, of Boerne, Texas.

The Late Mrs. William P. Young.

The wife of the late Dr. William P. Young, of Washington, whose death was chronicled in last week's Southern Churchman, was Miss Ida Perry, a member of one of Washington's most highly esteemed Church families, and one of the Church's most devoted mission workers and Sunday School teachers.

Call Accepted.

The Rev. William R. Bushby had hardly become settled as rector of St, Peter's parish, Montgomery county, Maryland, when the Rev. Mr. Howden, of St. John's parish, Georgetown, chose him as his assistant, and he is now at work in his usually energetic way in that thriving field. W.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Meeting of the Cleveland Clericus.

At the January meeting of the Cleveland Clericus, which was held at Grace church, Rev. Charles C. Bubb, rector, a paper of constructive worth was read by Rev. John R. Stalker, rector of St. Luke's, on "A Sunday School Problem;" the problem being how to make habitual church attendants and communicants out of Sunday School attendants. The writer lamented an alarming tendency in the average Sunday School as an institution and the Church, and stated that he had in a measure overcome that tendency in his parish by opening the Sunday School each Sunday in the church proper, with shortened Morning Prayer and instruction.

Woman's Auxiliary Conferences.

The second of the series of winter conferences being held by the Cleveland branches of the Woman's Auxiliary for information and inspiration, met at the Church of the Incarnation, Rev. G. F. Patterson, rector, January 9th. Mrs. C. D. Hatch, who presided, reported that gratifying progress was being made in the diocese towards the United Offering of the Auxiliary, to be presented at the next General Convention, and introduced in order, Mrs. J. W. Cummer, of Emmanuel parish, who read a paper on Missionary Work in Japan, and Mrs. E. J. Backus, of St. Paul's, whose subject was Missionary Work Among the Mountaineers of the South East dioceses. Announcements were made that the Rt. Rev. Dr. Tuttle, Presiding Bishop, would make an address to women, to which men are invited, at Emmanuel church, on the afternoon of January 29th, and that Rev. Dr. W. O. Waters, of Chicago, would visit Cleveland for a quiet day for women, possibly at Grace church, either the last week in February or the first week in March.

The men of the Church Club of St. Andrew's parish, Elyria, Rev. N. D. Bigelow, rector, were entertained and inspired at their January meeting, by a strong address on "The Newer Righteousness and the Social Democracy," by Rev. George P. Atwater, of Akron, the newer righteousness not being a new kind of righteousness, but the old applied to new conditions of social life. The old idea was simply that of the salvation of the individual, whereas we are now realizing that individual salvation is interwoven with social salvation.

At the Cathedral, Cleveland, the name of St. Monica's Guild has been changed to that of The Home Makers' Club, having in view mothers' meetings, and the improvement of the home. At the meeting, January 8th, under the direction of the parish visitor, Miss Kimball, an helpful and instructive address was given by Miss Penrose, one of the expert and chief workers in the Y. W. C. A. of the city.

The Dean of the Cathedral, Dr. DuMoulin, left Cleveland the 11th inst., to fulfill engagements at Nashville, to make an address Sunday, January 12th, on the occasion of the twenty-fifth anniversary of the Y. M. C. A., and at Sewanee, to lecture three days, beginning Monday, January 13th, on Pastoral Theology and Homiletics.

SOUTHERN VIRGINIA.

Rt Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Bishop.

Rev. Dr. Massie's Success at the Virginia Seminary.

The Rev Wallace Eugene Rollins, chaplain and professor at Sweet Briar College, Va., has been elected by the Board of Trustees, Professor at the Theological Seminary in Virginia, to take the Chair of Ecclesiastical History, Christian Missions and Canon Law, recently vacated by the Rev. Dr. Robert K. Massie, who goes to take charge of Christ Church Cathedral, Lexington, Kentucky. Mr. Rollins is a man eminently fitted for the high position to which he has been elected. He was ordained deacon at Covington, Va., September, 1897, and he was assigned to that parish, where he remained several years. Owing to poor health he resigned and took a prolonged rest, and in the spring of 1906 he regained his health sufficiently to take small work and was called to Christiansburg, where he remained two and a-half years, entirely regaining his health and using that time in literary pursuits which helped to polish up his broad and liberal education. He resigned the church at Christiansburg to go to Sweet Briar College, where he has done a remarkable work. Mr. Rollins is a student and a splendid preacher. A Presbyterian minister who knew him well remarked, when he heard of his election to the Seminary, that it was a pity for such a preacher to be at an institution rather than at a parish. So if Mr. Rollins accepts his election, there will be another bright light added to the splendid corps of Professors at the old Seminary in Virginia.

Church Building Damaged by Wind Storm.

St. Luke's church, Blackstone, the Rev. T. H. Lacy, D. D., rector, was seriously damaged by the wind storm which swept over that part of the country on Friday, January 3d. One end of the building, which is a frame structure, was moved from the foundation, and the roof was torn from one entire side. The inside walls were also damaged.

Clergymen Called.

The Rev. Archer Boogher, rector of Christ church, Roanoke, has been called to St. John's church, Fayetteville, N. C. Mr. Boogher went to look over the field and preach on the Sunday after Epiphany. He has been in Roanoke for ten years and has done a splendid and lasting work at Christ church. If he goes the Diocese will lose one of its most earnest and capable clergy.

The Rev. Robert B. Nelson has been called to All Saints' church, Registerstown, Maryland, and to be chaplain at Hannah More Academy. He has the call under advisement. The Reisterstown work is very attractive and offers a broad field of usefulness. Mr. Nelson has been rector at Blacksburg for five years. He is known in Blacksburg and the V. P. I. as The Parson—great beloved by all, especially the cadets at the Institute. His activities have extended over most of Montgomery county and into Craig. He is the man for the work at Blacksburg and it is hoped he will see his way clear to remain.

The Rev. Percy Owen-Jones, of Knoxville, Tenn., accepted the call to become curate in Christ church, Norfolk, of which the Rev. F. C. Steinmetz, S. T. D., is the rector, and entered upon his duties January 1st.

Mrs. Mary E. Owens, mother of the Rev. James M. Owens, rector of St. Andrew's church, Louisville, Ky., died on December 7th, at the residence of her son, Mr. O. P. Owens, 2014 Fairmount avenue, Richmond, Va. The interment was in Oakwood Cemetery. Mrs. Owens was 71 years of age.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Church Club Meeting.

A meeting of the Church Club of the diocese was held in the Trenton House at Trenton, on Thursday evening, January 9th. Mr. William D'Oliver, of Burlington, who was re-elected president of the Club, presided at the business session and the dinner that ensued. Mr. Robert V. Whitehead, of Trenton, was re-elected secretary, and several new members were elected. The Bishop of the diocese made a brief address.

Archdeacon Shepherd was the speaker of the evening, on "The Business Side of Diocesan Missions." His clear and forcible address revealed the diocesan responsibility that exists and is in degree being fulfilled for the large negro and foreign population and the many public institutions within the limits of the diocese.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Meeting of Diocesan Men's Club.

Although a very stormy night, a very well attended meeting of the Diocesan Men's Club was held on the evening of January 7th, in Trinity House, Newark. The subject was "The Duty of the Church towards Immigrants," an exceedingly important question in Northern New Jersey. Admirable addresses, giving much practical information, were made by Prof. Charles Sears Baldwin, of Columbia University, and Rev. Edward M. Frank, of Philadelphia.

Social Service to be Presented in Parish Churches.

The Social Service Commission of the Diocese of Newark have, through diocesan subscriptions, obtained one-half of the time of the Secretary, Rev. Augustine Elmendorf, to present the subject in parish churches, to make investigations of social and industrial conditions demanding attention, and to aid the clergy in every way possible. Rev. Charles E. Oswald is assisting at Holy Cross church, Jersey City, so making possible this arrangement. Twenty-nine persons were confirmed in the church on the evening of the Epiphany.

Rev. William P. Brush, of Jersey City, has been chosen a member of the Newark Board of Diocesan Missions, and Rev. Dr. George S. Bennitt has been made president of the Board, in place of Rev. Dr. Blanchard, deceased.

Mrs. John F. Dryden has given St. Barnabas' Hospital, Newark, five thousand dollars, that provision may be made in one of the rooms, when needed, for a physician requiring hospital care.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Arranging for the General Convention.

Committees are now named and have gotten down to work on arrangements for the General Convention of 1913. Columbia University has offered the use of Earl Hall for sessions of the House of Bishops, and will arrange a part of its commons for the Bishops' luncheons. The hall is ideal in appointments, but some distance from the Synod Hall. If the offer is accepted, the old Synod Hall will be devoted wholly to luncheons for the House of Deputies and for offices. It is decided that the Woman's Auxiliary headquarters will be in St. Michael's parish house, and the United Offering be presented in that church. This is at 99th street, eleven blocks from the Cathedral. Publicity committees have been named and are at work.

The Church Periodical Club.

The twenty-fifth anniversary of the founding of the Church Periodical Club was observed in Memorial Hall of St. George's church, on January 10th, a large number of women being present. Bishop Greer presided and the speakers were the Rev. Drs. Ernest M. Stires, and Nathan A. Seagle, and the Rev. E. P. Newton, late of the Alaska Mission. The feature was the presentation to Mrs. J. L. Chapin, of a testimonial appreciative of her remarkable work for so many years. It was given by Bishop Greer and consisted of a finely-worded personal tribute, the sentiments of which were loudly applauded. It was announced that $17,000 of the $100,000 endowment fund has been secured.

The Rev. Dr. Manning Tells of the World Conference on Faith and Order.

The Rev. Dr. Manning, of Trinity church, invited forty students of the General, Union and Drew Seminaries to his house, on January 10th, and told them of the inception and progress of the World Conference on Faith and Order. The number included Churchmen, Presbyterians, Methodists, Baptists and Congregationalists, and as Dr. Manning pointed out, the meeting well represented Church Unity's ideal. He explained that the Church of England, through the Archbishops of Canterbury and York; has just named a committee, with the Bishop of Bath and Wells at its head, and including among others Dr. Eugene Stock, the veteran missionary secretary. Asked when the Conference will assemble he replied that much educational work must be done before it does so. He feared that were it to assemble now it would prove a failure, because the Christian public opinion is not yet ripe for it. He felt sure, he said, that some progress will be made toward an approach to the Roman and Greek Catholic bodies. The same command to be one, as He and His Father are One, rests upon these Churches as rests upon others, and he could not think they would be less responsive to Christ's injunction.

An Eminent English Organist for St. Thomas' Church.

St. Thomas' church, the Rev. Dr. Ernest M. Stires, will bring to America the organist and choirmaster who is, probably, the best known concert organist in the Church of England. He is T. Tertius Noble, of York Cathedral, and he will come at the opening of the new church, and that event is to be in time for the General Convention and some of its services. St. Thomas' refrained from inviting any other American organist already doing good work, yet it wanted the best. It will not put in an over-sized organ, but one exactly suited to the size of the new church. Mr. Noble is a composer. He has also played at all of the great English festivals. Since 1827, he has been at York, where he is married to the daughter of the Cathedral dean. Before that time he was assistant organist at Trinity College, Cambridge, having studied at the Royal College in London. He is just now in America, on an organist concert tour, and the arrangements for his coming were personally made. Dr. Stires feels sure he will be able to make a distinct contribution of Church music in America.

Trained Laymen Needed for Church Work.

The laymen of lower Westchester county are organized to help the Archdeacon. Last year they dined at Bronxville. This year they came to the Bronx Church House, and invited to dine with them most rectors and some laymen of the Bronx. It was a part of the plan looking to a consolidation of the Westchester or upper east Hudson counties with Bronx, in Church extension administration. Bishop Greer was the chief speaker, and again emphasized the leading part the laymen can take if they will in the work of the Church. His strongest point was that not laymen merely, but trained laymen, are needed. There was never a time when there was less excuse for untrained labor than now, and it applies to the Church as to other lines. Archdeacon Pott presided, and emphasized the possible new relation between lower Westchester and Bronx borough, which are, he said, essentially one in condition and need. About two hundred and fifty men were present. Resolutions strongly endorsing the Archdeacon, and pledging larger help for him from laymen, were adopted with cheers.

Sermon in Memory of Prof. Henry S. Nash.

In Grace church, on the afternoon of January 12th, the Rev. Dr. Leighton Parks, of St. Bartholomew's, preached a sermon in memory of the late Rev. Dr. Henry S. Nash, of Cambridge Theological School, whose friend and for a long time associate, he was. There were present many Cambridge men and other acquaintances of Prof. Nash, including a delegation from Brooklyn, where Prof. Nash was a favorite Lenten preacher. Brief words of introduction were spoken by the Rev. Dr. Charles L. Slattery.

PENNSYLVANIA.

Rt. Rev. Thos. J. Garland, D. D., Suffragan.
Rt. Rev. P. M. Rhinelander, D. D., Bishop.

Twentieth Anniversary of Rev. L. N. Caley's Rectorship.

The Rt. Rev. Dr. P. M. Rhinelander spent Sunday, January 5th, at the Church of St. Jude and the Nativity, besides holding a quiet hour for the communicants of the parish on Saturday night. The special occasion was to celebrate the twentieth anniversary of the Rev. Llewellyn N. Caley's rectorship. He preached and celebrated the Holy Communion at the morning service, visited the Sunday School in the afternoon, and administered the rite of confirmation and preached in the evening.

Bishop Rhinelander made another visit on Tuesday night, when the parish tendered its rector a reception and by the Bishop presented to him a handsome wallet, containing a good sum in gold. When Mr. Caley took charge there was only the old church. Now the church is encased in granite, and a new chancel and baptistry built, making it practically an attractive new church. A handsome parish house was built a few years ago by Mr. John E. Baird. In the last ten years $43,500 has been spent on the church and $75,000 on the parish house, besides raising an endowment fund of $88,000. The parish has an endowed bed in the Episcopal Hospital and one in the children's Sea Shore Home. Twenty years ago the parish property, real and personal, was $50,000; now it is $240,000. In the last twenty years there have been 765 baptisms, 569 confirmations, 352 marriages and 786 burials. During the last ten years the baptisms and confirmations have increased fifty per cent. and the marriages, burials and contributions to missions one hundred per cent. Besides his large parochial work, Mr. Caley founded the Galilee Mission, suggested the General Board of Religious Education, and was the chairman of the committee which drew up Canon 55, that was passed at the last General Convention, and editor of the Church News of the Diocese of Pennsylvania, that came out of a motion which he made at a meeting of the Diocesan Sunday School Board in February, 1911.

Lot Purchased for Church and Parish House.

A lot at the corner of Wyoming avenue, Broad street and York road, 155

by 179 feet, has been purchased by Trinity church, Southwark. On it there are buildings which will be fitted up as a parish house. It will be the site of a fine large church.

Reunion of Drexel-Biddle Bible Classes.

A reunion of the seventy Drexel-Biddle Bible classes in Philadelphia, at which several hundred members were present, was held in Holy Trinity parish house, on Thursday evening, January 9th. The rector, the Rev. Floyd W. Tomkins, S. T. D., made an address of welcome, and the Hon. Hampton L. Carson, LL. D., gave an illustrated lecture on Benjamin Franklin.

Bishops Lloyd and Rhinelander Address the Church Club.

The January Club night of the Church Club of Philadelphia was held in the Club Rooms in the Church House, on Monday evening, January 6th, when the Rt. Rev. Dr. Arthur S. Lloyd spoke on "The Field: Its Call and Needs," and the Rt. Rev. Dr. Philip M. Rhinelander on 'The Apportionment on the Diocese."

Lady Aberdeen was an interested visitor to the Home for Consumptives at Chestnut Hill, on Wednesday, January 8th. She went over the institution carefully studying its entire work, talking to the patients and learning of their treatment. This was the first home established in the United States for the treatment of consumptives and is part of the large work of the City Mission.

Mr. William Penn Stroud, senior warden of St. Timothy's church, Roxborough, a member of the board of managers of St. Timothy's Hospital, and a worker in St. Timothy's Workingmen's Club and Institute, died suddenly on January 8th. The burial service was said on Saturday afternoon, in St. Timothy's church, and the interment was in the adjoining cemetery.

The Rev. C. Frederick Brookins, senior curate of St. Mark's church, Philadelphia, has resigned.

The mid-winter banquet of the Associate Alumni of the Divinity School in Philadelphia, will be held in Houston Hall of the University of Pennsylvania, on Tuesday evening, January 21st.

A series of interesting illustrated lectures is being delivered in St. James' Guild House, extending through to April 2d, on matters of practical sociological and scientific importance.

The Rt. Rev. Dr. Philip M. Rhinelander will hold the annual pre-Lent service for the clergy of the Diocese, in the chapel of the Church House, on Monday, February 3d, at 10 o'clock.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

Improvements to St. Paul's, Council Bluffs.

St. Paul's church, Council Bluffs, Rev. A. G. A. Buxton, D. D., rector, has made considerable improvements during the fall in the fabric of the church and the rebuilding of the rectory. The old rectory was removed to the rear of the lot and a new building erected in the front, and the parish possesses now a modern and comfortable rectory. The total expenses of improvements are about $8,000. The Bishop of the Diocese is to visit this parish for the formal opening of the new house on Sunday, January 19th.

Reception at St. John's Rectory, Keokuk.

The new St. John's rectory, Keokuk, Rev. John C. Sage, rector, was thrown open to the parishioners on the evening of January 6th. It was a largely attended reception, given by the rector, warden and vestrymen and their wives. The guest of honor during the evening was the Bishop of the Diocese, who held the service of benediction.

The annual Epiphany carol service at St. Katharine's School, Davenport, took place on the evening of the Sunday after Epiphany. The Epiphany carol service used at this school is one compiled by the late Archbishop Benson, and is most beautiful as rendered by the well-trained choir of girls. The Bishop of the Diocese was present and made an address.

The Rev. Charles Maltas has been elected by the vestry of St. John's church, Keokuk, as assistant priest. This increase in the clerical force has been made necessary by the rapidly expanding work of this parish.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Church Organ Dedicated.

At. St. Paul's church, Montrose, on Monday evening, December 16th, a new and beautiful organ and a handsome processional cross were dedicated to the glory of God in worship. Bishop Talbot presided and contributed a rich share toward making the event a joyous one in the closing pages of the parish history of 1912. The rector, Rev. Ernest W. Wood, made a few remarks, in which he welcomed the Bishop, and all other friends to the church, to pay tribute to the late Rev. Edward Augustus Warriner by dedicating the new organ to the memory of the man whose stewardship as rector of St. Paul's for forty years had resulted so abundantly and well in spiritual favors.

The rector presented ten candidates for confirmation, Bishop Talbot explaining what their duties as members of the church would mean to them in the years to follow.

The processional cross, a gift of the Junior Auxiliary of St. Paul's, was dedicated immediately after the ceremony of organ-dedication.

The sermon by the Bishop, a masterpiece of eloquence and practical Christian thought, impressed his hearers deeply. He drew lessons from the narrative of the transfiguration of the Lord, and used as his text the words found in St. Luke's gospel: "But when they were fully awake they saw His glory, and the two men that stood with Him." Bishop Talbot said he had just returned from the Federal Council of American Churches, which convened in Chicago. Roman and Greek Catholic representatives attended, and the best methods were discussed for the advancement of Christ's Kingdom on earth. He laid great stress in the course of his remarks on the literary value of the Bible, and urged its constant study. He said that the greatest menace to our country to-day are intemperance, impurity and graft. He explained the meaning of Christian Socialism, and in his loving reference to Mr. Warriner, said that the beloved rector thirty years ago had a vision of this very thing, and brought it out in his wonderful book, "The Gate Called Beautiful."

An offering was taken for the Bishop's Fund.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Annual Missionary Meeting of the Diocese.

The great annual missionary meeting of the Diocese of Maryland was held on Sunday night, January 5th, at the Lyric, the largest theatre in Baltimore, the capacity of which was taxed to its utmost. Bishop Murray presided and made one of his strong addresses, which lost nothing by comparison with any of the speeches of the evening. Addresses were made by the Rev. J. G. Meem, of Brazil, and Mr. Butler, of Mauch Chunk, Pa. The orator of the evening was the Rt. Rev. William Boyd Carpenter, sometime Lord Bishop of Ripon, and now one of the Canons of Westminster Abbey. The Bishop's address was a grand plea for the extension of the Christian faith, and showed how the very future of the peace and civilization of the world depended upon the opportunity of the Faith to do its appointed work. The Bishop spoke less from the standpoint of the ecclesiastic than from that of the Christian statesman, and the tone of the address was one which was new to many persons, but which needs to be emphasized in these days when so many changes are threatened in the arenas of Europe and the East.

The Rev. Carroll E. Harding's Fifteenth Anniversary of Rectorship at Epiphany, Govanstown.

On Sunday, January 5th, the Rev. Carroll E. Harding celebrated the fifteenth anniversary of his rectorship of the Church of the Epiphany, Govanstown, Md., and the fifth anniversary of the occupation by the congregation of the present church building. Mr. Harding preached an anniversary sermon, and a special musical service was rendered. On the Feast of the Epiphany, the parish festival was observed by a service at which the Rev. Richard W. Hogue, of Ascension church, Baltimore, was the preacher, and which was followed by a parish reception.

General News of the Diocese.

The Men's Club, of St. Michael and All Angels' church, Baltimore, entertained the members of the Men's Clubs of two Presbyterian, two Methodist, one Lutheran and one Baptist congregation, all of which are situated near St. Michael's, at a special meeting and smoker in the parish hall.

The Rev. Percy Foster Hall, rector of St. Timothy's church, Catonsville, Md., has recovered from his long and severe illness, and left the Church Home and Infirmary on January 6th. He will go to Atlantic City for two weeks, and spend the remainder of the winter in Florida.

The firm of Cram, Goodhue & Ferguson, of New York and Boston, has been appointed by the Cathedral Committee the architects of the proposed Maryland Cathedral. The designs which this firm has submitted, while not yet accepted in their entirety, have been received with great interest and pleasure, and have been highly admired, not only for the dignity and beauty of the perspective views, but for their adaptation to the work which will be required of a modern cathedral.

The Rev. Charles T. Stout, of Key West, Fla., has accepted a call to the rectorship of Trinity church, Howard and Anne Arundel counties, Md. Mr. Stout has served parishes in Michigan, Ohio, Indiana and Iowa. He expects

to enter upon his new work about February 1st.

The Rev. Wilbur F. Watkins, Jr., rector of St. John's church, Mount Washington, Md., has recovered from a severe attack of grippe, and left on January 6th for a two weeks' stay at Old Point.

The Rt. Rev. Nathaniel Seymour Thomas, Missionary Bishop of Wyoming, has been on a visit to Maryland. On Sunday morning, January 5th, he preached at St. John's church, Mt. Washington, and in the evening made an address at the Church of St. Michael and All Angels, Baltimore.

St. Matthew's, Sparrow's Point.

The Rev. J. J. Clopton completed his third year at St. Matthew's church, Sparrow's Point, and the Chapel of the Incarnation, St. Helena, on January 1st, 1913. Confirmations, 52; baptisms, 44.

At St. Matthew's there was raised for parish betterment about $1,000, including parish house debt of $375.

A colored mission has been organized at Sparrow's Point. Two persons have been baptized and fifteen confirmed; chapel fund, $178.98, in money and pledges.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Archdeaconry of Harrisburg.

The Archdeaconry of Harrisburg met in St. Stephens', Harrisburg, on January 7th. Nearly all of the clergy of the Archdeaconry were present. Rev. Alex. McMillan was re-elected Archdeacon; Rev. Wm. Dorwart, secretary-treasurer. The most notable event of the business session was a paper on certain factors in the local social problem, read by Rev. C. G. Twombly, of St. James', Lancaster. A lively discussion followed. At the evening service Bishop Lloyd spoke to a large congregation.

Clerical Changes.

Rev. Wm. M. Gamble has resigned the rectorship of Christ church, Coudersport, and accepted the charge of St. Luke's, Mt. Joy, and St. Elizabeth's, Elizabethtown.

Rev. John A. Miller has been relieved from the charge of St. Luke's, Blossburg, and has accepted an appointment to Christ church, Coudersport.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

Visitations by Bishop Temple.

The Bishop has visited, lately, several places on the Texas and Pacific Railroad, from Big Spring westward. Sunday, January 5th, was spent at Big Spring, where the Bishop preached both morning and night, to good congregations. Here there is a good church and rectory. A cement sidewalk has recently been laid in front of these.

At Midland, service was held and the Bishop preached on Monday night. Here we have no church property and very few Church people. Much the same conditions are found at Odessa, where he visited on Tuesday night.

At Barstow in the Pecos Valley, the Bishop preached on Wednesday night to a good congregation.

This week Rev. D. A. Sanford, of Big Spring, and Rev. E. C. Seaman, of Stamford, together with the Bishop, are in attendance at the Missionary Council at Austin, Texas.

No provision has yet been made for the vacancy caused by the removal of Rev. Edwin Weary to Texarkana, Texas. Mr. Weary did an excellent work as general missionary in the Pan Handle region.

The vacancy in the rectorship of St. Andrew's church is to be filled by Rev. R. W. Trapnell, of Bluefield, West Virginia, who expects to begin work early in February.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Illness of Dr. Clark.

Dr. William Meade Clark, rector of St. James' church, Richmond, and editor of the Southern Churchman, is ill in his home, 1008 Park avenue.

Dr. Clark was apparently in his usual health, last Sunday morning, but as he was conducting the closing exercises of the Sunday School, he had a fainting spell, followed by an internal hemorrhage, and was in a serious condition during the day.

A second hemorrhage occurred at 3 o'clock Sunday afternoon, and for two or three hours grave apprehension was felt. Again, however, he rallied and his pulse and general symptoms showed such improvement in response to the remedies used, that his physician, Dr. John N. Upshur, was able, at a late hour Sunday night, to issue a hopeful bulletin.

On Tuesday morning another hemorrhage occurred, almost completely exhausting his vitality. He was immediately taken to St. Elisabeth's Hospital, where transfusion of blood was resorted to, his young daughter supplying the blood. Afterwards an operation was successfully performed.

As our last form is going to press, Dr. Clark's condition is reported favorable, and while he is desperately ill, it is believed he may recover.

God grant that his valuable and useful life may be spared to his family, to his parish, to the Diocese of Virginia and to the Church at large.

A Missionary Returning to Japan.

The Rev. James J, Chapman, a Church Missionary to Japan, who has had leave-of-absence for nearly a year, will leave Gordonsville with his family, on January 23d, for San Francisco, from whence they expect to sail, on February 1st, for Mr. Chapman's post of duty, Nara, Japan. He will carry with him a motor cycle, the gift of friends, for use in his work. The territory over which he travels contains about 6,000,000 people, and means of transportation are not certain or satisfactory.

St. Paul's Memorial Church, University of Virginia.

The clergy and congregations of the Diocese of Virginia are earnestly requested by the Bishop to take an offering in their respective churches, on Sunday, February 23d, 1913, for St. Paul's Memorial church, University of Virginia.

The Bishop would make this appeal as urgent as possible.

These offerings may be sent to Mr. R. T. W. Duke, Treasurer, Charlottesville, Va. R. A. Gibson, Bishop.

Bishop Gibson's Appointments.

On Sunday, January 26th, Bishop Gibson will attend the opening services at the new St. Thomas' church, Ginter Park, Richmond, the Rev. F. A. Ridout, rector.

On Sunday, February 23d, in the morning, the Bishop will visit St. James' church, Louisa Courthouse, under the care of the Rev. John London, rector. In the afternoon of the same day he will visit the Church of the Incarnation, Mineral City, of which the Rev. Mr. London is the rector.

On Sunday, March 2d, Bishop Gibson expects to visit, for confirmation, the Mountain Mission churches under the immediate care of the Rev. F. W. Neve. These are St. Paul's, Ivy; St. John Baptist, near Miller School; Grace, Whitehall.

On Sunday, March 9th, he will administer confirmation at the Church of the Holy Comforter, Richmond, the Rev. A. V. Colston, rector.

Confirmations by Bishop Gibson.

On Monday, December 26th, Bishop Gibson confirmed one candidate in St. Paul's church, Richmond, presented by the rector, the Rev. W. Russell Bowie.

On Sunday night, Jan. 12th, he visited St. Mark's church, Richmond, and confirmed a class of fourteen candidates, presented by the Rev. S. Roger Tyler, rector of the church.

Improvements to be Made at the Episcopal High School.

On Tuesday, January 28th, the trustees of the Theological Seminary in Virginia and the Episcopal High School will meet at St. Paul's church, Alexandria, the Rev. P. P. Phillips, rector, to consider preparations for the completion of extensive improvements to the Episcopal High School, of which Dr. L. M. Blackford is the principal, for which contracts were let recently. It is proposed to enlarge and improve the buildings, at an estimated cost of $80,000. This has been found necessary because of the large number of students seeking admission to this venerable and excellent school.

St. Andrew's Association.

St. Andrew's Association, organized for the distribution of part of Miss Grace Arent's generous gifts for benevolent and philanthropic purposes, has nearly completed a handsome public library building, on Cherry street, Richmond, which will soon be supplied with books and opened to the public.

The Association has also erected, in the Southeastern part of Richmond, a number of houses for working people, built on approved plans, with many comforts and conveniences not generally found in houses at a moderate rent.

The Association also maintains a school on Cherry street, under the management of the Rev. J. F. Ribble, rector of St. Andrew's church.

Bishop Gibson is the president, and Mr. O. H. Funsten, secretary of the Association.

Clergymen Transferred to the Diocese.

Within the past few weeks the following named clergymen have been transferred to the Diocese of Virginia. The Rev. J. J. Lanier, rector of Emmanuel church, Warrenton, Diocese of North Carolina, who has become the rector of Christ church, Fredericksburg, Va.; the Rev. T. N. Lawrence, rector of Nottoway parish, Southampton county, Diocese of Southern Virginia, to become the rector of the Church of Our Saviour, Fork and St. Martin's church, Hanover county, formerly under the care of the Rev. S. O. Southall; the Rev. W. E. Evans, D. D., formerly rector of the Church of the Advent, Birmingham, Ala., who re-

signed because of ill health, and has removed to his home near Doswell Junction, Hanover county.

Junior Auxiliary Organized.

A branch of the Junior Auxiliary, recently organized in Weddell Memorial chapel, Fulton, on Sunday, January 12th, gave a magic lantern exhibition in a small moving picture theatre, situated near the chapel.

The earnest lecturer and the lantern slides, which were of scenes in Japan, helped to bring Foreign Missions home to the people of that section.

The Rev. David H. Lewis, assistant at- Grace church, Richmond, supplemented the pictures with a clear and forceful lecture.

The Juniors hope to continue these exhibitions of scenes from the Foreign Field, for in these pictures they see some of the workers they are helping to send forth.

The Diocesan Missionary Society met in Richmond on Tuesday, January 7th, and discussed plans for the consolidation of the Diocesan paper, "Our Diocesan Work with "Our Mountain Work."

The Rev. N. P. Dame, Diocesan Evangelist, will visit New York and Philadelphia, next week, in the interest of St. Paul's Memorial church, University of Virginia.

The Rev. John Ambler, a missionary in Japan, gave an interesting talk to the Richmond Clericus, on Monday, on our Church Work in that country.

Bishop W. Boyd Carpenter, of England, delivered two lectures on the Reinicker Foundation, at the Virginia Theological Seminary, on January 14th and 15th. The first was on Church Conditions in England, the United States and Canada, and the second on the Office and Work of a Preacher.

A well attended and interesting meeting of the men of St. Paul's church, Richmond, was held in the parish house, on Tuesday night. Addresses were made by Mayor George Ainslie and Dr. Beverley R. Tucker, the subject discussed being Juvenile Vice in Richmond.

Bible Teaching.

Do you ask me for some Bible meditation upon a holy life? I recommend to you the 119th Psalm. From the beginning to the end, it is really the meditation of a holy man upon a holy life. "Blessed are the undefiled in the way who walk in the law of the Lord." For remember that holiness is not excitement nor ecstacy, nor the doing of great things. It is the calm carrying of such thoughts as the Psalm contains. Do you ask me for the theology of a holy life? I point to the eighth chapter of Romans: "There is, therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Throughout that whole chapter, you have the true theology of a holy life. Do you ask for the secret of a holy life? I answer, "Abide in Me."

Brother, would'st thou Jesus see,
And be blessed by Him in time—
Blessed too in eternity?
Brother, then abide in Him.

Would'st thou wise and holy be—
Be what others only seem?
Thou hast but one thing to do,
Brother—to abide in Him.

Would'st thou all the sunshine know
That upon the soul can beam?
Thou hast but one thing to do,
Brother—to abide in Him.

And do you ask me for the doxology of a holy life? "Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour be glory and majesty, dominion and power, both now and forever." Amen. —Dr. H. Bonar.

Some years ago a missionary when leaving England after a furlough, and was returning to his work, gave utterance to the following frank sentiment:

"I cannot, I grieve to say, rise to speak as one who has ever been a true enthusiast about missionary work. I never feel my heart burn to go out. I have my friends and dear children in England, and I never go back to my post without finding it hard to go. But I am going, please God, of course I am, because I have never had any question that God called me and it was my duty to go."

Surely there is something magnificently heroic in these words. They remind us that the highest, truest, and most powerful reasons for missions is simple obedience to our Lord's command.—Canadian Churchman.

The Calm of Hope.

In the Pitti Palace, at Florence, are two pictures hanging side by side. One represents a stormy sea, with its wild waves and black clouds, and fierce lightning flashing across the sky. In the waters a human face is seen, wearing an expression of the utmost agony and despair. The other picture also represents a sea tossed by as fierce a storm, with as dark clouds; but out of the midst of the waves a rock rises, against which the water dashes in vain. In a cleft of the rock are some tufts of grass and green herbage, with sweet flowers, and in a sheltered place in the midst of these a dove is seen sitting calmly on her nest, quiet and undisturbed by the wild fury of the storm. The first picture represents "Distress," and fitly sets forth the sorrow of the world, where all is helpless and despairing. The other is a beautiful representation of "Peace," fitly showing forth the sorrows of the Christian, no less severe, but in which he is kept in perfect repose, because he nestles in the bosom of God's unchanging love.

Love.

Christian love is the only kind of love in which there is no rivalry, no jealousy. There is jealousy among the lovers of art; there is jealousy among the lovers of song; there is jealousy among the lovers of beauty. The glory of natural love is its monopoly, its power to say: "It is mine." But the glory of Christian love is its refusal of monopoly. The spiritual artist—the man who paints Christ in his soul—wants no solitary niche in the temple of fame. He would not like to hear any one say: "He is the first of his possession; there is not one that can hold the candle to him." He would be very sad to be distinguished in his profession of Christ, marked out as a solitary figure. The gladest moment to him will always be the moment when the cry is heard, "Thy brother is coming up the ladder also; thy brother will share the inheritance with thee."—George Matheson.

The best improvement is found in keeping constanty in the fellowship of the Model, the Man of Galilee. His friendship and companionship are offered to all. A sympathetic love on his part will make the tie between you and him, if you accept him, as close and so strong that you will gradually become like him!

De Profundis.

Thou who didst shape our mortal clay
And plan our wondrous frame
And light within our souls Thy ray
Of everlasting flame;
Father, in this dark hour of gloom.
Breathe on our mortal dust
And o'er the silence of the tomb
Whisper Thy message, "Trust!"

Thou who didst leave Thy throne above
To bring Thy ransomed nigh;
To share our life, our pain, our love
To suffer and to die;
S viour, to-day we turn to Thee
In darkness and despair,
Teach us to look to Calvary
And find our courage there!

Thou who with Pentecostal fire
Didst cheer the trembling few,
Didst teach the coward to aspire,
To suffer and to do;
Oh, shine within our souls to-day
Thou Comforter divine,
When earthly daylight fades away
With heavenly brilliance shine!

Above the dust of those we love
The lonesome silent grave.
O God, inspire us from above,
And teach us to be brave.
Teach us with faith to acquiesce
In all Thy love doth send,
In joy and grief alike to bless
Our Father and our Friend!
—J. B. Shea, in Church of Ireland Gazette.

The True Peace.

There is a peace which is not patience, because it looks for nothing, longs for nothing, prays for nothing—a peace which is painless because it is numb, and is free from the struggle because it is dead, I would not have the gift, O my Father! I have passed through the autumn woods and heard no waving of the leaves, not because there was no wind to blow, but because there was no sap to furnish, I would not have that gift, O my Father! That is the peace of the grave. But thy peace is the peace of the ocean. It is the calm that holds depths beneath it. It is not the rest of lifelessness, but the rest of balance. Thy patience is the patience not of spentness, but of expectancy; it rests "in hope." Bring me that peace of thine, O God! Bring me the peace of pulsation, the calm of courage, the endurance that springs from energy! Bring me the fortitude of fervor, the repose through radiance, the tenacity that is born of trust! Bring me the silence that comes from serenity, the gentleness that is bred of joy, the quiet that has sprung from quickened faith! When I hear Thee in the whirwind, there will be a great calm!

Wilt thou with St. John rest on the loving heart of our Lord Jesus Christ, thou must be transformed into the beauteous image of our Lord by constant, earnest contemplation thereof, considering his holy meekness and humility, the deep fiery love that he bore to his friends and his foes, and his mighty, obedient resignation which he manifested in all the paths wherein his Father called him to tread. And now you must gaze much more closely and deeply into the glorious image of our Lord Jesus Christ than I can show you with my outward teaching, and maintain a continual, earnest effort and inspiration after it. Then look attentively at thyself, how unlike thou art to this image, and behold thy littleness. Here will the Lord let thee rest on Him. In the glorious likeness of Christ thou wilt be made rich, and find all the solace and sweetness in the world.—John Tauler.

Family Department

Oh, for a Perfect Trust.

Isaiah xxvi; Philip iv. 6, 7.

Oh! for the peace of a perfect trust
My loving God, in Thee;
Unwavering faith, that never doubts,
Thou choosest best for me.

Best, though my plans be all o'erthrown;
Best, though the way be rough;
Best, though my store be scant;
In Thee I have enough.

Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much that others have;
Not my will, Lord, but Thine!

And even though disappointments come,
They too are best for me,
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust
That looks away from all;
That sees Thy hand in everything,
In great events or small;

That hears Thy voice—a Father's voice—
Directing for the best:—
Oh! for the peace of a perfect trust,
A heart with Thee at rest!

Help for Troubled Souls.

Trouble came to the apostle Paul at the post of duty. He had followed the divine light and found himself amid fierce antagonisms. A vision had appeared to him—"There stood a man of Macedonia and prayed him saying: Come over into Macedonia and help us." And the apostle immediately essayed to go, "assuredly gatnering that the Lord had called him." And when he reached the place of ordination "his flesh had no rest." "We were troubled on every side; without were fightings, within were fears."

And so it is clear that the presence of difficulty is no proof of the absence of the Lord. Because we find the new sphere full of unfriendliness and disorder it is no token that we have misread the beckoning finger of our God. Fears and fightings do not imply that we have missed the road. We are too apt to think that when we obey the divine vision we shall find the place prepared. And so we shall, but it may be that part of the preparation will be the massing of impediments we have never conceived. At any rate let this be firmly retained among our convictions, that the presence of an enemy does not betoken the absence of the Lord. When there is nothing to fight we may begin to think that God is far away.

But how did the apostle find strength and comfort in his distress? We have to go a long way from Macedonia to his springs of consolation. The shower falls upon my little garden, but the brewing ground may have been miles away. And the shower of refreshing comforts visits my soul, and the benediction may have been begotten in unknown souls at the other side of the world. The other day I received a letter from the African bush containing this sentence: "I pray for you every day." I wonder how many showers have fallen on my field of service that were brewed in those far-off intercessions.

In Corinth there was a little company of believers. They were by no means blameless saints living "unspotted from the world." Their white garments were not a little besmirched, and the laxity of their church fellowship had drawn the apostle's rebuke. And it is very beautiful to think that in the very sphere of that reproof his own consolations were to spring. He had sent the fire of rebuke, and there came back to him the rain of spiritual comfort.

For in this little company three things had appeared. Holy "longings" had manifested themselves. And these are surely the first fruits of an amended life. Spiritual restoration begins in renewed aspiration and desire, in a recovered hunger and thirst for the righteousness of God. And the longings were accompanied by holy "mournings." And this, too, is surely in the God-appointed sequence. A longing for the good is always attended by sorrow for the bad. We can never really see ourselves in our poverty until we have looked away upon the wealth of our inheritance. It is only when we have fixed our gaze upon something really exalted that our own littleness is revealed. "I thought I could preach until I heard Alexander McLaren," said a minister to me the other day. "Depart from me, for I am a sinful man," said Simon Peter, when his eyes were filled with the glory of his Lord. "When I saw him I fell at his feet as one dead," exclaims the apostle John in the Apocalypse..

And the "longings" and the "mournings" had a third accompaniment in the presence of holy "zeal." There was a fiery, burning determination to do what the apostle had enjoined in his rebuke, and to put away the evil thing that had made him ashamed. Their smoldering fire was stirred into a consuming flame and they became jealous and zealous for the Lord. All this was happening in Corinth while the apostle was troubled in Macedonia.

Now in that little amending company in Corinth there was present the disciple Titus. And there is nothing so contagious and heartening as spiritual health. "It cannot be hid." Titus himself had evidently been a bit "down" and clouded with trouble, but the "longings" of the little church and their "mournings" and their "zeal" so influenced the young disciple that his fears passed away like clouds in the warm light of a summer's morn. He was "comforted." The recovered health of the fellowship delivered him from all his fears.

And now we draw near to the ministry which brought consolation to Paul. "God comforted us at the coming of Titus." Titus carried the contagion to Macedonia, and the troubled apostle was lightened and heartened, and his faith became steady and serene. Titus carried the Lord's fire about and one smoldering lamp after another was rekindled. The old apostle was made young again. "So that I rejoice yet more." And if we exercise our imagination we may easily see how many more would "take heart" in the heartening of the apostle Paul. When one man is fully aflame for Christ there is no end to the circle of his illumination.

Now all this describes a very gracious succession. How does Paul interpret it? "Nevertheless he that comforteth the lowly, even God, comforteth us at the coming of Titus." The entire series of blessings is traced to the gracious initiation and the superintending love of God. In the benediction of Titus, Paul recognized the reincarnation of his Lord. And so we never know what gracious surprises our God is arranging. The shower I shall need to-morrow is brewing somewhere. If my need abound, my consolation will also abound. I know not how it may come—through what channels it will be sent—but come it will if it be needful for my heart to have it. Let me cultivate the requisite spirit that I may apprehend it when it appears. "He that comforteth the lowly." That is the spirit and attitude of reception. The comfort of God is given to "the poor in spirit." His rivers "descend to the plains." "He giveth grace to the humble."

There is one other glimpse of privilege which is given through this incident in the early Church. It is possible for very humble people to water the souls of those who stand in responsible places. Titus can comfort Paul. A sincere but an obscure believer in England or America can send showers of refreshing to great missionaries in far-away fields. Indeed we may have a share in the mightiest ministries. We may halp to revive the heroic statesman at his responsible task. We may help to fertilize the minds of men who wield healthy influences among their fellows. All unknown to the recipients we may contribute to their blessings. It is a vista of privilege which every man may exercise. We may all engage in sending spiritual treasure to many "who have not seen our faces in the flesh."—J. H. Jowett, D. D.

The Joy of Christmas—and Afterward.

Christmas means love. We do not observe the day quite as we should if it does not pour through our homes and hearts a new wave of tenderness and livingness, a breath of heaven's summer air. We do not get from Christmas all we might if we are not better after it is gone, if we art not truer-hearted, if we do not love God more and our neighbor, too.

It is nineteen hundred years since Christ was born, since love came down from heaven to begin to change this world, to make it better, to sweeten it. "Peace on earth," the angels sang—"Peace on earth, good will to men." But the Christmas lesson is not yet fully learned. Wonderful has been the change wrought through the Christian centuries. The influence of Jesus has gone everywhere. Hearts have been softened, wrongs have been righted. Nations have been lifted up. Art and literature and music, all, have become permeated with Christ. But have we really learned the religion of Christ? Has the life of the world, even of Christendom, been thoroughly filled with love, even yet? There is still need for the Christmas message.

On the surface the Christmas spirit seems to pervade everything. Never before was there so much Christmas giving. Merchants have ransacked the earth to find articles to sell, and people have bought lavishly. But commercialism has come in and Christ has been crowded out. There was no room in the inn for the mother of Jesus when the great birthday came. Is there much more room for Jesus this Christmas in the immense Christmas business which is making the merchants so happy? There is love in many hearts, and the giving in many homes is holy and beautiful. But out of the great bulk of the giving the soul has gone. The day has come to be to many families a burden instead of a delight. Never before was the day so widely or so expensively observed, but its deep and sacred meaning has been too greatly obscured.

Christmas ought to be the sweetest, heavenliest, of all the days of the year. It tells us of the coming of God to our earth to live with us and in us. It tells us of the glorifying of our common life, "the identification of the obscurest and humblest conditions with the highest and most spiritual privileges." It "translates our common everyday life into the highest speech of angels." It gives us a

glimpse of what earthly life should be. It brings to each one of us the revelation, "God loves you," and tells why we ought to love one another. Let us try to learn the true meaning of Christmas and get from it the blessings it has for us. "I bring you good tidings of great joy," the angels sang. Have we ever thought of the responsibility of joy? When God makes us glad, the gladness is not to end with ourselves—we are to pass it on. The Lord said two things to Abraham: "I will bless thee." "Be thou a blessing." When Thoreau had cut wood and built a fire and warmed himself, he would call himself before the bar of conscience and require himself to answer the question: "What did you do while you were warm?" Not many of us think that being warmed by the fire which our own hands have built involves any responsibility. But Thoreau was right. "What did you do while you were warm?" is a question we must answer. The comfort we received from the heat was not ours to keep all to ourselves. It ought to have made life mean more to others.

Christ is born. Love has come down—divine love—not merely a sentiment of love, not merely the message, "God loves you;" but God Himself, whose name is love. Not only was there an incarnation lasting for three and thirty years—the incarnation is permanent. Christ came not merely to tell us about God—He came to reveal God in us. That is the fire at which we are warming ourselves these Christmas days. What shall we do while we are warm? What shall we do while this great joy of God's love is in the heart?

We ought to be better after having the blessing of another Christmas. The day sets anew for us the lesson of love. It is interesting to think of the growth of the Christmas spirit in the world. There is more love among men than there was a hundred years ago. More is done for the poor and the unfortunate. Love is increasing. Are we getting more of the Christmas spirit in our own lives? Are we learning the lesson of love any better ourselves? It is not enough to have a breeze of tenderness blow over us Christmas week; to have our hearts grow warm for thirty-six hours; we should get more tenderness into our lives to stay there. The gentle thoughts and feelings which Christmastide starts in us should not fade out at once, leaving us nothing to carry back into our prosaic life the next day. We ought to keep all these good things, making all the days Christmases. We should continue to be sweet-spirited, patient, thoughtful, unselfish, generous, kindly affectioned. Christmas lifts us up on its high tides of love, and we should never drop back into the old life any more. Whenever God gives us a day of radiant joy, or sweet peace, or blessed vision, He wants its memory to stay with us. These mountain-top days are revealings of what we may always have.

The Christmas spirit should also inspire in us a ministry of kindness. Love is always kind. Nothing is more worth while than kindness. Nothing else does more to brighten the world and sweeten other lives. Robert Louis Stevenson wrote in a letter: "It is the history of our kindnesses that alone makes the world tolerable. If it were not for that, for the effect of kind words, kind looks, kind letters, multiplying, spreading, making one happy through another, and bringing forth benefits, some thirty, some fifty, some a thousandfold, I should be tempted to think our life a practical jest in the worst possible spirit."

We should always be ready to scatter kindness wherever we go. We are all kindly disposed at Christmas time; can we not carry the Christmas kindness on into all the days that will come after? That is what love means. It is not something for special days—it is for all the time. Kindnesses are usually little things that we do as we go along.

"They are little, simple things to do—
To sweep a room, to bake a loaf of bread,
Kiss a hurt finger, tie a baby's shoe,
To mend a crying schoolboy's broken sled.

"Such little, simple things! but they above
Who on our little world attendant wait,
And joyful wait, note only if through love
The deed be done, to count the work as great."

We do not know the value of these little acts, nor their far-reaching influence. We never know when we do any little thing for Christ, in love, what the end of it will be, what a harvest of good will come from it. One writes of a quiet man:

"In the desert, where he lies entombed,
He made a little garden there, and left there
Some flowers that but for him had never bloomed."

That was worth while. It is worth while to put beauty into a dreary spot to brighten it. It is worth while to plant a few flowers where none had bloomed before. It is a beautiful thing to change a bit of desert into a garden. It is still more worth while to get love into heart in which only selfishness and hate dwelt before. It is best of all to get Christ admitted where he has not been admitted before. That is the truest and best Christmas ministry.—Sunday School Times.

Three Songs.

The brilliant, fashionable clad audience roared an ovation to the great singer. She was unquestionably the best soprano in the world. The critic turned to his friend, the self-made millionaire, and said:

"Did you ever hear any song more exquisitely rendered?"

"Yes," said the rich man, musingly, for he was touched by the magic of what he had heard. "Yes, I have heard three greater singers."

"I want to know!" exclaimed the critic.

"The first was years ago. The singer was plain of face and gray of hair and tired of body. There was much work to do and many little mouths to feed. I was the youngest child, sick and cross. And that dear singer crooned to me a lullaby and I slept. It was a wonderful song.

"The next was years afterward. We had a little cottage. It was summer and the windows and doors were open. My wife was in the kitchen preparing supper. She was singing something about her true love coming home to her. It was for me. And that, too, was a wonderful song.

"Some more years elapse. There is a little toddler in the garden and she sings hesitatingly something about daddy and his baby.

"These are the three singers, my friend, who beat all your Tetrazzinis,"

And the critic? Well, perhaps, the critic agreed with him.—Albany Times-Union.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in. Forget them as soon as you can. To-morrow is a new day. Begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Emerson.

Every Year.

Life is a count of losses
Every year;
For the weak are heavier crosses
Every year;
Lost springs with sobs replying
Unto weary autumn sighing,
While those we love are dying
Every year.

The days have less of gladness
Every year;
The nights more weight of sadness
Every year;
Fair springs no longer charm us,
The winds and weather harm us,
The threats of death alarm us
Every year.

There come new cares and sorrows
Every year;
Dark days and darker morrows
Every year;
The ghosts of dead loves haunt us,
The ghosts of changed friends taunt us,
And disappointments daunt us
Every year.

To the past go more dead faces
Every year;
As the loved leave vacant places
Every year;
Everywhere their sad eyes meet us,
In the evening's dusk they greet us,
And to come to them entreat us
Every year.

"You are growing old," they tell us
Every year;
"You are more alone," they tell us
Every year;
"You can win no new affection,
You have only recollection,
Deeper sorrow, and dejection
Every year."

The shores of life are shifting
Every year;
And we are seaward drifting
Every year;
Old places changing fret us,
The living more forget us,
There are fewer to regret us
Every year.

But the truer life draws nigher
Every year;
And its morning star climbs higher
Every year;
Earth's hold on us grows slighter,
And its heavy burden lighter,
And the dawn immortal brighter
Every year.

—Gen. Albert Pike.

"Thou Crownest the Year With Thy Goodness."

In our superficial and habitual acceptance of the experiences of life we seldom take even fleeting thought of God's merciful persistence in calling back to Himself and His love the wandering thoughts of men. Not alone is He a constant, though not seldom unheeded, visitor, to the individual heart, but He has so constituted the mind of mortal man that of himself he sets apart special days for the commemoration of events which carry with them associations that by their very nature lift him Godward.

Notwithstanding the fact that to nearly all, as the years advance our birthdays become a habit, none can completely outgrow the rich and tender experiences of common family love which their celebration in earlier years called forth. The family which neglects these occasions sacrifices a God-given opportunity to make stronger and weave closer the subtle but lasting bonds of common love and family unity. Though our thanksgiving days have too much degenerated into a kind of animal in-

dulgence, and though our national birthdays have lost much of their inspiring significance in spectacular display and sensational recreations, yet they are not wholly fruitless in that they still bring many at the same time to think the larger thoughts and to catch some glimpse of the high and inspiring truths associated with these occasions.

In much the same, though in a higher and holier, relation does Christmas stand to the life of the world. Birthdays are largely individual, or at most group celebrations; national fete and thanksgiving days are confined to particular people; but the day heralded by the angel choir in little Palestine is now hailed with gladness and goodwill in nearly every community of the globe. The former dealt, it is true, with high and inspiring human ties. But Christmas by calling forth and revealing the best in the human heart, contributes to the best knowledge and service of God. If love for man be the fullest test of love for God, then who can deny that the Christmas season is of all celebrations the one most fraught with spiritual riches and inspiration? The last of the year, it is indeed God's crowning blessing to humanity.

The Lord's Chosen.

John 15:16.

Oh, can it be, Lord Jesus,
That Thou hast chosen me,
So poor and so unworthy,
Thy very own to be;
To dwell amid Thy splendors,
To gaze upon Thy face,
And through unending ages
Thy matchless beauties trace?

Yes, yes, for Thou hast said it,
"I, I have chosen thee;"
And with this sweet assurance
My heart makes melody.
Nought, nought Thy choice can alter;
From Thee I ne'er shall part,
For I am Thine for ever;
My name is on Thy heart.

And now, while I am waiting
To meet Thee in the air,
Oh, fill my mouth with praises,
Oh, free my heart from care;
"Much fruit" let me be bearing,
In prayer be instant still,
And ever till Thou comest
Delight to do Thy will.

Oh, then will be the rapture,
Oh, then will be the song,
Oh, then will be the symphony
Of heaven's angelic throng,
When Christ His bride, His chosen,
Unto Himself shall bring,
Without one spot or wrinkle,
Meet partner for the King.

The Silent Preacher.

There are many kinds of preachers—the rhetorical preacher, the argumentative preacher, the persuasive preacher, the eloquent preacher, the dry and the prosy preacher, and a number of others with characteristics which mark them in the eyes of their fellows—but the silent preacher may be something new to our readers, but he is here, doing his work none the less effectively because he is silent—doing it earnestly, constantly, perseveringly, in all sorts of weather, during the activities of the day, during the quiet of the night, often at the "witching hour," when many other preachers are wrapped in slumber. Some of his most telling work is done by catching his auditors in a most impressionable state, and by leaving an indelible impress for good upon their hearts, even though they might not be aware of it.

This silent preacher is the Church paper, whose full value to the life of a family cannot be well estimated; it goes then without saying that it should be in every family, that its preaching, reinforcing that of the pastor, may be a substantial help in making strong, intelligent, loyal members of the Church in that family; it should go into every new home as soon as the home becomes identified in any way with the Church. As the retaining of converts is of first importance, and as when they join the Church they will do almost anything the pastor asks them, it is the time of all times to get the paper into their homes. From this source the convert will learn that he has become a part of a great force in saving the world; that he is a member of a Church that is educating her children, caring for the sick, and sending the gospel to those who have it not, both at home and abroad—a Church that stands for righteousness and the enforcement of law—a Church that is spreading Scriptural holiness throughout the land, and that expects to see the gospel preached to the whole world.

The Church paper will give him information as to what is being done and what remains to be done; it will show him that the highest type of religion can be best cultivated in the family, and that the family altar is of vital importance in keeping him in close touch with God, and his family in the paths of righteousness; it will teach him that the Bible is the text-book for family worship, and the songs of the Church will contribute to the spiritual interest of family prayer, no less than the Church service; it will give him a wide vision of many things and will lift him into an atmosphere of worth and usefulness to the Church of which he has become a member and to the kingdom of God. Can the pastor feel that he has done his best for his converts until he has made an honest, earnest effort at least to put the paper in all their homes?

One of the most successful preachers of our Conference told the writer that whenever he goes to a new charge that one of the first things he does is to put the Conference paper as far as practicable in all of the families who do not already take it, and thus install the silent preacher to co-operate with him at the beginning of his administration, and lay the foundation for permanent success in his work.—Baltimore Southern Methodist.

Those Who Have Gone Before.

Every anniversary has its pathetic undertone of sorrow. Few hearts there are that do not at Christmas tenderly regret the loved ones who come no more. There is something very touching in the Christmas which follows after a death in the family. Last year they were here, full of animation, full of interest. Their voices spoke cheery greetings. Their laugh was as a chime of silver bells. They are gone. June took them, or perhaps they went away only a few days ago. Here is Christmas again, but they are keeping theirs in Heaven. For the sake of the rest, each makes a brave effort to be cheerful, but it is hard work, and sometimes the tears get the better of the smiles. One never forgets the loved ones gone, but just at first, the pain is most acute, the loss most overwhelming, and the first Christmas after a bereavement is deeply shadowed.

If among our readers there are many who must sit in the darkened chamber of sickness, or sorrow, in these happy days, let them be comforted. The Lord hath done it. He who "bore our sins in His body on the tree," bears "also our sickness" and cares for "our griefs." Christmas is His gift. He wishes us to be blessed in its hours, even if we can not be merry.

Then, courage! The path may be an up-hill one, but it is leading us home. Nothing happens to any of us, except by divine appointment. The Lord would have us wear cheerful faces; and if we really walk with Him, we shall have grace to triumph over the temptation to repining and to morbid grief.

For our dear ones are safe. Safe and forever out of the trough of the sea, beyond the sharpness of death, are the dear ones who are at home. Their Christmas anthems unite with the angelic harmonies, where "ten thousand times ten thousand, in sparkling raiment white," the saints, stand before the King, praising Him forever and forever.—Lutheran.

The Battle of Life.

Both observation and experience, as well as God's Word, teach us that life is a struggle, and that the strife is between truth and falsehood, good and evil, God and Satan. Moreover, the fight is hard and long, and the forces are ever in line of battle. There is scarcely a moment that the soul is not assailed, openly or secretly, and the danger of being taken unawares is always upon us. That is why it is so important to watch and pray. The wiles of the devil are hard to withstand. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." Wherefore, for that very reason, we are to take to ourselves the "whole armor of God," that we may be able to withstand in the evil day, and remain true to God and ourselves, and unscatched by sin. The battle is on, and we are in it. If we are on the right side, we will have a long and fierce struggle, but we are bound to win in the end. The Lord's side is the safe side. If we are on His side and have on His armor, there can be no doubt as to the result of the fight.—Religious Telescope.

Individual Help.

Most of us are looking for great ways in which to exercise our activities, for great fields in which to work. In the sweep of our eager eyes over the range of interests before us, we miss in many instances the little field that lies close at hand—the clear, simple, duty of making happy one or more human beings.

To be kind and considerate and generous with those we love is no work of merit. It is too easy. But to choose and help some lonely individual, who needs help, sympathy, companionship, and encouragement—that is well worth while. Why not, as one of the New Year resolutions, decide to look about your circle and select some boy or girl, some man or woman, in need of such help. Then offer it—tactfully, delicately, but persistently. The effort will not always succeed: the object will not always be worthy. But the result will add to the sum of human happiness.—Harper's Bazaar.

Our safety and security lie not in our weak holding upon Christ, but in Christ's holding us fast in His everlasting arms. This is our glory and our safety—that Christ's left hand is always under us, and His right hand doth always embrace us.—Thomas Brooks.

Children's Department

"A Little Kingdom I Possess."

A little kingdom I possess,
Where thoughts and feelings dwell;
And very hard I find the task
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadow casts
On all my will and deeds.

How can I learn to rule myself,
To be the child I should.
Honest and brave, nor ever tire
Of trying to be good!
How can I keep a sunny soul
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, help me with the love
That casteth out my fear;
Teach me to lean on thee, and feel
That thou art very near;
That no temptation is unseen,
No childish grief too small,
Since thou, with patience infinite,
Dost soothe and comfort all.

I do not ask for any crown
But that which all may win;
Nor try to conquer any world
Except the one within.
Be thou my Guide until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command.

—Louisa M. Alcott.

Peter Putoff.

"I do wish that boy would attend to his work and fill this wood-box. Peter! Peter!"

By-and-by a curly head appeared at the door.

"What's wanted, Aunt Frances?"

"I must have this wood-box filled right away. It is baking day. Will you get it now?"

"Well, pretty soon. Can't you wait a minute? I'll do it by-and-by," and Peter rushed off to finish his game of quoits. Soon he ran back and filled the box in great haste. "There, that will do; it is school time and I must go."

"Peter, I'd like you to mail this letter for me this morning."

"Now, mamma, don't hurry so, it will keep. I'll take it this afternoon," said Peter.

"No, it is important; it must go at once; don't forget, my boy;" replied mother, as she kissed him good-bye.

At the gate he met Freddy Moore with his pony, and straightway the letter was forgotten in the joy of riding the pony to school. In his room that night, the letter dropped out of his coat pocket. "Bother," exclaimed Peter, "it's just like me. I'm always forgetting. P'haps it won't make any difference; it will have to wait now, anyway."

One day Peter came in from school later than usual. Bridget was in the kitchen. "Where is mamma?" he asked.

"Sure, didn't yez know she had gone away? A foine gentleman rang the bell, and pretty soon, if he didn't come out in the kitchen, and ask if 'Mr. Putoff' was around. He seemed to be in a hurry."

"'I never heard of him,' sez I. 'Well, he's an old acquaintance,' sez he, and then your mamma laughed and they went into the parlor. Soon a carriage drove up, and they went off ridin'. Me mistress is havin' a lovely time this blessed minute, and why didn't yez come?" she demanded.

But Peter didn't seem to hear. "No one ever called here by that name," he said to himself. "Well, niver mind, but come and eat your supper; it's ready and waitin' for yez."

Peter found a note at his plate. He opened it and read: "Dear Peter: I regret that you are still partner with Mr. Putoff. Enclosed find some cards which you can exchange with your school friends. Let me know when you decide to dissolve partnership. Yours truly, Uncle Rufus." The cards were gilt-edged and neatly engraved: "Peter Putoff, No. 26 Maple Dell." Peter was thinking hard; then his face flushed, while hot and cold streaks ran up and down his back. The delicious sponge cakes with white icing were left untouched. "Oh, Uncle Rufus meant me; he just means me," he sobbed as he left the table and went upstairs to his room. "Oh I didn't think uncle could be so mean as to nickname me like that," and he sobbed himself to sleep.

But better thoughts came to him in the morning. "It's mean, but I'll just show Uncle Rufus that I won't have that name fastened on me!" And he gave his pillow a whack to emphasize the fact.

Peter kept his word. A few weeks later Uncle Rufus received a note which pleased him immensely. His brown eyes twinkled and he chuckled a bit, as he read: "Dear Uncle Rufus: I wish to inform you that I have dissolved partnership forever with Mr. Putoff, who is poky, always behind-hand, and no good anyhow. The name of my new partner is Mr. Up-to-date; he is very prompt, polite and pleasant. If I must be nicknamed I prefer to be Peter Up-to-date."

"There's good stuff in the boy after all—it only needs developing," he mused; "perhaps, after all, I can make a business man out of him—one after my own heart."—Herald and Presbyter.

The Other Side of the Fence.

"Now count 'em," said Archie, rolling out the pretty, rosy apples on the grass. "What beauties!"

Rob, sitting on the lowest limb of the apple tree where it crossed the fence, looked down on the boys below. "I'll see how many I have, too, and then we'll divide even," he told them. "Isn't it good that it's such a great full branch that comes over our side of the fence? I asked Mr. Gray if we could have all the apples that fell on our lot, and he just laughed and said we didn't have to wait till they fell; all that grew on our side were ours. Look out, now! I'm going to jump."

Rob had his hat full of the yellow and rosy balls, and he poured them out with the others. "Just eight for each one of us," he said, and the boys began gathering them up. Just then they heard a little cough that sounded as if some one wanted to be noticed but didn't quite like to speak, and down at the other corner of the fence they saw a pair of brown eyes looking through at them.

"Its Trudie Jennings," said Archie in a low voice. "No apples fall over on their grass." Then he called aloud, "Hello, Trudie!"

"Hello!" answered Trudie, glad to be seen. "You've got some nice—nice day." Trudie suddenly decided that it might sound as if she were hinting to say anything about the apples, but her eager little face told what she was thinking.

"We don't have to give her any," whispered Lyle. "And there are just enough for three of us."

"No, we don't have to give her any, but they'd make even for four folks, too," said Rob, slowly.

"And if we lived on the other side of the fence," began Archie.

Then Lyle called: "Wait a minute, Trudie; we're coming over to give you some of our apples. We'll have just six apiece."

So in a minute or two Trudie's little apron held a share of the rosy treasures, and Trudie's face was shining.

"Now, I'm going into the house," she said, "to divide mine with mother and the baby. Things always taste sweeter when you divide them."

The boys looked at each other and smiled. They thought as Trudie did.—The Sunbeam.

Chased by a Waterspout.

Waterspouts are not, perhaps, as dangerous as they appear to be, or as sea-captains used to think them, especially to craft of moderate size. In "My Vagabondage," his account of wanderings over the greater part of the known world, Mr. J. E. Patterson tells a thrilling story of a tramp steamer's adventure with a waterspout in the harbor of Vera Cruz.

All the forenoon a thick heat haze hung over the smooth, greasy face of those tropic waters. There might never have been a breath of wind in the whole heavens, the atmosphere was so oppressive. A heavy ground-swell was rolling leisurely in. We lay at anchor in fourteen feet of water.

Captain G. said that we were "in for a duster," and gave the chief engineer orders to have steam up ready for instant use. On the previous evening a couple of landsmen had come off with the "old man," and at three o'clock they were still aboard, making revolver practice at the sharks that floated lazily on the surface of the bay. Suddenly there went up a shout from one of the visitors.

"A spout! A spout!" he cried, excitedly.

From the fore-deck came a confusion of warning cries. Up from the hold, like rats from a burning cellar, came Mexicans, Yankees, and representatives of some six other nations.

Now we caught sight of the advancing terror. Apparently it had its birth about a quarter of a mile from where we lay. Like a mighty funnel, with its spout thrust into another inverted one, it towered up from the surface of the water into the heavy bank of clouds and haze overhead. But it did not keep any definite shape for long. At times the narrow part sank inward until we thought it would snap; at others it swelled out till the "spout" was one sheer column of upright water.

Suddenly the whirling pillar quickened its progress, and began to approach the ship. Straight on it came, so fast that its advance could easily be marked on the sea. Its peculiar rushing roar grew louder. For a moment we stood dumfounded before the remarkable spectacle. Then every man turned and ran aft in a headlong rush for cover.

Steadily the waterspout came on. The foremost lighter half-filled with cargo, went down as if it were a match-box under a bucketful of water poured from an altitude of a dozen feet. The spout paused, sheered off a little way, re-

turned, struck the second lighter, and sent it head first to the bottom. Again it moved off to the side for a few fathoms; then it described a small circle, returned—and the third lighter disappeared.

Meanwhile the engines were started, and the captain was manoeuvring the vessel to escape the spout. It followed the ship closely as she moved; its edge was within a few fathoms of the starboard rail. Then it took an upward turn. There was a loud whizzing noise as it whirled on high. Our previous cant to starboard was reversed as the vessel was drawn inward by the suction of the whirling vortex and the cup-shaped mount it made on the water. Suddenly the spout narrowed about ten feet above the bridge, snapped apart, and went up, up, out of sight.—Youth's Companion.

To-morrow or To-day.

In the town of To-morrow lives Timothy Trott,
Whatever his task, he will cry,
"I'll do it-morrow," or, "Oh, I forgot!"
On, "Bother! I'll go by and by!"

To-morrow he'll learn to be clever and kind,
To-morrow he'll answer your call;
If he grows up a dunce or a duffer, he'll find
That to-morrow means never at all!

Now, a much nicer boy is Tommy McTurk,
Who lives in the town of To-day;
He learns all his lessons at once and when work
is over he's ready to play.

Whatever you ask him he'll do if he can,
And never complain or protest;
He's merry and brave, for when Tommy's a man
He means to be one of the best.

In the town of To-morrow the people are slow,
And selfish, and useless, you see;
And the worst of it is that the older they grow
The harder to change it will be.

So if any of you to that dangerous place
Have wandered, no longer delay;
Don't wait till to-morrow, but right about face!
And remove to the town of To-day.

—New York Christian Advocate.

A Pony and a Six-Mule Team.

"My little boy must go to bed early to-night," said mamma, "for to-morrow he will want to be up with the sun to meet someone whom he will be, oh, so glad to see."

"Who will it be, mamma?" asked Glen.

"I will let you guess," said mamma.

"Grandpa," shouted Glen, dancing about the room. "Hip, hip, hurrah!"

"Yes, grandpa. Now fly away to your nest, Glen bird." Mamma caught his hand, and away they romped to his bed. Soon he was fast asleep.

It seemed almost no time before it was morning, and mamma was laying out a nice, clean suit for him. When he ran down stairs the first person he saw was grandpa, a tall, straight man with white hair and beard. Glen ran into his arms and said: "Grandpa, I'm glad you came. I almost thought you were Santa Claus. You look just like him."

Grandpa laughed and gave him a big hug. Then they walked about the garden enjoying the sunshine.

"So you think I look like Santa Claus, do you. Perhaps I am. I brought you the very nicest gift you ever had. And he led Glen back to the back lawn, and there was a little pony, with a glossy bay coat, wavy mane and tail. Glen's eyes danced when he saw him, and his feet danced, too.

"Oh, I'm so glad, I don't know what to do."

"His name is Star, because he has a white star in his forehead," said grandpa. "Up you go," and he put Glen on the pony's back and led him about the lawn. Soon he was not afraid to ride alone all about the town.

Glen took great delight caring for Star. At first he was kind and gentle with him. But Glen had a quick temper, and always wanted his own way. too, and then there was trouble. One day Glen was riding him across the lawn, in a great hurry to visit a friend. Star, however, was in no hurry. He stopped every little way to nibble grass. Glen jerked the bridle and shouted, "Get up," and slapped him with his hat. But Star was hungry and would stop to eat. Then Glen became angry and shouted and scolded and kicked him.

Grandpa, who was sitting on the porch, called to him: "Let Star eat, and come here, please."

Glen came slowly and sat on the lowest step.

"I want to tell you something I saw in the war." Glen ran up the steps and stood by his side. He liked grandfather's war stories.

"Our army had just returned from Appomattox, where General Lee had given his sword to General Grant; that meant the war was over. But General Grant gave it back to him, and told Lee that his soldiers might keep their horses, too, because they would need them on their farms. Wasn't that kind of him? We were all feeling happy because the cruel war was over. Soon we would meet the dear folks at home. Our baggage was being removed from the landing at City Point to our old camp ground. There were big wagons, each with a six-mule team. The teamsters drove their teams with one line. They had to go up a steep hill. Each teamster when he came to the steepest point would lash his mules and swear and yell, growing more frantic till the top was reached; then the soldiers would shout and cheer. One after the other came up that way, except the very last load. That teamster made no ado. When he came to the foot of the hill he let his mules rest. He spoke kindly to them. 'Good boys,' he said, 'there is work for you, but you are good for it.' When he reached the steepest place he didn't shout or swear at his team. He just cracked his big snake whip, and the mules jumped into their collars as though it were fun to pull that heavy load, and up they went. The soldiers stood looking on, too surprised to cheer. I said. 'Boys, there's a teamster for you! Why don't you cheer him? He deserves it. The man who can handle mules like that has the making of a general in him.'

"'That's so,' they said; 'the chaplain is right.' And they gave him a rousing cheer.

"Now run along, my boy. Star is waiting for you at the gate. He thinks this is a fine day for a ride.'"—Michigan Christian Advocate.

Great hearts alone can understand how much glory there is in being good. To be and keep so is not the gift of a happy nature alone, but it is strength and heroism.—Jules Michelet.

Charles Kingsley and His Pets.

To write of Charles Kingsley and not mention his pets would be to deprive young folks of something very delightful, writes Harriet Malone Hobson in Baptist Boys and Girls.

Kingsley loved every living thing with all the big, generous heart of him, and as a natural result every living thing loved him—his cats, dogs and horses giving him a devotion that was almost human.

His riding horse followed him about like a tame tabby cat, and the far-famed dogs of Exersley Rector—Dandy, Sweep and Victor—moped and grieved during his absences until it was frequently feared that they would die.

Dandy was a terrier, "long, low, with short, crooked legs, big paws, a broad head with plenty of room for his brain, and soft brown eyes that expressed every thought in his heart as plainly as if he had the gift of speech, the only human attribute denied him," writes Rose Kingsley, in an article about her father's dogs. Dandy was his learned master's shadow and made it his especial duty to accompany him on his visits among the people of the parish. Sometimes Dandy attended church, and when he did, "he behaved with his wonted discretion," says his mistress, "calmly lying down on the top of the high, old-fashioned pulpit steps, looking around on the amused congregation as much as to say, 'If you attempt to annoy my master, I am here to defend him.'" Dandy lived to be thirteen years old, and when he died Kingsley himself dug his grave and placed a stone at its head, engraved, "Fideli Fideles. The faithful to the faithful."

Sweep was another of the Eversley dogs—a great black retriever, noted in several ways. One thing was his ability to bear a pet cat all over the place by grasping her head in his mouth. Miss Puss and he were devoted friends, and for years she would very complacently allow him to bear her about in this fashion to amuse guests at the rectory.

Sweep did not like the church bells, and whenever they began to chime he began to howl, and as he did this while racing over the lawn full speed, the musical announcement of service time became also a time of much unholy glee to the small folks at the rectory.

Victor was another dearly loved pet of the great author. He was a dachshund of the royal breed, for he was given to Kingsley by Queen Victoria herself from her own kennel. He was "five inches high and a yard long when he was grown," says his mistress. "And he acted like a spoiled child and ruled the house. He insisted on sleeping in my bedroom, and if he was put out, his shrieks roused the house. He had very aristocratic tastes. No power on earth could make him go down the back stairs, and if the maids invited him to the kitchen, he would leave them to go down their own way, and running round by the front stairs would meet them at the kitchen door.

"Victor had not the least objection to the bells, but he felt it right to show his sympathy for his dear friend Sweep, upon the principle that imitation is the sincerest flattery. So as soon as the bells began, out of the house shot Victor. Over the lawn, along the garden paths and through the yard he followed Sweep in his agonized race, turning when his friend turned, stopping when he stopped, and adding shrill yelps and howls to the big dog's lamentations."

When this little dog fell ill, the man whom even royalty loved to honor, laid aside his busy pen, and for two nights and days nursed the suffering little animal. And when Victor's big, wistful eyes closed forever, their last glance was for the kindly man whom he had loved all his life with all the devotion of his doggish heart.

It is good to know these "little things" about the great ones who have given us our literature. It is even better to read and then make our own, something that Charles Kingsley wrote for one of his own children not so very long before his busy life ended: "You can find a work to do, and a noble work to do, chivalrous work to do—just as chivalrous work to do now as if you lived in any old fairyland, such as Spenser talked of in his 'Fairy Queen.' Now you can be as true a knight errant, or lady errant, in the present century as if you had lived far away in the dark ages of violence and rapine. So, for your own sakes, if not for God's sake, keep alive in you the sense of what is, and you know to be, good, noble and beautiful, and I don't mean beautiful in art, but beautiful in morals."—Our Dumb Animals.

The Scarecrow.

"Out in the farmer's cornfield,
What do you think I see?
Is it the farmer or is it his man
Waving his arms at me?

"O farmer, farmer, how silly you are,
Do you think that would scare the crows?
It will only make them want to come
To the field where your seed-corn grows.

"They will want to come and see what it is
That wears so funny a hat,
They'll laugh at your scarecrow and eat up
your corn,
And what will you think of that?"

—Shepherd's Arms.

Training the Baby.

After Mrs. Walters had "read up" the subject thoroughly and tabulated the results of her investigation,—in her methodical mind—she told her husband that she was going to make a change with baby. "We have been making a mistake with him. Last night after dinner we played with him and rocked him for a full hour. To-night he is to be put to bed, and left to go to sleep by himself."

Walters, who is an extremely youthful father, was about to say that rocking the baby was "part of the fun." Fortunately he realized in time that this was not likely to meet with the approval of his wife's more serious mind, so he suggested instead that baby might cry.

"We must be prepared for that," Mrs. Walters said, gently but firmly. "For a night or two he may cry very hard. But conscientious parents will not neglect the best good of their children because of a few tears."

Mrs. Walters did not give her resolution time to cool. The baby, dimpled and cooing and ready for his evening frolic, was put to bed and the door closed upon him. At first he appeared to regard this as a new feature of the game. From the next room his parents could hear occasional interrogatory gurgles. Then there came a faint wail, then a flood of invective in baby language.

"He's calling us names now," said Walters. "I'm glad he takes that tack rather than the plaintive."

He had hardly spoken when an earsplitting shriek sounded from the next room. Walters sprang to his feet, but his wife waved him back.

"This is only what was to be expected, Robert," she said, determined, though pale. "He will cry hard to-night, and possibly to-morrow night. By that time he will have learned his lesson. All the authorities I have consulted agree that it is impossible for a healthy child of his age to injure himself by crying."

Walters suggested that it would have been better to accustom him to the change gradually. On this point, too, his wife was firm, quoting her authorities with irritating readiness. The Walters are a harmonious couple, but this time they came near a quarrel.

"There, he's quieting down at last," said Mrs. Walters, triumphantly, and she was right. Baby's frantic outcries had given way to pitiful sobs. Presently these also ceased, and Mrs. Walters smiled across the table at her husband, who smiled back. Both were so relieved that the ordeal was over that they were inclined to overlook whatever might have been unpleasant in the past.

"Now, you see, he's asleep. I'm going to take a peep at him."

She stepped lightly across the room and opened the door of the bedroom. Then she uttered a succession of shrieks compared to which baby's recent exhibitions were as nothing. With a bound Walters was at her side, fearing he knew not what.

The baby lay on the floor, a big lump on his forehead caused by hitting the floor when he fell out of bed. He was sleeping peacefully in spite of the fact that there were undried tears on his cheek.—Chicago News.

The Dependable Boy.

"I trusted you," repeated the deep voice of Mr. Richards, the school teacher, not sternly, but sadly.

Charlie stood, hands in pocket and head down as if studying his stout shoes, one heel of which was digging into the soft dirt. Near by stood his teacher.

"Yes, sir," replied Charlie in a low voice. Then he swallowed and looked away. He so liked and admired this teacher of his, and it was all that he could do to keep his grimy fist from his eyes. But if this meant that he was not to be trusted again nor to be this man's comrade! A big, hot drop slid down his freckled nose in spite of himself, but perhaps no one else noticed it. "I didn't mean to break my word," he began falteringly. "I meant to come right back in time for my classes. It was good of you to let me take little sister home. When I started back, my puppy followed me. I kept taking him home, but he wouldn't stay and wanted to play awful bad. I let him come on; then a rabbit jumped up from a brush pile, and Fly just tore off after it. I followed, as I couldn't bear to lose Fly. Did you ever own a puppy, Mr. Richards?"

Mr. Richards nodded, but his eyes sparkled understandingly.

"We lost track of the rabbit, but we were so far away I knew I could never get to school in time for my lessons. That's all, sir; but I'm sorry I broke my promise, and if you'll only trust me again, I'll try to do right—try my level best, sir."

"Trust you again? Why, of course I will!" and a friendly hand was laid on the little bowed head. "Brace up! Take those hands out of their hiding places. They're going to do manly things from now on. That's something like it!" Then the two walked out of the school yard together. "Let me tell you a little story," said the teacher, "just a short one, but it has a good point. A civil engineer late one afternoon saw his little nephew playing in the street. 'Here, sonny,' he called out; 'just take this little red flag in your hand and hold it until I come back and tell you to drop it.' So he left the boy standing in the street holding up the flag and went about his work. But when the work was finished, he forgot to go back, and passed that way no more until nine o'clock that night. Then, to his horror, he saw the boy still standing at his post, holding the little flag and shaking with cold. 'Why didn't you run home when the time came?' he cried.

"'But you told me to wait till you came back,' answered the boy.

"The man took the boy home and did all he could to show how sorry he was. But this boy proved that he could be relied upon, and we are not surprised to hear that, years later, he held a very responsible position in a great bank. He was not brilliant, the story goes; only reliable, dependable. The dependable boy makes the dependable man."

And little Charlie spoke from his brave young heart: "That's what I'm going to be from now on—a dependable boy!"

Everybody who observes human nature, whether he call himself a psychologist or merely a common-sense man, knows that there is a downward tug and pull to a life for material pleasure or sordidly selfish ends. Sin is on a descending scale. Its slaves go from worse to worse. All its roads lead downward. On the other hand, there is a power of uplift in religion. Christianity makes men better. Its followers grow from "grace to grace." An old saint is holier and happier than a young one. The longer Christ is followed the higher He exalts life. His risen power is imparted to His friends to help them too, to rise, until they become partakers of His life and identified with Him.—W. T. Ellis.

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Personal and News Notes.

The address of the Rev. William M. Cooke for the winter is "The Hill," Augusta, Ga.

A lot has been purchased in Blakely, Ga., for a church building, and one is about to be bought in Dublin for a rectory.

given in the Church Almanac.

The address of the Rev. William E. Evans, D. D., is changed from Birmingham, Ala., to Doswell, Hanover county, Va.

Bishop Nelson, of Atlanta, made his first visitation to the new St. James' church, Cherokee Heights, Ga., on Sunday night, December 22d, and confirmed a small class.

The seventy-fifth anniversary of St. Paul's church, Milwaukee, Wis., will be celebrated the last week in January. Special services will be held on Sexagesima Sunday.

Bishop Lawrence confirmed a class of thirty-one at St. Matthew's church, South Boston, Mass., on December 29th, making seventy-two confirmations within a year in this old parish.

The special council of the Diocese of Texas, called to elect a Bishop Coadjutor, on January 2d, has been postponed until further notice, because of the impossibility of securing a full attendance.

The Rev. Joseph D. Salter has resigned the charge of Trinity chapel, Excelsior, Minn., and has accepted a call to St. Andrew's church, Ashland, Wis., Diocese of Fond du Lac, where he is now in residence.

The Rev. Joseph L. Berne canonically related to the Diocese of Alabama, died on December 31st, at a hospital in Cincinnati. His pastoral charges were at Farmingham, Minn., Fort Smith, Ark., Galveston, Texas, Little Rock, Ark., Chester, Ill., Mobile, Ala.

The Rev. F. D. Lobdell, priest in charge of St. Francis' church, Rutherfordton, N. C., Diocese of Asheville, has been given the charge, also, of Good Shepherd Mission, Sugar Loaf Mountain, where there are 225 children who do not attend the public schools.

The seventy-fifth anniversary of Christ church, Vicksburg, Miss., the Rev. Charles W. Hinton, rector, was celebrated on Sunday, December 29th. The sermon was preached by Bishop Weller, of Fond du Lac, the grandson of the Rev. Dr. George Weller, the first rector of the parish.

The address of the Rev. Edwin Wickens in charge of St. Mary's church, Hillsboro, and Holy Spirit, Graham, Texas, is All Saints' Hospital, Fort Worth, Texas, not Hillsboro, Texas, as

On December 15th, Bishop Brooke confirmed a class of twelve at St. Matthew's church, Enid, Oklahoma, and brought the parish list of confirmations in 1912 to forty-three. He also blessed a set of altar linen given by Mrs. Joseph M. Lee, of Kansas City, in memory of Donald Albert Lee, and on the following Sunday a stole presented by Mrs. W. E. Brigham, of Toledo.

Christ church, the historic old North church of Boston, Mass., was formally opened for services on Sunday, December 29th, after having been closed for six months, during which time it has been renovated and restored to its original condition. The preacher was Bishop Lawrence, the rector, and the old King George service was used at the celebration of the Holy Communion.

Bishop Talbot consecrated St. Luke's chapel of Christ church, Reading, Pa., on Sunday, December 22d, and preached a sermon congratulating the congregation upon the success of their efforts. The rector, the Rev. J. J. Neighbor, mentioned with gratitude the indebtedness of the chapel to the late Bishop Howe and the late Rev. W. P. Orrick, for the founding of the mission and its support for many years, and to Mrs. Edwin L. Mayer and Mr. Horace Rowland, for efficient aid.

The fifth course of "Divinity Sermons or Lectures" on the Mary Fitch Page foundation will be given by the Rev. William H. Vibbert, D. D., of the Class of 1862, vicar emeritus of Trinity chapel, New York, on Monday, January 27, 1913, and the three following days, in the Chapel of St. Luke, after Evening Prayer at 5:30 o'clock. The subject will be: Authority in Religion. 1. The Authority of the Church; II. The Authority of the Scriptures; III. The Authority of the Ministry; IV. The Authority of the Creed.

The Rev. William D. Manross, of the Diocese of Central New York, died at the Hospital of the Good Shepherd, Utica, N. Y., on December 30th. He was born in Connecticut, but removed when a boy with his widowed mother to Baltimore, Md., where he became interested in city mission work. While preparing to enter the Virginia Theological Seminary to study for the ministry, his health failed and he engaged in secular pursuits. His health being restored he became a teacher in St. John's Military School, Manlius, N. Y., and preparing for the ministry, he was ordained and did excellent work among the Indians in South Dakota and Wisconsin. He was rector, at various periods, of St. Michael's, Wilmington, Del.; St. Mark's, Springfield, Vt.; St. John's, Syracuse, N. Y., and Grace church, Vineyard Haven, Mass.

Becoming a True Minister.

To be a true minister to men, said Phillips Brooks, is always to accept new happiness and new distress, both of them forever deepening and entering into closer and more inseparable union with each other the more profound and spiritual the ministry becomes. The man who gives himself to other men can never be a wholly sad man; but no more can he be a man of unclouded gladness. To him shall come with every deeper consecration a before untasted joy, but in the same cup shall be mixed a sorrow that it was beyond his power to feel before. They who long to sit with Jesus on his throne may sit there if the Father sees them pure and worthy, but they must be baptized with the baptism he is baptized with. All truly consecrated men learn little by little that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression not in joy and not in sorrow, but in the mysterious and inseparable mingling of the two.

Both above and below, which way soever thou dost turn thee, everywhere thou shalt find the cross; and everywhere of necessity thou must have patience if thou wilt have inward peace and enjoy an everlasting crown—Thomas a Kempis.

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APPEALS.

Current and Pressing Pension and Relief.

This means payments, January 1st, April 1st, July 1st, October 1st, of pledged amounts, (total $30,00), to 550 aged and disabled and destitute Clergy, Widows and Orphans throughout the Church.

It often takes the offerings from sixty churches to pay one annuity. This means that most offerings from churches are small, while less than half contribute as the Canons require, and as justice and humanity demand.

THERE ARE GREAT AND NOTABLE EXCEPTIONS BOTH AMONG CHURCHES AND INDIVIDUALS. (For all generous gifts and good words of sympathy we give thanks). THE JANUARY PAYMENTS WERE MADE PROMPTLY, but we do not have quite enough for the April payments; therefore the Trustees do not dare add a new name (this in spite of distressing appeals) to a long waiting list, until enough money is in hand to make sure that there will be no deficit, as last year, in providing for the present list.

The "Plan": $120 by 1,000 churches or individuals is growing slowly. Surely there are 1,000 Churchmen willing to subscribe to this plan. We are not discouraged, we only wonder sometimes, and are puzzled at the delay when we think of justice and mercy and Christianity and brotherhood and the Church and the ministry so dear and so important.

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Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

Change of Location of House of Mercy.

To the Editor of the Southern Churchman:

Would you kindly call attention through your columns to the fact that the House of Mercy, formerly at 2408 K street, Washington, D. C., has moved into a new and larger building, on the outskirts of Rock Creek Park, at the corner of Klingle Road and Rosemont avenue, northwest. I have reason to think that this fact may have escaped the notice of many people who may have known us at our former Home, but have lost track of us.

Incidentally let me remind the readers of the Southern Churchman that this is a Church institution and has been in existence for nearly thirty years. Its object is to help and care for unfortunate young women and their infants; and while we have been successful in this more or less discouraging work we desire the interest and prayers of all people interested in the welfare of young girls in order that the work may grow and we may accomplish the good we ought.

It is always a great pleasure if people passing through Washington will look us up and come and see our work for themselves. LILLIAN M. YEO, Deaconess.

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MARRIED.

LACY—GOOLRICK.—On Tuesday, December 31, 1912, at the home of her mother, Mrs. William Barber Goolrick, in Fredericksburg, Virginia, by the Rt. Rev. C. K. Nelson, D. D., Bishop of Atlanta, assisted by Dr. J. Horace Lacy, NORAH ELIZABETH to WILLIAM JONES LACY, of Grand Junction, Colorado.

DIED.

LENOIR.—Entered into life eternal, on the early morning of Saturday, November 30, 1912, at his home, Fort Defiance, N. C., RUFUS THEODORE LENOIR, in the 87th year of his age.

"He giveth His beloved sleep."

ARTHUR.—Entered into rest, at her home in Utica, N. Y., January 2, 1913, Mrs. ELIZABETH P. ARTHUR, widow of the late John Arthur and mother of Rev. John Arthur, D. D., aged 87 years and 4 months.

CHAPMAN.—In Alexandria, Virginia, on the evening of December 26, 1912, JULIA GREGORY, wife of the late Capt. John Seabury Chapman, C. S. A., aged 70 years.

"For so He giveth His beloved sleep."

WHITE.—On January 3, 1913, at his residence, near Ivy Depot, Virginia, SAMUEL GARLAND WHITE, in the 86th year of his age. Interment in St. Paul's Cemetery, Albemarle county, Virginia.

OBITUARY.

Mrs. Julia Ellis Nimmo Mitchell.

In the last number of the Southern Churchman there is a notice of the death of Mrs. JULIA ELLIS NIMMO MITCHELL, on December 28th, at the residence of her son, Mr. William Zimmer, of Petersburg.

Mrs. Mitchell's long life of Christian usefulness has left its influence for good on the lives of the many who knew her, and her memory will be to them as an inspiration and help. She was born on December 3, 1831, and when she entered into the rest of God she had come to four-score years. They were years which had their share of sorrow and of trouble, and latterly they were years of failing strength, of sickness and of pain. But they were also years filled with blessings and with mercies, and through all their changes and chances, there was the over-sheltering peace of God which belongs to those whose trust is stayed on Him.

Mrs. Mitchell was the daughter of Mr. C. Mucius Nimmo, of Richmond, and of Margaret E. Langley. The Nimmos were closely identified with the Church in Lynnhaven parish, Princess Anne. James Nimmo, in 1734, was clerk of the church, and the family, allied to the Thoroughgoods and Keelings, was nearly always represented on the vestry.

Mrs. Mitchell's intense loyalty to the Church and her constant willingness to serve it were partly due to inheritance, but largely to her own love of the House of God and the place where His honor dwelleth. To her to live was Christ. He was an ever-present Saviour, and His Church was the home of her soul.

She was married in the Monumental church, Richmond, when quite young, by the Rev. Dr. Woodbridge, to the Rev. William I. Zimmer, a native of Lausanne, Switzerland, who had come to this country and entered the ministry of the Protestant Episcopal Church. Mr. Zimmer was a Godly man, who did earnest and faithful service to Christ, spending and being spent, until, when yet a young man, he was called to his heavenly reward.

Some years later she was married, in Grace church, Richmond, by the Rev. J. M. Baker, to Mr. Samuel P. Mitchell, an upright merchant and honored citizen of Richmond. For many years a widow she has lived with her eldest son, William L. Zimmer, a mother to his children and a blessing to all who knew her. She leaves one son, eight grandchildren and six great-grandchildren, to whom the memory of the graces of her Christian character, her patience, her usefulness and her outgoing love will be a precious heritage.

Mrs. Mitchell was a zealous member of Grace church, looking back with reverence to the wonderful pastorate of Dr. Churchill Gibson, but loyal and devoted to the faithful men who have followed him. As long as permitted she was always in her place in the sanctuary. Afterwards, when her life was shut in, her chamber became a cloister of prayer and a place where she still served God and His children for God's sake. Her heart went out to the missionaries of the Church. She took part by correspondence from her sick room with the beneficent activities of the Periodical Club and the Woman's Auxiliary. In her home and in the midst of the circle of her friends, the last months of her life were spent in a ministry of love and of gentle influence, calling those around her to seek in life the Christ ideals. Every day she prayed among other prayers this collect, which breathes the spirit of faith and trust and patient waiting upon Divine love:

"Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen."

The last answer to the prayer came, when in the midst of those who loved her "she fell on sleep" and was not, because God took her, because He called her to be forever with the Lord, and to receive those things which pass man's understanding, which He has prepared for those who love Him.

B. D. T.

Jane Scott Allen.

On January 2, 1913, at her home, "Idlewilde," Jefferson county, West Virginia, passed into the life eternal, in her 81st year, the gentle spirit of Mrs. JANE SCOTT ALLEN, widow of Arthur M. Allen, and daughter of the late Millicent McGuire and Alexander Scott Tidball, of Winchester, Va.

Loyal to her friends, steadfast in her faith, from early girlhood a consistent member of the Episcopal Church, she has gone to her reward. Many who loved her, mourn that they shall look upon her face no more in this life. Well may it be said in her case, "Blessed are the dead who die in the Lord."

Mrs. Allen is survived by three children—Edward E. Allen, Mrs. R. O. Allen, and Miss Mary Alexander Allen, all of Jefferson county, West Virginia, and one sister, Miss Lizzie Tidball, of Baltimore, Maryland.

Mrs. Emily Randolph Bland.

At midnight, on Christmas Eve, while the bells rang a merry peal in commemoration of the birth of Our Saviour, Mrs. EMILY RANDOLPH BLAND fell asleep in Jesus, at Hickory Hall, the home of her daughter, Mrs. S. M. Salden.

We leave the pains and afflictions of many months, borne with Christian submission, to speak of the beautiful character of a lovely woman. Unusually bright in mind, cheerful and happy of disposition, thoughtful of others, and forgetful of self; ever ready to throw the "mantle of charity" over the erring. Such a disposition, of course, won her many friends through a long life and the same kind heart and loving manner never forsaking her to the last. She loved Church work and the services of the House of God as long as it was possible for her to attend them. She had no rector for years, and had not seen a clergyman of her own Church for five years or more. She longed for communion with her own people. She loved to talk of other days and of faithful loved ones who have passed away, especially Dr. Sprigg, who was a personal friend for forty years.

ACKNOWLEDGMENTS.

Homeless Boys' Home, Covington, Va.

For maintenance and new additions to the inadequate buildings. We are trying to raise $2,500 to cover all present needs. Send all gifts and contributions to Rev. THOMAS SEMMES, Covington, Va.

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Mrs. B. D. Taylor, Atlanta Ga., third gift	5 00
Mrs. M. H. Christian, Richmond, Va.	5 00
Mr. Fergus Reid, Norfolk, Va.	25 00
Rev. W. H. Osborne, Clifton Forge	1 50
Mrs. C. L. Snowdon, Pittsburg, Pa.	3 00
Miss M. P. Duval, for Nancy Stokes Memorial	100 00
Churchman, Norfolk, Va., second gift	25 00
W. E. Mingea, Abingdon, Va., second gift	10 00
Miss Lina C. Harrison's Boys' Class, Fredericksburg, Va.	3 05
Col. B. H. Grundy, Richmond, Va.	10 00
Phillips F. Lee, Norfolk, Va.	5 00
J. M. Williams, Norfolk, Va.	5 00
W. M. Habliston, Richmond, Va.	5 00
Mrs. Marsden, Norfolk, Va.	2 60
Holy Communion chapel, Philadelphia, Pa.	5 00
Christ church, Norfolk, additional.	4 00
Member St. Paul's, Petersburg, Va.	5 00
Woman's Auxiliary, St. Paul's, Petersburg, Va.	25 00
Richard B. Tunstall, Norfolk, Va.	10 00
	$ 1,654 24

Other acknowledgments next week.

The John Moncure Memorial, in Stafford County.

Contributions received to Jan'y 13, 1913:

The Rev. Giles B. Cook	$ 5 00
Cash	50
Miss Alice Manning's S. S. Class	1 00
Lena and Alberta Hilliard	50
Young Ladies' Guild, Christ church	2 00
Mr. and Mrs. John Gregory	2 00
Miss Mamie Kuhn	1 00
Mr. E. A. Baughman	5 00
Mr. E. B. Thomason	15 00
Mrs. J. Adair Pleasants' children	4 00
Immanuel church, Brook Hill	210 00
Mrs. Geo. H. Barksdale	5 00
The Rev. Russell Bowie	5 00
	$256 00

The minimum amount needed for the memorial is $2,000. All contributions will be acknowledged in the Southern Churchman, and should be sent to the Rev. M. S. Eagle, Treasurer, 2118 Venable street, Richmond, Virginia.

The Faults of Others.

Charity does not require of us that we should not see the faults of others, but that we should avoid all needless and voluntary observing of them; and that we should not be blind to their good qualities, when we are so sharp-sighted to their bad ones. What if others are weak, is that a reason for no longer keeping any measure with them? You, that complain of their troubling you, do you give nobody any trouble? You that are so shocked at the faults you see? If all to whom you have been troublesome should return the trouble they have had with you, you would be oppressed with the weight. And, besides, consider what obligations you lie under God to show forbearance toward others for which you know you have such abundant occasion at His hands.—Fenelon.

The Household.

Care of Rubber Shoes.

When your rubber shoes begin to look old a coating of patent leather polish applied will restore their lustre without injuring them; if torn they can be nicely and neatly mended, on the inside, with a thin piece of rubber and automobile glue; when damp inside never dry out near the fire, as the heat causes them to draw up and split; when traveling, make a bag for them of crash or linen, lined with gum tissue, and they can be packed without coming in contact with the contents of the trunk or suitcase.—E. G.

To Cleanse Vases.

Many of the prettiest and handsomest vases are unattractive-looking, owing to having become dark or stained from the flowers which have been placed in them, and then not properly cleaned. Put a tablespoonful of rock salt in half a teacupful or vinegar; when dissolved, pour some of the mixture into the vases or glasses and shake well for a few minutes, then rinse in clear water and they will be cleaned. This should be done at least once a week with vases that are used constantly.—E. G.

Cleaning Windows.

If the woodwork has been newly painted the windows will be smeared near the frames, if not streaked with paint; for such, wipe off with a cloth moistened with turpentine, to loosen the paint; wipe the turpentine off with a cloth dipped into gasoline, and then wash the windows with hot water, to each gallon of which you have added two tablespoonfuls of coal oil, rub briskly with a soft cloth and they will fairly shine. For ordinary window washing, just use the water and oil.—E. G.

No clothing will have a clean, bright appearance when laundered, unless the starch is properly made. When making boiled starch shave a little castile soap into the water used to make it; when doe add a teaspoonful of strained coal oil, as you take it from the fire, and mix well. The cold starch can have a little fine salt and the oil added; besides making the clothing more attractive, it enables them to be ironed easily. E. G.

Handsome doors of oak and bronze, a memorial to Barrie L. Holt, have been presented to St. John's church Montgomery, Ala., and accepted by the rector, the Rev. E. E. Cobbs. Mr. Holt was, for more than thirty years, an officer in the Sunday School of St. John's. The new doors will take the place of the present tower doors.

To protect ebony back of brushes when washing them, rub vaseline into the backs and soda, soap and like alkalies will not destroy them. When dry rub a little olive oil into the backs and then wipe them with a clean cloth.

To add flavor and sweetness to a roast, leave the bone in. It helps to keep the juice in the meat.

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Worship and Service.

At the anniversary of the birth of Christ a vast part of mankind, whatever they do at other times, endeavor to practise something of the peace and goodwill which were foretold as the result of His influence. A mighty host try to make not only a truce on that day, but seek in larger degree to do deeds which will bring help and joy to others; not only to stop hostilities but to exercise a positive beneficence, to transcend the mere desire of refraining from doing injury to others and to manifest the desire of doing actual good.

If this principle of a dynamic philanthrophy could prevail every day, and through the whole world, and through all spheres of human activity, a golden age would be established in man's relations to man. It is right forever to practise the peace and good-will; right to create joy for others at the anniversary of the birth of Christ; right to realize again and more deeply, as the sacred season returns, that to Christ and Christ alone the world is indebted for the principle, the power and the fact of its highest humane progress, its growing spirit of philanthrophy. But it is not right to sunder the peace, good-will toward men, from the glory to God in the highest; not right at the feast of the Nativity to rejoice only at what Christ has wrought in the sphere of human relations, to thank and praise Him only as the builder of a new era in man's treatment of man. The cause of the peace and good-will on earth is the work He has wrought for humanity in the relation of the soul to God; the establishment of a new interior spiritual life in man; the salvation of man from ignorance, indifference, hate, disloyalty, sin toward God.

The great joy of the good tidings is not merely that the Saviour has kindled a new enthusiasm of God's love for man, has filled the soul with a new loyalty to God, has made possible the soul's unity with God. The way to unity with the man who is seen is through unity with the God who is unseen; because only through the purpose and plan of God can man obtain full light upon his duty to his fellow; because only through realization of the good-will of God can man be fully impelled and compelled to reproduce in his finite measure that divine disposition on earth. Religion is not, as the pagan mainly thought, a scheme to protect man against injury from supernatural powers, with man in his human relations left unchanged in selfishness and hate. Religion, as Christ meant it to be, is a means of unity with God, whereby man is to see and use his life as an instrument of God, and as cooperating with God, in unselfish service.

To be at one with the God who is love, and then be transformed out of the old selfish self into a new being who acts from godlike motives and with heaven-sent powers for good; that is the Saviour's hope and aim for man. The goodwill towards man which is not rooted in right relation to God, the philanthrophy not builded on true religion, even at its best, is a stream disconnected from the only source which can keep it from stagnation, and from ultimate disappearance in the desert sands of selfishness. Conscience is no mere generalization from selfish experience, no mere degree of social convention, masquerading in an unreal authority; but in it there sounds the veritable voice of God, declaring man's obligation and responsibility to his Maker. The conscience which is according to Christ is not an earth-born fervor and effort for man, seeking to build a heavenly city here without a vision of the real and abiding city of God; but it has within it the in-dwelling Christ, and has as its substance and inspiration faith in, and the humble sense of unity with, the Heavenly Father.

Religion is not to be limited to hidden, inward experiences of the soul; to a relation to God which gives no sign at the manward end; still less to passive aspiration after felicity beyond the earth; but religion is to include a present obedience on earth to the will of God, and an endeavor to interpret the beneficence of that will in present acts toward men. On the other hand, morality and philanthrophy are not self-creating and with no relation to God; their fountains are in the unseen and their foundations on the everlasting hills; and love for man must find its reason, measure and enforcement in love for God and the realization of God's love for man.

To worship and to serve: These twain are by the Saviour joined together; let them not be put asunder; let no spurious spirituality. no selfish conception of salvation think to glorify God and leave man unloved; let no humane enthusiasm, however high, no agnostic culture, think to establish brotherhood on earth and leave the Eternal Father of humanity unglorified. When we celebrate the birth of Christ, and bring anew to the gratefulness of our hearts the reasons of His supremacy in the centuries which bear His name, all the lesser associations of the Festival yield to its religious significance; and in His Power as the Saviour of men, as the re-creator of their souls, we see the secret of His power over their outward actions. As the Eternal Son of God who took human nature. He lifts men into sonship unto God, and knits them into brotherhood with one another; He reveals the character of God, and contrains men to make that character the standard of their action towards their fellows; He establishes a valuation of man according to inward moral worth and not by external circumstances, and calls the individual, whether peasant or prince, to free citizenship in the Kingdom of God and the human social order; he breaks the chains of despair which bind the stricken conscience, recalls the lost to their better selves and to the Father's house, and enable them to hold up their heads again in the presence of God and the company of the just.

Through Christ may we worship God in spirit and in truth; and render that obedience which is to be bearers and doers of the good-will of God; so that, faithful to the government of the Divine King, we may share in advancing men to the glad and righteous city of their dreams.—Bishop Sessums.

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The damps of autumn sink into the leaves and prepare them for the necessity of their fall; and thus insensibly are we, as years close around us, detached from our tenacity of life by the gentle pressure of recorded sorrows.—Landor.

What it Means to be Lost.

To lose the soul is to lose all that makes life worth living; it is to be separated from the presence of God forever. It is therefore, the loss of hope. The poet says, "Hope blooms eternal in the breast." No. it withers in the shades of dark despair. It is the loss of happiness. Few in this world but have some happy days, some bright seasons, some hours of peace and felicity; but no happiness for a lost soul. It is the loss of Heaven. One Puritan divine said: "Heaven is a prepared place for a prepared people." Heaven is a beautiful home; no evil, annoyance, or inconvenience there. But the wicked will be excluded. To lose the soul is to be driven from the company of God and His great family forever, and to be shut up in the prison house of hell forever—"and these shall go away into everlasting punishment, but the righteous into life eternal."—Dr. E. Wallace Waits.

Never mind whereabouts your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they may follow you. So do your duty, and trust God to give the seed you sow "a body as it hath pleased him."

A Pure Heart.

The Elgin marbles in the British Museum are of great value, and are guarded with infinite care. Night and day the air of the hall is so warmed that it is made perfectly dry, and no damp can by any possibility settle in it. Where the carvings are very fine and delicate a plate of glass is put over them to protect them, and the larger, exposed ones are gently cleaned every morning by a pair of bellows, which blows away any speck and particle of dust that may fall upon them. Every second or third year they are gone over inch by inch with a fine sponge dipped in lukewarm water, and then wiped with another sponge. It has been said that no crown jewels in the world are treated and watched with so much care and anxiety. If this is done with marble, what should be done with the heart, which is the maker of life?

The Eternal Verities.

I know not how it may be with others, but I confess that to me, as life goes on, as I experience more and more how illusive is all the world promises, and how empty is all that it bestows—I confess, I say, that I find even deeper comfort in these eternal verities which tower like mountain peaks into the blue air of heaven. From squabbles over the infinitely little, we mount to a serener air when we fix our thoughts only on the love of God, the tenderness of Christ, the silver wings and the refreshing dew of the grace of the Comforter. The questions which whistle like empty winds and roar like brawling streams through the narrow banks of contemporary religion and contemporary politics sink into a distant murmur when we take our stand by these eternal seas.

There is no truth more constantly reiterated, more emphatically insisted on throughout Scripture, than this—that "the Lord is King, be the people never so impatient: he sitteth between the Cherubim, be the earth never so unquiet."—Canon Farrar.

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A soul which acts at random and under the pressure of passing impulse can never do great work. It is driven and tossed by every passing breeze, by every vigorous current. It is the calm, determined, concentrated effort which tells. The gentlest men are the most powerful and prevailing, because of the steady pressure of their purpose, and the concentration of their efforts.—Canon Knox Little.

Thoughts for the Thoughtful

"Our deeds still travel with us from afar, and what we have been makes us what we are."

Know that the love of thyself doth hurt thee more than anything in the world.—Thomas a Kempis.

"We cannot all attain to the greatness of mighty accomplishment; but we can all attain to the greater greatness of being faithful."

"Every contradiction of our will; every little ailment; every petty disappointment, will, if we take it patiently, become a blessing."

The world stands on ideas, and not on iron or cotton; and the iron of iron, the fire of fire, the ether and source of all the elements, is moral force.—Emerson.

The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue.—S. Bonaventura.

The eternity, before the world and after, is without our reach; but that little spot of ground which lies betwixt those two great oceans, this ye are to cultivate.—Burnet.

I have seen so much good from suffering, so much good from pain, that I believe in the good of both. It is pain and suffering that brings out sympathy, self-sacrifice and strength of character.

"We have yet to hear of one man, young or old, who threw his energy into work with the church who did not find help in the worship of the church, in spite of the shortcomings of the preachers."

If thou seekest this or that and wouldst be here or there to enjoy thine own will and pleasure, thou shalt never be quiet nor free from care; for in everything somewhat will be wanting, and in every place there will be some that cross thee.—Thomas a Kempis.

We must always remember the conscious vigor of the departed soul. They live—those blessed ones—a fuller life brighter than this dim probation; not the fullest, not the brightest, that lies before us all, "that they without us should not be made perfect."—Canon Knox-Little.

If you stand half a mile off from a man and throw the Gospel at him, you will miss him, but if you go close to him and lay hold of him, giving him a hearty grip of the hand, and show that you have an affection for him, you will, by God's blessing, lead him in the right way.—C. H. Spurgeon.

Of all the helps to clean, straight, upright living, there is none greater than the habit of regular and frequent Communion. This habit fixes the life's "center of gravity," to a noticeable degree. The habitual communicant is apt to stand firm when others fail.—Church News.

We deal with Him as if He were opposed to our best purposes and grudged to advance us in all good, as if our best prospects began in our own conception and we had to win God over to our views. If God is unwilling, then there is an end; no device nor force will get us past Him. If He is willing, why all this unworthy dealing with Him, as if the whole idea and accomplishment of salvation did not proceed from Him?—Marcus Dods.

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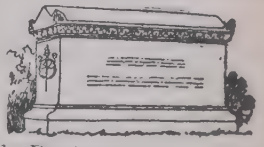
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Possibilities of Intellect.

In the name of "Higher Education" and, no doubt, with a good deal of fine flattery of beauty, the old devil accomplished the disloyalty of our first parents. The explanation of the disaster was, Satan played the devil with the woman, and the woman played the devil with the man. And so it has been ever since; as with Samson and Delilah; Paris and Helen; Solomon and his sweethearts; Ahab and Jezebel; the Caesars and Cleopatra, and the thousand scandals of modern life. Intellect and passion have played the mischief with us.

When intellect and pure reason were deified in the French horrors it was in the person of a bad beauty—an immodest woman. Later modern life meets the question in another form of unhappy ambition.

Man and woman make perfected humanity; man was glorified by the presentation of his sweetheart, and the first marriage was solemnized by the great God in Paradise. Then righteousness and peace kissed each other.

All through human history the old work of diabolism has been manifest: the exaltation of human intellect and disloyalty to the Supreme Being, have brought confusion and all our woes.

The divorce of womanhood with all the gentleness and grace and loveliness that make her divineness, from manhood with the power and wisdom, and love that assure his divine Sonship is the dire evil of the day, to make the dominion of the father of lies and misrule.

Love without intellect loyal and godly is easily degraded to mere passion; and intellect godless and disloyal easily passes into brute force and tyranny.

A great poet makes his hero Satan, in Pandemonium and lying on waves of fire, to proclaim:

> The mind is its own place,
> And of itself can make
> A Heaven of Hell, a Hell of Heaven.

For example, could make those burning waves into green grass, and light up the hopeless darkness. And just about, with the same success, metaphysicians and scientists, and psychologists undertake to measure and explain the Great God, and His infinite wisdom and government, all in the light and with the experiences of the human senses and perceptions and with its weights and measures and dictionaries and grammars and authorities.

The insufficiency of the human intellect by itself to accomplish the restoration of man, and the achievement of divine wisdom is demonstrated by all the works of ancient and modern psychology. Science and psychology forever prove themselves out of court by the reductio ad absurdum. A part's equal to a whole, or an acknowledgment of ignorance and hopelessness. And they charge their failures and absurdities on all mankind. Weighed in the balance they are vanity itself.

And it is just in this condition of chaos of the human mind that Light is given, that Faith and Order are established; that the Sun of Righteousness is set up in the heavens, with healing in His beams; that to Mankind is given the Great Reality; the Way, the Truth, and the Life, Divine Manhood.

The grand conclusion of science and psychology is in place of divine and infinite wisdom and power and love to offer evolution, and for the Divine Original to offer a senseless clod; for light and life to offer hopeless ignorance.

Unaided human intellect is the triumph of mind in Pandemonium.

J. L. W.

Weaving in Shadow.

In one of the famous lace shops of Brussels there are certain rooms devoted to the weaving of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one small window falling directly upon the pattern. There is only one lace-maker in the room, and she sits where the narrow stream of light falls upon the thread she is weaving. "Thus," you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker is in the dark and only her pattern is in the light."

Does not the same beautiful and mysterious result appear in work of any kind, when surrounding shadows compel the toiler to fix his attention solely upon the task in hand—the task upon which falls the concentrated light of life? When a soul finds itself shut in by disappointments, trials, bereavements, disciplines or physical limitations to its divinely appointed task, the one thing it is best fitted to do or teach in this world, how marvelously the pattern is wrought! What new power and beauty appear in both work and character! That one small window through which falls the light of heaven full upon our task is, how often, the essential condition of highest achievement.—The Continent.

We can never afford to be too busy to listen to the things which God desires to say to us. Dr. F. B. Meyer tells us of a friend who called one day upon a minister who had been ill in bed for six months. The friend suggested to the man who was ill: "I suspect that God had a good many things to say to you but you were too busy to listen and He had to put you on your back that you might be able to give Him time." While this suggestion was made to cheer the invalid it struck home to the man who made it, and he thought to himself, "I, too, am a busy man and God may have to put me on my back that He may tell me all He wishes." So he resolved that each night he would sit quietly in his study for a time, not reading nor writing, but opening his heart that God might impress upon him what He desired to teach him, and might criticise the life of the day that was just ended. Such an attitude is becoming in every child of God.

The Christian heart that attempts to narrow its love, its sympathy, and its prayers within the circle of its own home will find this very home left cold and vacant by it ere long.—A. J. Gordon.

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Southern Churchman.

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"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receive subscriptions and to contract for advertising.

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PUBLIC SENTIMENT.

The English Church newspapers lately to hand contain many messages for the new year, both from the pulpit and from pastoral letters of the Bishops, and in nearly all of these there is a noticeable tone of apprehension quite in contrast with the spirit of complacency and optimism which is prevalent on this side of the water. Attention is called to grave social and political events of the past year, to labor troubles, the woman's suffrage movement, and a general social unrest; to the war in the Balkans with its undetermined issues, and to measures now pending in Parliament which to the minds of some of the Bishops seem freighted with dangerous possibilities. But the fact which gives perhaps the greatest concern, a fact which correspondents of American newspapers have commented upon, is the seeming indifference of the people at large to these questions and the lack of an intelligent public spirit in regard to them. The Bishop of Durham laments a certain "decay in the power of great ideals, notably those of home, of country, of duty, of worship," and urges that his people should be "morally grave and awake." On this point the Archbishop of York writes as follows:

"And here I touch upon the chief reason which makes our outlook upon the new year still more anxious. It is the uncomfortable feeling that the bulk of our fellow-citizens will not bring themselves to realize the gravity of the issues which are impending. Many of them doubtless are so intent on social and industrial changes that they are indifferent to the proceedings in Parliament. But apart from this, there is a strange apathy in the public mind, an atrophy of the sense of personal responsibility, and an unwillingness to face the reality of the crises, national and international, which are at hand. It is just here that the Church has a great part to play. If its members are worthy of its principles and traditions, they will be foremost among their fellow-citizens in their determination to think soberly and seriously and to bring the problems of the day to a judgment trained and disciplined by the fear of God and the Spirit of Christ."

In the same strain, the Archbishop of Canterbury preached in his cathedral on the last Sunday evening of the old year on The Duty of Caring, from the text, "It is not a vain thing for you, for it is your life." Deut. 32:47, and here are one or two extracts from his sermon:

"It is a useful thought or task sometimes to sum up to ourselves a few chapters, or a single chapter, of quite modern English history, and then, as believers in a living Lord Who knows and tests and guides us, to ask how these things would perhaps have looked to an English Isaiah, or Ezekiel, or Amos, if such there were. It would of course be conjectural, but it would be useful too.

"For it is, remember, an act of grave responsibility to stand carelessly aloof when some great thing, affecting for years to come the well-being of our own or other nations is in the making. If we ought to be caring or acting, and are not, we do not thereby escape responsibility; we increase it.

"Some who are here will remember how the great mediæval seer, near the opening of his darkest vision, describes the haplest plight of the great multitude of men and women who in life's battlefield had borne no strenuous part either on one side or the other; men and women who, to quote Dante's pungent words, 'were never really alive,' who had spent their years 'without infamy and without praise,' and who, as the outcome of their shiftless, wasted life were in his vision condemned to follow vainly a whirling standard which could offer them no rallying place. I am afraid that no well-informed man in touch with English life to-day will deny the growth among thoughtful, educated, intelligent Englishmen of the spirit which is thus described, the spirit which abstains from adequately caring about what is happening in the great fields of our public life. It was not so in England of old, when the redoubtable men who sleep around us within these Cathedral walls were alive and strong.

"The things we have to do—the surroundings in which we have to do them—may be what people call secular. You all remember Archbishop Benson's phrase—"There is nothing really secular except sin.' Anyhow, if the land we love is to be the better for our doings and sayings and devisings, it must be because, first of all, we are people who are thoroughly, persistently in earnest about it all—people who really care. We must feel that things do matter intensely—that the call of those duties and interests, however indirect it seems, is not a vain thing for us; it is our life."

Entirely apart from the special conditions which called them forth these words have their application in America as well as in England. A marvellous thing is that intangible, undefinable something called public opinion, supposed to be the great force which moves and governs the affairs of our republic and gives tone and character to our social life. How is it formed and guided, and by whom, and upon what considerations? Is it reasonable, intelligent and founded upon deep and righteous principles, or is it blind, impulsive and largely directed by clever wire-pullers? Is it at last public opinion or the private opinion of public men which is the controlling force? One's answer to these questions may depend upon one's feelings at the moment or upon the tone of the morning newspaper, but they ought to suggest the further question of his or her own responsibility in the matter. It is no "vain thing" that on all questions, social or civil, which arise for judgment or determination our own opinions should be formed intelligently and conscientiously in the light of the Divine law. That much we owe to ourselves and our own character irrespective of their influence or lack of influence upon the little world around us. But convictions thus formed become real forces, not only controlling our own actions but modifying the resultant of human thought and action about us. They have, moreover, a vitality, a consistency, an element of permanency which does not belong to the groundless, shifting, adventitious opinions of the thoughtless imitator or the selfish opportunist. Sooner or later they will find some appropriate mode of expression, but at all events they are the contribution to the commonwealth of character, the republic of righteousness, for which every man is responsible.

It is easy to make a great beginning, but the difficulty comes when we try to maintain the impetus with which we have begun. It is natural to grow weary in any long-sustained conflict. Human nature recoils from the patience that is required to put through to completion the things we have begun. The religion of Jesus Christ not only inspires us to begin, but gives grace and power to continue. "Be not weary in well-doing, for in due season ye shall reap if ye faint not."

BOOK REVIEWS.

Lest We Grow Hard. Addresses and Papers on Spiritual Subjects in the Service of the Guild of St. Barnabas for Nurses. By Edward F. Russell, M. A., Chaplain to the Guild. London and New York: Longmans, Green, & Co. Price, 90 cents.

In England there is an organization of trained nurses, called St. Barnabas' Guild. There are about five thousand members of this Guild, and they are all communicants of the Church of England. They have stated services, and a chaplain of the Guild, who has charge of all religious services. On stated occasions it is the duty of the chaplain to preach sermons before the Guild, and also to conduct retreats and make addresses at such times.

The Rev. Mr. Russell is the chaplain, and this book contains twenty sermons and ten addresses delivered before the Guild. They are all on strictly spiritual topics and cover a very wide range of thought and duty and experience. While they are all addressed, primarily, to the needs and experiences of members of the Guild, their usefulness is by no means confined to any such limits. It is pleasant, though, to see to how high a plain the work of the nurse is raised by this organization, and if its members are in sympathy with these teachings, they are fitted to help their patients in far more than mere material ways.

These are spiritually helpful sermons, showing a grasp on the verities and an insight into the reality of the religious life.

The Elements of Character: An Essay for Young People. By Josiah Morse, Ph. D., Professor of Psychology and Philosophy in the University of South Carolina. New York: Broadway Publishing Co. Price, $1.

Dr. Morse says this book is for "young people," but we sadly fear it involves more attention and thought than to-day's "young person" is going to give to anything in the way of a book. Mr. Carnegie and his "cheap and shoddy" books have quite wiped out the "young person" who does thoughtful reading! But the Doctor has made an entertaining, and in many ways, an instructive book for those, young or old, who will take the trouble to read. He has not only said many good things himself, but he has made quite a remarkable collection of the good things said by the sages of all generations.

The Church and Nonconformity. By the Venerable J. H. Greig, Archdeacon of Worcester. London and New York: Longmans, Green, & Co. Price, $1.

"Our Unhappy Divisions," as the Prayer Book so aptly phrases it, are becoming more and more the subject of world-wide consideration among all who are really interested in the progress of the Christian Church and the spread of Christ's Kingdom. Fortunately, in this country we are, at least, free of the bitterness which the political entanglements produce in England, and so this book will hardly appeal to an American with the force with which it will to an Englishman.

Dr. Greig makes his statements with clearness and force, and his appeal with power. Of course, his position all the way through is that of his own Church, but he is temperate and kindly and devoid of any unpleasant temper, and can at least appeal for a fair reading without doing violence to the feelings of those who differ from him.

The Glory after the Passion: A Study of the Events in the Life of Our Lord from His Descent into Hell to His Enthronement in Heaven. By the Rev. James S. Stone, D. D., Rector of St. James' Church, Chicago. London and New York: Longmans, Green, & Co. Price, $1.50.

This is not Dr. Stone's first venture into authorship, but it is his most serious work so far; and it treats of a part of the work of our Lord which is not commonly sufficiently considered. The average student of the life of Christ is apt to end his thought with Calvary, or even, if he goes further, surely with Easter. And the way in which the world at large and even to some extent the Church, treats the Christian Year, tends to help towards this mistake.

It is this "After Passion" work to which Dr. Stone devotes his time and labor in this book; and he has done a helpful and valuable work. There are forty-two chapters in this volume, and some of their titles will give an idea of the intention and scope of the work; such, for instance, as: Doctrine of Immortality; Speculations on the Nature of the Other World; The Descent of Christ into Hell; Christ's Work in Hades; Legends Concerning the Descent; Resurrection of Christ; Nature of the Resurrection Body; Of Identity; The Three Days and the Three Nights; Personal Manifestations of Christ; The Grace to See Christ; Recognition of the Dead; The Forgiveness of Sins; Meaning of the Word "Heaven;" At the Right Hand of God; Intercession; and many more equally as important and interesting subjects.

Dr. Stone is clear, definite, devout and spiritual. He is a preacher and pastor of wide experience, and writes from the fulness of this experience, and so all he says has the ring of reality as coming from one who has faced the difficulties and hard issues of the pastoral experience. Certainly there are many interesting matters discussed in this book, and whether we follow all the way or not, the Doctor has something helpful and enlightening to say on them all.

An Essay on Miracle. By Rev. Geoffrey Hughes, M. A., Vicar of Woolston, Southampton. London: Edward Arnold.

This book is largely written in view of certain utterances from English clergy of recent years, more especially the works of Rev. J. M. Thompson, of Magdalene College, Oxford. It is a defence, clear and definite—though not always as strong and convincing as one could wish—of the miraculous in connection with the founding of the Christian religion. It is well now and then to be reminded that such terms as "The Uniformity of Nature," etc., really and scientifically mean nothing and prove nothing; and that the constant repetition of assertions by no means proves the truth of the assertions; and in these lines Dr. Hughes' book is helpful. It discusses the question from the present-day point of view, and is careful and thoughtful and helpful.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Changing the Name of the Church.

Mr. Editor: It seems to me that, in spite of all that is said to the contrary, the question of changing the name of the Protestant Episcopal Church is an effort on the part of the High Church school that is making the Church as nearly Roman Catholic in fact, as it dares to make it so in name also.

The only two reasons for changing the name of the Church that I have seen advanced are to show our connection with the Roman Catholic Church, and to bring the name of the Church into harmony with the words of the Creed.

Now, since no one admits wishing to make the Church Roman in fact or name, I would like to say a few words as to why it should not be called American Catholic.

Ist. To the Christian world, and especially to the English-speaking world, the name Catholic means Roman Catholic, and unless it were duly explained otherwise, American Catholic Church would mean Roman Catholic Church in America; and a vast majority of the Protestants of other denominations in the United States would take the change to that name to be an open avowal of what has for sometime been a secret truth; that is, that Episcopalians are at heart Roman Catholic. Would that be true?

2d. The name Catholic belongs to the Roman Church, and it is totally impracticable to take it away from her and use it in its wider sense, even if it were desirable to do so. All we can do is to use the word with her and rest assured that if incorporated into our Church name it will still mean Roman Catholic. The right that the Roman Church has to that name is neither here nor there. She has it and that is the fact to be dealt with.

Now it is true that the Protestant Episcopal Church is the Roman Catholic Church, as found in England in the early sixteenth century, reformed and to a great extent purified of its Romanism by Henry VIII, his ministers, and successors. That being the case, why would not The Reformed Catholic Church be the best name? There seems to be no other Church of that name, and that name includes the name Catholic, which seems to be so dear to the hearts of so many of those advocating a change of name. Besides, it is self-explanatory.

Personally I should prefer Protestant Catholic, if the name must be changed; for, though the meaning would not be so plain, it would be deeper and not as contradictory as it sounds at first mention.

We must remember always that to the majority of people Catholic means Roman Catholic. Several gentlemen writing to your paper, while insisting upon Universal as the meaning of the word Catholic, keep using the word themselves to mean the Church of Rome or pertaining to that Church. No one

Church, nor all the Christian Churches taken as one, could be called Universal, embracing all mankind; but the Protestant Episcopal Church is or should be liberal, large-hearted, free from prejudice—all of which are meanings of Catholic.

When in the Creed we say, "I believe in the Holy Catholic Church," let us change it into, "The holy catholic Church" and, by changing one capital C to a small letter, change our meaning from "I believe in the "holy Church of Rome," to I believe in the holy, universal, large-hearted Church (of Christ) regardless of creed."

For, after all, it is the Church of Christ, the whole great body of many organizations and many laws united under the Supreme Head of Christ, that we should believe in. It is his Church.

Why should there be any difficulty in bringing the name of the Church and the words of the Creed into perfect harmony? E. L. HARRISON.

Tunstall, Va.

Sacerdotalism.

Mr. Editor: Mr. Jordan, in his letter published in your issue of January 11th, bases an argument for the sacerdotal character of the Ministry on the use of the word "priest" in the Prayer Book. I submit, however, that it does not hold. The word priest in the Prayer Book is merely an abbreviation of the Greek word presbyter, meaning elder, as any standard dictionary will state. The Greek equivalent for priest in the modern sense, is hiereus; and it is noteworthy that the term hiereus is never used in the New Testament except when it refers to Heathen or Jewish priests; never applied to the Christian ministry. As regards the Office of Institution, from which he quotes, that is a modern addition to the Prayer Book, and was incorporated, I believe, without proper authority.

In the judgment of your correspondent, the sacerdotal idea, is one of the root errors of the Church of Rome.

J. H. TILLINGHAST.

Eastover, S. C.

A Touching Appeal.

Mr. Editor: The letter following is from the widow of a clergyman of whom we wrote: "He is the bravest and most unconquerable soul we have ever known." Some of his wonderful letters are published in the little pamphlet many thousands of Churchmen have received from us entitled "Letters." The widow and children have been trying to support themselves by raising chickens on a ranch in the West.

"January 10, 1913.

"Dear Mr. McClure:

The man who holds the note against us has decided to sell us out, in spite of the fact that he promised us four years in which to pay it. I want you to know that the children and I have not given up easily, but that we have fought as if we had the dear Daddy by us. We have had a hard year, but managed to pay over $— of indebtedness, paid the interest on the note, and paid our current expenses. The ranch is a most desirable one, hence the Jew's wish to get it. If I could take up the note I could prevent the sale, but such a thing is impossible. We feel terribly upset, but we are trying to believe that everything is for the best. The year has been lonely and full of hard work, but the remembrance of the brave little husband and father has made us stand many things. It will be about thirty days before they can sell us out, after that I do not know just what my address will be. Please know this, that we have not been idle and that we have tried our best to keep the home our Daddy made for us. I am trying to see if I cannot sell the place, but I'm afraid thirty days will not give me much time. I am trying to keep brave and cheerful."

Just as I am preparing this note for the papers a business man has come in and handed me a small contribution to help take up the note and prevent the sale. I have written at once to find out the amount of the note. The time is so short that a second letter to the papers indicating the amount of the note will have to be sent. The urgent thing now is to prevent the sale of the place and home.

ALFRED J. P. MCCLURE, Treasurer,
General Clergy Relief Fund,
Church House, Philadelphia, Pa.

Sacerdotalism Again Defined.

Mr. Editor: As at this time, when the followers of the Oxford Movement in America are attempting to strike out "Protestant" from the name of the Church, it is well for attention to be called to the fact that the word "Sacerdotal," on page 550 of the Prayer Book, which was adopted in America in 1789, could not have been intended to bear the interpretation put on it by the followers of the Oxford Movement of 1833, some fifty years afterward.

I have just read a very able lecture by the Rev. John J. Lanier, entitled, "Religion of the Thinking Man." His analysis of the present interpretation of the theories of the Sacerdotalists is so well presented that it can not fail to be of interest to your readers, so I have extracted from his lecture the following:

"The Roman Church is Sacerdotal. Protestant Churches are Anti-Sacerdotal. Both of these theories are taught in the Protestant Episcopal Church. The theory of sacramental miracles wrought in the Holy Communion in particular, and other sacraments in general, is Sacerdotalism. Sacramental miracles wrought only by priests, regeneration only in the sacrament of Baptism; giving God's Holy Spirit only in the sacrament of Confirmation; turning bread and water, while upon the altar, into the body and blood of Christ; forgiving sins only by the sacraments of penance and presently absolution. This is what Sacerdotalism means. It is the official teaching of the Roman Church."

All these theories are man-made. Religion is God-made. If the followers of the Oxford Movement can best worship God believing in their theories, let them practice them, even in our Church; but they should remember that these theories have only been taught since 1833 in "The Protestant Episcopal Church in the United States," and were imported from abroad, and that it is anything but Catholic or "American Catholic" to thrust unwillingly these theories on the Protestant Episcopal people in their Protestant Episcopal Church. The destruction of the present name of the Church to those who are attacking it means the destruction, eventually, as far as human foresight can forecast, of the Protestantism in the Church for which it was founded.

"The Roman Church nor the Church of England gives any legislative authority to the laity, because both are founded on the imperial idea of government. The Protestant Episcopal Church in the United States was founded on the idea of republican government, and the laity were admitted as a part of its legislative bodies; it is their duty to earnestly and calmly consider this question of a change of name of their Church, which will probably be decided at the next General Convention, for its weal or woe.

A. W. WALLACE.

Fredericksburg, Va.

Partisan Spirit.

Mr. Editor: To one desirous of having settled in his own mind the question of the rightfulness and desirability of changing the official title of the Church, the tone of levity and partisan bitterness that more and more is characterizing the correspondence about the matter is distressing in the extreme. This question is too big, too fraught with matters of vital importance, not only to ourselves, but to America and those who dwell in lands of darkness, to be treated in any spirit other than one of perfect calmness, without the slightest trace of the spirit of party. When the matter is finally settled it must be a triumph for no group or groups of men in the Church, but the settled conviction, arrived at after much earnest thought and more ardent prayer of a large majority of the members of the Church.

Judging from the correspondence appearing in the Church press it would seem that the partisan spirit is more apparent in the ranks of those who oppose than of those who advocate the change. It is a pity to see some bearing the honored title "Evangelical," showing anything but an evangelical spirit; and others who delight to call themselves "Broad," displaying a narrower spirit than the narrowest "sacerdotalist."

In addition to being wrong, such a spirit is really foolish, and is well calculated to defeat the cherished wishes of those who display it, for, "Whom the gods would destroy, they first make made." JNO. D. WING, JR.

Atlanta, Ga.

Evangelical Catholic Again.

Mr. Editor: Since you were so good as to print my letter on the term "Evangelical Catholic" as a proposed emendation of the name of this Church: (not of "the Church," as is often incorrectly written)—I have received several publications which show me that this term is already coming into vogue as descriptive of the latest phase of the forward movement toward a true Catholicity; and I write this to ask you to print the extracts which follow—not as supporting my position, but as anticipating it. The first is from that notable book, of which I have only just now been able to secure a copy, Father Figgis' lectures at Harvard last year, entitled Civilization at the Cross-Roads. The second of these lectures begins in this way:

"Jan Van Eyck in The Adoration of the Lamb has given to the world what is often said to be its greatest painting. All of you know either by sight or reproduction that glory of color and composition. No one, however far removed from that faith which alone made such a picture possible, but is at once awed by its presentment of the victim slain from before the foundation of the world, and its exaltation of that sacramental chalice in which the Blood is made available for all ages and every condition. For it is not the crowd of worshippers in all their bravery of blue and scarlet on which the eye rest, nor even the far green distances with their castles which make the wonder of the picture, but the fig-

ures in the centre, the altar with its image of a Lamb, and the chalice flowing blood. There, summed up in an image at once bold and compelling, is the whole notion of Evangelical Catholic Christianity, stretching right through history, binding together the ages in a unity of adoring love. * * * So that, as one looks, one almost hears the words: 'Worthy is the Lamb that was slain to receive power and riches and wisdom and strength, and honor and glory and blessing.' And every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (pages 121, 122). On page 190 is this: "The unique note of the Christian religion is the humility of God. * * * It is needless to develop at length what this view involves. For it has embodied itself in the Christian Church. The whole Catholic Evangelical theology of grace, of the Sacraments, of the Atonement and Incarnation is but its expression; inadequate it is true, and figurative, but generated in the need of defending the one supreme fact of the divine and supernatural character of the whole order against interpretations which in the long run would have destroyed it."

I think that any one, Mr. Editor, reading the above splendid paragraph with a sympathetic heart, cannot but feel the holy enthusiasm attending the thoughts of "Evangelical Catholic Christianity," and "Catholic Evangelic Theology" manifest in these passages. And therefore I cannot admire the cold-hearted way in which the Rev. Mr. Rich, in your issue of the 11th inst., calls "Evangelical Catholic" a "nick-name" for the Church. Surely any one who remembers the meaning of words of the stem "Evangel" in the Greek New Testament, must be impressed with the spiritual dignity of the word. The noun occurs fifty-five times and the verb seventy-five—the former in the sense of "the Gospel," and the latter in the sense of "preaching the Gospel." In the light of these hundred and thirty-examples, we may without sneer or blame, call the Church of the Creed and the Bible "The Evangelical Catholic" that is "The Universal Gospel-preaching Church." Or, transposing the titles, "the "Gospel-preaching Universal Church." A nick-name, forsooth!

My letter brought me, much to my satisfaction, from the Rev. Dr. Andrews, of Guildford, Conn., "with the compliments of the author," a copy of his pamphlet entitled Catholics, which I had not seen, though published more than a year ago. In this he advocates, with much greater ability and learning than I possess, the name proposed in my letter. From him I learn that the combination "Evangelical Catholic" is quite a favorite with the London Church Times, the organ of the advanced party in England. Thus, on page 20, he speaks of "the tribute lately paid to the great Tractarian missioner, Canon Body, with his share in the inevitable absorption into the Catholic system of the undoubted truths to which Evangelicals (and even Liberals) had borne witness, and just appearing in 'the development of the Evangelical Catholicism of which George Body was so splendid a representative'" (Church Times, June 11, 1911). "Within a few months," says Dr. Andrews, "I have repeatedly seen the two words in juxtaposition in the Church Times. * * * This practice certainly shows that the two things which the two words stand for are felt to be akin. And I will close with an extract of somewhat similar purport from one of the friendly though perfectly frank 'American Sketches' which an English Churchman sent home from the United States, late last year. * * * 'In no country in the world,' this writer says, 'is there an opportunity like this (in the United States), for presenting the Catholic faith in its full Evangelical bearing on the lives of men!' (Church Times, December 10, 1910). In the eyes of this careful observer, then, we have a special call among the Churches of Christendom to be at once, and by eminence, Catholic and Evangelical. To take the name that Muhlenberg loved might pass for an acceptance of the call. And, accepting it with sincerity and zeal, we might help Christians everywhere to see more and more plainly, the holy Catholic Church of the Apostles' Creed."

May I conclude with a brief commentary on a brief text of St. Paul's: "And now abideth faith, hope, love, these three."

1. Faith, Apostolic. "They continued steadfastly in the Apostles' doctrine."

2. Hope, Evangelic. "He brought life and immortality to light through the Gospel."

3. Love, Catholic. "The greatest of these is Love."

JOHN H. EGAR,

644 Shepard Ave., Milwaukee, Wis., Jan. 12, 1913.

The Title of the Church.

Mr. Editor: I think that one cannot too strongly emphasize the fact that the present burning question before the Church, though commonly spoken of as one to change the "name of the Church," really only means to correct the legal or local title in this country; to make it conform to that given the Church in the Creed.

No one desires to change the name of the Church, nor could one if they so wished. To do so would be to alter the Creed of Christendom, to deny the Catholic faith. Though we may continue to be legally known as the Protestant Episcopal Church, yet in every service of the Church we will still affirm our belief, in the words of the Apostles' Creed, "in the Holy Catholic Church," or in those of the Nicene Creed in "One Catholic and Apostolic Church," linking ourselves, not with some 16th century schism, but through the Mother Church of England with the Church of Jerusalem and the Mount of the Ascension.

The proposed action is in no sense a change of principle, or as one recently wrote, a reactionary step. It does not imply in any sense a change of relationship towards any other part of the Catholic Church or towards those principles that were established by the Reformation of the English Church in the 16th century. Rather, the desire is to express in word as well as fact the continuity of the American Church with that Church founded by our Blessed Lord.

The intention is "to assert thereby the comprehensive character of this Church, which while unfailingly teaching the Catholic Faith, also conserves individuality of thought in all things not expressly determined by the authority of the whole Catholic Church."

The present title might be dropped and another substituted in its place, and the faithful worshipper would not detect or discover any change in the offices of the Book of Common Prayer.

Sentiment has very little, or ought to have very little to do with this matter. And sentiment any way must give way to efficiency. Greater efficiency to do the work of Christ through His Church is the need of the hour. If the moment has come to make this change in our title, in order that we may more fully interpret the mission of the Church to this Western nation, we must have courage to lay sentiment aside and to face an issue that demands that we go forward.

We can do this without abating one jot of our Evangelical position, without change in the least in the Reformation settlement. And in doing this we will then be helping towards the unity of Christendom; the realization of Christ's prayer for His people—"that they all may be one," that there may be "one fold and one Shepherd."

HENRY SWINTON HARTE.

Wethersfield, Conn.

Church Intelligence

CALENDAR FOR JANUARY.

1—Wednesday—Circumcision.
6—Epiphany.
12—First Sunday after Epiphany.
19—Septuagesima Sunday.
25—Conversion of St. Paul.
26—Sexagesima Sunday.

Collect for Sexagesima Sunday.

O Lord God, who seest that we put not our trust in anything that we do; mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

Collect for St. Paul's Day.

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

Foreign.

The Archbishop of York's New Year Letter.

In a New Year letter published in the January Men's Magazine, the Archbishop of York says:

"There are two matters of deep importance about which this year our home members must be 'up and doing'—(1) Our brethren in Wales are threatened by a great injustice. The longer it is studied the more clearly the Welsh Church Disestablishment and Disendowment Bill shows itself to be mean and unfair. No answer has been made to the simple question, 'What good is it going to do to any living soul?' The Conference of the C. E. M. S. pledged itself to stand by the Churchmen of Wales in this their hour of trial. Even if it means that some men must put Church before party, let us take up that pledge and be true to it; (2) The publication of the reports of the Royal Commission on Divorce is a challenge to our conscience as citizens and as Churchmen which we cannot ignore. It concerns the very basis of our national life—the strength and stability of the family. It forces each of us to decide where we mean to stand in the public controversy which must come. Let us decide after real thought."

The Archbishop says there are two

lines of thought which can be followed. One is to ask as citizens, whether, admitting that all fellow-citizens are not Churchmen, or even Christians, it is for the good of the nation that there should be any extension of the grounds on which re-marriage after divorce can be made lawful. The other is to ask whether Churchmen for themselves are to be loyal to the principle of Christian marriage plainly and decidedly laid down by the Church as taught by our Lord, and these two lines of thought really meet.

Cathedral Gratitude Fund.

For the purpose of helping to raise the money required for the building of Liverpool Cathedral, a "Cathedral Gratitude Fund" has been inaugurated. The idea seems to be an excellent one and was first suggested by a Warrington layman, Mr. W. Stewart Royston. An appeal is made for practical recognition of our mercies by giving a well-considered contribution towards the building of our Cathedral, as a definite act of thanksgiving to Almighty God for His providential care and goodness to each one of us personally.

The following are suggested among many occasions of thanksgiving which may well call forth our gratitude unto God:

Happiness in the Home. The blessings of family ties.

The self-sacrificing affection of a good father or mother, or other relation.

The sacred memory of one called to higher service, who "being dead yet speaketh."

The ennobling influence of a faithful friend.

The blessings of good health and strength, or of recovery from illness.

Safety amid the many dangers of accident and disaster.

Success and prosperity in business or professional work.

The joy of work, and ability to achieve, and the blessing of employment.

Demand for the Bible.

The demand for the Bible certainly does not diminish. During one week recently, consignments of the Scriptures weighing altogether nearly twelve tons, were sent out from the London warehouse of the Bible Society to the following places: Accra, Auckland (New Zealand), Bombay, Brisbane, Buenos Ayres, Cape Town, Chapelton (Jamaica), Costa Rica, Demerara, Elberfield, Lagos, Melbourne, Mombasa, Perth (West Australia), Rio de Janeiro, Tabriz (Persia), Winnipeg, Wanganui (New Zealand), and Yokohama. The versions sent out were in twenty-five different languages.

Munificent Gift to Cambridge.

The late Rev. John Henry Ellis has bequeathed, subject to his wife's life interest, the residue of his property, which will amount to £90,000 at least, to Cambridge University, "to be enjoyed and applied both to the capital and income by them for the general purposes of the University, in such manner as they may think fit." Mr. Ellis was at Trinity College and was among the Senior Optimimes when he graduated fifty years ago. His action in allowing the University to make whatever use it wishes of his gift is to be commended. Donors who tie the hands of governing bodies frequently frustrate their own wishes, for they are not always aware of the greatest needs of the institution they wish to benefit. The modern university is forced to adapt itself to the requirements of the time, and money in its hands can be best administered by those who are fully acquainted with the existing situation. We are indeed glad to see that an English clergyman has given the lead to the sons of Cambridge in making such rich provision for the University at a period when funds are badly needed for several urgent extensions of its usefulness.

Society for the Propagation of the Gospel.

The Treasurers of the Society for the Propagation of the Gospel are now anxiously looking forward to the close of the Society's financial year, on January 16th. The total income of the Society in 1911 amounted to £213,000, and the committee had set before themselves the ideal of raising their general fund to £125,000, that is an increase of £7,000. From inquiries on Wednesday night, we gathered that, up to date, the total was £2,000 ahead of the previous year, but naturally the total fluctuates day by day. It is obvious, however, that if the ideal of the committee is to be realized, a number of special gifts will have to be received before next Thursday. The society is doing such a splendid work that it deserves the generous support of all Churchpeople.

The Bishop of London Addresses Children and Nurses.

The Bishop of London paid a visit to the St. Marylebone Infirmary on Christmas Eve, and gave a charming address to the children and nurses.

One of the large wards had been prettily decorated, and a crib erected, and his Lordship, after a few short prayers, and the carols "Once in Royal David's City" and "While Shepherds Watched their Flocks by Night," gave an address on "The Most Unselfish Love the World has ever Known," illustrating the story of God coming as a little child to teach men love, by pointing to the stable with the familiar figure.

He made the children repeat the points of his address—Unselfish love, grace and humility, and the refrain of the hymn, "O come to my heart, Lord Jesus, there's room in my heart for Thee," and concluding after the hymn, "Do no sinful action," by giving the blessing.

He spoke afterwards to the few adult patients who were present (the ward being practically filled with children and nurses), and shook hands with all the nurses, who lined the corridor as he left; also having a word with some of the porters present.

Unfortunately, owing to having strained his leg, he was not able to visit any of the wards, but it is hoped he will be able to do so when he preaches there again, as he has promised to do at some future date.

The Week of Prayer.

Started in the year 1846, in a small way, the "Universal Week of Prayer," which has been annually organized since then by the Evangelical Alliance, has now assumed world-wide proportions. There is scarcely a country where Christianity is known which is not taking part in the week's prayer.

Lord Kinnaird, presiding at the London gathering, held in the King's Hall, said they had rejoiced during past years to hear of new districts and new countries joining their week of prayer. He held in his hand two new programmes, one printed at Seoul, in Corean, and the other in Hindi, and it was the first time their programme had been printed in those languages. They were rejoiced at the great increase in applications for their papers; altogether, over 200,000 applications had been received.

The Dean of Salisbury, accompanied by Mrs. Page Roberts and the Misses Page Roberts, has left England for a tour through India and Ceylon. As the Dean is now seventy-six years of age, such a fatiguing journey is no slight undertaking, but Dr. Page Roberts is wonderfully active in every way, and his remarkable ministry at St. Peter's, Vere-street, London, is still remembered with gratitude and admiration by a great many of the distinguished people who used to worship there. Dr. Page Roberts probably had more scientists and eminent men of letters in his congregation than any other London preacher.

The Rev. William Henry Walsham How, B. A., of Wadham College, Oxford, and Wells Theological College, who was ordained at Advent to the priesthood, by the Bishop of Bristol, is a grandson of the saintly Bishop Walsham How, of Wakefield, well known as the writer of many beautiful hymns, and also as a great supporter of the Church of England Homes for Waifs and Strays.

The famous ancient market cross of Dunbar, which had disappeared for many years, has at last been discovered buried in the garden of a house in the town, and has been re-erected in front of the old Town Hall by the Dunbar Corporation. The relic is octagonal in shape and stands over nine feet in height. At the top it possesses three projecting carved heads of a grotesque and curious nature, the whole surmounted by a thistle.

While thankfully recognizing the increased interest in foreign missions, which has arisen within the last few years, the Bishop of Lincoln, in his New Year letter, pleads for the real need of a new start in evangelization at home. "It is impossible," he says, "that the task of evangelizing the world can be undertaken by any Church that is not in itself thoroughly alive and alert."

American.

Notices from the Presiding Bishop.

The Presiding Bishop has given notice to the Standing Committee of the Diocese of Kansas of the failure to receive the consent of a majority of the Bishops to the ordination and consecration of the Rev. W. Percy Silver, Bishop-Coadjutor-elect, notices requesting consent having been sent out October 14, 1912.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. William Farrar Weeks, Bishop-Coadjutor-elect of the Diocese of Vermont, as follows:

Time—Wednesday, January 29, 1913.

Place—St. Paul's church, Burlington, Vermont.

Bishop presiding—The Bishop of Vermont.

Co-consecrators—Bishop Coadjutor of Albany, and Bishop of Rhode Island.

Presenters—Bishops of Connecticut and Maine.

Preacher—Bishop Coadjutor of New Hampshire.

Attending Presbyters—Rev. George Y. Bliss, D. D., Rev. Thomas W. Nickerson.

DAN'L S. TUTTLE,
Presiding Bishop.

January 18, 1913.

Missionary Council of the Southwest.

The Council of the Seventh Missionary Department met in Austin, Texas, January 14th, 15th and 16th. Nine Bishops were in attendance—the Bishop and the Bishop-Coadjutor of Missouri, the Bishops of Arkansas, Oklahoma, Eastern Oklahoma, Salina, Texas, North Texas and West Texas.

At the opening service the sermon was preached by Bishop Winchester, of Arkansas. Later in the day, addresses of welcome were given by the Governor of Texas and by the Mayor of Austin, the Capital City, with response by the Presiding Bishop.

Bishop Thurston was chosen vice president; Rev. H. N. Hyde, of Little Rock, Arkansas, secretary, and Mr. Charles L. Johnson, of Waco, Texas, treasurer. Several speakers, outside the Department of the Southwest presented special subjects: Rev. W. E. Gardner, for the Board of Religious Education; Rev. F. M. Crouch, of New York, third secretary for Social Service, and Rev. Mr. Koehler, missionary for work among deaf-mutes. Much time was given to the cause of "Social Service" and of "Religious Education."

At the missionary service, on Wednesday night, the speakers were Rev. Z. T. B. Phillips, of St. Louis, and Rev. P. G. Sears, of Houston, Texas. On Thursday night, Rev. W. E. Gardner spoke on the Education of the Child, and the Rev. H. Percy Silver, the Department Secretary, in his report, spoke of the pressing need of more workers in the field, and suggested that work in Home Missions be placed on the same basis, in finance and administration, as those in the foreign field.

Two important subjects occupied much attention and interest at the Council. In the programme of Wednesday, two hours were devoted to the consideration of what is called a Board of Strategy. Rev. E. R. Eckel, of St. Joseph, Mo., presented the plan, and by means of charts gave much valuable information and showed the great needs in the Department. Other speakers followed:

According to Mr. Silver's charts, the relation of communicants to population, in the several Missionary Departments, is as follows:

Department No. 1.—1 communicant to every 52 people; No. 2—1 to 45; No. 3—1 to 67; No. 4—1 to 187; No. 5—1 to 108; No. 6—1 to 146; No. 7—1 to 280; No. 8—1 to 142.

The Rev. D. A. Sanford, of Big Spring, West Texas, gave a running sketch of the condition and needs in rural districts. The Church, he said, has greater success among cultured people in larger cities than in small towns, where the clergy change frequently, salaries are small, inadequate and uncertain. In the Seventh Department there are 4,200 communicants of the Church with no pastoral care. There is an immense colored population and only about 1,000 colored communicants. Then see the Mexican population, widely scattered in New Mexico and Texas—thousands of children no where in school and no missions among them. In Oklahoma and New Mexico we have two-fifths of the entire Indian population of the United States. For more than thirty years we have worked among these Indians and spent many thousand dollars of missionary funds; yet less than 100 communicants are reported.

Why these meagre results? What is the remedy? Get properly qualified men and women workers—bishops, clergy and lay workers, adapted to their fields of labor; secure for them reasonable financial support and keep them at their work.

We have been calling for money; as though the proper men for mission fields could be had if we had money. Suitable workers for mission fields are not hirelings, to be had for so much money; though, alas, many have been treated as such.

Bishop Johnston, of West Texas, urged that a memorial be presented to the General Convention concerning the establishment of a Missionary District for colored people. In this, he was warmly endorsed by the Bishop of Texas. This memorial is substantially the plan considered some years ago for a separate Missionary District for colored people. The memorial goes to the General Convention.

Reinicker Lectures at the Theological Seminary in Virginia.

The Seminary was singularly fortunate in securing as one of the Reinicker lecturers for this session, the Rt. Rev. W. Boyd Carpenter, D. D., LL. D., Lord Bishop of Ripon, England, from 1884 until 1911. These lectures were delivered by him on Tuesday and Wednesday of last week, January 14th and 15th. The first lecture was on the Missionary Purpose of the Church, and presented a wonderful picture of what Christ had taught her by His life and work to do, with an uplifting vision of the future. He believes strongly in the power of the Holy Spirit acting on the whole Church, and speaks of each separate communion as a battalion in the army of the Lord.

The second lecture, on Preaching, was an able and eloquent presentation of what the true preparation for and right conception of preaching is. He emphasized the great need of voice-training and the importance of a good physical condition; for, as he stated, God has given these as the media through which we are to make our message known, therefore it is our duty as preachers, with the greatest commission in the world committed to us, to give it to others in the most attractive and forceful way. He then led the audience on to the climax of all, the gospel of love and redemption which the ambassadors of Christ have the privilege of making known to a wandering and hungry world, looking up to them for guidance and for the bread of eternal life.

Bishop Carpenter is one of the most prominent and eloquent lecturers and preachers of the Church of England. He speaks freely without a single note, and is a master of English pure and undefiled. Besides this he is a man full of the spirit, and knows the truth whereof he speaks both from intense conviction and experience. He held his audience spellbound, and all felt that a teacher of high and spiritual power was in their midst.

While at the Seminary, Bishop Carpenter, accompanied by his wife and daughter, was the guest of Dean Crawford, and on Wednesday before leaving for Washington they were the guests of Prof. Wallis for luncheon.

Bishop Carpenter is not only noted as an eloquent preacher, but is also an eminent writer. He retired from the See of Ripon in Yorkshire on account of the strain of work, as that Diocese has 600 clergy and is situated among the famous dales of Yorkshire, where the facilities of travel by rail are not as great as in other parts of England. He is now one of the Canons of Westminster Abbey.

Bishop Carpenter has been for many years an honored member of the Royal household of England. He has occupied the high position of Clerk of the Closet under Queen Victoria, King Edward the VII, and the present sovereign. Not only has he held the official position, but he was also the close personal friend of Queen Victoria, and has maintained the same trusted relations with her successors.

Every one at the Seminary felt that his visit was an inspiration and a benediction and the one regret was that it could not be prolonged. He expressed himself as charmed with the cordial reception and the beauty of the situation of the Seminary. S. W.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Preparing for the Church Congress.

The Church Congress is to meet in Charleston in April, in response to an invitation from Bishop Guerry, the clergy of the city and the Churchmen's Club. At a meeting of the Club on January 13th, in St. Michael's parish hall, steps preliminary to the coming of the Congress, were taken to raise the sum—$500—necessary, as estimated, to entertain the officers and speakers. This will be the second meeting of the Congress in the South, the first having been held in New Orleans about seven years ago.

Charleston, with its historic associations, both ecclesiastical and secular, is in many respects an ideal city for such a gathering. With many old churches, historic halls, quaint edifices and residential mansions, old and new; with its libraries and traditions; with social customs, sui generis, and manifest culture, the old city is a fitting place of meeting for a body of widely different yet earnest men, where freedom of discussion is not haunted by the shadow of possible legislation and liberty of differing opinions can have full sway.

There is a general feeling of interest and expectation throughout the city respecting the Congress. To many, the Congress will be a revelation, as exhibiting a broader reach of view and a more manifest flexibility in our Church than our usual stiff conservatism and nisi prius methods are accustomed to. We look forward to a healthy and beneficent influence as a result of the Congress, especially in the way of a larger sense of contact on the part of our Church people with the more extensive, extra-diocesan Church.

Dr. Babcock, the executive secretary of the Congress, is expected soon to look over the ground and assist the local committees of arrangement.

At the same meeting of the Churchmen's Club, the matter of Diocesan Missions, past, present and future, was discussed by the Rev. Dr. Kershaw, the Bishop and the Rev. H. H. Lumpkin, of St. John's chapel. It was decided to take up the question of the change of the Church's name at the February meeting, when the leaders of the discussion will be Mr. W. G. Mazyck, a prominent business man, in favor of, and Mr. T. W. Bacot, a lawyer, against any change. The speeches will be limited to five minutes. Some of us are getting tired of this "Change of Name" question, which whatever may be the merits on one side or the other, presents serious difficulties of a practical character. It is probable that our present name is not perfect, not ideal, yet it carries with it some necessary truths whose value is above any mere literalism of a name. The suggested names are none of them free from objection. Some are little short of silliness. No name is ever quite absolutely descriptive of an institution.

The New Rector of the Church of the Holy Communion.

The Rev. Fred. A. DeRossett will begin his rectorship of the Church of the Holy Communion, Charleston, the first Sunday in February. He comes from Cairo, Illinois.

The Rev. Ernest Cornish has left the diocese to take work in Tampa, Florida, under Bishop Gray.

The church at Anderson is without a rector, as are those on John's, Edisto and Wadmalaw Islands.

The Rev. H. C. Mazyck, after a seven years rectorship on John's Island and Wadmalaw, has gone to Summerton and Manning.

Bishop Woodcock, of Kentucky, has arrived in Charleston to hold a "Mission" at Grace church, from January 19th to the 27th. His well-known powers as a speaker will doubtless attract large audiences. The services are at 7:30 A. M., 4 and 7:30 P. M. The list of topics is practical, though one fails to see why so many are assigned to women especially as distinguished from men.

The Rev. J. W. Sparks has been elected rector of the old pre-Revolutionary parish of St. Thomas and St. Denis. He will soon take up his residence at Wando, on the river of the same name, about 15 miles from Charleston. This is one of the few parishes in the diocese whose vested funds were not entirely lost after the Civil War. Mr. Sparks still retains the charge of the work at the old Strawberry church.

The work at the Navy Yard is now in the hands of the Rev. R. E. Griffin, assistant at Grace church.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Statistics of the Diocese.

The following is the "Summary of Statistics" of the Diocese of Washington of the year ending April 30th, 1912:

Clergy: 1 Bishop; priests, 113; deacons, 4. Clergy received, 8; Clergy transferred, 6. Ordinations: priest, 1; deacons, 6; candidates for holy orders, 3; postulants, 13; lay readers licensed, 23; parishes, 52. Parish churches, 56; cathedral chapel, 1; parochial chapels, 32; Diocesan missions, 8. Baptisms: adults, 194; infants, 1,071. Total, 1,265. Confirmed, 1,111. Communicants: Last reported, 21,164. Present number, 22,054. Marriages, 427; burials, 826. Sunday Schools: Teachers, 902; scholars, 8,751. Contributions: General, $21,568.24; Diocesan, $21,684.84; parochial, $236,956.18.

Total contributions, $280,209.26. Parishes making no report, 3.

Lecture on Japan by Dr. Bratenahl.

On Tuesday night, January 21st, at the Church of the Epiphany, Washington, there is to be a joint meeting of the Sunday School Institute and the Woman's Auxiliary of the Diocese, with an illustrated stereopticon lecture on Japan, by the Rev. Dr. Bratenahl, Secretary of the Third Missionary Department.

Accident to the Rev. Dr. Duncan.

Some months ago Mrs. Duncan, wife of the Rev. Thomas Duncan, fell and broke her hip. On Thursday of last week Dr. Duncan, while in the act of stepping over a small ditch, in the country near Washington, slipped, fell and suffered the same very serious accident, a broken hip. The following day the venerable sufferer was brought to his home in Washington, "The Sherman," where he lies in one room, and his wife in the adjoining one, receiving the loving ministration of physician, nurse, and relatives.

The Rev. Dr. McKim, of Epiphany church, Washington, has gone to Panama, of the great Canal Zone, for rest and recuperation, preparatory to the arduous duties of Lent; and will return for the first Sunday in Lent.

The Rev. Gilbert F. Williams and wife have both been ill, for several weeks, with grip and complications. Mrs. Williams has much improved; but Mr. Williams while better, is still on the invalid list.

The venerable Rev. Dr. Tennant who suffered a stroke of paralysis, several weeks ago, has so far rallied from the attack that he can walk short distances. He is eighty-seven years of age. His home is Falls Church, Va.

In my last week's mention of Mrs. Wm. P. Young, whose husband recently died, the impression seemed to be made that she had also died. A sad mistake. Mrs. Young is still living; and we indulge the prayerful hope that she may remain among us for many years to come, and continue her most helpful work in the Church as Sunday School teacher and Missionary worker.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

John's Memorial Church, Farmville.

The improvements on the church building have been nearly completed. The various societies are doing good work. The Woman's Auxiliary and the Babies' Branch have a good membership. The Ladies' Aid Society—the oldest organization of the church—attends to many matters of pressing need. St. John's Guild has been converted into a choir guild and takes charge of the choir vestments, music, &c., and the Industrial Chapter is bending its energies towards reducing the debt on the church.

On December 6th Bishop Tucker confirmed six persons, presented by the rector, the Rev. Dudley Boogher.

The Rev. R. E. Boykin, of Brunswick, Ga., preached at the morning service on January 5th. Mr. Boykin's visit to the town was occasioned by the illness of his brother, Mr. A. R. Boykin.

The rector, Rev. Dudley Boogher, conducted the Epiphany services on Monday evening, January 6th, and on the evening of January 8th, the Rev. Archer Boogher, rector of Christ church, Roanoke, preached; Rev. R. E. Boykin also taking part in the service.

The custom in Farmville is to have the Thanksgiving Day and Christmas Day services a union service of all the denominations. The Christmas service is always held in Johns Memorial church. There was the regular morning service of the church, but the sermon was preached by Rev. Mr. Parker, pastor of the Farmville Methodist church.

Rev. Dudley Boogher celebrated the Holy Communion on Christmas morning at 7:30 o'clock, and this service was well attended.

Meade Memorial, South Richmond.

The vestry of the Meade Memorial Episcopal church, South Richmond, have purchased a site for a new church, which will in all probability be erected within the year. The site is located on the northwest corner of Cowardin avenue and Bainbridge street. The property has a frontage of 106 feet and a depth of 150. It was bought from the R. A. Patterson estate and cost $4,000.

It is planned to erect a church and rectory building on the new site. The total cost of these buildings will exceed $20,000. Through the energy of Rev. F. Ernest Warren, rector of the church, a sufficient sum has been pledged to make the plan to start work at once feasible. The material to be used in the construction will be Chesterfield granite. The plans are now in the hands of an architect.

The Rev. P. Owen-Jones, of Knoxville, Tenn., having accepted the position of curate at Christ church, Norfolk, entered upon his duties January 1st.

Two silver offertory plates were presented to Christ church, Norfolk, on Christmas Day, by Mr. Tazewell Taylor.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

Admitted as a Postulant.

Mr. Ernest A. Dimaline has been received as a postulant for holy orders. He is now at Abilene, Texas, where he will render assistance in Church work.

Bishop Temple and three of his clergy, the Rev. Messrs. Ellis, Sanford and Seaman, attended the Missionary Council at Austin, Texas.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Medical Department to be Established at Sewanee.

The Board of Regents of the University of the South, our Church University at Sewanee, met in Nashville, January 14th; and accepted the proposition of a certain number of the leading medical profession of Nashville, to establish the Medical Department of Sewanee at Nashville, and the same will be opened for the next September term. Dr. R. N. Fort, an alumnus of Sewanee, was elected Dean. He is at present the head of Fort's Infirmary, Nashville, and Dr. Jacobs, formerly connected with the University of Tennessee, will be secretary. The Medical College proper will be located in the building formerly built for a like purpose by the University of Nashville, at the corner of Second avenue and Elm street, near the old Peabody Campus, and the hospital, will be in the building formerly known as the Tennessee Hospital on lower Broadway.

It is planned to have the college of the highest standurd, conforming to the requirements of the American Medical Association, and a diploma from which will entitle the graduate to practice in any State.

Lenten Services to be Held in Nashville.

Lenten services at noonday will be again carried on in Nashville, at one of the theaters, under the auspices of the Brotherhood of St. Andrew men. The following speakers have been arranged for: Bishop Woodcock, Rev. Dr. Hoster, of St. Paul's, Franklin, Tenn.; Bishop Gailor, Rev. D. C. Wright, of St. Paul's church, Louisville; Rev. S. C. Hughson, O. H. C.

During Lent united services will be held in the various Nashville parishes, on Wednesday nights, as follows:

February 12th, St. Ann's; February 19th, Church of the Advent; February

26th, St. Stephen's; March 5th, Christ church; March 12th, St. Peter's; March 19th, St. Andrew's; Thursday nights the colored congregation of Holy Trinity church will hear sermons from the different rectors of the city and the Bishop.

Bishop Gailor, on January 15th, addressed the Centenial Club of Nashville, upon Ruskin.

Dr. Mercer P. Logan, of Nashville, concluded recently a successful mission at the Church of the Messiah, Pulaski, Tennessee, in connection with Mr. G. Irvine Hiller, in charge of the work there.

Sewanee Alumni are pleased to hear that Frank Hoyt Gailor, the son of the Bishop of the Diocese, won the Rhodes' Scholarship against a large number of competitors, and he goes to Oxford in the fall.

The Diocese Well Supplied With Church Services.

Archdeacon Windiate, of the Convocation of Nashville, reports that all Middle Tennessee points are now supplied with regular Church services, and that much missionary work is being done within the bounds of the Convocation.

Rapid Transit for a Busy Rector.

The Rev. W. D. Buckner, LL. D., rector of Calvary parish, was recently presented by some members of his congregation with an automobile, in order that he may be able to reach all the members of his congregation more easily.

Classes in Bible Study.

At the Y. M. C. A. two classes in Bible Study are being conducted by ministers of the various religious bodies in Memphis, two of our clergy, the Rev. John B. Cannon, rector of Grace church, and the Rev. Prentice A. Pugh, of Trinity church, having regular classes there.

Mr. B. F. Finney, travelling secretary of the Brotherhood of St. Andrew, addressed a meeting of the Local Assembly of the Brotherhood in Memphis, recently.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

Woman's Auxiliary and Sunday School Workers to be Addressed by Miss Julia Emery and Miss Grace Lindley.

Church workers of the Woman's Auxiliary and those interested in Sunday Schools throughout the Diocese are much interested in the coming visit to Des Moines, January 23d-26th, of Miss Julia Emery, Secretary of the Woman's Auxiliary, and Miss Grace Lindley, associate in charge of the Junior Department, and Rev. Dr. Gardiner, secretary of the Board of Religious Education, who will speak on Sunday School Work. Besides the conferences with the representatives of the various parishes there will be a Sunday School rally of the three Des Moines parishes held in St. Paul's church, Sunday afternoon, January 26th. On this occasion Miss Julia Emery will speak on "Children on the Other Side of the World," and Miss Lindley will give an address on "How Can We Help These Children?"

Memorials Presented.

Two memorials of artistic beauty and worth were presented to St. Luke's church, Des Moines, and used for the first time Christmas Eve. They were given by Mrs. Earhart, in memory of her parents, and consisted of a brass missal stand, inscribed, "To the Glory of God and in loving memory of Alfred L. and Amelia G. Otis;" and a handsome full turkey morocco edition of the Liturgy, bearing the inscription, "To the Glory of God and in loving memory of those 'loved long since and lost awhile.'"

Several memorials have recently been placed in the chancel of St. Andrew's church, Chariton. They consist of a Bishop's chair and desk, a sedilia, a litany desk, memorial to the mothers of the rector and his wife, and an altar service book, given as a memorial to Louise Stuart Israel. Eucharistic altar lights have also been placed on the altar, in memory of Vernon S. Chambers, the son of the rector; and through the interest of St. Ketherine's Guild, new altar hangings and coverings for the altar have been provided. Besides these improvements the basement of the church has been made into useful parish rooms, which include a chapel, with proper furniture.

House Warming at St. John's, Keokuk.

Bishop Morrison has been visiting the Rev. John C. Sage, rector of St. John's, Keokuk, for several days. During his visit he officiated at the parish church on Sunday, January 5th, and on the following evening at a house-warming, largely attended by parishioners, in the new rectory, he formally blessed that building, which has recently been finished and is now occupied by the rector and his family. Owing to the rapid increase of the work in this parish, the vestry has called as an assistant to the rector, the Rev. Charles Maltas who, on January 15th, entered upon his duties.

That moving pictures may be used as an aid to religious education was evidenced by the service held recently in Christ church, Waterloo, when the Rev. George W. Hinkle gave an illustrated lecture on "The Star of Bethlehem." The church was crowded and the offertory paid the expenses of the production.

Rev. William Pence James, rector of St. John's, Mason City, has been appointed by the Bishop as priest-in-charge of St. John's, Eagle Grove. Mr. James holds services each Sunday evening and celebrates the Holy Communion Monday mornings.

Rev. A. G. A. Buxton, D. D., rector St. Paul's, Council Bluffs, has begun the publication of a magazine, "Parish Gleanings," devoted to the interests of that parish.

On his recent visitation to Independence, Bishop Longley was tendered a delightful reception in the parlors of the Gedney Hotel, which was largely attended by not only the parishioners of St. James' church, but the townspeople as well.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Death of a Retired Clergyman.

Rev. Thomas N. Barkdull, a venerable and devout priest of the Church, retired, passed quietly to his reward at his home in Toledo, Thursday evening, January 15th. Rev. Mr. Barkdull came into the Church from the Methodist ministry, late in life, being ordained to the diaconate in 1895 and to the priesthood in 1896, by the present Bishop of the diocese. During his more than seventeen years of ministry in the Church, he had several charges in the western end of the diocese, among them, at different times, Calvary, now St. Alban's, and St. Andrew's, Toledo. He was also for a time missionary at large in the Toledo Convocation. Mr. Barkdull is survived by four children, Rev. Edward S. Barkdull, of the diocese of Western Michigan, one other son and two daughters.

Large Confirmation Class.

At the Bishop's visitation of St. Stephen's parish, East Liverpool, Rev. Robert Kell, rector, Sunday, January 12th, fifty-three persons were confirmed, making a total of eighty-five within the last six months, thirty-two having been confirmed at a summer visitation.

At the annual meeting of the Cleveland Branch of St. Barnabas' Guild for Nurses, held at the Cathedral Thursday, January 16th, an able and inspiring address was made by Rev. Dr. Chas. F. Thwing, President of the Western Reserve University.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Conference on Missions.

Leaders in home and foreign missionary effort of the United States and Canada have been in annual conference in New York. At a great banquet all dined together, and all spoke for missions without regard to geography. It was a tremendous step toward real unity of purpose if not of organization. Heretofore a newspaper, in unofficial fashion, has compiled and published foreign mission statistics. Complaint was made by the secretaries that not all items were included. This year the newspaper made out the total foreign mission gifts as $15,000,000, an increase of $2,300,000 over the previous year. A large part of this increase came, however, from one bequest of $1,500,000.

The Home Base Committee, one section of these united missionary efforts of America, this year for the first time makes out its figures and places the foreign gifts last year at $17,500,000, or $2,000,000 higher than the newspaper in question. It does this by adding in certain receipts, all for foreign work, not added in former figures. Hereafter, it is stated, the newspapers will cease to issue figures of its own, and will use the statistics compiled by the secretaries, which will be official. The increase shown places America ahead of all other countries in money gifts to foreign missions.

On the home mission side of the work the leaders united with the foreign mission agencies in making the Missionary Education Movement the executive in many matters. Among these is the holding of a Home Mission Week each year, on the week preceding Thanksgiving Day. Another matter determined upon was the location in Washington of a permanent bureau to look after interests of Protestant societies. It was reported that laymen are taking larger interest than ever before in the whole missionary work of the churches. John W. Wood, of the Board of Missions, was a speaker at the Foreign Missions Conference.

Movement to Strengthen the Church in New York Suburbs.

Under the active leadership of Archdeacons Pott and Hulse, and after approval by the Convention last November, a movement is starting to secure $280,000 for Church strengthening in the Diocese of New York. Much of this

money, if secured, is to be used to strengthen existing centres in New York City suburbs. It is a sum in addition to the $40,000 required to maintain regular work. Parishes and missions demanding immediate assistance because of growing work and communities include the Advocate, St. Martha and Holy Spirit in the Bronx, and All Saints', Staten Island.

It is the idea of the authorities, approved generally by business men, that the old practice of acquiring land and erecting church, parish house and rectory belongs to the past, and that the right thing to do is to limit the amount of land to actual needs, and the erection of what might look like an apartment house, save that its entrance suggested a religious house. It is held that the Church must adapt itself to conditions. A four-story substantial brick and brown stone structure, on perhaps no more than two lots, 50 by one hundred feet in total, can have Church auditorium on the first floor, parish rooms on the second, and clergy and dormitory quarters on the third and fourth. In some localities it is even talked that a restaurant might be in the basement front. While all this may sound strange to rural folk, it has the approval of men who know modern city demands, and especially New York demands.

Rev. Dr. Brady Elected Rector of Ascension Church, Mount Vernon.

The Rev. Dr. Cyrus Townsend Brady, the author, has been elected rector of Ascension parish, Mt. Vernon, in succession to the Rev. Robert P. Kreittler, now rector of St. Luke's, Scranton, Diocese of Bethlehem. The Rev. Dr. Brady was formerly Archdeacon of Pennsylvania, then rector of Trinity church, Toledo, and if he goes to Mt. Vernon will resign the rectorship of St. George's, Kansas City, to do so. He is at present in New York, and has preached several times at the Ascension.

Bishop Greer Addresses Prison Keepers.

For some years Bishop Greer, cooperating with the City Mission Society, has given a dinner to the prison keepers of New York. One such meal was eaten together last week, when the Bishop told the keepers of his experience while in Indianapolis recently, during the trial of the dynamiters. He asked to be admitted to the court room, and was searched to see if he had on his person any bombs or weapons. He told the keepers that he and they are engaged in the same occupation—trying to make the world better. The Rev. S. H. Watkins, chaplain of the city prison, was toastmaster, and there attended most of the prison officials of rank.

Debt of Beloved Disciple Parish Paid.

Beloved Disciple parish, just off Madison Avenue, on the East side of Central Park, the Rev. Henry M. Barbour, rector, has paid off the last of a mortgage on its parish house, and on Monday evening, January 20th, formally burned the dread instrument that only a few years ago tallied up $18,000. On the second Sunday after the Epiphany Bishop Greer confirmed a class there. The parish has paid $600 to missions and has voted to give half of its Easter offering to the same cause.

San Salvatore Chapel for Italian People Consecrated.

San Salvatore Chapel for Italian Church people on the lower East side of Manhattan, supported in part by the City Mission Society, was consecrated by Bishop Burch, on the Second Sunday after the Epiphany. The priest in charge is the Rev. Sisto Noce, a former Roman priest. The chapel is a handsome structure, long in use and doing good work. The sermon was preached in Italian by Canon Nelson, of the Cathedral. The Church has on the upper East side another successful work for Italians, St. Ambrose, and a general missionary for Italians on Staten Island.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Church of the Advent, Williamston.

The Knights Templar Masons attended the services at the Church of the Advent, Williamston, the Rev. Morrison Bethea, rector, Christmas morning. They met in uniform and marched to the church in a body. There was a beautiful and impressive Christmas service, with a very gratifying attendance.

The Rev. Morrison Bethea was the recipient of an unusually generous Christmas "pounding," coming from each of the charges under his care.

The children of the Sunday School of the Church of the Advent had their Christmas tree, this year, the night after Christmas. About fifty of the children and an equal number of grown people gathered at the Masonic Hall and for more than an hour enjoyed playing around the tree, which was loaded with presents and lighted with electric lights of different colors and shapes. The gifts and confectionery were then distributed and all went home happy.

The Rev. Bertram E. Brown, of Tarboro, came over to Williamston on January 9th, and gave his lecture on the Holy Land. He had many beautiful views thrown on the screen, most of which he had taken himself. About 200 persons had the pleasure of hearing him and all were delighted with the pictures and the lecture.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Services in the Church of the Redeemer, Biloxi, in Commemoration of the Rev. Dr. R. G. Hinsdale.

A service of unusual interest was held in the Church of the Redeemer, Biloxi, the Rev. C. B. Crawford, A. M., rector, on Thursday, January 9th, in commemoration of the death of a former rector, the Rev. Robert G. Hinsdale, S. T. D., who died January 9th, 1889.

After the opening exercises the Rev. Mr. Crawford read two beautiful and touching memoirs of Dr. Hinsdale. In one of them he described the closing days of the departed rector, who, during his last illness, expressed to his friend, Mr. Harry T. Howard, his wish that a church should be built away from the noise and heat of summer on Howard avenue, adding that he never expected to see it in this world.

Mr. Howard put his arms around him and said: "Well, Doctor, you shall have it." Mr. Howard at once began the erection of the church on the spot indicated by Dr. Hinsdale, and after his death, the building being completed, Mr. Howard declared it should be a memorial to his friend and pastor, Dr. Hinsdale.

The Rev. H. H. Sneed, of Gulfport also made an impressive address, which was followed by a celebration of the Holy Communion, the widow of Dr. Hinsdale and her aged mother, Mrs. Aldrich, being among the communicants.

The Church of the Redeemer was consecrated on May 19th, 1892—Bishop Hugh Miller Thompson, of Mississippi (a brother-in-law of Dr. Hinsdale), and Bishop Sessums, of Louisiana, taking part in the service, the latter preaching the sermon. The church is noted for its beauty and lovely location, and is more interesting because of the beautiful memorial windows it contains in memory of the family of Jefferson Davis, President of the Confederate States, who were members of the parish. It contains, also, several fine memorial windows in memory of other revered members of the Church.

Among those present on the occasion was General Ferguson, the last of the Brigadier Generals of the Southern Confederacy.

Biloxi is a favorite resort for tourists, and North and South are about equally represented in attendance at the church.

The Rev. R. G. Hinsdale, S. T. D., was graduated from Princeton University, with the highest honors. He was Professor of Geology at Racine, Wisconsin, and wrote many valuable scientific papers. He was one of the founders of the Academy of Science in Wisconsin, and later was president of Hobart College, New York. He was a fine musician and many of his musical compositions are to be found in popular Church hymnals. He was a member of the Phi Beta Kappa Society, was widely travelled both in this country and abroad, and was well known as an able and scholarly preacher.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Archdeaconry of Reading.

The Winter Session of the Archdeaconry of Reading was held January 13th and 14th in Trinity church, Easton. Evening Prayer was said by Rev. H. W. Diller, of Trinity church, Pottsville, the lessons being read by Rev. H. C. Pastorious, of Langford.

Archdeacon Bresee spoke briefly of the Missionary situation in the Diocese, reminding the people of the increased budget for the year, $10,000 being needed before July 1st, 1913.

The Rev. Chas. K. Gilbert, Sec'y of the Social Service Commission of the Diocese of New York, made an address on the need of the Church's attention being given more intelligently and directly to "Social Service." Bishop Talbot closed the service after a short address on the subject of "Social Service." The ladies of the parish served light refreshments in the parish hall afterwards. The Holy Communion was celebrated Tuesday morning by the Archdeacon, the rector, Rev. A. H. Bradshaw, epistoller, and Rev. Gilbert A. Shaw, the new rector of St. Peter's church, Hazleton, gospeller.

Officers for the ensuing two years were elected as follows: Archdeacon, the Rev. A. A. Bresee (re-elected); secretary-treasurer, the Rev. H. E. A. Durell.

The Rev. F. A. MacMillan, of Christ church, Reading, continued the consideration of Social Service, in a paper giving an account of what the committee appointed at the last Diocesan Convention had attempted to do. They had sent out a list of questions asking information as to social conditions, and will tabulate the information received.

A quiet hour was conducted at noon

by the Rev. Robert P. Kreittler, the new rector of St. Luke's, Scanton.

The Rev. Mr. MacMillan resumed his experience in an effort to train a parish so as to interest the members in actively sharing in the efforts of the community towards higher life.

The Rev. R. W. Baxter, of Reading, gave a review of Rauschenbusch's books, "Christianity and the Local Crisis," and "Christianity and the Social Order."

A delightful lunch was served by Mrs. Bradshaw and one of the societies, at the rectory.

The spring session of the Archdeaconry will be held in St. John's church, East Mauch Chunk.

Auxiliary Meetings.

The Winter session of the Woman's Auxiliary for the Archdeaconry of Scranton was held in Christ church, Towanda, on Wednesday, January 15th.

The winter session of the Woman's Auxiliary of the Reading Archdeaconry will be held in St. Michael's church, Birdsboro, on Wednesday, January 29th.

Sunday School Institutes will be held in Calvary church, Wilkes Barre, Monday afternoon and evening, of January 27th, and in Trinity church, Easton, Tuesday afternoon and evening, January 28th.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Lenten Noon-day Services at the Church of the Holy Trinity, Brooklyn.

The preachers at the noon-day services, during Lent, in the Church of the Holy Trinity, Brooklyn, is as follows:

The Rev. Messrs. Howard C. Robbins, Charles E. Hutchison, Charles L. Slattery, D. D., Rev. Frederick Courtney, D. D., Raymond C. Knox, Karl Reiland, Wilson R. Stearly, Very Rev. J. R. Moses, George William Douglas, D. D., William G. McCready, D. D., George D. Hadley, Walter De Forest Johnson, Theodore Sedgwick, Waldo Adams Amos, Richard T. Henshaw, Clifton Hartwell Brewer, Thomas J. Lacey, Egisto F. Chauncey, William P. Kemper, C. Campbell Walker, Charles F. J. Wrigley, D. D., Frank Monroe Crouch, and the Rev. John Howard Melish, rector of the Church of the Holy Trinity.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Meeting of Southern Convocation.

The Southern Convocation met in St. Peter's church, Salisbury, the Rev. David Howard, rector, on Tuesday and Wednesday, January 14th and 15th. The general subject before the Convocation was The Church of the Living God.

On Tuesday, after Evening Prayer, at 8 o'clock, the Rev. W. F. Allen and the Bishop of the Diocese made addresses on the first division of the subject—The Church Militant.

On Wednesday morning there was a celebration of the Holy Eucharist, at 7:30 o'clock, and a business meeting at 9:30, at which were adopted resolutions of regret at the departure from the Diocese of Rev. Messrs. Showell and Darbie, and at the inability of the Rev. W. W. Greene to be present, and congratulations for the Rev. L. L. Williams, upon his restoration to health.

At the eleven o'clock service, the Bishop of the Diocese being celebrant, sermon was preached by Rev. J. Vernon Ashworth, on the text, "Wist ye not that I must be about my Father's business."

At the afternoon conference, led by the Rev. L. L. Williams, there was a free discussion of In Parochia, the Bishop and the Rev. J. Gibson Gantt, Dean of the Middle Convocation, joining in the debate.

At night the second and third divisions of the subject were considered. the Rev. S. A. Potter, of Berlin, speaking of the Church Expectant, and the Rev. L. L. Williams, "The Church Triumphant."

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Auxiliary Meeting.

The Woman's Auxiliary of the Diocese of Pennsylvania held its Epiphany meeting in Old St. Peter's church, on Monday, January 13th. The Rt. Rev. Dr. Thomas J. Garland presided. The rector, the Rev. Edward M. Jeffreys, S. T. D., made the address of welcome. Mr. Charles E. Berry spoke of the Influence of Christian Missions in China on the Future of the Orient. The Rev. John G. Meem gave a clear and interesting account of the work of the Church in Brazil.

Joint Diocesan Lesson Committee Adopts the General Board's Lesson Scheme.

The January meeting of the Joint Diocesan Lesson Committee was held in the Church House, on Thursday, January 16th. Owing to the illness of the Rt. Rev. Dr. James H. Darlington, Mr. George W. Jacobs, presided. Announcement was made of the death of Mr. Wm. F. Fry, of the Diocese of Bethlehem, a few days before. Mr. Fry was one of the oldest and most earnest members of the committee. It was unanimously resolved to adopt the scheme of lessons set forth by the General Board of Religious Education.

Missionary Service of Sunday School Association.

The forty-third annual meeting and missionary service of the Sunday School Association of the Diocese of Pennsylvania was held in the parish house of the Church of St. Jude and the Nativity, on Monday evening, January 13th. The Rt. Rev. Dr. Philip M. Rhinelander presided. The annual report was read by Mr. Clarence K. Klink. Bishop Rhinelander was elected president; the Rt. Rev. Dr. Thomas J. Garland, Mr. Orlando Crease and Mr. John E. Baird, vice-presidents; Clarence K. Klink, recording secretary; the Rev. Herman L. Duhring, D. D., corresponding secretary, and Mr. J. Lee Patton, treasurer. The addresses were made by the Rev. S. U. Mitman, Ph. D., on The Third Sunday School Department, and the Rev. John G. Meem, on Our Mission in Brazil.

Beautiful Memorial Windows.

A beautiful stained glass window, showing the Saviour seated with two children in His arms, looking up into His face, has been placed in the western porch of Christ church, Germantown. It is the gift of Mr. and Mrs. Oliver C. Lippincott, in memory of their two young sons, Dudley and Oliver Clarence.

St. Clement's Church Reopened.

After having been closed since early last summer, during which time the roof has been restored and the walls strengthened, bringing the church in harmony with the beautiful chancel, St. Clement's church was reopened on Sunday, January 12th, with special services.

Plans for the New Church of St. Barnabas.

The Standing Committee of the Board of Missions of the Diocese, at its meeting on Monday afternoon, January 13th, presented the plans for the new church of St. Barnabas, in memory of Bishop Whitaker, a rectory and for the completion of the parish house. They were adopted and authority given to proceed with the work. The group will consist of a large church, seating about 700, a commodious and well-appointed, two-story parish house and a fine rectory. They will be of stone and located at Sixty-fourth street and Haverford avenue, and will be a conspicuous landmark in that section.

Work is being pushed rapidly on the chapel of the Home for Consumptives of the City Mission, at Chestnut Hill. It is to be two stories on the sloping of the hill. The lower floor will be used as a recreation room for the patients and for entertainments. The upper floor will be a churchly chapel.

Mrs. Mela Craig Biddle, widow of James S. Biddle, and a prominent Churchwoman, entered into life early on the morning of January 18th, in her eighty-seventh year. She was the daughter of Nicholas Biddle, president of the United States Bank.

At the meeting of the Clerical Brotherhood, on Monday morning, January 13th, the Rev. Frederick M. Kirkus spoke on The Pragmatic Test of the Christian Ministry.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Anniversary Celebration—Men's Club Organized.

On New Year's night, Rev. J. M. Maxon, rector of St. John's church, Versailles, gave a dinner for the men of the parish, the occasion being also the celebration of Mr. Maxon's birthday. About twenty-five men attended and the Bishop was also present. Great interest was manifested in parochial and general Church matters. At the dinner a Men's Club was organized, and the men undertook to pay, by individual monthly subscriptions, the salary of one of the teachers in Margaret College, of which institution Mr. Maxon is also the president. The parish has lately adopted the Duplex envelope system and a separate treasurer has been appointed for missions and for the Bishop's salary and house fund.

Margaret College resumed work on January 7th, after the Christmas holidays, with every student in her place and with three new boarders and two new day pupils. Since the beginning of the new year the President, Rev. J. M. Maxon, has paid off $1,800 more of the College indebtedness.

Clerical Changes.

Rev. Henry C. Salmond, of Marion, S. C., has accepted the appointment of Bishop Burton, to be priest-in-charge of the Church of the Good Shepherd, Lexington, and will begin his work there on the first Sunday in Lent. Mr. Salmond will also have charge of Holy Trinity church, Georgetown.

Rev. E. L. Baskervill, for several years priest-in-charge of St. Andrew's Mission, Lexington, has resigned and will soon leave for Charleston, S. C., where he will have charge of a con-

gregation and be dean of the Convocation for Colored Work. Mr. Baskervill has had an eminently successful ministry at St. Andrew's.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Receptions to Bishop and Mrs. Murray in Birmingham.

The Bishop of Maryland and Mrs. Murray have been the recipients of innumerable attentions during their visit to Birmingham, Ala., where the Bishop was formerly the rector of the Church of the Advent, but which he has not visited for ten years. Their time has been taken up by one brilliant reception after another, and scarcely any of their time has been unmarked by some eager attention on the part of their many friends. On Wednesday evening, January 15th, an elaborate reception was given in their honor by Mrs. E. M. Tutwiler, and on the 16th they were entertained by Mrs. Margaret E. Rhodes, at her beautiful mountain home, south of the city. On the 17th they were given a dinner by Mrs. Robert Jemison, Jr., and were entertained on the 19th by Mrs. J. Rivers Carter. On Sunday the Bishop preached at the Church of the Advent, and was given an informal welcome by the young people of the church in the afternoon. A dinner at Mrs. Charles Tyson's, on Monday evening, terminated the festivities which marked the visit of the Bishop and his wife. After a brief visit to Florida, they will return to Baltimore.

The illness of the editor of the Southern Churchman was reported in the Baltimore papers, and has excited deep regret among the many friends of Dr. Clark and the paper which he so admirably edits. Many wishes and prayers—and for a Christian man the one is the other—will go up for Dr. Clark's recovery, and his speedy restoration to his post of duty.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

The Rev. Dr. Clark's Condition.

The latest report of the condition of the Rev. William M. Clark, D. D., rector of St. James' church, Richmond, and editor of the Southern Churchman, coming from his physician, Dr. John N. Upshur, is that he has practically passed the danger-line and should have an uninterrupted recovery.

Dr. Clark became suddenly and alarmingly ill, with internal hemorrhage, while engaged in the closing exercises of his Sunday School, on Sunday morning, January 12th. He was taken to St. Elizabeth's Hospital, two days afterwards, where a successful operation was performed. He is yet very weak and will probably not be able to leave the hospital before the middle of February.

City Missionary Elected.

A largely attended meeting of the Executive Committee of the Richmond City Missionary Society was held at Grace church, on Monday evening, January 20th. Representatives from nearly all of the churches in Henrico parish were present, including a number of ladies. Bishop Gibson presided and conducted the devotional exercises; Mr. S. J. Allen being the secretary.

The meeting was called for the purpose of electing a City Missionary to succeed the late Rev. Dr. John Moncure. At the preceding meeting the Rev. David H. Lewis, assistant to the Rev. Dr. Landon R. Mason, at Grace church, was chosen, but declined because of his obligations to the vestry of Grace church.

Dr. Mason praised the fine work Mr. Lewis had done at Grace church, and while acknowledging he would miss his efficient help, he regarded him as the best man the committee could get, and therefore, for the good of the city and the diocese, he would vote for his re-election.

Mr. Lewis, by way of explanation, said he had declined the call with regret, as mission work appealed to him most strongly; but he felt he had no right to ask the vestry of Grace church to relieve him of his contract, which will expire at the end of June next.

The Rev. Mr. Bowie solved the problem by a resolution inviting Mr. Lewis to become the City Missionary on July 1st, 1913. He was unanimously re-elected. It is understood he will accept. In the meantime the city mission work will be provided for, as well as possible, by a committee of the Richmond Clericus.

In addition to mission work in the city of Richmond, Mr. Lewis will have charge of the colored work in the Diocese.

The Virginia Seminary.

The Rev. Wallace E. Rollins, who has accepted the Professorship of Church History at the Theological Seminary in Virginia, expects to take up the work of his chair about February 15th.

The intermediate examinations commence at the Seminary on Saturday, the first of February, and will continue for about two weeks.

Opening Service in the New St. Thomas' Church, Ginter Park.

The opening service of St. Thomas' church, in Ginter Park, Richmond, will be held Sunday, January 26th, at 11 A. M. The service will be an important and impressive one, and a large attendance is expected. The Rt. Rev. R. A. Gibson, Bishop of the Diocese, will be assisted by the rector, the Rev. F. A. Ridout, and several other clergymen are expected to be present.

This church has made a rapid growth, having been started five years ago in a small room in the school building, which has served as the chapel ever since. The congregation has completely outgrown its present quarters, and the need for more room has been felt for two or three years.

The new church is the result of two years' vigorous and concerted effort on the part of the congregation and their rector.

The building is a handsome granite structure, of English Gothic type, slightly modified. The windows are adapted from those of some of the Continental cathedrals and are very artistic. The church furniture is of heavy oak, of a severely simple design. The church will seat between two hundred and two hundred and fifty people.

In connection with the church is a commodious and handsome parish house and Sunday School building, which contains a large assembly hall, a large kindergarten room, and several smaller rooms, which will be used as robing-rooms for the choir, as well as class rooms. The vestry room and rector's study is just off the chancel and is very attractively fitted up. The building is well lighted and the Sunday School and kindergarten rooms have amber-colored windows, which are delightfully restful to the eyes.

The church is well located on a very lrage lot at the corner of Hawthorne and Walton avenues, one square from the car line. The lot is one of the highest points in Ginter Park, and will be very attractive when a good stand of grass is secured. Many shrubs and evergreens have already been planted in the grounds.

The church will have a vested choir, and special music has been prepared for the opening service.

A large pipe organ will be installed the latter part of this month or early in February. The Corley Company has generously offered the use of one of their stock organs, until the regular organ is put in place.

The Sunday School work in this church has been very successful, the membership having increased in the five years of its existence, from eight pupils and three teachers, to nearly a hundred pupils and twelve teachers and officers.

The congregation as well as the Sunday School, will go into the new building Sunday, with high hopes and a very bright outlook for a splendid future.

Lenten Mission Studies.

Mission Study Classes for members of the Woman's Auxiliary will be conducted in all of the congregations of the churches in Richmond, during Lent.

Mrs. Ernest E. Osgood, of Brook Hill, is conducting a class for instruction of Sunday School workers, every Monday afternoon, from 3 to 4 o'clock, at St. Paul's church. On Wednesday afternoons, at the same hours, Mrs. Osgood conducts a Normal Class for leaders of mission study classes in the city. The book studied is Japan Advancing: Whither?

The Rev. Hugh W. Sublett, assistant to the Rev. Dr. Gravatt, at Holy Trinity, Richmond, will deliver six lectures, during Lent, to the Woman's Auxiliary of that church; his subject being Japan.

St. Luke's, Simeon.

Money is in hand for the building of a rector for St. Luke's chapel, at Simeon, Albemarle county, or for the purchase of one with ample grounds. The five acres owned by the church are not considered desirable and a new site will be chosen. The plan for the parish building includes quarters for a Church day school, a library and reading room and a meeting place for church societies.

At a Christmas celebration, December 26th, a cup of unique design—solid silver and gold lined—and a gold pin, were presented to Mrs. Julia R. Macon, as a testimonial to her generosity and unselfish devotion to the poor and needy, and especially for her unwearying efforts in behalf of St. Luke's.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Calls Accepted and Declined.

The Rev. Middleton S. Barnwell, rector of St. Andrew's church, New Bedford, Mass., has been called to succeed the Rev. W. E. Evans, D. D., as rector of the Church of the Advent, Birmingham. Mr. Barnwell was formerly assistant to the Rev. Dr. Niver, rector of Christ church, Baltimore, Md.

Rev. L. G. H. Williams has taken up residence in Dothan. He has recently accepted a call to that field of work

Rev. R. R. Claiborne has been called to the Church of the Holy Comforter, Gadsden, and to the mission field surrounding.

Family Department

Failure.

You failed. The soul you sought to win,
For God and good, plunged into deeper sin,
Ribald, insulting, scoffing at your pain.
Once more God's passionate heart of mercy did attain
Its utterance in a human life, which reached life's loftiest strain
When in that high attempt, so piteously vain,
You failed.

You failed. The life you fought to save
From the chill clutches of the covetous grave
Slipped slowly through your agonizing hold.
Yet once again God's boundless love, his grace untold,
Spoke in that patient care each grief could but unfold.
Love's steady glow no chill could turn to cold.
You failed?

You failed. The cause you strove to advance,
A helpless plaything of the time's mischance,
Blocked by the selfish, blind unthought of men,
Wavered, fell backward, lost in fog and fen.
But there God's Truth strode forth in human flesh again,
Filled dull the dazzled eyes of angels, when
You failed!

—Philip Wendell Crannell, in S. S. Times.

Foresight, But Not Worry.

Worry is the extravagant expenditure of a limited income of nervous force. Nature produces only a certain amount of energy with which we have to do the day's work, and worry is a reckless waste of it. It is intemperance and, therefore, sin. Jesus has bidden us not to worry. "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?"

The meaning of the words of Jesus was obscured by the old version: "Take no thought for your life. * * * Take no thought for the morrow." Jesus is not urging his followers to have no foresight, no prudence in preparing for to-morrow's need. The whole trend of his teaching is against such a view. When he commends the man who builds his house upon the rock; the other man who, intending to build a house, first sits down and counts the cost, in order to know whether he has sufficient money with which to finish it; the king who, learning that there is an enemy within his borders, before he goes out to meet him first consults whether he has soldiers enough with whom to repell the attack; the five wise virgins, who in proper season provide oil for their lamps; and, most significant of all these illustrations, the unjust steward, who, in spite of his rascality, is still commended for possessing the valuable quality of knowing what to do in order to forestall a dangerous situation upon the morrow—when Jesus cites these examples with approval he shows unmistakably that a want of common prudence is no part of the virtue of his kingdom.

The wise man is the man who hears his sayings. (Matt. 7:24; see 10:16.) And the chief reason for worry is that men have omitted to take care for the morrow. Thoughtlessness to-day issues in ruin to-morrow. The irresponsible man is the hopeless man.

But there is in the world a vast amount of worry that has nothing to do with foresight, and it is against this in particular that the Master warns us.

Society is consumed by worries to-day—the very same worries to which Jesus refers: "What shall we eat, what shall we drink, wherewithal shall we be clothed?"

In spite of the fact that this is an age of abounding plenty, the majority of men and women, rich and poor, high and low, are worrying about these very questions in some form.

The people of each condition are worrying because they are trying to get every luxury possessed by those who are just one degree in advance of them in wealth.

Appetite by pampering becomes insatiable; the lust of the flesh invents for itself new forms of indulgence; the pride of life, in fine raiments, grows more rapacious with each fresh gratification.

The whole social system is feverish from an excess of aimless sociability.

There are the worries of the men who can not help adding up rows of figures when they should be going to sleep; there are the worries of the women who can not help conning over the society lists when they should be saying their prayers. There are the worries of multitudes of people who are unnecessarily and fruitlessly attempting to do more than they can possibly ever do. No wonder that nervous breakdown is the most frequent physical disorder of our condition of life.

But men and women should not break down and become hysterial. They should not lose control of their muscular movements. It is unnecessary, and it is wrong. They should be sane and patient; they should possess muscles that will obey the mind and strength that can be still. They will do so when they have learned to accept the words of Jesus: "Be not anxious for the morrow." Our worries are generally for the things that are not essential to life; our peace rests upon what is essential and eternal.

It is a great thing when a man has learned to look steadily and calmly upon the morrow; when he is not afraid to go out into the unknown, with all its unforeseen perils and losses and temptations; not afraid to step from the circle of light around the threshold of his dwelling out into the deep, mysterious shadows that gather in the forest; not afraid when duty calls him. For yonder in the shadow, afar upon the morrow, his heavenly Father knows and loves and protects all his helpless children. In the soul's reliance upon the unfailing providence of our Father is our sanity, our freedom from anxiety and our peace.—Edward Arthur Wicher, in Christian Index.

Bird's Sense of Direction.

The migratory instinct in birds is combined with another equally mysterious, that of the sense of direction. A gentleman who is engaged in scientific research work for the Fishery Board on board the government steamboat Goldseeker, records a very interesting observation he made of this characteristic of migratory bird life. An "oyster catcher" that was being buffeted by a head wind in its eastern flight across the North Sea toward the continental shores alighted on the boat. It took kindly to the attention paid it so long as the boat kept its eastern course, but when the course of the boat was altered a few points to the northward the bird immediately showed signs of uneasiness, and after an apparent consideration of its bearings flew into the darkness of the night on its eastbound course. The alteration in the boat's course was revealed to those who watched the bird only when the compass was examined.—Scotsman.

Christian Progress.

Progress is a word that in these days is almost always upon our lips. But what do we mean by it? There are some things we cannot move from. Would we call that world progressive that broke away from the sun? Would we call that man progressive who in business repudiated the principles of arithmetic? That word "progress" needs guarding by careful definition. Progress, as the cry of a party, is often the emptiest of all hypocrisies. Progress with some men is only a euphemism for that excitable restlessness which is ever seeking change. But it is not in such a sense we speak of progress. That is not progress which leads us away from the fixed sources of spiritual energy. The modern locomotive presents a remarkable advance upon the gaunt machine which first did duty in drawing a train; but it depends on the same force and is governed by obedience to the same laws. The Mauretania is a vast improvement upon the Santa Maria, the Pinta, the Nina; but she rests upon the same ocean and obeys the same laws of navigation. Progress, in these cases, does not mean the repudiation of ancient force, but its fuller recognition. And progress can mean nothing else in the spiritual advancement of mankind.

Christ was more and better than Moses, had a larger message to speak and a grander work to do; but he came from the same God, and in the same God found his inspiration. The modern teacher of religion presents an interpretation of truth and duty which distances a great stride from early or mediaeval instruction; but the foundation is the same, and by the same Spirit does he accomplish his task. And because Christ is the "fulness of the Godhead" our progress must be on him, not from him. Ours must be the progress of the mathematican who, however far he may advance in geometry, never leaves the axioms which helped him through his first problem; of the progress of the builder who leaves his foundation only because he is building on it, but who is most dependent on it when, at the point farthest from it, he adds the topstones to his structure. It is not a new sun we require in order to the lighting of our grim cities, but better conditions for letting the sunlight freely in.

Not a new and modern Christ, but more knowledge of and consecration to the Christ of all the ages, is what we require in order to a true forward movement. The nearer the generations have gotten to Christ, the more have they progressed in conceptions of truth and duty, in the conditions of life, in the quality of labor and the direction of enterprise. He, the changeless center, is the soul and stimulus of advancement.

But by so much as we would be loyal to him must we obey the forward impulse he imparts. We have no right to rest satisfied with what the men who went before us thought and said and did. Loyalty to the fathers no more means standing stiffly by their achievements than does dissatisfaction therewith involve inappreciation of

their fidelity and heroism. Most loyal and appreciative is he who, obeying our father's God, goes forward to the completion of our fathers' service. To no one age has God committed the task of finally expressing his thought and fulfilling his purpose. He has yet "more light and truth to break forth from his holy Word;" he has still fresh tasks to give to each new age. We are under sacred obligations to know more and do more than the last generation. Our children will be expected to improve upon us. It is thus God is fulfilling his eternal purpose. To stand still is to go back. To move on is to conserve. Change is the prime minister of permanence. Not by the Oriental attitude of idle ancestor worship, but by the more worshipful and reverent eagerness to catch fresh visions and to win broader justice shall we help God's kingdom to come.—Presbyterian Examiner.

Twilight.

Child, go and pray—for see! the night is here!
Through cloudy rifts the golden lights appear;
The hills faint outline trembles in the mist;
Scarcely is heard a distant chariot—list!
The world's at rest; the tree beside the way
Gives to the evening wind the dust of day.

Twilight unlocks the hiding-place of stars;
They gleam and glow behind night's shadowy bars.
The fringe of carmine narrows in the west,
The moonlit water lies in shining rest;
Furrow and foot-path melt and disappear;
The anxious traveler doubts the far and near.

It is the hour when angels stoop to earth
To bless our babes amid our careless mirth.
The little ones with eyes upraised in prayer,
With tiny, folded hands and white feet bare,
Ask at this twilight hour a blessing dear
Of Him who loves his little ones to hear.

Then, while they sleep, a cloud of golden dreams,
Born in the calm of day's declining beams,
Waiting in shadow till the hour of night;
Fly to each couch and scatter visions bright;
As joyous bees seek honey-laden flowers,
Dreams hover near in slumber's peaceful hours.

O cradled sleep! O prayers of childhood blest!
O baby-voice, speaking a loving breast!
Thy happy prayer the darkness maketh light,
Turneth to song the solemn sounds of night,
As 'neath his wing the birdie hides his head,
Thou shelterst by thy prayer thy cradle-bed.

—After the French of Victor Hugo.

Watchman, What of the Church?

A Question for 1913.

In our retrospect last week we tried to look at the Church of to-day in the light of the primitive Community as it existed soon after the Day of Pentecost, and we were impressed with the inward reality and outward prosperity of that earliest community of Christians. We must now enquire as to the secret of this as we face the New Year, and seek to conform our present Church life to the primitive pattern. How was it that the Church of the first days, as recorded in the Acts of the Apostles, possessed such genuineness of life and experienced such fullness of blessing? The explanation is found in the simple fact that their life was right with God. The inward and the outward are affected by the upward, for only as we are true to God can we be right with ourselves and with one another. In every true Christian life, individual or corporate, "the length, and the breadth, and the height of it are equal." How, then, came this spirituality of upward attitude towards God? Their life was a life lived in prayer. We notice how, when the Apostles Peter and John were let go, "they went to their own company, and reported all that the chief priests and elders had said unto them" (Acts 4:23); and when these tidings came, the Church at once "lifted up their voice to God with one accord." They turned their difficulties into united prayer, and sought God's grace and guidance for future needs. Not only was their prayer united, it was unselfish. They did not ask for preservation and protection from persecution, but for boldness to speak and for power to work wonders in the Name of Jesus (ch. 4:29, 30); and the answer soon came, for with undaunted courage "they spake the word of God with boldness." Not only was their power united, unselfish, and undaunted, and in their prayer they quoted it, resting upon God's Word and pleading His promises as they waited upon Him for the power. We cannot be surprised, in the face of such prayer as this, united, unselfish, undaunted, and Scriptural, that the Church was inwardly real and outwardly prosperous. Their life was a life lived in the Holy Spirit. In answer to their prayer they were all filled with the Holy Ghost (ver. 31). Pentecost was repeated for them in view of their special need. Peter himself had had the same fullness of the Holy Ghost when he witnessed before the Council (ch. 4:8), for this gift of the risen Christ was the special mark of the primitive Church. It was in the power of the Holy Ghost that the Church lived and moved and had its being. Thus we find this primitive Church life characterized by Reality, Prosperity, and Spirituality, the last being the explanation of the other two.

What has all this to do with us to-day? Just this: that in proportion as our Church life reproduces these elements, the cause of the Gospel will be powerful and triumphant; and in proportion as these elements are absent will the cause of Christ be weak, and even defeated. Each congregation must at all costs reproduce this primitive Church life. Unity, liberality, testimony, and power through prayer and the Holy Spirit, must characterize our congregational life. It is not too much to say that everything connected with evangelization depends upon the spiritual condition of the Church. As water never rises above its level, so the blessing in the world will be in exact proportion to the spiritual life of the Church. Given this unity and liberality, there would never be any question of missionary deficits and work hindered at home and abroad. As it has been lately said, the real trouble is not with the "non-Church-going," but with the "non-going Church." A writer, commenting on this passage, says:

"What is now wanted is a Mission to the Church. It would be well for you if you would be good enough to let the masses alone for a little while. * * * The great soul I cry for is a man who will preach to the preachers, who will convert the pulpit, and will set fire to the Church, and bring back our conscious need of the Holy Ghost. * * * We keep up churches, institutions, organizations, machineries, after we have lost the Spirit. Is there anything more ghastly to the religious eye and the spiritual imagination than a Church out of which God has gone?"

What, then, is to be our attitude and determination as we face the duties of pastoral and parochial life during the coming year? Surely that we will determine to make more than ever of the great realities suggested by this story of the primitive Church. Ye may be perfectly certain that only as we have this unity and unselfishness, in answer to prayer and the gift of the Spirit, will there be a testimony to the living Christ, and great grace upon all the people of God. Let each one of us search his own heart, and cry to God that there may be no hindrance in any individual life, that in every Church, and congregation, and parish, the love of God may flow in us and through us, making us channels of blessing to the whole world.

We must make more of prayer, individual and corporate; prayer must, indeed, be the vital breath of every Christian and every Church. Only as prayer is prominent can there be power and blessing. We must make more of Scripture. As the primitive Church came into existence by the spoken Word of God, as they proclaimed the Word of God, as they pleaded the Word of God in their prayers, so must the written Word of God be prominent in all our Church life, studied, believed, lived, practised. The Word of God must be everything to the believer. We must make more of the Resurrection. We are united to a living Christ; we rejoice in the Christ who died, but we rejoice still more that He is alive, and that death has no more dominion over Him. It is not a dead Christ to whom we pray; it is not merely a crucified Christ whom we worship. We preach Him who was crucified, who now lives at God's right hand for evermore. And in the power of this living Christ, received through faith, rejoiced in and manifested, we shall find the secret of perpetual and permanent victory. And we must make more of the Holy Spirit. It is His province to glorify Christ and to reveal Him to every soul and every Church. When the Holy Spirit is honored in our individual life and our Church life, when He is the supreme Ruler of everything, then come light, liberty, joy and blessing. And so by reproducing these elements of primitive Church life in the Church life of to-day we shall do that which must necessarily bring about that revival for which we are all praying and longing. We remember the word of the Psalmist, that when the brethren dwelt in unity the Lord commanded His blessing; and when the multitude to-day of those that believe are of one heart and of one soul, and when in unselfish consecration they are ready to place everything at God's disposal, power will descend, enabling us to witness to the living Christ, great grace will be upon us all, souls will be saved, the Kingdom of our God extended, the coming of the Lord hastened. Then will the words about the Church be fulfilled, for she will be seen to be "Clear as the sun, fair as the moon, terrible as an army with banners."—Canadian Churchman.

His Perfect Holiness.

How often we take a merely negative view of Jesus' sinlessness—a view that may be pretty well pictured by that waxen flower that they tell us grows in the depths of the coal mine, with so perfectly glazed a surface that no dust can adhere to it, and that even in the depths of the coal mine keeps its indefectible whiteness. A pitiful figure of Christ's sinlessnes. He is no waxen flower with a glazed surface, but an oak, that stood square to every wind that blew. He sounded all the

depths and explored all the heights of temptation, and He was "made perfect through suffering." We have a "heroic" Christ; so that for my part I never like to speak of His sinlessness, but rather of His perfect holiness, which includes and surpasses the other conception as the idea of a perfect apple tree includes and surpasses the mere idea that there are no bad apples on it.—H. E. Fosdick.

Life After Death.

Whate'er we do, where'er we be,
We're travelling to the grave.
—Isaac Watts, D. D. (1719).

We're travelling to the grave, 'tis true
And far beyond its gloom,
To sunny slopes and pastures green,
Where there is ample room
For all God's flock to feed and rest,
And roam at will around,
No prowler to disturb their peace,
Nor enemy is found.

Of holy men of old we read,
Not only when they died
Were buried, but were gathered, too,
To their forefathers' side.
That is, the grave was not their goal,
They joined the living throng
Of ransomed souls who went before
And whom they walked among.

Eye hath not seen, nor hath ear heard
The good things kept in store,
The sights and sounds in Glory-land,
The joys for evermore.
With prophets and apostles great,
With friends who've gone above,
And, best of all, with Christ Himself,
The Lord of life and love.

Oh! evermore let God be praised
That thus it is with those
Now vanished from our side and sight,
And in His arms repose.
Inspiring thought! through all our night
Theirs is eternal day!
A ray of light along the road
To cheer us on our way.

Service and Growth.

Service is one of the best means of developing Christian character and of establishing one's self in the faith. Prayer and Bible study are vital to the life of a Christian. But these should issue in service for Christ and the Church. The saving grace of God in the heart should find free and full expression in such activities of the Church as one may be capable of performing. None liveth to himself alone. Whosoever is made a new creature in Christ is required to devote himself, to some extent, to the good of his fellow-men. No one is saved for himself alone. Every one is saved to serve others. He who makes himself useful by helping others thereby promotes his own growth in the Christian virtues and builds himself up in the faith which is the victory which overcometh the world.

One cannot run the Christian race in selfish forgetfulness of others. No one can work out his salvation and refuse to do a faithful part in the work of the Church, and withhold the financial support he owes to the cause of God. It is impossible to keep up a state of vital godliness, without regard to the claims of God and our fellowmen on us. It is not in accord with the Spirit and the mind of Christ, nor with His command and example, not to be busy in the work of the kingdom.

The Master has need of the service of the least in the kingdom of heaven. He will not hold him guiltless who "stands all the day idle." There is something for everybody to do and everybody can do something. The responsibility for the doing of that thing never ends till it is done. No one should want to be relieved from that responsibility. Every one should regard it as a privilege and not an unwelcome task to share the work of the kingdom. Such as do nothing soon become next to nothing as to their influence or power for good. Why should any one deprive himself of the peculiar joy that is always found in faithful service? How can one escape condemnation while shirking in the ranks of the Lord? How can a shirker grow? And except one grow, how can he preserve his integrity before God?

Hold on, my heart, in thy believing!
The steadfast only wear the crown;
He who, when stormy waves are heaving,
Parts with his anchor, shall go down;
But ne who Jesus holds through all
Shall stand, though earth and heaven fall.
Hold out! There comes an end to sorrow;
Hope from the dust shall conquering rise;
The storm foretells a sunnier morrow;
The cross points on to Paradise.
The Father reigneth, cease all doubt;
Hold on, my heart, hold on, hold out.
—Schmolke.

Patience the Victor.

Impatience is a supreme modern temptation. Hurry impregnates the atmosphere. So many inventions are in the direction of getting things done more quickly. We are making a demigod of speed. So much of our daily reading does not encourage sustained thinking. The vast variety of amusements and distractions tempt us to escape from what is severe.

But patience means "to stay under the burden." It is a call to be loyal to the difficult task even when there are open doors of escape. It means that the whole man should stay in the hard place—heart, head and body. And Christian patience means that this should be done cheerfully. Grim, resolute endurance is pre-Christian stoicism, while there is a smile, sometimes laughter, rising out of New Testament patience.

For patience in the New Testament also means "long-mindedness." The patient try to see a hard experience in its relation to the rest of life. They see the dark colors of the picture of life in their relation to the brighter colors. When Job's wife said, "Curse God and die," that was the expression of the short-mindedness of impatience as against Job's long-minded utterance, "Though He slay me, yet will I trust in Him."

But patience is not merely a passive virtue. It is associated with active life. It is manifested in the work of an athlete as well as in the endurance of an invalid. Christ calls upon us to run with patience. He calls for enthusiasm, and at the same time for self-control; for individuality in action, and at the same time for respect for the rights of others.

While we say patience is associated with activity, perhaps its most difficult exercise is in waiting. "They also serve who only stand and wait." Milton might have left out the word "only." For it is when waiting that we have to summon all the reserves of the inner life to our aid. The enforced idleness, the long-continued uncertainties, the isolation from the busy scene, the long wait for light, for fair play—these endured in the spirit of Christ are the crown and flower of patience.

But the New Testament not only makes the demand for patience; it supplies the resources. It urges the sustaining of this grace by remembering the patience of the saints. The cloud of witnesses, the great throng of the ransomed, as interested spectators of our Christian running, inspires us. They have been over that rough, steep, lonely road. They have beaten it hard for us. We ought to know more about their sufferings. We would be more patient sufferers if we knew Christian biography, and we owe it to the rising generation that they should be led into this storehouse of moral and spiritual resources.—The Continent.

Two Freedoms.

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought. Every man or woman who reaches the years of maturity is free to choose, and they can easily distinguish between the true and the false, and well know that the highest and truest independence is ever found in the path of duty. The false freedom which lures them into divers temptations and sins must ever lead into trouble and distress. If we deliberately break God's law, we know that evil consequences must follow, and after once yielding to temptation it becomes easier to surrender a second time. Every man is master of himself to this extent, and whether he elects to follow his own ordering or to conform his will to God's will determines his misery or happiness here and in the hereafter.—Charles Kingsley.

Emblems Used in Art.

During the golden age of art in the sixteenth century paintings were to the people very much what books are to us to-day. These people could not read nor write, but they could understand pictures. So the pictures performed a great work in teaching and inspiring the mass of the people. As the church was the greatest patron of art, many of the world's most famous pictures related to sacred subjects.

Among the interesting emblems that are used by the old masters a few are given below:

The Nimbus and Aureole are used to indicate some holy being. This is usually circular, but if made square it shows that the person represented was then living.

The Lamb is the peculiar symbol of our Saviour; but it is also given to John the Baptist to typify sacrifice, and to St. Agnes as an emblem of meekness and modesty.

The Serpent is an emblem of sin.

The Peacock is an emblem of immortality; in mythological pictures it accompanies Juno.

The Dove is an emblem of the Holy Ghost; also of simplicity and purity.

The Sword signifies martyrdom. Arrows are given to St. Sebastian, and to others who died by them.

Among plants and fruits the Palm is the symbol of victory, the Olive of peace, the Lily of purity, the Apple of the fall from Paradise, the Pomegranate of happy immortality.—From Charles L. Barstow's Famous Pictures," in February St. Nicholas.

Death is life, just as our daily or momentarily dying body is none the less alive, and ever recruiting new force in our carpet-like, church-yardy word for change. For growth there could be no prolongation of that which we call life. For myself, I deny death as an end of anything. Never say of me that I am dead.—Robert Browning.

Children's Department

The Star of Hope.

Melchoir, Gaspar, and Balthasar
Saw in the East a newborn star;
Knew it the sign of the new born King,
And hastened their greeting and gifts to bring.
No greeting nor welcome King Herod gave them,
But the Star led them on to Bethlehem.

There in his manger-cradle laid,
Only watched by his mother-maid,
Helpless he slept; the Babe from heaven,
Born to our lot, to our weakness given.
Low on their knees fell those sages old,
Giving their frankincense, myrrh and gold.

Sweet is frankincense rising in prayer;
Bitter is myrrh, like sorrows we bear;
Rich are the treasures of yellow gold.
These were the Wise Men's gifts—threefold.
Sweet and sad was the life they hailed.
Rich with the treasure that never failed.

Child of the manger, teach us thy peace.
Son in thy "Father's House," show us thy grace.
Sad Man of Joyful Works, point us the way.
Great Heart of Patience, help us to-day!
Even in darkest night thy star above
Constant, still show us thy heavenly love!

You Must Be Proud of Your Mother.

"Look! That's Grace Hunter's mother!"

Phoebe looked, and her face changed strangely. Mrs. Hunter stood on the sidewalk, giving some directions to a servant, while at the curb the chauffeur waited. She was a handsome woman, dressed richly and in good taste. She was nearing forty, but she looked ten years younger.

"Isn't she the prettiest thing you ever saw in your life?" murmured Mamie Waring in Phoebe's ear. "I guess Grace must be awfully proud of her."

Phoebe made a brief assent. She was trying to fancy what it would be like to have a mother one could be proud of, a mother of such graceful erectness, with hair elaborately dressed and rose-pink cheeks. Phoebe had always thought of mothers as a little round-shouldered, with tire wrinkles about their eyes, and faded complexions. In Phoebe's world, the mothers did not have much time to spend on their hair. At five o'clock in the morning it was screwed into a tight "pug" that was expected to keep in order till bedtime.

The two girls came abreast of the automobile as Mrs. Hunter took her seat, and her careless glance met their eager young eyes indifferently. Mrs. Hunter was used to being stared at. Unconsciously she settled herself as if she was posing for a picture, gave the word of command, and the car whirled away. "That's a stylish hat she's got on," Mamie said. "Wouldn't you be proud, though, if you had a mother who looked like that?"

The question haunted Phoebe. Somehow she could not get away from the thought that she had been almost defrauded. How would it seem to have a mother like Mrs. Hunter, a beautiful mother, on whom one's eyes could rest with the same pleasure one felt in looking at a picture or a rosebud in bloom? Phoebe loved beautiful things with a passion which was perhaps all the more intense because it never was put into words. The mere sight of Grace Hunter's beautiful mother had made her heart beat hard and fast. Oh, if only she, too, had a mother of whom she could be proud!

The house was very still when Phoebe entered. In a minute she remembered the reason. There was sickness in a neighbor's family. Her mother had spent most of the night there, coming home in the early morning to get breakfast for the family, and hurrying through her housework for the day. It was a plain, poor little home, but scrupulously neat, very different in its look of daintiness and order from most of the houses in the row.

The deaconess walked in as Phoebe was hanging up her coat, and Phoebe welcomed her with effusion, for the deaconess, in spite of her plain uniform, was a beautiful woman, though he beauty was not in the least like that of Grace Hunter's mother. She was fond of fun, too, this deaconess, and when she smiled a dear little dimple showed itself in her smooth cheek. The dimple was in evidence now as she greeted Phoebe.

"Good afternoon, my dear! Is your mother home?"

"She's at Mrs. Gay's, I guess. They're all sick again. Mother stayed there last night and Sunday night."

The deaconess drew a long breath. "Phoebe," she exclaimed, "you must be very proud of your mother!"

The remark chimed in so strangely with Phoebe's thoughts, and yet contradicted them so absolutely, that Phoebe had no answer but a stare. But the deaconess was not waiting for an answer.

"I wonder if you realize, Phoebe, what your mother's life means to her neighbors here? No, you cannot realize it; none of us can. If ever I feel discouraged, I think of her, of her beautiful, helpful life, of the sacrifices she is all the time making, as a matter of course, and then I am ashamed of being disheartened. You are a fortunate girl, my dear, to have such a mother. I only hope you are as proud of her as she deserves."

The deaconess did not stay long. "I'll go over to Mrs. Gay's and send your mother home for a rest," she said, in her decided way, and as the trim figure went out of the door. Phoebe was thinking hard. It was all true, what the deaconess had said. When any of the neighbors were sick or in trouble, they turned to Phoebe's mother. It was due to her that Jim Leary had signed the pledge. It was she who had interceded with the judge when Johnny Stowe was arrested for stealing. From this little, plain, shabby house, a constant stream of helpfulness flowed out into the needy neighborhood.

The door opened and a woman entered. She was not young, and she looked many years older than her actual age. She moved a little stifly. Her lined face was very weary. But the eyes had a shining brightness that was like clear sunshine.

"Little Willie is better," said Phoebe's mother. "I thought last night that we were going to lose him, but now it looks to me as if he would pull through." She went to the stove to see if it needed more coal, but on the way was intercepted by a girl whose face was glowing.

"Mother! Oh, mother!" Phoebe cried, slipping her arm about the dear bowed shoulders, "why didn't I ever know before how beautiful you are!"—Bertha M. Crawford, in The Girl's Companion.

Popcorn Jerry.

Jerry's father thought it a great joke when his small son, early in the summer, asked to cultivate a vacant lot that lay next door. Jerry was very undersized for a boy of ten, and the thought of his turning farmer-boy, on a small scale even, was very funny, indeed.

"I want to grow big and strong. I'm tired of being patted on the head and asked how old I am and then being told how small a boy I am," Jerry said decidedly. "I am going to wear overalls and get very dirty and work every single day there is anything to do."

"And what will your crop be, may I ask?" his father said gravely.

"Popcorn, I think—just lots of rows. I'll be a popcorn farmer, you see," said Jerry.

And so the name stuck, and "Popcorn Jerry" he came to be throughout the whole village.

Of course, he had to have some assistance when the ground was put in order. But he got the seed corn ready, the best he could find, and planted every row with it.

When the fall came and the crop was gathered, there was a big pile, indeed, in the old smoke house.

"You'd better sell it out in one big lot, I guess, Jerry, so you won't have to bother with it all winter," his father said one day, as he looked at the heap of yellow corn.

"But that's what I want to do," said Jerry, quickly. "I've all sorts of plans of what I'm going to do with it. I'm going to sell it at five cents a dozen to the school children, and every Saturday mother is going to help me make popcorn balls and candy to sell to the college boys and girls. Then at Christmas time I'm going to furnish strings of popcorn for the trees at the churches it will take me all winter to get rid of my popcorn crop, you see."

"Your name is certainly 'Popcorn Jerry' if you are going to do all these things all winter," laughed Jerry's father. "I fancy you will be tired before very long of peddling popcorn."

But Jerry didn't grow tired, and every Saturday night the nickels and dimes went clicking into the bank that sat on the mantel.

Popcorn proved a most paying crop, and the leader of the Sunbeam Band wished all her young members were popcorn farmers. But what Jerry was most proud of was that he grew a good deal that summer and fall, and thanked the fine popcorn crop and fresh air and sunshine for that happy fact.—Child's Gem.

The Safety Pin's Origin.

An historian of inventions tells us that to the wails of a long-suffering infant we owe the boon of the safety pin. Here is the story: A little boy, named Harrison, an English blacksmith's son had to look after his baby brother. The baby often cried, and its tears were usually traced to pin punctures. The boy nurse tried a long time to bend pins into such form that they could be used with safety to his brother's flesh. In this he failed; but his father, the blacksmith, perceiving the utility of the idea the lad had been at work on, took it up on his own account and eventually turned out the safety pin that is in use to-day all over the world. Whether the safety pin would have still

remained in oblivion but for the tormenting of one little English baby no one knows, of course. Here's a valuable tip, however: The next time you hear a baby cry just investigate and then think of what you can invent. The safety pin had millions in it—and has still.

A Knight of the Saddle.

Perry mounted his new rocking-horse gaily, with a skillful toss into the saddle. For weeks he had practised that toss on the barn fence while waiting for the sixth birthday that would bring this fine steed, almost as large as a real colt, and gay with creaking leather and shiny trappings. It had been stabled on the front porch all night, its stall a wooden crate, ready to be led out on the birthday morning. And that morning Perry waked before sunrise, and ate his breakfast as swiftly as possible, to take possession of his treasure.

Now, at last, the moment was here, and the rider bounded up and down, trotting gallantly, feet in stirrups and hand carelessly holding the black bridle. The porch was checkered with the shadow of flickering leaves, and he almost fancied himself a knight of old, bound on some fine quest through the aisle of a big forest. He felt that he could ride forever.

Present, he noticed a rose-bush in the corner of the yard; it seemed to shake, now and then, rather strangely. Looking closer, he discovered two eyes above it, peering through the fence palings. They were very big eyes, and very bright. The horseman knew almost instantly to whom they belonged: they and the shock of yellow hair that bristled over them. It was not easy to mistake the washerwoman's little lame Carl, from away down town.

Perry turned his head away and, speaking to Black Prince in an undertone, rode harder and faster. A tiny cross feeling stirred in his heart; the sunlight between the leaf shadows seemed to darken, somehow. Yet he could not keep from looking again; and each time the eyes appeared rounder and brighter.

"I wish," said Perry to himself, "that he'd move on and stop staring so."

For fifteen minutes more, horse and rider went on in swift, glad flight. The boy felt as if he could ride forever. "Prince is not even lathered," he said to himself, and his heart beat high.

At last the rose-bush gave a final quiver, there was a scuffle behind it, and the big eyes and yellow hair disappeared. Tap-tap, very slowly two crutches sounded on the side-walk, dragging a little as they moved off. Black Prince's flight began to flag. Presently he was pulled up sharply, and his rider dismounted with suddenness. "Carl Hoffman!" a clear voice called, "won't you take a ride?"

The dragging crutches halted and wheeled, then beat a quick tattoo up the walk to the porch. "I'll draw up this hassock, and we'll call it a horse block," planned Perry. "Then you can mount easily."

Very slowly, yet very surely, stopping to take breath now and again, needing not a little help, but eagerly, earnestly, Carl Hoffman, without a word, climbed to the back of the marvelous steed. Once up, his crutches slipped useless to the floor; his hand caught the reins with a horseman's grip. "How you sit him!" exclaimed Perry, admiringly.

That was a great hour, Black Prince did his noble best. The rider's little twisted feet fitted firmly into their stirrups; what did it matter now if they had never taken a step like other boys? His round shoulders, hunched from much carrying of crutches, straightened themselves bravely; the shock of hair blew back in the wind. He rode and rode and rode. Passers-by looked in and smiled. "I tell you," shrilled lame Carl, "this is a horse!"

A voice floated down from upstairs. "Perry-boy, your horse will ride you to death!"

"Oh, mother," Perry cried, running to the foot of the steps, "Please come down here and look at Carl Hoffman on Black Prince. You wouldn't know him!"—Nancy Byrd Turner, in S. S. Times.

The Boy Who Forgets.

I love him, the boy who forgets!
  Does it seem such a queer thing to say?
Can't help it; he's one of my pets;
  Delightful at work or at play.
I'd trust him with all that I own,
  And know neither worries nor frets;
But the secret of this lies alone
  In the things that the laddie forgets.

He always forgets to pay back
  The boy who has done him an ill;
Forgets that a grudge he owes Jack,
  And smiles at him pleasantly still.
He always forgets 'tis his turn
  To choose what the others shall play;
Forgets about others to learn
  The gossipy things that "they say."

He forgets to look sulky and cross
  When things are not going his way;
Forgets some one's gain is his loss;
  Forgets, in his worktime, his play.
So this is why I take his part:
  Why I say he is one of my pets;
I repeat it with all of my heart:
  I love him for what he forgets!
  —Pauline Frances Camp, in St. Nicholas.

The Green Marble.

Mary Ellen loved marbles. She had a little yellow bag with a drawstring run into the hem, and she had more marbles in it than she could count; still she wanted more, and when her mother called her in to do an errand for her one day she begged for a nickel to buy marbles with in payment.

"Run right along, fast, then," said Mrs. Pierson, "for Nora is in a hurry for the raisins." Mary Ellen had on her pretty pink dress with the ruffles over the shoulders, and a hat with long sash ends which streamed out behind her when she ran, so she felt very good and obedient, and skipped away so briskly that the wind carried her hat ribbons out like banners.

She gave her orders at the grocer's, then went into a drug store, where a large jar stood on the shelf, filled with marbles. Her nickel would buy but five of the handsome glass ones, which she liked, but as the druggist turned them out she found six that she was sure she must have—they were all so lovely.

"Which will you have," asked the druggist. He was getting tired of waiting for Mary Ellen to choose between the green marble and the pink mottled one which she held in her greedy little hand, and another customer was waiting.

The druggist laughed, for he had a little girl at home of his own. "Pick out the five you like best, sissy, and drop the other into the jar," he said, as he tossed her nickel into the drawer, and went to wait on the other customer. She was all alone, and the two marbles looked more and more beautiful as she tried to choose between them. Four had already been slipped into her pocket, and but one more was honestly hers.

Poor Mary Ellen, she had never taken anything which did not belong to her in all her life before, but—oh they were so pretty—and there was no one there to see—and she turned and fled from the store with six marbles in her pocket. It was a very unhappy little girl who went slowly into the pleasant sitting-room, where he mother was hemming two strings for her new white apron.

"Did you buy your marbles, Mary Ellen?"

"Yes, ma'am." All the marbles but one came out of her pocket.

"They are real pretty, but what ails you, child? Does your head ache?"

"No, ma'am."

"Did you leave the order?"

"Yes, ma'am."

Mary Ellen went out to the barn and took the green marble from her pocket. It did not look nearly so green and pretty as it had in the store, and the little girl heartily wished it was back there again, safe in the jar. A little girl friend came to visit her a few days later, and she gave it to her, hoping to lighten her mind of its trouble.

"Why," said the little friend in surprise, "it's the very prettiest one you have. I wouldn't think you would give it away."

"I don't care much for it," replied Mary Ellen, with a thankful heart, as she saw it going into her friend's apron pocket. A week after the little friend came back with the marble.

"I guess I don't want it," she said. "It is always rolling away and getting lost. I think it is homesick for you."

Mary Ellen tried to laugh at the funny idea, but with a very sick heart. She was again the unwilling owner of a green glass marble.

She tried to lose it, but some one would always come running with, "Here's your green marble, Mary Ellen," until she hated the very thought of it.

Mr. Sanborn, the druggist, was a friend of Mr. and Mrs. Pierson, and often came to the house for a friendly call, and Mary Ellen had always liked him and enjoyed his visits. She saw him at the gate one day and almost shrieked aloud, in her fear that he had come to complain to her mother of the wicked little girl who had come to his store and stolen a marble, and she slunk away as fast as she could and hid in the barn.

"Why, Mary Ellen, I was really ashamed of you," said her mother, after the caller had gone, and the guilty little girl had come in.

"Mr. Sanborn likes to hear you say your verses, and I wanted you to sing that nice little song for him which you learned."

Mary Ellen hung her head and made no reply. She could never sing for Mr. Sanborn again, she knew, with that naughty heart of hers throbbing so fast and hard, and after that she would go a block out of her way rather than meet him or pass his store.

Mrs. Pierson awoke one night in alarm. Mary Ellen was moaning and crying in her cot, her face flushed, her hands hot with fever. "Don't take me to jail; please don't, Mr. Sanborn. I stole your marble, but here it is. The green one"—and then her heavy eyes opened to look up into her mother's anxious eyes.

"You will take it back to Mr. Sanborn, and tell him how sorry I am," she sobbed, after the story of her naughty act was told, and of the sorrow and shame it had cost her.

Mary Ellen was a very sick little girl

for many days, and even after kind Mr. Sanborn had sent her a bag of cool, sweet oranges as a token of his entire forgiveness the green marble haunted her dreams. She never cared to play with her marbles after she was well again, and never, never, never did she take anything which did not belong to her.—Mrs. F. M. Howard, in The Christian Work.

Papa's Mistake.

Papa distinctly said the other day,
That in the night, when I'm asleep so sound,
The earth keeps turning over all the time,
And every morning its been half-way round.

I thought how grand to see this big round world
Go turning past this window in the hall,
And here I'm up at 4 o'clock to watch
And there is nothing going by at all!

I thought that deserts, palm trees and giraffes
Might just be passing by the time I came;
And now, instead of all those lovely things,
Here's this old yellow rosebush just the same!

—The Century.

The Orange Cowries.

When Grandpa came home from his tropical island, he brought things that even Lillian had never seen. And Lillian had been almost everywhere. Today, she was visiting the house next to Vera's. How Vera wished Grandpa wasn't away, so Lillian could see the orange cowry shells!

"He locks them up," she explained, "they are so rare and worth so much—twenty-five dollars for the pair. Orange cowries are rare anyway, and these are fine color and match well—shells are as hard to match as a pair of horses; harder. Here are brown cowries—common ones," opening a box of mottled brown shells with crinkled, creamy lips. 'They are money, in the island." Lillian viewed them with respect.

"The orange cowries are in this drawer," said Vera, touching it.

The drawer moved.

"Why!" she cried surprised. "Grandpa forgot to lock it! You'll see them after all!"

Vera opened the drawer, carefully unrolled layers of cotton wool, and two lustrous ovals glowed in her hands.

"Oh! How lovely!" exclaimed Lillian.

"Let's take them out doors to see them better," proposed Vera.

The sunlight played over the glossy surface, bringing out their rich coloring, and curious markings.

"Who polished them?" asked Lillian admiringly.

"Nobody. That's the way they are, smooth as glass. That's why grandpa wraps them up—afraid they'll get scratched."

"Want to go fishing?" inquired Vera's father at the gate, tackle in hand. "Tide is just right."

The shells rolled under the syringa bush, as they sprang eagerly to their feet.

But a squall soon sent their boat scurrying to shore. The shower settled into a steady rain, and Vera fell asleep to its soothing patter.

But the orange cowries lay out in rain-soaked grass, wet for the first time since they were brought up dripping from the bottom of the tropical ocean, by a daring South Sea diver.

In the morning, very early, Vera woke—and remembered. Yesterday she simply thought of entertaining Lillian. Now she remembered she took Grandpa's choicest shells, his treasured orange cowries, and left them—where?

She dressed, crept through the sleeping house, out to the syringa.

The shells were nowhere to be seen! Her heart stood still. She searched on hands and knees, but no orange gleamed through the green of the grass. She crawled beneath the drenched bush, which poured cold trickles down her neck, to turn over leaves on the ground. And there, under the sodden leaves, caked with mud, lay the orange cowries!

Vera gave a cry of relief. But—what if they were scratched with grit, or stained with damp leaves?

She washed and wiped them, curving tops and crinkled lips. Then she examined them by the growing daylight. Their sheen was undimmed, the pattern of their enameled backs unmarred by scratch or nick! It seemed too good to be true! She rolled the shining shells in their wrappings, and returned them to their drawer. Grandpa need never know!

Of course, if the shells had been hurt, she would have had to tell. But when they were uninjured—and Grandpa gone all yesterday so he couldn't have missed them, what was the use? Still—"I must!" she concluded honestly.

Grandpa was always up early. Yet it was early even for Grandpa, when he came into the library. "Well, well!" he exclaimed in astonishment when he saw Vera.

She plunged headlong into her story.

"I missed the shells last night," he said when she had finished.

"Oh!" gasped Vera.

"It was so late when I came home, that every one had gone to bed and I couldn't make inquiries. You see, yesterday I visited my old college, and found they lacked the orange to make their cowry collection complete. So I promised them my pair. They would be doing some good there, and be safer."

"I—I hope so," murmured Vera, cheeks scarlet.

"Safer from fire," explained Grandpa. "I haven't locked the drawer lately—didn't seem necessary."

He took the shells out, and studied them at the window. Vera waited breathless! If Grandpa found some scar—if she had spoiled them for the museum—

"Just as good as ever!" he declared at last. "Both perfect."

Vera's breath came with a bit of a sob.

"Don't feel so, my dear," said Grandpa, kindly. "You were a little in the wrong—well, a good deal so," admitted Grandpa candidly. "But you did what you could to make it right, and you owned up honestly—" a tremulous smile answered his—"and I'm proud to present the museum such a remarkably fine pair of orange cowries!"—Alice Mary Farrington, in S. S. Times.

Paving the Way to Independence.

"Please come, Edward, I want you to drive a few nails in the shed for me," said Amelia to her brother last Saturday afternoon.

Edward was busy splitting wood at the time and Mr. Parker, her father, overhearing the request of his daughter, said:

"Why not drive them yourself?"

"Because I can't," she replied.

"Because you can't?" he exclaimed. "Come here and I will show you how to drive a nail."

With hammer in one hand and nails in the other he went into the shed, drove a few into the wall, and then gave the remainder to Amelia. She found it an easy thing to drive the nails, and felt quite proud of her achievement in the mechanical art.

Having completed the work, her father said:

"Now, my dear child, that lesson makes you independent. Some of these days I'll teach you how to drive a horse, sharpen a knife, and whittle, too, without cutting your fingers. Don't you let the doors creak on their hinges for want of an oiled feather; or the little children's shoes, or your own shoes, get hard in the winter time for want of a little grease."

"And as for you, boys," said his father, turning to Edward and his little seven-year-old brother, "you ought to learn how to make a bed, sweep a room, or sew on a button. A little cooking will not hurt you. Many a beefsteak and fresh fish have I cooked in my day, and my mother told me when I was a boy, that I could beat any boy making a pot of coffee. There is no telling what your lot may be, or where you will be cast sometime during your life. The most helpless people I have met with were those who could do only one kind of work. Boys and girls should learn some one thing very well, and make that their dependence for a living, then add to it as much skill as they can; for it costs nothing to carry knowledge, and it paves the way to independence."—Luthern Church Work.

You are a block of rough marble. You may sometime come to be a statue of splendid proportions, but must be chiseled and hammered before that consummation can be reached. Grief, struggle, disappointment, the whole range of sad experiences which fill life so full are the tools with which the great Artist will change your shape by slow degrees, and convert you from a mere block to a thing of beauty.—George H. Hepworth, D. D.

"If your heart is filled with the love of greatness, remember the greatness of love."

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Personal and News Notes.

The Rev. William R. Agate has resigned the rectorship of Christ church, Valdosta, Ga., and St. James', Quitman.

A gift of $582 was presented to the Rev. H. Boyd Edwards, rector of Christ church, Cincinnati, Ohio, "from many friends."

The Woman's Auxiliary of Southern Florida will meet in Holy Innocents' parish, Key West, on Thursday, January 30th.

The Rev. H. Fields Saumenig, of Asheville, N. C., has taken charge of the Church of the Holy Comforter, Atlanta, Ga.

The Rev. Gilbert Ottman, of the Missionary District of Oklahoma, has accepted charge of work in West Palm Beach, Fla.

The Rev. John Kershaw, returned from a vacation at Douglas, Arizona, is at North Augusta, S. C., for the rest of the winter.

The Rev. F. N. Skinner, rector of St. Paul's church, Beaufort, N. C., has accepted a call to St. Stephen's church, Ridgeway, S. C.

The Rev. A. E. Elliott, of Hobart, New York, will be in charge of Titusville and Cocoa, on the East Coast of Florida, during the winter.

St. Stephen's church, Brighton, Mass., will build a new edifice at a cost of $15,000, and will remodel the present church as a parish house.

The Rev. Henry P. Walter, rector of St. Mary's church, Reading, Pa., has resigned and will return to Ponce, Porto Rico, as a missionary.

The Rev. W. H. Heigham, rector of Grace church, Waycross, Georgia, has resigned to accept work at Anthony, Kansas, Diocese of Salina.

The Rev. Guy H. Frazer, of Matanzas, Cnba, has become vicar of Christ church, Cordele, Georgia, and also has charge of the Prince of Peace church, Vienna.

The Rev. Wilson P. Tanner, rector of St. Andrew's church, New Berlin, New York, has been called to the rectorship of St. Paul's church, Sioux City, Iowa.

The Rev. Sanders R. Guignard, rector of Grace church, Anderson, S. C., has resigned, and has taken charge of the work at Abbeville, Laurens, and Newberry.

The Rev. John S. Simmons, rector of the Church of the Good Shepherd, Thomasville, Ga., has accepted mission work in South Carolina, and is living in Columbia.

The Rev. J. J. Lanier, the new rector of St. George's church, Fredericksburg, Va., is delivering a course of lectures at the University of the South, Sewanee, Tenn.

The Rev. W. N. Tillinghast, missionary-in-charge of St. Andrew's and St. James's churches, Greenville, South Carolina, has declined a call to All Saint's church, Birmingham, Ala.

The Rev. Hervey C. Parker, Jr., formerly of the Waynesville Associate Mission, N. C., has accepted a call to St. John's church, Athol, Mass., where he began work on January 16th.

The address of the Rev. George Carlton Wadsworth, formerly rector of Zion church, Fulton, N. Y., Diocese of Central New York, now rector-elect of Christ church, Troy, N. Y., Diocese of Albany, will be changed after February 1st, 1913, from 321 Rochester street, Fulton, N. Y., to 2165 Fifth Avenue, Troy, N. Y.

The Rev. J. Lundy Sykes is canvassing the Diocese of Mississippi to secure funds necessary to complete the church building in Starkville, the seat of the State Agricultural and Mechanical College.

The Rev. K. G. Finlay, rector of Trinity church, Columbia, S. C., has been appointed dean of the Columbia Convocation, succeeding the Rev. H. H. Covington, now rector of St. Paul's church, Norfolk, Va.

A farewell reception was given to the Rev. Herbert B. Gwyn, of St. Simon's church, Chicago, upon his resignation to take the editorial chair of the New York Churchman. There was a large gathering of his parishioners and friends, who expressed deep regret at his departure.

Miss Mary Ross, of St. Paul's parish, Waco, Texas, has presented to that church a lot in East Waco, on which the rector, the Rev. W. P. Witsell, intends to establish a mission. Its proximity to railroad shops and homes of railroad people gives promise of a good field for Church work.

The Church Temperance Society held its 31st annual meeting in New York, on January 21st. Bishop Courtney presided and the speakers were the Rev. C. L. Slattery, D. D., rector of Grace church, New York; Congressman Richmond P. Hobson, and Col. L. Mervin Maus, Chief Surgeon of the U. S. Army Medical Corps, Eastern Division.

The Archdeaconry of Albany, Diocese of Georgia, met in Christ church, Cordele, January 21-23. The programme included addresses by the Rev. A. M. Rich, of Hawkinsville; the Rev. Guy H. Frazer, of Cordele; the Rev. Gerard A. Cornell, of Douglas; the Rev. Charles T. Wright, of Albany; the Rev. James B. Lawrence, of Americus; the Rev. Wm. H. Higgins, of Thomasville, and the Rev. W. B. Sams, of Bainbridge, Ga.

The Rev. C. T. Stout, for more than six years rector of St. Paul's parish, Key West, Florida, has resigned to accept a call to the charge of Trinity parish, Howard and Anne Arundel counties, Diocese of Maryland. He will enter upon duty February 2d. In accepting his resignation the vestry of St. Paul's parish adopted resolutions regretting Mr. Stout's proposed departure, adding: "We will always remember Mr. Stout and his estimable wife with affectionate gratitude, and may God vouchsafe to them continued health and happiness."

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Missionary Addresses by Dr. Bratenahl.

The Secretary of the Third Department has been holding services in various towns of the Diocese this month. Dr. Bratenahl on the Second Sunday after Christmas visited St. Philip's, Laurel, and St. Luke's, Seaford. On Monday he went to Georgetown; Tuesday to Lewes, and the next day to Milford. On the First Sunday after the Epiphany he addressed congregations in St. Peter's, Smyrna; Trinity, Clayton, and St. Anne's, Middletown. On the 16th he spoke at St. Thomas', Newark, and the next day in St. Andrew's and Immanuel, Wilmington, with a visit on Friday to Immanuel, New Castle. On Septuagesima Sunday he spoke in Christ church, Greenville; Old Swedes and Trinity, Wilmington. He has brought us a clear statement of the missionary needs of this Department, and the Diocese must know the responsibility, at least, in its share.

The Clerical Brotherhood.

The Clerical Brotherhood held its January meeting in the hospitable rectory of Immanuel, New Castle. Dr. and Mrs. Richey, the new rector and his wife, entertained a dozen clergymen at dinner, Mrs. Seabury and his daughter assisting; after which the Brotherhood adjourned to the parish building, and heard a paper on Christian Science, by the Rev. John E. Parks now in charge of St. James', Newport and Stanton, and St. Barnabas', Marshallton. A general discussion followed and on adjournment, an invitation was accepted from Archdeacon Hall for the next meeting in St. John's rectory, April 1st.

Clergymen to Exchange During Lent

In Immanuel, Wilmington, these clergymen will exchange with the rector and officiate during Lent, according to a long standing custom in the parish: On Ash Wednesday, the Rev. Chas. B. Dubell; February 12th, the Rev. Thomas G. Hill, of Smyrna; 16th, the Rev. R. L. Wolven, of Old Swedes, Wilmington; 19th, the Rev. Wm. H. Laird, of Christiana Hundred; 26th, the Rev. R. E. Brestell, of St. Paul's, Camden, N. J.; March 5th, the Rev. J. Thompson Cole, of Ogontz, Pa.; 12th, the Rev. Alban Richey, of Immanuel, New Castle; 18th, the Rev. H. B. Phelps, of Newark, Del.; 19th, the Rev. P. L. Donaghay, of St. Anne's, Middletown; 20th, the Rev. F. M. Taitt, of St. Paul's, Chester, Pa.

Quiet Day for the Clergy.

The Bishop will conduct a "Quiet Day" for the clergy in Christ church, Dover, on January 29th and 30th, basing his addresses on the opening chapters of St. Paul's First Epistle to the Corinthians. On the 29th there will be Evening Prayer, with address on the "Basis of Faith." On the 30th the Holy Communion will be celebrated at 7:30 A. M. There will be Morning Prayer and address on "Spiritual Knowledge" at 10:00 A. M.; at 11:30 A. M. the Litany will be said, with address on "Work"; at 2:15 P. M., Intercessions will be offered, with an address on "Judgment"; Evening Prayer at 3 P. M. Hospitality will be provided and those attending are requested to notify the rector beforehand.

Drexel-Biddle Bible Class Meetings.

The Delaware Branches of the Drexel-Biddle Bible Class Association held a special meeting on January 14th (Immanuel, Wilmington, and St. Barnabas', Marshallton) in St. Andrew's, Wilmington, with the Men's Bible Class, and men from Calvary, Wilmington. The Rev. K. J. Hammond presided, and addresses were made by Mr. T. DeW. Jobborn, chairman of the Extension Committee; and Mr. Wilson, managing director, both of Philadelphia—fully explaining the purposes and methods of the Association. The Men's Class of St. Andrew's joined the organization and it is hoped a Men's Bible Class will be formed in Calvary and unite with it later.

The annual missionary rally of the Sunday Schools of Wilmington and neighborhood was held in Trinity, on the afternoon of Septuagesima Sunday. Rev. Dr. Bratenahl made the address, and the services of the Board of Missions was used. This was the seventh of these services.

In the General Missionary Apportionment of the current year, of $4,951, though only four parishes have as yet responded, with the Woman's Auxiliary, the amount received to date is $513,18, as against $183.27 received at this time last year.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

NOTICE.—If the purchase of organs for churches is contemplated and financial aid is desired, address Miss N. B. Colton, Colonial Beach, Virginia. 2t

FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Va.

ORGANIST—English trained—seeks change for summer months, with a view to permanent position. Churchman; trainer of boy's voices. Coast preferred. Address M. K., Southern Churchman office.

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MARRIED.

SPILMAN—BARRETT.—At Warrenton, Va., January 9, 1913, ANNE CAMDEN SPILMAN, eldest daughter of Mr. and Mrs. Baldwin D. Spilman, of "Elway Hall," to RICHARD RICE BARRETT, of Concord, Mass.

EARLE—WRIGHT.—On Thursday, January 2, 1913, in St. Paul's church, Centreville, Maryland, by the Ven. R. Bowden Shepherd, Archdeacon of the Diocese of New Jersey, FANNY SHEPHERD, only daughter of Mrs. William B. Earle and the late William Brundige Earle, to Mr. HENRY ENNELS WRIGHT, all of Queen Anne's county, Maryland.

DIED.

GWATHMEY.—Entered into life eternal, at her home, "Flat Creek," Campbell Co., Va., on Wednesday, January 8, 1913, after a short illness, of pneumonia, ANNIE WATTS GWATHMEY, daughter of the late Emily Smith, and Robert Carter Gwathmey, of Norfolk, Va.

"Faith's journeys end in welcome to the weary,
And heaven, the heart's true home, will come at last."

OBITUARY.

Mrs. Jane R. S. Wilkes.

Entered into rest in Charlotte, N. C., January 19, 1913, Mrs. JANE RENWICK SMEDBERG WILKES, in the eighty-sixth year of her age; wife of the late John Wilkes, of St. Peter's church, Charlotte.

Like-minded in devotion to all good works, unwearied in well-doing, faithful in all things to the church, yet knowing no limitations or distinctions in loving service to all; husband and wife for more than half a century walked and worked together. Now, having tarried behind for a little while, occupied in the same loving service for the Church and for all, she is called away, that they may again be one in the rest that remaineth for the people of God. J. B. C.

Edwin C. Traylor.

At a meeting of the Vestry of St. Andrew's church, Richmond, Virginia, held on January 6th, the following resolutions were adopted:

Whereas, it has pleased God to call home our beloved brother and fellow vestryman, EDWIN O. TRAYLOR, whose sudden death occurred on January 1st, just as the new year was dawning; be it

Resolved, by the Vestry of St. Andrew's church, That in the death of Edwin O. Traylor the vestry has lost a most faithful and earnest member and laborer. Being endowed with an optimistic nature he was an inspiration to his fellow laborers, and was always found with willing heart and ready hands to labor in God's vineyard; be it

Resolved, That the vestry convey to his widow our heartfelt sympathy and condolence in her bereavement, knowing that he who has been faithful unto death shall receive a crown of life, and praying that God's Holy Spirit may be her companion and counsellor through life; be it further

Resolved, That a copy of these resolutions be sent to the widow of Mr. Traylor, that they be recorded in the minutes of the vestry, and published in the Southern Churchman.

A. H. MAY,
CLAUDE M. HENLEY,
CHAS. J. NEWELL,

ACKNOWLEDGMENTS.

St. Mary's Memorial,

A Church for the Use of Colored People.

From one who had faithful service," Mrs. Emily H. Eppes	$5 00
Mammy Rosetta, nurse of Mrs. James Sutton	25
In memory of Eliza J. Smith, better known as "Hoppie," to the children she so lovingly and tenderly cared for	3 50

MRS. A. MOORE, Jr., Trustee.
Berryville, Va.

Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund of the Diocese of Virginia from December 27, 1912, to January 17, 1913:

St. Thomas' church, Orange	$ 14 00
St. James' church, Richmond	140 00
Trinity church, Upperville	5 00
St. James' church, Leesburg	105 38
Kingston parish, Mathews C. H.	10 00
Emmanuel church, Greenwood	15 00
Westover parish	10 00
Fork church, St. Martin's parish	5 51
Christ church, Charlottesville	25 00
Grace church, Berryville	21 00
St. Paul's church, Alexandria	55 00
Grace church, Richmond	59 20
St. Peter's church, Washington parish	6 00
Whittle parish, "The Plains"	25 00
St. Paul's church, Haymarket	20 00
Grace church, Alexandria	22 00
Piedmont church, Bromfield parish, Madison	1 25
Emmanuel church, King George	7 00
St. Timothy's church, Upper Truro parish	2 60

WILLIAM H. PALMER, Treasurer.

Homeless Boys' Home, Covington, Va.

For maintenance and the addition of a wing to the present inadequate main building, we are trying to raise $2,500 to cover all present needs. Send all gifts and contributions to Rev. THOMAS SEMMES, Covington, Va.

Previously acknowledged	$ 1,654 24
R. D. Lyman, Norfolk	2 00
Mrs. B. D Taylor, Atlanta, 4th donation	5 00
Rev. Jno. J. Lloyd	5 00
W. B. S. Grandy, Norfolk	50 00
C. W. Grandy, Norfolk	50 00
Christ church, Norfolk, 2d offering	18 00
St. John's church, Hampton, Va.	79 30
Miss Elizabeth C. M. Porter, Waynesboro	5 00
Miss Frances F. Sams, Norfolk	5 00
St. Paul's Sunday School, Norfolk	3 00
H. L. Belote, Norfolk	5 00
Mrs. Anne E. Bradbury, Petersburg	5 00
R. E. Lee Mem. Church S. S., Lexington, Va.	10 00
St. Luke's Sunday School, Clover, Va.	75
Christ church Sunday School, Pulaski, Va.	1 00
Emmanuel Sunday School, Franklin, Va.	2 00
Mrs. Kate S. Sclater, Hampton, Va.	10 00
St. Andrew's Sunday School, Lawrenceville, Va.	1 00
St. Stephen's Mission S. S., Port Norfolk	3 50
St. John's Sunday School, Glasgow, Va.	1 00
Rev. W. A. R. Goodwin, Rochester, N. Y.	10 00
	$ 1,925 79

Other acknowledgments next week.

Whatever task is set you to do, do it cheerfully, that your memory of it may be sweet. For, if a thing must be done, we shall like to be remembered that we did it with a whole heart and ungrudgingly, since that which is done grudgingly availeth little, and is not the deed of the inner man at all, and that which is done heartily groweth light in the doing.

APPEALS.

Current and Pressing Pension and Relief.

This means payments, January 1st, April 1st, July 1st, October 1st, of pledged amounts, (total $30,00), to 550 aged and disabled and destitute Clergy, Widows and Orphans throughout the Church.

It often takes the offerings from sixty churches to pay one annuity. This means that most offerings from churches are small, while less than half contribute as the Canons require, and as justice and humanity demand.

THERE ARE GREAT AND NOTABLE EXCEPTIONS BOTH AMONG CHURCHES AND INDIVIDUALS. (For all generous gifts and good words of sympathy we give thanks). THE JANUARY PAYMENTS WERE MADE PROMPTLY, but we do not have quite enough for the April payments; therefore the Trustees do not dare add a new name (this in spite of distressing appeals) to a long waiting list, until enough money is in hand to make sure that there will be no deficit, as last year, in providing for the present list.

The "Plan": $120 by 1,000 churches or individuals is growing slowly. Surely there are 1,000 Churchmen willing to subscribe to this plan. We are not discouraged, we only wonder sometimes, and are puzzled at the delay when we think of justice and mercy and Christianity and brotherhood and the Church and the ministry so dear and so important.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia, Penna.

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RT. REV. ARTHUR S. LLOYD, D. D., *President.*
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WANTS.

WANTED—A HOUSEKEEPER OF GENtle birth for small Hospital and Home of the LaGrange Settlement and Training School. Give references. Apply Rev. H. D. Phillips, LaGrange, Georgia. 11jan-3t

WANTED—COMPETENT MAN OF REfinement and education desires engagement as nurse and companion to care for invalid gentleman. Six years' experience in five States. Excellent references. H. W. Wilkins, Dixondale, Va. 18jan-4t*

WANTED—YOUNG LADY, REFINED, EXperienced, desires position as mother's helper, or to superintend home. Address 299, Southern Churchman office. 11jan-3t

When the circumstances of our life are hard, when our conditions are unfavorable, this is simply God's call to us to concentrate our powers upon the opportunities we have and to make the best of a hard set of conditions. All men need to learn the great lesson of life which is to cease demanding ideal conditions for our living. We will not find them, however much we demand them, and the constant chafing under our failure to have them will weaken our ability to do the best we can. We must not give up "the game of life" because "some of the pieces have been taken off the board." All of us need to learn more perfectly "the value of the residual elements, the sweetest music of the last string."—Christian Observer.

The Household.

Sally Lun.

Why Sally Lun? Why is a muffin batter, made with baking powder or soda, or a bread sponge to which eggs have been added, called by this name? These are questions which others beside myself have asked themselves more than once, because the name has appealed to them.

The Creoles lay claim to this as a breakfast dish, long made, or made famous by one "Tante Xoe."

Finally it occurred to me to look in Webster's Dictionary. There, after the name, is the statement in brackets, "From a woman, Sally Lun, who is said to have first made the cakes and sold them in the streets of Bath, England." The definition reads: "A tea-cake, slightly sweetened and raised with yeast, baked in the form of biscuits or in a thin loaf and eaten hot with butter."

Practices differ as to how Sally Lun shall be baked, but it is almost always baked in the larger cake, which in some parts of the country is pulled apart the moment it comes out of the oven, buttered, then put together again like a shortcake. For every day use it is made of the quick batter instead of raised.

A common every day recipe is this: Butter the size of an egg, two even tablespoons of sugar, two eggs, one cup of milk, two cups of flour sifted with three teaspoons of baking powder. Bake twenty minutes.

The muffin oven seems to be a hard one for the amateur to learn. The muffins must come up very quickly or they will be soggy, but they must not brown over too hard and soon, or they will be raw inside. Young girls who can cook many things well can not seem to bake muffins right until after many trials, although they think they are following directions, which, however, can not be made to fit all ovens, as every oven has its peculiarities.

Nearly all the old recipes give yeast as an ingredient, but I have the statement finally that it can be made more quickly if, instead of the yeast, soda and cream of tartar or baking powder is used. The Creole Cook Book recipe says:

"The cake may also be made much more quickly by mixing in the morning, using the above ingredients, only adding three teaspoons of baking powder instead of the yeast. Beat quickly and thoroughly." Its formula is as follows:

Sally Lun with Yeast.—One pint of milk, one pint and a half of flour, one-half a cup of butter, four eggs, one teaspoon of salt, one-half cup of sugar, one-fourth of a cake of compressed yeast. Warm the butter in the milk till the milk reaches the boiling point—scald, not boil. Add salt and a teaspoon of sugar, and cool. When cool add the flour, well sifted, and beat thoroughly into the mixture. Lastly, add the yeast dissolved in a little milk or water. Beat it continuously for at least five minutes. When the batter begins to break into blisters cover and let rise for the night.

In the morning add the yolk of the eggs beaten until very light, and the whites beaten to a stiff froth. Mix carefully and dissolve half a teaspoon of soda in the mixture if it seems any way sour. Turn the whole into a shallow, buttered dish and set to rise for fifteen minutes longer. Bake twenty or twenty-five minutes in a moderately quick oven. Half scalded milk and half boiling water may be used instead of all milk.—Jane Eddington, in Atlanta Constitution.

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The Turkey.

Few animals or birds have been as utterly misrepresented by the names given them as the American bird, the turkey. It was first imported into Europe about the year 1550. It appears as a Christmas favorite at English feasts as early as 1570.

It originated beyond all question in Mexico. The bird carried home to England by the navigator, Jean Cabot, was the Northern American species. At this day there is a gorgeous turkey of iridescent blue and green, with orange-red warts on head and neck, found in Honduras.

The turkey belongs to the pheasant family, and is compared by old writers to the peacock and the guinea-fowl. The guinea-fowl is an African bird, but came to Europe through the hands of Mussulman traders or "Turks." This led to the confusion. Even Linnaeus applied the Latin name Meleagris, the name of the guinea-fowl, to the "turkey" of America. The two birds got mixed up in the public mind; and, as the "Turks" brought the guinea-fowl, it was called a "turkey" and the American bird a "turkey."

Some writers hold that the turkey established his misleading name by his cry, which they interpret as "Turk-turk-turk." The most popular view is that "Turkey merchants," dealing with Morocco ports chiefly, imported the bird into England and it was named after them.

The French supposed the bird came from India, and so it was named by them the Poule d'Inde, from which comes the modern French term Dindon. The same error appears in an old German name for it, the Kalkuttisch. The name is derived from Calicut, on the Malabar coast of India, where the turkey was introduced from America in the seventeenth century and has flourished since. This old German word lives still in the Swedish name for the bird, the Kalcon.

In Scotland they call the cock the "Bubbly-cock," to indicate his airs and graces, and in Suffolk, England, the popular name is "Gobble-cock." In that district stands an old mansion called "Gobble-Cock Hall."

Made by Mistakes.

Mistakes made in the honest effort to do something worth doing need give us no concern. We may be sure that God allowed them, and is ready to take his share of responsibility for them. A small boy was helping his father make a path. A wheelbarrow loaded with dirt stood on the hillside above them. It was just balanced as it stood. Whoever lifted the handles would need to look carefully or it would topple over. The little boy, desiring to help, undertook to lift it. The father saw it all but said nothing. The little fellow lifted the handles and over went the whole load. As he saw what he had done he burst into tears. Then a sense of honorable innocence came over him. He had done his best. He did not know what was going to happen. His father knew and though a word would have stopped it, had said nothing. "Father," cried the little fellow, "that was your fault, too. You knew what was going to happen and you let me do it." The father felt at once the justice of the boy's view and he spoke to the boy in loving recognition of the fact. We may be sure that God is educating us in the same way and that he doesn't mind the mistakes. Doubtless, he rather likes them, as this father was rather pleased with the upset load, because by them he is training us. That is the way he makes us.—S. S. Times.

The Cruelty of Silence.

A form of revolt sometimes practiced at West Point is called the silence. Whenever the officer appears against whom this weapon is to be used, conversation ceases, and the unpopular officer walks down the Mess Hall the helpless victim of insulting conspiracy. Unwittingly, people practice on others a similar injury. Everybody profits by appreciation, comment that shows sympathetic interest, praise, and criticism itself. Adverse comment is better than silence because it shows attention and co-operation. Nothing is so deadening as utter absence of response. Say something to one whom you have listened to, or read, even if you can not say all that you would like. The tendency is to think that discrimination and acumen are shown only by criticism, and that to be keen one must be mordant. But the power to appreciate, to find the gold in the sand, is as true an index of judgment. It is not egotism, thirsting for praise, but individuality seeking for association that lies behind this need for appreciation. Rudeness does not need to be explicit to be culpable. To say nothing does not discharge one from the indictment of discourtesy. To have been unconscious of such discourtesy is sometimes its worst wrong. The man who has done his best, only to feel that all would have been the same if he had done nothing, is left as one fighting in the dark or as one beating the air.—Christian Register.

It is indeed a desirable thing to be well descended, but the glory belongs to our ancestors.—Plutarch.

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The damps of autumn sink into the leaves and prepare them for the necessity of their fall; and thus insensibly are we, as years close around us, detached from our tenacity of life by the gentle pressure of recorded sorrows.—Landor.

Little Duties and Every Day Sorrows.

There is no secular and sacred distinction in work if the work be fine and serves mankind in some necessary and uplifting way. All good deeds and fine actions have something of divinity in them. Consequently, whoever does His work, or practices the common virtues and sweet amenities of life by the very contact with these things is somewhat imbued with holiness. To do a fine piece of work calls out the best within one and educates the productive and helpful facilities of one's nature. Every kindness done enlarges the heart as much as every ideal thought enlarges the mind or every action done by the arm enlarges the muscle. Every little service rendered creates a habit, and habits are blocks in our temple of character. "The rich cannot understand the poor," it has been truly said. Neither can he who has not borne the vexations of the day and suffered life's commonplaces have heart large enough to truly serve mankind. "He will be able to preach after he has suffered something," was remarked of a rather brilliant young preacher of means, who was trying to persuade his congregation that life was a perpetual picnic. Let us do our little duties and practice our commonplace virtues, and bear our everyday sorrows as toward God—and they will make us rich, strong, large, yes, holy.

The Fabric of Character.

You cannot draw any lines whatever when you are dealing with the religious life. There are no provinces outside of it. It covers the equator and the poles, and thrusts its root into the core of the world of personality. It does not go through and through a man, it does not go into him at all. That is the nature of religion; it is as thorough-going, as permeating, as life itself. It pulses into and suffuses the least things—as the life-blood warms the very finger-tips—and says: These are mine; these are sacred things. Make them so. Nothing is too small or too remote to have a vital religious significance. If we really and truly believe that, we will make an end of drawing those futile lines between what we call secular and religious, commonplace and sacred. There are no such distinctions in the new life which the Lord Jesus Christ brought into the world. Like His own garment, that robe of life is still one piece, seamless, inseparable; and every thread that enters it runs straight through warp or woof, and intertwines with every other thread to form the entire fabric of character.—James Buckham.

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A Christian does not recognize anything as a necessary evil. If a thing is necessary, it isn't evil; and if it is evil it isn't necessary.

Thoughts for the Thoughtful

There is no misfortune comparable to a youth without a sense of nobility. Better be born blind than not to see the glory of life.—Theodore Munger.

It is only the fools who make a mock of sin. The sensitive, the highly strung, the easily tempted, the men of good intentions, weak will, and strong passions—they know its agony, its thraldom, its reality.—Basil Wilberforce.

"When one man would pull another man down in order that he may rise, or silence another's voice that his voice may be heard, or destroy another man's business in order that his might live, it is the outgoing of a spirit that is born of the devil and of darkness."

A candle that will not shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, if your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you really are one.

One secret of spiritual strength is personal communion with God. Jesus made no idle statement when He said: Enter into thy closet and when thou hast shut thy door pray to thy Father which is in secret." The "shut door" insures uninterrupted communion.

The situation which is exactly to our liking has not yet been discovered. Most people go in search of it, but no one finds it; and the wisest thing is to play the man in the place you are in, while you are in it, until you are called to play the man in the better place.—J. G. Greenough.

We lose our hold on life when we lose our interest in doing some useful thing. The doing of this useful thing is the main thing, and an end in itself. Let us do the thing and do it well, and the reward that men then owe us will take care of itself. Therefore do not worry—but work. And thank God that you've something to do.—L. S. Krebs.

"We may call it by many names. We may call it political corruption, or anarchy or high society, or the dispute between capital and labor and try to patch things up with treaties and fraternities, and brotherhoods and societies, but it can't be patched up. When men don't feel right toward other men there is a social question which cankers and corrodes the social life.

"Whoever comes or goes, there is one Friend who continually knocks at the door of our hearts, and his friendship is all-sufficing. There are many who even in the crowd are lonely and loveless, all unconscious that they are the heroes of an immortal story. It was for them that Christ died. It is their love that Christ is seeking."—Nicoli.

When one enters into the common life, resolved to live it in the spirit of Jesus, bringing into all its occupations, even the homeliest, the faithfulness, the thoroughness, the courtesy, the consideration, the gentleness of ideal demeanor, then to him is given, in answer to his gift, the blessing of the wise men, and under his own roof, though the street he lives in be narrow as that in which the carpenter and his family were lodged, the Lord Christ shall appear daily.—George Hodges.

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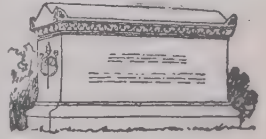
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Sunday School Work.

In the report of the Sunday School Institute, by its first vice president, Canon Devries, "a new departure" is mentioned as brought about by the action of the Bishop and Cathedral Chapter in assigning one of the Canons of the Cathedral to the oversight and development of the educational work of the Diocese. This Canon (Dr. Devries) * * * has been able to undertake work for which no one had leisure before. He began a series of conferences with the various Sunday Schools of the Diocese, going, however, only where invited by the rector, or minister. These invitations have proved more numerous than he could accept. He visited five schools in St. Mary's county; two schools in Charles county, with a conference, at La Plata, Charles county, for all the clergy, teachers and officers of the county.

In Prince George's county, he visited six schools; and held an Institute session and service at Upper Marlboro, for the clergy, officers, and teachers of the Archdeaconry of Southern Maryland.

In the District of Columbia, he visited four schools. In addition to these visits paid, many requests for visitations were on file.

In two country parishes he found conditions in plan, methods, and results, which would be creditable anywhere in town or country; which proves that with leadership and devotion on the part of the pastor, aided by bands of faithful men and women in the parish, thorough Christian training can be given in rural neighborhoods despite the distances and other obstacles.

In addition to these visits, addresses were made by Canon Devries, on Christian Education, to the pupils of the two Maryland State high schools in St. Mary's county, namely, the one for girls at St. Mary's City, Maryland's first Capital City; the one for boys, at Charlotte Hall, presided over by the staunch Churchman, Major Thomas. This school has a cadet corps. Major Thomas is a Virginia Military Institute man.

I make special mention of this visitation feature of our Diocesan Sunday School work as a suggestion to other diocesan leaders, who see and feel the need of some stimulating move in behalf of the Sunday School.

Another departure was the organization of a clearing house by the Institute, which is to follow up the children removing from one neighborhood to another, and endeavor to secure their Sunday School attendance and pastoral care in their new homes. The author of this move was Mr. Tench Tilghman Marye, one of the youngest teachers of the Institute, and combining in his name, two leading Church families, one of Maryland, and the other of Virginia, viz.: Tilghman and Marye, respectively.

Look Higher.

The soul ever yearns for its home with God. If our life is but a tale that is told, if man is no better than the sheep, if immortality is a fiction, then are we cruelly deceived by the most controlling force in our nature. It is because the soul within speaks that we believe God's revelation of Himself, and know that we live beyond the grave. This voice of the soul will not be silenced, it speaks to us and we cannot but hear. Shadows of doubt sometimes becloud the vision of men, yet in the nightwatches, beside the bed of pain, at the bier of bereavement, there comes the still, small voice which says, "Look higher." And when we have taken farewell of one we love, and witness the descent of the beloved form into the grave, we feel, oh, how deeply we feel the soothing and comforting power of the soul which testifies, "He is not dead, but sleepeth." In our deepest experiences comes the truest revelation of the Eternal.

I have seen so much good from suffering, so much good from pain, that I believe in the good of both. It is pain and suffering that brings out sympathy, self-sacrifice and strength of character.

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Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

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SOCIAL SERVICE.

To say that we are living in a progressive and practical age is but a commonplace. In all departments of activity new departures are being made and men are bent on learning the best way of doing things. Efficiency is now the one test of fitness and the standard of efficiency is constantly being raised. Old theories and old methods give way with hardly a protest before the demand for results. That this tendency, growing out of the advance in science and the strenuous competitions of the modern business world, should not in some degree reach and affect the Church is neither to be expected nor desired. Men who are trained to look for the largest results from capital invested, energy expended, men or machinery employed, will naturally turn their eyes upon the Church and question whether the standard of practical efficiency may not be raised in this direction also. It may be taken as one of many providential leadings by which God is always bidding His people to go forward. The Church of the future will doubtless be seeking to bring her influence to bear upon the world around her and of which, in her membership, she is a part, more directly and obviously, and perhaps more intelligently, than she has in the past.

For many years it has been borne in upon the conscience of the Church that she had a larger part to bear in that wide sphere of activity known somewhat vaguely as Social Service. There are problems which affect the spiritual as well as the temporal welfare of multitudes, conditions which threaten the integrity of our Christian civilization and open sores which are sapping the vitality of the body politic, which she cannot ignore or neglect. Yet the Church cannot forget that the weapons of her warfare are spiritual, that she must not transcend her Divine commission, that harm and not good will result from excursions outside of her proper sphere. How far and in what directions she may go in her corporate capacity, what facts and duties she should seek to impress upon the Christian citizenship and the home and community life of the land, these are among the questions she has wisely to study.

For some years the General Convention has had its Commission on the Relations of Capital and Labor, which has made excellent reports which very few people have read. This Commission realized that it was touching a wide and intricate problem at but a single point, and at the last Convention asked that it be discharged and that a larger Commission on Social Service be appointed to co-operate with similar Commissions in the several Dioceses and with other organizations of social workers. This action was taken, and since that time the majority of the Dioceses which had not done so before, have, we believe, appointed their Commissions.

The Church has not failed in a general way to bear witness against the sins which lie at the root of our social evils or to impress those broad principles of righteousness and charity which underlie every sound movement for the suppression of vice and injustice and the uplift of humanity. That there is a public conscience to make itself felt, and that, from other than prudential reasons, society is ill at ease if not sick at heart in view of the evils which it allows and on which it sometimes fattens, is due to the truths which the Church has persistently taught. That she has always faithfully applied these truths to particular cases or pressed them upon individual consciences cannot be claimed. That she has always understood their application to conditions under her very eyes cannot be shown. Here certainly she has a mission and ought to speak, boldly exposing and rebuking vice and urging the exercise of that righteousness and benevolence which can express itself through the ballot box or the courts, as well as through the alms basin. But to speak wisely, forcibly and with effect, the Church, and those who voice her message, must know well the conditions to which they address themselves, the wrong that needs to be righted, the good cause that needs to be furthered, the Divine law in the case and the reason thereof. With these plainly in view the message can be spoken clearly and to the point, without offence, without trenching on the right of private judgment and without going into politics. Oftentimes the lay people would welcome the plainest and most pointed preaching on practical morals and reform as applied to questions of social and even of local interest, which they do not receive because their ministers are not sufficiently informed to venture a convincing opinion. It is here doubtless that the Social Service Commissions will find their less conspicuous but most practicable field of operations, not by leading reformations in the Church's name or committing her to certain measures, but by collecting and imparting careful expert information and pointing the way in which her testimony should be borne and her influence exerted first upon and then through the conscience and the efforts of her members.

The Church will expect from these many Commissions suggestions and counsels of positive value, and a real leadership in the broad and important field of their investigation.

ST. PAUL'S SCHOOL, LAWRENCEVILLE.

Through the untiring efforts of the Rev. James S. Russell, Principal, and the liberality of its friends, St. Paul's Normal and Industrial School for colored pupils, at Lawrenceville, Virginia, has freed itself from the heavy debt which has threatened to impair its usefulness. This school was founded by its present principal about twenty-five years ago and has been in active operation since that time, usually filled to its capacity, which has been repeatedly enlarged. Several thousand pupils have there received just that sort of an education which has fitted them for their highest usefulness and the best influence among their own people and with sound religious instruction and Church teaching. The quality of the work done has commended the School to all wise friends of Church work among the negroes, and its sane and practical methods may almost be said to have pointed the way in which that work can most

effectively be done. The School now owns 1,600 acres of valuable land and a plant said to be worth almost a quarter of a million dollars. It is small wonder that in such a work a debt should have accumulated. A year ago it amounted to nearly $60,000. Just before the meeting of the Board of Trustees at the Bishop's residence in Norfolk, a few days since, the fund to extinguish the debt was completed.

The Board of Trustees passed resolutions thanking the many friends of the School who have contributed to this fund, and also congratulating the principal upon the success of his efforts toward this end so happily accomplished.

Other appropriate papers were passed expressing their thanks to the large number of friends who had contributed to this fund; to the Board of Missions for the increased appropriation to the School for the present year; to Mr. J. Pierpont Morgan for his pledge of $10,000 as the last payment on the debt, and to the American Church Institute for their pledge of $5,000 to the debt.

Since the above was written, the Southern Churchman has received a dispatch from A. H. Turner, business manager of St. Paul's School, stating that on Monday evening, January 27th, the largest boys' dormitory at the school was destroyed by a fire, which at one time threatened the destruction of the entire institution. The building was of frame, accommodating forty boys, for whom the officials are unable to provide quarters. The loss is about $3,000, the building being partly insured.

The need of help is urgent and must appeal most forcibly to all who are interested in the excellent work done by Rev. James S. Russell and his associates at this School.

All of the dormitories are of frame construction, heated with wood stoves, and the cost of rebuilding them of brick would be about $12,500. He gives twice who gives quickly. Now is the time to help.

THE FEBRUARY MAGAZINES.

Lippincott's.—The February Lippincott's is a well-rounded, ripe, and rich magazine, full of varied fiction and papers adjusted to the season. As usual, every feature in it is complete, there being nothing continued but the entertainment, which never flags. The novel, "Miss Phoenix," is by a new writer, Albert Lee. The plot hinges upon a young wife's well-meaning attempt to deceive her husband in a small matter and thereby avoid a family quarrel. But an untoward fate twists things up, and one prevarication leads to another, till a half-dozen or more people are involved and much trouble is threatened—trouble from which the author adroitly—and very naturally—frees his characters in the end. "Miss Phoenix" is one of the funniest yarns which have appeared in print for a long time.

In addition to the above there is a calm, dispassionate treatise on "The Habitual Use of Alcohol," by Dr. Horacio C. Wood, which will interest all concerned in the great temperance movement. The department "Ways of the Hour" contains a number of timely and thought-compelling papers.

"Walnuts and Wine," the humorous department, has been enlarged and bettered in other ways. Sketches, jokes, anecdotes, jingles, and light verse, by authors known and unknown, are supplied in profusion.

Scribner's.—The February number of Scribner's Magazine is a special number devoted to some aspects of the problem of modern living—this one showing how the motor has influenced life in America, particularly by adding threefold or more to the habitable areas outside of our cities. Four special articles and many pictures in colors and black-and-white give a most interesting popular presentation of "The Day of the Motor."

"Discovering America by Motor," by Ralph D. Paine, summarizes the touring conditions in America and shows the differing conditions in the East and the West, with many amusing incidents.

"The Automobile and Its Mission," by Herbert Ladd Towle, shows the growth of this manufacturing industry in the past decade. For the coming year 500,000 cars will be built, with a value of more than $600,000,000.

Charles L. Freeston, F. R. G. S., gives practical directions for motoring over so much of the route from the Mediterranean to the Atlantic, as is now completed, with full directions for bridging the various gaps.

"Steam-Coach Days," by Theodore M. R. von Keler, is an amusing glimpse into the past, with pictures in color of steam-driven cars one hundred years old.

Price Collier, in his series on "Germany and the Germans," depicts Berlin, the most progressive, modern, and well-governed city in Europe. This article depicts the cost of housekeeping, the social customs, restaurant life, music, art—good and bad—and police administration.

Mrs. Wharton is well into the action of her serial, "The Custom of the Country." Even the minor characters in this story of New York life are vivid and amusing.

Joseph B. Bishop, secretary of the Canal Commission, describes the "Sanitation of the Isthmus," and gives a full history of the sacrifices to science that made possible the elimination of yellow-fever on the great canal work.

The Century.—Recent discussion as to whether the best known stories of the last generation would be accepted by magazines of the present day has suggested to The Century the reprinting of a few of the noteworthy stories by well-known authors appearing in that magazine about twenty-five years ago. The February Century contains, in this series, "The Lady, or the Tiger?" Frank R. Stockton's famous story, with new drawings by Oliver Herford.

James M. Taylor, of Vassar; Marion Talbot, of the University of Chicago; Virginia Gildersleeve, of Barnard; Ellen F. Pendleton, of Wellesley; Mary E. Woolley, of Mount Holyoke, and M. Carey Thomas, of Bryn Mawr, are among those who explain the merits or evils of "Fraternities in Women's Colleges."

In "Our Alaska Bargain," Alfred Holman, editor of the San Francisco Argonaut, reviews the Russian occupation of Alaska, why it failed, Russia's motives in selling the territory to the United States, our own governmental neglect of the northwestern Golconda, and the present problems of Alaskan development.

J. B. Atkins discusses "The Unmarried Woman of England, and in addition reviews the English spinster's slow march towards economic independence.

Pierre Loti begins his "Impressions of New York," with the subjoined phrase in the title, "from the point of view of a barbarian from the Orient."

"The Truth About Japan" is a striking review by James Davenport Whelpley, of social, political and economic Japan.

Dr. B. O. Flower, president of the National League for Medical Freedom, and Irving Foster, will take sides on the subject of the Owen Bill, which calls for a National Department of Health—a measure that is attacked by Christian Scientists and others who declare that it is aimed at their liberties.

Some noteworthy fiction appears. The second instalment of Mrs. Frances Hodgson Burnett's new novel, "T. Tembarom," is given. Maurice Hewlett contributes a striking short story in "The Fairy Wife"—one which none but the author of "The Forest Lovers" and "Mrs. Lancelot" could have written. Other short fiction, humorous in character, will be by Richard Dehan, Marion Hamilton Carter and Ellis Parker Butler.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

A Reply to Mr. Elliot White's Plea for Change of Name.

Mr. Editor: In your issue of January 18th, I note Mr. Elliot White's reply to Judge Wallace's contention that the General Convention has no right, moral or legal, to change the name of the Church in the Diocese of Virginia without its consent. That reply seems to me to indicate a misapprehension of the real issue involved. Mr. White takes the ground that there is "no disposition to change the name of the Church in Virginia without its consent;" that "what the advocates of the change of name desire is to get the Diocese of Virginia's consent to the change."

That sounds plausible and reasonable and may mislead many who are interested in this question. But does it accurately describe the facts of this case? Is it not rather true, that what the advocates of this change desire and are earnestly working for is, not to get the consent of Virginia, or any other particular diocese, but to get the consent of a majority of all the dioceses to that change. It might be the consent of a bare majority of one diocese, as expressed through its representatives in General Convention; and a majority of even one in the House of Bishops: but that would be sufficient. With such consent it would appear to matter little to the extreme advocates of the change, that a large number of dioceses—it might be a minority of only one—were earnestly and conscientiously opposed to such change, so long as the change could be forced upon them without their consent. But surely this would be an unfortunate state of affairs—a condition not calculated to promote good feeling and cordial co-operation among the different dioceses in doing the Master's work.

Judge Wallace's contention is that though the civil courts would not interfere in such matters, still this enforcement of a new name upon unwilling dioceses would be illegal—illegal in that it would be violative of the

agreement between the different dioceses when, as units of the Protestant Episcopal Church, they came together to frame a Constitution for the better government and the greater efficiency of the "Protestant Episcopal Church in the United States of America." The Judge quotes decisions and opinions of the civil courts to show that in no legal way can the name of the Church in any diocese—under which name it holds property and has any standing in law—be changed except by a vote of a majority of all the congregations in that diocese.

This position, I think, cannot be successfully controverted; and it seems, therefore, that in no other way can the consent of the diocese be given.

Another point in Mr. White's argument I would call attention to. He claims that the word "Protestant" means "different things to different people," and is, therefore, misleading That is undoubtedly true, but is it a ground for giving up the name? E. g., to many people the word "liberty" means license to do what they please—freedom from law—anarchy. But is that an argument for giving up the word and the priceless boon it stands for? Again, if "Protestant" means different things to different people, surely the word "Catholic" labors under the same disadvantage. To thousands of people it is the exact equivalent of "Romanist." But believing, as we do, that a catholic Saviour established a catholic, i. e., a universal —a world-embracing Church, we would be loth to give up that most significant and precious name!

But, "how," Mr. White asks, 'can the name 'Protestant' on the title-page of our Prayer Book," etc., be made consistent with the "Holy Catholic Church in the Creed?" One name or the other, he thinks, must be abandoned. But is that quite clear. Certainly we are not alone in that dilemma. The Roman Church claims not only to be a catholic, but the only true Catholic Church; yet in its official formularies of doctrine, worship and faith—as in its Breviary, Missal and Creed—it is called the "Holy Roman Church." That is on the title-pages of its Breviary and Missal; and in the official name of its revised Creed, the word Catholic does not appear. So the great Greek Church, whilst holding firmly to the name Catholic in her Creed, bears the official name of the "Orthodox Greek Church."

I do not cite these examples as excuses for following a dangerous precedent; but only as evidences that the use of a name which defines in some particular details our position in the ecclesiastical world by no means excludes us from belief in, or being part of, the Holy Catholic Church.

It would be difficult to prove Mr. White's assertion that the word "Protestant" no longer means anti-papal, but anti-Catholic. All the more difficult as long as in the Creed we affirm our belief in the "Holy Catholic Church" thousands of times, where we use the name Protestant once. The reason is plain. In the one we affirm our belief in one of the fundamental articles of the Christian faith. In the other we define our position in regard to minor, but not to our thinking, unimportant details.

Meanwhile, let us all pray that under whatever name we go, the time may hasten on, that as He is "one in the Father, and the Father in Him," so "we may be one, that the world may believe that the Father sent Him "to be its Saviour." LANDON R MASON.

Richmond, Va.

The Change of Name.

Mr. Editor: In the little town where the writer was born there was a newspaper called The Jacksonville Republican. It took that name at a time when the political party adopting it stood for Democratic principles. Later on the name Republican was assumed by a party antagonistic to those principles, but the editor of the paper still held on to the original name and continued to hold on to what, in his estimation, was more important than a name—those Democratic principles; and his subscribers were guided in their political views as thoroughly and effectually at one time as at another. His son succeeded to the paper, retained the name, continued the teachings of his father, and his readers continued to quote "The Republican."

The popular mind attaches a minor importance to a name. As Dean Hodges says, "To a hungry man a loaf of bread is a loaf of bread, in any language." The writer once heard a minister preach enough of one of Hodges' sermons to justify a reference to the author's name. The omission, however, was a misfortune only to the dean and to the preacher. The general effect was unimpaired. Any one claiming the name "Christian" might go to a poor, benighted creature, and by sincere brotherly love breathe the spirit of hope into his otherwise despairing soul, and gain the brother. "What Church does that man belong to who helped you so?" "Why, let me see, I believe he said he was a Christian."

Had one claiming the name Catholic done this, he had been equally blessed in his ministry, neither more nor less, and would have been referred to as a Catholic.

The assumption of a name is now such a "mixed-drink" which has been so long held to the mouth of the thirsty people, that if we have any new wine we had better look up a new bottle, or leave it in the one whose strength has been most effectually tested.

A name is arbitrarily assumed that fails to carry with it all that it originally meant, and no more than it meant originally.

Cardinal Gibbons bases one of his claims to the exclusive title "Catholic," upon the popular acceptation of this name, which we all know is arbitrarily used by the people, whether thus assumed by Rome or not.

"You go," says he, "into one of our large cities and ask any little street gamin you meet: 'What church building is that over yonder?' 'Why, sir, that is an Episcopal church.'" "And that? 'That is a Christian church.'" Now, says the Cardinal, "you point to one of our churches and straightway he will say, 'That is the Catholic church.' Don't you see?" Of course you see, just as the little fellow saw, and may be no more nor any more interestedly.

Instead of a change of name, Moody has suggested a change of climate: "We should all move into the 13th chapter of first Corinthians.

There names count for little.

Eloquence that fills the aisle rather than the heart; knowledge that can understand all mysteries and formulate all doctrine; faith that disciplines you; philanthropy that gives; loyalty that dies, are "words, words, words," as Hamlet says, and calculated to bring some to Hamlet's condition: "The world is out of joint, oh cursed spite, that ever I was born to set it right."

The Church is out of joint. She's call-éd many; and now, with all my might, I'll see to it that she is nam-éd right.

The Latin Americans call Protestant Infidel! It's strange they do not catch the spirit of our Christianity, like they do the spirit of our trash. Protestant has to do with our character rather than our reputation. Why not let well enough alone, and not want it any better? For after all is said and done over the change of our Church's name, there yet remains, if the Kingdom of God is to come not in word but in power, a wrestle for each one of us over our individual nomen, and this not with flesh and blood, nor with powers and principalities, but with the Angel of the Covenant, that He may change them. "Thy name shall no more be called Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

Anniston, Ala. D. F. HOKE.

"Ritualist"—"Sacerdotalism."

Mr. Editor: Will you allow me space to reply to the definitions given by Mr. Wallace to the words "Ritualist" and "Sacerdotalism." The gravamen of my protest against the use of these terms was that they were used as terms of reproach and applied to a school of thought in the Church. That such a use of the first term is approved by a popular dictionary only proves that there is a constant misuse of the term. The primary and correct definition of the term "ritualist" is "one who uses a ritual," the word ritual being personified by the affix. Of course I am perfectly well aware that such a use has grown up in custom to a sufficient extent for it to find a place in a dictionary, but my contention is that it is a corrupt use of words so to apply the term.

Another of your correspondents flippantly asks, "Does the fact that I had cabbage as a part of my dinner make me a vegetarian?" The answer is that it would be evidence that he was a vegetarian if cabbage were his entire diet. Likewise when a ritual is the entire public use of an individual or Church it makes them by that same token ritualists.

Under the definition of "Sacerdotalism" Mr. Wallace gives as the only objectionable meaning of the term, "in a bad sense priestcraft." I do not desire to claim, and I think no one else does, that the term is used in the Prayer Book "in a bad sense." The gravamen of this part of my protest was the repudiation of the word "Sacerdotal," which is repudiation of the Prayer Book, or at least of one service in the Prayer Book, a service duly authorized and accepted by the Church. Doubtless there are some who would eliminate that word from the Prayer Book if they could, but it is there and the Church has stamped "Sacerdotalism" in a good sense with approval.

The principal reason for my letter, however, was a protest against the apparent advocacy on the part of Mr. Wallace, of rebellion by Virginia, in case of any constitutional revision without the consent of the Diocese of Virginia. The particular protest of your correspondent was against any change in the official title of the Church without the consent of Virginia, but the position taken would seem to apply to any constitutional revision. I am glad to see that he does not care to defend this position any further and I do not believe Virginia would follow him if he did. J. H. JORDAN.

Greenwood, S. C.

Church Intelligence

CALENDAR FOR FEBRUARY.

1—Saturday.
2—Purification of St. Mary the Virgin. Quinquagesima Sunday.
5—ASH WEDNESDAY.
9—First Sunday in Lent.
16—Second Sunday in Lent.
23—Third Sunday in Lent.
24—St. Matthias' Day.

Collect for Quinquagesima Sunday.

O Lord, who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thy Son Jesus Christ's sake. Amen.

Collect for Purification of St. Mary the Virgin.

Almighty and everliving God, we humbly beseech Thy Majesty that, as Thy only begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son, Jesus Christ our Lord. Amen.

Collect for Ash Wednesday.

Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

Foreign.

Evangelicals and National Religion.

On Tuesday about 1,500 Evangelical clergymen assembled at the Islington Clerical Conference to listen to eleven disquisitions on various phases of National Religion. The interest in the proceedings was maintained from beginning to end, and a larger proportion than usual sat out the entire Conference. The feeling of the meeting was strongly in favor of the establishment of religion, because it gave religion the opportunity of running like a golden thread through all the affairs of the State, and afforded the Church a wider field of work and influence among the people. The Bishop of Liverpool's paper on the importance of maintaining definite religious teaching in elementary schools was admirable in every respect. Dr. Chacasse showed how the Evangelical leaders of the nineteenth century were strong supporters of Church schools, and he urged present-day Evangelicals to recognize that the school is as necessary as the pulpit. Churchmen should demand Church teaching for Church children, given by teachers who believed what they taught. Mr. Harold Hodge, editor of the Saturday Review, in a masterly speech, showed that Christian Morality has a definite part to play in securing a "fair day's pay for a fair day's work," and "a fair day's work for a fair day's pay." The whole Conference was a sustained demonstration of the necessity of applying Christian principles to every department of life.

London Beautiful.

Sir Christopher Wren planned a London built in accordance with a well-developed scheme. After the fire, however, London grew without following any fixed plan. North London has now features of great beauty, but across the Thames, Southwark is still a Cinderella before the coming of the fairy Prince. Lord Curzon looks forward to seeing a clean sweep made of the dreary drabness of South London. Warehouses with frowning walls have no beauty. They detract from the attractiveness of the river, whose vanished glories ought to be revived. Sir Aston Webb dreams of an Embankment stretching from Westminster bridge to Southwark Cathedral, which would make the Thames the noblest river passing through the centre of the capital of any Empire. Time and money are needed for the accomplishment of this and other schemes advocated, but if they are ever to be carried into effect, the plans must be laid down and adhered to by the authorities. Whenever any real improvement is proposed we are apt to find it blocked by commercial considerations. Sites are ever increasing in value, and the desire of their owners to make the most out of them is natural. The County Council, however, has it in its power to plan and execute schemes that will beautify the dwelling-place of citizens who can take a justifiable pride in their residence in the capital of the world's greatest city.

Saved by Irish Votes.

Nothing could more forcibly demonstrate the attitude of the Government to the Church in Wales than the proceedings of last Friday. After yielding to the arguments in favor of a scheme that would enable the clergy to commute their life interests, the Government opposed the proposal to compensate curates for any loss they may incur through Disestablishment. The curates have admittedly no legal rights. They are the poorest of the Church clerical workers. They ask that Parliament should treat them on grounds of equity, and should adopt, in their case, the principle that has been universal when men have lost through the operation of an Act of the Legislature. A liberal member remarked that in all those instances it is the poor who suffer, and wished the Government to do something for the curates. Mr. S. Wash—a labor member—made a strong plea for fair treatment of the curates. Mr. McKenna endeavored to prove that there would be no money to pay their claims for compensation. Everybody present knew that there would be plenty of alienated Church money to meet the claim. The Government won by a majority of forty—all Irish votes—and Irishmen who appeal for special financial treatment to Ireland as a poor country, support the ministry in its injustice towards 561 poor clergymen.

Bishop's Smithy Service.

The Bishop of Liverpool had a somewhat novel experience on Friday, when he conducted a service in the smithy of the Cunard Shipbuilding Works, at Bootle. The service was held during the dinner hour, and the Bishop's straight and homely talk, based on the words, "Be kind one to another," was very much appreciated by the men. Efforts of this kind have brought Bishop Chacasse into touch with all classes in his great diocese, and while he is acknowledged to be a competent scholar, he is also looked upon in Lancashire as the "people's Bishop."

The Rev. D. C. O. Adams, of Ansty, Coventry, who recently attained his ninetieth year, is the oldest incorporated member of the S. P. G., having been elected in 1853. His interest in, and personal gifts to, the cause of Foreign Missions, are both well known, although he has always shrank from publicity.

Bishop Scott, of North China, has resigned his position, but the resignation will not take effect until October 28th. Bishop Scott, who was an old Charter-house boy, was ordained in 1870, and four years later he went out as a missionary to China and was stationed at Chefoo. He was consecrated Bishop of North China in St. Paul's Cathedral on October 28th, 1880, so that he has had episcopal oversight in China for thirty-three years. He went through the Boxer rising and had some exciting experiences.

American.

The Helping Hand in the Sunrise Kingdom.

This new series of lessons on Japan, by the Rev. Phillips E. Osgood, published by the Board of Missions for use in the Sunday Schools during Lent, is the best and most attractive of our brief missionary courses for children. There are six chapters, one for each Sunday, with charts and illustrations. Its purpose is to enable the teacher to talk interestingly to the class for ten minutes on each Sunday, thereby widening the pupil's knowledge, deepening his sympathy and stimulating his desire to increase his Easter offering. These lessons not only furnish material for teachers in the Sunday School and for leaders in the Junior Auxiliary, but the clergy also will find in them an ideal course of addresses for Children's Lenten services.

Price, 15 cents each; in lots of 25, 10 cents. Address orders to Educational Department, Board of Missions, 281 Fourth Avenue, New York.

Bishop Gailor's Son Wins the Rhodes Scholarship.

Frank Hoyt Gailor, of Memphis, Tenn., son of Bishop and Mrs. Gailor, took examinations for the Rhodes Scholarship last September, and a telegram announces that he has won the scholarship and will be admitted to Oxford University. Though he will be only twenty-one years of age next May, he has shown himself to be an exceptional scholar. He studied at the Memphis University School, and later was graduated from the Racine Grammar School in 1909, when he entered the University of the South.

In 1910 he was awarded the prize in logic and philosophy, and in his senior year he wrote the prize English essay. Also in that year he was awarded the Columbia University scholarship. He was graduated with the degree of Bachelor of Arts in 1912. He is now engaged as private secretary to Dr. William Norman Guthrie, in New York City, and is attending lectures in Philosophy and Literature in Columbia University.

The General Board of Religious Education.

The Executive Committee of the General Board of Religious Education met in New York January 7th and 8th, in the new rooms of the Board at the Church Mission House. The General Secretary, the Rev. William E. Gardner, made a report of his work. He

has attended the Sunday School Conventions of the First, Second and Third Departments and a number of Diocesan Conventions and meetings, and he has established, organized and conducted the central office of the Board at the Church Missions House, New York. His work planned for the winter months includes attendance at the Sunday School Conventions of the Seventh and Fifth Departments, a trip to Charleston, S. C., and other points.

The report of the Treasurer, Mr. William Fellowes Morgan, showed that upwards of $2,600 had been received to date for the support of the Board, with the promise of remittances in the near future from a number of Dioceses. The action of the Diocese of Pennsylvania in devoting the entire Advent offering of her Sunday Schools to the work of the General Board, was gratefully acknowledged and its example commended.

The plan to establish a Day of Intercession for the work of the Board was approved and the third Sunday in October was appointed, subject to the ratification of the Board.

The Committee on the Revision of Canon 55, which created the Board, made a report and submitted a draft of a revised Canon. These were received, amended and referred back to the Committee with instruction to confer further with the Joint Committee of the General Convention on Christian Education (and with the Advisory Board of the Church Correspondence School.

Plans for the work and meetings of the Board during the General Convention at New York next October were further matured.

The Executive Committee expressed its great pleasure at the action taken by the Joint Diocesan Lesson Committee on December 9th, last, by which the Standard Curriculum of the Board was adopted, and their various committees requested to prepare their lesson courses accordingly for the fall of 1913.

The arrangements for the meeting of the Board in the third week after Easter, April 6th to 12th, are not complete. It is expected that the meeting will be held in the Sixth Department, at St. Paul.

Annual Meeting of Berkeley Graduates.

The New York Association of the Alumni of Berkeley Divinity School held its twelfth annual meeting at the Harvard Club on Wednesday, January 15th. After luncheon the president, Rev. Dr. William H. Vibbert, took the chair. The president was re-elected for the coming year, as was the vice-president, Rev. Dr. Bernard Schulte, and the secretary and treasurer, Rev. Melville K. Bailey. It was voted to hold the next meeting in October during the session of the General Convention.

The dean, Dr. Samuel Hart, brought the greetings of the school and made an address on its works, speaking of the condition of the library, gifts of various kinds, courses of lectures and addresses, and also of plans for increased opportunities and proximate and prospective needs in the way of buildings and endorsements.

He was followed by Bishop Lines, of Newark, who spoke of recent examples of the value of quiet work and affirmed his belief that there is everywhere room for a useful life; by Rev. Dr. Henry Ferguson, who paid a tribute to the good lessons of earlier and later days; by Rev. Dr. Washburn, rector of Christ church, Philadelphia, who dwelt on the needs of the Church in dealing with people of other tongues and nationalities; by Professor Charles B. Hedrich, testifying to a sense of extended and valuable work to be done in studying and teaching; by Rev. Dr. Denslow, of the General Theological Seminary, who spoke of the possibility of holding strong convictions and doing strong work without raising unnecessary difficulties, and by Rev. Dr. Bernard Schulte and Rev. Ellis Bishop.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Joyous Christmas Services.

Christmas was a season of joy and brightness to young and old. Churches were beautifully adorned with holly, pine and southern smilax, and such flowers as are procurable at the season. The Sunday Schools had their Christmas trees and services of carols and little hearts made happy with gifts from Santa Claus.

The Rev. Mr. Musson, rector of Advent, gave a talk illustrated with stereopticon views to the Girls' Friendly, which they greatly enjoyed, and a Christmas stocking given by her fellow members was taken to one of the Girls' Friendly, who was sick.

An offering for the General Clergy Relief Fund, Christmas Day at the Advent, amounted to $111.11, which the rector cheerily remarked was gratifying. A parish reception was given January 16th.

At the Sunday School celebration at St. Andrew's, the Rev. James M. Owens, rector, the three orphanages of the church were entertained as guests, and their happiness adding to that of St. Andrew's School. A Mission Study Class has been organized.

At. Grace church, of which Rev. Lloyd Johnston is the rector, a meeting of the Auxiliaries of New Albany and Jeffersonville, Indiana, with that of Grace church, was held, and an instructive talk given by the Rev. Dr. Mockridge. In addition to the united boxes the Grace church Juniors sent a Christmas box to Oakley, Ky. Fifty-two children in the mountains who had never before seen a Christmas tree were made happy and carried the story of the Christ-Child in their hearts.

Miss Mary Short, of Christ Church Cathedral, gave a candy pulling to the Girls' Friendly, at Trinity church during the holidays. Trinity Sunday School has paid the year's missionary apportionment of the church.

The Sunday School of Calvary church, of which the Rev. J. G. Minnigerode is rector, had joyous Christmas festivals. Added to that of the regular school was the one of Calvary Mission, on the Point. To Mr. Minnigerode's untiring interest in that work for the Master, which was started by some faithful souls in a wicked part of the city, there now stands a neat little church, and the community is now a law-abiding, if not wholly a Christianized one. Mrs. Susan Warner, that sainted member of Calvary, who has gone to rest from her earthiy labors, may be said to have been the leader of the little band who started out on their mission of love, and with their co-workers, she and her rector did lovely and loyal service.

The Christmas celebration of the Sunday School at Christ church Cathedral was one long to be remembered. Under a glow of light and appropriate decorations, were tables holding gifts for the guests of the school and for children from the Orphanages and Home of the Innocents. A series of tableaus were given in the parish house. Miss Nannie Lee Frayser told the sweet old Christmas story in fitting and touching manner, before each picture was presented.

Missions in the Diocese.

Missions will be held in all of the churches save St. Andrew's, preparations for these missions having been arranged before the arrival of the new rector, Rev. Mr. Owens. From January 26th to February 2d the missioners will be: Rev. Shirley Hughson at Christ Church Cathedral; Rev. Mr. Harrison, at Grace church; Bishop Gailor at Calvary church; Rev. Floyd Tompkins, of Philadelphia, at St. Paul's; Rev. Derwyn T. Owen, of Toronto, Ont., at the Church of the Advent.

At. St. Mark's church, Rev. Paul Matthews, D. D., will have part of the Mission, the last part being conducted by Rev. Irwin F. Johnson, D. D., of the Church of Gethsemane, Minneapolis, Minn.

Much interest has been evinced in the proposed Missions, and it is hoped to greatly increase the zeal and spirituality of the whole Church of Kentucky through them.

United Missions.

St. John's church again has a regular rector. The resignation of Rev. A. E. Gorter was carried into effect August 31st, 1912. Rev. A. E. Whatham, who was in temporary charge, assumed the duties at St. John's November 1st, 1912. St. John's is now a purely missionary church, it being impossible, from its location, to have it a parish. A Pastor's Aid Society has been organized, and Auxiliary meetings resumed. A Boy's Club and gymnasium was formed January 8th.

The Rev. A. E. Gorter has charge not only of Uniontown St. John's church, but is Missionary to St. Alban's, Garnettsville, and St. Paul's Mission, Morganfield. A mission of five days was held by him at Morganfield.

Grace church, Hopkinsville, Rev. George C. Abbitt, rector, and Trinity church, Owensboro, of which Rev. Robert S. Nash, is deacon-in-charge, both give encouraging accounts of interest and work.

The Rev. Frank Hardy, rector of St. Stephen's, who also had charge of Emmanuel Mission, has given up Emmanuel, as St. Stephen's now demands his entire time. The pulpit at Emmanuel will be filled each Sunday until a permanent minister can be secured, Mr. Hardy going to them once a month.

Lenten Noonday Services.

The Lenten Noon-day services for business men will be held in the Casino Theatre, Louisville. The place of meeting was chosen as being one in a convenient location for men at the luncheon hour. The series is under the auspices of the Laymen's League. The speakers who will take part are: February 6-8—Bishop Woodcock; February 10-15—Rev. Francis R. Godolphin, of Grand Rapids, Mich.; February 17-22—Rev. S. S. Marquis, D. D., of Detroit, Mich.; February 24-March 1st—Rev. J. M. Maxon, Versailles, Ky.; March 3-8—the Rt. Rev. M. E. Fawcett, D. D., of Quincy, Ill.; March 10-15—Bishop Woodcock.

The treasurer of the John K. Mason Memorial Fund reports an added increase of $60—$10 of it being an offering from Grace church, Hopkinsville.

Mission Study classes are being formed at the Cathedral and other churches.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Middle Convocation.

The Middle Convocation, the Rev. J. Gibson Gantt, dean, met at Christ church, Easton, the Rev. Henry Davies, Ph. D., rector, on January 16th and 17th. There were present, besides the dean, the Bishop of the Diocese; the Rev. E. R. Rich, dean of Trinity Cathedral; the Rev. Messrs. Ockford, Beaven, Kirk, Dickenson, Bowie, and the Rev. Dr. Charles Fiske, of St. Michael and All Angels, Baltimore. The Holy Communion was celebrated by Rev. Mr. Gantt, the dean, assisted by the Rev. Dr. Rich. The Rev. Mr. Kirk preached the sermon.

At the business meeting the dean gave a report of the mission work of his jurisdiction, and the Rev. Mr. Ockford was elected secretary and treasurer, to succeed the Rev. W. B. Stehl, removed from the Diocese. At night a supper was given, when a notable address on Man's Religious Duties was made by the Rev. Dr. Fiske. Judge Adkins, General Tilghman, Dr. Davies, Mr. Kirk, Dean Rich and Dean Gantt also spoke.

On the second day, after Morning Prayer, an essay was read by the Rev. Mr. Kirk, on The Church's Problems, and an exegesis given by Dr. Dickenson, on The Opened Graves. In the afternoon there was an interesting conference on Parish Organization. The rector of the parish, the Bishop and the Dean of the Convocation entered into the discussion. At night there was an organ recital, followed by a missionary service. Other brief addresses were made by Deans Rich and Gantt, the Rev. Mr. Ockford and the rector of the parish.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Convocation of New Bern.

The Epiphany meeting of the Convocation of New Bern, which convened in St. John's church, Bonnerton, January 21st, through the 23d, was one of the most interesting meetings yet held within the Convocational bounds. Its spirit of faith and enthusiasm wrought many blessings to those who were in attendance.

St. John's is a rural parish, with a loyal set of Church folks. From the very outset, large congregations were in evidence, the men of the community oftentimes outnumbering the ever-faithful women. The various services and varied meetings were entered into with hearty sympathy and co-operation. Both clergymen and laymen caught the spirit of the sages of the Orient and brought to the manger of the Christ child the best gifts which their minds and hearts could produce. All of the clergy present preached and contributed many helpful suggestions to the numerous queries propounded.

The annual election of officers was held, with the following results: Rev. John H. Griffith, dean; Rev. Dallas Tucker, secretary and treasurer.

It was in the Old St. John's church, Bonnerton, where the greatly beloved and admired Bishop Thomas Atkinson preached his last earthly sermon. Many of the present communicants remember well North Carolina's most saintly Bishop's sermon.

In briefly summing up this meeting we do not hesitate to say that it was a "holy convocation." The Woman's Auxiliary and Parochial Society of the Convocation was presided over by its president, Mrs. H. M. Bonner. Mrs. Bonner's training as a teacher has well qualified her as a gifted speaker and leader amongst women. When Mrs. Bonner first took charge of the Auxiliary in the Convocation, the various parish branches were doing about the average work, but last year's reports speak convincingly of much progress and interest.

Christ church, Elizabeth City, has called the Rev. W. G. Pendleton, of Christ church, Eastville, Va., to succeed the Rev. Claudius F. Smith, who resigned to accept work in Southern Virginia.

The Rev. John H. Crosby, of the District of Asheville, has been invited to return to his former parish at Aurora, in Beaufort county. Mr. Crosby is greatly beloved by his former flock, and it is earnestly hoped that he may be induced to return to East Carolina.

Whenever two clergymen meet in East Carolina, these days, the question is asked, Do you know how Dr. Meade Clark is getting on? We were glad to read in your last issue that Dr. Clark has passed the danger-line, and now we are hoping to hear soon that he has entirely recovered and able to be up and about.

The many friends of the Rev. Thomas P. Noe, rector of the Church of the Good Shepherd, Wilmington, and of Miss Susie A. Price, also of Wilmington, will be interested in the notice of their marriage, which recently took place; the Bishop of the Diocese officiating.

The Rev. J. H. Dickinson, of St. Stephen's, Goldsboro, is now able to take his Sunday duties, after a very painful illness of several weeks.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Convocation of West Tennessee.

The Convocation of West Tennessee met in Holy Trinity church, Memphis, the Rev. Prentice A. Pugh, rector, on Tuesday and Wednesday, January 14th and 15th, the Dean, Rev. Walter D. Buckner, LL. D., rector of Calvary church, presiding. There were ten of the clergy in attendance, and the Rev. Edmonds Bennett, D. D., rector of St. Luke's church, Memphis, preached the opening sermon. On Tuesday afternoon, Dr. A. C. McCabe, the Archdeacon for the Convocation, made his report of the missionary work done in West Tennessee, stressing the need at a number of points at which services are not held, and showing how much of West Tennessee is as yet a virgin soil for the Church to work. On Tuesday night there was a discussion with six five-minute addresses on "How to Reach the People." The Rev. Mr. Pugh, of Holy Trinity church, led in the discussion, and the Rev. Mr. Cannon, of Grace church, closed it. Other speakers were Mr. W. I. Moody, of the Cathedral; Mr. I. N. Chambers, Holy Trinity; Mr. George H. Batchelor, of Grace church, and Mr. J. R. Parrisher, of Calvary parish.

On Wednesday morning the Rev. C. S. Ware, of Bolivar, read an essay on "Some Needed Changes in the Prayer Book." This essay was followed by the Rev. J. Craik Morris and others.

In the afternoon there was a conference on woman's work, led by Mrs. John Shortridge, president of the Woman's Auxiliary in the Diocese of Tennessee. Most of the parishes in West Tennessee had one or more women present and all joined in making reports, and in devising ways and means to accomplish more this year than ever before. The conference developed the fact that woman's work was growing in strength and usefulness in all of our parishes.

The meeting of the Convocation was missionary in its character. The Rev. J. Lundy Sykes, who has charge of the Church work in East Mississippi, made an address on the obligation our parishes owe to the people in the "Next Town." Other missionary addresses were made by the Rev. George L. Neide, Rev. Geo. O. Watts and the Rev. W. D. Buckner.

The next meeting of the convocation will be held in Grace church parish, Paris, October, 1913.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The Washington Clericus.

The Bishop's House was the place of meeting of the Washington Clericus, at one P. M., on Tuesday, January 21st, and the Bishop of Washington was the host of the occasion.

The special speaker was the Rev. Dr. Arthur C. Powell, of Grace and St. Peter's parish, Baltimore, whose subject, The Children of the Hebrews. The theme was treated in an interesting and instructive way.

Missionary Service at St. Thomas' Church.

In St. Thomas' church, Washington, on Sunday night last, there was a missionary service of unusual proportions and interest. The Rev. Dr. Bratenahl, secretary of the Third Missionary Department, spoke about "The Church and the Immigrant," a subject to which he has given much attention.

The second speaker was the Rev. Dr. Reese F. Alsop, rector-emeritus of St. Ann's church, Brooklyn, New York, whose "round the world" travels and long experience in a large city parish make him a forceful missionary speaker.

The third speaker was the Rev. J. Neilson Barry, of the Diocese of Eastern Oregon, whose theme was the work of that far Northwest Jurisdiction. It would be difficult to over-estimate the importance of that extensive field, speaking from the Church's point of view. Mr. Barry was formerly a minister in this Diocese.

Bishop Harding Visits Colored Churches.

On Sunday last, Bishop Harding made visitations to two of our Washington colored churches—St. Luke's and Calvary—confirming and preaching. Incidentally, he spoke about the question of Child-Labor, so vital to both civilization and religion.

New Church Furniture Presented to St. John's, Wahsington.

Mrs. Mackay-Smith, of Washington, the widow of Bishop Mackay-Smith, of Pennsylvania, and formerly rector of St. John's church, Washington, has presented new chancel furniture to St. John's church, her parish home for so many years; and the rector and vestry of that church have given the furniture which it displaced to All Souls' Mission, the Rev. Dr. Sterrett, priest-in-charge.

The Rev. Dr. Nelms' Health Improving.

The Rev. Dr. Nelms, rector of Ascension church, Washington, after several weeks of illness and absence for recuperation, was in his chancel and pulpit on Sunday last, much to the gratification of his people. W.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

The Rev. Dr. Clark Convalescent.

The Rev. Wm. M. Clark, D. D., rector of St. James' church, Richmond, and editor of the Southern Churchman, is reported by his physician, Dr. J. N. Upshur, to be convalescent; but he will not be able to leave the hospital before the middle or last of February.

During Dr. Clark's illness services have been held without interruption at St. James' church. The Rev. Dr. Farland, of St. Stephen's, Westhampton, is conducting the Sunday afternoon service and the Litany service on Fridays, The Sunday morning service is held by clergymen of the city and others.

Work on the handsome new St. James' church is progressing, and the vestry hope to be able to have the opening service next spring. The venerable old church, corner of Fifth and Marshall streets, is being torn down, and its place will soon know it no more.

Opening Service in the New St. Thomas' Church, Ginter Park.

The opening service in the new St. Thomas' church, Ginter Park, was held on Sunday morning, January 25th. The congregation assembled completely filled the building. Morning Prayer was said by the rector, the Rev. Frank A. Ridout, the sermon being preached by Bishop Gibson. The church was beautifully decorated with palms and flowers, which, with the handsome stained glass windows, made the interior very attractive. The music, by a vested choir, was excellent and appropriate to the occasion.

The building of this beautiful church has been made possible at this time by the generosity of Miss Grace Arents, who largely assisted the congregation in their efforts to provide a suitable place of worship for the Church people of Ginter Park.

Brotherhood of St. Paul.

The Brotherhood of St. Paul, of Richmond, held its annual meeting at St. Paul's church, on Saturday evening, January 25th. One hundred boys joined heartily in the singing and in the Brotherhood prayers. The Epistle for St. Paul's Day was read and the Missionary Catechism questions asked. The Rev. David H. Lewis conducted the meeting and made an address to the boys. He spoke earnestly of the vision of life and service that would come to each one of them, and urged that like St. Paul they would not be "disobedient to the heavenly vision."

The Rev. George P. Mayo spoke on the value of old clothes to the work in the mountains, and asked the boys to send him barrels of partly-worn clothing.

Mr. W. W. Gillette, through a stereopticon, showed the boys beautiful colored views of Japan. Refreshments were then served. Next year the annual meeting will be held at Emmanuel church, Brook Hill.

A Missionary Project of Emmanuel Church, Brook Hill.

The congregation of Emmanuel church, Brook Hill, are engaged in raising a sum of $800 for the purpose of building a chapel in Yangchow, China, where the Rev. Benjamin L. Ancell is located as a missionary. The chapel is to be called Emmanuel, in recognition of the missionary zeal which for its half century of its existence has characterized the congregation of Emmanuel, Brook Hill.

A canvassing committee has been appointed, consisting of the following members: Mr. C. Cotesworth Pinckney, chairman; Mr. Charles T. Friend, treasurer; Messrs. Frank W. Nelson, T. Francis Cross, George Gardner, Aubrey Lawrence, Mrs. T. Crawford Redd, Mrs. Harry C. Beattie, Mrs. Emmett A. Shepherd, Mrs. Joseph A. Johnston, Mrs. Robert J. Blount and Mrs. Elmer F. Affeldt.

Old St. Peter's Church, Port Royal, Saved from Fire.

St. Peter's church, Port Royal, of which the Rev. S. S. Ware is the rector, was in great danger of destruction by fire, on Sunday morning, January 19th. The building was in a blaze, when it was discovered, but by the active efforts of the citizens who quickly assembled, the flames were extinguished with slight injury to the building. The fire originated in the cellar.

The Richmond Clericus will hold their semi-annual pre-Lenten devotional service, with Holy Communion, at St. Paul's church, on Monday morning, February 3d, at 10:30 o'clock, the Clericus business meeting being at 10 o'clock.

The Rev. Josiah R. Ellis preached at St. Mark's church, Richmond, on Sunday night last, and the Rev. George P. Mayo, at the Church of the Epiphany, Barton Heights—both on the subject of Mountain Mission Work, in which they are usefully employed. Mr. Ellis also addressed the Clericus on his work.

The many friends of the Rev. R. A. Goodwin, D. D., the efficient and beloved rector of Old St. John's church, Richmond, who has been ill for several weeks, will be gratified to learn that he is improving slowly.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Reopening of St. Paul's Berkley.

On Sunday morning, January 12th, Bishop Randolph held the opening service in the remodelled St. Paul's church, Berkley, Norfolk, the Rev. James D. Gibson, rector. The service was in memory of the late beloved rector of the church, Rev. Robert Gatewood, D. D., who for thirty-seven years served it faithfully. St. Paul's has been practically rebuilt, thirty feet having been added in length. Of this twenty-two feet are included in the choir and sanctuary. The funds for it were largely provided by the friends and former pupils of Dr. Gatewood. Many of these were present at the service. Bishop Randolph spoke affectionately of Dr. Gatewood, whom he had known since he was a student under him at William and Mary College, and predicted a future of great usefulness in the Master's service for the congregation of St. Paul's.

Memorials.

A number of handsome memorials have been placed in the new church by members of the congregation and other friends. The chancel is a memorial to Dr. Gatewood, erected by his former pupils. The other memorials are: Chancel window, in memory of Dr. Gatewood, design "The Good Shepherd," given by the Young Ladies' Society; brass eagle lectern, in memory of Dr. Gatewood, by his widow and children; brass and wood pulpit, in memory of Margaret O. Colonna, by her husband and son; altar, in memory of Ella Graves Dashiell, by her husband and children; marble font, in memory of Paul Garrett, Jr., by his parents; prayer desk and stall, in memory of Miss Buery Carnes, by the Rector's Aid; altar rail, in memory of the former members of the Ladies' Aid, by the Society; brass vases, in memory of Thomas J. Dashiell, by the Sunday School; hymn board, in memory of Fannie Meade Simpson, by her daughters; hymn board, in memory of Indie V. Ethredge, by her son and daughters.

Bishop Randolph will return to St. Paul's in Lent for the consecration service.

Mission by the Rev. Dr. MacKinnon.

At the same church, from January 16th-23d, the Rev. Daniel G. McKinnon, S. T. D., of St. Bartholomew's, Philadelphia, conducted a splendid Mission. All the services were largely attended, and several times the church was taxed to capacity. The service for men only, Sunday afternoon, was stirringg, and Dr. MacKinnon's address made a strong impression on the eighty-five or more men present.

The Rev. Mr. Pettus' Departure from Saltville.

Rev. Wm. H. Pettus, who has been rector of Preston parish for the past eighteen months, has recently accepted a call to St. John's church, West Somerville, Boston, Mass., and will leave Saltville for his new field of labor about the 10th of February. When the Rev. Mr. Pettus came to Saltville he was a young minister, just from the school of the prophets, but from the very beginning he took up the work with great earnestness and zeal, and has grown upon the affections of all the people who have been brought in contact with him, and his departure from this parish is a matter of deep regret.

Christ Church, Nottoway, Not St. Luke's, Injured by Wind-Storm.

The Rev. T. H. Lacey, D. D., asks us to state that it was not St. Luke's church, Blackstone, that was injured by the wind-storm of January 3d, but Church church, Nottoway. Through generous gifts of the Misses Stuart, of Brook Hill, however, supplementing local subscriptions, provision for repairs has nearly been made.

Proposed Parish House for St. Paul's, Newport News.

The Men's Club of St. Paul's church, Newport News, the Rev. Thomas C. Darst, rector, held their annual meeting and dinner at Hotel Warwick, in that city, on Saturday night, January 25th. The occasion was one of unalloyed pleasure to the seventy men who were present. A brief discussion settled the fact that for enlarged usefulness of the church a parish house should be built, and already four thousand dollars has been subscribed for the purpose. The building will include Sunday School rooms, an auditorium, a rector's study, a reading room and a kitchen. The enthusiasm and good feeling shown at the meeting are a guarantee that the project will soon be an accomplished fact.

H. L. Ferguson was elected president of the club; A. C. Garrett and T. J. Hundley, vice presidents; A. M. Hull, secretary, anr John M. Mattingly, treasurer.

J. P. Harrison, chairman of the interest committee, reported that the interest on the church debt had been promptly met and that the principal had been reduced.

MONTANA.

Rt. Rev. L. R. Brewster, D. D., Bishop.

Bishop Brewster and His Work.

On January 20th the Bishop attained the 74th anniversary of his birth. The 12th of the preceding month marked the 32d year of his Episcopate. One could not very well associate him with any other State than that of Montana. Like the big pines of our mountains he endures the rigors of winter and the balmy influences of summer equally well. His eye is not dim nor his natural force abated. He carries with him a buoyancy of spirit and an optimism that are a perpetual wonder to all who know him and his labors. His step is firm and his voice is round and full. The term "noblest Roman of them all" seems to fit him eminently in a classical sense. Notwithstanding his age, the Bishop is not one who separates himself from the children over whom he exercises episcopal care, nor is he one who withdraws himself behind the dignities of his office and touches the men and women and children of his diocese only through the instrumentality of his clergy; but he is one who knows his own and is known by them. He is a man of method and order, able to formulate plans and show the way to the wise execution of them. He has a marked degree of inspirational quality. Moulded on large lines, big of body, brain, and heart, he is a commanding, yet most winsome personality in the affairs of this great State. May he be long preserved.

In his annual visitation to the Eastern part of Montana, the Bishop has seen the results of a year's growth in this rapidly developing section of the State. All the parishes and missions in Eastern Montana are in good condition, while many places are now requiring the supervision of an itinerant missionary. As an evidence of the eagerness with which some welcome the services, it is said by the Bishop that at his service at Baker a young woman drove in to town over a distance of twenty-two miles to attend the services. At this place he also baptized a child that had been brought to him from a ranch eight miles distant. It is regrettable that the Church cannot respond to the fullest to such interest by reason of a shortage of suitable men.

Bishop Brewster is not particularly impressed with the service rendered by automobiles. It has chanced that many of his trips in these conveniences have resulted rather disastrously. On a recent trip of 55 miles to one of our inland missions, he received an inspiration, and like Silas Wegg, dropped into poetry to the following effect:

"Oh an automobile is a very good thing,
Except when you puncture a tire:
Except a tube bursts, and lets out the air,
Which fills you unduly with ire:
Except when it skids, turns turtle in air,
And pins you fast down from above:
Except it sticks fast, in the mud and the mire,
And is wholly unable to move.
When these things occur, no one will demur,
To the good sense of all, I appeal;
Just give me a horse, or a mule, or an ass,
In the place of an automobile."

Death of the Rev. Allen Kendall Smith.

It came as a shock to all when, closely following the announcement of the institution service to the rectorship of St. John's church, Butte, the news was brought of the death of the Rev. Allen Kendall Smith, the rector. His service as rector had only extended over a period of four months. Called to succeed the Rev. S. C. Blackiston who, upon retirement, was elected rector-emeritus, Mr. Smith came from Ellensburg, Washington, and the early activities of his rectorate gave promise of great things. The death of this good man is a great loss to the Church. He was one of its consecrated sons. The key-note of his life is struck in the remark of members of his household when they said that he left the world with but one suit of clothes to his name, and that for his personal uses he only reserved one dollar a month from his stipend. He had a passion for giving, both of himself and of his means. His faith was sublime and his death as witnessed by his wife and four children, was met with courage and confidence.

A Methodist Minister and His Wife Confirmed.

At St. Peter's church, recently, the Bishop confirmed the Rev. William Elliot and his wife. Mr. Elliot also becomes a candidate for Holy Orders and during his preparation period will study under the Rev. G. G. Bennett, of Bozeman, and work in the missions at Pony, Logan, and Three Forks. Mr. Elliot served several years in the Wesleyan ministry in England and during the past four years has been in the ministry of the M. E. Church in Montana.

Preparations are under way for the reception of one of the most prominent ministers of the Baptist Church in this State into our Church.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Episcopal Church Union Formed.

Dining as guests of St. Margaret's parish, on Wednesday evening, January 22d, sixty men, representing seventeen of the twenty-five Episcopal parishes and missions of the Bronx, elected officers of a Bronx Episcopal Church Union as follows: President, the Rev. Dr. G. A. Carstensen; vice president, Eugene M. Camp; secretary, Thomas A. Roe; treasurer, John C. Hume.

The purposes of the organization are to help the Bishop, the Archdeacon, the secretaries of diocesan commissions, and the rectors to strengthen the Church in the Bronx, and all lines of work within those churches.

Addresses at Church Club Dinner.

The two notes struck at the annual dinner of the Church Club, held on January 23d, at the Hotel Knickerbocker, were Church Unity, talked of by the Rev. Dr. William T. Manning, and the aristocracy spirit that, it is feared, may dominate the General Convention in New York in 1913, the warning uttered by R. Fulton Cutting. The rector of Trinity stated that at a date in the near future, but not near enough to be fixed as yet, there might be held an informal conference in New York to map out preliminary work still to be done to get ready for the World Conference on Faith and Order.

Mr. Cutting did not criticize wealth and position in their desire to help the Church and its triennial meeting, but pleaded for democracy, as far as possible. He urged rectors to make all pews free after 11 o'clock on Sunday mornings for New York must be hospitable.

Churches Unite to Make a Clean Town.

Episcopal, Reformed, Baptist and Catholic Churches on Manhattan's East Side, near Gramercy Park, are leading in the association charging itself with making a clean town in so far as its district goes. The annual meeting, held last week, determined upon the prosecution of many reforms.

St. Luke's church, on the upper West side, is planning to pay its debt in full in 1920. A meeting has just been held, Bishop Greer presiding and Stephen Baker speaking, to inaugurate a campaign that shall bring this result about. St. Luke's has for rector the Rev. G. Ashton Oldham.

The Rev. Roland C. Ormsbee, vicar of St. Andrew's chapel, of St. Paul's parish, Poughkeepsie, has accepted appointment as priest-in-charge of St. Margaret's parish, Bronx, New York City, and will enter upon his new work on March 1st. The rector of St. Margaret's, the Rev. Dr. Chas. A Hamilton, has leave of absence for one year.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Seventieth Anniversary of St. Paul's, Fremont.

With large and devout congregations, a series of solemn services, decorated and illuminated altar, festival music and helpful addresses and sermons, St. Paul's parish, Fremont, Rev. Thomas Jenkins, rector, observed the seventieth anniversary of its organization, January 24th, 25th and 26th. The three days' celebration began with choral evensong the evening of the 24th, at which the Hon. H. S. Buckland, senior warden of the parish, read an interesting and compactly prepared address on the history of the parish. This was followed by confirmation of eight adult persons, to whom the Bishop made an address, taking his lesson for the candidates from the word, "Following," as found in the Collect for St. Paul's Day.

On the morning of St. Paul's Day there was a celebration of the Holy Communion, with a great outpouring of communicants, at which the Bishop of the Diocese made an address on Conversion, instructive and inspiring to all. After the reading of messages from four of the former rectors, and a brief address by the present one, the clergy and choir marched to the nave of the church, where a memorial window, the gift of Mrs. Sarah Wilson Rice, was unveiled and blessed by the Bishop.

The preachers for Sunday, the 26th, were Rev. Frank Roudenbush, the immediate predecessor of the present rector at the morning, and Rev. Dr. DuMoulin, dean of the Cathedral, Cleveland, at the evening service. Several of the diocesan clergy were present in the chancel Friday evening and Saturday morning, among them Rev. James Henry Young, of Tiffin, whose father was one of the former rectors of St. Paul's.

Successful Work at Trinity, Bellefontaine.

The Rev. John Stuart Banks, rector of Trinity church, Bellefontaine, at the end of the first year of his ministry in the mission, February 1st, reports a twelve months of marked activity and aggressive effort. When he began his work in the mission the congregation was worshipping in the basement of the church, and there was a property debt of more than $6,000, with $4,000 needed for the completion of the nave. Sufficient subscriptions have been received to practically clear the property a year hence, and the nave has been finished, furnished and paid for, and will be formally opened and blessed by the Bishop of the Diocese, Sunday February 9th. At the same time a hand-

some pipe organ of the latest design will be installed.

All Saints', Cleveland—Rector Recovering—Improvements to Church Property.

The Rev. Thos. G. C. McCalla, rector of All Saints', Cleveland, who has been for a year or more under some medical treatment, was operated upon for appendicitis at Lake Side Hospital, January 16th, from the effects of which he is making entirely satisfactory and rapid recovery.

A gentleman of large means, not a member of All Saints' parish, but with which he has had many years of connection through his family, recently signified his desire to make large and necessary improvements on the property, at his personal expense. Accordingly plans are now going forward for the installation of a new heating plant, and complete renovation of both the church building and rectory, the estimated cost of which will be $5,000.

The Rev. Henry H. E. Somerville, chaplain of the Toledo Episcopal City Mission, has sent out his second annual report, to which is appended a hearty commendation of the chaplain's work, by the Executive Committee, of which Rev. George Gunnell, rector of Trinity church, is chairman. The report is an interesting exhibit of services and ministrations in the hospitals and public institutions of the city.

The Rev. Herbert Abbott Wilson, who began his rectorship at Huron and Milan, December 1st, bringing with him his bride of a few weeks, has received from his congregations many tokens of warm welcome, among them important improvements on the rectory at Huron.

The Rev. Eugene F. Bigler, who had to surrender his post in Mexico last summer, on account of political disturbances in that country, has accepted his election to the rectorship of the parish of the Redeemer, Lorain, and appointment as priest in charge of the mission of St. David's, in the same city, and entered upon his work Sexagesima Sunday.

The Bishop has issued an invitation to the clergy of the diocese to be his guests for a quiet day at the Cathedral, in preparation for Lent, Monday, February 3d. The day will begin with celebration of the Holy Communion at 10:30 A. M., to be followed by addresses and meditations by the Bishop until 3:30 P. M., with intermission for luncheon in the parish house at noon.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Convocation Meeting.

The Burlington Convocation met on January 20th and 21st, in St. John's church, Maple Shade, the Rev. Harold Morse, rector. At the missionary service, Monday evening, Bishop Scarborough was present and addresses were made by the Rev. Messrs. Cooder and Stockett, of Camden.

On Tuesday morning the Bishop celebrated the Holy Communion, the preacher being the Rev. Robert J. Johnstone, of Philadelphia.

The Archdeacon reported growth and development at several important missionary points.

Action was taken looking to the appointment of a clergyman to take charge of new immigrants arriving at Gloucester.

The Rev. R. F. Davis, of Clarksboro, read an essay on Missions: Do They Pay?

The next meeting will be in June, at the Church of the Good Shepherd, Pelman.

St. John's Church, Maple Shade.

St. John's, Maple Shade, the Rev. Harold Morse, rector, is a recently organized parish and a conspicuous example of the results of faithful work begun a few years ago by the late Rev. Richard G. Moses, rector of Grace church, Merchantville. His son, Mr. Arnold Moses, has officiated as lay reader for the past eighteen years, and is the architect of the buildings now possessed by the parish. The first church was destroyed by fire. The property now comprises a pretty church building, free of debt, and a convenient parish house, recently built, on which is a debt of about $2,000, which is provided for by shares in the local Building and Loan Association.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Death of the Rev. Thomas J. Danner.

On Wednesday, January 22d, the Rev. Thomas Jefferson Danner, rector of St. John's church, Pittsburgh, and Secretary of the Diocesan Convention, entered into rest, at the Hospital of the Good Samaritan, Los Angeles, California, in the seventy-fourth year of his age. The Rev. Mr. Danner had gone to California in November for the benefit of his health, and had apparently been much benefitted, when pneumonia set in, and in less than a week proved fatal. Brief funeral services were held in Los Angeles, by the Rt. Rev. Dr. Johnson, and the body was brought to Pittsburgh by two of Mr. Danner's sons, who had gone to Los Angeles immediately upon receiving word of their father's illness. The funeral services were held in St. John's church on Tuesday morning, January 28th, by Bishop Whitehead, assisted by the Rev. Dr. Yates, who was in charge of the parish during the rector's absence, and the Rev. Messrs. Wightman, Cole and Benton. Interment was in Allegheny Cemetery. The Rev. Mr. Danner is survived by his widow, one daughter, and three sons.

Twenty-fourth Anniversary of Church of the Incarnation, Pittsburgh.

On Wednesday evening, January 8th, the Church of the Incarnation, Pittsburgh, celebrated the twenty-fourth anniversary of its organization. A meeting was held in the parish rooms under the auspices of the Men's Club. Reports of work done were read, one of which showed that $173 had been raised for Missions by the use of the Duplex envelopes, the largest gift for such a purpose in the history of the parish. The Rev. Dr. Hills, of Bellevue, made the principal address of the evening, his subject being "The Four Most Popular Books in the World." Archdeacon Bigham also spoke. Plans are on foot for a new church building. The clergyman in charge of the Church of the Incarnation, is the Rev. L. F. Cole.

Lenten Services at Trinity, Pittsburgh.

The usual Lenten noon-day services will be held at Trinity church, Pittsburgh, under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew. The address on Ash Wednesday will be by the Bishop of the Diocese. Among the speakers will be the Rt. Rev. Dr. D. S. Tuttle, D. D., the Presiding Bishop, who will deliver the addresses for a week early in March. The offerings deposited in the alms boxes will be given to Diocesan Missions.

Laymen's Missionary League.

The annual meeting of the Laymen's Missionary League took place on Tuesday evening, at the Church of the Ascension. Bishop Whitehead made a short address. He appointed the Rev. T. J. Bigham chaplain, and Mr. N. P. Hyndman, president. Officers elected were: vice president, Mr. Edwin Logan; recording secretary, Mr. Thomas C. Ham; corresponding secretary, Mr. A. G. Loyd; treasurer, Mr. H. H. Smith. These officers, with Messrs. W. W. McCardless, J. H. Phillips, J. C. Roberts and W. P. Cheney constitute the Executive Committee.

Thirty-first Anniversary of Bishop Whitehead's Consecration.

At Trinity church, Pittsburgh, on the morning of St. Paul's Day, the Bishop of the Diocese celebrated the thirty-first anniversary of his consecration. About thirty of the diocesan clergy were present, and the Church Club was represented by a delegation of ten. The Bishop made an address, advocating the extension of the work to include services for foreigners, notably amongst the Italians, who are very numerous in Pittsburgh.

On Christmas Day the collection for the General Clergy Relief Fund in Calvary church amounted to $1,543, and an additional $100 for a special call. These amounts with an offering taken earlier in the season make an aggregate of $2,600 for the year 1912.

On Monday evening, December 30th, at a meeting of the Diocesan Historical Society at Trinity parish house, Pittsburgh, the Rt. Rev. Cortlandt Whitehead, S. T. D., LL. D., at the solicitation of the officers of the Society, read a paper on "Personal Recollections."

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Conference of Colored Church Workers.

The first quarterly conference of the colored workers in the Archdeaconry of Mississippi was held on Thursday, December 26th, 1912, at St. Mark's church, Jackson. The clergy present were: Bishop Bratton; the Archdeacon (colored) the Rev. R. T. Middleton, of Vicksburg; the Rev. C. E. F. Boisson, and the Rev. R. Z. Johnstone, M. A., B. D., of Jackson.

Although the weather was inclement an appreciable number of children came to the Christmas Tree exercises, at 6 P. M., to whom presents were distributed. The success of the entertainment is due to the Rev. Mr. Boisson and his devoted wife.

The Conference began at 8 P. M. with Evening Prayer, conducted by Rev. Messrs. Boisson and Johnstone. The latter was the preacher. The good that can be effected through the agency of willing workers was the theme of his discourse.

Bishop Bratton portrayed the matchless fitness of the Episcopal Church for the colored people, refuting those who assert that it does not suit the race. He cited two cases as examples. First, the preacher, a colored man, trained up in the English Church. Next he referred to the inhabitants of Uganda, Equatorial Africa.

The colored natives there, barbarians in 1885, who speared to death Bishop

Hannington, the pioneer missionary of the English Church, are many of them to-day men of learning and Christian integrity. He explained why he can not be present at any one place, with 118 others to visit. His address was heartfelt and encouraging.

On the second day the Bishop could not be present because of inclement weather, but a conference of the clergy was held.

The next place of meeting was changed from Jackson to Natchez, to be held in June next.

Discussion took place on the appointment of delegates to Convocation, papers were read on the stipend of clergymen and the necessity for good, up-to-date church buildings, and the Conference closed with benediction by the Archdeacon.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Lenten Noon-day Services in Philadelphia.

The Philadelphia Local Assembly of the Brotherhood of St. Andrew has arranged for Noon-day services for the coming Lent, in old St. Paul's church and the Garrick Theatre. The rectors of old Christ church and St. Stephen's church have arranged for similar services. The list is as follows: Old St. Paul's, February 5-7, the Rt. Rev. Dr. Ethelbert Talbot; 8—Rev. Edwin S. Carson; 10-12—The Rev. Edward H. Schleuter; 13-15—the Rev. Shirley C. Hughson, O. H. C.; 17-22—the Rev. George Lynde Richardson; 24-28—the Rev. R. H. F. Gairdner. March 1—the Rev. Charles Townsend; 3-8—the Rev. Floyd W. Tomkins, S. T. D.; 10-14—the Rev. Henry Martin Medary; 15—the Rev. Herman L. Duhring, D. D.; 17—the Rev. Llewellyn N. Caley; 18—the Rev. Edwin S. Carson; 19—the Rev. Francis M. Taitt; 20—the Rt. Rev. Dr. Thomas J. Garland. Good Friday—the Rt. Rev. Philip M. Rhinelander, the Three Hours' Service; 22—the Rev. H. Cresson McHenry.

The Garrick Theatre: Ash Wednesday—The Rt. Rev. Dr. Philip M. Rhinelander; February 6-12—the Rev. Shirley C. Hughson, O. H. C.; 13-15—the Rt. Rev. Dr. Charles P. Anderson; 17-21—The Rev. George Craig Stewart; 22—the Rev. J. B. Halsey; 24—the Rt. Rev. Dr. Thomas J. Garland; February 25 to March 1—the Rt. Rev. Dr. Charles E. Woodcock; 3-7—the Rt. Rev. Dr. John N. McCormick; 8—the Rev. George L. Richardson; 10-15—the Rev. Wilson R. Stearly; 17-22—the Rev. William T. Capers.

Old Christ church, February 5-7—The Rev. Louis C. Washburn, S. T. D.; 8—Elliston J. Perot, 10-11—the Rev. William T. Capers; 12—the Rev. Benjamin S. Sanderson; 13, 14—the Rt. Rev. Dr. Ethelbert Talbot; 15—the Rev. N. V. S. Lewis; 17-19—the Rev. Wm. M. Groton, S. T. D.; 20, 21—the Rev. Herbert W. Wells; 22—the Rev. James B. Walker; 24-26—the Rev. David M. Steele; 27, 28—the Rt. Rev. Dr. Philip M. Rhinelander. March 1—the Rev. Archibald H. Bradshaw; 3, 4—the Rev. George S. Foley, D. D.! 5, 6—the Rev. Stewart P. Keeling; 7—the Rev. C. C. Pierce, D. D.; 8—the Rev. F. H. Argo; 10-14—the Rev. Floyd W. Tomkins, S. T. D.; 15—the Rev. C. Rowland Hill; 17-18—the Rev. Frank B. Reazer, D. D.; 19—the Rev. Arthur Rogers, D. D.; 20—the Rev. T. R. S. Nisbett; 20-22—the Rev. Louis C. Washburn, S. T. D.

St. Stephen's church: Ash Wednesday—the Rt. Rev. Thomas J. Garland; February 6, 7—the Rev. Robert Johnston; 8—the Rev. C. Rowland Hill; 10, 11—the Rev. J. Howard Melish; 12-14—the Rev. J. B. Harding; 15—the Rev. Wm. J. Cox; 17-19—the Rt. Rev. Dr. Ethelbert Talbot; 22—the Rev. A. J. Arkin; 24-28—the Rt. Rev. Dr. Charles D. Williams. March 1—the Rev. Arnold H. Hord; 3-7—the Rev. Herbert Shipman; 8—the Rev. Henry Martyn Medary; 10-14—the Rt. Rev. Dr. Philip M. Rhinelander; 15—the Rev. N. V. P. Levis; 17-21—the Rev. Carl E. Grammer, S. T. D.; 22—the Rev. J. B. Cannon.

Ordinations.

The Rt. Rev. Dr. Thomas J. Garland made Mr. Arthur Dilter Jones deacon, and advanced the Rev. Frederick Alexander Garrett to the priesthood, in the Church of the Advocate on the Feast of the Conversion of St. Paul. Mr. Jones, who is a graduate of the Divinity School in Philadelphia, will become curate of the Church of St. Jude and the Nativity. The Rev. Mr. Garrett becomes rector of St. Mark's church, Charleston, South Carolina.

Alumni Meeting.

An unusually large number were present at the midwinter banquet of the Associate Alumni of the Divinity School in Philadelphia, which was held in Houston Hall of the University of Pennsylvania, on Tuesday evening, January 21st. Addresses were made by the Rev. Charles S. Hutchinson, on "The Priest as Pastor"; the Rev. Hiram R. Hulse, on "The Priest as Rural and City Missionary"; the Rev. Lyman P. Powell, on "The Priest as Educator."

The Fifty-seventh Anniversary of the Church of St. Matthias and the ninth anniversary of the Rev. C. Rowland Hill's rectorship of the same was observed on Sunday, January 19th. In the morning Mr. Hill reviewed the history of the parish. In the evening the Rt. Rev. Dr. Thomas J. Garland confirmed a large class and preached.

In the will of Mrs. Miriam P. Roberts, widow of the late George B. Roberts, former president of the Pennsylvania Railroad, there are the following bequests. To the Church of St. Asaph, Bala $2,000, the income to be used by the parochial and missionary chapter; $1,000, the income to be paid to the George B. Roberts Memorial Coal Fund, and $5,000 for the endowment fund.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

The Bishop's Appointments.

Bishop Brewster hopes this year to be able to attend to the great amount of diocesan work with but little outside assistance. His appointments until Easter are as follows:

February 2—Quinquagesima Sunday. A. M., St. Mark's, New Britain; P. M., Church of our Saviour, Plainsville; evening, Grace church, Hartford. 5—Ash Wednesday; A. M., St. James', West Hartford; evening, St. John's, Warehouse Point. 9—First Sunday in Lent, A. M., Christ church, Hartford; P. M., Church of the Good Shepherd, Hartford; evening, St. Andrew's, Hartford. 16—Second Sunday in Lent, A. M., Church of the Holy Trinity, Middletown; P. M., All Saints' church, Meriden; evening, St. Andrew's, Meriden. 23—Third Sunday in Lent, A. M., St. Luke's, Bridgeport; P. M., Trinity church, Bridgeport; evening, Christ church, Westport.

Clergymen Received into the Diocese.

The following clergymen have been received into the diocese: Rev. Francis S. Lippitt, rector of All Saints' church, Meriden, from the Diocese of Western New York; Rev. Francis B. Whitcome, rector of Christ church, Watertown, from the Diocese of New York; Rev. William Howard Mills, rector of St. Paul's church, Huntington, and Trinity church, Nichols, from the Diocese of Western New York.

The Rev. Charles B. Carpenter, of the Diocese of New York, and the Rev. R. F. McNeile, of the Diocese of Jerusalem, have been licensed to officiate within this diocese. Mr. McNeile was a distinguished mathematician at Balliol and Christ church, Oxford. He is engaged in the Church of England Mission, at Cairo, Egypt, and is there associated with the Rev. W. H. T. Gairdner who, during his sojourn in this diocese last year, made many friends. Mr. McNeile comes, as Mr. Gairdner did last year, to study Moslem theology with Prof. Macdonald, of the Hartford Theological Seminary, who is recognized as the leading authority by European universities.

The Hartford Archdeaconry met at St. James' church, Hartford, on January 23d. The Rev. Henry S. Harte spoke on The Name of the Church; the Rev. Ernest F. De Miel on The Need of the Provincial System, and the Rev. R. F. Neile on Christianity in Modern Egypt.

Rev. William Given Andrews, rector emeritus of Christ church, Guilford, entered into life eternal on Monday, December 23d. Mr. Andrews was a Prayer Book Churchman and loyal to his Church. For twenty-five years rector of Christ church and for seven years rector emeritus. He was well known and beloved, and in his death the diocese suffers an irreparable loss.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Preparing for Lent.

Preparations for Lent, both of the negative and the positive kind, are in progress in Baltimore parishes. The men's clubs are giving their final suppers and smokers, and the women's societies are holding their final entertainments. Notices of Lenten services are being prepared, and every arrangement is in progress for an earnest keeping of the season. The two churches in the business district will hold their daily noon services as usual, which have become a true Lenten institution. The list of preachers at St. Paul's church has been completed, and that for the Church of the Messiah will shortly be made public. The Lenten preachers at St. Paul's mid-day services is as follows:

Thursday, February 6—Bishop Harding; 7—Bishop Murray; 10—Rev. Mr. Humphries; 11—Rev. Dr. Birckhead; 12—Rev. Dr. McKim; 13—Rev. Herbert Parrish; 14—Rev. Dr. Fiske; 17—Rev. Mr. Sparling; 18—Rev. Mr. Powers; 19—Rev. Wm. M. Dame; 20—Rev. G. C. Carter; 21—Rev. Dr. F. Page; 24—Rev. Dr. Powell; 25—Rev. G. Mosley Murray; 26—Rev. Dr. Niver; 27—Rev. Dr. Jeffreys; 28—Rev. Mr. Hogue.

Monday, March 3 and Friday, March 14—Archdeacon Webber; 17—Rev. Dr. Devries; 18—Rev. Mr. Foote; 19—Rev. Robt. Talbot; 20—Rev. W. T. Elmer.

Clerical Salaries Discussed.

At an alumni meeting in Baltimore, on January 23d, the Rev. Herbert Parrish, of St. Luke's church, discussed the state of clerical salaries, and jocularly observed that S. T. D. might be interpreted as "Starved to Death." One of the evening papers printed on the next day quite a symposium of clerical opinions on Mr. Parrish's address. Some of the reverend gentlemen took the matter very seriously, and assured the reporters with great solemnity that they knew of no clergymen who had starved to death. The Rev. G. Mosley Murray, of St. Bartholomew's church, entering more nearly into the spirit of Mr. Parrish's remarks, said that personally he had never starved to death, but he knew several clergymen who had very nearly done it, and without a word of complaint. There was a consensus of opinion that clerical salaries had not kept pace with the increased cost of living—a fact which is so obvious as to be a truism.

The Bishop of Maryland and Mrs. Murray returned on January 25 from their Southern trip.

At its meeting, on January 24, the Engineers' Club of Baltimore took as its subject for discussion, "Modern Gothic Architecture," with special reference to the proposed Maryland Cathedral. The tentative plans of this great group of ecclesiastical buildings were placed before the members, and discussed both from the architectural and the engineering standpoint.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Archdeaconry Meeting.

At the winter meeting of the Newark and Morristown Archdeaconries at St. Mark's church, Newark, January 21st, at the afternoon session, excellent addresses were made on the subject of "The Cultivation of Piety in the Parish," by Rev. Douglas Matthews and Rev. John Keller, and on "The Duplex Envelopes as a Means of Providing Money for the Church," by Rev. E. J. Cleveland and Rev. R. J. Thomson. In the evening the addresses were made by Rev. Herbert Shipman, on "Commending Religion to Men"; by Rev. W. R. Stearly, on "The Relation of Religion and Sports"; by Rev. H. S. Brewster, on "The Training of the Young for Social Service."

Ordination.

On Septuagesima Sunday, January 19th, in Grace church, Elizabeth, acting for the Bishop of Tennessee and with the consent of the Bishop of New Jersey, Bishop Lines, of Newark, ordained to the priesthood John Frederik Virgin, curate of the parish. He was presented by Rev. Dr. H. H. Gifford, the rector, and Rev. Edward P. Little and Rev. Morton C. Stone were present assisting. Bishop Lines was the preacher.

Recent Confirmations by Bishop Lines.

Recent confirmations in the Diocese have been: Holy Cross, Jersey City, 29; Trinity, Patterson, 30; St. Matthew's, Newark, 11; Rutherford, 18; East Rutherford, 12; St. John's, Montclair, 10; Grace, Newark, 30; St. Luke's, Paterson, 20.

A remarkable parish dinner was held in St. Paul's parish house, Paterson, on the evening of January 22d, with an attendance of nearly 400 men. Addresses were made by the Bishop of the Diocese, Rev. Percy S. Grant, Archdeacon Jenvey, Judge Van Cleeve and others.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Morganton Associate Missions.

Morganton, N. C., is the natural distributing point for the Morganton Associate Missions, and the rector of Grace church is the priest in charge of them. The names of the missions are: St. Mary's, Quaker Meadows; The Good Shepherd; St. Margaret's; St. George's; St. Paul's, Glen Alpine; St. Michael's; The Cross; St. Stephen's; St. John's, Marion. All contributions or aid of any kind should be sent to the priest in charge at Morganton. Immediate acknowledgement will be made, and everything properly placed just where the donor desires it. Address Rev. S. E. Prentiss, priest in charge, Morganton, N. C.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

St. Paul's, Des Moines, to be a Pro-Cathedral.

Some time since the plans were tentatively prepared for the making into a Pro-Cathedral of St. Paul's church, Des Moines. Recently formal action has been taken looking to that end. The resolutions, as adopted, will allow the Suffragan Bishop to name three of the members of the vestry, and the remainder of the vestry will be elected—three for one year, three for two years, and two for three years. This new arrangement for creating a vestry cannot be placed in operation unless the Diocesan Convention shall pass a canon permitting such action by the parish.

A suit has been instituted against the city for damages done the church property by lowering the street grade. It is quite likely that the offering of St. Paul's as Pro-Cathedral may stand in abeyance until the suit is decided.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Archdeaconry of Albany.

The Archdeaconry of Albany held its winter session on December 21st-23d, at Cordele, Archdeacon James B. Lawrence presiding. These sessions are in the nature of parochial missions, the business session alternating with the public services. The programme was as follows:

Tuesday.—Evening Prayer; address by the Rev. Alex. M. Rich, vicar of Hawkinsville; subject "The Gracious Invitation of the Saviour."

Wednesday morning.—Holy Eucharist and business session; discussion of the Mission Work in the Archdeaconry; Litany and address by the Rev. Guy H. Frazer, vicar of Cordele; subject, "The Church and the Bible—the Twofold Witness of the One Life." Evening Prayer, with address by the Rev. Gerald A. Cornell, vicar of Douglas, on the question "Are the Teachings and Practices of the Church Constitutional and Reasonable?"

On Thursday the Holy Communion was followed by a sermon by the Rev. Charles T. Wright, rector of Albany, on the "Work of the Holy Spirit." At the session the work and character of St. Paul were studied and discussed. At the afternoon service the Rev. Wm. H. Higgins, rector of Thomasville, preached on "Duty," and at the evening service the Rev. W. B. Sams, vicar of Bainbridge, gave an Instruction on the Christian Year.

The Bishop visited the churches in Thomasville on Septuagesima.

Lots have been purchased at Bleakley for a church and at Dublin for a vicarage.

A Social Service Reference Catalogue.

A Social Service catalogue is being developed at the offices of the Joint Commission on Social Service in the Church Missions House, New York City. This catalogue contains various items relating to different phases of the Church's activity in the field of social service and to the social problem in general. Under such headings as "The Church and Labor," "The Peace Problem," "Socialism," "Diocesan Organizations," "Parish Agencies," "Education for Social Service," "Conditions of Labor," "Workmen's Compensation and Employers' Liability," "Child Welfare," "The Woman Problem," "Immigration," "The Country Church," "Social Centers," "Public Health," "Denominational Social Service Agencies," and the like, are grouped clippings from newspapers and magazines, bibliographical references, pamphlets, etc.

It is the desire of the Commission to place this catalogue at the disposal, so far as possible, of social workers, ministers and laymen, in our Church throughout the county. The Field Secretary of the Commission, the Rev. F. M. Crouch, would therefore welcome any requests for information. He would also appreciate any items of possible interest for inclusion in the catalogue, especially information concerning parish efforts at social and community service. His address is 157 Montague street, Brooklyn, N. Y.

When one enters into the common life, resolved to live it in the spirit of Jesus, bringing into all its occupations, even the homeliest, the faithfulness, the thoroughness, the courtesy, the consideration, the gentleness of ideal demeanor, then to him is given, in answer to his gift, the blessing of the wise men, and under his own roof, though the street he lives in be narrow as that in which the carpenter and his family were lodged, the Lord Christ shall appear daily.—George Hodges.

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Family Department

"I Can Make No Better Journey."

I can make no better journey
  Than when God will take me home;
I can give no better answer
  When in death He bids me come,
Than to say: "O Lord, Thy voice
Now to follow, I rejoice";
Then, from earthly bondage riven,
Soars with joy my soul to heaven.

Greater boon I cannot covet
  Than in saving faith to die;
Safer I cannot be hidden
  Than within God's hand on high;
Brighter days, surcease from woe,
I indeed shall never know
Till the Lord His message sendeth,
And my earthly sojourn endeth.

O why should I want to linger?
  Longer what should me detain?
In the world the days are evil,
  Fraught with turmoil and with pain;
Yonder waits the Sabbath rest;
There, within His mansions blest,
I shall dwell with God, my Saviour,
Knowing joy in fulness ever.

Hence, to God my thanks I render,
  Who did take my spirit home;
While my mortal dust remaineth
  In the dark and silent tomb.
Christ, who took my sins away,
Who was here my only stay,
And in death will not forsake me,
Soon again to life shall wake me.

—Lutheran Herald.

Rowing Against the Current.

One summer day a man stood on the riverside watching the turbulent stream as it rushed on its journey to the sea. On its bosom were many whirlpools and treacherous shoals, and as he gazed upon this stream, considering how perilous a journey upon it would be, his attention was attracted by a tiny speck coming in the distance. Almost without a pause he saw a boat approaching. And as the mighty billows rolled by, tossing the boat to and fro, he saw a tiny hand and face appear above the sides of the boat, while a cheerful laugh and a friendly hand-wave greeted him. The child, all unaware of any danger, was drifting with the current.

So it is out on the sea of life today! It is so easy for men to drift with the current of affairs. There seems to be an indefinable something in the bosom of humanity that causes him to want to go with the crowd. And so many times it results in heart-aches, pain and disappointment. This is true in all avenues of life. The prodigal did that for a while and was successful, as the world says, for a season, but there came a time when the tide changed. A thing which is inevitable. If we drink the sweets we must of necessity endure the dregs. Everybody seems willing to help almost any kind of fellow as long as he is in the majority, as long as he is going with the current. Yes, it is comparatively easy for men and women to go to church when the crowd is going. The attendance in the Sunday School class is looked upon with a great deal more charity when all of the present members are present.

This is also true in other walks of life. Take the newpaper man, and as long as he is willing to move with the current of the crowd all goes well. As long as he is willing to speak as the crowd dictates—and so many men to-day are not willing to do otherwise—they will say, Why, the public will boycott my paper. Afraid! But then on the other hand there are newspaper men who speak out regardless of what the public is going to say or do. They stand out for the right on any question. The man preparing a book has the same question to deal with. If he stays in the old and beaten paths of the past everybody seems to pat him on the back and call him a good fellow and his book a great production. While if he should enter a new field, advance some new ideas, reveal some hitherto undiscovered truths, truths far in advance of his day and time, he is regarded as radical. However, the time is rapidly approaching when the public will be ready to receive gladly any man or book that will give it truth.

There comes a time in every life when it must row against the current. Life is beset with so many currents that must be sailed, that we can mention only a few of them. The first one that is so apparent is the current of poverty. And it seems to be the most galling of all currents. It is beneath its tide that so many men are lost. Yet the man who can ride its billows for a season after a while the winds will cease and calm will prevail and he will be a victorious man.

Another current which is hard to sail against is the current of criticism. Many a home is destroyed by it, many a life is wrecked by it, and many a family scattered by it. While that is true, it is also true that criticism holds an important place in the world to-day. There is scarcely anything that can help a young man more effectively than a certain kind of criticism, but it must be friendly criticism. We also find that the current of doubt is beneficial because out from honest doubt have come some of the most brilliant minds of all times. Yet, mind you, we do not say it is absolutely necessary, while from observation our conclusion is that every mind that has passed the acme of development has doubted at some time or other.

We come now to the current of all currents, that current in which the human race has plunged, the current of sin. This current had its origin back yonder in the Garden of Eden, and it has been winding its way down through the centuries overflowing men and women of every class. It is the most treacherous current of all times. In it nations have been lost; in it empires and kingdoms have gone down; in it men and women have lost their bearings and drifted upon the shoals of time; and in it human characters have been blackened and immortal souls lost—lost! lost! in the current of sin. It is this current of sin that has flooded the whole earth and has in its sweep driven ashore and wrecked many a thousand of human beings. The one thing that makes this current so heinous is that it appears in so many different forms. Sometimes we, all unaware, get so close to it that the spray and fumes lap over our feet. At times we can look out and see a great movement coming, and from all appearances the stream is as pure as crystal, but by and by we discover sometimes too late, that instead of it being pure, it is foul and darkened with sin—sheep in wolves' clothing. This current in its tempestuous roll, as well as in its almost hidden rivulets, carries men and women away from God, and only when it runs counter to God's love is its fury broken. But thanks be unto God, the stream of redeeming love, which is God's love, is so clear and so immense that the streams of sin, however dark and foul they may be, lose their identity in this eternal stream. The one thing that makes this redeeming stream all sufficient is the red chord from Calvary pulsating through its bosom.

Therefore, rowing against the current of poverty, the current of criticism and doubt, and the current of sin in this life, prepares us to move with the current out yonder with God. Out there we will find only one great stream—the current of God's love. In that stream will be found no stagnant pools of poverty, no boisterous waves of criticism or tempestuous floods of doubt, but on the other hand, that stream flowing out of the throne of God and of the Lamb will carry, in its majestic roll as it sweeps on and on encircling the great throne of the Divine, a true message of love. There upon that current and embodied in it will be found all of the mighty hosts of earth who have been able to row against the currents here in this life. There they will sing the angelic lore and listen to the Divine music as it is wafted from the golden lyre. Upon the silvery bosom of this current of God's love you and I may have a place, and as so many crystal atoms the redeemed of earth will row on with the current of God and hum and whisper the music of the ages as the eternities roll.—C. C. B., in Western Methodist.

Help That Hinders.

As a church choir began the Gloria, one of the basses cast his eye at the piano and discovered that he could with some difficulty read the pianist's music from the distance where he stood. He had sung the Gloria from memory a hundred times without the slightest hesitation, but as he peered anxiously for the half-seen notes, he found himself fumbling and stumbling. He could sing his part perfectly with the aid of his memory alone; but as soon as he called in his sight to help him, he faltered and lost himself. The incident made a strong impression on his mind, because he had a few years before had a similar experience in a much more vital matter. He had joined the Church as a boy, and had for several years enjoyed the blessings of a heart religion that was absolutely free from doubt or question. Then he had gone to college and fallen under the influence, in particular, of a free-thinking professor, who had taught him to apply the test of reason to every institution, human and divine. He had not become a free thinker, as his teacher had done, but he had listened, as he was told that the Bible is full of inaccuracies, contradictions, impossibilities; that the dogmas of the orthodox Churches are tissues of logical absurdities; that in matters of the spiritual life, as elsewhere, the heart should obey the head. And he had set out to readjust spiritual values on this basis—to build up a body of religious belief which would satisfy the claims of his reason. But he had found the task a hard and bitter one. He had struggled through years of testing and pruning, which had left him little but doubt and dissatisfaction, until at last he was blessed with another vision. He discovered again that it is not by searching that man finds out God, but by simple faith and whole-hearted service. So, just as that Sunday morning when he found the printed notes a disturbing element, he turned away from the delusive helper and listened for the inner voice which is, after all, the surest guide.

A minister who was a student of the late President Harper tells how a class

of earnest believers, even under the earnest and skillful leadership of that magnificent character, learned to apply the methods of scientific criticism to the Holy Book and became almost without interest in religious polemic, but it is what I might term a sort of academic all the way to God. And so I can take it enough and strong enough to travel all my heart, and only my heart, that is not fathom the laws of the infinite. It never find the solution. The finite can-can be sure beforehand that it will the reason too hard a problem, and we after all?

The trouble is, of course that we set

of my knowledge, in one direction or the other. Roy Temple House, in Nashville Christian Advocate.

as if his reason were very unreasonable, that belief engenders, does it not seem without any substitute for a creed? There is nothing terrible in the word heterodoxy. The day of belief in the mystic virtue of a dogma is very nearly past. But if the critic who attacks the divinity of Christ has lost the assurance, the calm happiness, the beautiful and fruitful spirit of love for others which men without an orthodox creed, but men learning to exercise it result in deprivsion, the saving and comforting faith of ing a man of his most precious possesbis fathers? Why must so many of our professional philosophers be not only absurd to let such discussion affect my relation to my God and my Saviour. I know by the immediate knowledge which is more axiomatic than all axioms that God so loved the world that He gave His only-begotten Son for my salvation, and all the deductions of the philosophers can have no effect on my exception unsettled. In their religious beliefs as a result. Reason is a Godgiven faculty, and man was certainly meant to develop it to its fullest capacity and to make use of it. Why must

Three Lessons.

There are three lessons I would write,
Three words as with a golden pen,
In tracings of eternal light
Upon the hearts of men:

Have hope! Though clouds environ round
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but has its morn.

Have faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have love! Not love alone for one,
But man as man thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these words upon thy soul
Hope, faith, and love—and thou shalt find
Strength when life's surges maddest roll,
Light when thou else wert blind.

—Schiller.

Fellowship.

There is a sense in which we drift more and more to ourselves as we grow older. It is a process of individualization. For there are certain great facts which every human being must face for himself; he cannot escape them nor delegate his responsibilities in relation to them. More and more these facts force upon him a sense of his individuality. Every man must constantly keep before his eyes his own personal relations to sin, to God, to duty, to death, to an endless future. These considerations compel him to take heed to himself. This much is true for the normal life; an abnormal selfishness may add very much to the forces that individualize a human life.

Then there is the increasing sense of walking alone that comes with the passing of years. We begin life as a scarcely segregated part of a family, so closely connected are we with father, mother, brothers, and sisters. But we separate from these, and pass out upon our own individual basis. There is something like this that happens with respect to early associates; we come to have such responsibilities of our own that we pay less regard to their affairs.

The appointments of life have a distinctly segregating effect. We have to learn to do without the friends and even the relatives who disappoint us. We are compelled to part company, and that forever, with those who will not go the way we feel compelled to go. We are forced to acquire even a degree of equanimity in the face of such sorrows as these, until we come to look with some degree of complacency upon a fact so awful as the eternal loss of a friend and relative. We have to learn in a manner to stand in our own lots, permitting all other people whatsoever to do as they will.

Are the forces that operate within our lives all then centrifugal? Is there no common center toward which we poor mortals gravitate? Or is it our ultimate destiny to become wandering stars in this wide Universe?

Let us thank God that it is not so. The Gospel is a system of immense centripetal forces. The first of all its forces is fellowship. The whole moral order of God is based upon fellowship. The very first necessity of the soul is fellowship with God. The whole meaning of a revelation from God is the establishment of fellowship. That is why God makes himself known at all. That is the meaning underneath the incarnation. That is the meaning of all miracles and all manifestations of the supernatural. That is the meaning of the presence of the Holy Spirit in the world. That is the meaning of prayer, the reason why we pray at all.

There is wide provision for this fellowship also with our fellows. The ties of the family furnish the first beginnings of human fellowship, and teach us the alphabet of all fellowship. If these ties become later less intimate, they do also provide the method by which we pass into the wider fellowship of the school, of the church, of society. We are educated in fellowship of an ever-widening circle, till we come to an innumerable company of saints and of angels. And the forces of a spiritual life within us guarantee that the fellowship shall not be shallow; though so wide, it shall also be deep and strong and lasting. God is the center of it all, and the center for us all, and his own mighty love pours through all.

We shall not be lonely if we be lovely and good, no matter what comes in the ages that lie out ahead of us. If in following the path of righteousness we have now and then a pang of loneliness over a broken fellowship with one and then another who either cannot or else will not go our way, God has yet provided that there shall be no lack of fellowship for those who followed his way. We shall at last come by this way to the widest, purest, truest, strongest, and most enduring of all the fellowships known to this Universe.—Western Methodist.

"The saddest thing under the sky is a soul incapable of sadness."

Her Own Pleasures.

"Auntie," and Dorothy Ellis looked up as she spoke, to make sure that the sitting room door was closed, "don't you think that a good many of the pleasant things in life are made especially for certain people to enjoy?"

Mrs. Richards laid aside her writing pad, and looked inquiringly into Dorothy's slightly pessimistic face.

"For certain people, dear! I'm afraid I don't grasp your meaning."

"Well, I mean this, that some people seem to get all the good things in life just as though they were made especially for them—and Helen Wyman is one of that class. If there's anything to make one happy and have a good time, she's always the one to get it!"

"Why, what a peculiar idea. Has Helen any more to enjoy than you? Compare her home with yours, Dorothy, and which do you think she'd prefer?"

"It isn't her home—I didn't mean that. Of course, I have everything at home to make me happy, but so many people sem to plan to give her pleasure. You know I've been wanting to drive over to Hazen's Springs ever since the new hotel was built, and now Helen Wyman has been invited to go over with Col. Whitten's family to-morrow in the elegant new surrey. I've been acquainted with them ever so much longer than Helen has, but they never thought of inviting me to go with them. And last spring, don't you remember, she was invited to take a tour all the way to the mountains in Superintendent Thayer's private car, just as though she was a member of the family. It's too bad; there!"

"But, dear," began Mrs. Richards, gently, "I think I see why Helen has been so favored, and it isn't because these pleasures were created especially for her, either."

"Then why does she have them all, auntie?"

Mrs. Richards remained silent for a moment, as she looked into the sweet girlish face.

"It's because you gave them to her, dear," she said, slowly.

"I gave them, auntie. What do you mean?"

"Yes, Dorothy, you gave Helen those pleasures your very self—and I'm afraid, my dear, you have disposed of many others just as indifferently.

"You remember last spring when Superintendent Thayer's niece visited him, how feeble she was, and that you said you couldn't spend your time calling on and entertaining her; that you wanted company able to enter heartily into your plans and pleasures.

"Helen, perhaps you recollect, did much to make the poor girl forget her pain and was it strange that she should be invited to be her companion on that delightful tour? Then, too, only three weeks ago—when Col. Whitten's wife called—Helen was here at the time—she remarked how her mother delighted to have the young people to take her to drive. If I am not mistaken you told her how stupid you thought driving about one's own country is.

"Two or three times since then I've noticed Helen out driving with the elder Mrs. Whitten.

"Didn't you give up your chance to go to Hazen's Spring to Helen?"

"I—I—think I did," said Dorothy, slowly. "It's my own selfishness that has kept me from the pleasures that I judged were especially created for somebody else."

"And some of these pleasures will

come to you in the future, will they not, dear?"

"Yes, auntie, I'm sure of it," replied Dorothy, as a new light shone in her soft blue eyes.—Social Circle.

All Cause for Thankfulness.

Our God, we thank thee, who hast made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right.

We thank thee, too, that thou hast made
Joy abound;
So many gentle thoughts and deed
Circling us round;
That in the darkest spot of earth
Some love is found.

We thank thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

We thank thee, Lord, that thou hast kept
The best in store;
We have enough, yet not too much,
To long for more;
A yearning for a deeper peace
Not known before.

We thank thee, Lord, that here our souls,
Though amply blessed,
Can never find, although they seek,
A perfect rest;
Nor never shall, until they lean
On Jesus' breast.

—A. A. Proctor.

Science and Immortality.

L'Universe, the French paper, had the following: "At a dinner given Victor Hugo, in Paris, he delivered an impromptu address, in which he gave expression to his faith in the infinite and in the soul's immortality. His friend, Houssaye, who was present, says, 'There are no occult forces.' Hugo said, 'There are only luminous forces. Occult force is chaos, the luminous force is God. Man is an infinite little copy of God; this is glory enough for man. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. Little as I am, I feel the God in me. I make books, which are creations; I feel in myself that future life; I am like a forest which has been more than once cut down: the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of an unknown world. You say the soul is nothing but the reflection of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. There I breathe at this hour the roses as of twenty years ago, the fragrance of the lilacs and the violets. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel I have not said a thousandth part of what is in me. When I go down to the grave, I can say, like many others, I have finished my day's work! but I can not say I have finished my life. My days will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn." Hugo at that time was a man of steel, but with no sign of old age about him, but with all the ability, the suppleness, the ease and grace of his best years. He was contradicting the atheists, and his friend says, his face was bright with the heavenly halo and his eyes shone like burning coals."

The Verse That Helped.

Hilda and Gretchen and Elsa were three little German girls, twelve and ten and eight years old, who had been left behind with grandmamma and good Aunt Agnes, while their father and mother went to America to find a new home.

But at last they wrote, saying that the new home was made, and now they wanted their little girls to come to them.

But there was no one to go with them, and it was a long, long journey for Hilda and Gretchen and Elsa to take alone, over the wide ocean and half across the United States. But they longed to see the parents from whom they had been parted, while papa and mamma, in the little new house out on the Western prairie, were, in turn, counting the days till they should come.

"It is a long way," said grandmamma, "to go alone, and nobody knows what trouble may come to them, or what dangers they may fall into."

"I know," replied Aunt Agnes, "but surely we can trust the good Lord to care for them."

"We can and will," answered grandmamma.

So Hilda and Gretchen and Elsa were made ready for the long journey they were to take alone. And just before they were ready to start, Aunt Agnes took a book, and on the first blank page wrote a sentence in German and French and English.

"Take this book with you," she said, putting it into Hilda's hands, "and if you get into trouble, or need any help, just stand still and open this book where I have written, and hold it right up before you."

Then the three little travelers set out, first by railroad, then in the great steamer over the sea, and then hundreds of miles by rail again. And if ever they were in any trouble, or frightened, and did not know what to do, they would stop and open the book, as Aunt Agnes had told them, and hold it before them.

And always they found some one who could read German or French or English, and who, when they had read what was written in the book, would help them safely on their way, to the new home and the waiting father and mother.

Would you like to know what these words were that made strangers and all who read them so kind and helpful? They were the words that Jesus spoke long, long ago; words that everyone, children and grown people, can remember and live by. "And the King shall answer and say unto them, Verily I say unto you: Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Marriage.

The religion of Jesus Christ sanctifies all relationships of life, and makes performance of duty a joy. As the husband loves Christ, he will so love his wife as to win her trust and obedience. As the wife obeys Christ in spiritual things, so will she obey her husband in all righteousness.

Mary, wife of Prince William of Orange, and heir apparent to the British throne, was asked what her husband, the prince, would be if she became Queen. She called Prince William and promised him "he should always bear rule, and asked only that he would always obey the commands, 'Husbands, love your wives,' and she would keep that other command, 'Wives, obey your husbands in all things."

The noted Jeremy Taylor said: "Marriage is a school and exercise of virtue. Here is the proper sense of piety and patience; kindness is spread abroad, and love is united and made firm as a centre."

The Fate of the Saviour's Murderers.

Before Jesus was nailed to the cross Judas in despair hanged himself. The year following Caiaphas was deposed from his priestly office. Herod, dethroned by Caesar, died in infamy and exile. Pilate, very shortly after the crucifixion, was stripped of his procuratorship and banished from his native land. In misery and gloom he lingered a short time and then put an end to his own life, leaving behind him an execrated name. The house of Annas was destroyed by a mob of Jews, and his son was dragged through the streets, scourged and murdered. Jerusalem, besieged by the Romans, was utterly destroyed. Tens of thousands of its inhabitants were crucified—so many, in fact, that Josephus tells us, the ground about Jerusalem was so thickly studded with crosses that space could not be found in which to erect any more. After the siege, thousands upon thousands of Jews were sold into slavery, the price asked for them being even lower than the miserable pittance Judas received for betraying Jesus. From that time till the present the land of Palestine has been the scene of oppression, famine, war, and rapine. The Jews, scattered through every land, have been a nation of outcasts, persecuted, ostracised, hated, scorned of all men. Truly, truly, the cry, "His blood be on us and on our children," has been answered.

Responsibility.

The fact that no man can evade the responsibility of living either for good or for evil in this world is strikingly set forth by Dr. Chalmers in the following weighty paragraph:—"Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks, there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illumines, and the salt that silently operates; but being dead or alive, every man speaks."—Everybody's.

"Whoever comes or goes, there is one Friend who continually knocks at the door of our hearts, and his friendship is all-sufficing. There are many who even in the crowd are lonely and loveless, all unconscious that they are the heroes of an immortal story. It was for them that Christ died. It is their love that Christ is seeking."—Nicoll.

Children's Department

The Dearest Dolls.

Miss Winifred Evelyn Constance McKee
Invited our dolls to an afternoon tea.
"But don't bring them all,
For my table is small.
Just each little girl bring her 'dearest,'" said she.

I felt in my heart it would not be polite
To take my poor Rosa—she's grown such a fright!
She's blind in one eye,
And her wig's all awry,
For she sleeps in my bed with me all through the night.

I explained to dear Rosa just why she must stay,
And I dressed Bonnibelle in her finest array;
And then, do you know,
When the time came to go,
I snatched up my Rosa and ran all the way!

And—what do you think—of the six dolls that came
There were four that were blind, there were two that were lame!
And each little mother
Explained to some other,
"She's old, but I love her the best just the same."

—Youth's Companion.

The Joke They Played on Evan.

"Oh, Carl, I've thought of the best joke to play! Let's make Evan Connor think he is invited to a party—a party at a girl's house—and make him go. It would be such fun to see him togged up and to see how he'd act when he found he wasn't invited at all."

"Oh, Harry, we couldn't."

"Yes, we could. I'd borrow some of my sister's best note paper—Bess will lend me anything—and we'll write an invitation on that. And I can make my writing look just like a girl's, if I cramp my fingers and make it small. And we'll sign the Russell twins' names to it; they are always giving parties."

"But he'd find out that none of the other boys were invited, and he'd think it was a sell."

"Well, we'll write notes to ourselves, too, and show. Then he wouldn't guess."

Evan Connor was the most bashful boy in school. He flushed a deep and painful red when the teacher spoke to him; and it was rumored in room 6 that if a girl should say anything to him he would die of fright. That was why the joke seemed to the plotters so exceedingly funny. Every boy in the room and a few of the girls were told about it in strict confidence. They all trooped into the postoffice to watch Evan walk up to his father's box to get the note. How they gloried in his flush and start when he saw the address, and how they winked openly at each other, when Evan, in consequence of that start, dropped the whole pile of books he was carrying with a clatter. When he stooped, awkwardly, to pick them up, he dropped them again. The note fell on the floor and Carl picked it up and brought it to him.

"I've got one just like it," he said. Harry likewise exhibited his ostentatiously.

Evan Connor was a head taller than any other boy in his room at school, and he seemed never to know how to manage his long, thin arms and legs. His hair was auburn red and stubborn—perhaps he never brushed it enough. His face and hands were not always as clean as they ought to have been. He was always outgrowing his clothes, and his arms stuck out below his sleeves and his thin calves below his trouser legs, most ridiculously.

It would have been different if there had been a mother at his home. It was going to be different now, for an aunt had just come to take the mother's place; but the boys and girls did not know that.

Perhaps a part of the joke for Carl and Harry was that it would put the Russell twins in an awkward place as well as poor Evan. The Russell twins were the prettiest girls in school and the sweetest. Their house was the pleasantest in town, and their parties the "dandiest"—so the boys and girls said. Mischevious Carl and Harry had not been invited to the last one, and it had left rather a sore spot in their memories.

Evan had never been invited to a party anywhere. It was in kindness to him that he was not included, for everyone know how agonizingly shy he was. But they didn't know that the new Aunt had said that very day, "Evan, I think you ought to get out more among the boys and girls. It would be good for you. And I shall speak to your father and have him get some new clothes right away."

He wore the new clothes to school that afternoon, and his face and hands were shining and his hair as carefully combed as that of Elbert Jackson, the school dandy. The new aunt had taken matters into her own hands. But to wear new clothes to room 6 was an ordeal.

As he entered the room, there was a great epidemic of coughing, and every cough said as plain as print, "Oh, do look at Evan Connor!" The teacher stopped it, but she could not stop their looking. The more they looked, the more awkward Evan felt. He seemed fairly glued to the floor. He sat and wondered if he ever could get up. He tried his muscles, furtively sitting in the seat. Not one of them would respond. When the teacher finally called upon him, he had to press with both hands on the desk to lift himself up at all, and, of course, he bungled over the recitation. He stammered, crimsoned, stood awkwardly, as red as a beet, and the dreadful coughing began again.

"If it's as bad as this to wear new clothes in school, what must it be to go to a party!" thought Evan, despairingly.

But he had to go. His aunt insisted. And at half-past seven o'clock, Evan, with just a little of the stiffness of his new clothes worn off, stumbled desperately toward the Russell house. He had asked Carl and Henry to call for him, but they both said they had to do something before the party. The something was to gather in an alley, with all the other boys in the street, and run from street to street, to gloatingly watch Evan go down it.

Now, Evan did not look half so bad as he felt. The new clothes were handsome and becoming, and it adds to one's carriage to be a head taller than the other boys, when you are dressed as he was. The new aunt had personally examined him, and the most fastidious person could not have found fault with his appearance. But Evan did not know this, and it was in a spasm of terror that he went up the stone steps and rang the bell. All the boys had lined up behind an adjacent stone wall, and stood ready to jeer and taunt when Evan came back. But Evan did not come back. Edna Russell opened the door for him in her prettiest dress, and said something that the boys did not hear, but which must have been very pleasant, as she led him in. Then the great house glowed all over with electric lights, and through the windows, where the curtains were only partly drawn, were to be seen—to the amazement of the onlookers—ever so many boys and girls in party clothes. There were only half a dozen or so—two boy cousins of the Russells and their girl friends with their brothers—but to the astonished watchers it seemed like a great number. They flitted back and forth, and laughed and talked, and seemed to be having the best of times. They played games—delightful games—such as were only to be played at the Russell's. And later they all filed into the dining room and were served with ice cream and cake and candy and nuts—the mouths of the hungry boys outside fairly watered to see them.

And Evan had forgotten all about himself and his awkwardness. He was having the best time in his life, and was looking positively handsome.

You see, the girls of room 6 had not kept the secret; and the Russell twins, who were the sweetest as well as the prettiest girls in school, had resolved that Evan should not be put to shame. But they had not imagined what a splendid guest he could be when once the ice of his shyness was broken. After that they asked him to every party they gave.—What To Do.

A Heroine of the Trolley.

"Let Bobby go with me—please, mother," Harriet pleaded. "It's such a pleasant day; it'll be just lovely on the trolley. Aunt Mary says I never bring Bobby now—she said that the last time I was out there."

"You'll take good care of him?" Mrs. Anderson asked, as mothers do, though she knew her daughter was trustworthy.

"Bobby wants to go," the young heir to the house announced.

"Of course, he does," Mrs. Anderson smiled, "when didn't a small boy want to go? But will Bobby be a good boy, and mind sister?"

"Yes, mamma, I will," Bobby promised.

Every Saturday, if the weather was fine, it was a settled thing that Harriet should go out to her aunt's, who lived five miles in the country, and on very rare occasions she took the little four-year-old brother with her. Harriet would soon be ten, and she was really very motherly, as a girl is apt to be who has a brother somewhat younger than herself. Every morning she washed his face, and brushed his hair, and buttoned his clothing; "Mother's Helper," Mrs. Anderson called her.

It was one of those charming days when the open trolley car is a delight, and the children took seats in high spirits. After a few minutes of threading the intricate city tracks they were speeding along through the wide country. What a little, little while it took to go over the five miles. Harriet was always tempted to wish they were ten. Then what a good time they had at Aunt Mary's, with the barn to visit, the new bossy calf to stroke, and the wee chickens to count. Surely nobody in all the world made such delicious cookies as Aunt Mary did.

At the end of the day Aunt Mary walked down the slope with them, at the foot of which ran the trolley line,

and let Bobby himself signal the motorman.

Going home, Bobby insisted on taking an outer seat of the open car. He was a self-willed little lad, and rather than make a scene, Harriet consented.

"Hold on tight," she whispered. Then she put her arms around him for protection, but that didn't accord with Master Bobby's idea of manliness and he squirmed out of it. So they whirled on and on, and were once more within the city limits, where tracks crossed and became tangled in what seemed confusion to the uninstructed.

Their car stopped to take on a passenger; then it started with a jerk, and Bobby who had been so busy looking that he forgot to hold fast, tumbled off, rolling on to the next track.

And coming down the next track, full tilt, was another car!

It hardly seemed that Harriet took time to realize what had happened, for with a flying leap she went after her brother. She caught his coat; she drew him to the narrow space between the tracks, and threw herself down full length on top of him, covering him with her own body, and hugging her skirts close to her side, as the threatening car passed over the spot where Bobby had lighted, and came to a standstill. Their own car stopped also.

Women turned their faces away, fearing what they might see. Men jumped off to help; but, to the joyful surprise of all, the girl and the boy rose to their feet, unharmed, except that Bobby was crying from fright and the pain of a few scratches of gravel on his hands.

"What presence of mind in a child!" "How could you do it?" How came you to think of it?" Such words as these were showered on Harriet, as, after placing Bobby in a safe seat, she sat down again, somewhat pale, but quite composed.

"The minute I saw him fall," she said, quietly, "I asked our Father to help me save him. And you know," she looked up, smiling, "it doesn't take a second to think a prayer when you're in a real hurry, and it doesn't take a second for our Father to do it, because he can hear our thoughts."

"No," in reply to another question, "I wasn't a bit afraid—there wasn't time. Now it's over, I'm just a little afraid—not much, though. Yes, I knew our Father'd help. My mother says that's what fathers are for, and, of course, our Father can do more than any other can.

"This is our crossing." Harriet grasped Bobby's hand; the boy was subdued and submissive enough now. Several sprang to help them off safely, and more than one stalwart man wiped his eyes and went on his way, feeling that he should never forget the little girl's confident assertion, "He can hear our thoughts;" and more than one questioned if he could say it as gladly as did the small heroine of the trolley; because, to be glad our heavenly Father can hear our thoughts, depends on what kind of thoughts they are.—Young Christian Soldier.

A Quarreling-Room.

The twins ran in together, and at the same moment both began: "Mother, Mattie won't let me—" "Mother, Edna took my—"

"Now, little girls," said mother, "I've told you that in this room we have no conveniences for quarreling; you will simply have to go up to the quarreling-room."

They looked at each other in sudden wonder, and then, with beating hearts, followed their mother up-stairs. In the room to which she led them the plasterers had just finished their work; there was no carpet on the floor, and no furniture—nothing but a small box and an empty nail-keg. "You may sit here, Mattie," said mother, pointing to the box at one end of the room. "And you here, Edna."

Edna seated herself on the overturned nail-keg. With breathless interest they watched their mother. She took a piece of blue chalk which the carpenters had left and drew a circle around each child.

"Now," she explained, "you must not step outside your circles until the quarreling is over, and the quarreling must all be done here."

As she closed the door they looked at each other, and could not help laughing.

"I don't know how to begin," said Edna.

They sat for a while longer, looking at each other and trying not to laugh.

"Oh, pshaw, sister," exclaimed Mattie, at last, "let's go back and build houses! It's more fun!"

"Is the quarrel over so soon?" mother asked. It looks, then, as if we should not need the quarreling-room, after all."

"It isn't much fun," returned Mattie.

"Well," mother went on, "father and I thought if we did not really need it, we might change its name, and call it the play-room. You could have all your books up there then, and use that room for your very own."

"Oh, mother!" shouted the two small voices.—Pittsburg Christian Advocate.

Put-Off Town.

Did you ever go to Put-Off Town,
Where the houses are old and tumble-down,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives Old Man Wait,
And his two little boys, named Linger and Late,
With unclean hands, towsled hair,
And a naughty little sister named Don't Care.

Grandmother Growl lives in this town,
With her two little daughters, called Fret and Frown.
And Old Man Lazy lives all alone
Around the corner on the street Postpone.

Did you ever go to Put-Off Town,
To play with the little girls, Fret and Frown,
Or go to the home of Old Man Wait,
And whistle for his boys to come to the gate?

To play all day in Tarry street,
Leaving your errands for other feet;
To stop, or shrink, or linger, or frown,
Is the nearest way to this old town.

Rosalind and the Turkeys.

"Next Wednesday is papa's birthday," said mamma. "What shall we send him, Rosalind?"

Rosalind shut her eyes and wrinkled up her forehead and thought and thought and thought. She and mamma were at grandfather's farm in Maine, and papa was in Chicago. What should they send him for a birthday present! Suddenly she clapped her hands.

"Let's send him a picture!" she cried. "A picture of me!"

"I'm sure that would please him very much," said mamma.

"A picture of me," continued Rosalind, "in my new white dress, and my daisy hat, and my widest sash, and my shoes with the silver buckles!"

"I will take your photograph, Rosie," said Uncle Kent.

"Oh, no, no," objected Rosalind. "I want to go uptown to the photograph-man in the funny little house on wheels."

"Uncle Kent can take very fine pictures," said grandfather.

"But he isn't a really, truly photographman!" cried Rosalind. "This is for papa's birthday, and is very important!"

"That settles it," said Uncle Kent. "You must certainly go to a 'really, truly photograph-man.' I didn't realize quite how 'important' it was."

So that afternoon Rosalind put on her white dress, and daisy hat, and blue sash, and buckled shoes and started for the photographer's.

Grandfather's turkeys were strutting grandly around the yard. There were twelve in all—one large, handsome gobbler that had taken a prize at the County Fair, and eleven fine turkey hens. Rosalind loved to feed them and even the fierce-looking old gobbler would eat from her hand, and followed her all around the yard. She had named them after the months of the year. She called the gobbler "January," and the hens after the other eleven months.

"Gobble, gobble, gobble," said January, stepping forward quickly, as Rosalind came out of the house. April pecked at her hands, and July and August pecked at her skirt.

"No, my dear turkey friends," said Rosalind. "No more corn to-day. Go away, January. Shoo-shoo-shoo, my dear turkey friends!"

Rosalind skipped happily down the long lane, and, turning out upon the state-road, started village-ward.

Soon a team came along, the driver of which looked at her curiously.

"I wonder if he sees the buckles on my shoes?" thought Rosalind.

Then she met the rural delivery wagon, and the postman looked at her and smiled.

"I think most pro'bly he likes my hat," said Rosalind.

Then she passed a cottage and several people came to the windows, and they, too, were smiling. At the railroad crossing the old gateman grinned broadly, and from an automobile whizzing by in a cloud of dust came peal after peal of laughter. At last she reached the village, and here, too, everyone looked at her, and every-one was smiling.

In front of the post office about twenty men and boys were waiting for the mail. When they saw Rosalind they laughed loudly, and nudged each other, and pointed—pointed at something behind Rosalind.

Then, at last, Rosalind turned, and there, close behind her, marching proudly along in single file, were the prize gobbler and his eleven wives!

"Gobble, gobble, gobble," said January, solemnly, and the crowd shouted with laughter.

Poor Rosalind! She gave one look at the crowd, then turned and started for home, forgetting all about the picture for papa.

"Gobble, gobble, gobble," said January, turning also, and heading his flock after her.

Rosalind reached home at last, hot and tired and dusty, and told the story tearfully.

"It was so embarrassing," said she. "I never want to go uptown again, not even to get my picture taken for papa. I'm never going to the post office again, nor past that old gateman. And oh! I'll never, never give those horrid turkeys any more corn!"

And for two days the barnyard fowls looked in vain for Rosalind.

The third morning Rosalind found a package beside her plate at breakfast time. What could it be? She opened it eagerly and there, in a red leather frame, was the prettiest picture! A picture of a little girl in a white dress, with a hat covered with daisies and a sash and buckled shoes! And behind this little girl were twelve handsome turkeys!

"Oh! oh!" cried Rosalind. "It's me! and January, and February, and March, and all the other months! Who could have taken it?"

"Well," said Uncle Kent, "I happened to be near the post office when you came along, and I happened to have my camera fixed for a snapshot."

"It's the loveliest picture!" said Rosalind. "And I know papa will be so interested in grandpa's turkeys!"

"Take it right up to the post office," said mamma, "and it will reach Chicago in time."

"Yes, I'm going to," said Rosalind, "just as soon as I've given my turkey friends some corn."

'Gobble, gobble, gobble," said January loudly, when he saw Rosalind coming.—Children's Magazine.

The Beam and the Raindrop.

Said a Beam to a Raindrop: "Just come down with me,
There's a flower on the earth needs us both, I can see;
Its petals are drooping, it hangs all awry,
And if we don't go there, I'm sure it will die."
"Agreed," said the Raindrop; "and I will go first,
For I'm sure, from its looks, it is dying of thirst;
For it's right that the Sunbeam should follow the rain."
And when I've refreshed it, your turn will be then.
So the Raindrop came down to the poor drooping flower,
And it gave forth a fragrance that filled all the bower;
It moistened its petals, so sere and so dry,
Then beckoned the Sunbeam to come from the sky.
And the Sunbeam came down, oh, so warm and red
And the flower that was drooping soon lifted its head;
And it blessed the bright beam and the small drop of rain
That caused it to blossom in beauty again.

—Little Folks.

Carlo's Free Excursions.

Did you ever hear of a dog that carried passengers who were not able to travel, and placed them in nice homes free of charge? During Daisy's visit with her grandmother this fall she found out all about it.

One day Carlo came in from a long run after the cows, his shaggy coat all matted with burs and seeds of various sorts which had fastened themselves to it as he ran through the weeds.

"Poor doggie," said Daisy; and at once she began to carefully pick out the rough seeds, which hurt every time he tried to lie down.

Carlo soon understood what she was doing, and would lie very still while she patiently worked, though she sometimes could not help pulling his hair a little, in spite of her pains.

"I wonder why such ugly burrs were ever made!" she finally exclaimed, when both she and Carlo were clear tired out.

"This is one way seeds go traveling," said Grandma. "Some of the weed seeds would never have a chance to grow at all; for they would just fall at the foot of the plant, and the strongest ones would choke out the rest. But these tiny hooks are given them that they may cling to any one passing, and thus be carried to a place where they may have room to grow. Carlo did not bring all of them to the house; a part of them brushed off when he crowded through the bushes or jumped over the fence."

"How funny," cried Daisy, "that Carlo is running a free excursion for the little seeds!"

A Lesson Well Learned.

"I don't want to go to school this fall," said Lawrence, as he came into the house one day in early September.

"Why not?" asked his mother.

"Well, I've had such a good time all summer that I don't want to go back to the old books and maps and things," answered Lawrence.

"I see," said his mother, as she came to the doorway of the pantry, and met his serious gaze with one of equal seriousness. Then she smiled as she turned to her work, and added: "We will talk it over when father comes home to-night."

Lawrence went back again into the yard, where he was making a wagon out of an old box, and there his mother found him, busily hammering and sawing, when she went to the back porch a little later.

"Lawrence," she called, "I must have some more sugar for my preserves! Will you please run down to the store, and get half a dozen pounds? And get a yeast cake, too, and half a dozen oranges, and a pound of raisins. Can you remember all that?"

Lawrence carefully repeated the list of things wanted, took the dollar bill which his mother gave him, and went off down the shady village street to the grocery store. He kept saying over the list to himself, and so he made no mistake when the grocer came forward to greet him.

"You did well to remember all of them," said the grocer, who was fat and jolly. Then, when everything was ready for Lawrence to take, the grocer said: "Now let us see how you are on figures. The sugar is six cents a pound, the yeast cake is one cent, the oranges are forty cents a dozen, and the raisins are twenty-five cents a pound. Now what does it all amount to?"

This was so unexpected that Lawrence did not catch what was said. He looked up with wide-open eyes. The grocer laughed, and then slowly repeated all that he had said. Looking steadily at Lawrence, he asked again: "Now just how much does that all amount to?"

Lawrence said it over slowly after him, and then stared hard at the floor. "I am afraid I can not do it in my head," he said, at last.

The grocer laughed. Business was dull in the store just then, and so he came round the counter to where Lawrence was standing. "We'll try it on paper, then," he said, giving Lawrence a pencil and piece of wrapping paper.

So Lawrence wrote down the items as the grocer called them off, but he was in trouble from the first. Only after he carefully said the multiplication table of the sixes, assisted by the grocer, did he master the problem of sugar at six cents a pound. Then an example in short division made it plain that half a dozen oranges at forty cents a dozen would be twenty cents.

"Now add them," said the grocer, when thirty-six and one and twenty and twenty-five were placed in a column.

"It is seventy-two," announced Lawrence when a considerable time had passed.

"Wrong!" said the grocer.

Lawrence studied the figures carefully. "Oh," he exclaimed, "I did not carry the one from the first column! It is eighty-two."

"That is better," said the grocer. Then he looked at the paper upon which Lawrence had been working, and continued, with a smile: "You seem to find them rather hard words to spell sugar, yeast cake, oranges, and raisins. They are pretty common words, too."

By this time Lawrence was feeling very uncomfortable, and his face was red through its coat of summer tan. But the grocer only patted him on the shoulder, passed over the purchases, and gave him the change due him from his dollar bill without putting him to the test of subtracting eighty-two cents from a dollar.

"Come again!" called the grocer, as Lawrence hurried out.

"Thank you," said Lawrence. "And next time I will know how to spell all those words."

"All right," said the jolly grocer, laughing.

A little later, when Lawrence delivered the packages to his mother, his face was very serious. I guess, after all, I will go to school when it opens next week," he said.

"Very well," said his mother. "I don't believe that you will ever be sorry for it."—Youth's Companion.

There is a mighty power in silence sometimes, and silence is frequently an evidence of power. He who can control his tongue can control his entire nature. He who can control his words knows how to speak, and often his silence is more impressive than his speech. "Brilliant flashes of science" is by no means a senseless expression. How often have we seen the babble of the foolish hushed by the silent glance of an earnest soul; how often the ribald jest or scurrilous word has died upon the lips, when an indignant silence was the only reply it could evoke!

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Personal and News Notes.

Rev. W. H. Brown, of Mobile, has declined a call to assist in the parish of the Church of the Ascension, Washington.

The Rev. Charles B. Carpenter has been engaged as rector of St. Mark's church, Bridgewater, Conn., until Easter.

Archdeacon Thomas D. Windiate, of Nashville, has been appointed chairman of the Social Service Commission in Tennessee, in place of the Rev. S. C. Hughson, O. H. C., resigned.

Rev. Charles A. Tibbals has accepted the rectorship of St. John's church, Sandy Hook, Conn. Mr. Tibbals was formerly rector of the Church of the Holy Advent, Clinton.

The Presiding Bishop has assignged and commisioned the Rt. Rev. G. Matt Williams, D. D., Bishop of Marquette, to the charge of the congregation of this Church in Europe.

The Rev. Charles Edward Berghaus is now priest in charge of Grace chapel, Dorancetown, Pa., Diocese of Bethlehem. His address is 425 Rutter Avenue, Kingston, Pa.

The Rev. William P. Brush, of Jersey City, Diocese of Newark, has been chosen a member of the Newark Board of Diocesan Missions, and the Rev. George S. Bennitt, D. D., has been made president of the Board.

Rev. Bertram E. Brown will conduct a mission in St. James' church, Eufaula, beginning the Tuesday after Septuagesima Sunday. Rev. T. H. Johnston is the rector of St. James'.

The Rev. V. C. Lacy, lately in charge of Holy Trinity church, Decatur, Georgia, has at his own request been relieved of this charge, in order to accept the chaplaincy of the Howe School, Lima, Indiana.

The branch of the Girls' Friendly Society at South Manchester, Conn., has gratefully accepted the offer of Mrs. Arthur Cheney, who proferred the use of her home. It will be open every evening except on Sundays.

A new pipe organ has been installed in Holy Trinity church, Churchville, Md., of which the Rev. George W. Thomas is the rector. The instrument was provided through the "Ladies' Aid" Society of the church.

Rev. J. de Q. Donehoo has resigned charge of the missions at Inverness, Belzoni and other points in the Delta of Mississippi, and is now in residence as rector of the Church of the Holy Communion, Plaquemine, Louisiana.

The Rev. C. A. Ashby, of Amherst, Va., has been called to the Church of the Ascension, Frankfort, Ky., as successor to the Rt. Rev. C. C. Penick, D. D. This is one of the strongest churches in the Diocese of Lexington.

The Rev. George Carleton Wadsworth, formerly rector of Zion church, Fulton, New York, and now rector-elect of Christ church, Troy, may be addressed after February 1st at No. 2165 Fifth avenue, Troy, New York.

Extensive improvements have been installed during the past few weeks in St. Matthew's church, Glendive, Montana, and the financial status of this vigorous mission is better than it has been in the history of our work there.

Miss A. Louise Jaggar, the daughter and Mrs. Jaggar, the wife of the late Bishop Jaggar, and Mrs. Kinsolving and Mrs. Pitkin, his sisters, are in Cannes, France. Their address is Care of Brown, Shipley & Co. They will return to Boston in April.

The Rev. Thornton F. Turner was called to the rectorship of St. Luke's church, Darien, Conn., but declined. Mr. Turner left this diocese during the early part of last month. For several years previously he was rector of St. Thomas' church, Hartford.

Rev. Jerome Kates, of Belmont, N. Y., has accepted the appointment by Bishop Burton to the charge of the churches in Winchester and Mt. Sterling, Ky. Mr. Kates recently visited the diocese and was tendered a reception by the Church people of Winchester. He expects to assume his new duties some time in February.

The gymnasium apparatus for which the boys of St. Peter's church, Sheridan, Wyoming, have been working—with the valuable aid of one of the Sunday School teachers—has arrived, and is in place in the basement. It is to be used on different days by the boys, the girls, and the men of the parish.

Conspicuous success is attending the work of the Rev. W. H. Mitchell who as assistant minister of St. John's, Butte, Montana, has charge of the mission work of the city. At St. Andrew's, East Butte, vast improvements were made in the church's property in enlargement, renovation, and the building of new cement sidewalk about the mission property, together with an iron fence.

In the death of Mrs. Mary Pauline Holter the Diocese of Montana loses one of its old-timers and the Church one of her best children. She came to Helena in 1866 as a bride and has been a member of St. Peter's, Helena, since it was started in 1867 as a mission. Her life was a full one, she was constant in every good work and of her it may well be said that she went about doing good.

The rector of Grace church, Memphis, Tenn., Rev. John B. Cannon, announced at the morning service, on January 19th, that the parish had begun to pay the bonded indebtedness of $20,000 which rests on the parish, and through the efforts of the Guild of the Holy Name, $1,000 has been paid the preceding week. It is expected that another thousand will be paid before Easter.

Emmanuel church, Miles City, Montana, became a self-supporting parish last June largely through the aggressive work of the rector and aided by the institution of the Duplex Envelope System. Since that time the Church life in Miles City is reflecting the earnest efforts of the Rev. W. S. W. Raymond. The Sunday School is larger than it has ever been in the history of the parish and extensive improvements have been made on church and rectory.

Rev. W. T. Allan, Jacksonville, Alabama, Chairman of the White Cross Single Standard League of America, delivered an address at the Alabama State Normal, of that city, on Saturday, and organized a chapter of twenty-five men. He has also organized a chapter of 110 men at Meridian Methodist College, and a chapter of 115 women at the College for Women at that place. He was aided in this last work by Prof. T. W. Shannon, a director of the World's Purity Federation.

On January 5th the Rev. Roelif H. Brooks celebrated his seventh anniversary as rector of St. Paul's church, Albany, N. Y. During his rectorship the total receipts of the parish were $113,574.22; given to missions, $8,538.65; memorials, gifts and improvements, $30,000; increase in endowment, $4,000; net increase in membership, 206; memorial windows added, twenty-three. The Sunday School, it is said, has given more to foreign missions than any other Sunday School of the Church in the diocese.

An important educational combination is announced in Nashville, Tenn. Ward Seminary for Young Ladies, the oldest of the girls' schools in that "Athens of the South," and Belmont College for Young Women, the largest and best known of them, are to be merged and continued, June 1, 1913, as Ward-Belmont. Rev. Ira Landrith, D. D., the president of Ward Seminary, and Dr. J. D. Blanton, vice president, are to hold the same offices in the united school. Dr. Landrith was for eight years president of Belmont, and Dr. Blanton was president of Ward for twenty years. Both are widely and favorably known. Miss Ida E. Hood and Miss Susan L. Heron, founders and principals of Belmont College, will retire June 1st, for rest and travel, but they will lend cordial and constant support to Ward-Belmont.

APPEALS.

Current and Pressing Pension and Relief.

This means payments, January 1st, April 1st, July 1st, October 1st, of pledged amounts, (total $30,00), to 550 aged and disabled and destitute Clergy, Widows and Orphans throughout the Church.

It often takes the offerings from sixty churches to pay one annuity. This means that most offerings from churches are small, while less than half contribute as the Canons require, and as justice and humanity demand.

THERE ARE GREAT AND NOTABLE EXCEPTIONS BOTH AMONG CHURCHES AND INDIVIDUALS. (For all generous gifts and good words of sympathy we give thanks). THE JANUARY PAYMENTS WERE MADE PROMPTLY, but we do not have quite enough for the April payments; therefore the Trustees do not dare add a new name (this in spite of distressing appeals) to a long waiting list, until enough money is in hand to make sure that there will be no deficit, as last year, in providing for the present list.

The "Plan": $120 by 1,000 churches or individuals is growing slowly. Surely there are 1,000 Churchmen willing to subscribe to this plan. We are not discouraged, we only wonder sometimes, and are puzzled at the delay when we think of justice and mercy and Christianity and brotherhood and the Church and the ministry so dear and so important.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE, Treasurer,
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DIED.

ARCHER.—Entered into life from Warsaw, Richmond county, Virginia, January 15, 1913, Miss ELIZABETH MORTON ARCHER, daughter of the late William B. and Mary Marshall Archer, in the 70th year of her age.

"Blessed are those who die in the Lord."

DAINGERFIELD.—Entered into life eternal, on January 5, 1913, at Lexington, Kentucky, FOXHALL A. DAINGERFIELD, born February 8, 1839, at "Westwood," Rockingham county, Virginia, son of Leroy Parker and Juliet Parker Daingerfield.

"Rest after work well done."

OBITUARY.

Edwin Obeal Traylor.

Died on January 1, 1913, in Richmond, Va., EDWIN OBEAL TRAYLOR, son of the late Edwin O. Traylor and Mary J. Whitehead; a vestryman of and an earnest and devoted worker in St. Andrew's church, Richmond, Va. He was born in Richmond, February 12, 1854, and is survived by his widow, Josephine Turner Traylor, and one brother, George Archer Traylor, of Falls Church, Va.

Mr. Traylor was one of those rare personalities in which were blended the unaffected simplicity of a little child; the tenderness of a consecrated man; and the humility of a constant follower of Christ. His life was divided between his business, in which he was honest and faithful, making friends with all he came in contact with; his home, where his love and devotion to his wife was a lesson and example to all men; and his church, to which he gave every moment possible, never missing a service, or neglecting an effort for her welfare. He won the affection of all the men in the Vestry, the Brotherhood of St. Andrew, the Men's Bible Class, the Men's Club, and all the members of the church, who grew familiar with his never-failing presence at the door of the church, to welcome the people and show strangers the attention which makes them feel at home in the house of God.

He was one of the men who prove to the world that prominence and high position are not necessary to a successful life in the sight of God. In his lowly sphere, he accomplished a real part in helping and blessing men, by his quiet life, ready sympathy and his genuine humility.

We, the members of the Brotherhood of St. Andrew, the Men's Bible Class, and the St. Andrew's Men's Club, desire to place on record this small tribute, as a token of our affection and esteem, and to express our heartfelt sorrow and bereavement in the death of our best friend and co-worker—Edwin O. Traylor.

THOS. SEMMES, JR.,
C. M. HENLEY,
F. E. SCOTT,
Committee.

The Rt. Rev. Thomas A. Jaggar, D. D.

Saint Paul's Cathedral House,
Cincinnati, Ohio, December 7, 1912.

The Standing Committee of the Diocese of Southern Ohio has heard with much sorrow the news of the death of the Rt. Rev. THOMAS A. JAGGAR, D. D., who died at Cannes, France, on December the thirteenth, 1912. When the old diocese of Ohio was divided he was chosen as the first Bishop of the portion constituting the present Diocese of Southern Ohio, and readily won the support and affection of all the clerical and lay members of the Church under his jurisdiction. The regret was general and sincere, when his failing health compelled the surrender of active duties and later the final relinquishment of his jurisdiction. While the same support and affection has been accorded to his successor, the present Bishop, he never lost the warm regard of those who first welcomed his coming as their chief shepherd. As a preacher he delivered his message with unusual eloquence and convincing power. As the head of the Diocese his administration was wise and considerate. When his health was sufficiently restored, he again put on the harness in another field, and wearing it passed from earthly cares and duties. Years have gone since Southern Ohio claimed him as its leader, but with his old associates and followers who knew him well, his memory will long continue in appreciative love. The members of the Standing Committee, as well as the whole Diocese, share with his immediate family the sense of great loss, but have an abiding faith that for him the passing from things temporal means a triumphant entrance into joys eternal. The Secretary of the Standing Committee is instructed to enter this minute in its records and transmit a copy to the family of Bishop Jaggar.

REV. THEODORE I. REESE,
REV. PAUL MATTHEWS,
REV. CHAS. E. BYRER,
CAPT. E. MORGAN WOOD,
WM. COOPER PROCTER,
WM. M. ALLEN,
Standing Committee,
Diocese of Southern Ohio.

Virginia Chew Earl.

Entered into eternal rest, on October 31, 1912, VIRGINIA CHEW, wife of the Hon. Robert Earl, of Cedar Lawn, Jefferson county, West Virginia, and daughter of the late Roger and Sarah West Chew.

On the maternal side Mrs. Earl was descended from Sir Thomas West, younger son of the Duke of Yarmouth, who came to this country in 1660, and settled in what was then known as "Merry Land" tract, Frederick county, Maryland. She was a sister of Col. R. P. Chew, of the famous "Chew's Battery," C. S. A., and of Mrs. William Opie Norris, both of Charles Town, West Virginia., and of Mr. Aldridge Chew, of Texas.

Mrs. Earl possessed the admiration and respect of the community; also the devoted love of all children, to whom her heart went out. To the poor, the sick, the suffering, both heart and purse were open. She was a devoted member of Zion P. E. Church, Charles Town, and an active member for years of the Woman's Auxiliary. Her personality was so strong that to her family and friends she was a veritable "tower of strength"; and so, to those deeply attached to her and leaned on her strength, it seems incredible she has undergone the change from earth to eternal bliss—

And yet not
Changed, but glorified! oh, beauteous language,
For those who weep;
Mourning the loss of some dear face departed,
Fallen asleep;
Hushed into silence, never more to comfort
The hearts of men;
Gone like the sunshine of another country,
Beyond our ken.

IN MEMORIAM.

Miss Jane Read

Entered upon eternal rest, from old Georgetown, D. C., on December 30, 1913.

Softly, painlessly, with the closing of the year, this well-known, well-beloved woman passed "our bourne of time and space" into a higher sphere, the life immortal. Her early companions had gone before her, and more homelike seemed the vast unknown "since they had entered there." To her the life immortal, invisible, world was not only a matter of faith—it was an instinct, a part of her constitution. Her Bible was her daily companion, more precious to her than gold and silver. One of her favorite hymns was, "I Need Thee Every Hour," and she said it was her daily prayer. By a peculiarity probably inherited from her Scotch ancestry, she united with a successful practicality a marked, ever-dominant spirituality. She had a clear perception of that immaterial Reality, back of this world, which outlasts its moving pictures and its transitory shadows. Out of her staunch fidelity to her God grew, naturally, a strong fidelity to human ties. She was a friend worth having; one full of a quiet, comprehending sympathy that did not expend itself in mere demonstration, but never failed to reach the suffering heart that confided its woes to her listening ear. A devoted member of Christ Episcopal church, her attentive, interested face looked upon every change of administration, from that of the Rev. Mr. Gassaway to that of the Rev. Mr. Blake, the present incumbent. She could always be counted upon to respond to the needs of the parish, and she was a most conscientious teacher in its Sunday School all through her early life, until a late maturity. Her former scholars have always felt a tenderness for their dear "Miss Jane," who, while kingdoms were converted into republics, and fortunes were blown to atoms, changed so little through the years, only fading softly like an old photograph; still always ready to welcome them to her comfortable, well-ordered home with a high bred, sincere cordiality.

Unshaken outwardly by the death of one highly-prized sister after another, her self-control was truly remarkable. That familiar form with its indwelling spirit cannot be replaced in the Georgetown circle.

"Thanks be to God that such have been,
Although they are no more."

F. D.,
One of Miss Read's old Sunday School Scholars.

ACKNOWLEDGMENTS.

Homeless Boys' Home, Covington, Va.

For maintenance and new buildings. We are trying to raise $2,500 to cover present needs. Send all gifts and contributions to Rev. THOMAS SEMMES, Covington, Va.

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Christ church Sunday School, Buena Vista, Va.	1 00
Christ church Sunday School, Martinsville, Va.	3 50
Bruton parish Sunday School, Williamsburg, Va.	3 51
A. N. Hawley, Treas., Christiansburg, Va.	4 00
St. Paul's Sunday School, Newport News, Va.	18 00
Robt. M. Hughes, Jr., Christ church, Norfolk	5 00
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Other acknowledgments next week.

Work Among Mountaineers, Diocese of Virginia.

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January Mission meeting	12 35
Missionary Societies, St. John's, Richmond	10 00
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MRS. LANDON R. MASON,
Pres't and Treasurer, Richmond Branch.

The Household.

Delayed Calls.

The other day I picked up a newspaper and came across some very sensible and useful remarks upon the subject of calling. This set me thinking about the arrears which surely are on every woman's mind at times. The conclusion was reached that nowadays we are of necessity more lax than were our grandmothers or even our mothers. In our large cities life is more complicated than in the country, though even in the latter the automobile, golf, and a multiplicity of other interests are rapidly changing things. How many demands there are upon our time which compel us to forego the pleasures of social intimacy. Our list of acquaintances grows so large that it becomes a physical impossibility to pay regular calls upon everybody. What a blessing is that understood, unwritten law which provided a first call has been returned, allows that there need be no reckoning as to "whose turn" or "how often." And surely if we are received cordially on the "At Home" occasions we need not fancy any slight because a busy woman finds herself unable to fulfill punctiously all so-called obligations. Delayed calls often mean absence from home, illness, bereavement, home duties, outside pressing charities, and not least, very necessary outdoor recreations, such as golf. The Woman's Auxiliary, our Missionary Meetings, our children's pleasures, and often our husbands' interests, all take up time.—Canadian Churchman.

How to Test Drinking-Water.

One of the best and simplest tests is to put a pint of the water in a flat earthern vessel, evaporate it quickly and scrape the receptacle clean of any residue. If the residue is white and powdery, it means lime or gypsum, hence the water is hard, but safe. A whity-green or whity-yellow, gummy residue is suspicious. Burn it, and if it turns black, giving out the smell of burnt feathers, the water is contaminated with animal refuse and a likely breeder of typhoid.—Christian Herald.

Origin of the Bolster.

The Crusaders are said to have brought home with them the bolster, and, according to Dr. Cantlie, their wives, in ignorance of the only rational way of using the article (that is, placed lengthwise as a support for the back of a person when lying on his side), and not knowing what else to do with it, put the bolster where it is still found on the beds of those who have not learned the wisdom of discarding it altogether—under the pillow!—London Chronicle.

Piccallilli.

Prepare a mixture of vegetables for pickling, and then put a quart of good malt vinegar into a saucepan with 1 oz. of bruised ginger, half oz. each of white peppercorns, allspice, turmeric, and curry-powder, and 1 oz. of shallots. Let all boil together for five minutes, and then stir in 1 oz. of Colman's mustard rubbed smooth with a little warm vinegar. Be careful not to let the mixture boil after adding the mustard, and when cool pour over the prepared vegetables. When quite cold pack in wide-mouthed glass bottles and fasten down securely.

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Troubled Hearts.

There are many of them. They are found in all surroundings, in beautiful homes where wealth and luxury abound, as well as in the poor hovels where filth and squalor hold sway. Troubled hearts are carried beneath silks and furs, beneath costly laces and flashing jewels, as well as beneath coarse and sordid apparel. External condition makes little difference, far less than is generally conceded. The poor who battle for daily bread are apt to think that heart troubles have to do principally with keeping the wolf from the door. They envy many who are far more wretched than they. Traveling with a friend through the most beautiful residential street in a great city and being asked to designate the one most elegant and attractive of all the beautiful homes, we found some difficulty, but finally selected a residence built of polished marble, fashioned in exquisite taste and surrounded with a soft velvelty carpet of greensward, broken here and there with beds of many-hued flowers. It would have answered for a specimen of the Garden of Eden. My friend said that the gentleman who had lived there committed suicide two weeks previously. Why? No reason could be assigned except that he had found life intolerable. How striking the lesson that the life was something apart from its surroundings. These were all that wealth and taste could make them, but life in the midst of them was utterly wretched.

Is there any cure for troubled hearts? "Earth has no sorrow that heaven cannot heal." Is that the best answer that we can give? Are there heart troubles which only heaven can cure? Jacob thought so. When all his sons and his daughters rose up to comfort him, he refused to be comforted; "for he said, I will go down into the grave unto my son mourning." For such a troubled heart as his, he believed there was no solace this side of the grave. But Jacob did not know, and he did not keep his word. He reached the end of his trouble long before he reached the grave.

Earth has no sorrow that Jesus cannot cure. Is there any disciple of His who dares to dispute this? The utmost our unbelief can dare is to say with the leper: "If thou wilt, thou canst." His resources of comfort are not limited to heaven. If He can wipe away all tears from their eyes up there, He can wipe away all tears from eyes down here. He does not have to wait on change of place and state.

It resolves itself then into a question of His will. If it is His will that we should carry troubled hearts, then we need not look to Him to cure them. There are some good people who think that it is His will. "Trouble," they say, "has its place in the Christian's life, it is a part of His disciplinary training." "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." Trouble is supposed to soften the obdurate heart, subdue the wayward will, and tone down the impetuous temper. But does it take a life-time to do this? Must there be no end to the Lord's chastenings? Does the child never outgrow the need of them? Of course, as long as we are in the flesh, there must be bereavements, blighting of hopes, crossing of purposes, disasters of various kinds to our temporal estate. But need any of these or all of these afflict us with incurable heart troubles?

"He hath sent me to heal the broken hearted." This is a part of the Saviour's mission. Healing the broken hearted is His profesional business. When a doctor hangs out his sign as a specialist in certain diseases, that means both an invitation and a promise. It means, "come, and I will do the best I can for you." The invitation and the promise are as broad as the need. The Divine Physician advertises to heal the broken hearted. Does not this likewise mean, "come, and I will do the best I can for you?" Will He discriminate among the patients? Will He try His skill on some and not on others? Will He say to any one of His followers who come with a troubled heart, "Go your way, I will not take the case. You need the trouble and must not look to me to cure it?"

"Let not your heart be troubled." This was for His chosen twelve. One of the most appalling tragedies was impending. The natural effect of it would be to spread an impenetrable pall over their hearts. But this was not what He wished. He did not wish that they should carry heavy hearts. He provided the antidote before the trouble came. Was this word only for His chosen twelve? Not so have the people of God regarded it. Jesus is ever saying to His people, "Let not your heart be troubled." Doubtless we do make trouble necessary; we bring it on ourselves. But there is not a moment, day nor night, when He is not waiting to minister to us, to heal our troubled hearts. We should use Him as the heart-healer. We slight His love and do ourselves a great wrong when we fail to do it. Earth has no sorrow that Jesus cannot heal, and that Jesus will not heal, if application be made to Him in penitent trust. There should be no cases of chronic heart trouble among God's people.—Presbyterian Standard.

God Answers Prayer.

Jehovah, the loving God, distinctly promises to answer the prayers of His children. He that gave parents a love for their children, will He not listen to the cries of His own sons and daughters? He has wonders in store for them. What they never heard of, never saw or dreamed of, He will do for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; He will send every angel out of heaven to succor them, if their distress requires it. He will astonish them with His grace, and make them feel that it was never before done in this fashion. All He asks of them is that they call upon Him.—Spurgeon.

Carey used to say: "My busines is serving the Lord. I cobble shoes to pay expenses."

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We must always remember the conscious vigor of the departed soul. They live—those blessed ones—a fuller life brighter than this dim probation; not the fullest, not the brightest, that lies before us all, "that they without us should not be made perfect."—Canon Knox-Little.

What of the Consequences?

For the results of our doing of God's will we have no responsibility whatsoever. To weigh the possible or probable results against the doing of simple duty is to play the traitor before we begin. No man can do his whole duty if he is concerned over the outcome. Suppose a soldier in war-time should decline to carry out orders from an officer until he had satisfied himself in advance that the result would be exactly as he wished! Taking orders from God is largely a matter of taking sealed orders; often we do not even know where we are going, much less what will be the result of our going and doing. But if we have not enough confidence in our Commander to take his orders unquestioningly, then we had better frankly resign from the Service. If we want to remain loyal, we must do so ith a life-and-death allegiance. We can be accepted by Him only as it is our life-purpose to "make no terms with consequences."—Sunday School Times.

An excellent motto for life is, "Live so that no one can go wrong by following your steps." Underneath this simple rule of life lies the answer to the question often asked, "Why should I be deprived of the use of some agreeable thing merely because some less guarded or less coolly constituted neighbor will abuse it?" The fundamental law that lays upon me the duty of refraining from that which in itself may not harm me, but may harm another, is, "No man liveth to himself." Beware less thou put a stumbling block in a brother's way. When some fellow-creature is inclining to ruin, you cannot without sin make his downward way easier and swifter. When a soul is struggling for light and victory, you cannot without responsibility discourage him by your faithlessness, confuse him by your inconsistencies or hinder him in his upward progress by your self-love and self-gratification. For it is as true as life and death that "No man liveth to himself" alone.—Christian Observer.

"A thoughtful and devoted writer for our secular papers has lately urged that the collection plates be not passed at every service since it undoubtedly drives some people away from church." Of course it does. And unhappily they are just the people who pay fifty dollars a year club dues and five dollars a year to benevolence, or one hundred dollars a year to the lodge, and they "put something in the plate when they feel like it." It would undoubtedly be a great relief to many church members if Christianity were a "cheap" religion, but it is never so represented in the Bible. It is quite true of religion as of other things "that which costs nothing is worth nothing." It is nowhere written in the prospectus of the gospel that it will give a man "something for nothing." But it will offer him an opportunity to take part in the greatest work to which effort was ever directed, viz., the conversion of a world to Christ.—The Interior.

The calm man, having learned how to govern himself, knows how to adapt himself to others; and they, in turn, reverence his spiritual strength, and feel that they can learn of him and rely upon him. The more tranquil a man becomes, the greater is his success, his influence, his power for good. Even the ordinary trader will find his business prosperity increase as he develops a greater self-control and equanimity, for people will always prefer to deal with a man whose demeanor is strongly equable.—James Allen.



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Do you know that when your face wears a smile, other people smile too, without knowing why? Or when you look cross or downcast, other faces become shadowed? It is a fine thing to pass your lightness of heart along, but how about the other? If we are feeling sad or out of sorts, let us try to keep it to ourselves, and not, by an overcast face, pass it on to some one else.—The Weekly Welcome.

Thoughts for the Thoughtful

"To do what is impossible for talent is the mark of genius."

If we would enter the "desired haven," the voyage must be made by faith. If I propose to cross the ocean, it is not necessary that I procure a pole and try to sound the ocean's depth and discover and locate all the rocks hidden deep from sight. It is enough for me to know that I am in a good ship, and that there is water enough to carry me over. Let not thy faith fail thee.

No man can do his work well, as well as he can, year in and year out, and not be hacking and hewing at something more impalpable than wood or stone, and not be shaping something more durable than iron or steel, even his own character, his own spiritual destiny. Every workshop is a workshop for forging that, for making it strong and beautiful.—John W. Chadwick.

Never give way to melancholy; resist it steadily, for the habit will encroach. I once gave a lady two-and-twenty recipes, said Sydney Smith, against melancholy; one was a bright fire; another to remember all the pleasant things said to and of her; another to keep a box of sugar-plums on the chimney-piece and a kettle simmering on the hob. I thought this mere trifling at the moment, but have, in after life, discovered how true it is true that these little pleasures often banish melancholy better than higher or more exalted objects; that no means ought to be thought too trifling which can oppose it either in ourselves or others.

It is a good and blessed thing to so live that you will not be under the necessity of using one ounce of energy to repair your blunders; it is even better so to live that you will not need to spend a moment of time in fencing against a wrong you have committed. Such living would leave us all our strength and all our time to put in on doing God's blessed will in the earth. How terrible it is for the man who must devote much of his time and strength to things that ought never to have been!

That "the meek shall inherit the earth" is just as true as that the Master hath said it. But the actual fulfilment of the promise is postponed in the expectation of the multitude who are "of the earth, earthy." But the good time is coming when nations, families, and individuals will test that declaration in its true signification and illustrate it in a way that will make glad the world upon which the Sun of Righteousness will be risen with healing in His wings. Foretokenings of this good time that is surely coming may now be visible to the eve of faith.

We cannot order our lives so as to be out of the range of Christ's influence, power and presence. Like some snow-clad mountain, visible from every part of the plain, so is Christ on the horizon of every man's soul. The sinful soul cannot escape from him, but is reminded of his claims in every serious thought that comes into his mind. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" Dr. W. J. Dawson expresses this truth in his sermon on "The Unavoidable Christ." He says: "You may avoid the church, you may avoid the Bible, and you may avoid the company of Christian people, but you cannot avoid Jesus Christ. He will meet you where you least think of him."—The Presbyterian.

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Southern Churchman

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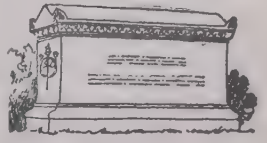
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Activity and serenity, power and patience, were strangely united in Him, as a sunbeam is at once a stream of intense vibration and energy and of the stillest peace. He was Himself a Son of Light, the express image of God, and the brightness of His person. We become children of light by being born of His Spirit and fashioned into His glorious likeness. But the darkness of the old nature of sin still swathes us and often stains us deeply. We should strive through faith and fellowship with Christ so to be immersed in His light as that it will shine through and saturate us with its cleansing power.

Every atom of the old nature, selfishness and pride and passion, should be expelled from us, and we should be so fashioned into affinity with Christ that His light will kindle us and shine in and through us. Then we shall no longer be dim and dusky figures, faint images of Jesus, but shall be transparent with His Spirit and radiant with His goodness. We shall cast no shadows on our human kind, but our presence will shed light and guidance, healing and good cheer. We shall be strong and calm, with serenity and peace, poise and power. If Christians more fully attained and filled out this beautiful name and ideal, they would have more warmth and joy, the world would not be so dark, and Christ Himself would be seen as the Light of the world.—The Examiner.

Be At Peace With Yourselves.

Do, I entreat you, drive away all these anxious thoughts which hinder your soul, and try to serve God cheerfully. Be resolute in overcoming self, and in bearing with your mental troubles whatever they be, leaving all to God, and doing whatever you know to be His will, quickly and heartily; be gentle, patient, humble, and courteous to all, but especially be gentle and patient with yourself. I think that many of your troubles arise from an exaggerated anxiety, a secret impatience with your own faults; and this restlessness, when once it has got possession of your mind, is the cause of numberless trifling faults, which worry you, and go adding to your burden until it becomes unbearable. I would have you honest in checking and correcting yourself, but at the same time patient under the consciousness of your frailty. Remember that Jesus our Lord loves to dwell within a quiet heart, and to come to those who are at peace with themselves; restlessness and anxiety hinder our seeing Him, even when He is beside us and speaking to us.—Pere Hyacinthe Besson.

Self-Sacrifice.

As one looks round upon the community to-day, how clear the problem of hundreds of unhappy lives appears! Do we not all know men for whom it is just as clear as daylight that that is what they need, the sacrifice of themselves for other people? Rich men who with all their wealth are weary and wretched; learned men whose learning only makes them querulous and jealous; believing men whose faith is always souring into bigotry and envy—every man knows what these men need; just something which shall make them let themselves go out into the open ocean of a complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests, to which they are tied.—Phillips Brooks.

Salvation and Works.

No man will ever be saved because of his works; but many a man's works show that he has been saved. A man begins to enter into the real meaning and the fullest joy of work only after he has been saved. Then he accepts the privilege of work as an undeserved but inestimable blessing, as is every other blessing that God has poured unmerited into his life. Because he has been saved, and because he realizes the meaning of Christ—the new Life that is his salvation—he must work, lavishly and unceasingly, for Christ. Probably the Prodigal Son, after his restoration, was one of the best workers in his father's estate. This was because he had been saved, and realized the greatness and wonder of his salvation; but never a stroke of his own work had anything to do with getting him that salvation. Not salvation by works, but works because of salvation, is the keynote of the Christian life. If our works are not constantly induced by, and showing forth, our salvation, ought we not to inquire what manner of salvation we really have?—S. S. Times.

To live content with small means—to seek elegance rather than luxury, and refinement rather than fashion, to be worthy, not respectable, and wealthy, not rich—to study hard, think quietly, talk gently, act frankly, to listen to stars and birds, babes and sages, with open heart—to bear all cheerfully—do all bravely, await occasions—never hurry; in a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.—W. E. Channing.

SOUTHERN CHURCHMAN.

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Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

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PROTESTANT EPISCOPAL.

Among the most valuable of the "Prayer Book Papers," issued in defence of the historic position and name of our Church, is that of December, 1912, entitled "Protestant Episcopal." A Plea for the Constitutional Study of the Church's Name," from the pen of the late Rev. Professor Henry S. Nash, D. D., whose recent death is mourned by the whole Church. The high plane on which this tractate is written, and the strong appeal it makes to the best intelligence of American Churchmen, may be indicated by a single extract from its concluding pages:

"The study of Constitutional history is the ultimate form of historical study. For here are hidden the secrets of stability, continuity and the power of growth. Would we, then, know our genius as a Church deeply and intimately? We must not stop short with a study of the Three-fold Ministry. That study is necessary. But something more is equally necessary. We must go deep into the working Constitution of the Church. We must ask such questions as these—What is the nature of ultimate power in the Church? The power she receives from God—how does she apply it to the spiritual needs and problems of the nation? And, What are the constituent elements composing the final administrative authority?

"When such questions are proposed and answered, and not till then, can we know ourselves as the Head of the Church, using the forces of American history as His tools, has been pleased to frame us and define us. And when they are proposed and studied as a whole, in the knowledge of our Constitutional history, a great light goes up on the action of 1789. It was not casual. It was not incidental. It was as little casual, as little incidental, as the majestic action of the Nation in 1787, so close to which it lies both in time and place. Like the Constitution of the Nation, it was a superb achievement in the field of organic law. It started the Church upon her career of administering catholic truth and life to the needs of American Democracy.

"The title 'Protestant Episcopal,' as it was framed in 1789, was an organic part of this achievement. It sprung from a deep clear sense of the nature and need of the Church in America. It was statesmanlike in a great way. It was a self-consistent unity."

The assertion has been so frequently and confidently made that the name of the Protestant Episcopal Church was given to it by accident without due consideration of its import, and that it was an unfortunate and ill-omened name, that it has come to be considered as true by many persons not well versed in our history. We have been told that the name was conceived in the brain of one man; that it arose from chance conditions existing in a single State; that it was fastened on the Church by the civil authority. It has even been suggested that it was adopted unconsciously. The scanty records of the Church in the several States immediately after the Revolution have been searched in vain for a formal reason for the almost unanimous adoption of this name, and because none can be found the easy but illogical conclusion is reached that it was adopted without any reason at all. Nothing could be farther from the fact.

In Maryland the name had certainly been in common use before it was adopted by a small Convention in 1780. In Virginia it is used by the first Convention of the Clergy in June, 1784, in their official petition to the legislature, and used without explanation as the well understood designation of the Church, which is still called, in the same paper, "The Established Church" In October, 1784, the name is used in the primary call for a General Convention, issued from New York. During the summer of 1785 the same name is used, quite as a matter of course, by the Conventions which met to organize the Church in Pennsylvania, South Carolina, New York and New Jersey. When we consider that these Conventions were acting wholly independently, with widely different problems to meet and with a local history and traditions differing in each State, this unanimity could have but one meaning. It expressed their common agreement and declaration as to what this Church was. Their purpose was to indicate its identity, under new political conditions, with the Church of England, and this was sufficiently and without further words denoted by this name which was universally accepted as the descriptive designation, an alternate title, we may almost say a sub-title, of that Church. Both words, Protestant and Episcopal, were and had been for generations in common use, denoting that Church and her teachings. Their use of it meant that this was the same Church, though no longer properly called the Church of England. With this exception, what they had been they were and would remain in all essential particulars. Episcopal, of course, claiming that unbroken heritage of true catholicity which the mother Church had transmitted to them, and Protestant, not only from conviction, but because all that the word conveyed to Englishmen was ingrained in their history. It explained the Church's planting and mission in America. It expressed what it meant to be a free Church in a free State. It meant truth and liberty, enlightenment and progress, an open Bible, an emancipated conscience, an intelligent worship. These were the gifts to them of the Protestant Church, and not otherwise could it be adequately designated.

When the Churches in the several States south of New England met by their chosen representatives to organize a General Convention they brought the name with them. Their face was now turned to the future. The Church must adapt itself not only to present conditions but to the position and influence hoped for it in the new nation. For five years and in three General Conventions the Constitution was in process of formation. The English Archbishops studied it and suggested at least one change. The Churches in New England, which had proceeded on a different line in their organization and who appear to have used only the name "Episcopal Church," secured the changes they desired both in Constitution and Prayer Book before entering the General Convention. On many points there were differences of view which were freely expressed and debated. Yet it was never suggested that the name adopted was inadequate or erroneous; or if, as is stated, one single voice was raised in criticism of

it, it was unheeded. The name was accepted without objection and none other was even proposed.

Now it is impossible to believe that the point was overlooked. These men—Seabury and White, Chandler and Smith, Griffith, Parker and their fellows—were neither thoughtless nor ignorant. They knew the significance of what they were about. They lived in an era, in a very atmosphere, of constructive statesmanship. They were neither careless of the future nor oblivious of the past. They knew their Creeds and their Church history. They did not imprint this name upon the standards of the Church without reason. And their wisdom was justified in the fact that for nearly a century the name of the Church was urged by her advocates and apologists, High Church and Low, as a most happy and unmistakable indication of her true position.

It well becomes the wiser minds of the Church, and especially the laymen who shall share the responsibility of her legislation, to consider carefully whether the broad principles and fundamental affirmations expressed in this name shall be negatived by its repudiation. Has the character of the American people with whom our work lies, or the character or mission of the Church itself, so changed that it is no longer both suitable and sufficient? When the Latin nations are discharging their surplus population upon our shores, and when the Roman hierarchy is playing so bold and undisguised a hand in political affairs, is it a time to pull down our flag and deny our Protestantism and cut ourselves off from American traditions? When our leadership in the direction of Church Unity is being carefully acknowledged and our influence is stronger than ever before in the religious communions around us, is it wise to impair the confidence and alienate the sympathies of those among whom we are appointed to serve? We need to study the history of our Church and its meaning, not disdainfully, but thoughtfully and sympathetically, as the transcript of God's purpose shown in His providential leadings, that we may know our place and our calling.

All men are responsible to God for the use of their gifts and possessions. But it is the word of our Lord himself that "to whomsoever much is given, of him much will be required." It is therefore a question of very serious moment to what extent a Christian may indulge in luxurious living, when there is a world lying in wickedness to be won to God. It is not for us to decide for others where the line shall be drawn; that is a matter for the individual conscience. But every follower of Jesus should make it a matter of earnest consideration and prayer, asking with sincere heart: "Lord, what wilt thou have me to do?" We have a suspicion that the Lord's treasuries would not be so scantily supplied if every well-to-do Christian conscientiously put up that petition.

The Historical Continuity of the English Church: What Does It Imply?

By the Rev. Samuel A. Wallis, D. D.

I.

It is undoubtedly one of the settled fundamental facts of history, held by every member of the Anglican Communion, that the English Church did not come into existence at the time of the breach or schism with the Papal See, under Henry the Eighth, in 1534, but that this Church and her daughters of the present day, are in a direct line of continuity with "the Church founded in ancient Britain, and afterwards enlarged and enriched by the fusion of other missions. In this succession there has been no break. The Reformation was, as the word denotes, a re-formation of the historic Church. It involved no alteration in her constitution, and no change in her continity." Thus writes the present Bishop of Sodor and Man, truly and with no uncertain ring about it, and the position all Churchmen thoroughly endorse. The whole subject has been well treated, as many of us know, by a clergyman of our Church, the Rev. John S. Littell, D. D., in his valuable and painstaking work, "The Historians and the English Reformation." This book has been a revealer of light on this subject in many places pervaded by twilight gloom, sometimes deepening into night, and has been a powerful corrective of historical mis-statements which have often passed for truth in the opinion of many people, who have not been properly informed of the real facts of that great movement, known as the English Reformation. Of course no light has entered into the minds of Roman Catholic writers and controversialists on this subject; nor would it be possible for them to accept it under present conditions.

We have before us a tract published lately as a reprint, dedicated to the organizers of the recent English Church Pageant, taken from an article by the late Dr. Lingard, published in the Dublin Review, May, 1840. It will be seen that though written years ago, it still expresses authorized Roman Catholic teaching. The tract is entitled, "The Myth of Continuity."

Dr. Lingard states that "Our object is historical, not controversial; the investigation of facts, not the discussion of doctrines. Hitherto it has been generally believed that the Reformation in England was in reality the work of the civil power, which ousted the old Church, and intruded a new Church by act of Parliament; and truly, when we read that the actual governors of the Church were changed, the bishops in possession being ejected and new men put into their places, that the public worship of the Church was changed, the sacrifice of the mass being abolished, and another service substituted for it; and that the acknowledged doctrines of the Church were changed, many of its former tenets and practices being condemned, and new articles of religion promulgated; when in a word, we behold Bishops, worship, doctrine, all swept away, and little remaining of the old establishment but the bare walls of the religious edifices which it had raised and consecrated; we do not see how it was possible for reasonable men to come to any other conclusion. Lately, however, a new light has burst upon us from Oxford, to dispel the darkness which covered the ecclesiastical transactions of former times—we mean those of the reigns of Henry, the meek Reformer; of Edward, his theological child, and of Elizabeth, his immaculate daughter. * * * Instead of reforming the Church by force, as we have been led to suppose, they only enabled her to reform herself; so that the English Church of Protestant times is the very same with the English Church of Catholic times; exactly, says Dr. Hook, "as a man who has washed his face in the morning remains the same man as he was before he had washed. * * * She had, indeed, been a true daughter of the scarlet lady of Babylon—a daughter as deeply steeped in iniquity as 'the foul, filthy old withered harlot,' her Roman mother; but she profited by the opportunity—cast off her garments of defilements, plunged into the lavatory of the Reformation, and then came forth to the world robed in truth and holiness, the pure and apostolic Church now established by law in this country!"

We have quoted at length from Dr. Lingard's article to show the drift of his argument, while we overlook, for the present, his pleasant raillery. In his fundamental statement denying the continuity of the Church he is wrong, but in the enumeration of certain changes, which we hold do not occasion a break in continuity, he has a clearer vision than some who call themselves members of, and teachers in, our communion. And the changes made avow, without any fear of contradiction, that the Church of England, including her daughters, is a reformed Church. She cast away certain errors and erroneous practices, among the number the Sacrifice of the Mass, Eucharistic Adoration, Sacramental Confession and the Roman interpretation of the Real Presence. In this connection, we would remind our readers that the admirable letters of Bishop Peterkin and Dr. McKim, published some few months ago in the Southern Churchman and the Living Church, are as unanswerable as ever. Notwithstanding strenuous efforts in certain quarters to prove that the dogmas and practices may be held, and are therefore not repudiated in our communion, such arguments as are used rightly fail to convince the attentive readers and students of our authorized formularies. That such views are held in our Church, and propagated by a school of thought calling itself "Catholic," which includes some bishops, clergy and laity, is also true; but they use an unhistoric method of reasoning to establish their position by practically ignoring the work of the Reformation. We all know that Dr. Lingard is expressing a simple, honest fact when he states that "the public worship of the Church was changed, the Sacrifice of the Mass being abolished, and another service substituted for it. We have only to compare our own service books with those of the Roman Church to be assured of this. It is but quibbling with words or their various definitions and with the history of the Reformed English Church for the past three hundred years, to hold, for instance, that the term the "Holy Sacrifice" or "the Sacrifice of the Mass," or even the name of "Mass" for the Holy Communion, are allowed by the formularies of the Anglican Communion. The Preface of the English Prayer Book states distinctly "that whereas there hath been great diversity in saying and singing in churches within this realm, some following Salisbury (that is Sarum), Use; some Hereford Use, and some the Use of Bangor; some of York; some of Lincoln, now from henceforth all the whole Realm shall

have but one Use." What this one Use is, is settled by the various Acts of Uniformity establishing the successive Uses of 1549, 1552, 1559 and 1662, which last Use is the alone and only authorized Use of the English Church at the present time. Likewise our own Church tells us very plainly in the Ratification of her Prayer Book what her Use is. We are not left in the dark in either case. So we are now prepared to examine the English and our own authoritative formularies on the important points already referred to, which will require a course of three or more articles.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

The English Use of the Word Protestant.

Mr. Editor: I do not think it is generally understood that the word "Protestant" had at first in England a political rather than ecclesiastical significance. Its opposite was "Papist." "Protestants" were that political party in England that stood for opposition to the Papal Supremacy. The "Papists" were those who upheld that supremacy. In many ways this use was not dissimilar to our use in this country of such political terms as "Democrats" and "Republicans."

There are really three stages in the use of the word in England. At first it was used to denote opponents of the Church; these had but little connection with the original Protestants. Then as the struggle with Rome progressed it came to be used, even by Churchmen, but very sparingly, and only to explain that aspect of their position. And, thirdly, we have its modern use, where it is applied looely and generally to Churchmen and Dissenters alike.

The use of the word in Canada is also interesting. There we have the Roman Catholic Church, the Church of England, usually called among Church people, the Canadian Church, and the Protestant bodies. In the twenty odd years which I spent in Canada and in the Canadian Church, I do not ever remember hearing the term "Protestant" applied to her or her people. You often hear the expressions, "Anglican Church," "Anglicans," "Church of England people," but never "Protestants."

In reading, recently, Canon Robinson's new book, "The Missionary Prospect," I was interested in noticing his use of the terms "Anglican and Protestant Missions," "Anglican and Protestant missionaries," whenever he desired to differentiate between the work of the Church of England and other Christian bodies in the Mission field.

Dixon, the historian of the Church of England, says the word was first heard in England at the beginning of the reign of Edward VI. And that the word "Protestant" has been rejected by the English Church as a title, for three reasons: First, it is of foreign origin and history; second, it is not found in the formularies (Articles, Canons, or Homilies) of the Church of England; and third, it has been taken and adopted to themselves by the majority of sectarian societies.

HENRY SWINTON HARTE.

Wethersfield, Conn.

"Catholic-Protestant" or "Protestant Catholic."

Mr. Editor: There seems to be a great deal of energy wasted in proposing substitutes for a proposed change in the title-page of the Prayer Book. The parties formenting the change know just what they want and are already using the term. If they cannot carry that they can, at least, command sufficient support to prevent any substitute being carried. There is just one change that might be carried, as the fomenters themselves could not object to it, and it would give them the second point for which they contend, that is: Introduce the word Catholic before Church," in the title-page—"Rites and Ceremonies of the Catholic Church, according to the use of," etc. As we all believe in the Catholic Church, no one could object to it; and it ought to suffice to allay all fomentation for change, until such time as the whole Church shall see the need of further change.

Again, a vast amount of energy is being dissipated by setting Catholic and Protestant in opposition. The two terms are not opposites, notwithstanding common use. They are not the only words so misused. There is one word which indicates a great truth, but which almost universal use makes to assert a stupendous falsehood. The late Bishop Hugh Miller Thompson, when professor of Church History at Nashotah, said in a lecture before his class: "Nothing is Catholic, unless it has come down from the Apostles." This is so self-evident that the saying is an axiom. In these days, when so much pseudo-Catholic doctrine, use, and nomenclature is being imported into the Church this axiom is a needful concomitant of the catholic definition, Ubique, semper, ab omnibus.

The use of the term Catholic is not itself catholic. The word was not in the early creeds. It first appears in the Creed of Jerusalem, in the year 348. During the hundred years after that its use became common, and was used in creeds that were considered heretical, as well as in those considered orthodox.

The term Protestant was unknown in the early Church, although the thing indicated was in common use. Protestant was thrust upon those who were struggling to rid the Church of uncatholic additions in doctrine and practice. Those who were engaged in this Catholic revival were too busy to think or care much about the term Protestant, but did not relinquish the use of the term Catholic.

No Church can be a true Catholic Church, unless it is also Protestant. So it comes about that this American branch of the Catholic Church is of necessity Protestant-Catholic. The late Dr. Goodwin, of the Philadelphia Divinity School, wrote: "Protestant Catholic, or Catholic Protestant," as being applicable to this Church. The term Protestant Catholic had been used many years before he wrote it. It was also used with regard to the Church of England, more than a hundred years ago.

BYRON LOWELL.

Dayton, Ohio.

Change of Church Name.

Mr. Editor: What is the object of all this wrangling? One party heads his article "An Eirenicon," and immediately plunges into polemics; another makes the absurd intimation that our learned jurist of Fredericksburg does not know the meaning of "Ritualistic" and "Sacerdotalism"; yet another is fighting for it to aid Church Unity, and another to have the Church name agree with the Creed. To an ordinary layman, after all these arguments are boiled down, the main practical question comes up. What good is going to be accomplished by a change of name, or a change to the names proposed? Is changing the name calculation to do more good than harm? We have the name and have had it for centuries. This is an accomplished fact. It is not a question now of why it was chosen or how or the wisdom of it, but what will be the good of changing it? We can only see two reasons for changing it: One, that it will throw a cloak over those whose tendencies to the Church of Rome are too thinly veiled to be comfortable. The other, a still flimsier reason, is the fad of Progressiveness. Whether the move is backward or forward, any innovation is welcomed for a change by these nervous, restless, advocates.

Now, what about the other side of the question? Are there any negative reasons? Very many and very potent ones. If it has been a prolific cause of explanations to disabuse the minds of the rank and file that "Catholic" in the Creed does not mean Roman Catholic, will it not be a thousand times harder to explain it when it is put into the name of the Church? And will this change of name work for Church Unity? Statistics say there are of the English-speaking communities of the world: Episcopalians, 32 millions; Methodists, 19 millions; Roman Catholics, 15 1-2 millions; Presbyterians, 13 millions; Baptists, 10 millions; Congregationists, 6 1-4 millions, and smaller numbers of Free Thinkers, Lutherans, Unitarians, &c. How many, think you, will come to our Church from the Church of Rome by putting Catholic in our name? None. And do we not stand to lose thousands to the other denominations if we put Catholic to the title of our Church? Will we not deter other thousands from joining us by doing so? This would be Church Unity with a vengeance—Church Unity, with the Unity left out. To those who are not satisfied with our name and want this change made, would it not be far more manly, far more honest, to go over themselves to their new love, although we would much regret it, than it would to ask us to furl our banner and march under a banner borrowed from the other side? Then look at the endless legislation necessary; the confusion of untold litigation of Church property, &c., and all for what?

Shall we drop the word Protestant? Are we ready to acknowledge our forefathers had nothing to protest against of the errors of the Church of Rome? Is there no cause of protest even now? Yes. Let us make yet another protest added to the others, and make it by a unanimous vote of the Diocese of Old Virginia, and let it be that we protest with all of our might, all of our efforts and prayers against any change in the sacred name of our Church.

ROBERT BEVERLEY.

Caret, Va.

The Change of Name.

Mr. Editor: Would it be worth the time and effort to work with the energy that we see expended to bring about a change in the name of this Church if the only object, or indeed the main object, were to secure the adoption of a more euphonious title?

Will the men who are pushing the movement for the change of name with such zeal admit that this is the sole object, or the main object, that they have in view?

The term Catholic is no more a unifying term than is the term Protestant. There are a number of Christian bodies bearing the title Catholic that represent deeper antagonisms than Methodist Episcopal and Protestant Episcopal—such as Roman Catholic, Greek Catholic, Old Catholic, Catholic Apostolic, Reformed Catholic.

There was a certain body of doctrine, discipline and worship that was repudiated by the Church of England at the Reformation; and as the Bishop of West Virginia says, "the bearing of the name Protestant may be considered as such repudiation."

Gentlemen all, argue as you will, make your fine distinctions, search for pleasant-sounding compounds, nevertheless the elimination of the term Protestant from our Prayer Book will be taken, and not irrationally, to mean the repudiation of the principles of the Reformation, and of the men who died because they protested against the doctrines and practices that we have been accustomed to call Romish.

Gentlemen all, think well of it before you make this portentous change that will be little less than revolution.

What of our missions? What of enthusiasm for the spread of the influence of this Church as we have known it?

What of our attitude towards our own history?

What of our attitude towards the people, most of them Protestants, of our own race and traditions?

The French went gaily to war with Germany. Let us beware of a step that may mean to this Church as a whole loss and disaster.

JOHN T. ROSE.

Cazenovia, N. Y.

Prayer.

We are to ask in the spirit of little children for precisely what we think we need. Not that the prayers will always be granted. Denial is sometimes kinder than consent. But in God's own way the prayer of faith always receives its special, individual answer.

There are still in this world of ours those whose barrel of meal and cruse of oil are fed by unseen messengers, as they, God's poor, and his own, wait upon him and renew their strength.

The danger is that we shall demand imperiously, instead of humbly supplicate, God's answers to our petitions. He always answers. But we do not always recognize his dealing with us as an answer. Often his "no" is better for us than his "yes" would be, for it is a no which will change to yes in the development of our spiritual nature, or in the heavenly home. It is always the best answer when he gives us to feel that the kingdom of heaven is within us. And the only way, after all, is to leave everything unreservedly in those dear hands of His.—Margaret E. Sangster.

Church Intelligence

CALENDAR FOR FEBRUARY.

1—Saturday.
2—Purification of St. Mary the Virgin. Quinquagesima Sunday.
5—ASH WEDNESDAY.
9—First Sunday in Lent.
16—Second Sunday in Lent.
23—Third Sunday in Lent.
24—St. Matthias' Day.

Collect for First Sunday in Lent.

O, Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honor and glory, who livest and reigneth with the Father and the Holy Ghost, one God, world without end. Amen.

Foreign.

An Interesting Meeting.

An interesting meeting was recently held at Chapel Allenton. Twenty-seven clergymen and Free Church ministers of North Leeds met at breakfast in the large room of the "British Workman." After breakfast a short time was devoted to introductions and friendly conversations, and then followed hymns and prayers, in which clergymen and Free Church ministers took equal part. The service was presided over by Prebendary E. B. Cook (St. Martin's), who gave a brief but most cogent and deeply spiritual address on "Christian Union," based on the Union of God the Father and our Lord Jesus Christ. He dwelt on three main points: The corporate character of Christian Union; Love the inspiring principle of Christian Union; Truth and Holiness the essential bases of Christian Union. The address was followed by a discussion which was opened by the Rev. George Hooper (Lady Lane Mission), who commenced by calling attention to the gigantic and combining forces of evil against which the Church of the Lord Jesus Christ has to wage war. In the conversation which followed all took part, and spoke frankly on the question of Christian Union and of the way in which, even under existing ecclesiastical conditions, the clergy and Free Church ministers might show a more united front to the world.

The Gospel in the Prison.

Missions are now recognized to be a necessary part of the prison system. The stimulus to religious life which is a marked feature in parochial missions is not less noticeable in those held within bleak prison walls. A mission has been held in Knutsford Prison by the Church Parochial Missionary Society, the missioner being the Rev. W. Bryan-Brown, who has conducted similar missions in many of the convict and local prisons in the country. The missioner preached daily in the chapel, and interviewed many of the prisoners who after the services requested to see him. These quiet talks in the cells are of great value in deepening the impression made by the services, and without them much of the benefit would be lost. The Prison Commissioners have given extra time to allow for the address, and also permitted various leaflets (some from the missioner's own pen), to be distributed, and these have been much appreciated by the prisoners. In several cases prisoners wrote thanksgivings on their cell slates for the missioner to read, testifying to the blessings received. The entire cost of the mission has been borne by the Church Parochial Mission Society.

A University Mission.

The University church was crowded last Sunday night, when the Bishop of London preached under the auspices of the Cambridge Church Society. The galleries were filled to their utmost capacity, and many were standing at the back of the church. The Bishop preached a most characteristic sermon on the text, "I drew them with cords of a man, with bands of love." The necessity of individual work for the mission was pointed out, and the duty of each man to bring his friends to the mission services. The Bishop was listened to in absolute stillness, and it was evident that he made a great impression on the vast congregation.

The Bishop of London also addressed a meeting of workers for the mission on Sunday afternoon, and preparations of various kinds are being made. Special services of Intercession were held last term, and this week there is Intercession all day long in St. Michael's church, besides two special services of Intercession every day. Whatever be the outcome of the mission, there can be no doubt of the good which has been done by the preparations for it. Sympathy and help have been found in unexpected quarters, and very many men who were doubtful have come out boldly on the Christian side. For in Cambridge there certainly are two sides.

Latest Version of the Bible.

The latest complete Bible issued by the Bible Society is in Nyoro, or Lu-Nyoro, the speech of a province of the Uganda Protectorate, and is for the use of the C. M. S. Mission in Toro, where there are nearly 6,000 baptized Christians. This translation, which has just been published in a single handy volume, has been made at the Bible Society's expense by the Rev. H. E. Maddox, who belonged, for many years, to the C. M. S. Mission in Toro, and himself reduced the language of the people to written form. For Africa, some part of Holy Scripture is now provided by the Bible Society in quite 110 different languages and dialects, including the whole Bible in nineteen African versions, besides the complete New Testament in thirty-two other African versions.

Lady Joicey-Cecil has just presented to the Council of Armstrong College, Newcastle-on-Tyne, the boat, or coble, in which Grace Darling and her father went to the rescue of the Forfarshire on Harker's Rock, Farne Islands, in September, 1838. The story of the courageous heroine and how she succeeded in rescuing nine of the crew will live as long as the English language. It is of special interest to remember that Grace Darling is commemorated in one of the stained-glass windows in the new cathedral at Liverpool. She was the daughter of the Longstone Lighthouse keeper on the Farne Islands, and died in 1842.

Put a seal upon your lips and forget what you have done. After you have been kind, after love hath stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it.

American.

Sunday School Convention of Fifth Missionary Department.

The second annual Sunday School Convention of the Fifth Missionary Department, met at Toledo, Tuesday and Wednesday, January 28th and 29th, the sessions of the first day being held at Trinity church, and those of second at St. Mark's. There was in attendance a large number of regularly appointed delegates, among them the Bishop of Western Michigan, the President of the Convention, the Bishops of Chicago, Ohio, Milwaukee and Michigan; the Rev. W. E. Gardner, secretary of the Church's General Board of Christian Education, and the Rev. F. C. Sherman, Sunday School Department secretary. The Holy Communion was celebrated at 9:30 A. M., Tuesday, and at 10:30 A. M., the Convention was opened with an address of welcome by the Bishop of Ohio. There was a business session each day and a dinner on each of the two evenings, at the first of which the Bishop of Western Michigan, the Rev. Mr. Gardner and the Rev. Mr. Sherman, were the speakers, and at the second, the Bishops of Chicago and Michigan, the speakers. The Convention considered the following subjects:

"The Church Organized for Religious Education: 1, The General Board, Rev. Charles Herbert Young; 2, The Department, Rev. Mr. Sherman; 3, The Diocese, Rev. S. Arthur Huston. The Adaptation of the Official Curriculum to Local Conditions, Dean Charles S. Lewis; The Problem of Small Schools: 1, Attendance, Mr. W. G. Lane; 2, Teachers, Dean Frank S. White; 3, Graduation, Rev. Herbert H. Fox. Teacher Training, Mr. Warren L. Rogers and Rev. H. Boyd Edwards; Hand Work in Sunday Schools, Mrs. A. A. Atkinson. Primary Methods, Miss Margaret A. Kehoe.

Officers elected were: President, Bishop McCormick; vice president, Rev. C. H. Young, of Chicago; recording secretary, Rev. Herbert H. Fox, of Pontiac, Mich.; treasurer, Mr. W. P. Sullivan, of Detroit.

Church Congress.

The next annual meeting of the Church Congress will be held in Charleston, S. C., April 1-4, 1913. The programme is as follows:

Tuesday evening, April 1.—Topic I. The Relation of Social Service to Christianity.

Wednesday morning, April 2.—Topic II. Heredity and Environment as Affecting the Sense of Personal Responsibility.

Wednesday evening, April 2.—Topic III. The Value of the Word "Catholic" as a Christian Designation.

Thursday morning, April 3.—Topic IV. How can the Holy Scriptures be made Edifying in Public Worship?

Thursday evening, April 3.—Topic V. Christian Missions as Affecting International Peace.

Friday morning, April 4.—Topic VI. The Moral Aspect of Pragmatism.

Friday afternoon, April 4.—Topic VIII. The Sacramental Idea.

Bishop Guerry, with the hearty cooperation of the clergy of Charleston, is planning to extend the influence of the Congress of 1913 by arranging to have as many of those in attendance remain over Sunday, April 6th, for a mass-meeting that afternoon in the Opera House, and a great rally in the largest church at night.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Gifts to St. Paul's Church, Lock Haven.

Mrs. George B. Kunkel, of Harrisburg, has guaranteed to the vestry of St. Paul's church, Lock Haven, an annual income of $150, to perpetuate the memory and influence of her mother, Mrs. L. A. Scott, who has been a member of the parish since 1868 and an active worker in the parish and Sunday School and for all causes of a benevolent nature in the city. The above amount is to be expended for such charitable, religious and educational purposes as shall commend themselves, from time to time, and such as Mrs. Scott was interested in in her lifetime. Mrs. Kunkel has also completed a project begun by her mother of erecting an iron rail along the front of the church property. She has also given a piano for the choir room, and other furniture for the remaining rooms of the parish house.

The Harrisburg Clericus.

The places of meeting of the Harrisburg Clericus and the topics for discussion for the next four months are: March 10th, St. John's, Carlisle, "The Church and the Creed"; speakers, Rev. Messrs. Hoyt, Fessenden and Dorset. April 14th, St. Paul's, Harrisburg, "The Church and the Press"; speakers, Rev. Messrs. Bullitt, Foulkes and Bridgman, May 12th, St. John's, York, "The Church and Music"; speakers, Rev. Messrs. McMillan and Pulsifer. June 16th, Yeates Institute, Lancaster, "The Church and Amusements"; speakers, Rev. Messrs. Gilbert, Taylor and Griffith.

Recently Miss Constance Salmon presented a processional cross in memory of her father and mother, John B. and Genevieve Salmon, who were among the earliest members of the parish.

DELAWARE.

Rt. Rev. F J. Kinsman, D. D., Bishop.

Quiet Day for the Clergy.

Eighteen clergymen gathered at Christ church, Dover, with the Bishop for the services and devotions of the Quiet Day he conducted for them before Lent. Four came from the Diocese of Easton, and one from New Jersey—the Rev. Mr. Rigg, of Riverton; Messrs. Barlow, Allen, Williams, and Seabreese, of Easton; and Messrs. Andrews, Donaghay, Hammond, Hill, Kirkus, Laird, Phelps, McKim, Parks, Race, Richey, Wolven and Thompson, the rector of the parish, were present. Wednesday night they attended Evening Prayer in Christ church, and meditations on the "Basis of Faith," given by the Bishop.

Thursday the Holy Communion was celebrated by the Bishop at 7:30 A. M.; Morning Prayer was said by the rector, and the first meditation was given, on "Spiritual Knowledge." The object of the ministry is to show men Christ as the Power and Wisdom of God; not a gift they are to acquire, but to receive, through prayer and the means of grace. After a short interval, the Litany was said, and a meditation given on "Work" from Cor. 3. In the afternoon, after a number of intercessions were offered by the Bishop, he spoke on "Judgment." We may neglect human judgment, though we should judge ourselves carefully; we cannot neglect the Divine judgment. Extracts from George Herbert and Dean Church's University Sermons were read at intervals, and from St. Paul's Epistles to Corinthians and Romans. Breakfast and luncheon were served in the parish house; and the rule of silence was observed throughout the day.

Bishop's Kinsman's Appointments.

The Bishops appointments of February are as follows: Quinquagesima Sunday, St. Peter's, Lewes. Ash Wednesday, St. Peter's and St. John Baptist, Milton. First Sunday in Lent, St. Paul's, Georgetown Christ church, Milford. Second Sunday in Lent, St. Luke's, Seaford; St. Mary's, Bridgeville; St. Paul's, Georgetown. Third Sunday in Lent, St. John Baptist, Milton, St. George's, Indian River; St. Peter's, Lewes. The Bishop will also give courses of lectures on the Christian Church during the week days in Lent as follows: Tuesdays, All Saints', Rehoboth; Wednesdays, St. John Baptist, Milton; Thursdays, St. Peter's, Lewes; Fridays, Christ church, Milford. He expects to return to Wilmington in March.

Archdeacon C. H. B. Turner is making a three weeks' trip to Florida and Alabama. During his absence the Bishop is in charge in the parish, with the rectory as his headquarters. Mr. Turner has received word that Hobart College has voted to confer on him the degree of Doctor of Sacred Theology. He will go to Geneva in June to receive his degree. During his rectorship in Lewes, he has compiled two books—Some Records of Sussex County, Delaware, and Extracts from C. Rodney's Diary.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Address by the Presiding Bishop and Mr. F. C. Morehouse.

Cleveland Church people entertained two distinguished Churchmen, Wednesday, January 29th; the Presiding Bishop, Rt. Rev. Dr. Tuttle, and Mr. Frederic Cook Morehouse, editor of 'The Living Church." Bishop Tuttle, who came to Cleveland by invitation of the Woman's Auxiliary of the Diocese, spoke to two hundred and fifty women at Emmanuel church, in the afternoon, in the course of a great and inspiring address, referring with personal gratitude to the encouragement and aid given him by the women and children of the Church in Ohio, while he was a Missionary Bishop in the West. In presenting him to the audience the Bishop of the Diocese paid Bishop Tuttle the strong and graceful tribute of being a missionary hero, and one of the great characters, minds and souls of the Church.

Mr. Morehouse came by invitation to address the Church Club, of Cleveland at a banquet given at the Hollender Hotel, in the evening. By special request, the Presiding Bishop was also present and made the first address, in which he delighted and won all hearts, having as his subject, "Club," or as the Bishop translated it, "Team Work in the Home, in the State and in the Church."

Mr. Morehouse's subject was "The Layman in the Parish." It would be impossible to do even scant justice to this remarkable utterance by quotation. The speaker took the subject out of the ordinary, and presented the ideal layman as one who gets his inspiration

from the Church and its Sacraments and carries his Churchmanship into the life and well-being of the parish, the municipality and the State. Good Churchmanship and good citizenship go hand in hand, and one will solve the problems of the municipality and the nation when the ideal Churchman becomes the ideal citizen. It is interesting to note that coincident with Mr. Morehouse's address, William J. Burns, the noted detective, in an address given at the annual meeting of one of the great political clubs of Cleveland, the same evening, said, "I have spent twenty-eight years in criminal investigation, and have arrived at what I believe to be a remedy for municipal conditions that prevail and need correcting. The remedy, briefly, is that of inducing honest citizens to take a prominent part in municipal affairs."

At the meeting of the Board of Missions of the Diocese of Cleveland, January 30th, a committee of five, two clergymen and three laymen, was appointed on ways and means for the maintenance of a Financial Secretary to work in the diocese, under the oversight of the Board, in the interest of funds for missions, both local and general.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

General Diocesan News.

The Rev. D. P. Chockley, recently restored to the diaconate by Bishop Randolph in St. John's church, Roanoke, has been assigned to work in Genito parish, Powhatan and Cumberland counties. Mr. Chockley is an earnest and efficient worker and Genito parish is a splendid large field.

Until the last annual Council of the Diocese this territory comprised three parishes—St. Johns', Southam, Genito and Littleton, but at that time a petition was made to have the three consolidated into one parish, under the name of Genito. There are four churches—Emmanuel, Powhatan C. H.; Grace, Genito; St. James', Pineville, and All Saints', Cumberland C. H.

A new rectory has recently been erected near Powhatan C. H; which is located in the centre of the parish.

Rev. W. G. Pendleton, who has been rector of Hunger's parish, Northampton county, for five and a-half years, has been called to Elizabeth City, North Carolina. Mr. Pendleton is one of the most useful of our younger clergy and has done a great work on the Eastern Shore.

The Rt. Rev. C. C. Penick will soon make South Boston, in Halifax county, his home. The Bishop has given up active work, and besides the attractiveness of Halifax and South Boston, he has many relatives there.

One of the most progressive and up-to-date misson plants in this diocese—and there are scores of them—is that near Houston, in Antrim parish. Without any outside help a few faithful laymen—and one in particular—have bought a farm, built a Mission home and a school house. For the larger community surrounding, the public school board pays the teachers for a part of the year; but the work is perennial. There are eight orphan children now inmates, who get the advantage of the public school, and one under the influence of a Christian matron. The supporters of this establishment are ready to take the cripple and maimed. It is really wonderful to see the good already accomplished by this Mission both for the community and the inmates of the home. Behind it are modest means, but great faith and prayer, and over it rests God's blessing.

St. John's Church, Lynchburg.

The first annual congregational meeting of St. John's church, Lynchburg, took place in the parish house on the night of January 21st, when a vestry was elected, consisting of Messrs. C. S. Adams, A. F. Bowen, Mayo C. Brown, George H. Cosby, F. G. Davidson, George Mahon, D. A. Payne, W. W. Taylor, W. R. Winfree, W. K. Barger, W. R. Burnham and W. O. Smith. The vestry organized with George Mahon, treasurer and Mayo C. Brown, registrar.

Reports from the various organizations of the Church were read, including one from the rector, the Rev. G. Floyd Rogers, in which he declared himself ready for service in any capacity for which he is fitted and is wanted by any members of the Church. He wished it understood that the worship and use of the church is graciously open to any people, of whatever Church preference, without purpose to bias their inclinations.

The report of the treasurer, while showing that the church has a heavy burden to carry, had a hopeful tone.

The secretary gave a history of the parish from its beginning, in February, 1911, stating that the building started in September of that year. A good rectory has been completed, which is used for both church, parish house and Sunday School. When the church building is completed, the present building will be used solely as a parish house. The church numbers 114 communicants, and the rector has presented two confirmation classes. The Sunday School has grown from 72 in May, 1912, to 104 at the present time.

Gratifying reports from all the church organizations were also read.

Roanoke Church Sunday School Institute.

The fourth semi-annual meeting of the Roanoke Sunday School Institute was held at St. John's church, Roanoke, on Friday and Saturday, January 24th and 25th. Sixty-five delegates were present, from thirteen of the sixteen schools connected with the Institute. The principal speakers were Mrs. Edna Phelps Hastings, of Washington, D. C., Robert E. Anderson, of Richmond and the Rev. Geo. Floyd Rogers. A majority of the members made addresses, asked or entered into discussion of questions. At 2:30 a short opening service was conducted by the Rev. J. W. C. Johnson, rector of St. John's and president of the Institute.

The Rev. Carter Page, of Bradford, outlined courses of study and recommended for home reading Dr. Butler's Churchman's Manual of Methods and Dr. Groton's Sunday School Teachers' Manual for a study class which he suggested be led by the rector, using as text book Prof. James' Talks to Teachers, or Dr. DuBose's Point of Contact in Teaching.

Rev. J. Scott Meredith, of Salem, gave a review of the Sunday School Teachers' Manuals, edited by the Rev. Wm. M. Groton, S. T. D.

The Officers as an Essential Factor in the Sunday School, was a subject of a lecture by Mr. Robert E. Anderson, of Richmond, who pointed out the vital need of the proper officers and how schools thrived or declined because of the same.

At the evening session Mr. Anderson gave a practical address on Workings of the Modern Sunday School, and the Rev. G. F. Rogers on the "Urgent Need of Proper Religious Education."

Saturday, St. Paul's Day, at 9:30 the Holy Communion was celebrated, after which the members of the Institute divided into groups, to consider work in Primary, Junior, and Senior Department. It was recommended that the Institute elect of its members persons to lead in study and development of each department of the Sunday School Work. The Institute resolved to send these officers to the Summer Normal School for Sunday School workers to be held at Theological Seminary, Alexandria, in July. Miss Sue Nichols, of Bedford, was elected for primary; Mrs. A. B. Antrim, of Roanoke, for Juniors; Rev. R. B. Nelson, of Blacksburg, for Seniors; Rev. J. Scott Meredith, of Salem, for the Home Department. The reports from the school showed encouraging progress in every way A helpful feature of the session was the Demonstration of Primary Teaching, by Mrs. E. P. Hastings, of Washington. She took a class of ten children of about eight years old and taught the Ninth Commandment. It was wonderful how this experienced teacher handled the class and taught the lesson. The last address was by Mrs. Ruan, of Bedford, who spoke on Mission Study in the Sunday School.

The Institute closed at 4:30 P. M., to meet at Rocky Mount, Franklin county, in August.

Special Preachers at St. Paul's, Newport News.

At the Thursday night services in St. Paul's church, Newport News, during Lent, the special preachers will be as follows: February 6, Rev. E. R. Carter; 13—Rev. S. Roger Tyler; 20—Rev. E. Ruffin Jones; 27—Rev. John F. Coleman. March 6—Rev. J. Francis Ribble; 13—Rev. M. Colgate Daughtry.

The Rev. Robert B. Nelson has declined a call from Reisterstown, Md., and will stay at Blacksburg, greatly to the delight of his congregation and the Virginia Polytechnic Institute.

The Rev. Archer Boogher, of Roanoke, has accepted a call to Fayetteville, N. C.

The Rt. Rev. A. M. Randolph, D. D., will administer the Rite of Confirmation in St. Paul's church, Newport News, Sunday, March 9th, at 11 A. M.

Bishop Randolph visited St. John's church, Petersburg, on Sunday, February 2d, and confirmed twenty-three candidates, presented by the rector, the Rev. Pembroke W. Reed.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

First Anniversary of Union of Grace and St. Peter's, Baltimore.

On Sunday, January 26th, the first anniversary of the union of Grace and St. Peter's churches, Baltimore, was noticed by the Rev. Dr. A. C. Powell, one of the rectors, in an address before the sermon. He expressed gratification that the union had been accomplished so easily, and with such benefit to both of the congregations. In the afternoon, the Rev. Dr. Romilly F. Humphries attended the dedication of the Hurst Memorial window at the Church of the Redeemer, Baltimore county. This window formerly belonged to St. Peter's church, during the rectorship of Dr. Humphries, but was removed when that church was

sold, and after undergoing some necessary alterations was set up in the Church of the Redeemer.

Sixty-first Anniversary of the P. E. Brotherhood.

The Protestant Episcopal Brotherhood, old beneficial society for Churchmen, which was founded in 1852, celebrated its sixty-first anniversary on January 26th and 27th. On the Sunday evening a special service for the Brotherhood was held at the Church of the Advent. The vested choir rendered a special musical service, and the sermon was preached by Bishop Murray. On Monday evening a social gathering was held by the Brotherhood at its new quarters in the Diocesan House, followed by a banquet at the Fifth Regiment Veterans' Hall. The toastmaster was Mr. Wm. S. Dubell, and among the speakers were Bishop Murray and the Hon. James H. Preston, Mayor of Baltimore. The society received many congratulations on its prosperity, and on the fact that its assets had reached the highest point that they had attained since the organization of the Brotherhood.

Cathedral Plans Made Public.

The plans for the Maryland Cathedral have been made public, and have been received with the greatest interest by Maryland Churchmen and by the Baltimore public in general. It is proposed to have a fine model made in concrete of the entire group of buildings, and placed, together with the plans, in some prominent place in Baltimore, where they may be seen by all and where they can hardly fail to excite interest in the magnificent group of ecclesiastical buildings with which the city is one day to be adorned. Work will be begun in the near future upon the Synod Hall, of which the undercroft chapel already erected, and in use by the Pro-Cathedral congregation, is to be the crypt. Bishop Murray expresses a confident hope that the meeting of the Diocesan Convention, which is to be held in October, 1914, will take place in the Synod Hall. A tentative estimate of the cost of this first member of the Cathedral group is $150,000.

Church Club Banquet.

The annual banquet of the Churchmen's Club was held at the Belvedere, Baltimore, on the evening of January 30th. The principal speakers were Bishop Murray, the Rev. Hugh Birckhead, of Emmanuel church, and Mr. Charles H. Grasty, Editor of the Baltimore Sun. The Bishop's statement that the first October meeting of Convention would probably be held at the proposed Synod Hall was greeted with much applause. He also gave a sketch of the work of the Bishop Paret Memorial at Locust Point, Baltimore.

Mid-day Lenten Services at the Church of the Messiah.

The special preachers at the mid-day Lenten services at the old Church of the Messiah, Baltimore, this year, will be as follows:

February 6—Bishop Murray; 7—Rev. Romilly F. Humphries; 10—Rev. Edwin B. Niver, D. D.; 11—Rev. Wm. M. Dame, D. D.; 12—Rev. Jos. P. McComas; 13—Rev. Hugh W. S. Powers; 14—Rev. Charles E. Perkins; 17—Rev. Chas. Fiske; 18—Rev. Theodore C. Foote, Ph. D.; 19—Rev. Edw. T. Helfenstein; 20—Rev. R. W. Hogue; 21—Rev. G. Moseley Murray; 24—Rev. Llewellyn N. Caley; 25—Rev. W. D. Morgan; 26—Rev. F. M. Kirkus; 27—To be supplied; 28—Rev. Wm. Page Dame.

Monday, March 3—Rev. C. Ernest Smith, D. D.; 4—Rev. Chas. A. Hensel; 5—Rev. E. Ashley Gerhard; 6—Rev. W. D. Gould; 7—Rev. Arthur C. Powell, D. D.; 10, 11—Rev. C. Geo Currie, D. D.; 12—Rev. C. E. Harding; 13—Rev. C. P. Sparling; 14—Rev. John I. Yellott; 17—Rev. L. E. Goodwin; 18—Rev. Hugh Birckhead, D. D.; 19—Rev. Herbert Parrish; 20—Rev. W. H. H. Powers.

Preachers at the Mid-Day Lenten Services in St. Paul's, Baltimore.

February 6—Bishop Harding, of Washington; 7—Bishop Murray, of Maryland; 10—The Rev. Romilly F. Humphries; 11—The Rev. Dr. Hugh Birckhead; 12—The Rev. R. H. McKim, D. D.; 13—the Rev. Hubert Parrish; 14—the Rev. Dr. Charles Fiske; 17—the Rev. Christopher Sparling; 18—the Rev. W. H. H. Powers; 19—the Rev. Dr. Wm. H. Dame; 20—the Rev. G. Calvert Carter; 21—the Rev. Dr. Frank Page; 24—the Rev. Dr. Arthur D. Powell; 25—the Rev. G. Moseley Murray; 26—the Rev. Dr. E. H. Niver; 27—the Rev. Dr. E. M. Jefferys; 28—the Rev. R. W. Hogue. March 3 and 14—the Rev. Percy C. Webber; 17—the Rev. Dr. Wm. M. DeVries; 18—the Rev. Dr. Theodore C. Foote; 19—the Rev. Robert Talbot; 20—the Rev. Wm. T. Elmer; Good Friday, March 21, The Three Hours the Rev. Arthur B. Kinsolving, D. D., rector of the church.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Confirmations.

Bishop Bratton visited the Church of the Redeemer, Biloxi, on Sunday evening, January 26th, and confirmed a class of eleven persons, presented by the rector, the Rev. C. B. Crawford. At St. Paul's Mission of the Church of the Redeemer, East Biloxi, on Monday night, January 27th, and confirmed three persons. Accompanied by Mr. Crawford, he addressed the old Confederate soldiers at Beauvoir, in the afternoon.

Bishop Niles, of New Hampshire, who has been ill with pneumonia, is recovering, and it is expected he will be restored to his customary health in a few weeks.

The sudden death of Mrs. White, wife of Dr. H. C. White, of the University of Georgia, has caused deep regret throughout the Diocese of Atlanta. She was president of the Woman's Auxiliary, and also of the State Federation of Woman's Clubs. She was presiding over a meeting of the latter when stricken. She will be missed especially in her home church, Athens, Ga.

Rev. C. A. Ashby, of Amherst, Va., has been called to Calvary church, Columbia Mo. This is one of the best young cities in the Middle West and the seat of the State University.

The Rev. William H. Heigham, formerly rector of Grace church, Waycross, Ga., has accepted the rectorship of St. Paul's parish, Fairlee, Md.

The Rev. Malcolm S. Taylor, in charge of the Chapel of Rest, Yadkin Valley, N. C., Missionary District of Asheville, has accepted a call to the rectorship of Grace church, Everett, Mass.

The Rev. Charles W. Reese has resigned the rectorship of Trinity parish, Pine Bluff, Ark., and has accepted a call to the rectorship of Grace church, Ellensburg, Wash., Missionary District of Spokane, where he should now be addressed.

The east window in St. Paul's church, Kittanning, Pa., to commemorate the members of the family of the donor, Mr. George S. Rohrer, was recently unveiled by the rector, the Rev. W. E. H. Neiter.

The Rev. Henry Anden[illegible] faithful missionary in the District of Salena, died on January 1st, after a year's illness.

Bishop Tuttle laid the corner-stone of the Church of St. Michael and All Angels, St. Louis, Mo., on January 22d. He was assisted by the Bishop Coadjutor and a number of other clergymen.

Mr. Eckley B. Coxe, Jr., of Drifton, Pa., has given $35,000 for a new ward for women, at St. Luke's Hospital, Bethlehem, Pa., and his mother, Mrs. Charles Coxe, has given $20,000 for its maintenance. Mr. Coxe was the builder of Leonard Hall, at South Bethlehem, the Associate Mission, founded by Bishop Talbot.

The Rev. Theodore J. Diveese who has been serving as deacon in Christ church, Susquehanna, Pa., was ordained to the priesthood on Sunday morning, February 2d, by Bishop Talbot. He was presented by the rector, the Rev. H. W. Diller.

Bishop Talbot, of Bethlehem, observed the fifteenth anniversary of his coming to the Diocese, on February 2d, in Trinity church, Pottsville, Pa.

The Rev. Harvey P. Walter, rector of St. Mary's church, Reading, Pa. has resigned and leaves, February 28th, for work in Porto Rico.

The Rev. William H. Darbie, of Quantico, Md., has been called to the Church of the Good Shepherd, Milford, Pa.

The Rev. F. W. Beekman, rector of St. Peter's church, Uniontown, Pa., has been called to the Pro-Cathedral, the Church of the Nativity, South Bethlehem, Pa.

UTAH.

Rt. Rev. F. S. Spalding, D. D., Bishop.

Conference of Clergy of the District.

The mid-winter Conference of the District was held in St. Paul's church, Salt Lake City, January 21st and 22d. The problems of the District were talked over. A sermon was preached by the Bishop and papers read by the Rev. Messrs. W. F. Bulkley, M. J. Hersey, D. K. Johnston, W. W. Reese, J. A. Hiatt, Dean S. R. Colladay, Paul Jones, W. W. Fleetwood and C. T. LeBoutillier.

A resolution was passed approving a bill into the Senate, requiring the posting in public of the names of the applicants for a marriage license for five days before it shall be granted. Also a resolution of thanks to Mrs. Clinton Ogilvie, through whose kind generosity the clergy and workers of the District have been enabled to meet together.

The Rev. George T. LeBoutillier, from Rochester, N. Y., has begun his work in Provo, Utah.

The Rev. M. W. Rice, of Garfield, Utah, sailed from New York, on January 15th, for a year's trip in Europe.

The Rev. George W. Dunlap, from Las Animas, Colo., is to begin his work in Garfield on the first Sunday in February.

The Rev. D. K. Johnston, who has been working in Utah, at Logan and Salt Lake City, for the past seven years, leaves for the East on the first of February. He is to take up work in Worchester, Mass., on February 15th.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Indians' Hope Association.

The Indians' Hope Association held its January meeting in the Church House, on January 27th, when the Rev. J. De Wolf Perry, D. D., made an appeal in behalf of the Deaconess' Retiring Fund. The Rt. Rev. Dr. George Biller, Jr., spoke of the work among the Indians of South Dakota and of injuries done among them by white men, not always of the best class, bringing in a critical situation through the commercializing of the old heathen Indian dance, the introduction of liquor and drugs on the reservations and the starting of the divorce evil.

Organ in St. Paul's, Overbrook, to be Rebuilt as a Memorial.

In 1899 Mrs. William Simpson had built in St. Paul's church, Overbrook, a fine organ in memory of her father. Since then the church has been enlarged to meet the wants of the growing congregation. Two years ago William Stansfield, who had been organist at St. James' church for thirteen years, took charge of the choir, reorganized it, and began a series of monthly musical services, which he still continues. To meet the increased requirements of the more elaborate music Mrs. Simpson decided to rebuild and enlarge the organ as a memorial to her mother. This was formally dedicated on Sunday morning, January 26, at a special service. The anthem was Cesar Frank's 150th Psalm. In the evening Mendelssohn's Hymn of Praise (Lobegesang) was sung.

210th Anniversary of St. Paul's, Chester.

The 210th anniversary of St. Paul's church, Chester, was observed on Sunday, January 26th. The rector, the Rev. Francis M. Taitt, celebrated the Holy Communion at 8 o'clock and preached the sermon at the morning service, when the Rev. Martin Aigner also made an address. In the evening the rector and Franklin Spencer Edmonds addressed the Young Men's Chapter and the Bible Classes.

Forty-fifth Anniversary of the Church of the Holy Apostles.

On January 26th, the Church of the Holy Apostles held its forty-fifth anniversary. At the Holy Communion at 9 o'clock special remembrance was had of those who during the past year had entered into Paradise. The rector, the Rev. William T. Capers, preached in the morning and the Rt. Rev. Dr. Nathaniel S. Thomas in the evening. In the afternoon there was a special service for the Sunday School and Bible Classes. The music at night was rendered by the choirs of the church and the three chapels, the congregations of the chapels attending that service.

Clergyman Killed in Railroad Accident.

The Rev. Charles Stocking, D. D., presbyter of the Diocese of Pennsylvania, was killed in a railroad accident, near Bowling Green, Kentucky, on Saturday, January 25th. He was well advanced in years, having been a classmate of Bishop Whitaker. He graduated from Trinity College and the General Seminary. Trinity gave him his Master's and Doctor's degrees. Besides other parishes he was rector of Old Swedes church, Upper Merion, and St. James' church, Langhorne, Pa., having given up the latter last spring to do missionary work in the South. He was the author of a number of genealogical works. The burial service was held in Trinity church, Bridgeport, Connecticut, on Friday, January 31st.

St. Timothy's, Roxborough, Celebrates Its Fiftieth Anniversary.

The annual service for the guilds in connection with the fiftieth anniversary of the consecration of St. Timothy's church, Roxborough, was held on Sunday evening, January 26. The Rev. George Herbert Dennison, son of the former rector, preached the sermon. Friday, January 24th, being the parish festal day, the Rt. Rev. Dr. Thomas J. Garland preached.

Galilee Mission's Sixteenth Anniversary.

The sixteenth anniversary of the Galilee Mission began on Saturday evening, February 1st, and was continued on Sunday and Monday evening. The Rt. Rev. Drs. Thomas J. Garland and Nathaniel S. Thomas, the Rev. Llewellyn N. Caley, the Rev. Louis S. Washburn, S. T. D., and the Rev. C. C. Pierce, D. D., were among the list of speakers. During the past year over sixty-one thousand have attended the chapel services, more than 200,000 have used the different departments of the building during the same period.

The Rev. D. M. Steele was the chief speaker at the reception given by the rector and vestry of St. Peter's church, Germantown, to the men of the parish, on Friday evening, January 31st, in which he condemned spectacular methods of fillings churches.

In her will Mrs. Mary M. R. Rand bequeathed $21,000 in trust for the benefit of her sisters and others, at whose death it is to be divided between the Home for Consumptives, at Chestnut Hill, and the Home for Incurables.

Unusually large congregations attended the Church of St. John the Evangelist, on Sunday, January 26th, that being the anniversary day of the parish. The Rev. H. Cresson McHenry preached at both services.

In addressing the Drexel-Biddle Bible Class of the Chapel of the Mediator, on Thursday evening, January 30th, Dr. James M. Anders urged that sound health was necessary to the highest moral and spiritual development.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Archdeaconry of Ridgway.

The fourth Convention of the Archdeaconry of Ridgway, since the creation of the new diocese, November, 1910, met in Emmanuel parish, Emporium, the Rev. M. L. Tate, rector, on December 29th. At the first evensong the speakers were the Rev. F. M. S. Taylor, D. D., and the Bishop of the Diocese. The Bishop spoke of conditions in the Diocese, showing progress along all lines of work.

On the morning of the 30th, after the celebration of Holy Communion, an excellent address ad clerum was given by the Rev. Geo. F. Potter, of Dubois. At the business session Archdeacon Radcliffe and others told of their experiences and the need of more aggressive work. The reports were full of a bright outlook for the future.

The Rev. Henry Mitchell, of St. Mary's, referred to missionary conditions and certain types or classes to be met with and overcome. The Rev. Dr. C. M. Conant gave a review of "Little's Historians and the English Reformation." At the missionary service the Rev. Dr. Owens, of Bradford, formerly a missionary in Africa, gave an address of great power and usefulness.

The Convocation closed on the morning of the 31st, with an early celebration of the Holy Communion.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Missionary Rally.

A largely attended missionary rally took place in St. Paul's church, Camden, the Rev. R. E. Brestell, rector, on Wednesday evening, January 29th. Bishop Scarborough presided and made an address, the other speakers being introduced by the Archdeacon. Mr. Charles E. Beury, of Philadelphia, spoke from personal observation and knowledge of the work in China; the Rev. F. A. Warden, of Porto Rico, described the work and needs in that District. Bishop Lloyd made the closing address.

Convocation of New Brunswick.

The Convocation of New Brunswick met in All Saints' church, Lakewood, the Rev. E. E. Matthews, rector, on January 27th and 28th. At a missionary service on Monday evening, addresses were made by the Archdeacon and Bishop Wells, of Spokane. Provision was made for work among the colored people of the Convocation.

Services in Lent.

Special preachers during Lent are announced for Christ church, Riverton; St. Peter's, Spottswood; Christ church, New Brunswick; St. Andrew's, Lambertville; Christ church, Trenton, and Grace church, Elizabeth. The rector of Grace church will deliver special sermons, during Lent, on Church History and the Church and the Social Movement.

Lenten noon-day services in St. Paul's, Camden, will not be held this year, experience showing that they have have not gained the attendance of business men and have interfered with attendance at regular parochial services.

Rectory for Grace church, Plainfield.

Grace church parish, Plainfield, the Rev. E. Vicars Stevenson, rector, reports the prospect of having a handsome rectory, which will be ready for occupancy, it is hoped, in the autumn. It will be on a central lot and will be the gift of Mr. T. J. Munford, as a memorial to his wife, Clara McKinley Munford.

The Edgerton bequest of $10,000, which came to the parish three years ago, is yielding an income of five per cent., which will be used for local extension work alone.

The Duplex envelope system has considerably increased the offerings for missions and church expenses.

Woman's Auxiliary Meeting.

The Lower Division of the Diocesan Branch of the Woman's Auxiliary, met in Christ church, Bordentown, the Rev. Morgan Ashley, rector, on January 30th. The exercises began with a quiet hour, conducted by Archdeacon Shepherd. Bishop Wells told of his work in the Missionary District of

Spokane. Mrs. Arthur S. Phelps, president of the Branch, presided. About 100 delegates were present.

Church of the Holy Comforter, Rahway.

The rector of the Church of the Holy Comforter, Rahway, the Rev. Robert W. Elliott, with his family, took possession, on February 1st, of the new rectory.

Mrs. Mary E. Meeker has made and given to the church, handsome cushions for the pews and choir stalls.

The Rev. Mr. Elliott has been elected Secretary of the Rahway Board of Trade.

Bishop Scarborough recently confirmed seventeen persons, at Grace church, Merchantville, the Rev. Harold Morse, rector. St. John's Guild, composed of young men of this parish, are successfully engaged in raising funds for the erection of a new parish house.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

St. Paul's Parish, Newark, Observes its Sixtieth Anniversary.

On the evening of January 24th, the 60th anniversary of the founding of St. Paul's parish, Newark, was observed. The sermon was preached by Rev. Mercer G. Johnston, rector of Trinity church, Newark, and many of the clergy of the city were present, with a large congregation. A largely attended reception followed, at which brief addresses were made by the Bishop, Archdeacon McCleary, Archdeacon Carter, and Rev. John S. Miller. Mr. James Hodge, junior warden of Trinity, Newark, who was present at the beginning of the parish, was one of the guests. Under Rev. Henry H. Hadley, rector of the parish, St. Paul's work has been largely extended, all debts have been paid, a new rectory has been bought and paid for, and many new forms of activity have been established.

The Rev. Dr. Jenvey to Resign St. Paul's, Hoboken.

The announcement that Rev. Dr. William R. Jenvey has indicated his intention of resigning the rectorship of St. Paul's, Hoboken, in May, caused great regret throughout the Diocese. Dr. Jenvey, after very honorable service in the Civil War, from Ohio, graduated at Marietta College, which later conferred upon him the degree of D. D. He was in missionary service with Bishop Whitaker in Nevada, at the beginning of his ministry, and the two men were devoted friends through life. Dr. Jenvey has been rector of St. Paul's, Hoboken, for thirty years; for a long time a member of the Standing Committee and now its president; archdeacon of Jersey City through a long term of service; president of Christ Hospital, Jersey City, for many years, and closely identified with many good causes in his own city. The removal of hardly any one of the clergy of the Diocese would break so many associations with its work. Dr. Jenvey goes to make his home in California, near Oakland, where his son has for sometime been.

New Parish House Dedicated.

The new parish house of St. James' church, Upper Montclair, Rev. N. S. Stephens, rector, was dedicated on the evening of January 30th. A large and well ordered parish house has been placed beside the church, with the useful part of a former building saved. It has cost $28,000, making a large undertaking for the parish, well directed by a company of capable and deeply interested business-men. The great assembly room in the new building to be used for the Sunday School, for gatherings and meetings of many kinds, with its fine roof, is probably the best room of the kind in any parish house in the Diocese.

On account of impaired health, Rev. R. W. E. Merington has resigned the rectorship of St. Peter's, Essex Falls.

KANSAS CITY.

Rt. Rev. S. C. Partridge, D. D., Bishop.

The Rev. Cyrus T. Brady Resigns St. George's, Kansas City.

Having exhausted every argument to induce him to withdraw his decision, the vestry of St. George's church, Kansas City, Mo., have most reluctantly accepted the resignation of the Rev. Dr. Cyrus Townsend Brady, rector. Dr. Brady will close his work at St. George's on the First Sunday after Easter, and after a short vacation granted him by St. George's church, will enter upon his new duties as rector of the Church of the Ascension, Mount Vernon, New York, on the Third Sunday after Easter, April 13th.

During Dr. Brady's tenure of office the communicants have nearly doubled in number, the parish property has been increased from $10,000 to $55,000, with a funded debt of but $17,500. The parish is noted for having, in spite of the heavy burden it has borne, paid every assessment and apportionment made against it in the past year, and for having wiped out a floating debt of $3,000, after a brief campaign.

ARKANSAS.

Rt. Rev. J. R. Winchester, D. D., Bishop.

Death of a Member of the Standing Committee.

The Standing Committee met in Little Rock, January 21st. The secretary reported that since the last meeting of the committee, Mr. Marshall S. Trulock, of Pine Bluff, lay member of the committee, had entered into his rest. Resolutions expressing the sorrow of members of the committee, and sympathy for the family of Mr. Trulock were adopted. Mr. R. B. Bancroft, of St. Luke's, Hot Springs, was elected to fill the vacancy caused by Mr. Trulock's death.

Stirring Up the Brotherhood.

Mr. B. F. Finney, field secretary for the Brotherhood of St. Andrew, is spending some time in the Diocese. He hopes to visit all of the parishes in the State. He spent Sexagesima Sunday in Little Rock. He addressed the boys at Christ church, at 9:30; the men at Trinity Cathedral at 11 o'clock; St. Mark's, Pulaski Heights, at 3:30, and St. Paul's at night. It is hoped to revive many of the quiescent chapters that were in active work at one time in the Diocese.

Bishop Winchester Looking After Scattered Sheep.

Bishop Winchester is constantly in the field looking after the scattered sheep in the smaller parishes, mission stations, and waste places throughout the State. He needs men for the work, and he needs money to supply the constant demands made on him for help. Nevertheless, he is hopeful and believes the year will bring forth fruit meet for the Master's Kingdom.

The Rev. Nicholas Rightor, formerly curate at St. John's, Helena, and at one time rector of St. Mark's, Hope, at present assistant to the Rev. Dr. Logan, of St. Ann's, Nashville, has recently been in the Diocese on a visit, and preached in his home parish, St. John's, Helena.

Bishop Winchester and several of the clergy attended the Missionary Council in Austin, Texas, and report a successful, splendid meeting.

The Rev. Charles L. W. Reese has resigned the rectorship of Trinity parish, Pine Bluff, and will remove to the Diocese of Oregon. The parish is exceedingly sorry to lose the Rev. Mr. Reese, as he has been a successful administrator of parish affairs.

The clergy throughout the Diocese are making earnest preparations for a busy and, it is hoped, a helpful Lent.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Appointments by the Bishop.

The Bishop of the Diocese announces the following appointments for the Memphis churches:

March 2—8 P. M., St. Luke's, Idlewild. 9—Passion Sunday, 11 A. M., Calvary church; 8 P. M., Church of the Good Shepherd. 16—Palm Sunday, 11 A. M., St. Mary's Cathedral; 8 P. M., Grace church. 23—Easter Day, 8 P. M., Church of the Holy Trinity.

On Sunday, January 5th, the Bishop made his regular visitation at St. John's, Buntyn.

Noonday Lenten Service in Knoxville.

At Knoxville noonday services will be held throughout Lent in an uptown theatre, under the auspices of the laymen of St. John's and the Epiphany. The speakers will be Bishops Beckwith, Nelson and Gailor; Rev. H. J. Mikell, D. D., and Rev. M. P. Logan, D. D., of Nashville; Rev. John B. Cannon, of Memphis; Rev. K. G. Finlay, of Columbia, S. C.; Rev. W. W. Claybrook, of Birmingham; Rev. D. C. Wright, of Louisville; Rev. W. W. Memminger, of Atlanta, and Rev. L. E. Hubard, of Johnson City.

Work of the Girls' Friendly Society.

No church work in Memphis does more good than the Girl's Friendly Society, organized a few years ago under the auspices of St. Mary's Cathedral, but now embracing in its membership members of the various parishes of Memphis. At a meeting recently held plans for a vacation camp were discussed, and it was announced that a plot of ground within reasonable reach of the city had been given the society for this purpose, and they hope to have a camp where fresh air, good food and recreation at a small cost may be enjoyed by the business girls who belong to the society. It is interesting to know that during the past year over fifty women and girls have used the lodging rooms and it is hoped soon to have a building where still more can be cared for. Three scholarships have been given, one to a business college in Memphis, one to an industrial school in Alabama, and one to an industrial school in Nashville. The society now maintains not only a lodging room but also a lunch room for the girls, and its Year Book, soon to be published, will show the other good work that it has been doing.

On Sunday, January 9th, Bishop Gailor delivered an address on "Ideals of Life," in the afternoon, before the Young People's meeting of the First Negro Baptist church. The music was furnished by a chorus of sixty voices.

News has been received of the serious illness of the Rev. Neville Joyner, now a missionary among the Indians of Rosebud Mission, N. D. Mr. Joyner was for many years a faithful priest of the Diocese of Tennessee.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Bishop Woodcock Conducts a Mission in Charleston.

A mission marked by large attendance and hearty interest was conducted by Bishop Woodcock, of Kentucky, in Grace church, Charleston, S. C., January 19th-26th. During the eight days given to the mission, 6,542 people attended these services of the Church. The Holy Communion was celebrated daily at 7:30 A. M. A meditation in the afternoon and a mission sermon in the evening were given each day, except Saturday.

For the first time in the history of the Church in Charleston, a mass meeting for men was held in Grace church. This service was the last of the afternoon addresses, and the church was comfortably filled.

On the Feast of the Conversion of St. Paul, Bishop Woodcock celebrated the eighth anniversary of his consecration. The service on this occasion was the Holy Eucharist, and a large congregation gathered to take part in the thanksgiving and offer congratulations.

Bishop Woodcock made a great impression on the people of Charleston and he has been invited to deliver some addresses in Charleston next December.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Churchman's Dinner.

A Churchman's dinner was given by the laymen of Trinity church, Pottsville, on Thursday evening, January 30th, at which over 200 men gathered. The occasion was memorable in that the tenth anniversary of the rectorship of the Rev. Howard W. Diller, and the twentieth anniversary of the rector-emeritus, the Rev. Dr. J. F. Powers, were remembered. The toast-master was ex-Judge Shea, who paid a fine tribute to the rector and rector-emeritus. Addresses were made by Mr. Stauffer, a journalist of Washington, D. C.; by the Rev. Fred. Gardner, Head-Master of Yeates School, Lancaster, Pa., and by the Bishop of the Diocese. The men of the parish presented to Mrs. Diller a handsome bouquet of American beauty roses, in honor of the anniversary.

The winter Sunday School Institute of the diocese was held in Calvary church parish, on Monday, January 27th. Lectures were delivered by the Rev. R. P. Kreitler, Rev. S. U. Mitman, Ph. D.; Mrs. Mary K. Hawkes and Mrs. John Loman, both of Philadelphia, and the Bishop of the Diocese. The following day the programme, with the exception of the Rev. Mr. Kreitler and the addition of the Rev. H. W. Diller and Miss Laura F. Boyer, of Pottsville, was repeated at the Sunday School Institute at Trinity church, Easton.

The Diocesan Sunday School Commission met in Calvary church, Wilkes-Barre, January 27th. The Rev. John Talbot Ward wes elected secretary and the Rev. H. F. A. Durell was elected to the Commission, to succeed the Rev. H. P. Walter.

The fifth annual men's dinner of St. John's parish, East Mauch Chunk, was held in the Sunday School rooms, Wednesday evening, January 29th, with sixty-three men in attendance. The Bishop of the Diocese, the guest of honor, addressed the men on the Democracy of the Church. Other speakers were the Ven. A. A. Bresee, Archdeacon of Reading; Mr. D. J. Pearsall and Rev. W. C. Roberts, of St. Mark's church, Mauch Chunk.

The Archdeaconry of Scranton assembled in St. Clement's church, Wilkes-Barre, on Tuesday, January 28th. The preacher of the evening was the Rev. F. W. Sterrett. The essay was read by the Rev. G. K. Wharton. The Rev. G. C. F. Bratenahl, of the Third Department, addressed the Archdeaconry, both in the afternoon and evening. The Ven. D. W. Coxe was re-elected Archdeacon.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Clerical Changes.

We hear with pleasure that the Rev. Archer Boogher, for ten years rector of Christ church, Roanoke, Va., has accepted the call to become rector of St. John's parish, Fayetteville. Mr. Boogher, it is stated, assumes charge shortly after Easter. East Carolina will cordially welcome and assure him of the hearty co-operation of a loyal set of Church folks. St. John's parish is the center of a great work, which is being done for humanity in the name of the Prince of Peace.

The clergy and laity throughout the Diocese, coupled with his many friends and admirers, will hear with regret that the Rev. Frederick Nash Skinner, secretary and registrar of the Diocese, member of the Standing Committee, deputy to the General Convention, and the faithful and conscientious rector of St. Paul's parish, Beaufort, and minister in charge of two other points, has resigned his cure and accepted a parish in the Diocese of South Carolina. For twenty-five years, save a brief rectorship in one of the Dioceses of New York State, Mr. Skinner has served his natal State and Diocese as a faithful and devoted son and priest. Graduating from Chapel Hill, with the B. A. degree, he became a school teacher, and from the class room entered the General Seminary at New York, where three years later he received his S. T. B. degree. His departure from East Carolina will make a great break in the clerical roll, where his talents have always been appreciated.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

Holy Week Observances in Des Moines.

An effort is being made in Des Moines by the various Christian bodies, for a more devout observance of Holy Week. Besides the three parishes of the churches which have joined in the movement, the Baptists, Congregationalists, Christians, Presbyterians, Methodists and Lutherans have united to make a house-to-house canvass, inviting people to the special services in the various churches, which will be held twice during the last week in Lent. This united movement on the part of Christians of various names in Des Moines will undoubtedly provoke a far better observance of Holy Week than ever before.

Reception to the Rev. Dr. and Mrs. R. G. Jones.

The Rev. Dr. and Mrs. R. G. Jones, of Christ church, Burlington, were the guests of honor at a reception tendered them by the Woman's Guild of the parish, in honor of the twenty-fifth anniversary of their wedding, on Saturday, January 25th. They were the recipients of a number of valuable gifts in silver from their parishioners, and the reception was largely attended, not only by members of the parishes, but by the ministers of the city and their wives.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

The Bishop's Appointments.

Appointments by the Bishop, as so far arranged, are as follows:

Sunday, February 2d, he visited St. Luke's church, Richmond, where he confirmed five persons. 16—Emmanuel, Harrisonburg, A. M. 23—St. James', Louisa Courthouse, A. M.; Incarnation, Mineral, P. M. March 2—St. Paul's, Ivy, A. M.; St. John Baptist, P. M. 16—Holy Trinity, Richmond. 23—Monumental, Richmond, A. M. 30—St. Paul's, Richmond, A. M. April 9—St. Mary's, Fleeton, A. M. 10—Consecration of St. Mary's, a new church lately completed at Fleeton.

The offerings at all of these visitations will be for woman's work in the Diocese.

Offerings Asked for the New Memorial Church at the University of Virginia.

Bishop Gibson asks that offerings be taken in all the churches in the Diocese on Sunday morning, February 23d, for the Memorial Church at the University of Virginia. Unless substantial aid is promptly given, much that has been already secured will be lost. He therefore hopes for a liberal and generous response.

New Sunday School in the Blue Ridge Mountains.

Trinity Sunday School and guests enjoyed their first Epiphany service and entertainment, on January 6th. Radropticon views, representing the life of Christ, were given and a beautiful Christmas tree made the occasion to be long remembered. Gifts of candy were distributed to more than 250 persons, through the generosity of Miss Kibbey; the Rev. R. P. Williams and family; Incarnation Auxiliary, through Miss Burgess; St. John's church and G. F. S., through Mr. Dunlap; St. Thomas' G. F. S., through Deaconess Carroll and Mrs. Boyd. Personal friends also contributed money, clothing, candy and toys, to gladden the hearts of the mountain boys and girls. Deaconess Boyd is an earnest and indefatigable worker, who has won the love and esteem of the people.

Special Preachers at Holy Trinity, Richmond.

The special preachers, on Wednesdays, during Lent, in Holy Trinity church Richmond, will be as follows: February 12—Rev. W. Cosby Bell, of the Virginia Theological Seminary; 19—Rev. J. Henning Nelms, D. D., of Washington; 26—Rev. J. J. Lanier, of

Fredericksburg, Va. March 5—Rev. Berryman Green, D. D.; 12—Rt. Rev A. M. Randolph, D. D., Bishop of Southern Virginia.

The condition of the Rev. Dr. Clark, rector of St. James' church, Richmond, and editor of the Southern Churchman, continues favorable., His physician Dr. J. N. Upshur, hopes he will be able to leave the hospital in a week or ten days, but that some time will elapse before he will be strong enough to resume his duties.

The Richmond Clericus, at its meeting, on Monday, adopted and sent a resolution to the Board of Public Instruction of Richmond, approving their action in restoring the Bible to the Public Schools.

The Rev. Nelson P. Dame, Evangelist of the Diocese, visits Luray, every fourth Sunday in each month, remaining for several days, visiting the people and preparing the place for the induction of a settled minister

The Rev. George P. Mayo, missionary in the Blue Ridge Mountains, Virginia, has been delivering addresses, recently, in Richmond, describing the splendid work now being done among the mountaineers, and especially at the Industrial School, near Mission Home.

The Rev. J. C. Ambler, missionary to Japan, has been lecturing in Richmond on the Condition of Women in Japan, to appreciative audiences.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Lenten Services at Church of the Epiphany.

Noonday services during Lent, under the auspices of the Brotherhood of St. Andrew, will be held in the Church of the Epiphany, Washington, at 12:35 o'clock, and to continue for twenty minutes. The dates and speakers follow:

Monday, February 10—The Bishop of Washington; 11—Rev. J. J. Dimon; 12—Rev. Charles Fiske; 13 14—Rev. J. P. McComas; 17, 18, 19, 10, 21—Rev. R. H. McKim, rector of the parish; 24, 25, 26—Rev. A. B. Kinsolving; 27—Rev. F. B. Howden; 28—Rev. E. S. Dunlap.

Monday, March 3—Rev. G. H. McGrew; 4—Rev. T. Hubert Jones; 5—Rev. F. W. Smith; 6—Rev. Edgar Carpenter; 7—Rev. Pola Kennedy; 10—Rev. J. W. Austin; 11—Rev. R. W. Hogue; 13—Rev. C. R. Stetson; 14—Rev. Robert Talbot.

Meeting of Churchman's League.

At a meeting of the Churchman's League, held at "The Highlands" apartment house, Monday evening, January 27th Dr. Howard A. Kelly, of Johns Hopkins, Baltimore, made an address on "The Church in Social Service." He declared that if effective work is to be done against such criminal practices as "the white slave" traffic, the Church must sustain the movement and the agencies engaged in it.

The Hon. Mr. Redfield, representative in Congress, who also made an effective speech on the same question, said that small wages paid to factory girls were economic mistakes.

Social Service Work.

The Social Service Conference has organized a confidential directory for the registration of all seekers after Church charity, and aid, which will be able, if wisely used, to accomplish much good work, as well as head off the "dead-beat" colonies, which exist in all cities.

The committee having in hand the investigation of places of amusement will also move towards the unification of all of the organizations in Washington that are working on this very difficult problem.

Churchman's League Lenten Lectures.

The annual series of Lenten lectures, under the auspices of the Churchman's League, will be given on Tuesday evenings during Lent, at 8 o'clock in the Church of the Epiphany, as follows:

February 11, "Socialism and the Gospel," Rev. J. Howard Melish, Holy Trinity, Brooklyn, N. Y.; February 18, "The New Democracy," Rev. Walter R. Bowie, St. Paul's, Richmond; February 25, "The Name of the Church," Rev. Elliot White, Grace, Newark, N. J.; March 4, (Inauguration Day), no lecture; March 11, "The Name of the Church," Rev. Richard W. Hogue, Ascension, Baltimore, Md.

As usual these lectures are open to the public, and the Churchman's League extends a cordial invitation to all to attend.

Death of the Rev. James B. Craighill.

The Rev. James B. Craighill, one of the most devoted and faithful clergymen of our Church, died at his home in Washington, on Tuesday, February 4th. His health had been failing for some time, but he continued his duties as first minor canon of Washington Cathedral, almost to the last, proving himself to be Christ's faithful servant and soldier unto his life's end.

He was born in Charles Town, West Virginia, July 28, 1838 the son of Nathaniel P. and Elizabeth Brown Craighill. He was a student at the Theological Seminary in Virginia when the Civil War broke out, but left and entered the Confederate Army, serving throughout the war, first in the Stonewall Brigade, and later in Nelson's Artillery. At the close of the war he re-entered the Seminary, and being graduated, was ordained deacon in 1868 and priest in 1869, by Bishop Johns. His first charge was at Eastville, Va., afterwards at Maysville, Ky.; Suffolk, Va.; Bel Air, Md.; Dalton, Ga., and Forrestville, Md. In 1903 he was appointed first minor canon of the Washington Cathedral. He was a brother of Brigadier General William P. Craighill, U. S. A., Col. Robert T. Craighill and Geo. P. Craighill—all deceased. He is survived by his widow, three sons and one daughter: The Rev. Francis H. Craighill, of Wytheville, Va.; James Rutherford Craighill, of Pittsburg, Pa.; G. Bowdoin Craighill, and Miss Susan R. Craighill, of Washington. He is also survived by a brother, Dr. E. A. Craighill, of Lynchburg, Va., and three sisters, Misses Ellen R. and Mary L. Craighill, of Charles Town, West Virginia, and Mrs. C. T. V. S. Butler, of Shepherdstown, West Virginia.

Generous Bequests.

By the will of Mrs. Mary Kerr Coffey, widow of Mr. Titian J. Coffey, formerly of Pittsburgh, Pa., disposing of a fortune of more than one million of dollars, St. John's Parish Orphanage, Washington, receives two thousand dollars, and St. John's church is made a contingent residuary legatee. At the death of Mrs. Coffey's two grandchildren, the estate is to be distributed among their children. Should both granddaughters die childless, the trustee is directed to convert the estate into cash, and from the proceeds, to pay $20,000 to our St. John's Church Orphanage, and $20,000 to the Home for Aged Protestant Women, of Pittsburgh, Pa. Then, the large residue must be equally distributed between St. John's church, Washington, and Trinity church, Pittsburgh, Pa. W.

The Rev. Thomas D. Lewis, rector of Norwood parish, Montgomery county, Md., has accepted a call to the chaplaincy and as teacher of classes at Sweet Briar Institute, Amherst county, Va., to succeed the Rev. W. E. Rollins. The Rev. W. N. Tillinghast, of Greenville, S. C., has been called to succeed the Rev. Mr. Lewis in the rectorship of Norwood parish.

The Rev. Dr. J. Henning Nelms, rector of the Church of the Ascension, Washington, has received a call to the rectorship of Trinity church, Asheville, N. C.

On Tuesday, January 21st, a very instructive paper, on the theme, "The Hebrews in Egypt," was read before the Washington Clericus by the Rev. Dr. Arthur C. Powell rector of Grace and St. Peter's parish, Baltimore, Md. W.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Address on Change of Name.

The Church Club of Long Island was addressed at its meeting, on January 27th at the Diocesan House, Brooklyn, by the Hon. Asa Bird Gardiner, who spoke on the proposed change of the Church's name, ably advocating the movement to displace the present title. The subject of his paper was "The Holy Catholic Church of England in America," which he maintained was the name which both history and reason demand that the Episcopal Church should be known by. Mr. Gardiner declared that the term Protestant is a misnomer and should be eliminated, and instead, some name should be adopted containing the terms "Catholic" and "Apostolic." He characterized the pretensions of protesting against the Church of Rome, "a needless and unchristian assumption," and said that the term erects a needless barrier to correct understanding and is one requiring great explanation.

Meeting in the Interest of Labor.

A meeting of those interested in the settlement of labor disputes and matters of public concern was held on Monday afternoon, January 27th, at the Church of the Holy Trinity, Brooklyn, for the purpose of forming a plan whereby the troubles from which strikes result, may be eliminated and the strikes peaceably settled. The meeting was attended by social workers, representatives of the New York Agricultural College, by clergymen and representatives of churches. An executive committee was elected, with the Rev. J. Howard Melish as chairman. The secretary is the Rev. F. B. Bartlett, rector of Christ church, Brooklyn.

The forty-third annual meeting of the board of lady managers of the Sheltering Arms Nursery was held on Tuesday morning, January 14th, at the nursery, 157 Dean street, Brooklyn. The following officers were elected for 1913: President, Mrs. Townsend G. Jackson; vice president, Mrs. Evert J. Wingert; secretary, Mrs. J. M. Andrews; treasurer, Mrs. Divine F. Burtis.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

The handsome new Church of the Good Shepherd, Scranton, was opened on Sunday, January 19th, by a dedicatory service conducted by Bishop Talbot and the rector, the Rev. W. B. Beach, when the Bishop consecrated the altar, chancel window, the pulpit, organ and various articles of furniture, the most of them being memorials. As the church is not yet fully paid for the consecration of the church itself awaits the raising of about $13,000, which the rector promised the people would be the limit of debt to rest upon when completed.

This congregation has been devoting its Easter Offering for several years to this fund for the new church, and now they have the great happiness of entering a most beautiful church which, with the lot, has cost over $100,000, with the comparatively small debt of $13,000.

The altar, of white Carrara marble, and reredos of carved oak, constructed at a cost of more than $3,000, are memorials to Mr. and Mrs. Atticus Robinson. The Men's Bible Class gave the altar rail, the St. Katharine's Guild gave the pulpit, while the women of the church gave the chandeliers and other lighting fixtures.

The sermon on Sunday morning was by Bishop Whitehead, of Pittsburgh, and in the evening by the Rev. Geo. C. Hall, rector of St. John's church, Wilmington, Del., formerly of Scranton.

Special services were also arranged, with addresses by the new rector of St. Luke's, Scranton, the Rev. Robert P. Kreitler; the Rev. Henry L. Jones. of Wilkes Barre, and Bishops Talbot and Thomas.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Binghamton Clericus.

An interesting and largely attended meeting of the Binghamton Clericus, the Third Missionary Convocation and Woman's Auxiliary of the Third District was held with Christ church, Binghamton, on Tuesday and Wednesday, January 14th and 15th. A paper was read by the Rev. A. B. Rudd, on The Visitation of the Sick. On Tuesday evening Bishop Talbot, of Bethlehem, preached a powerful missionary sermon. Bishop Olmsted also spoke to the members of the Woman's Auxiliary in the afternoon.

The Mission at Smithboro has been placed under the charge of the Rev. Sidney Winters, rector of St. Paul's church, Owego.

The Rev. William Coney is in temporary charge of the parishes of Waverly and Wellsburg.

The Rev. I. M. Merlinjones, D. D., of St. John's church, Syracuse, has accepted a call to the rectorship of the parishes of Gainesville, Diocese of Atlanta.

The Rev. Richard Kemp has resigned the Mission at Windsor and Harpersville, and expects to take up the missionary work in the West.

The parishioners of Grace church, Elmira, tendered a reception to the rector, the Rev. Arthur B. Rudd, and Mrs. Rudd, in the parish house, on Tuesday evening, January 21st, that being the tenth anniversary of Mr. Rudd's rectorship.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Activity in the Woman's Auxiliary.

The Woman's Auxiliary in the Diocese is giving ready response to the educational plan of the Board of Missions. Up to the present date fifty-two branches and groups of women have arranged for the course on Japan.

During Advent the Chapel of the Cross Branch, (Chapel Hill) held interesting classes, which will be resumed during Lent. Much enthusiasm has been created thereby.

Under the leadership of Mrs. F. H. Busbee and Mrs. Wm. Hand Browne, Jr., of Christ church, and the Good Shepherd, Raleigh, great interest is being manifested in the Church's work in Japan in two of the largest parishes in the diocese.

Emphasis upon the Junior Department and the Small Mission has been prominent in the policy of the educational secretary; and the Junior branch of the Church of the Good Shepherd at Rocky Mount, composed entirely of boys and directed by Mrs. G. L. Wimberly, is one of the many Junior branches becoming interested in Missions through the "Honorable Little Miss Love." Each of the eight Missions in Rowan county will consider Japan, some time this year.

Holy Innocents' Branches, Henderson, are planning, in addition to classes and meetings during Lent, a series of talks to the children of the parish, on Japan, by the rector, and a Parochial Missionary Meeting in Lent, with a lecture on Japan, by a prominent layman.

The Sunday School Commissioner's emphasis upon Missions in the Sunday Schools is also a decided forward step.

Probably the most important step that will be taken was the recent introduction of Mission Study into St. Mary's School, Raleigh, and the appointment, as educational leaders, of Miss Blanche Shattuck, for St. Mary's Branch, and Misses Ellen Johnson, Laura Hoppe, Helen Peoples, Mary Tyson, Salena Galbraith and Annie Belle King for the Junior branches. This followed a talk by the Educational Secretary, in which she urged the girls and young women to become, while at St. Mary's, intelligent as to the Church's mission policy, and add to this enthusiasm and energy, and to help create in the diocese a splendid missionary spirit.

A like plan for the Church girls at the State Normal is in process of development.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Church Club Banquet.

The annual banquet of the Church Club of Louisiana was held on January 13th, in New Orleans. Dr. J. H. Dillard was toastmaster. The Bishop, together with a number of the clergy, were guests of the Club. The Rev. William Mercer Green, of Jackson, Miss., was a guest of honor, and speaker of the evening. His subject was "The Function of the Episcopal Church among the Churches of God." He believed that the Protestant Episcopal Church had an important mission, as a center of unity, holding both the Catholic and the Protestant side of Christian Unity. He considered that the question of changing the name of the Church is a very grave matter, involving the whole future course of the Church's activities and life. Other speakers included Bishop Sessums, who has always taken the deepest interest in the Church Club, and is always a guest of honor at their annual banquets.

Officers were elected as follows: President, James McConnell; vice president, Lewis H. Stanton; secretary, Warren Kearny; treasurer, James A. Ross. Members of the Council: Chas. M. Whitney, Orloff Lake, J. H. Dillard, F. S. Shields, F. H. G. Fry and H. J. Carter.

Woman's Auxiliary Meeting.

A new departure in the Louisiana Woman's Auxiliary was initiated by holding the first quarterly meeting of the Louisiana Branch in St. James' church, Baton Rouge. Heretofore, all the diocesan meetings have been held in New Orleans. Hereafter, the quarterly meetings will be held in various cities of the Diocese. At the meeting in Baton Rouge, a very large number of delegates from other Branches were in attendance, including thirty-one from the city of New Orleans. Mrs. Henry Leverich, diocesan president, presided. The Bishop conducted the opening service, and attended the meeting. The visiting delegates were entertained at a luncheon, as the guests of the local Auxiliary. The meeting was a most enthusiastic one and plans were made for a very active year of work.

The Rev. W. S. Slack, rector of Mt. Olivet church, New Orleans (Algiers), has been unable to discharge his ministerial duties for some three weeks, as the result of injuries received from a fall. He is now in the sanitarium of his brother, Dr. Slack, in LaGrange, Georgia.

The Objects of Sermons.

"I feel that my literary style is always in the way in my sermons. it is very difficult to be plain to plain persons when one has undergone an elaborate training, but I hope to get on. Do you agree with me about the object of a sermon—that it should first give people a more accurate knowledge of the facts and statements of Scripture from an historical side, and should then pass on to impress a practical lesson? If you only do the first you are merely an antiquarian; if you only do the second you are adding to popular superstition by not treating the text of Scripture fairly; so it always seems to me. Moral lessons should be drawn from a careful and accurate statement of the facts: if the lesson you want to draw differs from the facts, say plainly why—don't distort your facts to suit your lesson. A good deal of sensible knowledge of the Bible might, I think, be disseminated by its teachers if they would take the trouble."—Letters of Bishop Creighton.

In the Book of Revelation, in chapter 10, a remarkable picture is presented of the angel who declared that "Time shall be no longer," as the King James version translates it. The real meaning, however, is "Delay shall be no longer." The writer evidently means that no longer time shall be given to the inhabitants of the earth. When we read this remarkable descriptive prophecy, it will help us to understand the meaning which the Holy Spirit desires us to glean from this Book of Revelation; if we remember that it pictures the time when God's tarrying or delay shall be no longer.

Family Department

At the Turn of the Road.

At the turn of the road is the joy that we missed,
The treasures ungathered, the crosses unkissed;
For life is a duty, and duty a goad,
But all will be changed at the turn of the road!

At the turn of the road all is clear—all is plain—
And our sorrow will cease from her endless refrain,
The flowers that were blighted will blossom anew;
The false will be fathomeed, most lovely the true!

At the turn of the road there'll be nothing to fear;
The cares will be lacking that harrow us here;
And hunger and heartache and longing—each one
Will melt like the mists that encounter the sun.

At the turn of the road all is bright—all is fair—
No weariness, worry or want will be there;
No perils will threaten, no tempests will rave,
No tears will be mixed with the dust of the grave.

We stumble to-day, for the road is uphill,
And the clouds that are o'er us seem omens of ill;
But joy comes to-morrow! the good that we sowed
Will ripen at last, at the turn of the road!

Oh, life is a riddle not easy to read,
That darkly we scan through the glass of a creed;
But the vapors will vanish, the blissful abode
Of the Spirit appear,—at the turn of the road!

In bounteous plenty we'll find at the last,
The bread that of yore on the waters we cast;
And sweet will the savor that waits with it be,
When the Master shall break it to you and to me!

—Veni McDonald Porges, in Christian Ob-

"The Man Christ Jesus."

The period of the Christian Year between Christmas and Easter offers a natural opportunity for considering the manhood of our Lord. Modern thought has done much for us in emphasizing the reality of His humanity In the new and very remarkable book on "The Person of Jesus Christ," by Dr. H. R. Mackintosh, reviewed in our columns to-day, there is a fine chapter on "The Perfect Manhood of Christ," which commences by saying that "the New Testament no more attempts to demonstrate the manhood of Jesus than the Old Testament to prove the being of God." To the Apostles Jesus is human throughout in temperament, emotion, and attitude." It is absolutely impossible to over-estimate the importance of the fact that the redeeming influence of Jesus Christ, everything that leads men to acknowledge Him as Lord and Saviour, "owes to His humanity at once its individual and its social power, and is complete only with the completeness of His manhood."

Among many qualities we may notice "the wondrous combination in Christ of qualities which tend in other men to be only angularities, but which by their perfect harmony in Jesus fit Him to be Saviour alike of the single life and society." Thus He was at once stern and tender, ascetic and quiet, assertive and humble. "The opposites are always in equilibrium. Therefore His personality, many-sided as it is, is not complicated." In this life there was found "no omission, no unfinished page." His life is a unity "woven without seam from the top to the bottom." Yet again, this life "is marked in the fullest sense by reality and integrity. It is not mutilated manhood we see in Christ." In every element, "corporeal, moral, social, emotional, intellectual, religious, everywhere the integrity of Jesus' life as man is clear." In particular, "the perfectly human quality of our Lord's religious life" has been the subject of profound interest and adoring thankfulness. Few books are more valuable in this respect that Caroline Fry's fine little work, "Christ our Example." And yet with this manhood essentially identical with our own, distinctively human and always moving and working within the lines of our humanity, we are impressed with the fact that this perfect naturalness is absolutely unique, for "a manhood of this ideal type has existed but once in history. He is unique in virtue of His sinlessness—the one buite unspitted life that has been lived within our sinful race." Dr. Mackintosh points out that although a character at once perfectly ideal and completely human is not inconceivable, yet the difficulty or conception may be realized from the fact that none of the masterpieces of literature have ever attempted to portray a perfect character. "Tennyson's Arthur and George Eliot's Deronda are the best known modern failures." Hamlet is usually regarded as Shakespeare's nearest approach to an ideal man, and yet to mention the names shows how unutterably short of the ideal it falls. This miracle of sinlessness is the most wonderful phenomenon in the story of the Gospels. Absolute freedom from evil in thought and feeling, and in addition the complete realization of everything required by God "is a condition outstripping the power of imagination or belief."

Dr. Mackintosh thereupon enquires as to the bearing of this perfect manhood on our own personal religion. Has it anything to do with our religious faith? He comes to the conclusion that the true manhood of Jesus is of cardinal significance in four ways:

(1) It guarantees a genuine Incarnation, for if there is any unreality in the manhood of Christ at any point, "God has not quite stooped to unity with man," since as one of the early Fathers acutely pointed out, "the unassumed is the unhealed." Our Lord is at once perfectly man and also perfectly God, and is able to reveal Himself as "God manifest in the flesh." (2) It provides an essential foundation for the atoning Sacrifice. In order to atone Christ must be absolutely identified with the sinful and this is only possible on the assumption that He Himself lived and died a truly human life. "Jesus' manhood is the corner-stone of reconciliation." (3) It secures the reality of a perfect example, whether we think of faith, or prayer, or hope, or love, or obedience. The assurance that Jesus Christ was Perfect Man gives us the guarantee that our life may be similarly lived by Divine grace. (4) It points to our eternal destiny. It is because Christ as man was raised from the dead and has entered into a heavenly life in the presence of God, that we may feel sure we also in our humanity shall thither ascend and with Him continually dwell. It is because He has died and risen again that those who sleep in Him will enjoy a blessed Resurrection. "Because I live, ye shall live also."

And so we rejoice in "the one Mediator between God and men, the Man Christ Jesus," and because He is perfect God and perfect Man our faith rests on a firm foundation. God has appeared on earth in Christ Jesus, and His manhood is at once the proof, the pattern, the possibility, and the pledge of the complete salvation and satisfaction of our humanity in Him.—Canadian Churchman.

Neglected Altars.

In this age of sordid commercialism, when in the mad business scramble we do not take time to recognize true values, we have let some things slip out of our lives which have a most potent influence in making life pure and strong, and notably among those things is family prayer, which has almost taken its place among the lost arts. Our business and professional men, although leaders in the Church and liberal contributors to her institutions, say they are too busy to keep the fires on the family altar burning. Can the time be spent more profitably, particularly as far as the children are concerned, than to employ a little while morning or evening, or both, in family devotions? There is many a man to-day who is strong and brave in the midst of the most trying temptations on account of the influence of family prayer upon his early life. He heard songs of Zion sung, and Scripture read, and prayers offered around that altar which have affected him for time and eternity. The memory of his old father, who was the high priest at that place of worship, but who has long since gone to glory, throws a halo of sacredness about that altar; and when any suggestion of evil comes, the hallowed memories of those hours quickly drive it way. Many a girl has developed into sweet, lovely womanhood of the purest character and highest usefulness who might have gone down before the waves of sin which have submerged thousands not less strong than she, but for the wholesome religious teaching of her old home.

The Sunday School, the Epworth League, and other institutions of the Church are good, but nothing can take the place of family religion and the family altar.

The fact has been discovered by actual observation that two-thirds of the children reared in praying, pious families become members of the Church, while only one in twelve of those brought up in prayerless homes become religious. Out of two hundred and seven praying families came sixty ministers of the gospel and five hundred and thirty-nine professors of religion.

But apart from the effect that family prayer has upon the lives of the children, the grown-ups need its benign influence and help. There is a point in the story of the Scottish laborer who engaged himself to work for a wealthy farmer in whose employment it was considered an honor to be, but who left him in a few days. Upon a neighbor's asking him why he left, he replied that there was "no roof on the house," going

on his way leaving the questioner to ponder on the strange answer he had given. The Scotchman's meaning may be found in the saying of an old writer who affirmed that a dwelling in which prayer is not offered up to God daily is like a house without a roof, in which there cannot be peace, safety, or comfort.

Therefore, ye heads of families, not only for the sake of your children, but for your own sake, build or rebuild your family altar, for this time-honored institution, which is surrounded by so many holy memories, will bring you and yours the largest returns of those things that are priceless in value, that make for abundant life and exalted character.—Baltimore Southern Methodist.

Early Easter This Year.

Easter, 1913, comes earlier this year than it has since 1818, and it won't be so early again for 87 years. Easter arrives on March 23, 1913.

Not since 1818 has it arrived any earlier. Then it arrived on March 22. It will be the year 2,000 when it comes so early again.

Easter comes very close to setting a record this year. It can never come earlier than March 22. The only time it did or could do this from the year 1801 to 2,000 was in 1818. This was made possible by a full moon on March 21 and the day following being Sunday.

This coincidence does not occur more than once in a century, and it is only then that the feast of Ascension can occur in April, and then only on April 30. As Easter is the most important of all the movable feasts of the Christian Church, it determines all the rest.

Hence this year Ash Wednesday comes on February 5, Ascension Thursday, May 1, and Pentecost, May 11.

Sixty-seven years ago and fifty-six years ago Easter occurred on the same date as it does in 1913. The next year when Easter will pay an early visit will be in 1940, when it comes on March 24. In 1951 it arrives upon March 25. In the year 1815 it fell upon March 26; also in the years 1826, 1837, 1883 and 1894. It will come again March 26 in 1967, 1978 and 1989.

The latest Easter of the nineteenth and twentieth centuries was in 1859, when it fell on April 24. In 1848 and 1905 it occurred on April 23.—Lutheran Work.

The Enriching Years.

The poetry of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days possibly be bound "each to each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now, and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now, and love them with no deeper love because of other visions of their lovableness And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another, the same rule which he may use also as he passes through any critical occurrence of his life. Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are and hold it in your hand with new firmness as you go forward; but as you go, holding it, look on it with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

The Ladder of St. Augustine.

Saint Augustine! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame.

All common things each day's events
That with the hour begin and end;
Our pleasures and our discontents
Are rounds by which we may ascend.

The low desire—the base design,
That makes another's virtues less;
The revel of the giddy wine,
And all the occasions of excess:

The longing for ignoble things,
The strife for triumph more than truth,
The hardening of the heart that brings
Irreverence for the dreams of youth.

All thought of ill—all evil deeds
That have their root in thoughts of ill,
Whatever hinders or impedes
The action of the nobler will:

All these must first be trampled down
Beneath our feet, if we would gain
In the bright fields of fair renown
The right of eminent domain.

We have not wings—we cannot soar—
But we have feet to scale and climb
By slow degrees—by more and more—
The cloudy summits of our time.

The mighty pyramids of stone
That, wedge-like, cleave the desert airs,
When nearer seen and better known,
Are but gigantic flights of stairs.

The distant mountains that uprear
Their frowning foreheads to the skies,
Are crossed by pathways, that appear
As we to higher levels rise.

The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upwards in the night.

Standing on what too long we bore
With shoulders bent and downcast eyes
We may discern—unseen before—
A path to higher destinies.

Nor deem the irrevocable past
As wholly wasted—wholly vain—
If rising on its wrecks at last
To something nobler we attain.

—Longfellow.

It's Your Move.

Long years ago the wise old bard told us that "Life is a game of chess," but it still remains for the disappointed man of to-day to find out for himself that the trouble with his particular game is that it is "his move," while he sits waiting for someone else to make a play.

When things seem to have gone wrong generally, and nothing is quite as it should be; when the other man gets the promotion; the other man makes the wise investment; the other man, in short, annexes to himself the desired things of life, the trouble is that you forget your part in the game while watching him play his. You've sat gaping at his brilliant moves, and stupidly allowed your own men to get cornered.

Wake up; take a hand; make a skillful move; get so in earnest, so absorbed in the old game of winning, that you compel others to watch you.

It's your move now; make it count!

It is not written, blessed is he that feedeth the poor, but he that considereth the poor. A little thought and a little kindness are often worth more than a great deal of money.—Ruskin.

The Little Churns.

By Mrs. Fenton Noland.

A good many years ago, when I was a girl, I was very fond of visiting at the home of a gentleman and his wife who had a family of nine children. As I was considerably older than they, my visits were to "Miss Sally," as we affectionately called the mother. This dear lady was the embodiment of many virtues which I greatly admired; but with the great wisdom of my years I thought, privately, that she was ruining her children by over-indulgence. In those days toys were not so plentiful and easy to get as they are now, and there was a noticeable absence of them in this family. The children played games or invented their own amusements, and were perfectly happy and contented.

Miss Sally was a beautiful housekeeper and everything about her was kept in most exquisite order. In the nursery, near the outer door, there always stood a table on which were two beautifully scoured cedar buckets full of fresh spring water, in one, which was only used for drinking, was a polished "cocoanut gourd," and in the other was a bottle of sweet milk for the baby. There was always a baby, which was another thing about Miss Sally of which I did not altogether approve.

One day I heard Miss Sally give vent to such an exclamation of impatience that I ran to see what could cause anything so unusual. She was lifting out of the bottle bucket four small bottles, each half full of milk and each with a small dasher coming up through the cork.

"These children worry me nearly to death with their little churns. I am going to throw them all out in the yard," she exclaimed, and walked to the door with such a determined step that I thought to myself, "At last she is going—" but before I could finish the thought she turned, walked quietly back and gently put each little churn back in the cool water, saying, half to herself, "They have so few things to amuse them."

I have six children of my own now, and my views on the subject of their bringing up are much modified. "Little churns" of many kinds are constantly getting in my way; often I throw them in the yard, but oftener the memory of that other mother's sweet forbearance comes to my mind and I put them gently down.

"Miss Sally" still keeps her beautiful house in perfect order. The two shining buckets full of fresh spring water still stand on the nursery table. In one is the polished cocoanut gourd, but in the other there is no bottle of milk for the baby and no little churns.

Beaver Dam, Va.

No Dull Duties.

Do not look on your work as a dull duty. If you choose, you can make it interesting. Throw your heart into it, master its meaning, trace out the causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of our duties which we may not look to with enthusiasm. You will get to love your work, and if you do it with delight, you will do it with ease. Even if at first you find it impossible, if for a time it seems mere drudgery, this may be just what you require; it may be good like mountain air to brace up your character.—Lord Avebury.

Children's Department

What Grandmother Had.

Grandmother used to go and see
Folks who were sick, and make them tea
Of boneset and of camomile,
And fuss around the bed, and smile,
And not go till some neighbor came
That she was sure would do the same.

Unless they met her at the door
And put up an emphatic roar
About its being smallpox, or
Some ailment to be watchful for,
She never even stopped to ask
If, while about her loving task,

Herself might be endangered. No,
She hadn't read her Bible so.
She'd only found the texts that said:
"Sick have ye tended," "hungry fed,"
And such old-fashioned foolishness
Ere modern wisdom came to bless.

Now, when we hear a neighbor's ill
We close our door and wash the sill
With antiseptics; so we'll not
Get the disease the friend has got.
Sometimes I think 'twere not so bad
Should we catch what grandmother had!

—Leslie's Weekly.

Parsonage Pets.

The parsonage cat was named General Custer. Perhaps this was because the cat aforesaid was a decided "blonde," or, in everyday English, was the yellowest of all the yellow cats in the neighborhood. The parson's family did not choose him. He chose them: he walked deliberately in as if the house was a recent purchase of his, curled up on the best rug, and went fast asleep.

It was evident that it would be easier to let him stay than to loosen his grip, so we held a family council and decided that we couldn't do otherwise than adopt him. But he must have a name. He had left his other name, if he ever had one, behind him. The little girls wanted a Bible name; but the brother, still in knickerbockers, voted for General Custer; and the boy, although in the minority, like a successful politician, carried his point by sticking to it.

General Custer deserved his name. There can be no question about it; he was a "famous fighter." The rats and the mice gave up the battle at the mere sight of him, and the neighbors' felines did the same after a skirmish or two. When things were growing too peaceful to suit him, he started off on a raid to the "bad lands," as the parson's children called the alley behind the carriage house; but he always came back. The other cats never came back. In the course of time he owned the block. As a last resort to re-establish peace, we gave him to a visitor from the Jim River Valley, whose ranch house in South Dakota was a mile or two from his nearest neighbor. A scandal was doubtless avoided; for despite the fact that the parson preached peace, the General's voice was still for war, and his voice could be heard farther than the parson's.

Max was for six or eight years the dulce decus of the home. He was a Llewellyn setter, brought up by hand and yard broke. His spots were milk white and seal brown. The parson's pointer, Don, was growing old, but the mistress of the manse vetoed having another dog. That does very well when presented as an abstract proposition, but no one ever vetoed Max who looked at him. Before he had been in the yard thirty minutes the mistress had him in her lap (he came a puppy of six weeks only), and before he had been with us three months the mistress could not sleep until she knew just where Max was to pass the night. When Max had the distemper—and he had it bad—the parson would let nobody else carry him through, and he used to hold up the little fellow with his left hand while he gave him his right; and when he got so he could take a poached egg, the whole household celebrated his convalescence.

When Max was four months old the parson snapped a pistol cap close to his ear; and he proved, as is usually the case with those who are to prove good hunting dogs, "gun shy." But he soon got over that when he found that some sort of firearms was his dinner bell. Before he was a year old he would go through every motion of the hunting field with absolute precision; and when his master took him out upon the prairie, he found his covey, trailed his birds, pointed them at just the right distance, lay down at the shot, and retrieved when told to "seek dead" as if he had done it for year. In the vacations that followed the parson and Max had many a delightful outing from Central Illinois to the Manitoba line. He never made a mistake, never refused a duty, and was a willing slave because an honored friend. When the birds grew scarce and the seasons short, Max passed beyond the horizon, and his master, hanging up his breech loader, bought a golf bag and a set of clubs and tries to think this, too, is sport. But it poorly compensates for the days that are no more: for the wide sky, the spreading plain, the tough ponies, the faithful Max, and the prairie chicken supper in the tent after the sun went down.

Katy was a horse, and at the same time a special providence. What else can one think of a beautiful creature that he got at half her worth? He kept Katy as a companion for twenty years, and saw her sink to rest in a beautiful euthanasia. When this lovely creature, a deep, rich, mottled chestnut, was offered to the parson at a price which suggested something crooked, the parson fell in love with her on the spot, took the chances, paid the money, and had the mare stabled instantly. In a short time the secret came out. Katy had a defective foot, which in very bad, dry weather caused her to go lame. But a little veterinary skill corrected that, and he and his family horse were friends for life. She knew every place where a pastoral call ought to be made just as well as the parson did. She knew just how long his call ought to be; and if he for any reason overstayed his twenty minutes, she would whinny incessantly until he came out, got in, and drove on. For his part the parson had harness made which would not chafe her glossy skin; and on her part, if anything went wrong with the gear, she would stop in the busiest street of the city and look around for him to descend and fix it. No Derby winner was ever more carefully protected from untoward climatic changes, and no human retainer ever responded to a master's wish with a more cheerful alacrity than she. They grew old together, Katy the fastest, but for twenty years they were inseparable in the minds of the people. And when her years had become a burden and the willing spirit was no longer able to control the failing flesh, the parson, all the rest of the family being out of the city, had her mercifully and painlessly sent upon her last and longest journey.

The parson has often said that he owed more to his pets than to his college professors. They taught him something of the joys of the simple life. They taught him that no man will be obeyed who is cruel and no man respected who trifles. He who loses his temper will spoil his dog—and ruin his boy. Good, clean white oats will get more work out of a horse than will a rawhide, and yet a master who can never be serious can never win the respect of man or brute. He who shows himself fit to rule will be obeyed, and he who wins by love will be served with a fidelity that nothing else can secure.—"Parson," in the Standard.

The Camping Trip.

Bert and Horace wanted to go camping. They had said so at least a dozen times a day since their arrival at grandfather's farm for the long summer vacation. Grandfather laughed at them, and asked if they would like to take his gun and go up in the mountains to hunt bears; but one day grandmother said:

"I don't wonder the boys feel as they do. I always wanted to go camping when I was a little girl. I don't see any reason, father, why you couldn't put up a tent down under the apple-tree by the brook. The boys could take Fido with them for a protection."

"Why, of course I will, if they really want to go," grandfather answered, as soon as he found that grandmother meant it.

The boys were delighted and divided their time between watching grandfather put up the tent and lingering around the kitchen, where grandmother was making cookies and biscuits. She packed them in a large basket and put in several red-cheeked apples and some doughnuts.

"I guess there's enough to last you two days, if not longer, she remarked, as she spread a white napkin over the top of the basket before she put the cover on.

You cannot imagine two happier boys than Bert and Horace when they started off bright and early the next morning.

"We'll be back day after to-morrow, I think," Bert called out, as they started along the path that led through the orchard. "We'll not come back before that time because we want to make it seem as if we were a long way off."

"All right," laughed grandmother. "Be sure you cover up warm to-night, and let me know if you need another blanket—oh, excuse me, I forgot you would be too far away to let me know. Good-bye."

The house seemed very lonesome after the boys had gone. At dinner-time they wondered how the campers were enjoying their first meal in camp.

"Are you sure that tent will be warm enough for them?" grandmother asked anxiously.

The afternoon was unusually quiet, with no small boys and no dog about the place. Grandmother and grandfather both sighed as they sat down to their lonely supper.

"Dearie me," began grandmother, "I never should have urged their going if I had realized how much we would miss them."

She had hardly finished before she heard the sound of a dog barking joyously.

"Why, there's Fido," she cried. "Can anything have happened—why—and here are the boys," she went on, as

her two grandsons appeared in the doorway.

Bert and Horace looked at each other and laughed. They gave their grandmother the empty basket.

"We ate everything up," announced Horace, "so we thought we might as well come home."

"Ate everything there was in that basket!" gasped grandmother.

Bert and Horace nodded. "It was terrible good, too," added Bert. "You don't know how hungry it makes you to go camping."—Annie Louise Berray, in Sunday School Times.

The Drummer Boy.

"Rub-a-dub-dub, rub-a-dub-dub,
A drummer boy am I;
Nobody knows how much noise I can make
Until I really try.

"But while I play my little drum
As gaily as I can,
I wish that I had big, long arms,
Just like a grown-up man.

"Rub-a-dub-dub, rub-a-dub-dub,
I often hear it said
That the only time the house is still
Is when I am in bed.

"And yet if I should go away
I'm very sure than then
They'd say, 'Oh, how we want to hear
Our drummer boy again!'"

Molly's Adventure.

"I wish Roger would come," said Margaret, standing in the doorway of her home with a tin pail in her hand—a pail with a rope carefully wound around the handle.

"I can go," offered Molly, who was tired of books and eager to get out into the cool, crisp air. She had a suspicion, deep in her naughty little heart, that mother would not want her to go to the old well in the field where the water must be drawn up with pail and rope, but Cousin Margaret did not know that; she knew only that the pump at the house had broken, and that it was very inconvenient to have to carry water for table use from such a distance.

"I'm afraid it would be too heavy for you," Margaret hesitated. "You needn't bring it full."

Molly gave no time for objections.

"I'll be careful, and the pail is light. I can rest as often as I want to by the way," she urged, hastily putting on coat and hood, and she had caught up the pail and was half way across the yard before slow Margaret realized that she was gone.

It was daylight yet, and there was plenty of time, Molly assured herself, skipping away down the road. But throwing the pail so that it would sink was a task that required several attempts at her unskilled hands, and drawing it up was harder work than she had thought. Then she stopped to rest awhile, and it seemed to her that the sun got in a hurry at once, and sank out of sight very fast.

"I believe I'll go home by way of the woods," decided the little girl. "It's sort of gloomy at evening, but it's shorter."

The woods stretched away for over two miles, but Molly's route lay across only one corner of it and was familiar ground. Presently she found her burden so heavy that she had to put it down for a minute, and as she did so a rustling and crackling of the bushes made her think that the dog had followed her. She called him: "Leo! Leo!"

But the accustomed bark and bound to meet her did not come in reply, and she went on. Something surely was following her, though. She was sure of that a minute or two later, and her heart beat faster.

"But it can't be anything to hurt. There aren't any dangerous animals in these woods any more," she bravely told herself. Then she looked back and suddenly caught sight of a tawny, striped creature, catlike, but larger than any cat she ever had seen, and with fiery eyes that made her spring forward in terror. Then she turned in desperation and flung her bucket of water full at the creature's head. It was her only weapon, and it went with a marvelously successful aim, for the water struck full in the frightful face, flooding open mouth and eyes, while the pail slipped like a helmet over the head. For a minute the animal was blinded and bewildered, unable to free itself from the strange covering, and tangling its feet in the dragging rope.

It gave Molly her chance for escape, and she was soon at home, panting and sobbing out her story.

Roger looked at the hired man.

"That must be what we've been hearing about," said the latter, and then explained that two or three persons had reported a panther or wildcat in the woods, though the story had not been generally credited.

The whole countryside organized a hunting party that evening; but no one shot Molly's pursuer, for when Roger came home he said that they had been met by some men who were looking for an animal that had escaped from a traveling menagerie.

"It was some kind of a tiger cat, I believe," said Roger. "They had caught it, and seemed very glad to get it, and I am sure we are glad to be safely rid of it. The leader of the party said you were a very fortunate little girl, Molly, and he sent you this."

Roger tossed a shining gold piece into her lap, and Molly looked at it in surprised delight.

"But I never want to earn any more that way," she said.—Ruth Cady, in Morning Star.

Curiosities in Shoes.

There is no article of dress in which more striking changes have been made in various ages than the covering of the feet. For a long time boots and shoes seemed to be the special field in which the whims of fashion manifested themselves. Covering for the feet must have been among the earliest articles of dress.

The primitive form of foot covering was the sandal, which was simply a flat sole under the foot and secured to it by a thong. These were made of a great variety of materials. The Egyptians used palm leaves and leather, while the Hebrews preferred linen or even wood. Some did not make any objection to brass and iron, and a few who could afford it took gold and employed it in making sandals.

Like the sandals, the shoe grew out of physical conditions, the fundamental purpose of it being protection for the whole foot. Among the early Greeks and Romans shoes were not common, but the wearing of them, once established, an endless variety arose—law and fashion dictating special styles and finish for the several ranks and classes.

A single hide, slit and looped into a purselike pouch by a thong run through it, seems to have been the primitive form of the shoe in Great Britain.

Boots and shoes became common in Europe between the ninth and sixteenth centuries, and the fantastic forms which they assumed and the laws in restraint of them show the prominent place they had come to occupy in the wardrobe and fashions of the day.

Among the shoes that were worn in the past an interesting specimen is the knightly footgear. This helped men fight when fighting was uppermost in the men's minds. It reached its most frightful form in the middle half of the fourteenth century, and the long horn on the shoes served men as spurs served fighting cocks. They were given a keen point, and if it came into contact with the body of an antagonist it had the same effect as a spear.

These battlepieces did as much to frighten away the enemy as they did to destroy him; and since in war as in peace, prevention is better than cure, the shoe of the fourteenth century played an important part in history and warfare.

The shoes worn by the original inhabitants of the British Isles are said to have been made of raw cowhide, having the hair turned outward, and coming up as high as the ankles.

The Germans wore a shoe made like that of the Saxons, open over the instep to the toe, and both these people as well as the French ornamented their shoes with studs.

From these old styles, long since neglected, in many instances long since forgotten, have modern shoemakers drawn their models.

With us, of the civilized world, shoes have taken on a mighty progress in the way of making them; but not their shapes, for the shapes ever touch on some original style, and the original style was introduced in the days when ancient history was being made.

In many parts of the world no progress has been made. To-day men and women are wearing shoes as the ancients wore them, and doing no more to become progressive in the art.

In India the lower classes are wearing probably the oddest shoe in the world, being a flat block with a large knob, which slips between the first and second toes. They are so skilled in wearing these that they are able to keep them on and walk or run with great speed.

Although the poorer classes in Japan and China still wear the sandal and clog, among the wealthier and aristocratic people of the two countries shoes are preferred. These are being imported mostly from the United States.

In many parts of France wooden shoes are still worn. In France may be seen many outdoor shoe factories. The Breton peasants work all day in the forests on heavy wooden sabots, the men doing the heavier part of the work, while the finishing touches are placed on by the women.

There are many relics to tell the history of the shoe and boot. Many men and women have collections, some of them worth fortunes, showing what kind of footwear our ancestors were supplied with. And all through these specimens is evident the one fact that the people of modern times have done little, if anything to speak of, in the way of introducing new fads in the shoe market.

The clogs that the Indians wear today were worn centuries ago. The Chinese and Japanese have worn their sandals for hundreds of years; ladies wore what are now known as French heel slippers, a few centuries back; gentlemen of the old world wore pumps in 1800, and long before, Mary Queen of Scots wore a slipper that corresponds exactly to the house slipper worn by women to-day, and sold in

any shoe store; the sandals worn by children are patterned exactly after those worn by Greek and Roman and Gaul away back when they were shedding blood and making history at a terrific rate.—American Boy.

The Old Time Boy.

Where is the boy—the real boy—the boy
that used to be,
The boy that planned to run away and go
to sail the sea,
The boy that yearned to twist a brake upon
the local freight,
The boy that thought a circus ring held all
of proud estate?
And where's the boy—the boy-est boy that
ever lived at all,
Who whistled on his fingers in a wild, ear-
splitting call?

Boys nowadays go solemnly at learning this
and that
Which he held in the busy brain beneath his
ragged hat—
Oh, where's the hat he used to wear? The
"coffee straw" whose peak
Rose high, while all the sagging brim slapped
him on neck and cheek,
Or else it was a "hickory," a shoe string
for a band—
The dealer strung them on a cord, all ready
to his hand.

He was a Boy! He knew more things than
you and I may learn,
He knew where Indian turnips grow, and
how they itch and burn.
He knew the birds familiarly, he watched
May-apples grow,
And had his private fishing place where only
he might go,
He went barefooted—how his feet got stone-
bruised right away!
He never had his two front teeth. Where
is that boy to-day?

Ah, how he'd whistle! First and little fin-
gers in his lips,
And then a blast that cut the air like to a
hundred whips!
And how he looked! His mouth stretched
wide, his eyes all stained and set—
It's strange that such a boy as that is now
no longer met.
Be-collared and be-shoed our boys go aim-
lessly through life
And never stand red-faced and blow upon
their finger-fife.

The Workman and His Tools.

It is related in "Voice and Violin" that "a well-known orchestral conductor was once much annoyed by the constant tuning of a violin, which continued long after the musicians were at their desks, whereupon he remarked rather sharply to a novice, 'My dear fellow, do please stop all that tuning! You ought to be able to play in tune when the strings are not exactly correct.'"

This calls to mind two occurrences in Washington. On one occasion a certain foreman of binding in the government printing office was compelled to call a bookbinder's attention to a poor piece of workmanship. The binder made some reference to his poor tools, whereupon the foreman made the epigrammatic remark that "a good workman can do good work with any kind of tools."

Not long ago the newspapers had a story of a certain old "darky" whose education was sadly neglected. He was employed in a cigar store on Pennsylvania Avenue.

One day, after finishing his chores, the proprietor and several others saw him sitting on a box with a newspaper, apparently reading. The proprietor, knowing that he could not read, said to him:

"Why, Abe, where did you learn to read? I didn't know you could read, and by the way, Abe, you've got the paper upside down."

"Dat's all right, boss, dat's all right. A good reader can read mos' anyways."—Youth's Companion.

The Bible.

This book contains:—the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here, Heaven is opened to us, and the gates of Hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemns all who trifle with its sacred contents.

The First Candlestick.

The first candlestick was a boy. He sat in the corner of a Scotch kitchen holding a piece of fir candle in his hands, from time to time cutting and trimming it to make it burn brightly.

The fir candle was a length of wood cut off a kind of fir tree, which is found embedded in the peat. This kind of candle is still used in some parts of Scotland.

It usually fell to the lot of the "herd-laddies" to act the part of candlestick, but should a beggar ask for a night's lodging, he was expected to relieve the "herd laddie" of his duty. A candlestick is still called, in Aberdeenshire, a "puir man," or "poor man."—The Child's Hour.

The Humble Origin of Great Men.

Jeremy Taylor, the greatest preacher the Anglican Church ever produced and the author of "Holy Living and Dying," was the son of a barber.

Francis Asbury, the Apostle of American Methodism, was the son of a gardener and served the apprenticeship of a sadler.

Kitto, the great Bible scholar, was the son of a bricklayer.

Zwingli, the Swiss Reformer, came from an Alpine shepherd's home.

Luther was the son of a poor miner and sang from day to day for his daily bread.

Claudius Buchanan, whose "Star in the East" led Judson to Burma, was a poor boy picked up by John Newton and recommended to a rich man as worthy of an education.

Socrates, the Athenian philosopher, was the child of artisans and was himself an artisan during his youth.

Jacob Bohme, the German philosopher, was born of poor parents and was apprenticed to a shoemaker at an early age.

Dr. R. J. Gatlin, the inventor of the famous Gatlin gun, which fires two hundred shots per minute, was born a poor boy on a North Carolina farm and for several years labored for his own bread.

Shakespere sprang from humble origin. His father was a butcher, and Shakespere himself in early life was a wool comber.

Richard Arkwright, the inventor of the spinning jenny and founder of cotton manufacture, came from the barber shop.

Marlowe, the predecessor of Shakspere, was the son of a Canterbury shoemaker.

Daniel DeFoe, the English novelist and author of "Robinson Crusie," was the son of a butcher.—Dr. Watson B. Duncan, in S. S. Visitor.

Mother.

Pale, withered hands, that nearly four-score
years
Had wrought for others, soothed the hurt
of tears,
Rocked children's cradles, eased the fever's
smart,
Dropped balm of love in many an aching
heart;
Now, stirless folded like wan rose leaves
pressed
Above the snow and silence of her breast.
In mute appeal they told of labours done,

And well-earned rest that came at set of sun.
From the worn brow the lines of care had
swept
As if an angel's kiss, the while she slept,
Had smoothed the cobweb wrinkles quite
away,
And given back the peace of childhood's day.
And on the lips the faint smile almost said,
"None knows life's secret but the happy
dead."
So gazing where she lay, we knew that pain
And parting could not cleave her soul again.

And we were sure that they who saw her last
In that dim vista which we call the past;
Who never knew her old and laid aside,
Remembering best the maiden and the
bride,
Had sprung to greet her with the olden
speech,
The dear, sweet names no later lore can
teach.
And "welcome home" they cried, and grasped
her hands,
So dwells our mother in the best of lands.
—British Weekly.

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Our **New Descriptive Catalog** is fully up-to-date, giving descriptions and full information about the best and most profitable seeds to grow. It tells all about

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Farm and Garden Seeds.

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T. W. WOOD & SONS,
SEEDSMEN RICHMOND, VA.

Personal and News Notes.

The Rev. Herbert E. Ryerson has declined the call to St. Paul's, Georgetown, Del.

The address of the Rev. E. L. Baskerville is changed from Lexington, Ky., to 54 Boyard street, Charleston, S. C.

The address of the Rev. Wallace Eugene Rollins is changed from Sweet Briar, Va., to Theological Seminary, Fairfax county, Va.

After February 10th, the address of the Rev. William H. Pettus, formerly Saltville, Va., will be changed to St. James' rectory, West Somerville, Mass.

The address of the Rev. E. W. Hallock has been changed from Princeton, W. Va., to Railroad Y. M. C. A., Third and Central avenue, Louisville, Ky.

The Sunday School Convention of the Third Missionary Department will be held in Wilmington, Del., in Trinity church, on April 14th and 15th, for which the programme is now being prepared.

The spring meeting of the General Board of Religious Education will be held in the Seventh Department, at St. Louis, April 8th, 9th and 10th. Special emphasis will be laid at this meeting of the Board on Worship and Social Service.

Mrs. Tuti Terry, who died recently at her home on Long Island, N. Y., left in her will a bequest of $10,000 towards the permanent endowment fund of St. John's parish, Cleveland, Ohio, the Rev. Henry E. Cooke, rector; the sum of $35,000 having been previously secured for that purpose. Mrs. Terry was formerly a communicant in St. John's parish.

The Rev. Wm. C. McCracken, who was retired because of lung trouble, passed his sixty-fourth birthday in December last, but was seriously ill during the holidays at his home in El Paso, Texas. His friends will be pleased to learn that at the end of January he was slowly recuperating.

The Rev. Dr. F. J. Mallett, director of the Society of Mission Clergy, who recently concluded a successful mission at Statesville, N. C., has been invited by the Rev. Dr. Brewster and the men of Christ church, Mobile, Ala., to conduct an eight-day mission in their parish. There will be a daily noon service and a mass meeting for men at the theatre on the second day of the mission.

Recently in All Saints' church, Mobile, Ala., Bishop Beckwith confirmed a class of twenty-six, the majority being grown men and women. An interesting coincidence was that the number confirmed in this calss was the total number of communicants in the church when the rector, the Rev. Wyatt Brown, took charge, nearly four years ago. From this original twenty-six, the parish has now increased to 375 communicants, and the parish activities are progressing in every direction.

Two thieves alone were crucified with Thee,
I hear that awful cry, "My God, My God,"
And marvel why Thy feet that path have trod;
I stand apart, I may not enter in,
But as I look upon my life of sin,
This is to me the crowning mystery,
My God, why hast Thou not forsaken me?
—W. H. Mockridge.

"My Yoke."

"Come into my parlor said the spider to the fly." We pity the fly that accepts the invitation. Poor fly! Somehow we feel that he knows no better, but this can never be said of man. His eyes are too keen and his thinking too clear to be deluded into such a trap, at least, so one would think were it not true that we find a great many more men entangled within the web which some sin hath wrapped around him than flies in this spider's parlor.

Liberty is the one thing about which most men boast. Political and commercial liberty is the one thing for which we most readily go to war. The word is engraved on many of our national emblems. It is a word and an idea to conjure with. No greater promise could be made to a people enslaved than to give liberty, and no greater curse could come to that people than to have absolute liberty. Even in a more restricted sense, there are more people with liberty than there are people who use it lawfully.

Lawfully. It is an odd word with which to qualify liberty, and yet a liberty which is not lawfully exercised is license, the father to cruelty and crime. The highest, the best, the purest and the only liberty for you and me, the only liberty for which created, dependent, responsible, human beings are qualified—is voluntary submission to righteous authority. He who came to break our bands asunder, to set the captive free, to proclaim the year of jubilee; he it was and is who says, "Take my yoke upon you and learn of me."

If this seems to us a contradictory invitation to liberty it is because we have not yet fully understood what constitutes real liberty. A "yoke" and liberty—a yoke-liberty. "If the Son therefore shall make you free ye shall be free indeed." There is real logic in the yoke. It is a necessary condition. Here we have the authority, and it is righteous and the submission is voluntary. He who voluntarily "takes the yoke enjoys the "freedom wherewith Christ makes" them free and they "are free indeed."

The conquest of the sword brings into bondage, therefore Christ would have Peter put away his edged weapon. The "sword of the Spirit" persuades men, makes them voluntarily submit and that brings liberty because the chosen Master is righteous. We hear men of the world boast of their freedom, but it is a bitter delusion. They may be sincere, for they know not that they are "in the bonds of iniquity." Since the creature man nowhere is, never has been, and never can be, free in the absolute sense, there must be an authority over them. If that authority is unrighteous, selfish and oppressive, there can be no real liberty.

The carnal spirit is a cruel taskmaster. It makes men serve for it. The "yoke" of Christ is righteous. He who voluntarily wears it serves not for, but with, Christ. The yoke is made for two, and when he invites us to take his yoke upon us it really means that we take the other end and work with him. "And lo, I am with you alway." This is real freedom.

If you and I do not realize this liberty, as alas we too often do not, it can only be for the reason that we are not altogether submissive, the "yoke" is not voluntarily worn.

Coercion wrecks liberty from whatever source it may arise. Christ never coerces. Just when and right where the yoke galls the neck, there is always rebellion. Where the Spirit of Christ is, there is liberty. His Spirit is always submission. "No man taketh it from me. I have power to lay it down and I have power to take it again." The good shepherd giveth his life for the sheep." "I seek the will of my Father." "My meat is to do the will of Him that sent me." "Nevertheless, not my will, but Thine be done." Just to the extent, the precise extent, that we voluntarily submit to the "yoke" to that extent we have liberty.

Sin sits in the cart behind a man, lays on the lash, and makes him draw the whole load for it. Christ stands yoked to the load and asks us to take the vacant end and draw the load with him. Here is the inspiration of the missionaries and martyrs of all ages. A truth so grand, so sublime is enough to inspire the greatest service as well as the greatest sacrifice.

To Everyone His Burden,

To everyone on earth
God gives a burden, to be carried down
The road that lies between the cross and crown.
No lot is wholly free;
He giveth one to thee.

Some carry it aloft
Open and visible to any eyes,
And all may see its form and weight and size.
Some hide it in their breast,
And deem it there unguessed.
—British Weekly.

The Hidden Song.

Do you know that some birds are taught to sing by having their cages darkened? Then the little things long for the light, and in some way realize they must make a sound that the master of their night and darkness may hear, so they peep a faint note or two. These are always faint at first, but they are always rewarded with a brief space of sun. And at length the small songster comes to know that if it would live in light it must sing, and soon it finds that the faint notes have grown strong and clear from the continued plea for deliverance, and finally its song is rare and beautiful, and the master is willing it should have much light in return for a little singing.

Are not some of us birds caged in by the limitations of humanity? Is not that cage often darkened by sorrow and disappointment and seeming ill fortune? Yet how is the Master to learn that we love the brighter, better things? Who but would sing with the sun? But who sings for the sun shows clearly his love of it. And in the first note we attempt—be it ever so rude and weak—we gain an ear that is yearning to listen, and a hand that is always ready to lift the shadow, at least for a while, says the author of "The Great Optimist."

Like the bird, which after many days of darkness and many days of singing itself again into the light, finds its little voice growing strong and sure, we who sing on through our trials and burdening shall some morning find our own voices sweetened and strengthened from the long practice. The wavering note becomes steady, the harsh tone gently clear. Then do we know, O men and women, that the shadows of this world are sent but to train the weak voices and fit them for their places in the choir invisible—

"Of those immortal dead who live again
In minds made better by their presence;
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night
like stars,
To vaster issues."

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

PIPE ORGANS.

If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FOR SALE.

PIPE ORGAN, two manual, thirteen stops. Kenetic blows and motor. Five years old. For further information write A. J. LANCASTER, 16 Hardy Avenue, Berkley, Norfolk, Virginia.

FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street. Richmond, Va.

DIED.

BURWELL.—Entered into rest, Thursday evening, January 23, at his home near Kittrell, N. C., SPOTTSWOOD BURWELL. Interment in Elmwood Cemetery, Henderson, N. C.

"Blessed are the dead who die in the Lord."

HITE.—From heart-failure, at his home in Lunenburg county, Virginia, Saturday, December 29, 1913, Dr. BENJAMIN HAYNIE HITE, a "Doctor of the Old School," after fifty-three years' practice in one community.

MEADE.—Entered into life eternal, on January 29, 1913, at White Post, Clarke county, Virginia, CUSTIS GRYMES MEADE, son of the late Richard Kidder and Jane B. Meade.

CRAIGHILL.—On February 4, 1913, at his late residence, 3062 Q street, N. W., Washington, D. C., the Rev. JAMES B. CRAIGHILL, in the seventy-fifth year of his age.

Funeral at St. Alban's church, Wednesday, February 5th, at 3 P. M. Interment at Eastville, Virginia, on Thursday.

ACKNOWLEDGMENTS.

Widows and Orphans' Fund of the Diocese of Virginia.

Please acknowledge the following contributions to the Widows and Orphans' Fund, since last report, January 1st:

Church of our Redeemer, Aldie, Va...	$ 4 79
Church of our Saviour, Oatlands, Va.	2 52
Emmanuel church, Middleburg, Va...	1 03
Christ church, Charlottesville, Va....	25 00
Christ church Sunday School, Charlottesville, Va.....	25 00
Emmanuel church, Rapidan, Va.....	10 00
St. Paul's church, King George Co., Va.	5 00
Christ church, Glendon, Albemarle Co., Va.	12 00
St. John's church, Farnham parish, Va.	9 75
Church of the Holy Comforter, Vienna, Fairfax Co., Va.....	5 15
Grace church, Berryville, Va.....	21 00
Grace church, Alexandria, Va.....	22 21
Westover parish, Charles City Co., Va.	5 00
Grace church, Casanova, Va.....	5 00
St. John's church, Henrico parish....	65 00
St. Paul's church, Hamilton, Va., Thanksgiving Offering.....	20 55
Christ church, Berryville, Va.....	20 00
Wickliffe church, Va.	8 35
Grace church, Walker parish, Va....	20 13
St. Mary's church, St. James' parish, Goochland county	5 00
A communicant of Old Falls church, Fairfax county	1 00

E. B. ADDISON, Treasurer.

February 1, 1913.

The Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during January:

Christ, Charlottesville, Va.....	$25 00
Christ, West River, Md.	28 00
Grace, Walker's parish, Va.....	9 61
Emmanuel, Rapidan, Va.....	5 00
St. Mary's, Goochland Co.....	2 00

P. P. PHILLIPS, Treasurer.

Alexandria, Va., February 1, 1913.

For St. Paul's School, Lawrenceville, Va.

A friend	$ 1 00

APPEALS.

Pension and Relief of Disabled Clergy, Widows and Orphans.

To help piece out the living of over 500 sick, disabled, clergymen, their widows and orphans under the grants of the Trustees and therefore the obligation of the whole Church because the Trustees are the Church's agents; requires about $30,000 per quarter. Divided up the amount is small, but in a majority of cases it means the difference between a measure of comfort and utter privation.

This current pension and relief is a fundamental obligation and a prior claim upon the Church. Demands for other enterprises must not crowd this out.

Sixty-seven Dioceses and Missionary Districts depend alone upon the General Clergy Relief Fund for Pension and Relief.

Great has been the record under the present administration of the last fifteen years in spite of shortcomings. From no Dioceses merged to 67 consolidated with the National Fund. From $10,000 distributed per year to $120,000. From 175 beneficiaries to about 550. From a Permanent Fund of $90,000 to one of over $400,000. From $100,000 pledged and paid for Automatic Pensions at 64 before the appointment of the Five Million Commission to about $200,000 raised by the Commission since the Richmond Convention. From a small percentage of growth to a record of the doubling of receipts every three years for present and current needs without any default in payments quarterly until last year is no mean record.

The work is very real, very necessary and very strenuous. If every Church and all Churchmen would contribute regularly the work could be carried on generously and without fear.

It is the only National, Official, Incorporated Society. All contributions go to the object for which contributed.

Royalties on the Hymnals pay expenses.

THE GENERAL CLERGY RELIEF FUND,
Rev. ALFRED J. P. McCLURE, Treasurer,
The Church House, Philadelphia, Penna.

For a Rectory at Simeon and for Missions.

We are going to appeal once more to our friends of the Church to give us further aid in building our small, plain rectory at Simeon for St. Luke's and Edge Hill, and the other missions near Charlottesville, Va. Our minister, the Rev. Charles S. Davidson, is now living in a rented house, and we are very anxious to have the rectory built in the early spring, so that he may move into it in time to make his garden, which all know is so necessary to persons living in the country.

The erection will be superintended by Mr. H. L. Lyman, of Charlottesville, and Mr. George Austen, of Simeon, two strong business men, who will be very careful to see that the rectory is properly built, and the money economically expended. To accomplish what we desire we will need three hundred dollars more; so will not our dear friends supply this need, so that our long desired plans may be realized?

The new minister is full of energy and zeal, with many plans for the future, and we feel that the work under his care will be promoted and made permanent, if we can supply him with a comfortable home.

With cordial thanks to all who have responded to our former appeal, and a confident belief that the sum needed will be supplied, we send out this little notice. Remittances may be made to Miss JULIA R. MACON, or the Rev. H. B. LEE, D. D., Charlottesville, Virginia.

THE BOARD OF MISSIONS.

Rt. Rev. Arthur S. Lloyd, D. D., *President.*
George Gordon King, *Treasurer.*

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Further particulars will be found in Leaflet No. 956. Send for it. Address

THE SECRETARY,
281 Fourth Ave., New York.

The Spirit of Missions—$1.00 a year.

Appeal for Furnishing a Rectory.

No doubt there are many in Richmond who would gladly add something towards furnishing the comfortable little rectory, nearly completed, in Powhatan county, Va., near Emmanuel church, where for quite a while there has been no rector; but very soon one is to take charge. And the ladies of Emmanuel Aid Society are desirous of furnishing it, in a measure at least, and are much pleased that a good beginning has been made by way of a fine range, given by Mr. Atkinson, through the Southern Stove Works. There are numbers of persons who could give some article of furniture, china, bed or table linen—in fact anything towards making this home comfortable and attractive to the new minister, who is to take charge of a very poor parish.

Any communication on the subject can be addressed to Mrs. M. S. VALENTINE, Jr., 918 W. Franklin St., Richmond, Va. Phone, Madison 1698.

WANTS.

WANTED—A MOTHER'S HELPER, AT once; chiefly to assist with care of two children. Apply to Mrs. Arthur Poe, Cedar Rapids, Iowa. 8feb

WANTED—LADY AS COMPANION AND general helper. References exchanged. Address Box 17, Front Royal, Va. 1t*

WANTED—AN ELDERLY LADY (WIDOW) of gentle birth and fine references, desires position in refined home, as assistant manager, or teacher of English and music. Address L. C., care General Delivery, Druid Hills Station, Atlanta Ga. 8feb-2t

WANTED—YOUNG WOMEN TO TAKE three years' course of training in a general hospital. Apply to Superintendent, Mercer Hospital, Trenton, N. J. 1feb-2t

WANTED—COMPETENT MAN OF REfinement and education desires engagement as nurse and companion to care for invalid gentleman. Six years' experience in five States. Excellent references. H. W. Wilkins, Dixondale, Va. 18jan-4t*

Ready Before February 15.

George Washington: Christian

The Greatest Lesson of a Great Life.

A useful book for Young People, Parents, Teachers, Preachers and Citizens.

By the Rev. JOHN S. LITTELL, D. D., Author of The Historians of the English Reformation.

Fifty illustrations—25 cents; six for a dollar.

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Keene, N. H.

On Heaven.

"If I could be out of physical pain," said a lifelong invalid, "I would ask no other heaven." "If I could be in a place where I might know that my husband never could be killed on the train!" cried one of the gentle "worriers" whose capacity for suffering is neither understood nor respected by the sanguine. "If I could take my children to a world where every time I hear a croupy cough my heart did not stand still with terror," urged another, "that would be heaven for me." The mulatto girl who burst into joyful tears at first sight of a marble bust of herself, "Because it is white," had a glimpse of her heaven before its time.

"Heaven must be like any other form of happiness, only 'more so,'" said a thoughtful man. "And the conditions of happiness are three: a clean conscience, something to do, and some one to love."—Harper's Bazaar.

Between the great things that we cannot do and the small things we will not do, the danger is that we shall do nothing.—Adolph Monod.

The Household.

Table Manners.

Daintiness in table manners is something that cannot be acquired in a day or a month of practice. It comes only through long effort to the individual who has grown to maturity without it and in none will it be ever so attractive as in the one who learned in childhood the art of graceful eating.

A young matron, the mother of three rollicking small sons, said one day that the father insisted upon even the two-year-old baby coming to the table and that he was exceedingly strict in regard to position and manners. "The consequence is," added Mrs. B., "that I never have occasion to be ashamed of them when we have guests."

Boys, perhaps, require a little more watching in this respect than do girls. They will thank their parents for the attention, however, when they are old enough to observe the difference between the well-bred man and the ill-bred one. It is worth while to insist that knife, fork and spoon be used properly; that soup be eaten from the side of the spoon; that tea and coffee be drunk noiselessly. It is important to teach that the fingers should touch the food as little as possible and that all eating be done with the utmost quiet. It is necessary to pay heed to the manner of sitting, permitting neither that the head shall be bent low over the plate nor that the position be so relaxed that the food must travel a considerable distance before it reaches the mouth.

It may be that there are only a few children for whom ease and correctness at the table come as a hereditary possession. For the majority it is essential to emphasize the several points over and over again.

Feeling Hurried.

Probably nothing tires one so much as being hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished; when every interruption is received impatiently, and the clock is watched in distress as its moments flit past, and then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out by crowding two days' tasks into one. If only we can keep cool and calm, not allowing ourselves to be flustered, we shall be less wearied when we have reached the even-tide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive, but if we can preserve our tranquility of soul and of demeanor we shall get through everything creditably.—Health Culture.

Scrambled Eggs and Cheese.

Beat six eggs well, add four teaspoonfuls of grated cheese, one green onion chopped fine, one teaspoonful of finely minced parsley, pepper and salt to taste. Scramble in a pan with a little butter melted in it, and serve very hot.

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Intercessory Prayer.

One of the most precious privileges that God gives to His people is that of intercessory prayer. There are many examples, in the Word of God, of the power of prayers of intercession which the servants of God prayed in other days. Job prayed for his friends—not an easy thing to do when we remember the sort of friends they were in his time of trouble—and we are told "the Lord turned the captivity of Job when he prayed for his friends." Here is a practical suggestion for us to-day. If we were more concerned over the attitude of our friends toward God than over their attitude toward ourselves, we would escape more easily and more quickly from the captivity of our own troubles; for intercessory prayer brings a two-fold blessing—a blessing upon those for whom we pray and a blessing upon curselves when we pray for our friends.

Silence.

This is the only way to know God: "Be still and know that I am God." "God is in His holy temple; let all the earth keep silence before Him."

A score of years ago a friend placed in my hands a little book, which became one of the turning points of my life. It was called "True Peace." It was an old medieval message, and it had but one thought, and it was this—that God was waiting in the depths of my being to talk to me if I would only get still enough to hear His voice.

I thought this would be a very easy matter, and so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamorous notes from without and within, until I could hear nothing but their noise and din. Some of them were my own voice; some of them were my own cares; some of them were my very prayers. Others were the suggestions of the tempter and the voices of the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pushed and pulled and greeted wih noisy acclamations and of unspeakable unrest. It seemed necessary for me to listen to some of them and to answer some of them, but God said: "Be still, and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and cares, but God said: "Be still." And as I listened and slowly learned to obey and shut my ears to every sound, I found after a while that when the other voices ceased, or I ceased to hear them, there was a still, small voice in the depths of my being that began to speak with an inexpressible tenderness, power and comfort. As I listened, it became to me the voice of prayer and the voice of wisdom and the voice of duty, and I did not need to think so hard or pray so hard or trust so hard, but that "still, small voice" of the Holy Spirit in my heart was God's prayer in my secret soul, was God's answer to all my questions, was God's life and strength for soul and body, and became the substance of all knowledge and all prayer and blessing, for it was the living God. It is thus that we receive spiritual refreshment and nutriment; it is thus that our heart is nourished and fed; it is thus that we receive the Living Bread; it is thus that our very bodies are healed, and our spirit drinks in the life of our risen Lord, and we go forth to life's conflicts and duties like the flower that has drunk in, through the shades of night, the cool and crystal drops of dew. But as the dew never falls on a stormy night, so the dews of His grace never come to the restless soul.

We cannot go through life strong and fresh on constant express trains, but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength and learn to mount up on wings as eagles, and then come back to run and not be weary, to walk and not faint.—M. H. Sutton, in American Friend.

The Grace of Humility.

We often hear people complaining that they are not appreciated; the papers do not publish their mighty works; the Church does not recognize their merits; the community does not elect them to office. Many of these disappointed men are prominent in Christian churches. Where is modesty? Where is meekness? Where is the spirit of the Master?

A few days ago a boy seven years of age fell from a pier into the East River and a lady who saw his peril ran for help. The first person she met was a neatly dressed gentleman who had just landed in New York from a New Haven boat. He dropped his suitcase, plunged into the water and succeeded in getting the boy aboard a sand barge. A patrolman found them on the barge and asked the name of the heroic rescuer. His reply was:

"That is not necessary. Just show me a place where I can change my clothes; that is all I want."

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"I only did my duty," said he, "only a little thing, unworthy of any notice in the papers or public praise."

Blessed is the man who can render heroic service beautifully. To murmur and complain because our services are not appreciated and we do not receive honorable mention is not beautiful.—Christian Advocate.

The wonder now is that we have been expending ourselves so largely on literary and mutual improvement societies instead of appealing to the spiritual forces that were lying unawakened in so many young natures.—F. B. Meyer.

There's nae power in Heaven or airth like love. It makes the weak strong and the dumb tae speak.—Ian Maclaren.

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The Atrophy of the Soul.

Bodily diseases have their counterpart in the human soul. The maladies which Jesus healed by his miracles were relieved not only to show his compassion to the suffering, but also to symbolize his power to cure the sin-smitten spirit. And the loss of vision in the blind, of feeling in the paralytic, of power in the palsied, was a mute but eloquent suggestion of the loss of the higher faculies of the soul that lives in sin.

We are often struck with the power of certain forms of vice to make men brutish, to dull their sensibilities, to blunt their mental and moral faculties, to make them insensible to affection or the respect of others or the sense of shame. The most tragic instances of this transformation are found in the career of young women who have lapsed from virtue and gentleness and refinement into coarseness of feeling and conduct and speech almost beyond belief. The womanly nature seems dead and corrupt.

A notable example of the atrophy of the finer nature is furnished in Charles Darwin, the distinguished scientific student. He confesses in his records that his mind had become so absorbed in the facts and methods of physical science, so used to seeing everything in that cold, dry light, that he had completely lost the power to enjoy poetry or music or anything of the kind. Those faculties of the mind which appreciated these things had simply withered, like the arm of the man who stood helpless in the presence of Jesus. Just so the spiritual faculty may die within a man; conscience may shrivel up; the nerves of faith and reverence and spiritual aspiration may lose their life and power.

Herbert Spencer, the philosopher of the evolutionary school, gave in his autobiography a curious illustration of this utter atrophy of the finer nature—all the more striking because utterly unconscious. He is deriding the Christian conception of God as an object of adoration and the Christian practice of praise. His remark is to the effect that he has never been able to put himself in the place of a God who could sit year after year, and hear Himself lauded and extolled in fulsome terms by a great crowd of worshipers, and remain comfortable and at ease through the continuous performance. To a normal mind, with moral perception clear and moral faculties natural, such a caricature of worship would be impossible. Spencer's judgment upon the reasonableness and beauty of praise is as worthless as the judgment which one born without an ear for music might pass upon a Symphony of Beethoven rendered by some orchestra under the leadership of Damrosch.

Darwin's habits had shut him out from a glorious world of art and beauty and enjoyment. Spencer's habits of thought had blinded his vision of the spiritual realm, had killed his power to see its truths, to catch its sweet harmonies, to enter into its wonderful life. It is not mere rhetoric when Paul speaks of men as "dead through their sins." And we catch anew the terrible realism in his statement concerning the women that love the world: "She that liveth in pleasure is dead while she liveth." What moral paralytics may be seen in the gay assemblies and in the busy marts of commerce! A bright intellect in a palsied frame is pathetic to look upon. But a palsied soul in a vigorous mind and body is the tragedy of the universe.—Christian Observer.

There's no slipping up hill again, and no standing still, when once you've begun to slip.—George Eliot.

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Thoughts for the Thoughtful

"When the outlook is not good try the uplook."

"It is not what we say, not what we do; it is what we are that tells."

Little things are little things, but faithfulness in little things is something great.—St. Augustine.

You cannot dream yourself into a character; you must forge and hammer yourself into one.—Froude.

No power on earth, nor under the earth, can make a man do wrong without his own consent.—Sharpless.

"What helped you over the great obstacles of life?" was asked a successful man. "The other obstacles," he replied.

All right use of life, and the one secret of life, is to pave ways for the firmer footing of those who succeed us.—George Meredith.

"The weapons of our Christian warfare are not carnal. Do not listen to the subtle sophistries that would persuade you to the contrary."

"And who is my neighbor?" During this happy, joyous Christmas tide, it is well to read the tenth chapter of Luke. God's poor are very precious in His sight.

It is certain that either wise bearing or ignorant carriage is caught, as men take diseases, one of another; therefore, let men take heed of their company.—Shakespeare.

Be always displeased with what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest.—St. Augustine.

The Christian heart that attempts to narrow its love, its sympathy, and its prayers, within the circle of its own home, will find this very home left cold and vacant by it ere long.—A. J. Gordon.

One of the sweetest promises of God's Word is, "Your sorrow shall be turned into joy." A confident faith and trust in Jesus Christ as our Saviour will cause sorrow to flee away and joy to fill the heart.

It is in this life alone we can learn lessons of patience and self-denial, for there are no sick-beds to watch by, no sufferers to soothe, no mourners to comfort in the mansions of the Father's house.—George Macdonald.

It is not enough to love those who are dear to us. We must show that we do so. Many of us, through ignorance, thoughtlessness, or want of judgment, wound those whom we love best, and most wish to help.—Lord Avebury.

The very worst calamity, I should say, which could befall any human being would be this—to have his own way from his cradle to his grave; to have everything he liked for the asking, or even for the buying; never forced to say: "I should like that, but I can't afford it; I should like this, but I must not do it." Never to deny himself, never to exert himself, never to work, and never to want. That man's soul would be in as great danger as if he were committing great crimes. —Charles Kingsley.

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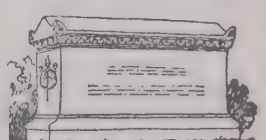
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The Service of Song.

We have often been greatly pleased at the service of our choirs; we have wondered at the performances of some others. The difference is in the motive that seems to actuate them in the service of song. In the one case the motive is the worship of God; in the other the motive seems to be something else. And this simple test of motive will always be a good guide as to what a choir should do.

Good music is not good for all places. There is music that is fine, but not good for the church, does not belong there, for the reason that it simply lacks the devotional element and the devotional motive. Any music that lacks such an element and such a motive ought to be excluded from a church service. That is what the church is for and what the people meet for, to worship.

The place of music may be defined by comparing it with preaching. There is much fine oratory that has no business in the church. Only such oratory as is directly aimed for the glory of God, the edification of the hearers in a spiritual life, has any business in the church. It were a monstrous thing for a minister to stand in a pulpit to show off his own powers, to enhance his own reputation. We should pronounce this even a wicked thing. How much better were it for one to mount the choir loft for the same purpose?

Singing is a noble part of worship. In all the ages past God's people have sung. It is the sense of the divine, and that only, that inspires song. An altheistic world could not have a song, least of all a psalmody. No song of rapture rises from the darkened heart of a heathen world. But Christians sing. All Christians who can follow a tune at all ought to sing. It is a form of praise due our God. It makes glad our own hearts and the hearts of others who hear us. Therefore it is that choirs and choir leaders ought to help the people to sing, ought to help them if it takes even a little patience to do it, just as the preacher must be helpful and patient in his leadership of worship. Therefore it is that the choir ought to study both progressiveness and simplicity.

One of the great needs of present day religious service is not only people who are musically trained to lead our singing, but people who are trained sympathetically with the objects and purposes of the house of God. It is very curious how so many people graduate in our female colleges, graduate in music, and know next to nothing about conducting singing in the house of the Lord—not to speak of the ridiculous "singing classes" one meets throughout the country, not one member of which, with perhaps the teacher thrown into the bargain, can lead offhand a song at a church service, or at a funeral. A whole lot of fixing and fumbling, maybe a tuning fork and an antecedent "do mi sol," before he can begin. The best thing to do with music leaders like this is—well, snoot 'em! For when you get the fellow to start out on a hymn, you may have the old tune of Mear to words like, "Joy to the world, the Lord is come!" He has not the faintest idea that any common meter tune is not good enough for any common meter words of course! If we could have intelligent, consecrated leaders of song, who would study to make every song effective for edification and salvation; well we have them in some places; but if we could always have them! Such a leader would study a hymn book, would study the sentiment of hymns, and would study to find tunes that would best express the sentiments found in a hymn. And the very idea of graduating one of our girls in music in one of our colleges leaving her without an understanding of these practical and simple things! Poor thing, she ought also to have had her feet cut off and angel wings put on her wherewith to do business in this world!—Western Methodist.

The great weakness of our religious life is that we so imperfectly apprehend the greatness of God, and so we are feeble in our prayers, feeble in our expectations, feeble in our faith, and therefore feeble in our attainments.

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Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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"CATHOLIC" IN THE CREED.

The favorite and most catching argument of the many earnest men who are advocating a change in the historic name of our Church is this: That the name of the Church on the title-page of the Prayer Book and elsewhere should agree with the name as given in the Creed. We must, therefore, drop the words "Protestant Episcopal" and adopt the word "Catholic," with the local prefix "American," as the Church's name. Indeed they contend that this is already our name and has always been so, only the Church has not yet awakened to the fact.

This proposition is usually stated as an axiom, admitting no debate or gainsaying on the part of any one who knows the first principles of true Churchmanship. There are very many good Churchmen, however, who claim that this position must be clearly demonstrated before it demands acceptceptance. It would be a grievous mistake for the Church to commit itself to any new departure merely on a question of verbal coincidence. There must be a thorough understanding and agreement as to what a word means or implies in each particular collocation in which it is used.

We have, it is said, one name for the Church in the Constitution and the Prayer Book, and another in the ancient Creeds. This is inconsistent and misleading. We must therefore conform to the name as given in the Creeds. The plea might be convincing if the part was equal to the whole; if the particular was in all respects identical with the general, and if the words "Catholic Church" were invariably used in the same sense and to denote the same thing. But as things are the proposition is, at least, not self-evident. It must be clearly understood what the words "Catholic Church" means in the Creed, and then what they will mean in the name of this Church, before it can be proven.

The word "Catholic" is indeed not found in the New Testament, but the truth which underlies it is there. The word represents the Church's effort to express in part the revelation of the mystery made to St. Paul of the universality of divine grace, the breadth and length and height and depth of the eternal purpose of God and of the promises in Christ Jesus through the gospel. The best commentary on the word is the Epistle to the Ephesians. It was in the consciousness if not in the vocabulary of the Church two and a half centuries before Nicea. It meant not definition or limitation, but the negation of these. It was an expression of that charity which believeth all things and hopeth all things. It was in this primitive, Catholic sense that it was embalmed in the Apostles' Creed and expanded in its present form, "I believe in—The Holy Catholic Church; the Communion of Saints." The latter clause of this ninth Article must be noted. In whatever sense it is taken it is certainly not irrelevant or extraneous to the former. They form not two Articles, but one; and the whole strucaure of the Creed compels us to take the two clauses as bearing on the same subject, though doubtless under somewhat different aspects, and as mutually explanatory. Moreover, the place of this Article in the Creed, as a whole, is not without significance. It follows the article on the Holy Ghost, Lord, life giver and revealer, and, together with the articles on the forgiveness of sins, the resurrection of the body, and the life everlasting, sets forth our faith in the sanctifying and quickening ministrations of that Holy Spirit of Promise, like the wind breathing where He will, in Whom all believers are sealed unto the day of redemption.

What, then, is the connotation of "The Holy Catholic Church" thus taken, not as an isolated phrase and still less a polemic catchword, but in its creedal setting and context? The Prayer Book nearly defines the phase in the Catechism: "What dost thou chiefly learn in these Articles of thy Belief? I learn to believe—thirdly, in God the Holy Ghost, who sanctifieth me, *and all the people of God.*" Other Prayer Book expressions, nearly or quite synonomous, are equally illuminating. "Thy holy Church universal," with its almost parallel phrase, "All who profess and call themselves Christians;" "The holy Church throughout all the world;" "The universal Church;" "This Thy family;" "Thy household the Church," "Thy faithful people;" "The congregation of Christ's flock;" "The mystical body of Thy Son, which is the blessed company of all faithful (or believing) people;" "All those who do confess Thy holy Name," and "All Thy people," in the prayer for "the whole state of Christ's Church militant."

We believe that any unsophisticated person reading these and many like expressions dear to the heart of every Catholic Churchman and comparing them with the ninth Article of the Creed, would understand them all alike. The Catholic Church of the Creed and the Prayer Book is conceived of in its relations to God the Father, in Christ, through the Holy Spirit, and it is described in terms of such relationship only. "The Lord knoweth them that are His." The word "Catholic" is there used in the most extensive and inclusive sense possible. It knows nothing of the particular. It does not discriminate or delimit. It receives him that is weak in the faith but does not lend itself to judgment or to doubtful disputations. It makes no deliverance on questions of regularity or conformity. Such denotations were imported into it later.

Therefore, to take this word in the sense in which it is used in the Creed and employ it as a designation of one particular branch of the Church is as impossible as it is illogical. Its original meaning would evaporate in the process. Instead of being inclusive and universal, it would become exclusive and peculiar. In its new setting it would have only its later and narrower meaning; so many, indeed, it would convey only its latest and corrupted meaning. Moreover, this narrower meaning would inevitably be reflected back upon its meaning in the Creed and tend to limit and narrow that, to the loss of truth and the distress of loving souls.

The covenanted mercies of God are to be found in the Church. "The Spirit and the Bride say, Come." It is in these assured mercies that mankind is to live and thrive and grow into eternal life.

THE CHURCH NEWSPAPER.

There is unquestionably a tremendous loss of power in the Church due to the fact that so many of our lay people are not intelligently informed in regard to her work and current affairs. From such knowledge comes interest and loyal support. From the lack of it comes indifference. No Church in our land has a more intelligent body of laymen than our own, but we doubt whether it can be said that ours are the best informed in Church matters. Our laymen are usually men of affairs with many interests to engross their attention. A smaller share of official administration in the Church is committed to them than is the case in many religious bodies around us. The Church does not form so large an element in the social life of its members, nor are its external features and relations so often dwelt upon from the pulpit. Moreover the interests of our Church are wider and more varied than those of others. But we have nothing, and could not possibly have anything, corresponding exactly to the official or semi-official denominational newspaper, and the importance of the Church paper is not urged upon our people generally. Our papers are published by private enterprise and have no claim upon the indorsement or patronage of the Church, except what they win by their merits and deserve for their services; yet they are indispensable. Think for a moment what the position of the Church would be if her press were suddenly silenced. Much like that of a man who should suddenly become both blind and deaf. How our interest in the Church would narrow as our knowledge of her great pulsing life faded away. And that is much the present situation of the Churchman and his family, however intelligent and widely read in other directions, who does not read a Church paper. He must depend upon the secular press for the little information he gathers, which is usually misinformation and often worse than none at all. On this point the Church Herald of the Diocese of Florida has this to say:

"Without saying anything at all derogatory to our daily newspapers or to our general weekly or monthly magazines, it is an indisputable fact that the Church news as there printed is in most cases inaccurate, due to the fact that the reporters who gather it are unfamiliar with the technical terms of the Church on the one hand and to the fact that the depraved taste of the public demands sensations and the reporter in order to keep his job must produce sensations, even out of the most sacred facts and circumstances. The main thing is a readable story and if it shocks or startles some one so much the better. And we repeat, the papers are merely catering to the desires of their readers. Because these conditions exist many erroneous impressions are made, and many men and women are turned away from Christ. Now this evil influence must be counteracted and overcome, and it can be done only by papers written, edited and published by Christian men who know whereof they speak, and whose one object is to further the cause of their Lord and Master Jesus Christ.

"If you want to know the truth about the Church, do not be satisfied with the scraps of Church news gathered by chance here and there in some corner of your daily papers, but read one or more of the Church's representative papers."

In this connection the Herald mentions the leading papers in our Church, and has a kind word of appreciation for the Southern Churchman:

"In Richmond, Va., is published the 'Southern Churchman;' it must appeal especially to Southern people. Of the three Church papers mentioned, the 'Southern Churchman' has the greatest amount of domestic news. And its other distinctive feature is its family department. It is really quite remarkable in this particular department. It might be characterized as pre-eminently a family Church paper."

The Continuity of the Church of England—What Does it Mean?

By the Rev. Samuel A. Wallis, D. D.

II.

As we stated at the close of our former article, we now proceed to examine our formularies to ascertain whether there is ground for the assertion that the term "Mass" or "Sacrifice of the Mass" or even Holy Sacrifice" can be still used in any of the churches of the Anglican Communion. We hold that a careful examination shows that our formularies authoritatively exclude them, and that they are contrary to the genius of our Church.

It is true that the term "Mass" had a faint allowance in the Prayer Book of 1549, but on no account can it be considered as any more than a very subordinate part of the title. This fact seems to be strangely overlooked by a number of present-day writers on the subject, and so far as we have observed, few of those who are loyal to the nomenclature of our Prayer Book have recognized at their full reformed value the significance of the changes made in 1549. In that book the clear emphasis in the title is laid on "The Supper of the Lord and The Holy Communion" then there is added, by way of accommodation to those who still held for the time being to the old name, "Commonly called the Mass." This word occurs only here and but once; it does not occur, we repeat, elsewhere in the service proper of 1549 at all, nor is it found in that book where there is need to refer to that service, at all.

The term "communion" or "Holy Communion" is used in the Communion Service and its rubrics certainly twenty-seven times, and the running page title is "The Communion." The term 'Sacrament or Sacrament of Christ's Body and Blood' occurs, according to our count, seventeen times, and "Mysteries" or "Holy Mysteries" at least four times. It is true that the word "Altar" is used five times in the service, but the names "Lord's Table" and "Godde's Borde" occur seven times in all. So the word 'Altar' even in 1549 should be interpreted by these equivalent terms, and the interpretation of 'Sacrifice,' as used in this first Prayer Book. Surely we can read very plainly what spirit was in the mind of the Revisers who gave the English Church the Reformed Prayer Book of 1549. In the Prayer Book of 1552 the one single occurrence of the term "Mass" in the service of 1549 passes away, and that word is repudiated henceforth and forever from all our formularies. It is well to quote what Scudamore, a loyal High Church clergyman, says in his learned and monumental work, "Notitia Eucharistica," about the term "Mass." In chapter I, page 3, after giving a history of the word, he writes, "From the foregoing account of the word "Mass" it will be inferred that the Revisers of 1552 were justified in their disuse of it. It is not found in Holy Scripture, it was unknown to the first ages of the Church, and it is unmeaning and inappropriate as a name of the Sacrament to which it had accidentally attached itself."

Where could we get a better statement of the repudiation of a name from the formularies of the Anglican Communion?

One may also look in vain for the Roman or Sarum (as both uses teach the same doctrine) terms "Holy Sacrifice" or Sacrifice of the Mass in the Prayer Book of 1549, or in any extant Reformed Anglican formulary, as terms applied by our Church to the Holy Communion. Let us turn to the Prayer Book of 1569. In the Prayer of Consecration we read of "the full, perfect and sufficient sacrifice of Christ upon the cross." Further, the Scriptural language, "this our Sacrifice of praise and thanksgiving," is applied to the Holy Communion. Then "the great" living sacrifice of 'ourselves, our souls and bodies' is plainly set before us as the one offering to which the sacrifice of Christ must ever lead us on. And still having this in thought, we pray, "although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service."

Note further, that where the Roman and Sarum services say, "We humbly pray and beseech Thee to receive these gifts, these offerings, these holy undefiled sacrifices which first of all we offer to Thee for Thy Holy Catholic Church," the Communion Office of 1549 reads, "We humbly beseech Thee most mercifully to receive these our prayers, which we offer unto Thy Divine Majesty, beseeching Thee to inspire continually the universal Church." Again, when the Roman Mass, and the Sarum also, reads, "for whom we offer unto Thee, or who are offering unto Thee this sacrifice of praise for themselves, and all theirs, for the redemption of their souls, for the hope of their salvation and their safety." The English Book of 1549, apprehensive of any erroneous teaching that might result from this, is careful to change it to "And especially we commend unto Thy merciful goodness this congregation, which is here assembled in Thy name to celebrate the commemoration of the most glorious death of Thy Son." Lastly, instead of the Mediaeval and present Roman form, "We, Thy servants * * * do offer unto Thy excellent Majesty of Thine gifts and bounties a pure offering, a holy offering, an undefiled offering," the first Prayer Book says, "Wherefore, O Lord and Heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour Jesus Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty with these Thy holy gifts, the memorial which Thy Son has willed us to make."

We believe that from the Prayer Book of 1549 we have sufficiently proved that the Church of England and through successive revisions, the whole Anglican Communion, of course in-

cluding our own Prayer Book in its close following of the Consecration Prayer of 1549, through the Scottish Communion Office, has repudiated the term "Mass" and the "Sacrifice of the Mass," the "Holy Sacrifice," and all such kindred terms from her standards of worship. We are aware of the use of the word "Sacrifice," as applied to the Holy Communion in the writings of many of the great Anglican divines, but we hope to show, in another article, that the term is used by them in harmony with Reformation views, and never in the sense of the sacrifice of the mass.

But after all these are the voices of individuals, however influential they may be. The formularies represent the voice of the Church, and have an authority to which all true, loyal members of our Church must yield, when they wish to ascertain her teaching, as well as the errors repudiated by her. And it must further be apparent to every careful reader of our services and canons, that those bishops who permit, and those clergy who are using these repudiated terms cannot be altogether free from the implication of disloyalty to the authoritative standards they have solemnly pledged themselves to uphold, and are not in full harmony with the genius of our Reformed Church.

Theological Seminary, Va.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

A Serious Issue.

Mr. Editor: One weighty fact ought to be borne in mind by all who discuss the proposed change of the Church's name. It is this, that numbers of Protestant Churchmen honestly regard the proposed change as a virtual denial of fundamental truth; as a real recession from the Catholic faith.

The whole discussion centres around the word Protestant. The men who agitate this matter wish to omit this word from our title, as either misleading, or untrue, or uncatholic.

Now, the rejection of the word at this juncture would naturally mean the rejection of the doctrines which the word has always and still does stand for. This is, indeed, as I understand, not denied by the leaders of the movement. They deny the tenets of Protestantism, and they wish to commit the whole Church to such denial, and thus to eliminate both the hated thing and its deluded adherents.

The attempt to discredit Protestantism by enumerating the fake religions that assume its name is a painfully unworthy method of arguing in so serious a matter. Both the word Catholic and the word Christian would fare badly, if judged by the awful abuses they have suffered. Surely the great historical system of Protestantism ought not to be belittled because errorists of all sorts have clothed themselves with its name.

It is well known what Protestantism means negatively. It is the rejection of all spurious Catholicism, whether Roman, or Greek, or Anglican. It condemns those doctrines and practices, long saddled upon the Church, and called Catholic of course, which at the Reformation were clearly shown to be neither ancient, nor scriptural, nor apostolic. As the Bishop of West Virginia has said, it repudiates such things as "The Sacrifice of the Mass, Eucharistic Adoration, Sacramental Confession, and the Real Presence," as held, explained and practiced by so-called Catholics. And the leaders of what is called the "Catholic party" in the Church frankly admit that one reason why the word Protestant must go, is because it is a constant witness against these and such like things. In the meanwhile the works of the great Protestant Reformers of England, showing that all such teachings are neither ancient nor scriptural, remain unanswered.

But Protestant divines, and notably our own great Reformers, have always insisted that the word Protestant is decidedly positive. It means at least three things: 1, Holy Scripture as the one and only rule of faith and practice, as against the double standard of Scripture and Tradition; 2, Salvation by grace through faith, apart from works of righteousness; 3, The priesthood of believers, as against the notion of a sacerdotal class, supposed to offer real propitiatory sacrifices.

Now these Protestant positions (to mention no others), the sole authority of Scripture, salvation through faith alone, and the sacerdotism of believers, are essential to real catholicity. To repudiate or to discredit Protestantism is to repudiate or discredit these truths; and to discredit them is to discredit the Christian faith itself.

The Protestant Reformation has made it impossible to be fully Catholic, without being really Protestant. Protestantism stands for an essential element in the Faith; so that to deny our Protestant position at this critical time is, in effect, to deny an essential part of the truths of Christ.

To bring this issue nearer home: Suppose that a strong party of radical Churchmen should come to dominate the General Convention and should by vote of that body strike out the word "Catholic" from the Creed, making the article read, "Holy Church of Christ," what would such men as our aggressive anti-Protestants think of that? Would they not feel assailed in a matter touching the faith itself? Would they think such action of a majority of the Convention at all bearable? Could they submit to such assault on the Creed?

Now, many of us think that for the Church to declare officially against Protestantism, as would in effect be done by the proposed change, would be to assail fundamental truth. It would attack, in such action, not merely our preferences and our opinions, but also our faith and our convictions as to God's word and commandment.

I ask very earnestly whether such procedure is either just or charitable? Where is the "eirenicon," in this attack upon what many hold to be fundamental? Can there be anything peaceful in this attempt to deny our Protestantism and thus to maim and mutilate our Catholicism? Are these new rulers of our Church fully persuaded in their minds that they must override the sacred convictions of many of their brethren?

It is a serious issue, concerning not so much this or that word, but truth. It is a question that involves true or false Catholicism. It threatens the faith of devoted Protestants—of men who love the Protestant truth for which our Reformers not only labored, but in many cases suffered and died.

But, finally, if a change of name must be made, then in all fairness let it be a real "eirenicon." Let not Protestants in the Church be called on to give up all. Let the name be "Protestant Catholic." That would be fair and true and peaceful.

JAMES W. MORRIS.

Richmond, Va.

Some Considerations.

Mr. Editor: Whether it be the work of the Maker of Mischief, or the regular course of human affairs, with which he has so much to do, may be uncertain. But it does seem very unlucky that while the minds of bishops, priests and laymen are so scripturally, largely and enterprisingly set on "A World Conference on Faith and Order," by which all varieties and diversities of religious thought shall be brought into harmony; and the entire Household of Faith be made of one accord and one mind; that along with this there should arise this controversy about The Change of Name. Odium Theologicum non caelo descendit—didn't come down from Heaven. And while contests over points of Faith and Doctrine have filled the world with bloodshed, the disputes and differences have been ever matters of secondary importance; and because of mutual misunderstanding; rather suggestive of the folly and ignorance of the unwise than of the simplicity and godliness of children.

The great family that claim the Supreme Being as "Our Father" is made up of individuals, families, communities and nations—all of one blood and parentage, but differing from one another in stock, in breeding and development. The condition of peace is: In essentials unity; in non-essentials liberality; and in all things charity, in the worship and service of one Lord.

Force and compression will not accomplish unity in essentials. And force raises and intensifies antagonism. The best government is that which is least felt and most loved, as with filial devotion. Liveries and uniforms are more or less inconsistent with self-respect and individual liberty. Even love and courtesy lose largely of their life and honor when they are systematized, and become matters of form and fashion and conventionality.

To fix a name which is to be imposed and accepted by the many and divers households is not wise or amiable.

It is like approaching the runaway horse with reins and whip. It will repel. To change a name that is a part of our Church history and is identified with the lives of holy men and the devotion of martyrs as well as the Anglo-Saxon aversion to tyranny and priest-craft, is against all reason and timeliness. It stirs the soul of manhood and lamely commends or helps the wisdom and sincerity of the host of dignitaries who are calling all the world to a conference on Faith and Order and Peace and Unity.

It has been among the great blessings of my long life to enjoy the warm friendship of bishops, priests and laymen of the Roman Catholic Church, and of all denominations of Christians, and with them heartily to enjoy, in the light of the Old and New Testament, the walk and conversation of the living Lord, the Divine Man. It does seem to be too late in the Latter Day; the Sun of our Righteousness

too high in the heavens; the knowledge of God and His Righteousness too largely overspreads the earth, and the Holy Spirit is too plainly knocking at all hearts for the households and families of Faith, to be charging one another with heresy, or any one of them to be claiming to be alone the Mother Dear, Jerusalem; and directly or indirectly to say, "Stand thou there, or sit here under my footstool," to any avowed lovers and worshippers of our Lord Jesus Christ. It doesn't "look nice."

I should be grieved to see our glorious mother, the Protestant Episcopal Church of America, in any way doffing or adjusting her honorable robe, in a way suggestive of self-sufficiency or compromise with the convictions of our fathers.

At the time of the Reformation heresies and abuses of all sorts had sprung up, grown and spread over the Christian world, as before the Seven Churches of the Revelation; and the warnings of St. John were to be heeded. One power claimed supremacy and worked mischief. Resistance to tyranny and uncompromising devotion to religious liberty and divine truth took the name of Protestantism, and in the name of God reared its banners. And of this great world movement, the English Church became the leading champion, and its Book of Common Prayer its bulwark. The establishing of the Anglican Church was the firing-line of the Reformation.

The American Revolution was a civil reformation. It was a new and final assertion of Anglo-Saxon liberty and self-government. But the souls of the people were the same. Their religion was the same, and the book of Common Prayer was the fortification of their Faith. And as protestants against misgovernment and error our Church clung to the mother dear, making only changes in its sacred charter and rites adapted to new civil conditions; but with a face hardened, immovable and uncompromising against misgovernment and error. And so it proclaims itself "The Protestant Episcopal Church in the United States of America," and as such, with good will and honor to all the households of faith, she looks and waits and hopes for the time when all shall come together and be one in the unity of the Spirit, in the bond of peace and in the knowledge of our Lord Jesus Christ in righteousness of life.

Grave fears are indulged that the new movement is rather a protest against Protestantism, and looks to the Romanizing of the Anglican Church. We have much to learn of reverence and devotion from our brethren of the Roman Catholic Church; but nothing to yield in the direction of Papal supremacy and priest-craft or ritualism.

JOHN L. WILLIAMS.

Richmond, Va.

No Inconsistency.

Mr. Editor: There is no inconsistency on the part of our Church in retaining in her creeds the words, "the Holy Catholic Church" and "One Catholic and Apostolic Church," and calling herself in the title-page of her Prayer Book, "The Protestant Episcopal Church in the United States of America." For there is a true and, unfortunately, a false catholicity. The very fact that she retains in her creeds those words to which I have referred, plainly shows that she has no quarrel with the true. On the other hand, the very fact that she has adopted the word Protestant as part of her name just as plainly shows that she has a standing and everlasting quarrel with the false. The true catholicity is Scriptural, spiritual, comprehensive. It includes all "the children of God by faith in Christ Jesus" who have "been baptized by one spirit into one body," which is the Church, the body of Christ. It may not be exactly the catholicity of Vincent of Lerens, but it is the Catholicity of St. Paul and of the Master Himself. The false Catholicity, based on certain unscriptural tenets and assumptions, is narrow, bigoted, exclusive. Of the false catholicity a certain Church has been for ages the champion, arrogating to herself the name Catholic as exclusively her own. But, alas! there are those who would now have us follow her example, as far at least as this American Continent is concerned. For what else would the name, the American Catholic Church, mean but that we alone are the Catholic Church in these United States of America at least?

Give us the true catholicity, and we will not object to the name. Eliminate the errors which the word Catholic now covers and which makes it so odious to many, and the way will be clear. And then, should our "Committee on Faith and Order" succeed in so unifying our fellow Christians and ourselves as to make us in truth and principle practically one, the time will have come for the adoption for us all of the name The American Catholic Church, in which we will all glory. But until such a work be done the adoption of such a name for ourselves alone, as if a part were the whole, will block the way, and indefinitely postpone the blessed consummation.

Truth from its very nature must be protestant against error, and as long as this false catholicity lives and is dominant our Church, to be true, must be protestant; and as all the errors against which she at first protested still exist, the dropping of that word, Protestant, from her name now would mean to a great many nothing less than a change of attitude.

It has been often objected against us that the Church of England, from which we are descended, never attached the word Protestant to her name. But it must not be forgotten that the Church of England had a great and special duty to perform at the time of the Reformation, which she owed both to herself and the nation, which was to assert her natural independence of the Church of Rome; and no name could have more clearly and more forcibly asserted such independence as that name, The Church of England—her old, old name, indeed, for even in Magna Charta she is called, not Ecclesea Romana, but Ecclesea Anglicana. But though the word Protestant was not attached to her name, her name, her standards, in course of time, were thoroughly saturated with the Protestant spirit. And how could a people believe in and accept the Protestant religion, as it is acknowledged even in their official documents, and have other than a Protestant Church?

J. T. HUTCHESON.

San Antonio, Texas.

What is the Real Need of the Church?

Mr. Editor: The writer does not propose to discuss the question of a change of name of the Church. Personally he sees no need of it, but he believes the Church will have no peace until it is made. Those who have been contending for it for so many years will not let it rest until they have accomplished their object. Whether it will strengthen the Church or tend to its permanent peace is another question.

What the Church needs more than a change of name is spiritual power. The strength of the Church, like that of the individual Christian, lies in her possession of the Holy Spirit. We are concerned about our numbers, especially our numbers in the ministry. Numbers are nothing without the Power from on high. Let the present ministry have a double portion of the Holy Spirit and you have virtually doubled the number of your ministers. It is not so much more ministers we need as it is ministers more filled with the Holy Ghost. God is a Spirit, and they who worship Him must worship in spirit and in truth.

This is the very heart of the Christian religion, of all true religion—spiritual worship, not ceremonial rites, not gorgeous robes, nor claims of descent.

Will a change of name advance the spiritual character of the Church and its services? Will it make better and more godly Christians of us? Will it make the Church a greater power for evangelizing the world? Do the churches and dioceses where the demand for the change is most urgent give hope for these results? Is there with them more godliness and more zeal in carrying out the Great Commission to preach the gospel to every creature?

This touches the question of Christian union about which there has been so much and so earnest discussion. The union which our Lord urged and for which He prayed was eminently a spiritual union, not a union of Church order or of anything external, "That they all may be one as thou, Father, art in Me and I in Thee." Can anything be more absolutely spiritual than the union of the sacred Trinity, or the union of the Father and the Son? And this is the type of the union of the disciples of Christ, "the blessed company of all faithful (that is, believing) people."

Is it worth while, then, to be spending our time and strength to secure a union on the basis of an Apostolic succession which some of the ablest men of our Church, and the whole Protestant body outside of our Church, regard as unproved.

These bodies outside of us in this country will never, while the world stands, admit that their 150,000 ministers are unordained and unauthorized ambassadors of Christ, and their 20,000,000 members are not members of the true Church, while our 5,000 or 6,000 clergy, with the Greek and Roman priests, are the only true and authorized ministers of Christ, and our less than 1,000,000 members, with the Greeks and Romans, constitute the only true Church.

The fact is—and we may as well face it—there can be no visible union with the other Protestant Churches unless and until we are willing to modify our theory of Church organization. Equally there seems as little hope, even if it were at all desirable, of union with the Greek and Roman communions until they or we change our views of Church order.

What remains? Nothing as far as the writer can see except that each body should go its way doing its best for the Master until we see that the union which filled the Master's heart and burdened Him under the shadow of the cross, was a union of the Holy Spirit binding all believers into the one body of Christ. When that day comes, if it ever does come, we shall remember how little our Lord made of externals compared with the power of

the spiritual life. We shall recall how He taught that the search of God was for those who would worship Him in spirit and in truth. His zeal was not for splendid cathedrals, nor gorgeous rites, nor glittering robes, but for the love and worship of the humble and the contrite heart. T. S. CHILDS.

Chevy Chase, Md.

A Great Opportunity in the Canal Zone.

Mr. Editor: Your readers may be interested in my impressions of a remarkable service which I attended in St. Paul's church, Panama, on Sunday evening, last. It is not the least of many wonders to be seen down here. The little church, seating 300, was crowded to the doors, the people all black. Rev. Mr. Carson is the faithful and effective priest in charge, but much of the service was rendered by a lay-reader, a black man, in a rich, sonorous voice, and with excellent emphasis. The service was choral and the people joined in it most heartily and reverently. Every one had a Prayer Book; every one sang; every one responded; no one's eyes seemed to wander a moment from his book; the Psalter was sung as I never heard it sung by a congregation before. What made it the more impressive was the musical quality of the voices of these Jamaican blacks. I do not know that I ever saw so reverent a congregation or one so entirely absorbed in the service they were rendering.

But, Mr. Editor, the church edifice is wholly insufficient for the congregation. Mr. Carson tells me a building seating 800 would be filled at once. These people are devout members of the Anglican Church, and have been well trained in Jamaica and other English islands. They have now made the Canal Zone their home. Ought we not to provide for them? to shepherd them? It is surely a great opportunity for some generous Churchman to give these people a church building large enough to accommodate them.

Chaplain Brown, whom we all knew and valued in Washington, is in charge of the thirteen stations in the Zone. He has two white priests, two negro priests and twelve lay readers; and the work is most encouraging. If any one doubts the adaptability of the Prayer Book for the devotions of the blacks, let him come to the Canal Zone, and he will see it used by that race in a way to put our white congregations to the blush.

St. Paul's has a large lot, and I am told that $12,000 would build a church large enough for their needs.

RANDOLPH H. MCKIM.

Hotel Tivoli, Ancon, Canal Zone, Jan. 29, 1913.

The revelation of the Cross, while its main message is the unbounded measure of God's love for sinners, is no less clearly a revelation of his abhorrence of sin. It is only as we kneel beneath the shadow of the cross and hear the cry: "My God, my God, why hast Thou forsaken me?" that we begin to realize the guilt and horror of those sins of ours which crucify the Son of Man afresh, and put Him to an open shame.

It never occurred to the members of the early Church that the clergy were to be better than the laity. They were all full of the Spirit, all full of eagerness to help one another, and this was why they converted the world.

Church Intelligence

CALENDAR FOR FEBRUARY.

1—Saturday.
2—Purification of St. Mary the Virgin. Quinquagesima Sunday.
5—ASH WEDNESDAY.
9—First Sunday in Lent.
16—Second Sunday in Lent.
23—Third Sunday in Lent.
24—St. Matthias' Day.

Collect for Second Sunday in Lent.

Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

Foreign.

Grim and Menacing.

"Behind all the glowing periods used by the Prime Minister and Mr. Redmond, there stands the figure of Ulster, grim, determined, menacing." The above sentence forms the kernel of the Archbishop of York's noble speech in the House of Lords, in opposition to the Home Rule Bill. The whole speech was marked by breadth of outlook and political insight. Dr. Lang wishes to see a settlement by consent, and realizes that some change in the Government of Ireland is necessary to satisfy the wishes and needs of the people. At one time he was inclined to believe that the attitude of Ulster was something of a scarecrow "made up of old and worn-out prejudices, phrases and traditions." His Grace, however, cannot now resist the evidence of men in closest touch with Ulster, and is convinced that these North-Western Irishmen, "of all other men, mean and do what they say." There is no evading this fact. The men who are now speaking with unalterable firmness know what they have undertaken and they will not be found false to their word. Glimmerings of this are reaching the minds of the Cabinet, and the electors are not in love with the prospect of the state of Ulster when the Bill—if it ever does—becomes an Act. Without the shadow of a doubt the Act would shatter all hopes of a reunited Ireland and would create another of those tragic memories which have embittered past Irish history. Ulster blocks the way—not by caprice, but by deep, stern, settled conviction founded upon what it believes to be experience. That Ireland has been misgoverned in the past no unprejudiced reader of history will deny; but those who know and love Ireland best are convinced that the Government proposals are not calculated to end the sad and regrettable feud.

Khartoum Celebration.

The anniversary of General Gordon's death and of the consecration of Khartoum Cathedral was celebrated by special services last Sunday. The preacher in the morning was Dr. Hodson, and in the evening Bishop Gwynne. The suppression of the slave trade, the humane and enlightened administration of the country, and the spread of righteousness, liberty and justice were, said Bishop Gwynne, God's answer to Gordon's prayers. A wreath of flowers was hung over the tablet in the wall, marking the spot where General Gordon is reported to have been killed. It will be remembered that the Cathedral was consecrated last year, when the Bishop of London was present.

The Welsh Disestablishment Bill.

On Tuesday night the Bill for Disestablishing and Disendowing the Churches in Wales passed through committee and was ordered to be reported to the House. The discussion of the schedules was of necessity technical, and the friends of the Church were able to make a successful appeal for the reconsideration of the allotment of certain funds which are in reality English. Mr. Hoare—whose conscientious and painstaking service demanded special gratitude—withdrew his amendment on the assurance that the question would be discussed by the Home Secretary with the Ecclesiastical Commissioners. It is estimated that this will lead to the saving to the Church of between £2,000 and £3,000 a year. The report stage will not take long under the allotted time-table, and on next Wednesday the third reading will be moved in the House of Commons.

Growth of Sunday Schools.

In 1827 there were 1,250,000 teachers and scholars in the Sunday Schools of Great Britain and America.

In 1850 the total number of teachers and scholars in all Sunday Schools amounted to 6,000,000.

In 1875 there were 10,000,000 scholars and 1,500,000 teachers, and in 1913 there are nearly 30,000,000 workers and scholars in the Sunday Schools of the world.

The movement is spreading, the need is great, time is short, the Master is urgent. What a call this is to give Sunday Schools a chance to work out their mighty mission for the future of the race! How urgent is the demand that the Church shall seize its opportunity by a fuller recognition of Sunday School work with larger gifts of personal service and alms, so that the Lambs of the Flock may be fed!

Notable Oxford Tercentenary.

The three hundredth anniversary of the death of Sir Thomas Bodley, the founder of the Bodleian Library, Oxford, was celebrated on Tuesday. Sir Thomas was a famous Elizabethan scholar, philosopher, and diplomat. His name will be for ever associated with the priceless library which he gave to the University, but he also rendered notable service to his Queen and country as a diplomat to whom was entrusted many confidential missions. Bodley was a West Countryman by birth, but his boyhood was spent in Frankfort and Geneva. Eventually he went to Oxford, was a scholar of Magdalen, Fellow of Merton, and Greek lecturer. "The Bodleian" has now upwards of 700,000 volumes, printed or in manuscript, and a fame for Biblical and historical rarities that is only rivalled by the Vatican Library.

Helping Jack.

Looking back over the wonderful work for sailors achieved by Miss Agnes Weston and her helpers, it is hard to realize that the whole organization began in a letter which she was asked to write to a blue-jacket in the Navy, in the early 'seventies. That letter formed the first link between Miss Weston and the naval men who now, in their thousands, benefit by the love and care and trouble she has expended on their behalf. The value of the work

done by the Sailors' Rests at Devonport and Portsmouth can hardly be overestimated. Here the sailors can obtain food, shelter, baths, and the kindly sympathy of those who have their welfare at heart. In the restaurants they get the best of food at the most moderate of prices; here they can bring their wives, their "lasses," their children and friends. In the Rests are comfortable little cabins which they can rent for the night for the modest sum of sixpence, and here, too, opportunities are given them for study of various kinds. The friendships begun at the "Rests" are knit together and intensified by correspondence, and many a lonely heart has been cheered by the kindly interest and sympathy which the writers of the letters have extended to them. The men's families, too, are not forgotten, and various guilds and socials have been organized for their special benefit.

The moral and physical results of this great work are abundantly evident; sailors of all nations have reason to look back with thankfulness to the day when they first came into touch with Miss Weston and her helpers.

The Bishop of London, in the London Diocesan Magazine for February, says that he wishes to make it plain that he is unable to sanction the revival of the ancient symbolic services of the Lighting of Candles on old Candlemas Day, the Blessing of Ashes on Ash Wednesday, or the Adoration of the Cross on Good Friday. These services are not sanctioned in any form whatever.

American.

Cheney Hall, Fort Yukon, Destroyed by Fire.

The Southern Churchman has received the following dispatch from Bishop Rowe:

"Berkeley, Cal., Feb. 10th, 1913.—Just received tidings from Fort Yukon, Alaska, of total loss by fire, December 29th, of Cheney Hall, including contents and winter supplies. No lives lost. Building just finished; occupied but few days. Loss, seven thousand dollars. Food, clothing and supplies. Rush to place chargeable to Bishop

P. T. Rowe."

The New Professor of Church History at the Theological Seminary.

The Rev. Wallace E. Rollins, M. A., B. D., recently elected Professor of Church History at the Theological Seminary, in Virginia, in succession to the Rev. R. K. Massie, D. D., resigned, arrived at the Seminary last week, while the intermediate examinations were in progress. This gave him an opportunity to get comfortably settled in his new home, "Maywood," before the resumption of lectures during the present week.

We subjoin a short account of his life and work prior to his acceptance of a Professorship at the Seminary: Professor Rollins was born at Marshall, N. C., on January 28th, 1870. As there were no good schools in his native town, he was sent at an early age to a private school at Raleigh, N. C., where he passed in due time to the High School of that city. In 1884 he entered the Bingham Military School, then located at Mebane, N. C., but now at the celebrated health resort, Asheville, N. C., where he received his final preparation for college. In September, 1888, he became a student at the University of North Carolina, at Chapel Hill, where he took the regular course, and graduated with the degree of B. A., in June, 1892.

In September of that year, Mr. Rollins entered the Theological Department of Yale University, and registered for the degree of B. D. During his three years residence in the celebrated Congregational School of Theology, he studied under Dr. George P. Fisher, Professor of Ecclesiastical History, and an author of national reputation. In this department he especialized in the History of the Apostolic Age, and the Protestant Reformation. Mr. Rollins' other teachers at Yale were Dr. Samuel Harris, in Theology; Dr. George B. Stevens, in the New Testament; Dr. Frank Porter, in Biblical Theology; Dr. George T. Ladd, in the Philosophy of the Christian Religion; Drs. George E. Day and Edward L. Curtis, in the Old Testament History and Literature; Drs. Arthur Fairbanks and Blackman, in Sociology and Ethics; Dr. Lewis O. Brastow, in Homiletics and Pastoral Care, and Professor S. S. Curry, in Expression.

In July, 1895, Mr. Rollins completed the required course and received the degree of B. D. At the same time, on account of his high standing in the work of the course, he was also awarded a residential fellowship. This, however, he resigned, as he wished to begin the active work of the ministry at once. Accordingly, he became a candidate for Holy Orders in the Diocese of Southern Virginia, and was soon assigned to work under Bishop Randolph.

Mr. Rollins' first charge was at Covington, Va., and later he accepted the rectorship of St. Thomas' church, Christiansburg, Va. During the past four and a half years he was chaplain and Professor of Biblical Literature at Sweet Briar Female College, where he was much beloved and held in high esteem.

He was married in October, 1903, to Miss Helen Collins, of Asheville, N. C.

Professor Rollins comes to his chair at the Seminary with the cordial endorsement of Bishops Randolph and Tucker, and of others who have been acquainted with his previous record as pastor, preacher and teacher. He has received a hearty welcome to the "Hill," and we believe he will not only be in full accord with the conditions and genius of the Seminary, but will also maintain a high plane of scholarship in the important department to which he has been elected. S. W.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. Thos. J. Garland, D. D., Suffragan

Parish Day Celebrated at Church of St. Simeon.

The Church of St. Simeon kept its Parish Day on February 2d. On the previous night the men of the parish had their very successful dinner, when the several speakers urged greater unity and co-operation than in the past. At 8 and 10:30 there were celebrations of the Holy Communion, at which many of the congregation received, and the wardens and vestrymen received as a corporation. At the morning service there was a service for the admission of choristers. Both the sermons of the day, by the rector, the Rev. George J. Walenta, were historical, dealing with both the past and future of the work. A series of neighborly conferences are being held on the Thursday nights of Lent, by the Rt. Rev. Dr. Philip M. Rhinelander, on Foundations of the Faith.

The staff of the church consists of the rector, the Rev. Robert M. Beckett, and three lay assistants, two being candidates for holy orders. Seven churches in Philadelphia have representatives of this church on their clerical staff—St. John's Fee Church; St. Barnabas's Mission, Incarnation; Christ church, Germantown; Church of the Holy Trinity; Church of the Resurrection, and the Church of the Saviour. There are also two boys preparing for the ministry in the public schools.

Topics and Speakers for Clerical Missionary Association.

The topic committee of the Clerical Brotherhood has arranged a list of topics and speakers running through and until the close of the season on June 9th. There will be three meetings of the Clerical Missionary Association. Besides these the topics to be presented are: The Purpose and Uses of Lent; How Can our Church Properly Advertise Herself? Lay Work in the Diocese; Rescue Work Along Parish Lines; The Call (Roman and Anglican) to the Ministry; Our Diocesan Commission on Social Service; The Task of Eugenics; Scientific Charity; Training in Citizenship—The Junior Republic Idea and Method; The True Aim in Preaching.

Mr. Geo. Wharton Pepper Addresses University Churchmen.

One hundred and sixty delegates in the University of Pennsylvania, who are Churchmen, attended a dinner in the Roosevelt, on Monday evening, February 3d. Addresses were made by the provost, George Wharton Pepper, and the Rt. Rev. Dr. Philip M. Rhinelander. The provost regarded religion as necessary to good fellowship and urged the reading of the Bible. The Bishop spoke of the importance of the students putting more religion into their studies.

Saturday Afternoon Conferences on Vital Problems.

The Rt. Rev. Dr. Philip M. Rhinelander is presiding at a series of Saturday afternoon Conferences, in the Bishop Mackay-Smith Memorial House, to discuss questions relating to the Church and its attitude upon Vital Problems of the Day. The Rev. William T. Manning, D. D., began the series on Saturday, February 8th, by presenting The Proposed World Conference on Faith and Order; A Step Toward Christian Unity. The other speakers and topics are: Settlement Work, Mr. Romanes; Rescue Work, Mrs. John Glenn; The Cross as the Answer to the Needs of Human Society, the Rev. J. Neville Figgis; The Present Social Unrest and its Challenge to the Church, Miss Helena Dudley.

Lenten Services.

An unusually large number of the clergy attended the Pre Lent Meeting held in the Church House on Monday, February 3d, conducted by the Rt. Rev. Dr. Philip M. Rhinelander. In his address on important matters relating to the diocese, he spoke of the manner in which a division of the labors had been made between himself and the Rt. Rev. Dr. Thomas J. Garland.

Large congregations are in attendance at all the Noonday Lenten services, held in the Garrick Theatre, Old St. Paul's church, old Christ church, and St. Stephen's church. Bishop Rhinelander was the preacher at the Garrick; Bishop Talbot, at old St. Paul's, Bishop Thomas J. Garland at St. Stephen's, and the Rev. Louis C. Washburn, S. T. D., at old Christ church.

The Bohlen Lectures.

The Rev. William M. Groton, S. T. D., dean of the Divinity School in Philadelphia, is delivering the course of lectures on the Bohlen Foundation, in Houston Hall, of the University of Pennsylvania, on Monday afternoons, February 3, 10, 17, 24, and March 3d. His subject is The Christian Eucharist and Pagan Cults.

The Rev. E. Edmund Seyzinger, of the Community of the Resurrection, Mirfield, England, is delivering a course of five lectures, in the Garrick Theatre, on the Thursday afternoons in Lent, on Continuity, Doctrine and Present-Day Power of the Anglican Church; the sub-topics being: The Claims of the Anglican Church; The Validity of Anglican Orders; The Authority of the Church; Church Ideals in Social Life; Practical Outcome. Mr. Seyzinger will also deliver these lectures in New York and Washington, D. C.

The Rev. F. E. Aitkin, curate of St. Luke's chapel, New York City, has been appointed successor to the Rev. C. Frederic Brookins, as a curate of St. Mark's parish. He will have charge of St. Mary's chapel for colored people. He was born in England and came to America as a boy. He studied and was ordained by the Rt. Rev. Dr. C. B. Brewster, in 1899. Previous to his going to St. Luke's he was assistant at Trinity church, Lenox, Mass.; St. George's Mission, Lee, Mass.; and the Church of the Incarnation, New York City.

Plans and specifications are being prepared for the removal to a new site of the rectory of St. George's church, West End, to make room for the proposed new guild house. This church has just received from St. Clement's church a set of white silk damask Eucharistic vestments.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Services and Addresses During Lent.

Services during Lent have been arranged to be held on Wednesday nights in the various parish churches, all the parishes participating in each service. The first service is to be at St. Ann's, February 12th. Then in the following order: The Church of the Advent, February 19th; St. Stephen's church, February 26th; Christ church, March 5th; St. Peter's church, March 12th; St. Andrew's church, March 19th.

Noonday services will be held for men during Lent at one of the downtown theatres, beginning Monday, February 10th. The speaker for the first week will be Rt. Rev. C. A. Woodcock, Bishop of Kentucky; second week, the Rev. George P. Hoster, D. D.; fourth week, the Rev. D. C. Wright; fifth week, the Rev. W. L. Kinsolving.

The Lenten services as arranged for Christ church parish, will consist of Evening Prayer and address on Mondays, Tuesdays, Wednesdays and Thursdays, at four o'clock; and Fridays, Litany and address at the same hour. Holy Communion at ten o'clock on Thursdays.

St. Luke's, Jackson.

Lenten services will be held in St. Luke's, on Mondays, Tuesdays, Fridays and Saturdays, at 4:15 P. M., and on Wednesdays at 7:30 P. M. On Thursday night, January 30th, a men's dinner, under the auspices of the parish, was given at the Y. M. C. A. building at Jackson, and was attended by forty-five of the men of the parish. Addresses were made to the men by the Rev. John B. Cannon, of Grace church, Memphis, and the Rev. A. C. McCabe, Ph. D., Archdeacon of the Convocation of West Tennessee.

On the Friday nights in Lent, the Bishop of Tennessee will deliver a series of lectures on the Old Testament, in the Cathedral in Memphis.

Lenten services are being conducted at St. Paul's church, Franklin, on Mondays, Wednesdays and Fridays. The Rev. G. P. Hoster, D. D., is the rector of the parish.

St. John's Church, Knoxville.

Services are being held in St. John's church, Knoxville, with the exception of Saturday, every day at 4 P. M. Noonday services for men and women will be held daily from 12:05 to 12:25, February 10th to March 20th, at which time the following clergy will be the speakers: Rev. H. J. Mikell, of Nashville; Rev. K. G. Finlay, of Columbia, S. C.; Rev. W. N. Claybrook, of Louisville, Ky.; Rev. D. C. Wright, of Louisville, Ky.; Rev. W. W. Memminger, of Atlanta, Ga.

The Convocation of Nashville.

The Convocation of Nashville met in St. Paul's church, Franklin, Rev. Geo. P. Hoster, rector, on Tuesday and Wednesday, the last week in January. The first afternoon the subject "The Clergy and Civic Affairs" was discussed by the Rev. W. S. Claiborne and the Rev. E. A. Bazett-Jones. On Tuesday night the Rev. J. M. Northrop, of Fayetteville, was the preacher, and on Wednesday morning the quiet hour was conducted by the Rev. Dr. Hoster. The convocation sermon was preached by the Rev. J. F. McCloud, assistant at Christ church, Nashville. Wednesday afternoon the subject of the essay was "What Should be the Attitude of the Clergy toward the Modern Social Movement." On Wednesday night the Convocation closed with a missionary service, at which the speakers were the Rev. W. L. Kinsolving, the Rev. H. J. Mikell, D. D., and Archdeacon T. W. Windiate.

The Girls' Friendly Society.

The annual meeting of the associates of the Girls' Friendly Society was held on January 16th. Miss Montgomery Cooper was elected chairman of the executive board; Mrs. Granville Fleece, treasurer, and Mrs. Robert W. Daniel, corresponding and recording secretary. There are 118 probationary members. It was also reported that the girls of St. Mary's School provided the necessary money for the Christmas entertainment of the Girls' Friendly. Classes are regularly held in cooking, bookkeeping and dancing. During the year fifty women and girls lived at the Lodge. Medical treatment was provided for a large number, through the kindness of physicians. Positions were found for girls at nine business houses, and some were placed in private homes. It was also reported that Mr. A. Y. Scott had loaned five acres of land for a vacation camp.

Gifts to Christ Church, Nashville.

Christ church, Nashville, has recently been the recipient of a magnificent set of purple hangings, consisting of altar frontal and hangings for the litany desk and pulpit, being the work and the gift of Mrs. M. B. Taylor, of Richmond, Va., a former parishioner.

A dinner for the men of St. Mary's Cathedral, Memphis, was given on Monday, February 3d. There were 52 men present. Addresses were made by the Bishop, Dean Morris and others interested in the work at the Cathedral—the subject under discussion being the Completion of the Cathedral.

The address to the graduates of the Central High School, Memphis, was delivered by Bishop Gailor. The occasion was an interesting one in view of the fact that Bishop Gailor was the first boy to graduate from a high school in the city of Memphis.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Lenten Services in Richmond Churches.

Union services have been arranged in Richmond, as follows:

Mondays, St. Mark's; Tuesday, Grace church; Wednesdays, Holy Trinity and Monumental; Thursdays, St. Paul's and Holy Comforter; Fridays, St. James' and St. John's; Saturdays, All Saints' and St. Andrew's. Services begin at 5 o'clock P. M.

Services will be held at 8:15 o'clock, on Tuesday nights during Lent, as follows:

February 11—St. John's, sermon by the Rev. W. Cosby Bell, of the Virginia Theological Seminary; 18—Monumental, sermon by the Rev. J. H. Nelms, D. D., of Washington; 25—St. Paul's, sermon by the Rev. J. J. Lanier, of Fredericksburg, Va; March 4—Holy Trinity; 11—All Saints; 18—Grace church.

A service for business men is held daily at St. Paul's, from 1 o'clock to 1:30 P. M.

Sermons by Seminary Professors.

Announcement is made of a series of sermons to be given each Tuesday night during Lent, at St. Paul's church, Alexandria, by five of the professors of the Theological Seminary of Virginia, as follows: February 11th, Rev. Dr. Crawford; February 18th, Rev. Dr. S. A. Wallis; February 25th, Rev. Dr. Berryman Green; March 4th, Rev. Prof. Paca Kennedy; March 11th, Rev. Prof. W. C. Bell.

Proposed New Church at Greenwood.

Mrs. Waldorf Astor, of Cliveden, England, daughter of Chiswell D. Langhorne, of "Mirador," Albemarle county, will erect, it is stated, a new church at Greenwood, on the present site of Emmanuel church, as a memorial to her mother. The new church is to be built after the plans of St. Paul's church, Alexandria.

The condition of the Rev. William M. Clark, D. D., is reported by his physician, Dr. J. N. Upshur, to be so much improved that he will be well enough to be removed to his home, No. 1008 Park avenue, Richmond, at the end of this week.

A marble font will be placed in St. Paul's church, Haymarket, at Easter, by Mr. and Mrs. H. T. Clarkson, as a memorial to their little son, Hugh T. Clarkson, Jr.

What would a master say of his servants, or a king of his subjects, who should be willing to serve him, but only after their own fashion, who would be afraid of becoming too much interested in his service and his interests, and who should be ashamed publicly to acknowledge themselves attached to him? Or, rather, what will the King of kings say to us if we serve Him in this wicked manner?—Fenelon.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

St. Mark's Guild, Casper.

The annual meeting of St. Mark's Guild, Casper, was held at the rectory on Thursday afternoon, when the reports read showed how materially the Guild had assisted the vestry financially. The officers elected for the ensuing year are: Mrs. J. C. Villiers, president; Mrs. L. D. Seeley, vice president; Mrs. W. A. Blackmore, secretary; Mrs. J. W. Bingham, assistant secretary, and Mrs. J. M. Lowndes, treasurer.

In the death of Mrs. Phebe Jane Bennett the parish has lost a resident of Wyoming of nearly forty years' standing.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

St. Stephen's Church, Oxford.

On the eve of St. Paul's Day the annual parish supper was held in the armory. Notwithstanding the wild rain storm, nearly fifty sat down to a bountiful repast. The rector acted as toastmaster, calling upon B. K. Lassiter, who gracefully responded for the ladies. Col. J. C. Horner effectively presented the claims of the proposed parish building; Capt. Elmore concisely told how it seemed to a new vestryman.

A handsome cellaret, made by Geisler, of New York, has recently been placed in the vestry room. This was done by the Sanctuary Guild, ever careful and helpful about the things of God's house.

Substantial and appropriate brass railings now guard the flight of steps leading up to the porch of the church, "The gate called Beautiful." These railings were also made by Geisler, and were placed there by the Ladies' Aid Society, in memory of Mrs. Harriet Hicks, long remembered for her many good works and her old time and capable presidency of the Society. The Ladies' Aid Society, always thoughtful in parish affairs, has recently put electric lights in the rectory, very much to the comfort of the rector and his family.

An interested parishioner has also papered and repainted three rooms of the rectory, for the added comfort of the family therein.

For the first time in the history of the parish, the Holy Communion was celebrated at midnight on Christmas Eve. A full choir, and a congregation goodly in number were present; forty-two received the Holy Communion. The singing was excellent, and the altar and church were significantly beautiful in the full illumination of nearly a hundred and fifty candles. It was a service long to be remembered.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Increased Observance of Lent.

New things developing in New York this Lent include a slight increase in the number of noon-hour services, the copying of the idea by Roman Catholics, and the holding of Holy Week and Good Friday three-hour Passion services by Congregational churches. A Baptist Bible class that is conducted by John D. Rockefeller, Jr., also holds a three-day series of services, announced as Lenten observances. On Ash Wednesday at least 500,000 persons were in the churches of the New York metropolitan district, all names, a considerably larger number than on any previous Lenten opening day. At Trinity, Grace and some others the 11 o'clock services hardly concluded before the 12:20 one began; extra ushers being required to handle the incoming and outgoing crowds. At old St. Mark's in the Bowery, a series of health talks are given on Sunday afternoons. The first was given last Sunday, by the Rev. Dr. Samuel McComb, of Emmanuel church, Boston. A second is to be given by the Rev. Lyman P. Powell, of New York University. Trinity's union services this Lent are given at St. Agnes' chapel, the rector's topic being "The Inner Life of the Christian as Revealed in the Lord's Prayer."

Church Extension on Staten Island and the Bronx.

Efforts are making both on Staten Islaud and in the Bronx to help the official work of the Church for extension in these boroughs. It is claimed by some that not a few clergy, admirably qualified for work in the city, are chafing in the rural parishes with little to do, and that some in the city, worrying over new conditions, might well be transferred to the country. To their credit it should be said the clergy are expressing willingness to help the Bishop in whatever way desired. Christ church, New Brighton, entertained a conference of Staten Island workers, recently, and Holy Spirit Mission, will entertain a similar conference on February 18th.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Lenten Services.

Noonday services, lasting thirty minutes, will be held at Christ church, Bedford Avenue, Brooklyn. There will also be services at 4:30 in the afternoon, except on Wednesdays and Fridays, when evening services will be conducted. Special preachers will speak at the noonday services and on Wednesday and Sunday nights. The Rev. Floyd Appleton, Ph. D., rector of St. Clement's church, is the preacher for the Monday noon services; on Tuesdays, the Rev. William Sheafe Chase, rector of Christ church, is the speaker; the Wednesday addresses are delivered by the Rev. John Williams, rector of Calvary church; Canon Chase is the speaker on Thursdays and the Rev. R. Heber Scott, curate, preaches on the two remaining week days. The speakers for the Wednesday night services are, in order: Canon Chase; the Rev. Henry T. Scudder, of Manhattan; the Rev. Charles Grant Clark, of St. George's, Brooklyn; the Rev. F. A. Wright, of St. Mark's; the Rev. Morgan L. Griffith, of the Church of the Good Shepherd, and the Rev. Frederick B. Bartlett, of Christ church chapel. On Sunday nights the following clergymen will preach: The Rev. R. Heber Scott, Canon Chase, the Rev. Herman Lilienthal, of Astoria, Bishop Burgess, the Rev. Harold Arrowsmith, of Christ church, Bay Ridge, and Dean Moses, of the Cathedral. A series of lectures will be delivered at the afternoon services. On Mondays the Rev. John E. Gerstenberg will preach on "Significant Phases of Anglican Church History; Canon Chase will preach on Tuesdays on "Faith in Immortality;" at the Thursday services the Rev. R. Heber Scott will speak on "Devotional Life." "Modern Christian Heroes" will be the subject of the Saturday afternoon sermons, which will be delivered by the rector.

The special Lenten preachers at the Sunday services at All Saints' church, Brooklyn, are the Rev. C. H. Webb, General Missionary of Brooklyn; Bishop Burgess, who will preach to the confirmation class on February 16th; the Rev. W. DeF. Johnson, rector of Christ church, Clinton street; the Rev. Henry T. Scudder, of Manhattan; the Rev. F. H. Handsfield, rector of the Church of the Atonement; the Rev. Hugh L. Burleson, of the Church Missions House, and the Rev. J. H. Sattig, of St. Philip's, Dyker Heights. The Rev. Emile S. Harper, rector, will deliver, on Wednesday night, a series of sermons on the different phases of Temptation. On Friday nights his sermons will deal with the Church's Work in the Mission Field, to which all the Lenten offerings will be given.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Nineteen Boys Confirmed at a Reformatory.

On Sunday, February 2d, the Bishop visited the Hudson Farm, a home and reformatory for delinquent boys of Cleveland, twenty-five miles in the country, and confirmed nineteen youths, presented by the chaplain, the Rev. Leslie E. Sunderland, of Cleveland. Several members of the class, together with other boys of the institution, had been baptized by the chaplain. Mr. Sunderland is the Church's city missionary appointed thereto by the Bishop, and maintained by the Cleveland Church Club.

Quiet Day for the Clergy.

Nearly fifty of the clergy of the Diocese came for the quiet day, conducted by the Bishop at the cathedral, Cleveland, Monday, February 3d. There was a celebration of the Holy Communion at 10:30 A. M., followed by spiritual conferences, morning and afternoon.

The Bishop took for the subject of his meditations the first vow in the service for the Ordering of Priests, speaking of the ministry, in the main, under three heads: First, as that of vocation, a call to specific work for God, requiring specific preparation and personal devotion. Second, as that of authority, Apostolic in origin but Apostolic in spirit as well. An Apostolic ministry means Apostolic life and character. Third, as that of Teaching. The Church is the great teaching body, and its ministers are its teachers.

Suggestions for Keeping Lent.

The young rector of the mission of St. Philip the Apostle, Cleveland, Rev. Edwin W. Todd, in announcing his order of services for Lent, names seven suggestions for a proper keeping of the forty days:

1. Give more time and care daily to private prayer.

2. Read and meditate on some portion of Holy Scripture every day.

3. Attend faithfully the services of the Church; especially the Holy Communion, after preparing carefully for it.

4. Abstain from worldly pleasures and places of amusement.

5. Let no day pass without some act of self-denial, the cost of which should be added to your Easter offering.

6. Make up your mind to find out your besetting sin, and having done so, strive against it.

7. Comfort and help some less fortunate person, lead some one to receive the privileges of the Church, and if any-

one is at variance with you, forgive and seek a reconciliation.

Mrs. William Dudley Pratt, of Indianapolis, editor of the Department of Woman's Work in the Church, in the Living Church, visited Cleveland several days, during the week beginning February 2d, and on Ash Wednesday delivered an address to the women of the Auxiliary of St. Paul's parish. She visualized opportunity for women in the Episcopal Church, representing so much that is great in history, art, learning and wealth, for leadership in all good works, and her appeal for more women workers and teachers in the Church, both at home and abroad, was convincing and commanding.

The Cleveland Clericus together with with the Local Assembly of the Brotherhood of St. Andrew, is preparing an order for daily midday services to be held in one of the theatres near the Public Square, during the last two weeks in Lent.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Church and Rector at Plaquemine, Destroyed by Fire.

Early on the morning of February 3d, the Church of the Holy Communion, Plaquemine, La., together with its rectory, were totally destroyed by a fire, which originated in a garage next door. Nothing was saved from the church, which with its rectory was valued at about $7,000, upon which there was insurance of $2,500. The rector, Rev. J. deQ. Donehoo, who, with his family, had just moved into the rectory, lost nearly all his household goods, even clothing, and all his valuable library not yet unpacked, including many rare volumes used in the preparation of his book, "The Apocryphal and Legendary Life of Christ," published by Macmillans. Having just moved in he had no insurance.

The vestry purpose to replace the property at once, but it will be a sore strain on the resources of this small congregation, in the midst of one of the most strongly Roman Catholic communities in Louisiana. They would be grateful for any gifts of furniture or fittings for church or rectory. Plaquemine is one of the places in Louisiana where the Church, weak though it is, is the strongest non-Roman organization in the town.

Besides this mission church at Plaquemine, Mr. Donehoo has charge of six other points. His personal loss is severe, and will appeal, we doubt not, to many good Church people.

SOUTHERN FLORIDA.

Rt. Rev. W. C. Gray, D. D., Bishop.

Bishop Gray Will Resign.

The Rt. Rev. William Crane Gray, D. D., Bishop of Southern Florida, in his twenty-first annual address to the Diocese, at the recent Convention, declared his intention to resign the active duties of the Episcopate, at the next General Convention. He says:

"For the welfare of the Church and the proper continuity of the work for Christ and those for whom He died, it is my duty to step down and out, that a younger and stronger man may meet the increasing number of openings demanding prompt attention. I am thoroughly convinced that I ought not to hold back my resignation longer than the meeting of the next General Convention. At the time of that meeting, I will be in the seventy-ninth year of my life, in the fifty-fifth year of my ministry, and will have almost rounded up twenty-one years in the Episcopate. * * * More than ever, during the year now passed, has population been flowing into Southern Florida. I have not been able even to learn all the names of colonies and settlements which are opening up, Middle, and East and West, and, indeed, increasingly in the remote Everglades. Men, women and children from distant regions are flocking to this sunny land, and we should be among the first to answer the call, "Come over and help us." I have made strenuous efforts to go to some of these places, but only have felt more and more my inability to do justice to the growing demands, and additions to the work already going on and requiring more attention than my decreasing powers can furnish."

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Sunday School Institute.

The Church Sunday School Institute of Camden was held on Monday, February 3d. An address of welcome was given by the rector, the Rev. Charles L. Cordes, D. D., president of the Association. The Rev. R. E. Brestell presided at subsequent sessions. The Rev. Thomas A. Conover made an address on Sunday School Methods and Problems and a profitable discussion followed in the afternoon. The speakers in the evening were the Rev. James B. Halsey, of Pennsylvania, and the Rev. Kensey J. Hammond, of Wilmington, Del.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Trinity Church, Clarksville.

Trinity church, Clarksville, has been renovated, painted, and electric lights installed. The rectory, also, has been repaired. The improvements cost between $1,200 and $1,500. A men's Bible class has been organized, with an average attendance of from twenty to twenty-five members, and a Men's Social Club of sixty members. The rector, the Rev. Roger H. Peters, preached the sermon at the services in the church on the anniversary of Gen. Robert E. Lee, under the auspices of Forbes Bivouac and the Daughters of the Confederacy.

Noonday Lenten Services in Chattanooga.

United noonday Lenten services will be held at one of the downtown theatres in Chattanooga, during Passion and Holy Week, under the auspices of the Inter-Church Federation. There will be no other noonday services during the Lenten season in the city. Prof. Stuart L. Tyson delivered a lecture on "The Synoptic Problem," for the United Bible Classes of the city, on February 11th, under the auspices of the Men's Bible Class of St. Paul's church.

St. Paul's has recently received from the Embroidery Committee of the parish, a beautiful set of red altar hangings. These were consecrated for the use of the church on January 19th.

The Rev. A. H. Noll, LL. D., registrar of the University of the South, at Sewanee, has been elected a member of the Royal Society of Arts, the membership in America numbering 200.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Bishop Murray's Charge to the Clergy.

Bishop Murray held his annual Quiet Day for the clergy of his diocese, on Shrove Tuesday, February 4th, at Christ church, Baltimore, and delivered his charge for the year. The services opened with the Holy Communion, administered by the Bishop, assisted by the rector of the church, the Rev. E. B. Niver. The Litany was then said, followed by the Episcopal Charge. The Bishop's discourse dwelt upon the profound need of dependence upon the aid of the Holy Spirit in all religious work. Under every dispensation, indeed, the Triune God had wrought, but the present dispensation is peculiarly that of the Holy Ghost, who descended upon the Church according to Christ's promise, to lead it and to guide it into all truth, and to energize through the Sacraments and means of grace. As a consequence, it should be the effort of every worker in the Lord's vineyard to cultivate a constant remembrance of the Holy Spirit in every phase of the work, and to seek for His divine companionship. The Charge was most impressive, and was listened to with earnest attention, and can hardly fail to bear fruit in the labors of the present Lent. Eighty-five of the clergy were present, and were entertained at luncheon by the Bishop, after the service.

Reception to a Rector.

The Rev. Walter B. Stehl, who took charge of Holy Innocents' church, Baltimore, on October 1st, was given a reception at the church by the ladies of the Altar Guild and the Mite Society, on the evening of February 4th. This parish has developed a new energy under Mr. Stehl's administration, and its prospects are bright for a successful year.

Proposed Improvements at Church of the Advent, Baltimore.

Some months ago it was announced that the sum of $16,000 had been pledged towards the extensive and important improvements planned at the Church of the Advent, Baltimore, a vigorous work which is under the fostering care of Grace and St. Peter's church. Of this amount the congregation of the Advent was expected to raise $5,000. The vicar, the Rev. C. P. Sparling, has just made the cheering announcement that more than one-fourth of the sum pledged by his congregation has already been paid in; a remarkable example of generous liberality on the part of a congregation of very moderate means.

St. Stephen's church, Thurmont, Md., is showing most gratifying evidences of improvement under its energetic rector, the Rev. Lewis B. Browne. The rectory has just undergone a number of important improvements, including the building of a new wing for a rector's study, and the church is making notable gains in this beautiful mountain parish.

On January 31st, much excitement was caused at Catonsville, Md., by the discovery that a large pile of cordwood in the yard of St. Timothy's rectory had taken fire, and was blazing fiercely. The fire is supposed to have been started by burning leaves in the neighborhood and had set fire to the rectory fence and extended to the wood-pile, endangering several small buildings. An alarm was sent in, and the flames extinguished by the firemen.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Generous Contribution for Renovation of Christ Church, Reading.

A remarkable service was held in Christ church, Reading, when all the parishes and missions in the city united, creating a congregation beyond the capacity of that large church. There were addresses by Mr. W. R. Butler, and Bishop Talbot. At the morning service of the same day, Christ church congregation gave $3,700 to defray the expenses of the redecoration and renovation of the church.

Special Services and Preachers in Lent.

All Saints' church, Shenandoah, one of the mission churches of the Diocese, had a joyful and successful Christmas. By offerings and extra work, they have raised $500, which with an equal amount from the Bishop, will reduce the parish debt to $4,950.

The new rector of St. Luke's church, Scranton, the Rev. Robert Kreitler, has arranged for a noon-day service during Lent.

The preachers for the Thursday evenings in Lent in Calvary church, Tamaqua, the Rev. Wallace Martin, rector, are: Archdeacon Bresee, the Rev. H. C. Parkman, the Rev. John Talbot Ward, the Rev. W. C. Roberts, the Rev. H. W. Diller, and the Rev. J. C. Dean.

The visiting preachers in Grace church, Honesdale, for Lent, are Rev. E. A. Heim, Archdeacon Bresee, the Rev. Henry E. A. Durell, the Rev. J. H. Griffith, the Rev. E. A. Gernant, the Rev. John D. Skilton, the Rev. Fred. W. Sterrett.

The rector of the Church of the Good Shepherd, Scranton, the Rev. W. B. Beach, will give a series of sermons, on Sunday evenings, on "Famous Christian Painting," and on Wednesday evenings, on "Some Distinctive Marks of the Episcopal Church." Half-hour organ recitals every Sunday evening in Lent.

The mid-week preachers for Trinity church, Pottsville, will be the Rev. J. P. Briggs, Rev. W. C. Pugh, Rev. A. H. Bradshaw, Rev. T. J. Dewees, Rev. S. U. Mitman, Ph. D., and the Rev. G. B. Matthews.

Preachers for the Wednesday night services at St. Mark's church, Mauch Chunk, are to be the Rev. H. C. Pastorious, Rev. R. W. Baxter, Ven. A. A. Bresee, Rev. G. E. Whaton, Rev. H. E. A. Durell, Rev. W. N. Weir and the Rev. J. H. Griffith.

At St. John's, East Mauch Chunk, the mid-week preachers will be the Rev. H. P. Walter, Rev. S. U. Mitman, Ph. D., Rev. F. A. MacMillen, Rev. H. W. Diller, Rev. W. C. Roberts and the Rt. Rev. Ethelbert Talbot.

At the Pro-Cathedral, South Bethlehem, the special preachers for the Friday evening services will be the Rev. H. E. A. Durell, Rev. F. A. MacMillen, Rev. H. W. Diller, Rev. B. S. Sanderson, and the Rev. Jas. P. Ware.

The Bishop visited St. Paul's church, Montrose, in December, administered confirmation and dedicated a new organ in memory of the Rev. Edward Augustus Warriner, who was rector of the parish for many years.

The rector of St. Mary's church, Reading, the Rev. H. P. Walter, has withdrawn his resignation to take work at Ponce, Porto Rico, and will remain in Reading. The laymen of his parish recently gave a complimentary dinner in honor of Mr. Walter. He has been giving an illustrated lecture on the Panama Zone, historic places, churches, canal scenes, etc., in his own parish and other churches of the diocese. Capt. Robert Peterson has presented to the library of the Sunday School of St. Mary's, one hundred volumes, which are greatly appreciated by all.

St. Margaret's mission, Scranton, had a successful Christmas season, and the mission under the care of the rector of St. Luke's church, ministered to by Mr. Wagner, lay reader, is prospering. Mr. John Frampton, who has been assisting in the work, will leave for Leonard Hall, this month, to begin his studies for the ministry.

In St. Mark's church, Dunmore, one of the missions of the Diocese, there is increased prosperity, as shown by the large offerings at Christmas, the improvements made to church and rectory, and the amount raised for the Episcopal Endowment Fund.

At St. George's church, Olyphant, which with St. Mark's, Dunmore, is under the care of the Rev. Richard Whitehouse, $200 has been paid on the church debt, besides meeting all missionary apportionments.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Bibles to be Placed in Washington Hotels.

Through the efforts of Mr. W. E. Henderson, secretary of the Christian Commercial Travellers' Association of America, commonly known as "The Gideons," five thousand Bibles will be placed in the rooms of seventy-eight Washington hotels. Before the distribution of the Bibles, there will be held, in Epiphany parish hall, a ceremony, in which they will be dedicated to their special use. In this ceremony President Taft will take part, and his associates in the interesting function will be the Rev. Dr. McKim, rector of Epiphany church; Bishop Cranston, or the M. E. Church; Rev. Dr. Greene, pastor of Calvary Baptist church; Rev. Paul Hickok, pastor of Metropolitan Presbyterian congregation; Mr. William Knowles Cooper, general secretary of the Washington Y. M. C. A.; Major Richard Sylvester Superintendent Washington Metropolitan police force, and Col. Charles H. Lyman, President of the Washington Bible Society.

It is thought that copies of the Holy Book will be placed in the hotels in time for the thousands of people who will be present at the Inauguration of President Wilson.

Special Sunday Sermons at St. Thomas', Washington.

The Rev. Dr. C. E. Smith, of St. Thomas' church, Washington, gives the following notice of his special Sunday sermon subjects during Lent:

"As ship-wrecks are due to various causes—storm, fire, collision, hidden reefs, ice-bergs, and the like—so, also, through various causes, human souls are wrecked. "In the Bible, six men stand out pre-eminently as warning beacons—men who made shipwreck of the Faith," namely, "Esau, wrecked by unbelief," treated in sermon of February 9th; "Balaam, wrecked by self-deception"—treated in sermon of February 16th; "Saul, wrecked by ambition"—treated in sermon of February 23d. In sermon of March 2d, "The unknown Prophet from Juda, wrecked by disobedience." In the sermon of March 9th—Demas, wrecked by worldliness;" in the sermon of March 16th, "Judas, wrecked by avarice."

Episcopal Home for Children.

The Board of Governors of the Episcopal Home for Children met at the Bishop's House, January 28th. The question of support being always an anxious one, requiring calls from the Bishop and others and annual dinners to meet the needs from day to day, it was suggested that if twenty-five parishes of the city would contribute $14 per month, which might be raised in 25-cent payments, the financial difficulties would cease.

The Rev. Frederick B. Howden, rector of St. John's church, Georgetown, has formed a Bible Study Conference, of which the sessions begun on Sunday last, will be held at 10:10 A. M., in his rectory. Thirty men have pledged themselves to attend the night consecutive sessions.

Bishop Thomas, of Wyoming, was the preacher at the mid-day service in St. John's church, Washington, on Sunday last.

Bishop Harding will make the address at the 4 P. M. service in Bethlehem chapel, National Cathedral, on the Thursdays in Lent.

On Fridays in Lent, at 3 P. M., in St. Thomas' parish hall, Washington, Mrs. McGrew, the wife of the Rev. Dr. Geo. H. McGrew, of Silver Spring parish, Maryland, will instruct a mission study class on Japan, the wonderful Island Empire of the East. W.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Services for Business People in Norfolk.

Mid-day Lenten services, under the auspices of Christ church chapter of the Brotherhood of St. Andrew, are held for business people in Granby Theatre, Norfolk, at 12 o'clock, closing at 12:25. Addresses may be expected as follows:

Ash Wednesday, February 5—Right Rev. Alfred M. Randolph, D. D.; 6—Right Rev. Beverley D. Tucker, D. D.; 7—Rev. David W. Howard, Norfolk, Va.; 10-14—Rev. Isaac W. Hughes, Henderson, N. C.; 17-21—Rev. Stewart P. Keeling, Germantown, Philadelphia, Pa.; 24-25—Rev. Thomas C. Darst, Newport News, Va.; 26-28—Rev. J. Henning Nelms, D. D., Washington, D. C.

March 3-5—Rev. Romilly F. Humphries, Baltimore, Md.; 6-7—Rev. William R. Scott, Chaplain U. S. A., Fort Monroe, Va.; 10-14—Rev. David M. Steele, D. D., Philadelphia, Pa.; 17—Rev. Henry H. Covington, Norfolk, Va.; 18—Rev. Arthur C. Thomson, Portsmouth, Va.; 19—Rev. William A. Brown, Portsmouth, Va.; 20—Rev. E. W. Cowling, Berkley, Norfolk, Va.

The Rev. John R. Matthews has been conducting a mission in St. Thomas' church, Berkley, the Rev. E. W. Cowling, rector. Besides the mission services, Mr. Matthews conducted Bible readings each afternoon.

The Rev. J. J. Gravatt, D. D., rector of Holy Trinity church, Richmond, will be the preacher at the Church of the Good Shepherd, Forest Hill, the Rev. J. L. T. Gibbs, rector, on Sunday night, February 16th, at 8:15 o'clock.

On Sunday night, February 9th, Bishop Randolph preached to a large congregation in the Church of the Good Shepherd, Petersburg, and confirmed a class of ten candidates, presented by the rector, the Rev. F. G. Ribble.

DISTINCTIVE PRINCIPLES.

By the Bishop of West Virginia.

I have often heard it said that the distinctive principles of the Evangelical Education Society might well stand for the distinctive principles of the Protestant Episcopal Church. Let me refresh the memories of your readers by citing them:

1. The Bible the Sole Rule of Faith, as opposed to the dogma, The Bible and Tradition the joint rule of faith.

2. Justification is by Faith Only, and only for the merits of our Lord Jesus Christ; and not by any grace of Sacraments, nor for any goodness or works of ours preceding, accompanying or following, as opposed to the dogma of the necessary and invariable efficiency of the Sacraments of Baptism and the Lord's Supper.

3. The Exclusive Priesthood of Christ, as opposed to the dogma of an earthly and human Priesthood over the Church of God. There is not a single text in the New Testament which assigns to the Christian ministry the office of Priest, or the work of the Priesthood. Sacerdotal powers are not named; sacerdotal functions are not recognized. The word "Priest," as used in the Prayer Book, is only another form of the Scripture term "Presbyter" or "Elder."

4. The Holy Ghost is the Author and Giver of all spiritual life, and this bestowal is not dependent on Rites or Sacraments, but is the free gift of God to all who sincerely ask for it.

5. The Church of Christ. The mystical body of Christ which is the blessed company of all faithful people.

6. Episcopacy of Apostolic Origin and necessary to the perfection of a Church, as opposed to the dogma which declares that Episcopacy is necessary to the being of a Church, and unchurches all those who are not members of the Episcopal Church.

So far the distinctive principles of the Evangelical Education Society, as formally expressed. To these we add kindred statements from various sources, bearing especially upon the exclusive priesthood of Christ. In our standards the words Priest and Presbyter are used interchangeably. So in the XXXII Article, entitled, "Of the Marriage of Priests," the Latin from which our translation was made, says, "Bishop, Presbyters and Deacons" are not commanded by God to abstain from marriage, etc.

Such is the use of Ignatius, the Disciple of St. John, who says, "He that does anything without the Bishop and the Presbyters, and the Deacons, is not pure in his conscience."

In the Prayer Book also we find the interchangeable use of Priest and Minister, of which perhaps the most striking instance is in the Office of Institution. The Letter of Institution is addressed to a Presbyter and gives authority to perform the office of Priest, and then in the closing Rubric the Instituted Minister is directed to administer the Holy Eucharist to his congregation. I think we have in Tract for the Times No. 12, the origin of the word Priest, which with many seems to bear a significance different from its real meaning. We are told in that Tract that Presbyter was made Prester, and that by degrees became Prest or Priest.

When we consider that although there are twenty-seven books in the New Testament that not a single reference can be found to a special human priesthood, that we have

1. The instructions of our Lord to His Disciples and Apostles in the four Gospels, but not a word about a special priesthood.

2. That we have the first book of General Church History, the Acts of the Apostles, but not a hint of such a priesthood.

3. That there is the first detailed picture of one particular Apostolic Church in the Epistles to the Corinthians, but not a sign of any such priesthood.

4. That there are two great doctrinal Epistles for Gentile Christians, Romans and Ephesians, but no instruction whatever as to such a priesthood.

5. That there is a great doctrinal Epistle for Jewish Christians, Hebrew, but nothing in it but our Lord's priesthood.

6. That there are three Epistles of Pastoral and Ecclesiastical instructions, 1 and 2 Timothy and Titus, but not a word of any special priesthood.

7. That there are mature writings of the two great Apostles of the Circumcision, St. Peter and St. John, but no trace whatever of this priesthood.

When you consider all these things, the evidence taken separately in its parts is striking, but taken as a whole it is cumulative and absolutely overwhelming. As a comment upon all this, is it not worthy of note that while the word "Priest" never stands for a Christian minister in the Scripture, that the word "Altar" does not occur in our order for the Administration of the Lord's Supper in the Prayer Book. This then is our conclusion: No Priest, no Altar, no Sacrifice, but Christ.

Old Bibles in the Columbia Institute Library.

One of your correspondents has told us of an old Bible in his possession, which bears the date of 1756, and which he seems to feel "excels them all, that is the old Bibles that have been discussed in your columns, in point of age and interest." In this connection I would like to call the attention of your readers who are interested in such matters, to some of the old Bibles now in the library of the Columbia Institute, Columbia, Tennessee. From the dates of two of them, the Adrian Watkins Bible, in point of age, is a mere infant.

A few years ago, the following appeared in the Boston, Mass., Post: "Rare Old Books Come to Light. Copy of Breeches edition of Bradford Bible is unearthed. By the Associated Press.

"Plymouth, Mass., January 3d.—A copy of the Breeches edition of the Bradford Bible, which is said to be, with one exception, the most valuable book in the State of Massachusetts, came to light to-day, when it was presented to the Pilgrim Society by William L. Davis, of this town. Since 1845, when the Bible was known to be in existence by Mr. Davis, the whereabouts of the book has been kept secret. The rare volume is now locked in a safe in a bank here. A special safe will be made for it, and it will be placed on exhibition in Pilgrim Hall, just as the Bradford manuscript is kept at the State House. The Bradford Bible was printed in London in 1592."

It is interesting to know that the Breeches Bible now in the library of the Columbia Institute antedates the Bradford edition above referred to by ten years; this edition bearing the date of 1582, published by W. Groshop.

The Breeches Bible is so called from the peculiar rendering of the seventh verse of the third chapter of Genesis, using the word "breeches" instead of aprons, as in modern versions. Many suppose the Geneva Bible to be the first English Scripture using this peculiar phraseology, but this language is used in the English translation of the Golden Legend, being the principal part of the Pentateuch and Gospels, from the Latin of Jacob Vorygaine, first printed by William Caxton, in 1483.

Another exceedingly valuable Bible is an edition of the Dutch Bible, published in 1590. This is a stolid looking and substantial volume, 8½ by 6½ inches, in heavy leather binding, and though showing its age by the color of its leaves, is, nevertheless, in perfect condition. There is also in this collection a very early edition of the Geneva Bible, which became the most popular of all translations until that of King James, in 1603. The Geneva Bible was published in 1560, by the refugee Reformers at Geneva, who fled from the persecutions of Bloody Mary.

One of the most beautiful and interesting of the rare books of this collection is a large Ovid, being a Latin and Low Dutch translation of this celebrated author. The volume, 15 inches by 18 inches, is elaborately and beautifully illustrated with steel engravings. This collection, with other rare books and articles of virtu, is on exhibition at the Columbia Institute Library.

His Cross and Mine.

"I am crucified with Christ."
I nailed Thee, blessed Jesus, to Thy Cross,
Thou bearest mine, lest I should suffer loss.
I gave but vinegar and gall to Thee,
Thy Body and Thy Blood Thou givest me.
All help Thou didst refuse, though Thou wert King,
But round my Cross the angels sing.
I tore Thy raiment, blessed Lord, from Thee,
But Thy best robe Thou bringest forth for me.
And my companions on the Cross? Ah! Lord,
The saints and martys, who through fire and sword
Looked up to Thee, and seeing Thee above,
Ten thousand times ten thousand died for love;
All these, Thy saints, are crucified with me:
Two thieves alone were crucified with Thee.
I hear that awful cry, "My God, My God,'
And marvel why Thy feet that path have trod;
I stand apart, I may not enter in,
But as I look upon my life of sin,
This is to me the crowning mystery,
My God, why hast Thou not forsaken me?

—W. H. Mockridge.

The quiet seasons of the soul are among the most fruitful in the Christian life. Jesus placed a high value on seasons of communion with God. The habit of prayer brings to us power over temptation, and poise with reference to duty. In fact, it is true, as one has said, that "it is the price of the soul's victory, and too few see its value." In order to pray as we should during the new year that is dawning for us, we must take time for quiet communion with God.

Lloyd's Clerical Directory

For 1013

IS NOW READY

In addition to the well known features of this Standard Annual the present issue provides a list of the clergy who desire a change in the name of the Church.

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LLOYD'S CLERICAL DIRECTORY,
3625 Grand Boulevard,
Chicago, Illinois.

Family Department

For the Southern Churchman.

The Birdies' Dining Room.

The dining room's ready, the table is set,
But the guests seem to tarry; they come not as yet,
Though we call them to come, still they seem very shy,
And will not eat a morsel, while under our eye.

So we set out the feast, on the little side porch,
And pull down the curtain, to let them approach,
And tremble with joy, as we see their bright eyes;
As they flutter and chirp o'er the dainty surprise.

They eat all they can and take the rest home
To the birdies who have not been able to come,
But come the next day, for their crumbs and their seeds,
So sure that our hands will provide for their needs.

Oh, little brown birdies, so helpless and small,
What a lesson of faith to our minds you recall;
For our "table is spread," and our "cup runneth o'er,"
And each morning our breakfast is given once more.

We are cared for as sparrows, each morning and night,
And God giveth, each day, what to Him seemeth right.
Oh! for faith to believe it, what infinite rest,
To know that what He does is always the best!

Mrs. J. R. DUNLAP.

Marion, Va.

THE EPIPHANY.

Its Significance and Spiritual Teaching.

By F. C. Cantine.

We are still in the atmosphere of frankincense and myrrh. The beautiful incident in the life of our Lord which is known to us as the visit of the Magi to the child Jesus has been preserved in art, song and story in every subsequent age. Upon its face, the visit of the Magi to the infant Jesus has no significance beyond the customary visit of friends and neighbors to see the infant which has been born in the neighborhood; but we must penetrate the surface of the occasion and ask for the significance of the event.

How shall we trace the motive of the Magi in taking a long, tedious and perhaps dangerous journey, to any other than a divine source. The Church speaks of the visit as "The Manifestation of Christ to the Gentiles," and emphasizes the importance of that occasion by placing it among the chief feasts of the Christian year, and appointing six Sundays for its observance. The inquiry at once arises, why so much significance was attached to the word Manifestation, and the tenor of what here follows is intended to answer that question. The writer purposes to answer it by showing that the Church has chosen a word of deep significance in order to give color and vividness to the spiritual significance of the great incident; and this will be apparent upon a consideration of the meaning of the term as given by Webster, who defines it as "a very high degree of evidence striking the mind at once with overpowering conviction."

Without inquiring how deeply the Magi were impressed with the conviction that Jesus was the Son of God, all the circumstances attending the origin, motive and result of their long journey make it highly probable that they received some communication from God which led them to the conviction that the child was destined by God for a divine calling on the earth.

The writer's ultimate purpose is to show:

First. That as Christ was manifested to the Magi nineteen centuries ago, so now it is the design of the Church through its offices and functions, exercised under the inspiration of the Holy Spirit, to manifest him to the believer's soul in the present age.

Second. That through this manifestation the believer may obtain a clear knowledge and appreciation of Him in all those gracious offices which he bears towards us as Saviour, Redeemer, Mediator, Emmanuel, High Priest, Intercessor, Light of the World, Counsellor, Our Righteousness, and seventy more titles given to Him in the Scriptures. And such knowledge thus sought and acquired by the believer will place him in close and intimate relations and converse with Christ and insure to him the gift of rich blessings when especially needed.

It is here pertinent to inquire what it is to know Christ, and the answer is at hand in St. John 17:3, namely, Eternal Life. It is, also, to love and trust Him, to commune with Him in prayer and meditation ("My meditation of Him shall be sweet."—Ps. 104:34), to study His life, sayings and doings on the earth, and to follow His example therein. All men know about Christ as they may know a historic person, but all men do not really know Him. And yet it is easier to know Christ than it is to know our friends and acquaintances in life, even, in some cases, after years of intimate acquaintance and association. This is common experience. With a fuller knowledge of Christ in His character and offices will come a closer spiritual union with Him, a clearer apprehension of the fullness, freeness and power of His grace and salvation, the sweetness of His love and sympathy, the efficacy of His death and the power of His resurrection.

Sometimes, my reader, when thought and affection have consciously centered in Him with more than usual intensity and you have felt sensibly drawn to Him and have had a new and clearer view of Him in some of his tender offices; that was an Epiphany of Him to your soul.

Perhaps in prayer and communion with Him He has given you a manifestation of Himself which was like a revelation to you in its vividness. This was an epiphany to your soul. Sometimes when oppressed by a deep sense of sin, the power of temptation, the malice of the devil and the hopelessness of your conflict with him, you have fled to Christ for refuge and strength and found in Him succor from the enemy of your soul and courage to fight manfully against sin, the world and the devil; that was an epiphany of Him to you as your Saviour, your Salvation, a very present help in time of need.

When sorrow too heavy for you to bear, alone has bowed your head, and human sympathy seemed all too poor, formal and unsatisfying, and you have turned to Jesus, himself the man of sorrows and acquainted with grief, as your divine friend, and felt that in Him you, with Mary and Martha before you, had found one upon whose bosom of love you could rest in comfort and peace; that was an epiphany of Jesus to you as friend and elder brother who had drained the cup of sorrow and endured the perfidy and desertion of disciple and friend.

When days are dark and friends are few; when the storms of life beat heavily against your frail bark; when disappointment has seemed to have wrecked all your hopes and frustrated all your plans for this life and Christ has shown you that to the Christian no misfortune can come, because His fortune and His treasure are laid up in heaven where misfortune cannot come and where neither moth nor rust doth corrupt and where thieves do not break through nor steal, you have had an epiphany of Christ as a faithful counsellor and friend, who has a remedy for every ill, a solace for every woe.

Living in close communion and fellowship with Christ we shall have constant epiphanies of Him and really and truly know Him; we shall manifest Jesus to the world in our lives; we shall be filled with His spirit and show forth the fruit of His grace.

Miss Lyddy's Invitation.

There was an odor of boiled cabbage in the lower hall when Miss Lyddy Pelton came in at the front door and deposited her dripping umbrella in the rack.

She sniffed and frowned; it was her habit to do so whenever she entered her boarding house. If it wasn't boiled cabbage it was turnips or fried onions, and, quite often, the stiffling smell of greasy doughnuts spluttering in hot lard; the atmosphere of the kitchen seemed to permeate every square inch of the house.

"It's just like everything else about the place—reeking with the dreary commonplace," Miss Lyddy murmured scornfully as he went slowly up the worn oilcloth stairs to her own room.

The odor of the cabbage had already preceded her and was there to welcome her. Nevertheless the apartment, much to its occupant's surprise, held a bit of dainty fragrance. It hovered around a small square of cream-tinted paper lying on the table. Miss Lyddy took up the envelope with considerable curiosity.

"Baldwinsville postmark and addressed to me! 'Miss L. Pelton.' Let me see, isn't there where father's second cousin lives—the one who married that rich, old banker, Deland? I never saw either her or her husband, and I don't believe that she ever even heard of my existence, so it can't be possible that the letter is from her."

But it was and it ran as follows:

"The Cedars, December 20, 19—.

"My Dear Cousin:

"It will give me great pleasure to have you spend Christmas with me this year. I do hope that you are not going to trot off to Europe alone. I think that Christmas should be spent in one's own land and with one's own friends. So I shall expect you. Come on the afternoon of the twenty-fourth. The carriage will be waiting at the station for the four-forty train.

"Yours cordially,

"Julia P. DeLand.

Over and over again Miss Lyddy scanned the violet-scented note. Her face wore a dazed expression.

"If it were April Fool's Day, I'd think it was a joke!" she exclaimed. "An invitation to the Cedars—poor, little, humble me! What can it mean? I was quite sure that I had dropped out of the memory of all my relatives—especially the rich ones. I wonder how Mrs. DeLand happened to think about me. Maybe she wants to become a member of the D. A. R.'s and has heard that my father was famous for being well informed on our genealogy. I supposed that's the only way poor relations can be of use," a little bitterly. Then she added in renewed bewilderment: "But one'd think she had no idea I was poor. The idea of my trotting off to Europe alone or in any other way! Is she crazy?"

Still pondering over the mysterious invitation, Miss Lyddy removed her snow-dampened wraps and applied a match to the kindlings in the old-fashioned wood-stove. She did not light her lamp; this was her dream-hour, the time when she strove to shut out the long day of work and worry amid uncongenial surroundings. And, as the flames flickered cheerily on the hearth, sweet memory led her gently back to the pleasant home of bygone years. She was no longer a middle-aged woman, with threads of white hair in her chestnut hair; her hands were soft and white instead of being red and roughened by toil; the rustle of silken robes enfolded her and the merry voices of friends made music in her ears. She was quite obvious of the fact that downstairs her landlady was shrilly scolding the tousled-headed maid-of-all work because of a broken soup-plate; she forgot even the smell of the boiled cabbage!

To-night, however, Miss Lyddy was a little more ambitious. She experienced a yearning to turn imaginary things into a delightsome reality. The name of The Cedars brought with it suggestions of spacious rooms luxuriously furnished, of a table spread with spotless linen, bright with flowers, delicate china, glittering silver and cut glass. Choice viands and soft-shod, attentive servants were not lacking. Yes, there would be warmth and fragrance and luxuries of every kind. A sudden rush of the wind around the house brought an increased draught to the chimney; the flames in the stove leaped up a-new. By their dancing light one saw more distinctly the torn and faded wall-paper, the shabby carpet and battered furniture.

Miss Lyddy shuddered.

"What a dreary place in which to spend my Christmas!" she muttered. Presently she sprang impulsively from her chair.

"Why should I not accept this invitation?" she cried with a little laugh of amusement at her own daring thought. "I'm sure I don't know how it came to be sent to me—a rich woman's freak suggested it, I guess—but why shouldn't I avail myself of the pleasure and excitement it offers? The fare to Baldwinsville is less than a dollar, and as for clothes, well, maybe I can make myself presentable."

Opening her trunk, she began to inspect the various articles belonging to her limited wardrobe. From beneath sundry neatly folded garments, she drew forth a package carefully wrapped in tissue paper. It was her one silk dress—a dress that like herself had seen better days. Yet, though antiquated in style, it was of good material. She smoothed out the puffed sleeves.

"It seems as though I had heard that full sleeves were coming in again," she murmured. "I've been too busy at work to notice the fashions very much. But I'm sure that I hope so; the tight, skimpy things aren't very becoming to folks as thin as I am. Well, anyhow the waist fits well and the lace on the collar and cuffs is real."

Somehow the sight and touch of the delicate, ivory-tinted bit of elegance gave Miss Lyddy a feeling of importance; she drew herself up with dignity and said in a tone of crisp decision, "Yes, I'll accept Cousin Julia's invitation to spend Christmas at the Cedars. It's the twenty-third to-day, so its too late to write to her, but then she seemed to take for granted that I'll come, seeing that she's to send her coachman to the train for me."

* * * * *

John Henry, Mrs. DeLand's butler, was for once greatly perturbed as he met his mistress in the great hall of The Cedars.

"Yes, ma'am. James he went to the station as you ordered, ma'am. He said that the train came in a minute or two after he got there. And the—the lady she come on it. But—but'—'

"But what, John Henry?" and stately Mrs. DeLand, with her sable-trimmed cloak thrown back, revealing the exquisits costume she had worn at the reception from which she had just returned, lingered a minute, languidly amused at her butler's unusual excitement.

John Henry made a little deprecatory gesture with his pudgy hands.

"Well, I don't see as 'ow either James or myself or likewise Mariar, your maid, can be blamed, but you see the lady James brought—well, ma'am, she—she ain't your Cousin—ain't Miss Laura! I take it that there's been some hawful mistake, ma'am!"

Mrs. DeLand frowned. Mistakes were rare occurrences in a well-ordered house like The Cedars. Moreover, strangers were seldom allowed to intrude there. James must be severely reprimanded for letting himself be imposed upon.

"Doubtless it is some woman reporter who cherishes an ambition to 'write up' The Cedars," Mrs. DeLand said, grimly. Whereupon John Henry hastily rejoined:

"Beg pardon, ma'am, but I don't think it's one of them newspaper creatures. This is a quiet, little lady who acts sort of—sort of timid and scared like, as though she'd gotten into the wrong pew. And, begging your pardon again, ma'am, she said her name was Pelton—yes, Pelton, same's Miss Laura's; Mariar asked her."

But by this time the mistress of The Cedars had passed into the sitting room. Seated there, her bonnet still on her head, wearing well-darned gloves, nervously fingering a spotless handkerchief, was the strange guest. Although Miss Lyddy would not acknowledge it to herself, she was considerably awed by the magnificence around her, and, added to this feeling, was a steadily growing conviction that there was a mistake somehow or somewhere. But with the quiet dignity of a genuine gentlewoman she confronted her hostess.

"Mrs. DeLand—Cousin Julia"—she began inquiringly and with a timid, little smile.

"I am Mrs. DeLand," said that lady, frostily.

The smile on Miss Lyddy's lips changed to a little quiver; a delicate pink tinge came into her faded cheeks; she fumbled nervously at her hand bag and drew forth her note of invitation.

Mrs. DeLand gave a little start of surprise.

"It's something you sent me," Miss Lyddy said, her voice trembling a little; "I thought it was very kind of you. And so unexpected! I never had the ghost of an idea that you knew I was related to you."

Mrs. DeLand put up her eye-glasses and surveyed her would-be guest.

"Related?" she echoed in a dazed way. Then she took the envelope Miss Lyddy handed her.

"Why, this seems to be the letter I sent a day or two ago to my cousin, Miss L. Pelton, of Westport."

"And I am Miss L. Pelton, of Westport," the other rejoined quickly. "And my name is Lydia, instead of Laura." Here the pink tinge in the cheeks grew deeper. "I suppose I am your cousin, too. Laura Pelton's grandfather and mine were brothers and your mother was their sister. I've an old Bible home that tells. But—but don't think that I have intended to presume on the relationship! There was a mistake—"

"Yes," Mrs. DeLand murmured politely. "I write such a sprawling hand that it was no wonder that both you and the mail clerk mistook the address."

"Yes, a mistake," the other echoed, and she rose to her feet and turned toward the door. Miss Lyddy was very pale now. Excitement and pleasurable anticipation had upheld her thus far, but now she was weary from her journey, from the lack of food and depressed by disappointment.

Suddenly all that was best in Mrs. DeLand's character came to the surface. She sprang forward impulsively and seizing Miss Lyddy's hands, she exclaimed, "No—don't go. If you are my cousin—and I've no doubt you are—we ought to be friends—we ought to be dear friends. I am glad you came—indeed I am. I guess this mistake was providential after all. May be you are lonely—you are, aren't you? And I'm sure I am, in this great house with none of my own kin to spend Christmas with me!"

"Lonely—in this beautiful place," Miss Lyddy murmured, looking around her wonderingly.

"No place is beautiful without love," and Mrs. DeLand's tone was very sober.

A soft, tender, pitying look came in Miss Lyddy's eyes.

"Love?" she said, gently. "I'll be glad to give you that, Cousin Julia, if you want it."

"I do," replied the mistress of The Cedars, humbly.

And thus these two women, each of whom had been lonely and sad-hearted in her own way, this Christmas brought the gift of a true and joyous friendship. Mary E. Q. Brush, in Christian Intelligencer.

The Home Mother.

We must draw a line, a broad line, between the home mother and the worldly woman, who, forgetful of the sacred task assigned her, neglects those who have been given into her charge, leaving them to the care of hirelings, while she pursues her giddy round of amusement.

Not so with our home mother. The heart warms to see her in her daily round of duties. How pleased she sits day after day, shaping and sewing some little article for use and ornament for her little ones. And how proud and pleased each little recipient of her kindness. How the little faces dimple with pleasure and the bright eyes grow still brighter as mother decks them with her own hands in the new dress she has made. How much more warm and comfortable they feel if mother wraps them up before they go to school.

There is a particular charm about all she does, explain it who can. They could not sleep—nay, for that matter, she could not, if she failed to visit their room and arrange them comfortably before they slept. Her heart

thrills with gratitude as she imprints a good-night kiss on each rosy cheek. It may be, too, a tear will start for the little nestling in its chill narrow bed, for whom her maternal care is no longer needed. It sleeps, though the wild winter winds howl around its head. A mightier arm enfolds it. It is at rest. She bends meekly to the Hand that sped the shaft, and turns with a warmer love, if it be possible, to those little ones who are left to love. How tenderly she watches by their bedside when they are ill!

Blessings be on the home-loving mother! Angels look with love upon her acts. Her children will grow up and call her blessed, and the memory of her kindly deeds will remain when time shall have blotted out everything besides. The mother is the incarnation of love; for she finds her chief joy in promoting the happiness of her offspring. How great the privilege of having such a mother. How strong are her claims on her children's gratitude, love, and good offices!—Scottish American.

The Galilean Fishers.

"We have toiled the whole of the night!"
They were weary, heart and hand,
With the strength put forth for naught;
and the dawn rose pale and gray.
"We have taken nothing!" they said; but
one drew nigh on the sand,
And he saw their tired faces, and the nets
that idle lay.

Oh, the Master of all was he, and greater
than wind or tide,
And his heart was touched with pity at
the weary looks they wore;
And he said, "Cast down the net!" Then
from the vessel's side
Their strength could scarcely draw it,
for the weight of the fish it bore.

"We have taken nothing," they said; has it
died away, that cry?
Is it echoed back from none save the
Galilean hill?
Across no other wave, and beneath no other
sky?
Master and Lord of us all, dost thou not
hear it still?

We are toilers on life's sea; art thou not
one of our band?
Aye, with the pitying heart and the tender love of old!
Bid us cast down the net; at the voice of
thy command,
For the labor we put forth, we shall draw
a hundred-fold!

—Kate T. Goode, in S. S. Times.

The Man Without a Home.

Wild with joy and mad with excitement, the people of Paris surged around the palace of their old King Louis.

It was a dark and stormy evening in October, but the great city was gay with lights and full of merriment. No one in the crowd stopped to look at the pale, worn, foreign young man sitting lonely and sad among the statues in the garden of the Royal Palace. France was going to war with Spain, and the French people had recovered their insolence and vainglory.

It was only seven years since Wellington had hurled Napoleon into the dust at Waterloo, and set the old King Louis on the French throne. And already France was busy collecting a hundred thousand troops to invade and conquer Spain.

"Look at that skulking Englishman!" some of the crowd said. "What a scarecrow! Ha! King Louis is a better man than Napoleon. He won't be beaten by the perfidious English."

At the sound of their wild insults the young man looked up, moodily and savagely. The poor fellow had not the heart to make any reply. He was rootsore with tramping about the city and faint for want of food.

An actor from Drury Lane Theatre and a friend of Charles Lamb and Lord Byron, he had spent all his money in traveling to Paris in the hope of finding employment there. But the feeling against the English had grown so bitter that no Frenchman would have anything to do with the young actor from London.

"We don't want any more Englishmen in Paris," they said to him.

"But I am not an Englishman," the actor used to reply. "I am an American."

"American or English, it is all the same. You speak French with the same bad accent, and we don't want you."

The young foreigner spoke the truth when he said he was an American. Born in a little cottage on the outskirts of New York in 1791, he had come to London at the age of twenty-one and made a great success as an actor at Drury Lane. Some of the best English poets of the day—Lord Byron, Coleridge and Charles Lamb—had befriended him, and tried to make him settle in London.

But the young American had a restless and wandering spirit. He wanted to roam about the world, from city to city, continually looking at fresh faces and strange scenes, and regarding life as a passing show.

But now, as he sat homeless and friendless and starving, amid the palaces and pleasures of the gayest and most brilliant city on the earth, his thoughts sadly turned to the little humble cottage where he had lived in quiet happiness.

It began to rain, and a cold wind swept through the now deserted roads. The homeless wanderer rose up wearily to try and find a night's lodging. He walked aimlessly and sadly through the streets. In the lower windows of the houses the blinds were drawn, so that no one could look in. But, in passing by a humble dwelling, the outcast saw on a blind the shadow of a father and mother and their children. The light of a lamp threw the outlines of their figures clear on the veiled window.

"Ah!" said the poor actor, with tears in his eyes. "There's no place like home."

He suddenly remembered that at the end of the town there was an English theatre manager who had come to Paris to seek new plays.

"I will look him up and see if I can borrow a little money from him," said the wanderer.

And he at once turned and, retracing his steps, passed the place of the French king, and began to walk quickly towards the street in which the manager lived.

Suddenly his pace slackened. He looked back at the Tuileries and the Louvre, the two great palaces of the kings of France, which rose up great in splendor against the dark sky, with its lights shining in their long ranges of windows. Then he thought of the humble scene of happiness that he had seen in shadows on the window blind. Breathless he stood, like a man in a strange trance. His lips moved, and yet made no sound: and with his hand he beat time, as though he were listening to a melody.

A shop girl, hurrying home, thought that something was the matter with him.

"What is the wrong, monsieur?" she said. "Can I help you?"

She had seen that his face was streaming with tears. The miserable wanderer turned to her with a sad yet bright smile:

"It is nothing, mademoiselle," he replied. "A poor poet with an inspiration."

With a ripple of laughter the girl passed on, and the young foreigner continued his walk very slowly, his face now lightened with strange happiness. All the way he murmured to himself, and beat time with his hand. The song that he was making was finished by the time he reached the street where the manager lived, and he then strode along, chanting out loudly to himself in English the wonderful song born of his suffering and his loneliness that night in the great, beautiful foreign city.

"'Mid pleasures and palaces, though we may
roam,
Be it ever so humble, there's no place like
home:
A charm from the sky seems to carry us
there,
Which, seek through the world, is not met
with elsewhere.

"Home, home! Sweet, sweet home!
There's no place like home, there's no place
like home.

"An exile from home, splendor dazzles in
vain;
Oh, give me my lowly thatched cottage
again.
The birds singing gaily that came at my
call—
Give me them with the peace of mind dearer
than all."

Thus "Home, Sweet Home" was written by John Howard Payne. He soon thought of the idea of a play, "Clari, the Maid of Milan," in which he introduced the now world-famous song; and the piece was produced at Covent Garden Theatre in 1823, with music by Sir Henry Bishop. It was a great success, and Payne received 250 pounds for it, and three hundred thousand copies of "Home, Sweet Home," were sold the first year the song was written. Payne still continued to be a wanderer over the earth, and he died at Tunis, in the north of Africa, in 1852.—Children's Magazine.

When the Hardship is Heaviest.

One who really trusts God rejoices most when he has to trust most. Knowing that God is absolutely dependable and that He will make all things work together for good to them that love Him, no hindering, baffling hardship can arouse any thing in such a one's heart but unbounded joy. Not circumstance, but Christ is the determining factor in his joy. A man who had been inclined to think that his joy must depend somewhat upon the nature of his circumstances came later to see how independent of these, in Christ, he could be. Talking it over with a friend, he was asked whether he had now come to believe that joy was independent of circumstances. "No," he replied with a smile; "it increases with the increase of the hard things" That is the way Christ would have us to rejoice. For every time of peculiarly dark testing means that Christ now has an exceptional opportunity to show forth his love and his power. After Paul and Silas had been stripped and beaten, their feet made fast in the stocks, and the doors of the prison fast closed, their joy was such that they just had to sing! We are not to be limited to ordinary joy when we are in a prison of any kind; that is a time for the outpoured, singing sort.—Sunday School Times.

Christianity removes the attraction of the earth; and this is one way in which it diminishes men's burdens. It makes them citizens of another world.—Henry Drummond.

Children's Department

Something to be Thankful For.

I'm glad that I am not to-day
A chicken or a goose,
Or any other sort of bird
That is of any use.

I'd rather be a little girl,
Although 'tis very true,
The things I do not like at all,
I'm often made to do.

I'd rather eat some turkey than
To be one, thick and fat,
And so, with all my heart, to-day
I'll thankful be for that.

—Clara J. Denton.

A Night in Toyland.

Jack Reid and his little sister Marjory had put all their toys into the nursery cupboard; and now the little ones were fast asleep. The day nursery was deserted. Nurse had gone downstairs to talk to cook, so there was no one to hear the whispers which came from the toy cupboard.

"Do let us go out to-night and have a dance," said Julia, the Dutch doll.

"That would be lovely," answered the French doll, Ninette.

"But however can we get out of this dark prison?" asked Punchinello, who was quite strange to the place. This was the first night he had been put into the cupboard, and he felt rather hurt about it.

"Well," said Ninette as she stepped out of her crib, "I mean to have a dance. I think if we all got together and gave one big push the door would open."

All the dolls crowded to the door and gave one tremendous push; then, hey presto! they were all out in a heap on the floor. Luckily none of them were hurt.

Immediately the little tin soldiers ranged themselves in order and marched up and down the nursery to the music of a mouth organ played by Punchinello.

"Aren't they smart?" whispered Ninette to Julia. "I love every one of them."

"They are fine looking," replied Julia; "but I prefer Punchinello, you know; though, alas! he does not care for me."

"Cheer up, dear Julia. Things will go all right soon. No one could long resist our charms."

Just then the music stopped and the soldiers threw themselves down to rest.

"Ladies and gentlemen," said Teddy Bear, "I propose a waltz."

"Hear, hear!" shouted the others.

Jack Tar, the sailor doll, snatched up the mouth organ and began a merry tune.

Punchinello went up to Ninette. "May I have the pleasure?" he asked, with a graceful bow.

"O, certainly!" replied Ninette, taking his arm.

Julia looked on with a sad expression on her face.

"Dear Julia, will you honor me with a dance?" asked Teddy Bear, bowing before her.

"Of course I will, Teddy," replied Julia with a smile, and soon they, too, were whirling round the room.

In a short time Jack Tar threw down the mouth organ.

"I'd like a dance, too," he said.

"Yes, you must have one," said Ninette. "I'll make the music." She reached over and picked up the top piano which had just tumbled out of the cupboard to see what all the noise was about.

"I shall dance with the fair Julia," exclaimed Jack Tar.

"No, you won't!" bawled Punchinello. "Julia is my partner."

Julia blushed when Punchinello claimed her so openly; but as she still felt rather hurt that he had not asked her first, she turned away with a smile and said: "As Jack Tar has not yet had a dance, I think I shall give him this one."

Punchinello drew back without a word, but he sighed as Julia and Jack Tar joined the dancers.

Then he went and stood beside Ninette, but he did not say a word.

"Why so sad, dear Punchinello?" asked Ninette kindly.

"I am disappointed about Julia," replied Punchinello. "I thought she loved me, but she seems to prefer Jack Tar."

"Do not worry. She does love you; she told me so," exclaimed Ninette cheerily. "Why don't you let her know you love her? She thinks you don't care at all."

"So I will the very first chance I get. Now I know that she loves me, I feel quite happy," said Punchinello.

Just at this moment the nursery door flew open, and a big black beast, with eyes like balls of fire, rushed in.

With a crash the music stopped, and the dancers made a dash for the top cupboard.

Poor Julia tripped, and just as the monster sniffed at her, Punchinello looked round. In a trice he darted forward, and, snatching her up in his arms, he sprang into the cupboard and slammed the door.

"My darling Julia," said Punchinello, "I hope you are not hurt. I was just in time to save you from being eaten alive."

"Dear Punchinello, I don't know how to thank you," whispered Julia shyly.

"But I know," said Punchinello. "Just tell me you love me, and that you will be my wife."

And there in a corner of the dark cupboard Julia told Punchinello how dearly she loved him, and promised to marry him soon.

Outside in the dark nursery Tom, the cook's cat, sat and mused. "Now I wonder," he said to himself, "who all these funny creatures are, and where they ran off to. I did scare them properly." And Tom settled himself on the hearthrug; then peace reigned in the nursery.—Nan Davidson, in Presbyterian Examiner.

The Keg of Nails.

"There!" exclaimed Aunt Hulda, in a tone of vexation, "I've let the Haskins' wagon go by—it must have gone by half an hour ago, for it's nearly ten o'clock—and now your father's letter'll have to wait till to-morrow for a chance to get to town. Dear me!"

It was rather Aunt Hulda's fashion to let opportunities slip by unnoticed and then chase them with useless regrets. Sometimes the performance amused Lewis, but now he scented an opportunity for himself. He was tired of sorting nails by the kitchen fireplace. A farm was a humdrum place in winter anyway, he had decided, and he envied people who had some chance for change and adventure.

"I'll take it," he said. "I'll put on my skates and go by the river, and I can just fly that way. Maybe I can overtake the Haskins' wagon. You know father wrote the letter last night so it would be sure to go this morning."

"Yes, but it's sort of stormy," wavered Aunt Hulda, looking out at the gray sky with its few falling snowflakes. I b'lieve it's turning right cold, too. I don't really know as you ought to go, Lewis."

"Oh, I can bundle up."

Lewis was already on his feet, pulling on a heavier coat and reaching for his cap so that he could be off before Aunt Hulda, whose mind worked slowly, could reach a positively adverse decision. He had a suspicion that mother might promptly have declared that though father wanted the letter to go he also wanted the nails sorted, and that the trip was altogether too long to be undertaken on foot in the face of a storm. But it chanced to be Aunt Hulda and not mother who was in command at the moment, and Lewis hurriedly slung his skates over his shoulder and pushed the letter into his pocket.

"I don't feel a bit sure you ought to go, Lewis," persisted Aunt Hulda, troubled uncertainty in her tones, and in her hand a long fork with which she was deftly turning doughnuts in the kettle before her. "It'll be long past dinner time before you can get back—"

"Give me a few of those fine brown fellows to take along and I won't mind the dinner," laughed Lewis. "No, that isn't any too many, Aunt Hulda; I could eat the whole lot."

He was off and out of sight while the poor woman was still trying to make up her mind as to the advisability of his going.

"My, but I'm glad to be rid of that keg of old nails for a while, and be off somewhere!" the boy congratulated himself, with a backward glance at the little brown farmhouse where the firelight shone through the windows and the smoke curled from the chimney. "I like to be out, if it is cold."

Down the winding path, across the road, and then on to the river that lay white and still in its winter covering was but a short distance, and on the bank was a stone that offered a convenient seat while he put on his skates. He made short work of the familiar task, but even so, he found his fingers growing almost too numb and stiff to fasten the buckles.

"I didn't think it was so cold—worse than Greenland!" he admitted since there was no one there to hear him, and he gladly pulled on his warm mittens again. "A fellow doesn't feel the weather much when he's skating, though."

He pulled his scarf high and his cap low, and glided away over the smooth, white surface. The ice was all that could be desired and Lewis knew how to make good speed, but occasionally the wind swept down between the hills with an icy blast that almost took his breath and seemed to penetrate every fiber of his body. He had neither expected nor wished to overtake the Haskins' wagon when he started, but he had scarcely gone two miles before he was scanning the road anxiously whenever it came into view, quite willing to hand over his mail and turn homeward if only a chance offered.

The snow began to whirl about him in a blinding shower, and the wind grew colder with every gust, and so strong that it was hard for him to keep from being blown backward; his skates made it difficult to hold his footing. Suddenly, with a still wilder sweep of the wind that sent icy particles beating like pebbles against his face, the boy realized that a blizzard was upon him.

"I must get out of this in a hurry!" he muttered.

Out of the open space and into whatever shelter the woods might afford, was his one terrified thought as he scrambled and tumbled up the snowy bank

and across the highway to where an unfrequented road wound among the trees. There he managed to rid himself of his skates—he scarcely knew how, for his hands lost all sense of feeling while he did it—and plunged blindly forward, only knowing that he must keep moving as long as possible. A projecting root caught his foot and he went down. In a minute he was up again and staggering a few rods farther, but he was almost too tired to know if he were making any headway. The semblance of road was blotted out, and he was continually running against trees—or did they run against him in their queer whirling around? He did not know. Presently something knocked him down and he lay still.

It did not matter; he must rest a little anyway. After that—there was the big fireplace and the keg of nails. Oh, no, he—he didn't mind picking them over there by the warm fire, but it was strange his fingers should have turned to nails, too—just long, stiff nails! There were odd, flitting visions of home. He saw his mother's face, and once Aunt Hulda asked him if he wanted more doughnuts, and he tried to tell her with a tongue that would not move how he had found no chance to eat those he carried. Some one shook him and talked to him, but he only wanted to be let alone. There were people talking but they were a long, long way off. Then the feet that had stopped hurting began to feel hot needles running through them, and he opened his eyes.

"He's comin' round," said a heavy voice, and a brown, weatherbeaten face turned from him toward a heavily bearded face that also seemed to be watching him.

The place was one Lewis never had seen—a long, rude cabin lined with bunks, a rough board table occupying the center of it for half its length, and quite at the farther end of the room a fireplace with a burning log. Near him were three men and a big basin of snow with which they seemed to be working. It was all dreamy like the other things he had been seeing, and he closed his eyes again, but the voices went on, and by and by some meaning crept into them.

"He's comin' round all right," repeated the heavy tones he had heard first.

"Close shave."

"Yes, if Max hadn' turned back into the woods when he did he wouldn't have stood it long in this storm."

Recollection began slowly to return. The woods and the storm were words that awakened memory.

"Where am I?" asked Lewis, looking around him once more.

"Yer all right, son, and a mighty lucky chap, too," answered the heavy voice with a curious attempt at tenderness. "Just lay still and don't worry yerself."

"Woodchopper's camp. Max found ye and brought ye in," exclaimed a second voice. "Ye may be thankful he came along when he did."

"Yer all right, son," the first voice assured him. "We've got the frost out'n yer feet and hands. They'll be pretty tender for a while, but they're all right."

"Hope my nose is," grumbled a third voice, and Lewis saw that the remaining man was holding a snowball to his face.

"Yer too pertic'lar 'bout that nazal 'pendage of yours, Max," reproved the man designated as Barney. "'Taint no Grecian beauty noways, and I told ye half an hour ago 'twas all right. Course it'll peel. What do ye expect of it?"

The others laughed, even Max chuckled behind his snowball. Lewis looked from the score of bunks to the three men, and his gaze rested longest on Max. That was the man who had brought him here—from where? There was a good-natured twinkle in the eyes above the snowball, and their owner appeared to read the questions the boy did not utter. He came over to the bunk.

"How are ye, pard? Jack Frost took an ugly bite at both of us, but we got away before he had a full meal. Short rations seems to be the fashion hereabouts, and I was startin' off to town for supplies when the blizzard swooped down so sharp I had to trun back. That's how I come to find ye—little ways up the wood road, and gettin' covered with snow fast as ye could."

Lewis nodded. He understood it all now, and in a little while was able to tell his part of the short story. The wood-choppers, it appeared, had had a full camp earlier in the season, but, with most of the work done, the main body of men had moved on, leaving these three to finish and follow them. They had hoped to make their supplies last until they were ready to break camp, but bad weather had delayed the work, and the larder was nearly empty.

"It's likely to stay so till this storm is over," concluded Max, ruefully.

They had plenty of coffee, fortunately, and Lewis, served with a steaming cup of it later, cared little that the remainder of the meal was scant. He only wondered what Aunt Hulda would say if she could know where her doughnuts, frozen and thawed, were being hungrily devoured. Most of the afternoon he lay half asleep, still drowsy from his long exposure to the cold, and the strange cabin and the old kitchen at home mingled oddly in his thoughts. Once he started up and began reaching for something.

"What is it yer wantin', pard?" asked Max.

"My nails," answered Lewis. Then becoming fully conscious he laughed a little, but with a keen pang of homesickness. "I was sorting over a keg of nails the last thing before I started out. I needn't have come, only I was so tired of them I wanted to get rid of the job."

"Huh!" grunted Max with a grave look—almost a somber one, as from dark memory—in his usually merry eyes. "Look here, pard, if ye've got a good home and something to do for folks that care for ye, it's the biggest thing this world's got to offer. Don't ye ever fergit that!"

Three days passed—long, dreary days that seemed interminable and exhausted the last of the slender store of food before the men at the cabin deemed it safe to make another attempt to reach the town. Lewis, who had been longing and waiting for the decision, urged that he should now be allowed to start for home.

"How could ye go, son?" questioned Barney. "Ye ain't in no fix to skate that far now, or to walk it, neither. If ye could go with me in the wagon it might be all right, but it's exactly the other direction, and the trip to town is all it'll be safe for me and the team to tackle."

"If you would go with me—it isn't half so far"—suggested Lewis with a sudden thought, "my father could give you things enough to last till better weather; they'd be glad to do it. We have home in the smokehouse, potatoes, apples, butter—lots of things."

The list sounded good to the hungry men, and the plan of a shortened trip seemed sensible. Max nodded an emphatic assent.

"That's the talk! Take the youngster home and trade him off for grub. Pard, if ye love me send me back a mince pie."

"I will," promised Lewis, gleefully. "Mother makes them all the winter."

That home-coming was something Lewis never forgot. He seemed to learn all at once how much he loved his own and how much they loved him, and what the pain had been in those anxious days when they hoped he had found safety and shelter somewhere, but could not be sure. There could be no doubt of Barney's welcome, either, or the willingness with which his wagon was filled with the best the farm afforded. He was charged to return if supplies again ran short before the three were ready to leave the camp.

Lewis watched the wagon out of sight, then turned back to the blazing fire with a new sense of the home comfort of everything about him. A keg pushed far back in a corner of the kitchen fireplace caught his eye.

"Hello!" he said, as if he had met an old friend. "Mother, I believe I'll sit down here and sort nails awhile."—Kate W. Hamilton, in The Comrade.

At Close of Day.

At close of day; with petals pressed,
Each little rosebud sinks to rest.
Each little bird, too tired to sing,
At close of day must fold its wing.

Each little child at close of day
Kneels at his mother's knee to pray;
Then, like the happy outdoor things,
He, too, must softly close his wings.

How Janie "Made Church."

"Mother, are you sure God is in the woods, too?" This was a queer question for a Sunday School girl to ask. But, you see, little Janie Cail had been living for two whole weeks in a place where there were no houses, no churches, Sunday Schools or day schools; no little girls or boys or women—except her own mother. She saw nothing but their own log-camp in the woods, twenty men, and everywhere—trees, trees. All day long she heard the ringing of the lumberman's axe and the crashing of falling trees or the loud calling of the men at the horses.

It was certainly a queer place for a little girl to live, but when "the boss" of this camp had come to Mrs. Cail and said, "I have hired your husband to come to the lumber-woods for the winter, and now won't you come and cook for us? We will build you a nice, comfortable shack and you can bring your little girl along, it will do her good"—and had offered her such good pay, she just felt she could not afford to refuse the offer. So that is how little eight-year-old Janie came to be spending the winter in the woods.

It was fun, in some ways, living in the woods. Though many of the men were very rough and often swore at the horses and even at each other, they were always kind to the little girl and brought her gum, sheets of lovely white birch bark, and all manner of woodsy things.

It was the second Sunday after they came that Janie had asked, "Is God in the woods, too?" She thought if he was the men must surely have forgotten about it, for she looked into their camp and saw that some were playing cards, a few were lying on their bunks sleeping, and all who were awake were smoking. Every now and then she heard some of the card-playing men swear.

Then a bright thought came into the little curly brown head.

"My, but I'm glad I've learned to print so well. Yes, it will be just the thing to do," she said aloud. So she went back to their own shanty, got out her Bible and some of her nice pieces of

birch bark and began to print verses on the bark. She printed, "God is Love," "We Love Him Because He First Loved Us," and many more. She gave them to the men. And that very Sunday little Janie preached twenty sermons—twenty birch-bark sermons. And the men read the sermons and seemed pleased about them. And the next Sunday she did the same, and gave them each a different sermon.

But the next Saturday night two stranger-men came to visit the boss in the camp. They had bottles with them. They treated all the men who would take it to what was in the bottles. Next day five or six men were drunk. That was a terrible Sunday. Janie never forgot it. But in the evening another wise thought came into Janie's head, so she hunted out her very nicest sheet of bark and wrote a letter on it. The letter was to her minister at home. It said:

Dear Mr. Wilson,

Won't you please come and have church in our camp? A lot of the men are drunk to-day and swear terrible. It does not seem a bit like Sunday. The people at home won't get drunk if you leave them for just one Sunday, will they? We need you awful bad. Do come.

Yours truly,

Janie Cail.

And the minister went. For he read the little girl's letter right out in church. And the people nearly laughed and nearly cried; but wanted their minister to go. And they took up a big collection to buy something that they thought would be nice to go along with Janie's birch-bark sermons.

So the Sunday the minister was there they had preaching in both the morning and the evening, just as they do in real places. And the men were all nice and good that day.

And the next Sunday they had no minister but they had church again—such a queer kind of church:

Some one read "The Lord's My Shepherd" psalm in such a beautiful voice, a choir sang "The Sweet Bye and Bye" in the very nicest way. Then came a lovely solo: "Tell Mother I'll Be There" that made some of the men cry. And then there was more music and at the last the "Our Father" prayer. And the service was all given by little Janie and a big—phonograph, for that was the "something" the people in the church at home had sent to Janie.

So every Sunday after that there was "church." And Sundays got to be quite nice in the lumber-woods—and all because of a little girl.—Marion Wathen, in S. S. Times.

Trees That Whistle Music.

Poets have told how the wind made music in the trees, and recently returned visitors form the West Indies have adduced facts to show that the poetic fancy is actually a thing of undisputed fact in Barbadoes. It is the musical or whistling tree, having a peculiar shaped leaf and pods, with a split-open edge. The wind passing through these sends out the sounds which give the tree its peculiar name.

In Barbadoes there is a valley filled with the trees, and when the trade winds blow across the island a constant, moaning, deep-toned whistle is heard from it.

A species of acacia, which grows very abundantly in the Soudan, is also called the whistling tree by the natives. Its shoots are frequently, by the agency of the larvæ of insects, distorted in shape and swollen into a globular bladder from one to two inches in diameter. After the insect has emerged from a circular hole in the side of this swelling, the opening, played upon by the wind, becomes a musical instrument equal in sound to a sweet-toned flute.

The Three Little Men.

Three little men started out on a day,
And together the wide world trod.
In Indian file they went marching along,
Three little soldiers courageous and strong,
And as like as three peas in a pod.

Was some lad faint-hearted? Right swiftly was heard
The thud of their oncoming feet.
He had only to nod, and with unflagging zeal,
Six staunch little shoulders were put to the wheel,
And a triumph was wrung from defeat.

A dear little girl found her lesson so hard,
That she gave it quite up, in a fret!
But she "right-about-faced," with a spark in her eye,
When these three sturdy fellows came hurrying by,
And offered the problem to get.

These same willing helpers are tramping to-day,
Let the weather be stormy or dry,
Three little soldiers, courageous and strong,
It needs but a nod and they'll hurry along;
Three brave little men,Try! Try! Try!

—Pauline Frances Camp, in St. Nicholas.

A City Playhouse.

"This isn't any kind of a place to play," grumbled Betty.

"I know it," assented Grace, "and i we want to play house, it always has to be in the same spot—under this old pine tree or else over in the corner under the three apple trees."

Aunt Jane looked up from her em broidery. "So you think you haven't any place to play," she said slowly. "A big green yard, a pine tree, three apple trees, and a corner. Of course that includes the right to walk on the grass and to cut switches from the apple trees, too."

Betty and Grace looked puzzled. "Why, 'course," they nodded, wonderingly.

"Oh, don't look so astonished," continued Aunt Jane. "You know there are places where children are not allowed to walk on the grass, or break even so much as a twig from the trees. If they did, they would be arrested should a po liceman happen to see them."

"Oh!" exclaimed Grace. "I think that's mean."

"So do I," chimed in Betty.

"No," said Aunt Jane, "it's all right It has to be so, or there wouldn't be any parks left in the big cities. But those little children of the city find places to play in just the same and have good times. Do you want me to tell you about the three little children whom I saw one day having a perfectly fine time playing house in a New York City street?"

"Yes," cried Betty and Grace in chorus.

"Well," began Aunt Jane, "one afternoon I was walking up Broadway in New York, and I saw these children. There was a narrow space of bare dirt between the sidewalk and the street curb; oh, it was very, very narrow, indeed, but there it was that two little girls and a boy had made a playhouse and were playing in it. The rooms were marked out with broken bits of jagged stone picked from the rubbish of a near-by building that was being put up. One little girl sat on a rock about the size of a small picture-book, and she quite filled one of the rooms. The other little girl was in the other room of the house, and she entirely filled up that room when she sat on her little block of stone.

"Then came a narrow passage way of stones where a little wee bit of a boy was picking his way along. The passage was just as wide as one of his feet, so he had to walk very carefully. At the end of the passage was still another room, and the little boy, when he reached it, sat down in it and called it his. They all three seemed to be having a beautiful time, and that is all those children had for a place to play in, or outdoor things to play with. Would you like to exchange your whole big green yard, with a pine tree and three apple trees and a fence corner, for a little bare strip of dirt along the city street?"

"Wouldn't like it," said Grace earnestly.

"Not a bit," added Betty.

And they grumbled no more about their playground.—Emily Rose Burt, in Sunday School Times.

The Business of Helping.

The principle of minding our own business is a good principle to live by if it is not made too narrow. Meddling with other people's business has caused a lot of trouble. Those who do it generally neglect their own work and hinder and annoy others.

But what is my business? The Master answered that in answering that other question, "Who is my neighbor?" My neighbor is the one who is nigh me, whose life touches mine. He may be a Samaritan to me or I a Samaritan to him. We may have had no dealings with each other, but if his life touches mine he is my neighbor.

And the divine law of love makes it my business to help him if he is in need. That is the thing that I am to get busy about just then.

"He that hath seen me hath seen the Father." The incarnation is the guarantee of the love of God, and the Cross is the revelation of how much He loved. The doctrine of the Fatherhood of God and its logical sequence, the doctrine of the Brotherhood of Man now stands impregnable.

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Personal and News Notes.

The address of the Rev. David D. Kidd, formerly Narcoossee, Florida, is changed to Orange Lake, Florida.

The Rev. W. M. Sidener, rector of St. Paul's church, Steubenville, Ohio, has been elected president of the Wheeling clericus.

Bishop Gailor, of Tennessee, conducted a mission in Calvary church, Louisville, Ky., from January 26th, to February 2d.

The Rev. William H. Darbie, of Quantico, Maryland, has been called to the Church of the Good Shepherd, Milford, Pennsylvania.

A new parish house, erected for St Mark's Cathedral, San Antonio, Texas, at a cost of $18,000, was dedicated on Sunday, January 19th.

The Rt. Rev. James R. Winchester, D. D., Bishop of Arkansas, was the special preacher at Calvary church, Memphis, Tenn., January 26th.

A retreat for women will be held in the Cathedral, Memphis, Tenn., on Thursday, March 13th, conducted by the Bishop of the Diocese.

The Rev. Malcolm S. Taylor, of Legerwood, North Carolina, has accepted the call to Grace church, Everett, Mass., and will begin work on Easter Day.

The Rev. Charles A. Weed, for several years rector of St. Philip's church, Joplin, Missouri, has removed to Kansas City and become the Bishop's chaplain.

The Rev. J. Harry Chesley, rector of the Church of the Ascension, Claymont, (Wilmington), Del., has accepted a call to the Church of the Nativity, Union, South Carolina.

The Clergymen's Retiring Fund Society has received a special gift of $10,000 from one of the friends of the old clergy cause, making $17,000 recently added to its invested funds.

Bishop Robinson, of Nevada, has bee ill for the last three weeks at the Moradero Sanitarium, Santa Barbara, Cal. He is much better and hopes soon to be able to return to his jurisdiction.

The Rev. H. J. Mikell, D. D., rector of Christ church, Nashville, Tennessee, will deliver the annual address before the South Carolina Society of the Sons of the Revolution, on February 23d.

The Rev. George M. Tolson, rector of St. Thomas' church, Reidsville, Diocese of North Carolina, has resigned and removed to Baltimore, Md., where he has taken charge of the Church of Our Saviour.

The Rt. Rev. Thomas F. Gailor, S. T. D., Bishop of Tennessee, has been selected as the next Commencement preacher of Columbia University, New York.

The Men's Club of St. John's parish, Knoxville, Tenn., has been reorganized.

Mr. George H. Batchelor, of Grace church, Memphis, Tenn., is actively engaged in raising funds for the repair of Ravenscroft chapel.

The Rev. Charles H. W. Stocking, D. D., formerly of Langhorne, Pa., was killed by a railroad train at Bowling Green, Ky., on January 26th. He was 77 years of age and was temporarily in charge of a parish in Kentucky.

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The clergy of the Diocese of Maine, on January 27th, gave a farewell luncheon to Bishop Codman, about to sail from New York with his sister, for a stay of three months in Egypt.

The Rev. Henry Hale Gifford, Ph. D., rector of Grace church, Elizabeth, New Jersey, has given notice that he will resign at the end of his twenty-fifth year in December next, owing to minor throat troubles, from which he is entirely free in a dryer climate.

The Rev. George R. Brush, rector of St. Paul's church, Vergennes, Vt., has been called to the rectorship of Trinity church, Shelburne, Vt., to succeed the newly consecrated Bishop Coadjutor of Vermont. He has accepted the call and will enter upon his new duties on April 1st.

On Sunday, January 26th, Bishop Gray consecrated the chapel of St. Stephen's at Cocoanut Grove, Fla., being assisted by the Rev. Charles P. Johnson, rector, and the Rev. John F. Nichols of Connecticut. The chapel has been erected at a cost of $2,500, and is constructed of concrete and open rafters. It has a worshipping capacity of 150.

A debate has been arranged between the University of the South at Sewanee and the University of Alabama, at Tuskaloosa, which will take place about the middle of March, the subject of the debate being "Resolved, That labor unions are inimical to the industrial welfare of the country." Sewanee will defend the negative of the proposition.

A probationary chapter of the Brotherhood of St. Andrew has been formed at the Cathedral, Memphis, Tenn., being largely the result of a recent visit of Mr. B. F. Finney, travelling secretary of the Brotherhood of St. Andrew for the South. This chapter will meet every Thursday evening and the work has been undertaken with zeal and enthusiasm.

The committee of Rochester, N. Y., clergy and laymen have arranged a series of noonday services through Lent to be held at St. Luke's church from 12:30 to 12:50. The speakers include clergy selected from the diocese and beyond, including Dr. Worcester, of Boston; Rev. William M. Clark, of Richmond, Va.; the Bishop of Quincy, the Bishop of Western New York, and others.

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The Rev. W. F. Weeks, rector of Trinity church, Shelburne, Vt., was consecrated Bishop Coadjutor of Vermont, in St. Paul's church, Burlington, on January 29th. The presenting Bishops were the Bishop of Western Massachusetts and the Coadjutor of New Hampshire. The consecrators were the Presiding Bishop, the Bishop of Rhode Island, and the Bishop Coadjutor of Albany. Bishop Weeks, it is expected, will make his permanent residence at Montpelier.

True Honesty.

Pope did not miss it much when he said: "An honest man is the noblest work of God." But true honesty involves vastly more than mere uprightness in one's financial dealings. It means perfect sincerity in all things, absolute freedom from deception of any kind. The man who does not speak the truth at all times, and who does not act in harmony with his real convictions in all that he does, is not honest. To pretend to be what one is not, or to try to win what one covets by a resort to sophistry and demagogy, is dishonesty of the most despicable character. It does not lead to the lock-up like the stealing of money or property, but judged by the moral law of God, it is equally culpable.—New Orleans Christian Advocate.

Before I commit a sin it seems to me so shallow that I may wade through it dryshod from any guiltiness; but, when I have committed it, it often seems so deep that I cannot escape without drowning.—Thomas Fuller.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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I thank the unknown friend very much, for the Spirit of Missions sent me during 1912. It was much appreciated and enjoyed. Ella J. Richardson, Christiansburg, Va.

DIED.

SHEPARD.—On S. S. "Victoria Louise," near Kingston, Jamaica, on 30th January, 1913, while returning from the Isthmus of Panama, Mr. WILLIAM BLOUNT SHEPARD, of Edenton, N. C., in his sixty-ninth year. Interment in Hillsboro, N. C.

JONES.—At his home, in Prince Edward Co., Va., January 19, 1913, THOMAS WILLIAMSON JONES, son of the late Dr. Edwin B. and Cornelia Campbell Jones, of Brunswick county, Virginia, fell peacefully asleep, in full hope of a joyful awakening to the summons, "Come, ye blessed of my Father."

NICOLSON.—On December 24, 1912, in Richmond, Va., ROBERT WORMELEY NICOLSON; son of the late Dr. George L. Nicolson, of Deerchase, Middlesex county, Virginia.

DeBUTTS.—In Greensboro, North Carolina, on the morning of the 10th inst., after years of patient suffering, DANIEL DULANY DeBUTTS, of "Mt. Welby," Fauquier county, Virginia.

"There the weary be at rest."

TRUAX.—Entered into rest, after a brief illness, at the Sheltering Arms Hospital, Richmond, Va., on Ash Wednesday, February 5, 1913, JULIA J. TRUAX, widow of the late John K. Truax, of Sturgeon Point, Va. The funeral took place from Grace church, Richmond, at 4 P. M., Thursday, February 6, the interment being at Mapsico church, Charles City county, on Friday, February 7.

OBITUARY.

Major Foxhall Alexander Daingerfield.

A TRIBUTE BY HIS BISHOP.

Major FOXHALL ALEXANDER DAINGERFIELD was a gift of Virginia to Kentucky, of which both States may feel proud. True to the State of his birth with intense loyalty, he identified himself, with a very positive and practical fidelity, with the State of his adoption. He won for himself in Kentucky the respectful love which all men bear toward those that are pure and upright consistently with an attractive type of manliness.

Necessarily associated with men of the world in business, he found in their methods and habits no temptation to himself. His Christianity had expression in a great-heartedness that yearned after the best interests of men of every sort and condition: in a reverence for the Church that was akin in spirit to his allegiance to that cause for which he fought and suffered; in an attitude toward Christ that was a veritable reproduction of the childlikeness in religion that the King himself declared was the only passport into the kingdom of heaven.

One approaches with light and cautious tread the sacred confines of the home, where such characteristics as those I have described have daily exercise. The chivalric courtesy of a gentleman, that never failed in public had its chief objects of attention in the family, where the husband continued to be the ardent lover for well-nigh the fully rounded cycle of a golden half-century; where the father governed devoted children by that peculiar kind of gentleness and tenderness that is recognized as quite consistent with firmness of will; where the brother never fell short of thoughtful consideration and openhanded generosity.

Kentucky respects Virginia for producing him and his kind, and has committed his body to his native ground. However, Kentucky claims credit for having, not merely a monumental pedestal for such high character, but a society and an environment in which such a type of manhood can flourish and develop, and win the grateful admiration of a state-wide population, the public honors of a commonwealth and the opportunity for the wielding of a profound influence for the things that are religiously right and pure and true in social, civic and secular life.

His was the humble, trustful faith that was soothed to peace and rest by the 23d Psalm. I doubt not he loved his Saviour with the same manly spirit in which he grasped the hands of the few that were admitted to his bedside toward the last; and that the Master has enfolded him in the everlasting arms, even as he drew down to his embrace, with a love that was stronger than death, the precious members of his family.

We asked life for him, O Lord; and Thou gavest him a long life, even for ever and ever.

LEWIS W. BURTON,
Bishop of Lexington.

February 8, 1913.

Mrs. H. C. White.

The sudden death in Augusta, Georgia, on the afternoon of January 13th, of Mrs. H. C. WHITE, the wife of our Senior Warden, is an event of unusual sorrow and significance to this parish. Mrs. White during the forty years of her married life in Athens brought to the support and strengthening of the work of God in His Church an unfailing devotion and energy, to which much of the successful achievement of the parish must be attributed. Not only in her official connection with the Choir, the Woman's Auxiliary and the Guild, to which she brought a rare power of helpful inspiration, but in the countless private ways in which her potent womanly influence was constantly at work, she proved a tower of strength to the church, the parish, and the community.

The vestry, keenly realizing in their own loss, and in profound sympathy with the bereavement of their Senior Warden, order that this memorial be spread upon their minutes, and that copies be sent to Dr. White and to the appropriate Church papers.

Signed:
C. M. STRAHAN.
J. H. T. McPHERSON,
J. C. BLOOMFIELD.
Committee.

APPEALS.

Work Among Mountaineers, Diocese of Virginia.

Help is urgently needed for the support of the large staff of workers in the Archdeaconry of the Blue Ridge. Help given means sharing in the uplifting of whole communities. Address

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Pension and Relief of Disabled Clergy, Widows and Orphans.

To help piece out the living of over 500 sick, disabled, clergymen, their widows and orphans under the grants of the Trustees and therefore the obligation of the whole Church because the Trustees are the Church's agents; requires about $30,000 per quarter. Divided up the amount is small, but in a majority of cases it means the difference between a measure of comfort and utter privation.

This current pension and relief is a fundamental obligation and a prior claim upon the Church. Demands for other enterprises must not crowd this out.

Sixty-seven Dioceses and Missionary Districts depend alone upon the General Clergy Relief Fund for Pension and Relief.

Great has been the record under the present administration of the last fifteen years in spite of shortcomings. From no Dioceses merged to 67 consolidated with the National Fund. From $10,000 distributed per year to $120,000. From 175 beneficiaries to about 550. From a Permanent Fund of $90,000 to one of over $400,000. From $100,000 pledged and paid for Automatic Pensions at 64 before the appointment of the Five Million Commission to about $200,000 raised by the Commission since the Richmond Convention. From a small percentage of growth to a record of the doubling of receipts every three years for present and current needs without any default in payments quarterly until last year is no mean record.

The work is very real, very necessary and very strenuous. If every Church and all Churchmen would contribute regularly the work could be carried on generously and without fear.

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Let me not put it off to the last to have my oil to buy when I am to burn it, but let me so dispose of myself that when I am to die I may have nothing to do but to die.—S. Rutherford.

The Household.

Helps for Housekeepers.

When carpet brooms are purchased they should be thoroughly scalded and dried before being put away, and they should never be left standing brush side down. The best way to care for them is to put a screweye in the end of the handle, tie a string in this and hang them up by the string, and brooms used for sweeping nice carpets should be kept clean by frequent washing. A good way of protecting a nice carpet and to conceal worn places in an old carpet is to use a large square of denim in the center of the room, and this is especially useful if there are small children in the family. If you want to use a large rug in the center of the room and the floor is not good, it is a good plan to use the underside of a cheap grade of oilcloth with the wrong side up for the sides of the room, and then paint it some color that will harmonize with the colors in the carpet.

If mice become troublesome, place a crock of sourmilk where they run every night, and in trying to get to the milk they will fall in, and this way of catching them is much better and easier than using a trap.

Burn some small pieces of zinc in your stove once in awhile to clean the soot from the pipes, and if the pipes are are not much stopped up, the soot can be removed by burning potato peelings in the stove. To give old stoves and fenders a shining black polish, stir one gill of turpentine in one pint of asphaltum and apply with a paint brush, and they will look like new. This polish is secured at trifling cost, is easily applied and lasts a long time.

Keep some putty on hand, and you will find it very useful for mending leaks in buckets, milk pans, etc., but it is well to scrape the pan a little around the leak so the putty will adhere more readily, and holes in a wall or floor can be filled with soft putty, and then it must be smoothed down even with a knife.

Rough work, cold weather and exposure is almost invariably productive of sore and chapped hands, and one of the best remedies for the face and hands when they are rough and sore is made by dissolving five parts by weight of boric powder in ten parts of pure glycerine, and the glycerine should be warmed and stirred until all the powder is dissolved. There is nothing better for small cuts and wounds of any kind than a boric solution prepared by dissolving one half ounce of the boric powder in one pint of boiled water, and if used at once, it will often prevent a small cut from becoming a stubborn sore, and the boric solution is fine to use for burns or any irritation of the skin. You can have the hands in strong soap suds without injury to the skin if they are bathed with vinegar immediately after, and a pair of white cotton gloves is a great protection to the hands when hanging out clothes, and these may be knitted from white tidy cotton or made of white canton flannel.—A. M. H.

The physician comes from God. The Lord has created him. From the Most High comes healing. The Lord has created medicines in the herbs of the earth, and he that is wise will not despise them. If the first sign of an unbalanced mind is the refusal of food, the second is the rejection of the God given medium of medical help.

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The Minister's One Work.

"Oh, the books which have been written on Christology! If half the energy displayed mentally in analyzing Christ were devoted to the work of inducing dying men and women to accept him as their Saviour, what a wave of evangelical power would sweep over the land."

Well worth meditating upon are these earnest words, written by Dr. T. N. Ivey, the Editor of the Nashville Christian Advocate. The Christian religion unfetters the human mind and sets men to thinking. The nations that have come under its influence lead in the grand march of intellectual, as well as of material and moral, progress. The world's best literature is Christian, and the influence of the Bible upon the distinguished authors who produced it is clearly manifest in their writings. But this mental activity, which is one of the glories of Christianity, if properly directed, may became a source of peril. Speculation may be overdone. We fear it is to some extent in this day. For instance, some men will persist in endeavoring to trace the line of demarkation between the human and divine in Christ; others even dare to try to solve the mysteries of the Holy Spirit's work and waste their time writing upon what they are pleased to term the 'psychology of conversion' and kindred subjects, forgetful of the truth that "all the Spirit's operations are covered with a cloud that will not lift before the gaze of human research."

It cannot be too strongly emphasized that the supreme mission of the disciples of Jesus, and especially of ministers of the Gospel, is to bring the unsaved to the Master and imbue them with his spirit. The value of a book, so far as they are concerned, must be chiefly determined by the extent to which it contributes to this end. The shepherd who buries himself in his library, delighting in intellectual pursuits, while members of his flock are wandering off to destruction, makes a tremendous mistake. Human souls are the only things of enduring value upon our planet, and in rescuing one of them we perform an immortal achievement. For a preacher to forsake this task for any other is to trifle away his energies, to the neglect of opportunities that an angel would covet. Making ponderous volumes to repose in bookcases may be a good thing, but to make saints that will shine forever around the Father's throne is a far better work.

Paul taught in his time that there was no saving power in the enticing words of men's wisdom; nor is there any in them now, much ado as we make over the intellectual displays often heard from our pulpits. Too much philosophizing is the explanation of many a barren ministry. To be sure, we want educated preachers, but not because they have the capacity to talk more learnedly and eloquently than others, but because, if fully consecrated, they can present more simply and appealingly the great truths of the Gospel. Efficiency in reaching the lost and bringing them to our Lord and building them up in him, is what we want in our ministry. The education that helps in this we should highly prize; and that which hinders it, no matter how men may admire it and be dazzled by it, is a dangerous snare of which we should beware. Oh, let us see what our high calling is, and keep humbly and faithfully at the work which the Master has commissioned us to do. Earth can summon us to no activities which are anything like so grand and noble, or which will at last bring so rich and unfading a reward. Every herald of the Cross should be able, with Charles Wesley, truthfully to exclaim:

"His only righteousness I show,
His saving truth proclaim;
'Tis all my business here below
To cry, 'Behold the Lamb!'

"Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
'Behold, behold the Lamb!'"

—Christian Advocate, New Orleans.

This I have resolved on, to run when I can, to go when I cannot run, and to creep when I cannot go.—Pilgrim's Progress.

TEACHING FEEBLE-MINDED CHILDREN.

One of the most beautiful and interesting spots in America is Farmdale—the site of the Stewart Home and School, a private institution for the training and development of feeble-minded children. Five hundred acres of beautiful blue grass and stately forest trees! Could any spot in all the world be better suited for such an institution?

But the most beautiful thing about Farmdale is the spirit of love and devotion to duty, and the intelligent labor displayed by the officers, teachers and assistants from the superintendent to the foreman of the farm. Everybody works at Farmdale—and it is skilled and professional work of the highest order. Even the games, recreations and amusements are planned and executed with a view to the mental development of the children. The methods of teaching are, of course, quite different from those employed in the ordinary schools, for the problem is a vastly more difficult one. Physical, as well as mental defects have to be contended with. It is here that manual training is most helpful. The teaching is largely individual in character and realistic, for the crippled mind does not grasp ideas quickly. Patience, born of an intelligent understanding of the child's infirmity, plays an important part in securing the desired results.

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To quit the safe shelter of the Church is to wander aimlessly in this life, and to jeopardize that of eternity. To ignore her warning voice, to banish her from Christian life and conduct is to banish the Holy Spirit, to grieve His gracious person, and to cut ourselves off from assured graces.

"All the Days."

Who does not know how day differs from day, even in a life of fairly even tenor? Who does not feel the differences of the day's surfaces and see the varieties of these colors? From the golden sunlight of a day of joy to the blackness of a day of woe, through all gradations, the scale as we journey on. From the grass of the meadow to the miry clay of the marsh, to the hot dust of the level road, to the flints of the steep ascents, to the waters of the cold river varies the surface. And the great Companion knows it all. And He breaks up the great promise of the presence to adjust it to every detail of our need. "I am with you, all the days and all day long, even unto the end."—H. C. C. Moule.

Welcoming Tribulation.

There is such a thing as welcoming tribulation when we know that God only sends it for our good. When the wise slave Lokman was seen eating a bitter melon which his master had given him, and was asked how he could do it, he answered, "My master has given me multitudes of good things. Should I not eat one bitter melon if it comes from his hand?" * * * When we look at evil solely in the light of God, when that which seemed terrible, because it was so manifold, is condensed into "one thing only," and means nothing but opposition to God's will and transgression of His law, we shall regard no other evil as fatal. Our very sorrows will be beatitudes, for they will help to purge away the vile dross from us, and transmute us into pure gold.—Canon Farrar.

Would'st shape a noble life? Then cast
No backward glances toward the past:
And though somewhat were lost and gone,
Yet do thou act as one new-born.
What each day needs, that shalt thou ask;
Each day will set its proper task.
Give others' work just share of praise;
Not of thine own the merits raise.
Beware no fellow man thou hate
And so in God's hand leave thy fate.
—Goethe.

"Before They Call, I Will Answer."

A member of one of our German churches in New York City went into the office of the Board of Foreign Missions one day last week and handed Dr. Holmer C. Stuntz fifty twenty-dollar bills for special work in China, saying that he had been strangely moved to the step. Dr. Stuntz had on his table at that moment a letter just received from Bishop Bashford making a burning appeal for $2,000 needed to save a desperate situation in the Foochow Conference. The letter was a heart cry from the Bishop for immediate help. The German brother was deeply moved when he learned that the gift he had been led to make was an answer to the prayer of a man of God in China.

We are called, most of us, to live in the world, to do our duty in our secular life, to engage in the active affairs of life, and it may be in some degree to take part in its pleasures, so far as those pleasures are innocent. And yet God must come first. With Him it is this or nothing; He will never come second. There is a call to prayer, to meditation, to Sacrament, to all that in the devout life implies that we are eternal beings, who have come from God and are going back to Him.



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Man never was purely spiritual, nor throughout eternity is he to be so. The spiritual demands a medium through which it can express itself. In God's own good time the spiritual body, thoroughly adequate to the needs of the perfected soul, and no longer a clog and hindrance to its activities, will be finally united to it.

Thoughts for the Thoughtful

A man who has not been good to his mother can hardly be expected to be good to his wife.

God met Job face to face, but after he had conquered. While he had to fight, God helped him without his knowing it and unseen.

Here also they had the City itself in view; and they thought they heard all the bells therein ring, to welcome them thereto.—Bunyan.

To choose Jesus Christ as the Saviour of the soul is that supreme act of the will by the help of God that open all the channels of the soul to the inpouring of saving grace.

Judge no man by his relations, whatever criticism you pay upon his companions. Relations, like creatures, are thrust upon us; companions, like clothes, are more or less our own selection.

Great men are the true men, the men in whom nature has succeeded. They are extraordinary, they are in the true order. It is the other species of men who are not what they ought to be.—Amiel's Journal.

If thou neglectest thy love to thy neighbors, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten, and by thy love to thy neighbor thy love to God is nourished.—Quarles.

How may we prevent our homes being secularized? How may we prevent the corrosive touch of the canker of worldliJesus the Christ be enthroned in all hearts, and good literature established, especially the church paper.

At the end of this valley was another, called the Valley of the Shadow of Death; and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now, this valley is a very solitary place. Bunyan.

The happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we have. He who wants little always has enough.—John G. Zimmerman.

Never fancy you could be something if you only had a different lot and sphere assigned to you. The very things that you most deprecate, as fatal limitations or obstructions, are probably what you most need. What we call hindrances, obstacles, discouragements, are probably God's opportunities.

High ideals are to be used as guiding stars, not as stumbling-blocks in our pathway. This is what a man always does when he knows so well what ought to be done that he is not willing to attempt anything. Every man owes it to God and to all other men to use his little knowledge as truly as a genius is bound to use his genius.

Work in every hour, paid or unpaid; see only that thou work, and thou canst not escape the reward. Whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work done to thine own approbation, it shall earn a reward to the senses as well as to the thought; no matter how often defeated, you are born to victory. The reward of a thing well done is to have done it.—Emerson.

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Southern Churchman

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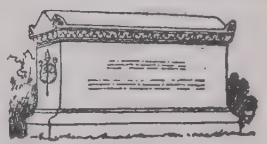
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Holiness.

By. the Rev. O. P. Steckel.

One of the reasons why Christ came into the world was to restore to man the image of God in which he was originally created. This image according to the teaching of Divine revelation was marred by the willful disobedience of our first parents. Jesus came to restore a state of life which makes us acceptable to God, and this can only be possible as we obey God's call to Holiness.

Holiness. What is it? It is not simply to be virtuous, but virtue having a peculiar quality. Persons that are honest, temperate, meek, may be called virtuous in so far as they possess the inherent strength to be such; but they are not holy. The difference between a virtuous and a holy man is that the former is mainly governed by human principles; the latter receives his power to be holy from God. The holy man is in close and constant fellowship with God. When we are in company with a virtuous man we are compelled to admire the man himself; but when we are in the presence of a holy man we are impressed with the nearness of God. We are made to feel, as it were, what God is; for a holy man carries with him something which is pre-eminently of God. When Christ in the days of his humiliation came into contact with men, they were made to feel and compelled to confess that this Man was sent from God; that his character, words, actions, were unique, and as such could not be explained by, and accounted for on, merely human principles. Holiness, then, is not a co-ordinate virtue with temperance, goodness, faith; it is rather a disposition of soul lying back, as it were, of all virtues, and giving to each virtue its own distinctive peculiarity. One may be seemingly temperate, benevolent, without being holy; but if he be holy, all true graces will flow as naturally from that source as the rivulet from the spring.

A question: How is Holiness obtained? No man has it by nature, but the very reverse is true. Every man is by nature depraved, conceived and born in sin. The natural man cannot receive the things of the Spirit, for they are spiritually discerned. It is evident before Holiness can take place our nature must be changed, and this change we cannot of ourselves effect. We cannot make one hair white or black, nor add one cubit to our stature. How can the leopard change his spots and the Ethiopian his skin? Moreover, no amount of growth and education can bring this about. Whence, then, the change? We are regenerated by the Holy Spirit. And if we ask how this is done, we receive the same answer as did Nicodemas, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." However little we may know of the method by which the Spirit works upon us, we can see how simple all is when we look at it through the means God has ordained. We cannot understand how a life-germ is hid in a grain of wheat, but if we sow it in the proper soil, that grain of wheat, other things equal, will spring up and grow. This is as certain that as often as the season comes we may plant or sow with the utmost confidence of a harvest. So when God ordains Holy Baptism for engrafting, the Holy Communion, the preaching of the Word, and gives us spiritual soil and environment, does He not accomplish the same purpose here as He does in growth of the grain of wheat?

It stands to reason that if we wish to have Holiness, and have it increased in us, we must exercise a strong faith in Jesus Christ and in his death as our Redeemer and propitiation for our sins. It was by the sprinkling of the blood of sacrifice under the Old Testament that things and persons were set apart for God's use. When Moses had spoken every precept to all the people according to the law, he took the blood of calves and scarlet wool and hyssop and sprinkled both the book and all the people, saying: "This is the blood of the covenant which God has enjoined upon you." And hence it is by receiving Christ as our Sacrifice for sin, and in proportion as we give good heed to the cross and enter into the significance of his death, by virtue of which the old man within us is crucified, will we be devoted to the Lord and grow in Holiness.

Without Holiness no man shall see the Lord. The pure in heart shall see God and enjoy His beatific presence. We talk of entering heaven to join in the song of the cherubim and seraphim, but it will be all in vain unless we, by the expulsive power of Divine love, be cleansed from all sin and impurity and so become holy. If it be heaven toward which we journey, it will be Holiness in which we delight; for if we cannot now rejoice in having God for our portion, where is our adaptability for a world in which God is to be all in all forever and ever?

Mahanoy City, Pa.

SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., FEBRUARY 22, 1913 No. 8

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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CATHOLIC AND PROTESTANT.

There would be little doubt as to the fate of the movement for a change in the name of this Church, as at present being agitated, if our Churchmen were thoroughly informed as to its animus and the result that is sought to be reached. If the proposition is ever put through the General Convention upon the grounds that are now being urged and with the intent that is at present behind it, we believe it will be because the great body of our Church people are unaware of its significance or rely upon the traditional conversatism of the Church to preserve it essentially unchanged and true to its principles.

There is no concealment or denial of the fact on the part of the leading advocates of this measure that it is not alone the word Protestant, but that for which the word stands in the name of the Church, that they propose to be rid of. It is no Round Table eirenicon that is now before us, the outcome of which was to be developed later, and no one can object that the attack is not being made in the open. The usual and mildest way of stating their case is this: That the word Protestant has changed its meaning (an unwarranted assumption), and while it once meant anti-Papal it now means anti-Catholic. Or it is declared more bluntly that the Church, because she is Catholic, has never been and can never be Protestant, and that the use of the name is disingenuous and affirms that which is false. It is not merely the name that is objectionable, on account of its insufficiency or ambiguity or what not, but it is what the word signifies, the fact behind the name, that is an offence. It is "anti-Catholic," and for this reason is to be repudiated root and branch.

Now it is quite evident that there is another word which must be clearly defined and justified before Protestant can thus be summarily nonsuited and driven out of court, and that is the word "Catholic," as it is used as the very antithesis and contradictory of the other. It has always been taught and held in all quarters that this Church is Catholic, a true branch of the Catholic Church of Christ. To call that fact in question would be an insult to the intelligence of a Sunday School child. It is but a recent discovery on the part of some that our Catholicity is inconsistent with our Protestantism, and at once suggests the query, Has our Protestantism changed, or is this a different and alien sort of Catholicism which refuses to bear it company and, indeed, will perish from association with it? There is the crux of the whole matter.

We must insist that the Protestantism under discussion is that of our Mother Church of England, and of our own Church in America. It has nothing to do with, and is not to be identified or confused with, the vagaries of modern unbelief. In the name of our Church the word Protestant has a distinct and well-understood meaning—a meaning which will be recognized as long as it stays there, and which is in a real sense our own. It is the Church's testimony to her true catholicity as against a pseudo-catholicism, which would deny to us our heritage in Catholic faith and order while imposing upon us unscriptural and uncatholic dogmas and customs. Unless we believed in and held that Catholic heritage the word Protestant in our name would be meaningless. Holding it as we do, its meaning is distinct and positive.

Yet it is against this word that the attack upon our name is concentrated. Is it because its traducers are ignorant of what it connotes in this place? Or is it because the kind of Catholicism they desire to fasten upon the Church is incompatible with it? The word Catholic has so many differing meanings that its definition in any place can only be determined by its context or by the known usage of the writer or speaker. In what sense is the word to be understood in the proposed name, "The American Catholic Church?" The adjective American differentiates it from Roman or Greek or Anglican, as a local or national designation; but beyond this no distinction is made between them. Any further differentiation would be left to the construction which may be placed upon the new name in the future, and upon the fact of its adoption under present conditions, and as a party watchword. What that construction is expected to be and will be claimed to be can only be inferred from the usage of those who already exploit the name and urge its official adoption. It would mean, first of all, the negation of Protestantism in every particular except as regards the pretensions of his Holiness, the Pope. Beyond this the cardinal word "Catholic" would be supposed to connote or sanction anything in the way of sacerdotal or sacramental teaching for which a predecent can be discovered in any age of the Church. It would be a fountain of strange waters. It would open a hospitable door to doctrines which have not yet been openly entertained, but which could not be consistently excluded when any one wishes to introduce them. It would put a formidable weapon in the hands of any party who wished to attack the Constitution of this American Church, which is constructed on Protestant lines and not on "Catholic" precedents. In fact, no one knows what the word denotes or what may be based upon it. But it is upon such indefinite interpretation of and unwarrantable deductions from the secondary meaning of this much abused word that the Church is asked to declare herself Catholic and *not* Protestant, repudiating her historic position of Catholic *and* Protestant.

The power of God is chiefly in showing mercy, and if we read aright the character of Him whose we are and whom we serve, we shall trace it in the tender love of Jesus for the sick and suffering, in the courageous intimacy of Jesus with the outcast and sinful, and in the gracious and loving visits of Jesus to the sorrowful in their affliction.

With the baptized and confirmed there is no question of the bestowal of the Holy Spirit. The appointed sign conveys the appointed gift. Alas! it is in our power to quench the Spirit, as it is in our power to grieve that generous Friend: but it is no less in our power to stir into flame the gift which is in us by the laying-on of hands.

BOOK REVIEWS.

Preaching and Pastoral Care. By the Right Rev. A. C. A. Hall, D. D., Bishop of Vermont. New York: Longmans, Green, and Co. Price, $1.

This is neither a large book nor a superficial one. In his lectures and notes Bishop Hall has followed the usual syllabus of older works on pastoral theology, but instead of the long-drawn-out treatises one is accustomed to associate with this subject, he has put the gist of the matter in a book of 154 pages, which is terse, lucid, easy to read and easy to remember. Not only young ministers, but older ones who feel the loss of an early enthusiasm in their pulpit and pastoral work will find it profitable. There is an enlightening discussion of the matter of Private Confessions, and a short chapter on "Unction," which ought to settle the question of authorizing it as a rite of the Church.

The Clergy and Social Service. By the Very Rev. W. Moore Ede, D. D., Dean of Worcester. Milwaukee: The Young Churchman Co. Price, 90 cents.

An excellent little volume for the young clergyman who is asking himself what Social Service means for him in his ordinary and perhaps isolated parish. The six lectures comprised in the book were delivered to theological students at Cambridge, England, especially to emphasize the opportunities for work on these lines open to the clergy under almost any conditions.

Sunshine on Life's Way. Being Selections from the Writings of the Rev. Floyd W. Tomkins, D. D., LL. D. Collected by Mrs. Winthrop Curtis Knowles. New York: E. P. Dutton & Co. Price, $1.25.

Originally written as newspaper articles, the twenty-eight chapters in this book cover a wide range of practical subjects connected with the every-day Christian life. As one would expect from Dr. Tomkins, they make good reading; not goody-goody nor even simply dull, but sound and helpful and interesting and informing.

Considerations for Lent. Readings for the Forty Days' Fast. By Vernon Staley. Milwaukee: Young Churchman Co. Price, 60 cents.

The Wondrous Passion. By F. W. Drake, Priest in Charge of St. John's Church, Wilton Road, S. W. With an Introduction by the Bishop of London. London and New York: Longmans, Green, and Co. Price, 90 cents.

The Educational Department of the Board of Missions has put out an excellent course of six lessons, one for each Sunday in Lent, on mission work in Japan, entitled, "The Helping Hand in the Sunrise Kingdom." Only one copy is needed for a Sunday School class. It would also be useful in the Junior Auxiliary and the Brotherhood of St. Paul. Price, 15 cents a copy, or $1.50 per dozen.

If all the pity and love untold
Could scatter abroad in coins of gold,
There would not be, on the whole round earth
One hungry heart, nor one wretched hearth.
And, oh, if the kind words never said
Could bloom into flowers, and spread and shed
Their sweetness out on common air.
The breath of Heaven would be every where.

For the Southern Churchman.

A Study for Lent.

The 42d chapter of Isaiah is very beautiful: a lovely mirror of our Lord, and most wholesome to be read, marked, learned and inwardly digested over again; more and more commending the Saviour in His walk and conversation. Gentle consideration and kindly discretion pervades it. Its words drop as the rain and distil as the dew: inviting the forlorn, comforting, refreshing, strengthening.

Its 19th, 20th and 21st verses are very pleasing, and make a study for good breeding; "Who is blind, but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?

"Seeing many things, but thou observest not; opening the ears, but he heareth not.

"The Lord is well pleased for His righteousness' sake; He will magnify the law and make it honorable."

It is a high grace and excellence of the thoroughbred, not to see or hear or observe things that are unpleasant or questionable. People are not going to pardon us for seeing or noticing them when they play fool, make mistakes, or do or wear the wrong things. And it is prime gentility and good behaviour to avoid wounding or humiliating any one. In his chapter on Charity, St. Paul impresses and elaborates the grace of our Lord Jesus Christ, the Divine Gentleman.

Bearing and believing all things, means amiable patience, that takes the best view of things. It has no place for the critical, fault-finding, suspicious or bitter spirit. Its flavor and spirit is sweet and inspiring, though just and faithful. It bears, believes and hopes all things. When it can not trust, it simply changes the subject and gives attention to something else.

The life of our Lord, His daily walk and conversation; His gentle, modest, kindly bearing was "the Light of Men." And everywhere actions speak louder and do more good than words.

Our Lord looked upon Peter, and the look crushed him. J. L. W.

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"I am crucified with Christ."

I nailed Thee, blessed Jesus, to Thy Cross,
Thou bearest mine, lest I should suffer loss.
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Thy Body and Thy Blood Thou givest me.
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But round my Cross the holy angels sing.
I tore Thy raiment, blessed Lord, from Thee,
But Thy best robe Thou bringest forth for me.
And my companions on the Cross? Ah! Lord,
The saints and martyrs, who through fire and sword,
Looked up to Thee, and seeing Thee above,
Ten thousand times ten thousand died for love;
All these Thy saints are crucified with me:
Two thieves alone were crucified with Thee.
I hear that awful cry, "My God, My God,"
And marvel why Thy feet that path have trod;
I stand apart, I may not enter in,
But as I look upon my life of sin,
This is to me the crowning mystery,
My God, why hast Thou not forsaken me?

—Rev. W. H. Mockridge, D. D., in Living Church.

One of the crying needs of society is the revival of gentleness and of a refined considerateness in judging others. Newell D. Hillis.

Letters to the Editor

Change of Name.

Mr. Editor: I do not like the name which our forefathers saw fit to give to our branch of the Church; yet I am not, by any means, prepared either to advocate or accept any change. I need not go into the matter of arguments, one way or the other, after the full and free discussion, so far, in our several Church papers. I do wish, however, to emphasize the fact that one side—that in favor of change—seems to be contending rather for the specific name "Catholic," than for a common actuality as to the faith, ministry and sacraments of the Church, about which, in general, there is little disagreement. I fear that, after all, the contention is really, perhaps, unconsciously, "a question of words and names," to quote Gallio. Dr. Waterman's definition of "Catholic," in his excellent volume, God's Balance of Faith and Freedom, is "fitted to be universal," which is substantially the same as that of Dr. Mason, of Cambridge, England, viz., "What is universally applicable rather than what is universally extended." Thus the contention for the word "Catholic," per se, strikes me as being "a question of names and words." Our Prayer Book retains the word in the Creeds and some prayers, though in the Prayer for All Conditions of Men, "universal" is substituted for Catholic. Here we may ask the proposers of change, if they will accept "universal" instead of "Catholic," The Latin word is surely as good as the Greek.

Another point is this: Has the General Convention the right to impose this name? On the surface, it may appear so; yet the General Convention is the creation of the dioceses and not vice versa. So I am convinced that any diocese would have a constitutional right to retain its antecedent acceptance irrespective of what the General Convention might do. One of the criteria of the lawfulness of the decrees of the General Councils of the Church has been universal acceptance based, to some extent, on Vincent's "quod semper," etc. Now this implies the possibility of individual diocesan rejection. There are not wanting instances in early Church history where, if there has not been actual rejection, there has been a long delay in accepting conciliar decrees. The diocese is the unit, sole and complete. If a diocese has entered into a compact with other dioceses, it surely is competent to withdraw when the compact is violated in its own judgment. Such withdrawal would not be schism. The Diocese of Virginia (say), autonomous, independent ab initio, would in no way impair her faith or fact if she should withdraw from the General Convention, whose powers are delegated by the dioceses and limited by the inherent conditions of union. Previously to the first General Council, many of the dioceses had their own Creeds, which were not necessarily superseded by the symbols of the General Councils, save only by way of assent on the part of the diocese and conformity to its own formula of faith.

There is a tendency in certain circles to magnify the powers of the General Convention, which is, after all, only a Provincial Council, whose decrees can never have the force of a General Council. I am no advocate of ecclesiastical recession, but I observe certain trends in our contemporaneous history which cause me to think that serious dangers along this line are

threatening us, if a technical majority, representing, however, a minority of communicants, is able to effect a change of the name of the Church, which is not desired or desirable, at present. The word "Catholic" has not the best descent, when we bear in mind how the Arians and semi-Arians claimed and appropriated it.

Theodore Parker used to insist that he and his fellow Unitarians were the true Christians. The claim was never justified, of course.

The Greeks emphasize soundness of faith in the names they have assumed for their branch of the Church. The basic idea of the Romanist, as he uses the word "Catholic," is dominion in space—ecclesiastical imperialism.

It is just possible that the name we now have may be a very legitimate via media between extremes, which are radical in their remoteness from the facts. Mere academic discussions consume time and not infrequently produce irritation. Round-table meetings of self-appointed leaders, do not attract followers.

A compromise is not seldom the breathing temporary resting-point for the radical, until he is able to break it, when he has a majority. There are to-day before the Church larger and more vital questions than this "name" business. If I mistake not, we will soon have to contend for the very fundamentals of the Gospel before a materialistic theory of life and philosophic scepticism. The work of Waterland and Butler and Bull may soon have to be done over again, if we are to hold the faith in its integrity.

PERCIVAL H. WHALEY.

Charleston, S. C.

A Criticism.

Mr. Editor: It is a serious thing to venture to differ with a Bishop of the Church; but there are certain glaring errors in the conclusions of the article entitled "Distinctive Principles," by the Bishop of West Virginia, in your issue of February 15th. His conclusion is that the Church has "no Priest, no Altar, no Sacrifice, but Christ."

"In the Prayer Book," he says, "we find the interchangeable use of Priest and Minister." He cites the Office of Institution as proof, in which the Instituted Minister is directed to administer the Holy Eucharist. He also says that according to Prayer Book terminology the word priest is derived from Presbyter only, but never from sacerdos. Now note that the Office of Institution is to be used for a Priest only. The address of the Letter is to a "Presbyter." The text of the Letter licenses the performance of "the Office of a Priest"; it speaks of a "canonically instituted Priest." Subsequent references in the office can only therefore refer to a "Priest," and the use of the word minister subsequently to this Letter, can not indicate the interchangeability of the two words. In other offices of the Prayer Book when the word Minister is used for the opening parts of the office—such parts as a lay reader might perform—the Prayer Book invariably specifies for the Absolution, the Celebration, that the "Priest" (or Bishop) shall do thus and so. This office of Institution which the writer of "Distinctive Principles" has cited is an office which he would have done well to overlook. For it flatly contradicts his conclusions when it says, "full power to perform every Act of Sacerdotal function," " sacerdotal relation," "sacerdotal connection;" also "they who serve at the altar," "shall go within the rails of the Altar," "standing on the right and left of the Altar," "within the rails of the Altar," "shall kneel at the Altar."

As to the "Sacrifice" which the article denies, the words of the Prayer of Consecration are clear and incontrovertible, "accept this our sacrifice of praise and thanksgiving," "here we offer and present * * * to be a * * * sacrifice unto Thee."

Wherefore, I am bold enough to conclude in direct opposition to the Right Reverend writer, but in conformity and loyal obedience to the teaching of the Church as expressed in the Book of Common Prayer: We have a sacerdotal Priesthood; we have an Altar (cf. Heb. 13:10); we have a Sacrifice.

In regard to principle 6 of the E. E. S. which he thinks applicable to the position of the Church, I wish to offer three suggestions:

1st, It is not in harmony with the Preface to the Ordinal.

2d, That which Christ instituted in His Church, whether by Himself or by His Apostles, is essential to the being of His Church, since He Himself said to them, "He that heareth you, heareth Me." (The writer admits the Apostolic origin of Episcopacy.)

3d, Bp. Jeremy Taylor, in a consecration sermon preached at Dublin, says, "As bishops were the first fathers of churches, to which they gave being, so do they preserve them in being; for without sacraments there will be no Church, or it will be starved and die; and without bishops there can be no priests, and, consequently, no sacraments." THEODORE HAYDN.

Oxford, N. Y.

On the Change of Name.

Mr. Editor: It would seem that the stopping of all agitation on the question of changing the official title of the Church is more important than either the retention of the present title or the adoption of the title "American Catholic," so that the mind of the Church may be given to other and more important matters. The Church is great enough to stand up under either title and there is no danger of collapse under either title.

But it is very certain that only one of two things will stop the present agitation—1st, adoption of the new title, or 2d such a defeat of the advocates of change as will render any further agitation impossible.

Now it is useless to counsel those who are opposed to change to adopt the change to which they are opposed; that is the very thing they least desire to do. It is equally useless to counsel its advocates to submit to defeat; that they are not going to do if it can be avoided.

One thing is certain, the refusal of General Convention to allow the question to go to the Dioceses in a constitutional manner is not going to be considered a defeat by any one. Why cannot the opponents of change vote for the change at the next General Convention, pass the amendment to the Constitution without prejudice upon its final action (avowedly so, if necessary), let the matter be referred to the Dioceses and by the Dioceses, if they see fit to the parishes, and then if the opponents of change can muster sufficient strength, administer to the advocates of change such a crushing defeat that the matter will be dead forever? This would stop all agitation at least for years to come. I cannot forbear asking if the opponents are afraid to test the mind of the Church in this manner? I am sure the advocates of change would not be afraid of such a test.

Why can we not be more fair to each other and each other's position? Why is it so constantly affirmed that the advocates of change are the Romanizing element in the Church, that they are attempting to "restore" practices which it is claimed that this Church has condemned when it is well known that these practices are now being indulged in in almost every Diocese of the Church without even reproof? Why is this charge so often made when it is also well known that many are working for a change of title who do not desire to "restore" anything but are well satisfied with the generally accepted ministrations of the Church both in public and private, as will be shown by an analysis of the vote of the last General Convention on the question?

Why is it claimed so often that repudiation of the words "Protestant Episcopal" will be a repudiation of the principles of the Reformation when such a change as was proposed at the last General Convention retained the words "Protestant Episcopal" on the title page of the Prayer Book and the proposition to be submitted by the friends of change will doubtless retain the words also? Why is this claim so boldly made when a resolution was offered in conjunction with the proposition to make the change affirming that there was no departure from the principles of the Reformation? Do the advocates of retention of the present title charge against the advocates of change of title dishonesty in their affirmations and propositions?

Can the opponents of change give any good reason why our missions in China and Japan and in Cuba should have the title Catholic and the mother Church in the United States not have it?

I close with the question above: Are they afraid of a vote by the Church at large upon a change of the constitution that will be final? I would like to have an answer from the leaders of the opposition. C. H. JORDAN.

Greenwood, S. C.

The Historical Continuity of the English Church.

Mr. Editor: In reading in your issue of the 8th inst. Dr. Wallis' article on the Historical Continuity of the English Church, I was surprised to read his statement that the Church of England, and by inference the Church in this country, had cast away certain errors and erroneous practices, among the number the Sacrifice of the Mass, Eucharistic Adoration, etc." This is a very misleading statement and hardly in harmony with existing facts.

The Sacrifice of the Mass is a very different thing from the "Sacrifices of Masses," condemned by the Church in Article 31 of the Articles of Religion. Any reader of history knows that what was condemned by the Church in this article was a sixteenth century blasphemy, i. e., that it was believed that in every Eucharist the priest offered a new sacrifice, or as the article puts it, "that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt." This is something entirely distinct from the doctrine of the Eucharistic Sacrifice, or if you will, the Sacrifice of the Mass.

The answer of the Archbishops of England to the Apostolic Letter of Leo

XIII on English Orders has this to say in regard to the teaching of the Church on the Eucharistic Sacrifice. "Further, we truly teach the doctrine of Eucharistic Sacrifice, and do not believe it to be a nude commemoration of the Sacrifice of the Cross. * * * First we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the Sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of our Lord's Passion for all the whole Church; and lastly, we offer the sacrifice of ourselves to the Creator of all things, which we have already signified by the oblation of His creatures. This whole action, in which the people has necessarily to take part with the priest, we are accustomed to call the Eucharistic Sacrifice."

As to Eucharistic Adoration, I think that Dr. Wallis would be hard put to find any canon or law of the Church of England forbidding so universal a practice. As to the action of the American Church in regard to the matter, few of us care to remember the canon forbidding Eucharistic Adoration, which was a product of the stormy Convention held in New York in 1874, and which for thirty years remained a dead letter canon on our books. The best answer as to the views of the American Church on the question of Eucharistic Adoration is the increasing growth of the practice in the United States, which led to the repealing of this canon of 1874 by the unanimous vote of the Boston Convention in 1904.

HENRY SWINTON HARTE.

Wethersfield, Conn.

A Distinction.

Mr. Editor: There is a distinction to be observed in the current discussion concerning the change of name, which I have not seen made, and the acknowledgment of which will, I think, add much to the clearness of the argument.

The present question before the Church is the change of the name of the Church as a corporation, and does not necessarily concern the nature of the religion involved, at all. That is another question altogether. The old Coronation Oath of England bound the Sovereign to "Maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed religion established by the law." I do not think the substitution of "religion" for "Church" was accidental.

There are many of us, I believe who, while protesting against the continued use of 'Protestant," as descriptive of the Church as an organized body, because we think it obscures its Apostolic origin and character, are yet not unwilling to have that term applied to our religion. Such a compromise would give us the creeps, but in the circumstances would be distinctly the lesser evil, in itself, and in its consequences.

F. H. T HORSFIELD.

Oxford, N. C.

A Mockery of Marriage.

Mr. Editor: Recently the inhabitants of a certain section of Richmond were treated to a so-called Lilliputian Wedding for the benefit of some very worthy objects—church building funds, etc.

While it is inconceivable that one of our rectors would give his consent to such a performance under the auspices of his parish, is it not time for us to protest?

It is true that there are many causes from which divorce may spring, but surely one contributing cause in this day and generation is the absence of the religious element in the marriage ceremonies. We all know how many of our church weddings are nothing more than occasions for the parade of finery, and the spiritual significance of the service is utterly lost upon the tittering audience. Are we not treading upon dangerous ground when we allow so sacred, so holy a thing as marriage to be made the subject of mockery? "Lilliputian" is only another name for "mock-marriage." It would seem from the ever increasing number of legal separations, that there are enough of these mock-marriages being performed unintentionally without making a joke of it.

We do not go so far as to say that marriage is a sacrament; but surely it is only a few degrees removed. Why not have a Lilliputian morning service with sermon, etc., or a Lilliputian burial? Let us leave all the making light of marriage to the funny papers, and raise our voices in protest against this profanation of a solemn institution, which we profess to believe to be "an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His Church," an estate which "is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God."

J. LEWIS GIBBS.

Forest Hill, Va.

Prayer Book Revision.

Mr. Editor: In the Church Congress of 1911, the Rev. P. S. Grant, D. D., in advocating Prayer Book revision, said that the Te Deum ought to be a separate service. The Rev. Cyrus Townsend Brady, D. D., replied that nothing so expressed the feeling of the congregation, after reading the lesson, as the singing of the Te Deum "and they did not seem to think it long, either."

I judge that these gentlemen speak from a differing experience, and that both express a need in our worship. To illustrate: I have four country churches. In three of them the Te Deum Canticles are never sung, and I have no hope that they ever will be. Many small country and city churches are just like this. We read the Te Deum and Canticles Sunday after Sunday after Sunday. It is boring in the extreme, and expresses no feeling save that of weariness. It mars our service, and distracts from its value in these places. In large churches, where variety of tune is possible, the singing of these parts of the service is all right; it is expressive. But this is not true in the other churches. Yet the latter must suffer because of the rigidity of the Prayer Book, and no thought seems to be given to so irksome a condition.

Those skilled in the preparation of rubrics should give us one something like this: In place of any hymn, canticle or anthem appointed in Morning or Evening Prayer, the Ordinary may, upon application, permit the substitution of some other hymn, canticle or anthem found in this Book, or, in special circumstances, where it is certified that the congregation cannot render the hymns, canticles and anthems found in this Book, the Ordinary may, upon application, permit the substitution in place of same, of any of the hymns authorized to be sung in this Church.

This should be a singing part of the service, and not a continuation of responsive reading. No one will make application unless relief is needed. The Ordinary can be trusted in such a case.

Amherst, Va. C. A. ASHBY.

The Choice of Missionary Bishops.

Mr. Editor: I intended to introduce, at the recent Missionary Council of the Seventh Department, at Austin, Texas, resolutions in substance, as follows:

1st. Expressing the desirability that the opportunity and the power to nominate a Bishop for any Missionary District be given to the Missionary Council of that Missionary Department in which a vacant Missionary District is situated.

2d. That whenever any such nomination is ratified by the various Bishops and Standing Committees, as in the election of Diocesan Bishops, then the said nomination to be considered an election, and the Presiding Bishop empowered to take order for the consecration, as Bishop, of the person so nominated.

Other subjects so occupied the time of the Council at Austin that these resolutions were not introduced.

Much has been said in the past years, concerning the advisability of giving the missionary councils the power to elect a Missionary Bishop. The plan suggested in these resolutions would give a missionary council power only to nominate, not to elect. The Bishops, acting individually, would have power to approve, or to reject the nomination.

Long delays have sometimes occurred, in filling vacancies in Missionary Districts. This plan would expedite matters, besides saving the expense of a special meeting of the House of Bishops. Let this proposed plan be considered in the next General Convention. D. A. SANFORD.

Big Spring, Texas.

Selah!—Up, My Soul!

Among the many versions of this mysterious word, "Selah!" perhaps none is more impressive than the translation given by some old writer: "Up, My Soul!"

Up, my soul, I bid thee rise
Selah! Selah! to the skies!
Rise where Jesus reigns above,
Rise, my soul, to perfect love!

Up, my soul, this earth hath sin,
Selah! Selah! Christ within!
Rise where sin hath no more power,
Rise, my soul, this very hour.

Up, my soul, the world breathe's strife,
Selah! Selah! calmer life:
Rise where lips speak only peace,
Rise, my soul, where burnings cease.

Up, my soul, we wander here,
Selah! Selah! Heaven is near,
Rise to pastures ever green
Rise, my soul, to things unseen.

Up, my soul, I bid thee rise,
Selah! Selah! to the skies,
Rise! it is the Saviour's voice,
Rise, my soul, and so rejoice!

—Christian Observer.

The lenient God, tolerant of sin, too kind to punish, too gentle to be wrathful, may be desirable, according to the modern mind, but He is certainly not the God of the Bible or of the Christian revelation. If in the past there was too much stress upon the severity of God, the pendulum has now swung far too much to the other side.

Church Intelligence

CALENDAR FOR FEBRUARY.

1—Saturday.
2—Purification of St. Mary the Virgin. Quinquagesima Sunday.
5—ASH WEDNESDAY.
9—First Sunday in Lent.
16—Second Sunday in Lent.
23—Third Sunday in Lent.
24—St. Matthias' Day.

Collect for Third Sunday in Lent.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

Collect for St. Matthias' Day.

O Almighty God, who into the place of the traitor Judas, didst choose thy faithful servant Matthias, to be of the number of the twelve Apostles; grant that thy Church being alway preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

Foreign.

Missionary Strategic Policy.

For thirty-five years Canon Christopher—now aged ninety-three—has invited the friends of Missions to a C. M. S. breakfast in Oxford, which is attended by Dons and Undergraduates. This year Prebendary Fox, for many years hon. secretary of the C. M. S., delivered the principal speech, and as he has just returned from a long visit to Japan, his words were specially weighty. Japan has, almost for the first time, lately officially acknowledged Christianity as a representative religion. The Empire has suffered a decadence of national character through its contact with the Western world, and unless during the next ten years a great effort be made to bring Christianity before a naturally religious people who are ready for its presentation, a unique opportunity will be lost. The great need is instructors for the schools who will train the native preachers and teachers, who can work as Europeans cannot labor. India, too, is losing its old faiths, and we are responsible for the loss and woe to England if something better be not substituted. Uganda, too, cries for men to assist in the training of native teachers. The entire address was a pressing plea for men and women to teach natives to do the work of evangelists and Christian leaders among their fellow-countrymen. This is the new strategic policy of modern missions—the evangelization of the people by the people themselves.

Spain and Religious Liberty.

Spain has resumed direct negotiations with the Vatican, and the Vatican has agreed to forbid the entrance of a number of the religious orders into the Kingdom. The King has, on the advice of his ministers, pardoned a Conscript, who was condemned to six months' imprisonment for refusing to kneel when the Host was elevated, as his conscience would not permit him to do so. The Minister of War has issued a Royal Order, freeing all who are not Roman Catholics from the duty of attending Mass. The Ministerial programme contains the following passage: "The Government will seek the necessary solutions in order that the liberty of conscience of the citizen in all his actions and in every movement of his life may remain free from molestation and respected." These measures show that Spain has determined to abandon her traditional religious intolerance, and to give liberty of conscince to all her inhabitants. King Alfonso has proved himself to be a friend of religious freedom and his policy has justified the hopes placed in him. The resuscitation of Spain goes forward, and it will not surprise her friends to see her restored to a leading place in the Concert of Europe.

"Does Not Advertise."

The Bishop of Willesden on Saturday dedicated the new temporary Church of St. Augustine, Wembley Park. He said the building of the church was an outward sign of the growth and development of the old Church of England. There were pessimists to-day who said the Church was either moribund or dead. On the contrary, it was very much alive. It was fifty years ago that the Bishop of London's Fund was started, and since then it had assisted in the building of 250 churches in the Diocese of London, while the London Diocesan Home Mission, founded five years before that, had taken upon itself to provide the clergy and see that they were paid. At the present time there were nineteen or twenty men in the Diocese of London working in connection with this Mission. Yet they were told the Church of England was doing nothing. He did think that the Church did not let it be known what it was doing as it ought. Other great bodies, perhaps, a little bit exceeded in the way of advertising, but they in the Church of England, he was quite sure, error in the other way. The Missioner is the Rev. G. S. Day.

Bishop Taylor Smith in Ceylon.

A hearty welcome has been given to Bishop Taylor Smith, by Ceylon residents. He went out last October on a tour of inspection in the East, visiting Singapore and China, and spent a week in Ceylon on his return journey. From Colombo he proceeds to Gibraltar, en route for England. To an interviewer the Bishop mentioned that he had been greatly pleased with the improvement in temperance in our Eastern forces. Nearly fifty per cent. of army men in India were abstainers, while in some regiments the proportion was much greater. "The chief hindrance to Christianity," he said, "is the code of morals which some professed Christians adopt when they arrive in the East. The conditions in the army are in marked contrast to what they were ten or twenty years ago, and in my opinion the soldiers often live far cleaner lives than the civilians. No one has a better chance of making the most of life than a soldier of the British army."

The Grave of Gabriel Rossetti.

It is sad to hear of the neglected condition of the grave of Gabriel Rossetti in Birchington Churchyard. It seems a pity that something is not done by the painter-poet's admirers to remedy this. The memorial at the grave takes the form of a Runic cross, which was designed by Ford Madox Brown, and the cost of which was partially provided by Christina Rossetti. The epitaph engraved upon the base of the cross is: "Here sleeps Gabriel Charles Dante Rossetti, honored under the name of Dante Gabriel Rossetti among painters as a painter and among poets as a poet. Born in London of parentage mainly Italian, 12th May, 1828. Died at Birchington, 9th April, 1882."

The Bishop of Rochester.

The Bishop of Rochester writes that he does not propose this year to issue a Pastoral Letter upon the observance of Lent:

"I thankfully acknowledge that every time this sacred season comes round it is more solemnly observed with special services and addresses, and the list of special preachers grows continually. A comparison between the religious opportunities offered even a few years ago and those of to-day makes this evident. This inner circle of praying Church-people is, I firmly believe, growing steadily. To the outside world a pastoral would not appeal, for it would never reach their ears. Side by side with the duty of increased prayer, heart-searching, and meditation upon the Passion of our Lord Jesus Christ imposed by this sacred season, the forty days of Lent constitute, as our Prayer Book teaches us, days of fasting or abstinence. In a simpler age this obligation was discharged by abstinence from meat on certain days, or certain hours of the day. But modern conditions of life compel us to treat the growing luxury of the age from a wider standpoint. Undue expenditure of money, time, and thought on dress, on amusements, on personal comforts, on social engagements, comes within the category of the temptations of the world, the flesh, and the devil which this holy season bids us sternly repress and curtail."

"Edna Lyall."

To-morrow is the tenth anniversary of the death, on February 8, 1903, of Miss Ada Ellen Bayly, the celebrated authoress, who was better known as "Edna Lyall." She was a good Churchwoman and took special interest in Church work in Eastbourne. She was also interested in Church history, and readers of "In Spite of All" will remember the thrilling scenes connected with Bosbury church, in Herefordshire, and its detached tower, where the wounded hero was tended during the Civil War; and also St. Peter's church, at Marlborough, where prisoners were confined, a church recently associated with Canon Wordsworth, of Salisbury.

American.

National Cathedral Mite Sunday.

Sunday, February 23d, will be noted in the American Church as National Cathedral Mite Sunday, as it is proposed on that day to receive offerings for the Cathedral at Washington from congregations through the general Church, wherever the rectors have received the envelopes for the purpose.

The Bishop of Washington has sent numerous letters to the rectors of the various parishes, in which he called attention to the fact that the Cathedral at Washington is of national character and, therefore, deserves the support of Churchmen all over the country.

This day will, therefore, be observed, in a number of the churches, and it is hoped that the effort will gradually become universal and the Cathedral shall be built by the offerings from Church people throughout the land, and thus emphasize the national character of the

Cathedral as a "House of Prayer for all People."

Envelopes for distribution in the churches where the rectors are willing to receive this offering, may be obtained from Mrs. John McGowan, 1420 Sixteenth street, N. W., Washington, D. C.

MONTANA.

Rt. Rev. L. R. Brewster, D. D., Bishop.

Bishop Brewer Likes Missionary Work.

Recently the Bishop of the Diocese spent four weeks in the Madison Valley, sharing his time between the two missions at Ennis and Cameron. He planned by this trip to prepare the way for an additional missionary in this valley. When the right man is found he will be put there. During the four weeks the Bishop did the work of a missionary, and after his experience said that he would rather like to be the missionary to this valley for his remaining days upon earth.

Sermons on the Problem of the Boy.

The Rev. Francis R. Bateman, of Helena, has been having a series of Sunday evening sermons on the general subject of "The Problem of the Boy," which have attracted uncommon attention throughout the State by reason of being published verbatim in one of the daily papers of Helena. The subjects were: 1, The Boy's Physical Awakening"; 2, The Segregation of Vice"; 3, The Boy's Social Awakening"; 4, "The Parent's Part"; 5, "A Solution." The Rev. S. C. Blackiston, rector emeritus of St. John's, Butte, who since his retirement from the Church has been spending a holiday in Southern California, has returned to Butte and will resume the duties of rector for an indefinite period.

Many of the clergy of the diocese who have been following the work of our State legislative assembly, were keenly disappointed over the defeat of several proposed measures for moral uplift in which they were especially interested. The State has no regulations with reference to the closing of the saloon and in every community these and other places of bad eminence run full swing on Sundays as on week days.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

St. Paul's, Wilmington, to Build a Church.

St. Paul's church, Wilmington, has recently purchased a lot on Carolina Heights, a delightful suburb of Wilmington, and expects to construct at once a temporary church for immediate occupancy. This building will later be used for parish purposes. Already a residence is upon the grounds which will be remodeled into a rectory. The removal of St. Paul's to Carolina Heights will mean another strong parish in the See City.

Movements of Clergymen.

The Rev. John H. Crosby, who left the Diocese some months ago to accept a parish in the western part of the State, has been recalled to his former parish, the Chapel of the Cross, Aurora, and has accepted. Mr. Crosby hopes to take charge March first. A warm welcome awaits Mr. Crosby's return to his first parish, where he did effective work.

Mr. George Frank Hill, a candidate for Holy Orders, who is preparing himself under the instruction of the Wilmington clergy, is acting as lay reader of the churches at Clinton, Faison, Burgaw and Warsaw.

The Rev. Alexander C. D. Noe, formerly rector of Trinity church, Mount Airy, Diocese of North Carolina, has since January 1st been in temporary charge of St. George's, Hyde county. It is hoped that Mr. Noe will become their permanent rector.

The Rev. R. I. Johnson, formerly a Methodist minister of one of the colored churches, was made deacon by Bishop Strange, in St. Paul's church, Washington, N. C., January 16th. The newly-made deacon has been placed in charge of the church at Belhaven and Roper.

Death of William Blount Shepard.

St. Paul's parish, Edenton, has felt a heavy loss in the recent death of Mr. William Blount Shepard, its senior warden and lay reader for many years. On his father's side connected with the Biddles, of Philadelphia, and on his mother's with the Collinses, of Edenton, he was a fine type of the Southern gentleman and the Christian man. When about seventeen years of age he offered for the Southern Confederacy and served on the staff of General James Johnston Pettigrew, until that hero's death; then on staff of Gen. J. G. Martin and Gen. W. D. Pender; then in Selden's Battery until the end of the war. His sterling worth, quiet dignity and genial amiability involved him in positions of social leadership and business prominence. There is not a department of honorable life in Edenton—civil, social, and churchly—which does not grievously miss this good man.

He was born at Elizabeth City, N. C., 28th November, 1844, and died on board ship near Kingston, Jamaica, 30th January, 1913, returning from the Isthmus of Panama.

He is buried at Hillsboro, N. C., by the side of his wife, Pauline Cameron.

He "walked with God, and he was not; for God took him."

This month's issue of the Diocesan paper, the Mission Herald, goes out under a new editorship.

After a new and efficient service, the Rev. Thomas P. Noe has resigned the position, because of the pressure of other duties, and the Rev. Wm. H. Milton, D. D., rector of St. James', Wilmington, has accepted it, at the request of the Bishop of the Diocese, at least until the next Diocesan Council shall elect his successor.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Funeral of Clergyman.

In St. Alban's church, D. C., on Wednesday afternoon, February 12th, the Church's Burial Office was read over the revered remains of the Rev. James B. Craighill, minor canon of the National Cathedral. The service was conducted by Bishop Harding, assisted by the rector of St. Alban's, Rev. Charles T. Warner, and the former rector, the Rev. Dr. Bratenahl.

The widow and children and other relatives of the deceased clergyman were present; and a large congregation of clergymen and lay people assembled at the "sweetly solemn" service to express their sorrow at the loss of a dear brother and friend for so many years a diligent member of the Diocese, and their sympathy with his grief-stricken family. The interment was on the Eastern Shore of Virginia.

On Saturday afternoon, February 15th, in St. Thomas' church, Washington, the Burial Service was read over the revered remains of the Rev. John A. Aspinwall, D. D., the founder of St. Thomas' parish, builder of its stately church, and rector emeritus of the parish.

This service, also, was conducted by the Bishop of the Diocese. He was assisted by the rector of St. Thomas', the Rev. C. E. Smith, D. D.; the assistant minister, the Rev. William M. Pettis, D. D.; Dean Crawford, of the Virginia Theological Seminary, and Archdeacon Williams, of Washington.

The widow and other members of the family of the venerable and widely esteemed clergyman were present, surrounded by many clergymen and former loving parishioners and other friends.

After a long pastorate in one church in Long Island, Dr. Aspinwall came an invalid to Washington, for its climate and beautiful streets and other advantages; but was not long unemployed; for, seeing the need of a church near his own home, Dupont Circle, he developed plans for one; and Calvary church was erected, with a seating capacity of some four hundred, which was soon filled, largely from down town, Epiphany, in particular, sparing a large number of communicants to the new venture.

In a few years time, the little Calvary church was found to be too small; and Mr. Aspinwall and vestry determined to build on their adjoining property, and the present very stately St. Thomas' church was erected, and the name of the parish was changed to St. Thomas'. In a short while, Mr. Aspinwall's health again beginning to fail, he resigned, and the present rector, the Rev. C. Ernest Smith, D. D., was called from St. Michael and All Angels' church, Baltimore, to take the important charge, which he has held for ten active and faithful years.

Mr. Aspinwall, though retired from the responsibilities of a parish, was not idle. He did many things, and was especially active and useful in the missionary affairs of the Diocese of Washington. At the same time he was for years the head of his family in New York City, and the administration of its several estates—those important duties requiring him, while rector of his Washington church, to keep a business office in New York. So, while zealous, here, about his "Father's business," in the Church, he was a devoted care-taker of his large family's affairs in other places. Interment of his remains was in Greenwood Cemetery, Brooklyn, New York.

Confirmations by Bishop Harding.

On Sunday, February 16th, the Bishop of the Diocese visited two churches in Washington. At mid-day, he confirmed a large class and preached in Trinity church, the Rev. G. W. Van Fossen, rector, and at 8 P. M., he officiated in Christ church, Navy Yard, the Rev. A. S. Johns, rector, confirming a good-sized class of candidates.

After the service at Christ church, the Bishop held an informal reception in the Sunday School room.

Pinkney Memorial, Hyattsville, to Build a New Church, in a Better Location.

Pinkney Memorial church, Hyattsville, Maryland, has determined to abandon their little church, downtown—too near the railroad and trol-

ley lines—and build a larger church for their growing congregation, in a more central and elevated position in that important and growing town. The Rev. Henry Thomas is rector of the parish. Mr. Thomas is a Marylander, of Prince George's county, and a Virginia Seminarian. W.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Annual Rally of Parish Association of the Church of the Holy Apostles.

The sixth annual rally of the Parish Association of the Church of the Holy Apostles was held in the Cooper Hall, on Monday evening, February 3. The Rev. John R. Logan spoke of the needs of the Chapel of St. Simon the Cyrenian; the Rev. H. McKnight Moore told of the beginning and growth of the Chapel of the Mediator. Mr. G. Gilberter Deaver on Physical Instruction. The rector, the Rev. William T. Capers, made the closing address.

Offerings for Washington Memorial Chapel.

The Bishops of the Diocese have joined in appeal to the churches of the Diocese to give the offerings on the Sunday following Washington's Birthday towards the completion of the walls of the Washington Memorial chapel, Valley Forge. There is earnest need of such offerings, as the promise of the building of the chancel is conditioned upon the raising of the money to complete the nave of the chapel before June 26th. There are already a large number of memorials in it and more are promised.

Services for the Girls' Friendly Society.

Old St. Paul's church was crowded, on Sunday evening, February 9th, at the annual service of the Diocesan Branch of the Girls' Friendly Society. Every parish branch was represented. The Rev. S. C. Hughson, O. H. C., the Rev. Herman L. Duhring, D. D., and the Rev. Jules L. Prevost, M. D., made the addresses on Missions.

Conference of Clergy and Sunday School Workers.

Under the auspices of the Executive Board of the Sunday School Association of the Diocese of Pennsylvania a supper was given in the Church House and a conference of the clergy, superintendents and secretaries was held on Tuesday evening, February 11th. The chief speaker was the Rev. William E. Gardner, general secretary of the General Board of Religious Education. Other addresses were made by the Rev. W. Herbert Burk, the Rev. William T. Capers and Dr. Frank W. Lange.

Annual Day of Intercession.

February 12th was observed as the annual Diocesan Day of Corporate Intercession for the Church, in St. Mark's church. There were two early celebrations of the Holy Communion; a third at 9:30, following Morning Prayer; at 10, addresses and intercessions; 11, the Penitential Office, address and intercessions; 12, Litany, intercessions and address; 5 P. M., Evening Prayer and address. The Rt. Rev. Dr. Philip M. Rhinelander said the litany and intercessions at noon. The addresses were made by the Rev. E. Edmund Sayzinger, of England.

Lent Meeting of Woman's Auxiliary.

The Lenten meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity, on Monday afternoon, February 24th, 2:30 to 4:30. Addresses will be made by the Rt. Rev. Dr. J. B. Funsten, on Domestic Missions; by the Rt. Rev. Dr. Thurston, on Indian Missions; the Rt. Rev. Dr. W. A. Guerry, on the Work Among Negroes, and by the Rt. Rev. Dr. Thomas J. Garland on Diocesan Missions.

On the evening of January 22d, the Diocesan Guild of St. Vincent held its first service in St. Clement's church. The sermon was preached by the Rev. S. C. Hughson, O. H. C. After the service a conference was held in the parish hall Speeches were made by M. Ernest Linton, on The History of the Guild; by Wallace Arnold, on The Purpose of the Organization, and by the Rev. John G. Hatton, on The Spiritual Aspect of the Guild.

In addition to the services held in the Church of the Holy Apostles, the rector, the Rev. William T. Capers, is bolding, on Sunday evening, evangelistic services in Cooper Battalion Hall.

Mrs. John Lober Welsh, who has long been widely known for her many charities, passed away at her home at Chestnut Hill, on Monday, February 10th. She was a member of St. Mark's church.

A Rescue Mission service was held in St. Andrew's church, on Sunday evening, February 9th, at which there was a discussion of rescue work in our large cities. The speakers were the Hon. George D. McCreary and Mr. Long, of the Inasmuch Mission.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

The Rev. R. K. Massie Instituted Dean of Christ Church Cathedral, Lexington.

The Very Rev. R. K. Massie, D. D., was instituted into the office of dean of Christ Church Cathedral, Lexington, Ky., on Quinquagesima Sunday, by Bishop Burton. The keys of the Cathedral were delivered by the Hon. John T. Shelby, senior warden of the parish and chancellor of the diocese. Following the office of institution Dean Massie preached a forceful and an appropriate sermon on the words, "What doth the Lord require of thee?"

Dean and Mrs. Massie are being warmly welcomed in Lexington. On the morning of January 29th, they were met at the station by the Bishop and representatives of the parish, and were entertained at a breakfast served by the women of the Cathedral. Later in the week they were the guests of honor at a parish reception, and on the night before Ash Wednesday, Bishop and Mrs. Burton entertained in their honor, the guests being the vestrymen and the members of the parish organizations.

Death of a Valued Churchman.

The Church has lost a faithful and painstaking officer in the death of Mr. George Copland, Sr., who for many years has been the registrar of the Diocese of Lexington. His death occurred on February 11th, after a week's illness of bronchial pneumonia. Mr. Copland was a native of Aberdeenshire, Scotland, and came to Lexington in 1890. At the time of his death he was the vice president of the Lexington and Eastern Railroad. He was a well read man, possessing an especially wide and accurate knowledge of the history and literature of his native land. His charities were liberal, and his purse was always open to the relief of the needy and to the support of every good cause. The funeral was on February 12th, Bishop Burton and Dean Massie conducting the services.

Calls Accepted.

The Rev. Henry C. Salmond arrived in Lexington on Ash Wednesday morning and began his duties as presbyter-in-charge of the Church of the Good Shepherd that night. Mr. Salmond has done an excellent work in the Diocese of South Carolina and has entered upon his work in Lexington in such a manner as to create a strong impression very favorable to himself. Mr. Salmond will not bring his family to Lexington until about March 1st.

The Rev. J. K. Satterwhite has accepted the appointment of Bishop Burton to the charge of St. Andrew's church, Lexington. Mr. Satterwhite was a fellow student with his predecessor, Rev. E. L. Baskerville, in the Bishop Payne Divinity School. He is also a graduate of St. Paul's School, Lawrenceville, Va. Since his ordination to the diaconate he has been continuously in charge of the colored churches at Winston-Salem and Greensboro, N. C.

The Rev. William Heilman has accepted a call to the rectorship of St. John's church, Covington, Ky., to take effect March 1st. Mr. Heilman is a graduate of Northwestern University and of the General Theological Seminary, 1908. His ministry has been spent in the diocese of Indianapolis, his last charge being the rectorship of Christ church, Madison, Ind.

Rev. Jerome Kates, who has accepted Bishop Burton's appointment to the charge of the churches in Winchester and Mt. Sterling, will assume his duties on the Fourth Sunday in Lent.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Death of Mrs. S. C. Edsall.

This Diocese has suffered a severe bereavement, in the recent sudden death of Mrs. S. C. Edsall, the wife of the Bishop. The Bishop had made a trip to Chicago and took the train for home on Tuesday, evening, February 4th. At almost exactly the same hour that the Bishop boarded the train at Chicago, Mrs. Edsall, at home, was stricken with cerebral hemorrhage. A physician was instantly summoned, but she died in four hours.

Next morning the Rev. James E. Freeman met the Bishop at the train and broke the sad news. Funeral services were held in St. Mark's church, Minneapolis, on Friday, February 7th, at 2:30 P. M., conducted by the Bishop Suffragan, the Rt. Rev. F. A. McElwain, D. D., assisted by the Rev. James E. Truman, and the Rev. Irving P. Johnson. The interment was in the family lot at Dixon, Ill.

Mrs. Edsall will be sadly missed in diocesan activities. She was earnestly interested in everything that engaged the Bishop's interests and activities. She was an able, sympathetic, and unostentatious assistant in the Bishop's innumerable good works.

Every heart in the Diocese goes out in solicitous sympathy to Bishop Edsall, with the prayer that God will enable him to bear this hard and mysterious dispensation.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

The Churchman's Club Discusses Change of Name.

The regular monthly meeting of the Churchman's Club was held in St. Michael's parish hall, Charleston, Monday night, February 10th. The subject for discussion was The Change of the Name of the Church.

The Bishop opened the discussion with a direct disclaimer of any desire on his part for any change.

Two strong papers were presented, pro and con, by Mr. T. W. Bacot and Mr. W. G. Mazyck, respectively. There was nothing new in the positions assumed or the arguments presented on either side. The trend of feeling here is decidedly against any change.

The Coming Church Congress.

Bishop Babcock, general chairman of the Church Congress, has been here since Saturday, February 8th, making preliminary arrangements for the Congress. He preached in St. Michael's in the morning of Sunday, the 9th; in Grace church in the afternoon, and at St. Luke's at night. At the meeting of the Church Club, he told of the Church Congress in general and made some suggestions as to the way of making the Charleston meeting a success, i. e., largely by extensive advertising.

Bishop Woodcock's Mission at Grace Church, Charleston.

The Mission at Grace church, Charleston, conducted by the Bishop of Kentucky, was well attended, especially the mass meeting the Sunday afternoon before he left, which was for men and boys. Of course, it is entirely too soon to be able to form any proper judgment of the permanent effect of the mission. Bishop Woodcock is a direct, clear, sympathetic preacher. Probably, the influence of his preaching will be shown in the quiet revival of spiritual living in many people who will not talk much about it, and to some extent in the classes for confirmation at the Bishop's spring visitations in this city.

Lent Services in Charleston.

In Charleston the usual Lent services are being held in the various churches, with fairly good attendance. The new rector of Holy Communion church, the Rev. F. A. DeRossett, has daily Communion, Morning and Evening Prayer. He announces this arrangement as permanent for the whole year.

St. John's Mission Chapel.

The Rev. H. H. Lumpkin, at St. John's chapel, is slowly but surely working out the problems which have been more or less connected with this mission for over half a century. St. John's and St. Stephen's were built to be free churches for the humble and poorer classes of the city, in the ante-bellum days. The older churches were supported mainly by pew-rents, which were rather high. Then, too, however reluctant we may be to admit it, still there was a certain fashionable and aristocratic exclusiveness in the old parishes, which relegated the poor mainly to the galleries of the churches, or else had no room for them at all. No less than three churches were built in Charleston, before the war, for the poorer population, by our wealthy people. The slaves were also well provided for.

The Rev. A. M. Rich has been called to the churches on John's and Edisto Islands. He is now at Hawkinsville, Ga. No decision has as yet been made by him, as he is still considering the call.

The Rev. W. N. Tillinghast, of St. Andrew's Mission, Greenville, has been called to the Church in Anderson.

The Rev. W. G. Poyner, of St. Timothy's, Columbia, has been appointed by Governor Blease a delegate from this State to the Peace Congress, soon to be held in St. Louis.

The Rev. Walter Mitchell, D. D., of the Porter Academy, has been named as one of the governing board of the Charleston Bible Society.

The Rev. H. J. Mikell, D. D., formerly of Charleston, now rector of Christ church, Nashville, Tenn., is to preach the annual sermon before the local branch of the Sons of the Revolution, on the last Sunday in this month.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Missionary Conference of Laymen.

The contiguous parishes of Trinity, Tiffin, Trinity, Fostoria, and Trinity, Findlay, united in a missionary conference of interest and value, at Fostoria, the evening of February 13th. Each congregation was represented by its rector and a committee of laymen, bringing together a body of twenty-five men. The speaker and guest of the evening was Mr. Edward W. Palmer, a vestryman of Grace church, Cleveland, and a manufacturer of large interests, who, in order to be present, gave up from his home and business, two half days and a night. He presented the subject of missions from the standpoint of the Laymen's Missionary Movement, and in a manner so convincing as to win hearty commendation and sympathetic discussion upon the part of the laymen present. The conference had its origin in an expressed desire upon the part of these parishes to hear more about the member-to-member canvass and the duplex offertory envelope system, with which the speaker has personal knowledge and experience in his own parish. The evening began with a supper served by the women of the Fostoria parish.

Service of Benediction in the New Trinity Church, Bellefontaine.

After worshipping five years in the basement, the congregation of Trinity mission, Bellefontaine, Rev. John Stuart Banks, rector, took possession of the nave of their church, the first Sunday in Lent, February 9th. On that date the building was formally opened with a service of benediction by the Bishop of the Diocese. Among the furnishings is a new pipe organ of modern design, the gift of a friend of the mission. There is still a debt on the property, but practically provided for by subscriptions, and it is expected that the church will be ready for consecration eighteen months hence. Following the benediction a class was confirmed, five of whom are deaf-mutes, prepared by Rev. B. R. Allabough, General Missionary of the Mid-Western Deaf-Mute Mission, who was present in the chancel. In lieu of a sermon, brief addresses were made by the Bishop, the rector and Archdeacon Abbott. At the evening service on the same day, Archdeacon Wentworth, of the Diocese of Lexington, began a ten days' mission.

Noon-day Services at Trinity Church, Toledo.

Daily noon-day services are being held throughout the Lenten season, at Trinity church, Toledo, Rev. George Gunnell, rector, the following being the special preachers: Rev. Warren L. Rogers, Detroit, Mich.; Rev. R. H. F. Gairdner, Chicago, Ill.; Rev. W. F. Faber, D. D., Detroit, Mich.; Rev. Wm. H. Poole, Jackson, Mich.; Rev. Charles H. Gross, Greenville, O.; Dean DuMoulin, Cleveland, O.; Rev. Robert L. Harris, Toledo, O.; Archdeacon Dodshon, Columbus, O.; and Archdeacon Webber, Boston, Mass. Archdeacon Webber will have charge of the services during Holy Week, and they will be in the nature of a mission.

Lenten Retreat for Ministers—Over One Hundred Present.

At the Old Stone Presbyterian church, Cleveland, situated on the Public Square, the Federated churches of the city, including more than a hundred ministers, held an all-day Lenten retreat, Monday, February 10th. At noon there was a half-hour service for laymen, at which Rev. Walter R. Breed, D. D., rector of St. Paul's, Cleveland, made an address on "The Value of Lent."

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Holy Spirit Mission.

The new Church Extension Society, with the aid of Bishop Greer, has purchased the Tiffany property, eleven city lots, in the Bronx, for Holy Spirit Mission, paying $85,000. It is regarded as a bargain, since there is on the property a mansion of large size, ample for years for auditorium and parish rooms. The location is the Hunt's Point district, in which has been one of the most remarkable real estate developments in the world. Within one year new apartments went up for 100,000 people, and the subway station sells 6,500,000 tickets a year.

Holy Spirit Mission was started by laymen, under Archdeacon Nelson, and Mrs. Henry D. Tiffany, the mistress of the mansion now coming to the use of the mission, was the first to aid it. She loaned the use of her carriage house, helped fit it up, and with her family, regularly attended the services. She was anxious that a certain site in the neighborhood be given by her family, but the men she had to deal with did not see it so. Her home, now secured, is even better than the site she sought. To occupy the new quarters there is a Sunday School of more than 200 pupils, and a self-supporting congregation.

Improvements in the Churches of the Diocese.

Improvements in fabric of churches of the Diocese go on apace. Apart from the vast sums spending on the Cathedral grounds, to be ready for the General Convention in October, there are advances in many other lines. Intercession chapel of Trinity parish has ordered its new organ, to be ready September 1st, when at least a part of the new $600,000 chapel plant in upper Broadway is to be ready. St. Thomas' church is now used in almost every part, and it is also to be ready for services during the General Convention. St. Mary's Church, Bronx, is being wholly renovated, getting ready for services, celebrating the final clearing of a $15,000 debt. Trinity churchyard is to have a stone cross many feet in height, resembling in some degree crosses seen in rural parts of Switzerland. It is put up by the Astors, in memory of Mrs. Astor, the mother of the Colonel Astor, who went down with the Titanic.

St. Peter's, Peeksville, has just opened a Frost Memorial parish building, a very substantial structure, that cost $20,000.

Memorial Service for Captain Scott and His Companions.

At the Cathedral, on Sunday morning, February 16th, there was held a memorial service for Captain Scott and his four companions, heroes of British adventure and manliness, and explorers of the South Seas and Pole. There were elaborate decorations of American and English flags, the music took on the same character, especially in the hymns, as that of St. Paul's in London, where the King attended, and there was a sermon by Canon Douglass, wherein character such as Captain Scott displayed was extolled. There was a great crowd of course, especially of English-born New Yorkers.

Address by Dean Sumner, of Chicago.

The noon-day addresses of Dean Sumner, of the Chicago Cathedral, in Trinity church, on the first full week of Lent, attracted wide attention, especially of social service and settlement workers. Conferences were had with the Dean while here concerning the naming of a New York Vice Commission. It was reported that such commissions have just been named in portland, Oregon, Grand Rapids, Mich., and Philadelphia, and that studies in conditions made in Chicago and other cities, will render needless any very exhaustive studies in New York. The sentiment was that New York must do something, and that at once.

The Rev. William Thomas Walsh, one of the three Roman Catholic priests, members of the Paulists, who left their Church last fall while serving at Sewanee, Tenn., in the Paulist settlement there, has become vicar of St. Mary's parish, Bronx, succeeding the Rev. Burton H. Lee. The unusual title is given him because he has not been in the Church a year, having been received from the Church of Rome by Bishop Greer only last November. The nominal charge of the parish is placed in the hands of Archdeacon Pott, of Westchester. St. Mary's is located in the southern end of the Bronx, amid conditions not at all unlike those below 14th street, Manhattan.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

St. Mark's Mission, Jackson.

The Ven. George Gordon Smeade, LL. D., Archdeacon of the Diocese of Mississippi, held one week's mission (February 11th, 12th, 13th, 14th), for the colored people of St. Mark's mission, in Jackson. Dr. Smeade, like the beloved Bishop of the Diocese, has the interest of the colored people at heart, and believes that the Church has something for them that they cannot get anywhere else, namely, right religious instruction and a truer conception of the moral laws of God.

On February 14th, Dr. Smeade, accompanied by the Rev. C. E. F. Boisson, rector of the mission, visited Jackson College, a negro institution, supported by the Home Mission Society of the Baptist denomination. Dr. Smeade spoke to the teachers and students on the "Dignity of Labor." It was a powerful address and both teachers and students expressed their thanks and felt that they had been helped.

The Rev. Mr. Boisson, who has charge of the colored work in the Capital City, is a graduate of the Bishop Payne Divinity School. He started the mission in a vested hall, two years and a-half ago, without a communicant or a child in the Sunday School. To-day they have six communicants and four preparing for confirmation; twenty-six children in the kindergarten school; thirty children in the Sunday School and twenty-five men in the Men's Club. Through the Bishop and a few kind friends, he was able to secure a three-room dwelling house. In the front room he holds his services and the two others are used for school and meeting-place for the men. The Rev. Mr. Boisson is working under adverse circumstances, in spite of which he is making the power of the church to be felt in the community. The greatest need now is a neat little chapel, where our people could come and listen to the beautiful services of our Church and have a true idea of Christian worship. Our good Bishop is willing to help us, but he has many calls upon his resources and cannot do very much. We are praying that God will raise us a few friends that will help us in our worthy cause.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Lenten Services in Savannah Churches.

The churches in Savannah all have daily services during the Lenten season. At Christ church, which is in the business centre, there is a short noonday service for business men. The preachers at this service are: February 6th and 7th, the Bishop; 9th and 10th, Rev. W. T. Dakin, of St. John's church; 11th to 13th, Rev. J. S. Bunting, D. D., of Macon; 14th and 15th, the rector; 17th and 24th, Rev. S. B. McGlohon, of St. Paul's church; 18th-21st, Rev. R. W. Patton; 25th to 27th, the Bishop of Atlanta; March 2d and 4th, Rev. G. S. Whitney, of Augusta; 5th-7th, the Bishop of South Carolina; 11th-13th, Rev. C. B. Wilmer, of Atlanta; 14th-20th, the Bishop of Georgia.

Sunday night services, with specially arranged music of the English composers, are an innovation. The first Sunday in Lent the service was from Maunder in F, with anthems by Woodward. At St. John's church there is a short daily service, with address at 7:45 A. M., and daily evensong and address. On Tuesday afternoons Maunder's Cantata, "Penitence, Pardon and Peace" is given to be followed, later in Lent, by Gounod's "Gallia," and on the last three Sundays in Lent Stainer's "Crucifixion."

In St. Paul's church there is a daily celebration of the Holy Eucharist and daily Evensong.

Diocesan Convention to be Held in Augusta.

Owing to delays in the building of the new St. Mark's church, Brunswick, the next Convention, which was to have been held there on the 14th of May, will be held on the same date in the Church of the Good Shepherd, Augusta.

The Bishop's Visit to Darien.

The Bishop visited the churches in Darien on the first Sunday in Lent, being at St. Andrew's in the morning, and at the churches for colored people—St. John's in the Wood, and St. Cyprians—afternoon and evening. At the last named many of the St. Andrew's people, together with the priest in charge, were present. The Bishop is particularly happy in his sermons to the colored folk, presenting doctrine and ethics in plain and unmistakable language, with an earnestness and love which make a deep impression.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

The "Hostel" at Jackson Arranged for Service.

The large room in the Hostel, which the Bishop has had erected at Jackson, after months and months of weary waiting because of the difficulties of getting building material hauled in, is now finished, and the simple matter of arranging a temporary sanctuary and pulpit will give us some approach to a place in which to hold a dignified service of the Church. So far, Rev. S. C. Hawley has been using the old school building, with all its unattractiveness, and the change will be most acceptable. Mr. Hawley reports the attendance at service of a man who had not been at a service for thirty years before, not since he was twenty years old. His children had not attended Sunday School for two or three years until they began to come about three months ago. The whole family of father, mother and four children were at service together, and two of the children will shortly be baptized.

The usefulness of the "Hostel" is already proved by the formation of a "Children's Saturday Club," which Mr. Hawley intends shall be carried on under the direction of a board of managers, composed of the mothers of the children. One afternoon recently thirty-five children spent the time until dark playing games under the supervision of Mr. Hawley. The wild weather outside would have meant that they must be little "shut ins" had it not been for the Hostel.

Dangers of Winter Travelling in Wyoming.

The nature of travel in and out of Jackson's Hole at this time of the year can be best understood from such experience as befell one of the State game wardens, two weeks ago. Starting on a stormy day on the stage, along the only road open to travel in winter, he realized the danger of snow-slides, and as they entered the canon, he suggested to the driver that they keep their feet clear of the rugs, so that they should not be caught in the sleigh. Before going far a slide started, and he was scarcely conscious of anything else before he found himself out of the sleigh being buried up with snow. In a dazed condition, he thought his left hand was in some pocket of air that felt most refreshing. Upon moving his left arm, which was the only part of his whole body he could move, he received what seemed like an electric shock, and discovered that his left hand had been the only portion of him above the snow, and the movement of his arm allowed the air to reach his face. Working his way out, at length, he saw the heads of the two horses and one leg of the driver sticking out. One of the horses was dead, but the driver's leg moved. He began hurriedly to dig with his hands to rescue his companion, the snow being packed too tight for him to pull him out. Coming upon the singletree, he used this to force a way toward the man's head, but soon found that they had been carried into the creek, and the driver was drowned in the water and wet snow before he could be rescued.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

St. Paul's New Parish Building, Augusta, Dedicated.

The members of St. Paul's church, Augusta, are happy in the completion of their long-wanted parish building, which was dedicated and opened for use on Quinquagesima. The Bishop officiated, assisted by the rector, the Rev. G. S. Whitney, and the Rev. Chauncey C. Williams, D. D., former rector. After the midday service, the clergy and congregation proceeded from the church in the new building, adjoining the old Sunday School room, in the rear of the church. At 4 o'clock the Sunday School assembled for the first time in the building, for a missionary service.

The building conforms in external appearance to the church, which is of the Colonial style, and seems a part of it. Within it is divided by a gallery, with class rooms on both floors, all of which open into the main central room, which is open from floor to roof. It is finished in ivory and white, with floor coverings of rich green. This central room is set apart for the kindergarten and is furnished throughout as a memorial of the two children of Mrs. L. G. Douglas. The building contains also, the rector's study. The cost was about $16,000. A parochial reception was held on the next evening.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Church Extension Work in Southern Virginia.

Wonderful progress has been made in the Diocese, in the past five years, in performing its missionary work. While the Diocese has not met its apportionment by the General Board of Missions, it has done much for Diocesan Missions. There are those who say, "Convert the heathen at home first," but they seldom give one cent to do it with. Churches and people who give for the Church work abroad are also supporting the home work.

Five years ago there were fourteen counties in the western part of the State in which no organized mission existed. Now there are only nine. The last county to have an organized mission is Carroll, where the Rev. C. E. A. Marshall, of Pulaski, has established a mission near Chestnut Yards. He has a woman worker and makes encouraging reports about his progress at that place. There are 200 children of school age in the neighborhood and no school except that provided by the Church.

The Rev. Francis H. Craighill, of Wytheville, had a mission at Ivanhoe, in Wythe county, near the Carroll county line, and while doing excellent work at that place, went across the line and held occasional services.

Invitations came to the Church Extension Society from communities in nearly every one of the nine churchless counties to come with a teacher or woman worker, and they will give liberally towards establishing a mission. About $25,000 would be required to take advantage of the openings now offered.

The field of operation for the Church Extension Society has not been confined to counties nor even districts where our Church has never set foot, but has helped the weak places all over the Diocese, and infused new life in work that has languished for years. This Society, with the Diocesan Missionary Society, spends annually $20,000 to further Diocesan Missions. But the Church Extension Society is the aggressive body. In the five years of its existence it has aided fifty places with equipment, such as churches, chapels, schools, rectories, and also sustained some of the workers; and by this active agency workers have been added to and retained in the Diocese; the Gospel has been preached in many neglected places; children taught, and many brought to baptism, confirmation and the Holy Communion.

Mission School in Tazewell County.

A mission school was opened, at the beginning of the year, at Yards, in Tazewell county, by the Rev. E. A. Rich, with T. F. Opie and Miss Coston, teachers. There are about one hundred children for whom the county or district has made no provision for schooling. About sixty of these are on the roll of the mission school. Although conducted by Church people the school is not denominational. Fifteen minutes, each day, are devoted to Bible reading and explanation and the Lord's Prayer, and the remainder of the time to secular studies.

St. James' Church, Accomac, Narrowly Escapes Destruction by Fire.

St. James' church, Accomac, the Rev. Jefferson R. Taylor, rector, caught fire, probably from the chimney, on Friday 15th, but was saved from destruction by the active efforts of citizens of the town. Lenten services had been held there in the afternoon. The smell of smoke was very strong, yet no fire could be found. Two negro men were left on guard and at 7 o'clock flames burst through the walls around the chimney. The damage will not exceed $200.

The walls of St. James' were frescoed by an artisan from England, and could not be reproduced. A memorial service was held in the church at the time of the death of George Washington.

The Rt. Rev. C. M. Beckwith, D. D., Bishop of Alabama, has been visiting his brother, Mr. T. S. Beckwith, and his sisters, in Petersburg, this week. On Wednesday and Thursday nights, February 19th and 20th, he delivered addresses in St. Paul's church, on "The Prayer Book."

Bishop Randolph will visit St. Paul's church, Petersburg, the Rev. E. P. Dandridge, rector, on Sunday, February 23d, to administer the rite of confirmation.

Bishop Tucker has appointed a visitation to Meade Memorial church, Manchester, the Rev. F. A. E. Warren, rector, on Sunday, March 9th.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Conference of Clergy on Garment Workers' Strike.

The Newark Social Service Commission came into relation with the Garment Workers' Strike in Newark in an interesting way, having been instrumental in inviting all the clergy of Newark to a conference in Trinity House, February 10th, to meet representatives of the Labor Union and of the contractors. The strike has thrown out of work two or three thousand people, many of them women—most of them Italians—making a great deal of suffering and hardship; raising the question as to the duty of making public subscriptions to support the strikers, who have asked 50 hours per week instead of 59 hours, and an increase of 10 per cent. on wages below the Labor Union standard. Rev. Mercer Green Johnston was made chairman of the meeting, and Rev. Augustine Elmendorf the secretary. The outcome was the appointment of a committee, consisting of Rev. M. G. Johnston, Rev. W. J. Dawson, of the 1st Presbyterian church, and Rev. Dr. Dougherty, of St. Paul's, M. E. church, to obtain further information of both parties to the strike and the duty of the community in respect to it, and to report at a later meeting. On February 14th an adjourned meeting was held, with full representations of both sides and of the clergy of the city. It was an animated meeting, with free expression of opinion, without bad feeling; showing a desire to reach a settlement and to get to work. The committee was continued, with Rev. John MacDowell of the Park Presbyterian church, and Rabbai Foster added, to meet representatives of the contractors and strikers, and to see if some peaceful settlement might not be possible. Apparently something has been accomplished towards reaching a settlement.

Twenty-fifth Year of Rectorship.

Rev. John S. Miller, at Epiphany, entered upon the 25th year of the rectorship of the House of Prayer, Newark. He has asked his people to mark the year by bringing the Church through the year without debt, and making the beginning of a moderate endowment of the parish. During his rectorship 1,764 have been baptized, 723 confirmed. There have been 791 marriages and 717 funerals. Public services have been nearly, if not quite, 30,000. There are cheerful signs of renewed life to encourage the rector to enter the 25th year with hopefulness and joy.

Rev. George D. Graeff, formerly of St. Chrysostom, New York City, has become an assistant at St. Paul's church, Paterson, N. J.

Recent confirmations in the Diocese of Newark have been: Newark, St. Barnabas', 17; St. Thomas', 9; St. John's, 10. St. Paul's, Paterson, 82; St. John's, Passaic, 21.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Brotherhood of St. Andrew.

A well-attended, enthusiastic meeting of the Richmond Assembly, Brotherhood of St. Andrew, was held Monday evening in the lecture room of Grace church. The Rev. E. E. Osgood, rector of Emmanuel church, Brook Hill, made an eloquent address, his theme being, "By Their Fruits Ye Shall Know Them." Mr. John B. Minor, of Holy Trinity chapter, made a stirring appeal for larger conviction on the part of Christians as to why and what they are and do, while Mr. W. Y. Reithard, of St. Paul's chapter, spoke on the value of familiarity with the Bible.

Overwharton Parish, Stafford County.

The Parish Helpers of Overwharton parish, Stafford county, propose to purchase a bell for Clifton chapel, and also to equip the chapel with new and comfortable pews. The Helpers will give

a parish dinner, at Aquia Hall, in April, to aid in parish and mission work.

A movement is on foot to place a memorial window in Aquia church, in memory of Rev. Alexander Scott, the first rector of the parish, and the Rev. John Moncure, who was the rector when the church was built, in 1751.

The Rev. Dr. Clark, rector of St. James' church, Richmond, and editor of the Southern Churchman, who underwent a serious operation at St. Elizabeth's Hospital, has been removed to his home, No. 1008 Park avenue, on Saturday, February 15th. He is getting better, but is yet extremely weak.

On Saturday afternoon, February 16th, the chorister boys of All Saints' church, Richmond, presented to their choirmaster, Ernest H. Cosby, a silver mounted conductor's baton, as a token of their affection and esteem. The gift is both beautiful and useful, and will be highly cherished by Mr. Cosby.

The vestry of the Church of the Ascension, Highland Park, Richmond, have invited the Rev. William E. Evans, D. D., to take charge of their church. Dr. Evans, until recently, was rector of the Church of the Advent, Birmingham, Alabama, but resigned because of the condition of his health. He is now living at his country home, near Doswell Junction, Hanover county, Va.

The Rt. Rev. A. M. Randolph, D. D., Bishop of Southern Virginia, preached at the new St. James' church, Richmond, on Sunday morning, January 16th. The services were held in the large Sunday School room, the church not being ready for occupancy.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Death of the Rev. Robert A. Poole.

After a pastorate of thirty-eight years in one parish, the Rev. Robert Andrews Poole, of St. Peter's church, Ellicott City, Md., died on February 14th, aged seventy-seven years. He was seized with acute Bright's disease, a week ago, and for some days had been in a semi-conscious condition. Mr. Poole was ordained to both the diaconate and the priesthood in 1861, by Bishop Odenheimer, and on October 11th, 1911, celebrated the golden jubilee of his ordination. For the first twelve years of his ministerial life he was rector of St. James' church, Long Branch, N. J. After one year at Fonda, N. Y., he was called to St. Peter's, and took charge of that parish in 1875. Mr. Poole is survived by a widow, who was Miss Mary Elizabeth West.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

St. Stephen's Church, Eutaw, Destroyed by Fire.

St. Stephen's church, Eutaw, of which the Rev. H. T. Walden is the rector, was entirely destroyed by fire, on the night of February 14th. The fire broke out after services had been held, the flames being first discovered in the furnace room. St. Stephen's has historic interest, and contained many handsome memorial windows. Some of the pews and other furnishings were saved, but the loss will amount to about $8,000, with nearly $4,000 insurance.

An interesting meeting of the Selma Convocation was held in St. Stephen's, January 21st to 23d, when addresses were delivered by Rev. Dr. Cobbs, of Greensboro; the Rev. Raimundo de Ovies, of Greensboro; the Rev. H. W. Jones, of Demopolis; the Rev. M. G. Cassell, of Carlowville, and the Rev. Stewart McQueen, of Montgomery Convocation.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Church and Rectory Destroyed by Fire.

The church edifice of the Church of the Holy Communion, Plaquemine, was destroyed by fire, on the night of February 2d. The rectory, which is immediately adjoining the church in the rear, was also totally destroyed. The church and rectory together were valued at $7,500, with insurance of $2,000 on the church and $1,300 on the rectory. It is especially unfortunate that the charge of Plaquemine, after a vacancy of several years, had just been taken by the Rev. J. deQ. Donehoo, who had removed with his family to Plaquemine only a few days before the fire. They barely escaped with their lives, and lost all their personal belongings. The fire originated in a garage next door.

Noonday Services in New Orleans.

The Church Club of the Diocese has arranged for daily noontide services in the downtown district. They will be conducted in one of the moving-picture theatres, as before. The clergy of New Orleans will conduct the services, the Bishop beginning in the first week of Lent. Bishop Reese, of Georgia, and Rev. A. B. Chinn, of California, will also assist in the services. The Club has also made arrangements for a series of lectures on subjects of interest to Churchmen. The list of speakers includes Bishop Reese, of Georgia; Rev. G. L. Tucker, of Houma, La.; Rev. Dr. Coupland, of Trinity, New Orleans.

St. Anna's church, New Orleans, Rev. E. W. Hunter, rector, will have a handsome new organ installed before Easter. This is the second large organ to be given to churches in New Orleans recently, St. George's having received a large new organ a few months ago.

Rev. R. H. Prosser has removed to Donaldsonville and has taken the rectorship of the Church of the Ascension, together with work in Pointe Coupee parish. Mr. Prosser has previously been stationed in Bunkie.

The Family Holy of Holies.

Prayer is the dynamo of the soul. The prayer circle, the family altar, is the Holy of Holies of the home, a power house for illuminating and setting into activity the life of the home in the service of the Christ. But the children of to-morrow will not have this heritage of Protestantism. The family altar is largely disappearing from our American Christian homes. If we of America lose this heritage, we cannot measure the menace to the men of to-morrow.

The value of the family altar is recognized by at least one factory, which begins the day's work by summoning all the employees to a central hall, where music is given, and a bit of literature read, as an inspiration for the day's work. The public schools either have opening Bible lesson and prayer, or some musical exercises, as an inspiration for the day. The Christian Scientists have their morning Bible reading as the part of a daily regime. And Protestant missionary Christianity still sees that every family won to Christ on the foreign field erects a family altar. Shall we send for our missionaries to come home and rebuild our ruined altars? Or shall we remember the sacred past, take account of the missionary present, and conserve the future by rebuilding them ourselves?

The Church is a part of the home. We must teach our children that the Church is a part of the home. The first and best way to give this instruction is through the daily prayer circle: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up."—N. Y. Advocate.

Help Him!

Somewhere near you is a discouraged brother whose way has been hard and whose outlook is gloomy in the extreme. It may be he needs money; it may be he needs work; it may be he needs sympathy more than all. Help him! It may be in your own home, or your neighbor's, is a young lad with high ambitions and lofty ideals; but he has failed to make good and his heart is sore. After all, he is only a boy! Help him! And somewhere near you is a man in the grip of some demon appetite. He has struggled and he has fallen. He is still struggling, but the struggle is harder than you ever knew. Others have given him up. Others think him doomed. Perhaps just now he is in hell. Are you a follower of Jesus Christ? Help him!—Christian Guardian.

God loves not only a cheerful giver, but a cheerful doer as well. It is not what you do, but how you do it, which frequently makes all the difference.



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Sursum Corda.

Why, O heart, this sad complaining,
Why these bitter drops still raining,
Mourning o'er life's joyless part?
Somewhere still the sun is shining
On pained hearts o'er loss repining;
"Sursum corda"—lift your heart!

While life's tempests still are raging,
Of so many ills presaging,
Light from darkness yet may start;
Never light but had its morning,
Darkest nights presage the dawning;
"Sursum corda"—lift your heart!

O sad hearts, o'er losses weeping,
Long, long n'ghts' lone vigils keeping,
From wild sleep in fears to start;
'Twas a dream your heart was shaking
All will vanish on awaking;
"Sursum corda"—lift your heart!

Much of life is simply dreaming!
Many ills are only seeming,
For a moment fears impart.
Why anticipate to-morrow?
Why imagined evils borrow?
"Sursum corda"—lift your heart!

Better yield to Hope's beguiling,
False though all her winsome smiling,
Than to see all joys depart.
Meet the foe, still self-relying,
Laugh at such false prophesying;
"Sursum corda"—lift your heart!

Hero-like, march onward boldly,
To His promise firmly hold thee,
Needed strength He will impart.
Hear the promise: "Naught shall harm thee;"
With His strength He still doth arm thee.
"Sursum corda"—lift your heart!

He who once burst death's dark prison,
Over death triumphant risen,
He His power will sure impart;
Back the bolts fly at His motion,
Rise the dead from earth and ocean.
"Sursum corda"—lift your heart!

Lent.

Lent is derived from the old Anglo-saxon word meaning Spring. Spring is the yearly miracle of the awakening of all nature to growth and work. So it is fitting that Lent should be the name of the season in which the Church calls upon us to strengthen our spiritual life and to increase our spiritual growth. All men are in need of special calls and seasons, some more than others. For in spite of the fervor of our resolutions, made when the vision of our life transformed in Christ was upon us, the resolutions have weakened as the vision has faded. There is not a follower of the Master who has not had at some time a vision of what his life might be if only the Lord were really Master of the life. But we have never allowed Jesus Christ to show us how the Master-life could be lived in our own particular circumstances. We have rather presumed that our circumstances were a severe handicap, and thus have relieved ourselves of the obligations of absolute obedience. The time of our Lord's testing in the wilderness is a period we may well spend in laying bare all our deficiencies and in pleading for a renewal of that vision and greater strength to fulfil our resolutions. The three duties of Lent, according to the Collect for Ash Wednesday, are: (1) Repentance, (2) self-discipline, and (3) special devotion.

Repentance conveys a meaning clear to all minds. Regret and Resolution are the two parts in Repentance, Regret for the past, Resolution for the future. Even from the earliest times of God's revelation, repentance has always been the condition for the remission of sins and for the restoration of the sinner to God's approval. There are no shadows where there is no light. A man does not know the exceeding sinfulness of his sins until he has seen them in contrast to the holiness and strength of our Lord. True and adequate repentance can come only after the knowledge of the Lord's demands. So repentance implies the turning back to God's revealed Will and Word. Bible reading must be a real part in any true Lent.

Self-discipline ought to be clear to every mind, but experience shows us that it is through a misunderstanding of this duty that people lose the spiritual value of this season. The Lent of some is made up of abstinence from indulgences. The mere abstinence is of no value in itself. The abstinence is a means to an end. The end is the growth of spiritual life. Unless that is attained the abstinence is worse than useless, for its appearance deceives the man himself and others. The time, the energy, and the money saved from indulgences is to be spent not in an increased indulgence after Easter, but in devotion, work and support of Christian things. But all this is on the negative side of self-discipline. The positive side is the difficult but valuable part. Of what use is it to clear the ground unless good seed be sown? So daily devotion to prayer and Bible-reading and Christian works is the essential of true Lent-keeping.

Special devotion has its object supplied in the climax of Lent, that is, our Lord's Crucifixion. Nothing will so humiliate and, at the same time, so strengthen the soul as the continual memory of our Lord's death. It will give to our meditation the keen personal edge that saves up from the barrenness of general statements. When we get face to face with God alone in the quiet of our own heart the point at issue is not, then, "God so loved the world," but God so loved me," "Christ died for me." Throughout this coming Lent let our thoughts be much on the Lord's death, and the forgiveness that it brought to the world. So surely as this Lent may be to us a time of spiritual growth and refreshment, so shall we realize that we can make our rule for Lent the rule for life. When the possibility of growth is revealed by this special season, we shall see how continual growth and blessing may be ours. Life has no limits save our own desires.

In order that we may not fail to observe aright this holy season, let us give heed to some suggestions for private devotions during Lent. (1) Begin each day with a thought gained from Holy Scripture. (2) Ask God to leave you in no doubt regarding His will for any time or action in that day. (3) Resolve to live just that single day in consecration to God by the power of the Holy Ghost. (4) When your mind is at liberty through the day, direct your thoughts to Christ and his holiness. (5) In the evening honestly confess your failures to God and ask forgiveness through His Son. (Do not be satisfied with a general statement; mention every sin. (6) Thank God devoutly for guidance, preservation and blessing. (Do not be satisfied with a general statement; acknowledged each blessing. (7) Close the day by reading a passage from the Gospels, so that your last thoughts shall be about our Lord and Saviour Jesus Christ.—Canadian Churchman.

Early Lent.

Easter comes on March 23d this year. It cannot come earlier than March 22d. We had but one Sunday after Epiphany. Ash Wednesday comes two weeks from next Wednesday. The blessed season will be upon us before we can realize it. We wish to gather from the rich fields that God opens to us then. With every year the Church learns more of the heavenly value of this order of Christian observance. The festivals of the Old Testament were instituted of God Himself. They were the type and prophecy and promise of the great facts brought into fulfilment in the New Testament. The passover merged into Holy Week, Good Friday and Easter. There was no command to keep them as the great feasts of the church, but the devout life of Christian believers most naturally grew into that observance. Our whole faith revolves about facts, not simply ideas, and these facts are best kept before us as we cherish the yearly recurrence of their dates. The Saviour's suffering and death cover more than a day. The study and contemplation of them will properly cover more than a day. The facts of the Saviour's life have a vaster meaning, because they are never past. He is risen and ever lives to make intercesion for us and keeps the power and founts of these facts present and operative in our daily life. We study again his most holy work and learn our personal share in it all. It was not only a wonderful and heroic death, but it was for us. Our sins brought it, it brings our forgiveness of sin. We have our inheritance in it. The passion season is the time of our self-examination in the light which God sheds on us and in which He shows us first, how desperate is our need, and then how wonderful is His infinite mercy to save. The stronger we become in God the more we prize the services of the passion season. Here we seek new treasures of faith and here we find them. Let us be ready and let us bring our friends. God loves multitudes. He is the Lord of hosts.—F. A. K. in The Lutheran.

Jesus Only.

A skeptic, who had spent his life in justifying his repection of the Bible, and, especially, in objecting to the words and works and mission of the Lord Jesus, came face to face with the great question, "Who think ye that I the Son of man am?" He could not answer it, till he had become impressed with the idea that this Jesus was more than man, and, if more than man, what could he be less than God? He wrote the following lines and, two weeks later died, leaving them on his desk:

My soul is night, my heart is steel;
I cannot see, I cannot feel;
For life and light I must appeal
To Jesus.

He died, He lives, He reigns, He pleads,
There's love in all His words and deeds,
Aye, all a guilty sinner needs
Is Jesus.

I've tried in vain a thousand ways
My fears to quell, my hopes to raise,
But all I need, the Bible says,
Is Jesus.

Though some will mock and some will blame,
In spite of fear, in spite of shame,
I'll go to Him, because His name
Is Jesus.

—Herald and Presbyter

To be silent, to suffer, to pray, when we cannot act, is acceptable to God. A disappointment, a contribution, a harsh word received and endured as in His presence, is worth more than a long prayer.—Fenelon.

For the Southern Churchman.

Dear Old Mother and Me.

We dwelt in a cottage long ago,
A cottage beside the sea,
Only two were living there,
Just dear old mother and me.

Daddy had gone on his "last long cruise,"
And Buddy was off at sea,
"Sis" had wed,. so there were left
Just dear old mother and me.

The home was plain, but it was home,
A living we had from the sea
We were happy together, just we two,
My dear old mother and me.

But, an end must come to every joy,
So, like a storm on the sea,
A shadow passed o'er the home where dwelt
Just dear old mother and me.

A beautiful boat hove to, one night,
And anchored off'shore at sea,
At dawn it sailed and carried away
My dear old mother from me.

And now, a lone watch, each night, I keep,
Looking out toward the sea,
Hoping, some day that boat will return
With dear old mother for me;

But, no! a "boat" I must build and launch
For a cruise on the Crystal Sea,
A heavenly voyage to last alway
For dear old mother and me.

WM. R. SAVAGE.

Blowing Rock, N. C.

When Flora's Mother Was Discouraged.

Flora had often wondered what would happen if her mother should get discouraged. The girl couldn't remember a period of her existence when Trouble had failed to seek her mother and forthwith pitch his tent for an indefinite time in their vicinity. It may be that adversity loved the companionship of a sunny soal. It may be that Trouble claimed Flora's mother for his own, but having never been able to get possession, had renewed the contest from month to month and from year to year. The minute Trouble discovered that his very character was undergoing a change in the presence of Flora's mother, he invariably hastened away to shake from his garments gay ribbons of hope and courage that clung and somehow brightened even his gloomy atmosphere.

Not that Flora's mother always laughed or always had words of cheer at her tongue's end. Bitter grief had bowed her head; sorrow and difficulty had tried her soul, but for the sake of Flora and Flora's brother, she refused to be discouraged.

"Come what, come may," was her motto, "time and the hour run through the roughest day!"

Like her mother, Flora had learned to turn a resolute back upon the past. What though her father died when she was an infant? Wasn't the memory of such a father a fine inheritance; a man just, upright, honest, kind—Flora's father. As for poverty, were they the only ones who had fought a hand to hand fight with the problem of existence? Caring for Flora's grandma until her illness and death had taken every cent of the rainy day fund, had that daunted the courage of Flora's mother? Far from it! Instead of admitting defeat and allowing Flora to live with Aunt Martha, and sending John to Uncle Dick's farm, Flora's mother packed their few possessions and moved north. She sold the piano that time. The sum realized paid for their tickets and saved transportation charges on the piano.

It makes no difference where in Northern Michigan the widow made her last stand against adversity. It is sufficient that the village she chose as home received her with open arms. A good dressmaker was needed. In time even the leaders in church entertainments and other social activities no longer considered it necessary to "go outside" to get their sewing done. Flora's mother worked and her work was in greater demand every season. When Flora attended church on Sunday morning, she beheld proofs of her mother's industry in every pew; at school, the more fortunate little girls marched in correct costume designed in her mother's shop.

Meantime Flora and her brother grew strong and sturdy, untroubled by their mother's struggle to pay for groceries, fuel and rent. Then John graduated from the village school, and urged by his mother, went South to work his way through college. The following June, Flora graduated. With assistance from her mother and by determined effort, Flora, in two years earned a kindergartner's certificate and returned to take charge of the village primary department.

Straightway, Flora's mother, believing that her hardest days were over, bought a home; which is to say she paid the entire amount of her savings toward the purchase of a modest cottage. September found Flora and her mother settled in a home of their own. That was the gayest month they had ever known. Air castles those two young ladies built radiated cheer surely as the lighthouse light streamed across the Straits of Mackinaw within view of their kitchen window. Flora's first month's salary paid for potatoes and other prosaic necessities for the long winter.

Then the house burned. On returning from the woods one Saturday afternoon laden with trailing evergreens and bright foliage, they were met on the outskirts of the village by their old enemy Trouble, in the person of a small boy who had been sent in search of them.

"Your house is burned up!" was his pop-eyed announcement. "My ma she got out your clothes, and pa he saved your trunks, and Youngses let out your hens and fetched your sewing machine out to our house. They had to smash in the doors but it couldn't be helped nohow! The mill got a-fire and that was what set fire to Peterses house and Adamses is burned up too. You aint the only ones. Ma, she says you are to come right over to our house and stay until you know what to do. She said she s'posed you'd take on jest awful."

Their kind entertainer was mistaken. Even Trouble moved closer to the Adams and Peters families when Flora's mother looked him squarely in the face insisting, "Come what, come may, time and the hour run through the roughest day!' We can't afford to be discouraged!"

Next day Mrs. Theodore Simons called upon the "Fire Sufferers" to quote her own words. Mrs. Simons belonged to a class known as Resorters. She was from Indiana.

"I called," she went, on after expressing volumes of sympathy, "I called to offer you our cottage for the winter, rent free, of course. We go home day after tomorrow, and if you and your daughter will occupy it until spring, we shall consider it a favor."

Flora's mother, feeling that she was in no position to refuse the shelter of a furnished house, although the Simon's cottage was in the woods on the lake shore a long way from town, thankfully accepted the offer.

October passed pleasantly enough, but when November began howling around the thin-walled cottage, covering forest and village with snow, life assumed a stern aspect for suburban dwellers. Following the snow came wind and cold. The path through the woods to the school house was filled with drifting snow many a freezing morning. Customers objected to having dressmaking done in winter if they must travel that windblown unkept path.

Business was almost at a standstill when the first blizzard swept across the straits and shook the cottage. That day Tony Jessup's mother called at the school house to say, "I won't have my boy trapesing through all that snow to freeze his fingers diggin' wood out o' snow-banks—not for nobody!"

"Never mind," advised Flora's mother, "there is still plenty of wood high and dry in the little woodshed; we shall find a boy to bring in more before that is gone."

But boys were not to be had that season. One bitterly cold Monday Flora's mother realized that the supply in the woodshed would scarcely outlast the day. She felt discouragement stealing upon her that morning. It was true that big Trouble had packed his belongings and departed for a while, but he had left Petty Troubles in his place to continue the seige. Melting snow to do the washing after the pump froze was one of them. Chopping holes in the frozen straits to procure drinking water, was another.

After Flora's mother watched the girl battle her way through the snow to school that bitterly cold Monday, she began the task of reducing a portion of the snow to a useful basis. She filled tubs and the boiler and melted snow until she was tired. Then she did the washing and hung the clothes on lines in the tiny woodshed. There was no floor in the woodshed, and when a line broke, loosening all the others, the entire washing fell in the dirt.

Fortunately Flora had taken her lunch to school. Melting snow requires time, and more snow had to be melted for water in which to again rinse the clothes. Flora's mother was tired, but she carried in more snow. While it was melting she made a cup of tea and sat down to drink it and eat plain bread and butter. Soon after she discovered that minks had killed the last of her hens. This loss didn't make easier the task of rinsing and hanging up the clothes.

It was already growing dark, but Flora's mother put in another hour arguing with the frozen wood-pile. By dint of much labor she rescued enough wood from the clutches of winter to last through the night and another day.

Meantime the kitchen fire had gone out and the wind had changed. It was time to begin dinner. The minute Flora's mother tried to rebuild the kitchen fire, smoke began pouring into the kitchen compelling her to open the outside door; nor could she use the kitchen stove again that day. Convinced of this and thinking of breakfast, the housekeeper started oatmeal cooking in a double boiler on the living-room stove. She was wondering what to do about dinner, when Flora came in and sank exhausted on the couch.

"Don't bother about any dinner for me," begged the girl. "My throat is sore and I want to go to bed. I can't eat to-night."

When Flora, dosed with simple remedies, was comfortably tucked in bed,

promising to be well in the morning, her mother sat down to eat a bowl of the steaming oatmeal.

She was utterly weary and not in a mental state to endure quietly what happened next. It was too much for even her courage and broke her down completely.

Flora's hungry mother found a worm in her oatmeal!

After that, she wound the clock, banked the fire, put out the lights and went to bed. Through that long, bitterly cold night, Flora's mother listened to the wailing pines, felt the house shake in the wind and gave herself up to absolute discouragement. When morning dawned it found Flora's mother still discouraged, but it also found her curling her hair in the presence of the most cheerful fire that ever snapped and cracked up that chimney. When Flora awoke, there stood her mother in her white wool summer church dress, with a big crimson bow under her chin; there stood her mother before the sewing table, that article converted into the cosiest breakfast-table ever imagined.

"Put on your bathrobe and eat breakfast before you dress," suggested Flora's mother. "Poached eggs on toast and other dainties, fair lady."

"We don't eat in the dining-room this morning?" questioned the girl.

"Indeed not! The rude kitchen stove smokes in the presence of ladies. The dining-room is cold. You are better this morning, sister Flora!"

"Why,—I believe I am! I didn't stop to think! You never do, when you are invited to a party! But what's the news, something good? Why don't you wear that dress all winter, mamma, it is so pretty and becoming and warm! Wish I might come home this noon—I would if it were not so stormy! I imagine you could get up a Thanksgiving dinner on a sitting-room stove if you tried!"

"I don't wish you to come home at noon to-day, interrupted Flora's mother, passing her daughter a cup of delicious coffee. "I intend to amuse myself making your pink crepe de chine that Uncle John sent you last Christmas!"

"I thought we were going to save that for some great occasion!"

"I shall make it to-day!" repeated her mother. "As—as an antidote!"

"An antidote against what?"

"The weather, my child, the weather!"

In spite of the weather, Flora's mother went into the drifts and snatched evergreen boughs from the nearest trees. With these she decorated the living-room until it assumed holiday cheeriness. Next she piled wood on the fire and sat down to fight a winning battle against depression.

Soon banners of crepe de chine announced to all who might call that daughter Flora would soon have a new gown, but nobody called and Flora's mother worked on, unconscious that for the first time that winter, a man passed the Simons cottage and looked through the window; he looked, stood still to look again, gave a long whistle and walked on.

That evening there came a knock at the door. "You probably don't look for company after sunset out here," began a strong voice, as the village lawyer stamped snow from his feet and came in. "I passed here once to-day on my way out to Wawatam Beach to look after my cottages, and the cheerful sight I saw gave me an inspiration. I came out here to-night to ask you two to pack up and come to live at our house the rest of the winter. Lots of room you know, and my wife wants to take our little girl and go down to Florida with her folks to be gone until April. She says if you'll do as I suggested, and come and keep house, our hired girl will stay and she go to Florida; otherwise my wife won't take a step out of town because that would leave me alone in the house going to the hotel for meals. We didn't think of you two until I passed the house today and had a glimpse of your happy home! My! but you two would make a desirable home of an Eskimo hut! I never see the beat!"

"We will come!" answered Flora's mother. "I honestly didn't know how we ever could get through the winter back here in the woods!"

Trouble went up the chimney then and there, leaving Flora's mother to enjoy years of prosperity. He didn't dare come within two blocks of the college when John graduated nor was his name mentioned the day Flora was married!

Not wishing to take any chances these days, Flora's mother never eats oatmeal!"—Francis Margaret Fox, in Christian Observer.

The Guest.

Lent, Lent comes knocking at our door
As years agone, it has before.
"What guest is this?" our spirits cry
A voice makes answer, "It is I."

"Who?" says my soul; on that word
I see the figure of my Lord.
His hands are pierced: His voice is clear:
I seek for you, my own son dear.
Did I not die thy soul to free?
Come, therefore, yield thy life to me."

Ah, Lent, I hear thee, sweet thy call,
My door I open, take my all.
Back of my casement, barred by sin,
Long have I suffered. Guest come in!

Lent, Lent comes knocking at our door,
As years agone, it has before.
Let in the Guest and the promise see—
Lo, 'tis the Saviour sups with thee!
—Carroll Lund Bates, in Hawaiin Church Chronicle.

Angelic Visitor.

A few years ago an English humorist laid aside for a time his usual levity, and rose above his accustomed level, in one of his stories describing the stay of an angel in a London boarding house.

He pictured the heavenly visitor as having put on the fashion of our humanity and as passing for a man among his fellow-guests. Because of his unselfish ways and his generous estimates of all around him, they at first regarded him as a fool. All the pettiness and the shabbiness which their lives manifested he seemed unable to see. He rgarded each person as filling a place of honor in society in a brave and worthy fashion. As the days passed and he came into closer relations with each of them, their astonishment grew still greater. He took it for granted that each of them was "living the best life he knows of," and was continually "walking on the heights of duty and joy." He assumed that their ideals were all noble and that their opportunities for doing good were seized with great avidity; and he rejoiced that it was his good fortune to be in their company.

The effect of such treatment at the hands of the heavenly visitor awakened in his associates all that was noble in them, their "pretenses and insincerities sloughed off," and they were impelled by his estimate of them to try to live as if all he saw in them were there in reality.

The picture is one that presents itself to our minds with peculiar appropriateness at the beginning of the new year. The writer evidently caught a glimpse of one phase of the work which the Son of God did when on earth, and is doing now in the hearts and lives of those who yield themselves to his guidance. If we look at every duty and view every opportunity in the light of what Jesus expects of us, it will stimulate our better self and will make us both just and generous. Through the promptings of the Holy Spirit, who is the Author of all good thoughts and desires, we are lifted above ourselves to the heights of a service that is ideal, and we are filled with an unconquerable desire to do our best at all times.—Christian Observer.

Obedience.

"Thus did Noah; according to all that God commanded him," is a very remarkable example of obedience. The building of such an ark as God commanded Noah must have appeared in a ridiculous light to his companions and friends, but no matter how they felt, he in no way deviated from the direct and exact command of his God. "Thus did he, according to all." Many of our failures result from partial obedience.

"What a privilege and relief it would be to us all if only God would plan and outline and describe our exact work for us to-day, in all its details, as to measurements, material, arrangements, as He did for Noah when the time came for Noah to build an ark! It would be easy to go ahead and do our duty then, with God's clear specifications in hand. But that is exactly what God wants to do for us, and will do for us, if we will let Him as Noah did. Noah had been walking with God, presumably for many years, as a consistent habit. Only to such a man can God make all the details of His day's duty clear. God has a plan for me to-day just as sharply defined in all its details as the measurements and architecture of the ark. He wants to hold me to this day's plan as closely as Noah let him hold him to the ark building. Consecrated, wholly surrendered, Christ-sensitized responsiveness and obedience to the Spirit's slightest whisper all the day long—and the ark is built. That is the secret."—Charles Gallandet Trumbull.

I sometimes feel the thread of life is slender
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender—
The time, the time is short.

—Hezekiah Butterworth.

No Danger of Too Much Love.

When Jesus comes between true friend, he does not separate, but he unites them. Some tell us that we must not love our dear ones too much, lest we make God jealous and he take them away. This is only pagan teaching. The man who had the best right to speak on this subject had a very different idea. He said if you cannot love your fellows on earth, how can you love your Father in heaven? The Master always stands between real friends, but ever to bring them closer. Formerly the ocean separated the continents, now it connects them. As we get to know more of the purpose of the Lord in our lives, we see that he alone makes great and abiding affection possible.—Sunday School Times.

Children's Department

Lullaby Land.

One for the money and two for the show,
Away to the lullaby land we'll go!
Away to the valleys where shadows creep
To the gentle eyes of the child asleep!
Over the hill where the dreams come down,
Heigh-ho for the village of Shut-Eye Town!
Up, my sweet, to my knees and away
On the dreamy wings of the child heart lay!

Three to make ready and four to go,
Away to the lullaby land, you know!
The steeds are ready, up, up, my love,
While the star man lighteth the stars above,
And soft and silken on silver shoon
Walks over the ripples the lady moon!
Up, up, my bonny, with locks of gold,
To arms that wait with a sweet enfold!

Lullaby land is a little way
By the capes of dream and the coasts of play;
Over the river that sings of rest
It leads to the valley of childhood's quest;
The fairy princess is there, my sweet,
With gleaming sandals upon her feet.

One, Two, Three.

"One, two, three, four, five, six," recited Jerry proudly. Jerry was six, and had been to school a week.

"I wish I could count like Jerry," said little Richard to his mother. "If I could just count to three, because I'm three years old."

"Why, of course you can learn that," said his mother. "It's easy to learn to count three."

"How, mother?" asked little Richard.

"This way it goes—one, two, three," said his mother. "See, your tricycle has one, two, three wheels. Now run out to play and see if you can find anything that has one, two, three parts."

"That will be hard, I think," said little Richard.

"Just try it," said his mother.

So off frisked little Richard in his little blue rompers and his big blue hat and his warm blue coat, for the days were cool.

Down the meadow lane he scampered first. "One, two three," he said to himself; "one, two, three," but he did not see anything that he could say "one, two, three" about. The tall stalks of goldenrod along the way were brown from the nip of Jack Frost, and the dry grasses rustled by the stone way—that was all. Little Richard began to climb the bars at the end of the lane into the meadow, and that very minute he discovered something.

"One, two, three!" he shouted. "The bars are a one, two, three."

And, sure enough, there were one, two three wooden bars across the lane that led into the meadow.

Over in the meadow there did not seem to be any one, two, threes at all. There were just green grass and clover leaves.

"O," said little Richard, "I think Bunny would like some of this nice clover." So he picked a great big handful of clover leaves for Bunny, and that very minute he discovered something.

"One, two, three!" he shouted. "The clover is a one, two, three."

And, sure enough, there were one, two, three little round green parts to every single clover leaf.

Just then a brown chipmunk ran along the stone wall, and began to chitter, chatter.

"I know," said little Richard, "you don't want me to get any nuts. But I know where the nut trees grow as well as you do."

Over the wall went little Richard into the woods where the hickory nut trees and the butternut trees and the chest nut trees grew. There stood a big chestnut tree. Its branches were dotted with green burs like little prickly, round balls, and the ground beneath was sprinkled thickly with brown and green burs Most of the brown burs were empty, for Jack Frost had nipped them open before they left the tree, and the nuts had tumbled out. Little Richard began to hunt among the fallen leaves for the little brown chestnuts, but he looked and he looked, and he could not find one.

"Greedy little squirrels," he said, "you have taken them all. I must come out earlier to get ahead of you."

He was so interested in hunting for chestnuts that he had forgotten all about one, two, three. But that very minute he discovered something.

"One, two three!" he shouted. "The chestnuts are one, two, three."

And, sure enough, there were one, two, three brown, glossy chestnuts all nestled snugly side by side in a half-open bur with a lining like brown satin.

So he picked up the bur very carefully in order not to prick his fingers, and started for the house to show his mother the one, two, three clover and the one, two, three chestnuts, and to tell her about the one, two, three wooden bars. On his way he stopped at the barn to feed Bunny the clover. Close by the doorsill lay a yellow wasp, numb and nearly dead from the chilly fall air Richard bent to pick it up, and that very minute he discovered something.

"One, two, three!" he shouted. "The wasp is a one, two, three."

And, sure enough, the wasp's little body was divided into three parts, just as if a thread had been tied around it in two places.

Little Richard ran and gave Bunny his clover, and on his way out he stumbled over the milking stool. And that very minute he discovered something.

"One, two, three!" he shouted. "The milking stool is a one, two, three."

And, sure enough, the milking stool has three legs.

And before he had hardly picked himself up, he heard a little faint "Mew, mew," from the hayloft.

"What's that?" said little Richard. "I think it's my kitty cat calling me."

So up the narrow stairs climbed little Richard into the great, dim, dusky haymow full of sweet-smelling hay.

"Mew," he heard again, and he stumbled over the hay to the place where the sound was.

"O, O!" cried little Richard; for there was Mrs. Kitty and three dear little kittens.

Richard could hardly wait until he reached the house. "O, mother," he called, "come and see the new kittens." And he forgot all about one, two, three.

But a little later when Jerry came home from school and began to count so proudly, litte Richard remembered.

"I can count three," he said. "O, mother, lots of things are one, two, three."

Then he showed her the clover leaf with its three little green parts, and the prickly chestnut bur with its three little brown chestnuts, and the yellow wasp with a body in three little parts, and he told her about the three wooden bars, and the milking stool with three legs.

"That's just fine," said his mother "And I know another one, two, three that you saw in the barn up in the hay."

"O, O, yes," cried Richard. "I know one, two, three little new kittens—the little black one and the little striped one and the little gray one."

And, sure enough, there were one, two, three little kittens up in the hay with old Mrs. Kitty.

"It was such fun, mother, to learn to count one, two, three," said little Richard.—Emily Rose Bent, in the Mother's Magazine.

The Business Buccaneer.

Perhaps this meek, apostolic look were his passport. Anyway, the old gentleman with rusty coat and long gray hair succeeded in passing through all the outer guards unchallenged, and finally found himself at a door marked "President," where stood a uniformed sentinel.

"Your card, sir," suggested the sentinel.

"Samuel Webster."

"Have you an appointment?"

"Yes." Then, after conscientious reflection: "Made twenty years ago."

The minion at the gate eyed the old man suspiciously, and then took a chance.

Mr. Webster took off his old slouch hat when he trod the soft carpet of the inner shrine. A portly man, with mustache and hair turning gray, but with a keen, resolute face, was sitting at a rosewood desk—thinking. He did not seem to be aware of the old man's presence until he spoke.

"Good morning, Mr. Hammercourt."

The man at the desk turned.

"Why, Professor Webster! How do you do!"

"Quite well, thank you; how is it with yourself?"

"About as usual." Then, the civilities over, the man of business came to the point: "You wished to see me about something."

"Yes; you remember that some twenty years ago when you decided that you needed my little plant for the greater glory of your own operations, and I was left—I mean—I quit business, and you told me if you could ever do anything for me, you would?"

The captain of industry frowned. These ghosts of the past always annoyed him. He wondered what the size of the "touch" would be, and reached for his check book.

"Not that," said the old man with sudden dignity. "It's a little matter that will cost you only a little time some evening. As perhaps you know, I am president of what I call the 'Webster Commercial College,' on the third floor of the DeSoto building. I have something like fifty bright young people of both sexes. Not long ago I promised them I would try to secure some successful business man of the city to lecture for us one evening. So I decided to ask you to do this for us, if you will be so good?"

The industrial captain laughed unpleasantly.

"You knew I was a very busy man?" he said.

"All successful men are.

"Why do you think I am successful?"

"I knew something of your indomitable will," returned the shabby man, "and have watched your career. I am satisfied that you have been remarkably successful."

"Thank you."

There was a pause. The captain had wheeled his chair so that his back was towards his visitor, whose presence he seemed to have forgotten. The old man backed over towards the wall and sat

down in a chair. Suddenly Hammercourt swung his chair around and looked at the teacher.

"You want me to address your students on—"

"'Business Success' is the title of the subject I suggested," returned Mr. Webster, "but of course you can choose your own—"

"No, that will do all right. I'll talk on 'Business Success,' and I'll tell the truth, just as I have known it."

"That's just what I want; the facts from your own experience. What evening shall I fix?"

Mr. Hammercourt thoughtfully consulted a small memorandum calendar on his desk. He added a notation opposite a certain date, and then a grim smile spread over his face.

"Say next Wednesday evening—a week from to-day?"

"That's good," returned Mr. Webster. "It will give plenty of time for notices. There is just one more thing."

"Well?"

"Your speaking to my students will be a matter of general interest. Would you mind if I invite one or two reporters from the morning papers—young men who have graduated from my college?"

"So as to print my talk in the papers?"

"Of course that's entirely with you," said Mr. Webster, a little nervously. "If you would prefer not—"

Again the grim smile swept over the captain's face; this time even more pronounced.

"Invite 'em," he remarked, "and let them print all they want. Is that all?"

"That's all," said Mr. Webster, rising, "and I assure you I'm under great obligations to you."

When the old man had passed out, Hammercourt whimsically mused on the engagement to which he had bound himself.

"Business success—the truth! The plain, unvarnished truth. That's what he wants. Well, he shall have it—straight out. I won't hide a thing. Won't it be a rich find for those young reporters! And how the town will talk next day! Well, let 'em. It is refreshing to have the truth—the real truth—once in a while. I've often thought I'd like to read a book Captain Kidd might have written, or Robin Hood, or some other of those merry lads who've gone before. But they were modest fellows—a traveler's purse or a ship's treasure chest satisfied them, while we plunder whole communiies, and they never know it. The papers hold us up as benefactors to the race—as the men who make the wheels go 'round and give the poor man a chance to work. The methods of Robin Hood and Captain Kidd were crude—amost amateurish—alongside of modern financial methods. They held a blunderbuss in front of a man's face and said: 'Your money or your life.' We take him kindly by the arm, lead him into pleasant places and fan him to sleep. When he wakes up his money is gone, but he never suspects us.

"Webster spoke of his little plant. He didn't charge me with stealing it, and kicking him out in the street. He thought he was a failure in business, and blamed only himself, taking his medicine like a little man. I recall that a certain arrangement was proposed to him by which he could continue, but it didn't meet his ideas of honor and he declined. Jones, my man, made the proposition. Webster never dreamed that it come from me.

"What a gallant fight the old man made to save his little outfit—the labor of a lifetime. But he fought in the open—always in the open. When he went down his hands were clean, and ours were covered with mire.

"Yes, I owe him this. I'll talk to his students Wednesday night, and Thursday—well. Thursday will be the day following," he called abruptly, and there was a curious contraction of the eyes.

The main room was crowded Wednesday evening. Three students sat at each desk and chairs were brought in for visitors. Two reporters sat at a table in front. Professor Webster had rented or borrowed a new suit for the occasion and was quite presentable. He was a very busy man, receiving and seating visitors, answering questions, and looking after the many things required of him

As master of ceremonies he introduced the speaker, using conservative language. Some men would have taken advantage of the opportunity to spread a thick layer of compliments on the lion of the evening, but Mr. Webster had too much sense to exhibit any subserviency before his students. He referred to Mr. Hammercourt as an old friend, a man now at the head of important business enterprises, who had kindly consented to talk on a subject of interest to young people with business ambitions.

That was about the extent of the introduction. Hammercourt was pleased with it. As he looked into the bright young faces before him, the hard lines of his face relaxed. These people were standing at the threshold. He had entered into the land that was a mystery to them, and fought against the strange things there.

The truth! The plain, unvarnished truth!

Something new was tugging at his vitals—something that had long lain dormant, and was known as conscience.

Conscience impelled him to tell what he had bartered in honor and friends for business success. He told how his syndicate had arranged with railroad companies for rebates and concessions that were denied to independent concerns; how city councils were bought and legislation influenced; and then he gave figures showing how what the product cost and what it sold at, and how a certain part of the enormous profits were set aside yearly for the purpose of buying men who were for sale. He gave names, dates, and amounts. It was a wonderful exposition. The young folks there hardly appreciated the sinister nature of the disclosures, but Webster did. And he realized that the man who was making them, for some peculiar reason of his own, had come to a parting of the ways, and henceforth he would walk in newness of life. Either that or he was telling the students of these things as a warning against the ruthless acquisition of money. Perhaps both.

"The only dollar worth having," said Mr. Hammercourt, "is the dollar honestly earned. Better a live rattlesnake in your pocket than money which rightfully belongs to another. The dollar in the bank, the dollar for which you have given of your brain and arm, represents business success. The dollar which I have described to you this evening, the dollar acquired by unfair treatment of rivals, by combinations in restraint of trade, by juggling with laws and the men who make them, that is the dishonest dollar, the dollar that will stand at the foot of your bed when sickness brings you low, and grin at you like a death's head."

As they shook hands at parting that night, Hammercourt smiled wanly.

"You wanted the truth, Professor," he said.

"Yes—yes, but the papers. Won't it create an uproar?"

"Most likely. Facts are more sensational than fiction."

Next day's papers printed the startling story that the Hammercourt syndicate had failed for a million, and that there was not $25,000 worth of assets in sight. It was a clean smashup, and brought out the fact that the firm had been overloaded with a foreign security which had proven worthless. Angry creditors were besieging the offices, demandng to know what had become of their money. The men at the head of the syndicate were absolutely ruined. After a trying day in explaining matters to those who had gone down with him, Hammercourt retired to his private office. All the clerks had gone home, and the fallen captain of industry was the only one in the large suite known as the Hammercourt Company.

The chief threw himself wearily into his chair, unlocked a small drawer and took out a pistol. He was intently regarding the mechanism, trying the hammer and turning the cylinder, when the door softly opened and a man entered. It was Professor Webster.

"Beg your pardon, Mr. Hammercourt," he said, "for intruding at this time, but I've been waiting all day for a chance to see you alone."

The captain pointed mechanically to a chair.

"Have you formed any plans for future?" asked Webster.

It wasn't in a tone of offensive inquisitiveness, but rather in kindly sympathy. Hammercourt glanced at his pistol, and shrugged his shoulders.

"Nothing, Professor," he replied. "The world ahead is all a blank."

"It need not be. You are younger than I, and after a failure I made my living."

"Nobody here would give me anything to do."

"I would," said Webster.

"You!"

"Yes. I've a good school, and it is growing. We are making money. I need a partner. You are the man I want. Not a cent of capital is needed."

Hammercourt's eyes became misty.

"You—take—me—in?"

"Of course! Why not? You would do better than any man living—no question about that. Why not?" he repeated, earnestly.

Hammercourt lowered his head and rested it upon his hands, while he gazed moodily at the floor.

"You and I will be congenial," Webster went on. I'll have fixed up for you a nice private room for yourself, and I'll be over in another department. Why not?"

Hammercourt raised his head. There was a settled purpose in his face.

"Did you understand, while you were in business on the street," he said hoarsely, "that our concern virtually took your property from you by a foreclosure proceeding obtained through fraud?"

"Oh, yes."

"But did you know that I, and I alone, originated the scheme?"

"I don't care what you did," returned Webster. "I believe you are my friend now, and that henceforth you will walk in a new path. I'm willing to trust you. Will you go in with me?"

Hammercourt's lips trembled. He arose and extended a shakey hand, which Webster cordially took.

"Old friend," said the financier, huskil, "it's odd that you of all men should come to me in my day of tribulation. Since you know me for what I am. I'll join you and I'll hold it as an honor to work with you and to help you in every way I can."—The Advance.

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Rain-on-the-Roof.

Rain upon the roof in the garret; little fingers knocking on the panes;
A fairy voice is calling in the splashing and the falling,
"I am the rain—the rain!"
Shadow, shadow, shadow, in the corners by the eaves;
Wet against the windows lie the little faded leaves.

Rain upon the roof in the garret; play we are a pirate crew at sea;
Play the old chest, in the vale of cobwebs dressed,
Is a leaking, creaking ship, the "Stinging Bee;"
Play the broken cradle, where our pile of playthings lie,
Is an island full of treasure, where we'll anchor by and by.

Rain upon the roof in the garret; shadows, dust and cobwebs all around;
We know the game to play on a dark and blowy day,
And we launch the "Stinging Bee" without a sound;
With a pilot at the spinning-wheel, we'll land at break of day
On lonely Cradle Island, and steal all the things away.

—Miriam Clark Potter, in Youth's Companion.

Where Charity Ends.

The winds were roaring outside, hunting the scurrying snowflakes fiercely round the house and hurling them in the faces of the few wayfarers. Within the cheerful parlor a fire flickered. Lois Orne drew aside the curtain, shivered at the storm without, then piled on another log and sat down to enjoy the crackling blaze.

"Oh, 'the tumultuous privacy of storm!'" she quoted, softly. "No one to 'just drop in.' I can read all afternoon long without any disturbances—"

The telephone "b-r-r-r-r-ed." Lois dropped her book and made up a face.

"I'd forgotten the wonders of modern science," she said, as she went to answer it.

"Yes—no," she said. "Why, I didn't want any, but since you've sent him on this long, cold walk—Of course—Good-by."

She hung up the receiver and looked a little dismayed. Her thoughts were busy with the Armenian peddler toiling up the long village street, half-smothered in snow and weighted down with his heavy pack.

"That's the worst of living way out here in this blessed isolation," she said. "I can't turn book agents or children with berries or peddlers from the door once they've come all this way, but I do wish Mrs. Griswold hadn't been inspired to send one to me to-day."

Fifteen minutes later she was examining the Armenian's pack; embroidered linen centerpieces, scarfs and handkerchiefs, with a few bright-colored silks here and there.

"I wonder what Mrs. Griswold bought?" she reflected, when the peddle had gone away, volubly thankful, and calling her "my dear, good lady." "She has plenty of money, and she was so enthusiastic over his things—and they ar pretty." But still she sighed a little a she looked at the snowy pile and thought of the five-dollar bill that had gone to pay for it.

The next day the storm was over, and on the way to the postoffice Miss Orn met Mrs. Griswold.

"What did you get from the little Armenian?" asked Lois, when the morning's greetings were over.

"I? Oh, nothing. I haven't any money to spend on such luxuries. But I told him I just knew you'd buy something. So good of you! Good-by!"

Miss Orne gazed at her friend's retreating back.

"Well," she said, "perhaps her charity begins at home, but it certainly ends in another person's house."

Small Beginnings.

A farmer once found a very small potato in one of his pockets when he came in from his work. "Here," said he, laughingly, to a boy twelve years old who lived with him, "plant that, and you shall have all you can raise from it till you are of age."

The bright boy cut the potato into as many pieces as there were "eyes" in it, and planted it.

In the autumn he dug and laid by the increase of it, and planted that in the following spring. Next year he planted the larger crop gathered the previous autumn. The potatoes grew healthily and did well, and his fourth year's harvest amounted to more than a hundred bushels. The farmer asked to be released from his bargain, for he saw that the boy's planting would cover all his land.

Small beginnings often lead to large results. So let us never despise "the day of small things."

The "Spilt-Milk" Habit.

Aunt Jane's bone knitting needles clicked aggressively. "My dear," she began, "you are in a very fair way to contract the 'spilt-milk' habit."

"What do you mean?" I questioned.

"Exactly what I say, Janet. Your continual worrying over things past and gone, and over things that cannot be helped is becoming fixed. Before you realize it you will have the habit. You know the proverb: 'It's of no use crying over spilled milk.' I advise you to heed it."

The proverb is a homely one that reaches the inner consciousness of each of us. But how many put into practice its obvious truth? The crying over spilled milk is a miserable habit to fall into. We spill milk through carelessness, folly, or passion, and then worry ourselves and our friends by useless wailings.

Our lost opportunities can never be recalled, nor the decisions that were made, nor paths chosen, and now we look back with vain regrets over the "might have been."

Regrets and repinings are worse than useless. The spilled milk should serve as a warning for the future. We should seek or order our steps so that we may walk more heedfully and prayerfully.

It is wise, too, to remember that grieving over spilled milk becomes in time a special luxury or selfish habit, that weakens our character and overshadows the happiness of those around us. Take up the burden cheerfully, and put the memory of the spilled milk behind you.—Kind Words.

Jesus, the Children's Friend.

Jesus loves you, little children,
And He listens when you sing;
He accepts the grateful praises
That your little voices bring.

Jesus sees you, little children,
When you fold your hands to pray
And, however softly whispered,
He can hear each word you say.

Jesus kindly watches o'er you,
Kindly leads you day by day,
Safely guides your little footsteps,
That they may not go astray.

Eating an Apple.

"Do you know what you're eating?" said the doctor to the girl.

"An apple, of course."

"You are eating," said the doctor, "albumen, sugar, gum, malic acid, gallic acid, fibre, water and phosphorus."

"I hope those things are good. They sound alarming."

"Nothing could be better. You ate, I observe, rather too much meat at dinner. The malic acid of apples neutralizes the excess of chalky matter caused by too much meat and thereby helps to keep you young. Apples are good for your complexion. Their acids drive out the noxious matter which cause skin eruptions. They are good for your brain, which those same noxious matters if retained render sluggish. Moreover, the acids of the apple diminish the acidity of the stomach that comes with some forms of indigestion. The phosphorus, of which apples contain a larger percentage than any other fruit or vegetable, renews the essential nervous matter of the brain and spinal column. Oh, the ancients were not wrong when they esteemed the apple the food of the gods—the magic renewer of youth to which the gods resorted when they felt themselves growing old and feeble. I think I'll have an apple," concluded the doctor.—New York Tribune.

Shut Thy Door.

A man was standing in a telephone booth, trying to receive an important message, but had great difficulty in hearing. He kept saying, "I can't hear." The man at the other end of the line said, after a while, "If you will shut the door you can hear." When the door had been shut all the noises from the street were shut out. Many a Christian is going through life with spiritual weakness and worry because he does not more frequently shut the door that silences for a time the din of the world. The "shut door" is one condition of the peculiar blessing of God.

Death is like a bee, which may hum and fly about a Christian, but cannot harm him.—Elizabeth C. La Fontaine.

Personal and News Notes.

The address of the Rev. Sanders R. Guignard, formerly Anderson, S. C., is changed to Laurens, S. C.

The Rev. C. A. Ashby, of Amherst, Va., has declined a call to Ascension church, Frankfort, Ky.

The address of the Rev. Charles D. Malone is changed from Chocowinity, N. C., to Washington, N. C.

The Rev. A. H. Noll, LL. D., registrar of the University of the South, has been made one of the 200 American members of the Royal Society of Arts.

The Rev. Stephen F. Reade, priest-in-charge of St. Andrew's church, Fort Pierce, Florida, has been called to St. Peter's church, Kerrville, Texas.

The Rev. Samuel N. Watson, D. D., who recently resigned the rectorship of St. Paul's church, Akron, Ohio, will become the rector of the Church of the Holy Trinity, Paris, France.

The address of the Rev. Thomas D. Lewis, of Bethesda, Md., has been changed to Sweet Briar, Va., where he has accepted an appointment as Chaplain and Professor of Biblical Literature.

The seventieth anniversary of the founding of St. Paul's parish, Fremont, the Rev. Thomas Jenkins, rector, was observed on January 24-26. The bishop and several visiting clergy participated.

On Sexegesima Sunday, at Christ church, Mexico City, the Rev. Edmund A. Neville, the rector, dedicated a brass processional cross given by Mr. A. L. Buddee, a vestryman, as a memorial to his mother.

The new St. Luke's church, Memphis, Tenn., is nearing completion, and the Rev. Edmonds Bennett, D. D., the rector, expects that the first service will be held in the new building on Easter day.

The Church of the Incarnation, Lynn, the Rev. Williiam Inglis Morse, rector, was consecrated on February 2d, by Bishop Lawrence. The parish recently paid off its debt of $3,500 and also raised $12,000 for improvements.

Epiphany church, Eagle Pass, Diocese of West Texas, is undergoing extensive improvements, which will embrace a handsome window to be placed in the church by the Simpson family, as a memorial to their mother.

The Rev. Robert H. Fairburn having accepted work in the Diocese of Harrisburg, resigned from the rectorship of Trinity, Jefferson and St. Matthew's, East Plymouth, Ohio, effective from the first Sunday in February.

The Rev. Lefferd M. A. Haughwout, rector of Christ church, Meadville, Pa., and author of the booklet, "Who Founded the Church of England?" was recently elected to membership in the "American Society of Church History."

The Rev. William Heilman, for the past two years rector of Christ church, Madison, Ind., has accepted a call to St John's church, Covington, Ky., where he will take charge on the first Sunday in March.

The Rev. J. Nelson Barry, of St. Stephen's church, Baker, and the Rev. E. T. Simpson, of Hood River, both in the Missionary District of Eastern Oregon, have resigned their charges—reducing the staff of clergy in the District to six.

Emmanuel church, La Grange, Tenn., has been undergoing extensive repairs which will render it far more attractive. This church is one of the oldest in the Diocese and was used as a hospital during the Civil War, being one of the churches that had a gallery for the slaves. The Rev. C. S. Ware, of Bolivar, Tenn., serves this church in addition to his many other duties.

The Rev. L. J. Sothoron, on Sunday, January 26th, commemorated the completion of his twenty-fifth year as rector of Christ church, Rock Spring, and the Church of the Holy Cross, Harford county, Md. Mr. Sothoron made a special address at each church. Before assuming his present charge, Mr. Sothoron, for some years, was rector of a church in Southern Maryland.

Rev. W. T. Allan, Chairman of the White Cross Single Standard League of America, reports nearly a thousand new members gained in ten of the plincipal colleges and universities of the South within the last two months. The League will hold its first supreme chapter meeting at that Congress in October. Each local chapter is entitled to one delegate to each five members. Chapters should choose their delegates at once and notify the chairman.

The eighth annual session of the Albany Cathedral Summer School will be held in the building of St. Agnes School, Albany, N. Y., during the week beginning Monday, June 23, 1913. Lectures will be delivered on "Christian Ethics," "Homiletics," "Pastoralia," "Ecclesiastical History," and "Sociology." There will be, also, conferences on Religious Education, on "The World Conference on Faith and Order," on "Public Sanitation" and on "Missions." The matriculation fee is $5, and $5 will pay for board and lodging while the school is in session.

Notes Here and There.

Phillips Brooks has a sermon on the Consolation of God, showing how God reveals different aspects of His character to His people as they need them. He closes the sermon by summing up the points he has made. God consoles us by causing us to realize "His existence, His sympathy, His truth, His power. As I recount them all, it seems to me so great and beautiful to be the child of such a God."

When we look around us and see the immense forces of evil, false doctrines, the number under the influence of false teaching, the absolute wickedness on every side of us, crimes, sins, wrongs, intense worldliness in all its different manifestations, the government of our cities, the low tone of our politics, the greed and covetousnes of our people, the failure of the United States to make the high tone of life the Fathers of the Republic hoped for; the widespread of unbelief, everything that makes a true citizen hang his head for American life; the way in which Europe regards us for the general tone of the nation. In view of all this, what a consolation it is to know that a good, holy, just, wise, powerful God reigns; that none of these things hinder His schemes, balk His plans, defeat His ends, or destroy His church; that all these things are under His permission and control; that nothing that has ever taken place has surprised Him, found Him unprepared, caught Him unaware, or dashed any of His purposes; that He foresaw it all, and calmly awaited every event; that if error has prevailed for ages, and sin rampant to-day, His eye has been upon it all, that He rules, permits, guides, restrains, directs as He sees best, all things; somehow working out His plans, whether they appear to us defeats, or victories; that His Church shall stand and no man miss heaven that He has marked for His own.

When we talk to an unconverted man of the religious life, we are to him as travelers telling (of an unseen and unknown country), facts that appear strange and not possible to be understood by one who has not experienced them. But when this unconverted man truly comes to Christ as regenerated, the unknown country has been entered, and he has experienced the facts hitherto strange and not realized as possible or real. He discovers for himself what the travelers who entered before him had said of that country. He says, as the Samaritans to the woman, Now we believe, not because of thy word, but we have heard ourselves, and know this is indeed the Christ and Saviour of the world.

So Christians realize that the relation we now sustain to Christ as branch to the vine, or body to the head, will be the same in heaven; or do they have a kind of notion that being made perfect in holiness, we shall be as the angels, and our present relation to Christ as branch and vine cease? Shall we not always be the mystical body of Christ? Always united to Him in the closest bonds? His Spirit dwelling in us as now, and we ever living, because He lives, and we are partaking of His life, and because of that, ever drawing our life of holiness from Him as its source. The Christian loves to think his present relation to Christ will be forever as it is now. He wishes no separate life from his Lord, and rejoices that he will draw his soul's sustenance from this source forever, glad that he is to be forever dependent on his Lord. We Christians will then have a relation to Christ no others there will have. In the 14th chapter of St. John our Lord says: "In that day ye shall know that I am in my Father and ye in me and I in you." If that day refers to our Lord's advent and the gathering of His people in the future life (as some of the fathers of the Church held, and Augustine one of them), then here is a direct statement that our present relation to Christ will remain. "We have no reason," writes one, "to believe that the dependence on Christ shall ever cease. Our very exaltation shall be but to feel that dependence more nearly, to lean on that arm more trustingly, to look up to those divine eyes more affectionately. In the infinite progress of holiness that belongs to an infinite existence of glory we shall be but drawing more and more freely from an infinite source. The Holy One that inhabits eternity is inexhaustible as the eternity He inhabits. Christ, so far as Christians are concerned, is as necessary to the heavenlines of heaven, as He is the holiness of earth. It is decreed that Christ shall be the authorized dispenser of Spiritual blessedness to His redeemed, that every grace shall flow through this channel or cease to flow; and to this law universal in the world of time and sense, eternity shall bring no termination, heaven present no exception."

We gladly have it thus and thankfully realize Christ our Saviour now, and our blessed Lord and Saviour through all eternity, to whom be glory now and forever.—E. H. H., in Presbyterian Standard.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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DIED.

PHILLIPS.—On February 15, 1913, at Fredericksburg, Va., ANNIE DOUGLASS PHILLIPS, widow of the late Alexander K. Phillips.

MURRAY.—In the Allegany Hospital, Cumberland, Maryland, Wednesday morning, February 12, 1913, in the 51st year of her age, Mrs. ANNA B. MURRAY, of Emmanuel Protestant Episcopal church, Keyser, West Virginia; and daughter of the late Mr. Philo. J. and Mrs. Maria Bonnell, formerly of Fluvanna county, Virginia.

GLENN.—Called home, very suddenly from a life of faithfulness and loving service, January 14, 1913, LUCY GLENN, daughter of Lucy Mason Glenn and the late Dudley A. Glenn. The funeral took place from her home in Dinmore Park, Ky., January 16th. Interment in Highland, Ky.

Be thou faithful until death, and I will give thee a crown of life.

OBITUARY.

Miriam P. Roberts.

At her home, Pencoyd Farm, in Bala, Pennsylvania, on the 17th day of January, 1913, after a long illness, MIRIAM P. ROBERTS, wife of the late George B. Roberts, entered into rest.

The Diocese of Pennsylvania, and in particular the Church of St. Asaph, Bala, have lost one of their devoted members; for Mrs. Roberts, in every relation in life, was a woman of refinement and culture, of modesty and unswerving faith.

There is no good work for God or the Church, anywhere, that is not the sufferer by this loss. And the neighborhood of which she was such a great part has had removed from it one whose wise counsel as a mother speaking to young mothers can never be forgotten. One whose high ideals and splendid principles never wavered through all her life. Her standard was ever the same in the lighter side of life as in the serious.

A soul has passed into the presence of God, who has left behind a memory that will not only be a wonderful example, but truly an inspiration to all those who knew her.

"Blessed are the pure in heart, for they shall see God."

George W. Shirley.

Entered into life, February 4, 1913, in Charles Town, Jefferson county, West Virginia, GEORGE W. SHIRLEY, son of James Shirley and Matilda Vinson, in the 87th year of his age. Descended from an ancient and historic family, and nurtured in a home of refinement and culture, he crowned the noble heritage by a life of consecration to his Master's service. Mr. Shirley's lineage dates far back into the English Peerage, one ancestor being Walter Shirley, who settled in America, was a Colonial Governor of Massachusetts, and commander-in-chief of the British forces in this country at the beginning of the trouble between the mother country and her colonies, in which culminated in the Revolutionary War.

The community has sustained a loss in the death of this "Man of God." His counsel was sought, and he was every ready in response to calls upon his charity—being modest in the disposal of them. He sought not the glory of man, but did service as "unto the Lord." He was generous to his loved ones; general in his benevolence. The sick, the afflicted, the aged, blessed his bounty.

For many years he had been a devout member of the Episcopal Church, and faithfully followed her divine teaching.

Quietly, peacefully, and painlessly, he passed away—"he was not, for God took him." "Peace, perfect peace," marked his entrance unto his "Father's house."

ACKNOWLEDGMENTS.

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The Household.

Sunshine in the House.

In the eastern and western ends of every home there should be windows, high and broad, to catch the first beam and last glimmer of the day. All things may be pardoned there save darkness and gloom. A father's scrowl or a mother's sharp reproof will make a hovel out of the most luxurious home; and, though the floors be carpeted with velvet and the walls tapestried with gobelin, if there be a lack of sunshine the house is dreary. There is no place like home; but the word is a sad misnomer if it signify nothing but four walls and a roof. It should be a conservatory of warmth and beauty, a barricade against all cheerlessness. I pray thee, Nabal, when thou comest from the workshop or the office, remember that a man is not half a man who lays the burden of his cares upon his wife and children. And I pray thee, much-cumbered Martha, forget not that thy first duty, above and beyond the multitude of lesser tasks, is to keep the windows of home open toward the sun. I know that in any household there are inner chambers of sorrow, and many skeletons in closets; but, blessed be God, we are masters of our environment. Therein is the chiefest glory of our manhood. A mighty Anak is Calamity, with a spear like a weaver's beam; but the least of God's little ones hath a two-edged sword of promise that will slay him.—Dr. Burrell.

Jugged Hare.

Cut the hare into pieces about the size of a hen's egg, and fry brown. Place the pieces in a stewpan with some salt, an onion stuck with four cloves, a glass of port wine or claret, a tablespoonful of lemon juice, a dozen peppercorns, parsley, thyme and bayleaf, and a point and a half of good stock, which should be made hot before adding it. Cover the jar closely and bake in a moderate oven for not more than three hours. About half an hour before serving, mix together an ounce of butter and an ounce of flour, stir it in the stock in the jar, and if necessary add a little more wine and seasoning. Make and fry some forcemeat balls. Pile the hare on a hot dish with the forcemeat balls surrounding it, and pour the gravy over it. Serve red currant jelly with this dish.

Hashed Hare.

Cut the remains of the cold hare into pieces as neat as possible, then stew the bones and remains in water to make stock. Make a nice brown sauce, season to taste, then lay the pieces of hare in the sauce, and let them remain long enough to get thoroughly hot. Serve with red currant jelly. To make a good, inexpensive brown sauce, cut up a carrot and onion in small pieces, and fry in an ounce of butter or dripping, melting the butter or dripping first before adding the vegetables, sprinkle over with about an ounce of flour, fry till brown, stirring occasionally. Add half a pint of water, or stock if possible, and stir until it boils, simmer for ten minutes, then season with pepper and salt to taste. If not dark enough, add a few drops of browning. Of course, better sauces improve the dish and add to the nourishment of it.

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The Scotch Character.

Those of us who are in love with the quaint and winsome portraits of Scotch character depicted in the pages of Scott and Macdonald and Barrie and Crockett and Watson, and other writers of the same charming school, will be glad to subscribe to the assertion of Lord Salisbury, that, compared with other English-speaking peoples, the every-day Scotch folk "must be conceded an immense superiority." We cannot help feeling that there is a beauty and sincerity and wholesomness about the Scotch character that makes the Scotch story the most healthful of all forms of fiction. Books of this class go straight to the hearts of humanity. Such quaint, sweet, simple, tender annals of God's folk are nowhere else to be found.

Now what is the secret of this pre-eminent beauty of the Scotch character? Is it not that the Scotch are, above and beneath all, a supremely religious people? Their faith lies at the basis of their character. The religion of the Scottish people is penetrating and thorough-going. As one of our American college presidents has said, "The Reformation, which was only half carried out in England, was thoroughly carried out in Scotland." It saturated the Scottish people through and through, and made them for all time a theological people, a metaphysical people, a devotional people, a people steeped in the Bible, and supremely engrossed in spiritual things. Ever since that great religious awakening which changed the course of the world's history as no other event since the birth of Christ has changed it, the Scotch have been distinctively the people of God, the one nation of the Christian world more interested in the soul's welfare than in the concerns of the material life.

The only people who have approached the Scotch in this respect, the people who are most like them in reverence and regard for the things of the Spirit, are the New Englanders—the older type of New Englanders, who are, alas! rapidly passing away. A story is told of an old Scotch farmer, which shows how closely together lay the life of the early New Englanders, and that of the God-fearing, Bible-reading, theological, metaphysical Scotch. This canny Scotch peasant, who had the reputation of being a great reader, was asked what he thought of Carlyle. "I know naething aboot yon Carlyle," he replied, "but could ye get me the reading of 'Edwards on the Will,' 'twould be summat worth while."

Unless it turns on the Bible, the Scotchman cares little for reading of any kind. Theology is his meat and drink, and the drier and more involved it is, the more refreshment and delight he seems to get out of it. All this solid intellectual and spiritual sustenance enters into the Scotch life and character and helps to make a people of moral sinew and spiritual enthusiasm. If one were seeking a land where he could live without a lock on his door, or a vault to protect his savings, he would turn instinctively and at once to Scotland. Such is the reputation of the Scotch character throughout the world. And it is the Bible that has made this land of puritan steadfastness in its way the foremost land of the world. All this high esteem for Scotia and the Scottish people does not rest upon war-like supremacy, for the Scot are not a fighting people; it does not rest upon wealth, for the Scotch as a race are poor folk; nor upon scientific or literary eminence, for, though Scotchmen are great in science and literature, they are not pre-eminently great. It rests upon the god-like character of the men and women of this unique nation. For sterling virtue, reverence, spirituality, simplicity, humanity, the Scotch people are unequaled by any other nation in the world. And it is the fragance of this bloom of character that has gone abroad throughout the world, and given the Scotch people a noble and enviable fame. How ingrained into the spirit of the nation has become the sublime sentiment of Scotland's foremost poet:

Princes and lords are but the breath of kings;
An honest man's the noblest work of God!

—James Buchanan, in Christian Work.

Short Cuts.

The director of the art school was explaining the course to a prospective pupil. "I don't want to draw those stupid casts," she exclaimed. "They don't do any good, and they take so much time. I want to make something pretty, like that glass up there," and she pointed to the beautiful transparency that hung in the window with the morning sun streaming through it, a glass whose rich, blended tones and intricate design showed the results of patient years of an artist's life. It was with difficulty that the director convinced her that the casts had to come first—that there was no short cut to a knowledge of art.

We are all too apt to want results without being willing to work for them. We would like to be wise and respected, but we find it tiresome to study daily tasks and to do daily duties. We want to be free from petty anxieties about money, and think it would be delightful to have the fortune which some men have to draw upon: but we are not willing to pay the price they paid in effort and sacrifice of ease and pleasure. Yet experience shows that in most cases those who have had good things given them for which they have not paid the price of work have found them, in the long run, anything but good.

There is an old hymn which asks: "Must I be carried to the skies on flowery beds of ease?" It is an ideal question. There is little danger that any of us will find ourselves so carried. Heaven is given as a free gift to faith, but we may be very sure that our faith is going to be tested by patient, toilful climbing up a steep road. —Forward.

Are you willing to go down that you may go up? He that humbleth himself shall be exalted.

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The Staff of Life.

It has been said that history of civilization is the history of the culture of cerals. Bread is "the staff of life," and the kind of bread we eat indicates our individuality. In agricultural institutions throughout the world to-day men are searching far and wide for new cereals, for species of grain that will grow in high altitudes, in deserts, on rocky soil, in a word, for anything that will increase the food-producing power of the earth. And to this ceaseless endeavor we largely owe it that in civilized lands the ghost of famine has been practically laid, and that the granaries of the world are ever full. Wherever famine stalks abroad, civilization is far behind the times.

In the current number of The Popular Science Monthly an article appears from the hand of Professor R. Chodat, of Geneva, Switzerland, under the caption, "A Grain of Wheat," in which he says: "Is it, then, any wonder that since the most remote antiquity germinating wheat has been the symbol of mysterious and hidden life, that in their religious ceremonies the ancients attached so much importance to cereals offered on the altar that our modern artists, putting aside the petty themes of political events, have glorified the beauty and nobility of harvests, the poetry and mystery of sowing, in justly renowned paintings?"

Strange that, with all this, the origin of wheat has been wholly shrouded in mystery, and that for more than a century botanists have in vain sought for the home, the true home, of this greatest gift of God. Kotschy, a great botanical collector, early in the century had found a wild plant in Syria which had been recognized as a primitive form of wheat. The buried secret of the ages was about to be discovered. The attention of a young Jewish scientist, Aaron Aaronson, later the director of the Haifa Agricultural Station in Palestine, was called to this fact. He started to investigate the subject with the greatest thoroughness, and in 1906 and especially in 1908 he discovered the fact that the land of Palestine is the true home of the wheat-plant and that from the mountain slopes and valleys it has spread all over the globe.

Professor Chodat tells us that the importance of this discovery cannot be overestimated, since it opens up the possibility for science to do over again in a few years what nature has done in the course of ages; that is to say, by scientific crossing so to multiply the species of wheat now in existence, that it may be possible to raise this precious cereal in localities where it could never be raised before.

What a wonderful land Palestine is! The home of the people of God, the birthplace of the Oracles of God, the home of the God-man, the home of Christianity, the spot whence the Bread of Life was spread all over the world for the satisfying of the hunger of the human heart. Is it not eminently fitting that at this late day science should establish the fact that from this spot also natural bread was spread broadcast over this hungry world of ours?—Christian Observer.

One of the encouragements of the missionary in foreign lands is that men of other voices and other tongues are responsive to the motive that prompts the missionary in his labor of love. Kipling once said: "All good families are very much alike." Where love dominates a home, even though it be a heathen home, the love that burns in the heart of a faithful missionary will in time bring a response.


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When you find yourself overpowered by melancholy, the best way is to go out and do something kind to somebody.—Keble.

Thoughts for the Thoughtful

To serve Christ, not to feel Christ, is the mark of his true servants.

Treat men as though you expected them to be true, and you will help them to be true.

To be of the sect of the seekers, is next best to being of the sect of the finders.—Cromwell.

It is the belief of the unseen things that makes possible the right use and enjoyment of the seen.

"As long as sin and righteousness are in the world, we shall not be able to get along without controversy."

If people censure you unjustly, try to feel as charitable toward them as you would if they praised you too highly.

The church paper going to every family will remove man obstructions in the way of material and spiritual progress.

"I will suffer, but I will not sin; I may be wronged, but I will not do wrong I may fail, but I will not be a failure."

As you begin young to learn to play the piano, so you must begin young to learn to make music on the strings of the human soul.

As to the burden, be content to bear it, until thou come to the place of deliverance; for there it will fall from thy back of itself.—Bunyan.

Every soul on its way to Eternity has its appointed times and seasons for good, which, if they be allowed to pass away, shall never return again.—Keble.

Truth is revealed as people can bear it. In the economy of God there is no casting of pearls before swine, or the giving of that which is holy to dogs.

Brethren, the most important of all knowledge and all wealth is to know that the kingdom of heaven is ours. All else dwindles into insignificant nothings.

Never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.

There is no standing still in the spiritual life. Unless we are progressing steadily towards the goal, there is certainly retrogression. Degeneration is as common a phenomenon in the spiritual life as it is in the natural.

Our dead are with the undying Love, and moving on with him. Our business is to mourn no more, but to love them as if we saw them, and to live for them and with them in spirit, and to wait in work for the hour when they will welcome us into reunited life. This is part of our faith.—Stopford Brooks.

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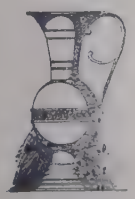
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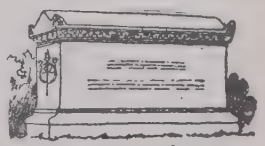
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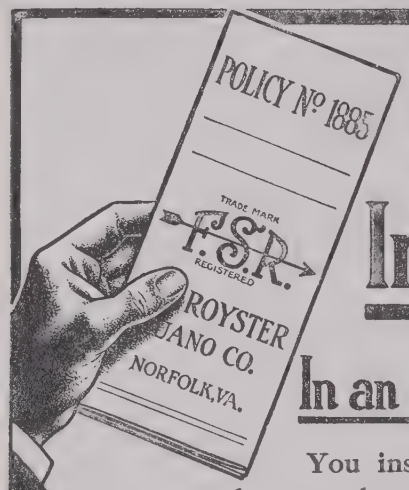
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Spurgeon says: "I remember once feeling many questions as to whether I was a child of God or not. I went into a little chapel. He was a simple working man. I heard him preach, and I made my handkerchief sodden with my tears, as I heard him talk of Christ and the precious blood. When I was preaching the same things to others I wondered whether this truth was mine; but while I was hearing for myself, I knew it was mine, for my very soul lived upon it. I went to that good man and thanked him for the sermon. He asked me who I was? When I told him, he turned all manner of colors. Why, he said, that was your sermon. I said, 'Yes, I knew it was, and it was good of the Lord to feed me with food I had prepared for others.' I perceived that I had a true taste for what I knew to be the Gospel of Jesus."

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Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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LEGAL ASPECTS OF A "CHANGE OF NAME."

We willingly give space on this page for the following communication from the Rev. Dr. John H. Egar, under the above title, which is too long for our department of "Letters to the Editor." The principle of our constitutional law which he elucidates is one that is not generally understood and that needs now and again to be restudied in the light of our history and the genius of our institutions. There is an universal tendency in human affairs toward the centralization of power, as every one knows. It has shown itself disastrously in the history of the Church, and will continue to do so unless guarded against, human nature being what it is. The theory of a National Church, in all respects a unit, with a law-making power supreme and unlimited, is very insidious and to many minds exceedingly attractive. It goes on all fours with other theories borrowed from the past which are not in accord with American traditions or with the progressive thought of our free age. The tendency, too, of the General Convention to legislate in matters which properly belong to the Dioceses, and to extend its powers beyond the limits originally designed, is inevitable unless these limits are known and kept constantly in view. Entirely apart, therefore, from their possible application to any question now being agitated, we think the principles which form the ground-work of Dr. Egar's interesting letter are worthy of renewed attention:

Legal Aspects of a "Change of Name."

Bishop Peterkin, in your issue of January 18th, and the Rev. Dr. Landon R. Mason, in that of February 1st, have called attention to the legal aspects of a "Change of Name" for this Church in relation to Church property and other interests, according to the civil or State laws of Virginia. This is something that ought to be considered among the matters that decide opinion and action; because the same considerations affect, to a greater or less degree, all the Dioceses, and in fact all the parishes of this Church. Having thought much about constitutional questions during my work as a member of the Committee on the Revision of the Constitution in the General Conventions of 1895, 1898 and 1901, I would like to say something on this subject in your valuable paper.

It is quite a question, What would be the effect upon dioceses and parishes in respect of property rights, etc., of a change of name of our Church, considered as a whole, in the United States of America?

In the purely legal aspect there have, as your correspondents show, been decisions sufficiently distinct to satisfy the lawyers. But I desire to go behind those a little, and consider what effect a change of name of the Church at large would have upon the name of its subordinate churches—those of the diocese and the parish?

Now, "The Church in the United States," whether you name it "Protestant Episcopal" or "American Catholic," is an organized body—a "corporation," having an individual entity, and a name to distinguish it as that entity; as a whole covering the United States. As that one corporation, it takes a name which it thinks suitable to itself as a whole. Suppose that after a while it thinks another name may be more suitable, and adopts that to displace the previous one.

What effect would that have upon the name of subsidiary corporations over which it had a not unlimited jurisdiction? Would their names ipso facto be changed also? Not necessarily. Suppose "the United States of America" should get tired of this designation, and by a change in the Constitution should call itself simply "America," that would not change the name of New York, or Pennsylvania, or Virginia. Nor could the government of the "United States of America," by any act, change the name of any of the States. Why? Because the name of the State is assumed by the act of the people of the State and certified by its Constitution, and not by the Constitution of the United States.

The making of a "Constitution" is the act of a power that is sovereign in its sphere. The term comes to us, from the ancient Roman Law, and signifies, not an Act which constitutes anything, but an Act which is constituted by the supreme or sovereign power acting within its sphere.

Now, the Church in the United States, (by which I mean, of course, our Church), as a whole, is sovereign over itself as a whole, and over the dioceses as parts of that whole in relation to the other parts; and therefore, it legislates for itself as a whole, and for the dioceses in their mutual relations.

But, thanks to the institutions of our Anglo-Saxon race, we have learned that there is such a thing as limited sovereignty; and that that which is subordinate in some things is nevertheless sovereign in other things, which the power above it can not interfere with. Thus, while there is sovereignty limited from above, there is also sovereignty limited from below; some things, that is, which the sovereign above cannot do, because of the rights of the subordinate below, as well as some things that the sovereign below cannot do, because of the jurisdiction of the sovereign above. This limitation and yet existence of sovereignty in some subordinate powers, and its absence from others is recognized in law and by custom in the fact that some corporations, though subordinate, can form Constitutions for themselves, while other corporations cannot form Constitutions for their fundamental law, but must accept charters from the power above them. Thus a State forms a Constitution, but a city must obtain a charter. The one is a sovereign, the other not.

So in our Church. The Church as a whole—the Church in the United States—forms a Constitution for itself as a whole, and legislates for itself as a whole. But—

Each single Diocese, though united by mutual ties with the other Dioceses in the general Church, is nevertheless in its sphere a sovereign power, and in token thereof, it forms a Constitution for itself, instead of seeking a charter from the General Convention.

The point then, is simply this, that an amendment of the Constitution of the General Convention does not ipso facto amend the Constitution of any Diocese. The Constitution of the Diocese remains the same.

The change proposed in the matter before us seems just now to be, to amend the first sentence of the Constitution so as to read as follows: "Section 1. There shall be a General Convention of the American Catholic Church, commonly called the Protestant Episcopal Church, consisting of the House of Bishops and the House of Deputies," etc., etc. Suppose that passes the General Convention or, to be more precise, suppose the General Convention passes that amendment, what effect will that have upon the Constitution or fundamental law of the Diocese, autonomous in that regard, and any other of the Dioceses? None whatever. What effect will it have upon the name of the Church in the Diocese of Virginia, or West Virginia, etc.? None whatever. Why? Because the name of the Diocesan Church is assumed by the Church of the Diocese itself, in adopting its constitution or fundamental law as a sovereign Diocese, antonomous in that regard, and

is not given to it by the Constitution or Canons of the General Church. The power that makes it controls it.

Already certain of the Dioceses have assumed, each for itself, a name differing from that of the General Church. The Diocese of Rhode Island, I am informed, calls itself "The Episcopal Church in Rhode Island." The Diocese of Central New York calls itself, in its Constitution, "The Church in Central New York;" in the one case dropping the word "Protestant," and in the other the words "Protestant Episcopal." Each of these, however, is still in communion with "The Protestant Episcopal Church Church in the United States of America," and has equal rights with all the other Dioceses in the General Convention.

If this be true in the sphere of ecclesiastical or canon law, it is true a fortiori in the sphere of civil law. The General Convention has no power to amend the laws of Virginia, and the name by which the Church in Virginia is "known in law" is not changed, nor are any of its rights under that law abrogated, or abridged, or jeopardized because the General Convention (supposedly) changes the name of that other corporation, "The Church in the United States." And what is true of Virginia is true of all the Dioceses.

It may be said, however, that such a state of affairs would introduce confusion into the Church; might endanger the union of the dioceses, or expose us to any number of other imaginary dangers. My answer to that is, why should it? If each Diocese continues to bear its own chosen name, we should meet each other in the General Convention with much more friendly feelings than if a strong minority of the dioceses felt that a small majority had forced upon them a name they did not want, and to which they had strong objections, either of prejudice or of principle. Unity is not necessarily uniformity. When the General Convention meets (if it ever does), under the name of "The American Catholic Church), will it not rather be a demonstration than a negation of its Catholicity to find among its members, the Episcopal Church of Rhode Island, the Protestant Episcopal Church of Virginia, the Church of Central New York, the American Catholic Church of Milwaukee, the Catholic Church of Springfield, the Evangelical Catholic Church of Ohio, the Apostolic Church of Los Angeles, etc., etc. It would be just that unity in diversity which is an accepted mark of the Catholicity. The whole of a forest is not made of oaks. When the General Convention got at work, all these various names would disappear, and the Bishop would be the Bishop of Alabama, and the learned deputy would be the learned deputy from Virginia, and everything would be as it has been.

In writing this, I am not opposing or supporting any change of name. Having the leisure, I am simply studying and recording facts as I find them, and noting the results which must follow from existing conditions.

JOHN H. EGAR.

Milwaukee, Wis.

Home life is often very trying. But cross words are sent to make us gentle, and delay hath patience, and care teaches faith, and press of business makes us look out for minutes to give to God, and disappointment is a special messenger to summon our thoughts to heaven. Seek not to run away from these things. Learn God's lesson in them, and you will cease to call them trying.

BOOK REVIEWS.

Lloyd's Clerical Directory, 1913. Sixth Issue. A Treasury of Information for the Clergy and Laity of the Protestant Episcopal Church in the United States of America. Edited by the Rev. Frederic E. J. Lloyd, D. D., No. 2628 Grand Boulevard, Chicago, Ills.

This is the latest issue of the well known Directory which has been before the public for a number of years and is the only publication in its particular field. It gives in compact form the data one often desires to have in regard to the present position and past services of the clergy, the income of the parishes, etc., and the usual statistics and information concerning the Church, general and diocesan. This edition seems to be fully up to the standard of those previously issued, and is doubtless more accurate and complete in its details than any which have preceded it.

Richmond: Her Past and Present. By the Rev. W. Asbury Christian, D. D. Illustrated. Manufactured by L. H. Jenkins, Richmond, Va., 1912; pp. 618, with a complete index.

Dr. Christian has compiled a work which is of great value to-day and which will increase in value as the years pass by. Beginning with the first visit of white men to the falls of the James, the history of the city and its people is brought down in a continuous story to July 4, 1912. We have failed to notice the omission of any event of local importance or interest, while events in the State and nation are described as they affected the people of Richmond and touched their interests. It is more like an intimate biography than a mere history, and one could hardly desire a more complete and satisfactory view of the growth of the city and its institutions, its notable happenings, and the names, pursuits, achievements and public services of her prominent citizens than may be gathered from this flowing narrative. For the older generation of Virginians it will revive many half-forgotten memories of scenes and incidents and men which they would not willingly lose, and many will be tempted to jot down on the margin bits of personal recollecton and supplementary notes. The work is attractively printed and bound, and if only as a book of reference, it deserves a place in the library of every citizen of Richmond.

The Ministry of the Word. By the Rev. W. C. E. Newboldt, M. A., Canon and Chancellor of St. Paul's Cathedral. Longmans, Green, & Co.: London and New York. Price, 90 cents net.

Canon Newbodlt is well known as the editor of the Oxford Library of Practical Theology, and the writer of several volumes in that series. In his preface to this little work he tells us that it is an attempt "to approach the ministry of preaching on its spiritual side." Since the sermon is first and foremost a message from God, the preacher requires preparation as well as the sermon, and this seems to us an excellent book for the private study of any minister who would save his preaching from becoming perfunctory and himself from becoming impatient and inefficient.

Antichrist, and Other Sermons. Preached by John Neville Figgis, Doctor in Letters, Priest of the Community of the Resurrection. Longmans, Green, & Co.: London and New York. Price, $1.60 net.

To the mind of this preacher there is not only a very wide difference but a deep and bitter antagonism between the spirit of the world and the spirit which is of God. The twenty-four sermons in this volume have therefore a militant ring, which is in marked contrast with the "uncertain sound" of many that we read in these days. They are trenchant, vigorous in style and provocative of thought, and are well worth the study of preachers and laymen.

Masterpieces of the Southern Poets. By Walter Neale. New York: Neale Publishing Company. 1912.

The compiler of this attractive little volume does not profess to give a complete anthology of our Southern Poets, but selections which, in his judgment, are, or are worthy of being, part of the living literature of the world. It contains not only most of the favorite poems with which all are more or less familiar, but which few possess, but introduces us to many others of merit from more obscure singers.

THE MARCH MAGAZINES.

Neale's Monthly.—This is the title of a handsomely printed magazine, issued by the Neale Publishing Company of New York, the first number having appeared in January. Its articles are of a kind that will appeal to thoughtful people, while not lacking in interest for any class of intelligent readers. Among the serial articles is, "The Strategy of Robert E. Lee, by J. J. Bowen, which throws additional light on the battle of Bull Run and the train of consequences following the misunderstanding between Jefferson Davis and Generals Johnston and Beauregard. "The Scuttlers," is an absorbing detective story of the sea, by Clyde C. Westover, who, it is predicted, will become one of the world's famous fiction writers. "The Monk and the Hangman's Daughter," by Ambrose Bierce, was begun in the January number. It is a striking romance of the seventeenth century. Both of these stories hold the reader's attention from their beginning. "The Forerunners of the Republic," by Archibald Henderson, Ph. D., also began in the first number. It consists of sketches of Richard Henderson, Daniel Boone, James Robertson, John Sevier, Isaac Shelby and George Rogers Clark—all notable characters in the early history of our country, the memory of whose deeds and sacrifices should never be forgotten.

Altogether, Neale's Monthly is filled with good reading, and, we hope, has come to stay.

The Century.—The third instalment of Frances Hodgson Burnett's new serial, "T. Tembarom"—the New York reporter who inherited a $350,000-a-year estate in England—will appear in the March Century, with synopsis of the preceding chapters.

The first of Robert Hichens' new travel series will lead the March Century. "Skirting the Balkan Peninsular" is the series name, and the March paper will be about "Picturesque Dalmatia," the edge of the Balkan war zone.

The fifth of The Century's After-the-War features will appear in the March number of that magazine and has to do with "The Arbitration of the Alabama Claims," the history of which is reviewed by Col. William Conant Church, editor of The Army and Navy Journal. The editorial foreword is entitled "Our Greatest Victory of Peace." The article will be profusely illustrated with photographs of men and ships and places concerned in the Alabama claims, and the text will contain much personal matter of interest to general readers as well as to students of the history of the period.

Americans who would like to know exactly what Europeans think of them as a class will find all their questions answered in the March Century, to which Maurice Francis Egan, Minister to Denmark and author of "Everybody's St. Francis," has contributed an article entitled "Americans and the European Point of View." Americans who think they are, or ought to be, looked up to by Europeans will find some of Mr. Egan's statements rather startling.

Lippincott's.—The March issue of Lippincott's keeps the pace set by recent numbers, which have been getting no end of praise. The complete novelette is by Edgar Jepson, whose "Pollyooly and the Lump" has proved so popular. It is entitled "The Changeable Professor," and in it are adroitly commingled both farce and melodrama, as in one of the big theatrical successes of the present season. The Professor is a scientist whose arduous labors have injured his health, apparently beyond repair. But he discovers a strange cure for his malady, and lives to confound his brother scientists and to win the girl he loves—and she's well worth the winning. Vivisection—or something akin to it—plays an important part in the narrative, which "gets busy" from the start, and never is permitted to lag.

The short-stories are a varied lot. "What There Was of It" is by Anne Warwick; "A False Aurora," by Alice MacGowan and Caroline Wood Morrison; "Held Up," by Thomas L. Masson; "The Vacant Forty," by Annette Thackwell John, with others—all good.

There are excellent verses by Marguerite O. B. Wilkinson, Harvey M. Watts, George Platt Waller, Jr., Mahlon Leonard Fisher, Richard Kirk, Arthur Wallace Peach, and others. William J. Burtscher contributes some clever epigrams under the heading "Everyday Philosophy." Then there are sixteen pages of "Walnuts and Wine," as Lippincott's unique humorous department is called.

Scribner's.—There is a strong personal authority back of the leading articles in Scribner's Magazine for March. Mr. Bishop, who writes of the Panama Canal, has been more than five years resident there. Mr. Dwight, who writes of Constantinople, has lived in the East a great part of his life. Captain Rostron, who describes the rescue of the "Titanic" survivors, was the commander of the "Carpathia." Mr. Collier was a student at several German universities years ago and familiar with the country before he made his recent extended sojourn there to write his articles on Germany.

Captain Rostron's "The Rescue of the 'Titanic' Survivors" is the most authentic document of that great disaster, written in the terse, vigorous language of a sea captain who did exactly the right thing in a great emergency.

Joseph B. Bishop, in "A Benevolent Despotism," describes the wonderful rule of Colonel Goethals at Panama.

H. G. Dwight, in "The Gardens of the Bosphorus," describes the pleasure suburb of Constantinople where many of the foreign embassies have their summer homes.

Price Collier's fifth article on Germany and the Germans is entitled "The Distaff Side," and has to do with the position of women in the German household and social life.

President Finley, in his series on "The French in the Heart of America" concludes with "The Valley of the New Democracy"—a striking eulogy of the Mississippi Valley.

Mrs. Wharton's serial, "The Custom of the Country," develops Undine Spragg's eccentricities as a fashionable mother.

St. Nicholas.—It is difficult to imagine a more interesting and valuable magazine for young people than St. Nicholas, and the March number is fully up to its standard of excellence. The frontispiece is a very attractive portrait of a child, and the numerous other engravings add greatly to the interest of the articles containing them.

There will begin in the March St. Nicholas a series of instructive articles on "With Men Who Do Things," by A. Russell Bond, author of "The Scientific American Boy" and "Handyman's Workshop and Laboratory." The series will tell entertainingly the experience of two bright lads who saw under unusually favorable circumstances, many details of the great engineering enterprises under way in and around New York. There will be many illustrations from photographs. The "Little Fairy Ones that Slide Down Hill," by Charles G. D. Roberts; "Through the Smoke," a tale of the Wireless, by F. Lovell Combs, and "A Curious Friendship Among Animals," are only a few of the many attractive articles in this well-known magazine.

Lent in Hawaii and Elsewhere.

A Churchman coming here from an ordinary parish on the Mainland is surprised at the laxity of people generally in the observance of the Lenten season. Let it be understood at once that of course there is no merit in itself in a strict observance of Lent. At the same time, a careful observance does show that there is a respect for and loyalty to the Church and a belief that the days and season set forth by the Church has ordered it, and secondly because all that the Church orders has behind it something which the nature and being of man has found useful in spiritual development.

In parishes from which many of us came there was practically a universal loyal obedience to that observance of Lent which the Prayer Book mentions and which custom has sanctioned.

There was often at great sacrifice an absolute cessation in the matter of attendance at theaters, public functions, dinner parties, and so on. If there was an infraction of this customary observance, there was strong comment upon it.

With this was the large attendance at the special services. It was a time during which Church people sought to worship more often, in which they tried to learn more about the Church and Church teaching. The result was that at the end of Lent the parish people felt that the religious life of the people had gone up a step or two.

We need such a keeping of Lent here. We need it as a protest against the secularization of life.

The life of to-day is so complex and so much is crowded into our days and weeks that we need the change and the rest of Lent to examine ourselves, to take stock of our inmost being, to seek to clear away the rubbish and to build upon the firm foundation laid, (for some of us), long ago.

A gentleman of wide experience and travel, commenting on what seems in many localities an epidemic of sensual practices, said to the writer: "It is because this is a pleasure loving age. Look here at the shows! There are young people who can ill afford it who attend some show nearly every night. They do not seem to have a serious thought. Enjoyment of the senses, this is the aim of life." Any age given over to pleasure has been a period of decadence in morals and in verility.

We need, we need sadly, a revival of personal religion, the arousing of a deep sense of the responsibility of the human soul to God. This does not come to one in places of social gayety or of sense enjoyment. It comes when we go apart awhile and think, and pray more carefully. A devout observance of Lent will bring to any soul a clearer and truer estimate of values. It will lead men to see that not in things, but in God is reality and permanence.

The Church people of these islands have a difficult task in bringing about a better use of Lent. If they would do it they could do it. They could compel respect for the season and what it means. They could teach people not of this way, its use and blessing. They need it. The pendulum has swung. From the Puritian idea of all pleasure being sinful, their descendants have often become devoted to gratifying the pleasures of the senses and the enjoyment of the comforts and luxuries of life. We can, if we try, do something to bring such to see and know the value of Lent. Shall we do it?

It may be said: "What you write applies only to Church people in cities." No, it applies everywhere. The Churchman in a lonely place can pray more earnestly, he can read his (perhaps) neglected Bible. He can change his reading and read some book which will strengthen his faith and give him clearer knowledge of Christ and His Church. Let each do his best and the Church in the Islands will feel it from the smallest mission to the largest parish. Hawaiian Church Chronicle.

A Famous Cathedral Library.

The library of Durham Cathedral, to which the late Dean Kitchin has bequeathed some valuable books, is famous for its collection of early manuscripts. The foundation of this library is traced to a gift of books by Bishop Carileph in the eleventh century, a nucleus which was added to by a nephew of King Stephen, who was Bishop of the Diocese in the latter half of the twelfth century. Many rare Saxon MSS. are at Durham, and two copies of the Gospels dating from the seventh century, one of which was written at Lindisfarne about the same time as the Lindisfarne Gospels now in the British Museum Library.

"The incarnation meant to Christ his entrance not only into our flesh, but also into our life, into our social relationships, into all our human struggle and discipline;" and it was in these relations by example and precept that he gave us the fundamental principles upon which we are to build personal and national life.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Books for Instruction in Church Principles, for the Use of Clergy and Laity.

Mr. Editor: The clergy of our dioceses, teachers in the Sunday School, and our more intelligent laymen who believe in the Reformed Evangelical doctrines of our Protestant Episcopal Church, as undoubtedly set forth in the Prayer Book, often ask for books in which sound teaching is given, without any infusion of the "Novelties which disturb our Peace" to use the excellent and expressive title Bishop Hopkins, of Vermont, adopted for his valuable letters on the Tractarian Movement, in its earlier days.

Strange to say, there is a lack of knowledge concerning such works among many of our clergy, and they are left to choose in a sort of hap-hazard way, from a selection of titles, which they are little acquainted with, or some more enterprising teacher in the Sunday School adopts a book which has much valuable instruction, but leans, in places, to views which are not conformable to the doctrine and discipline of this Church, as understood from the Book of Common Prayer by evangelical and conservative Churchmen.

Most of the books we would heartily commend have already been favorably reviewed in the Southern Churchman, but as readers often forget the books recommended, from time to time, it is well to speak of them as a whole, especially during the Lenten season, or when our clergy are seeking for books of instruction for confirmation classes.

We are free to admit, with much regret, that the Evangelical clergy of our Church have not employed their pens in committing to writing what many of them are so competent to teach. Perhaps this has arisen from a certain indifference, or the question, cui bono? has come to their minds, but it is surely high time that they put themselves to this most necessary service in the interests of the doctrines and discipline they love, and which they are convinced the Prayer Book upholds. Farther, not only are the clergy guides to the people over whom they are placed in the Lord, but the bishops also in the dioceses they serve. Why is it, then, that our bishops do not devote some of their council or convention charges to this most important subject, so needed at the present time if we would preserve to the younger generation the sound teaching we value so much?

Among the very first books we would commend most unreservedly as a guide for Sunday School and Confirmation instruction is "The Catholic Faith," by Dr. W. H. Griffith Thomas, formerly Principal of Wycliffe Hall, Oxford, England, and now a professor at Wycliffe Theological College, Toronto, Canada. His learning and culture are admitted by all parties. The alternate title of this valuable work is "A Manual of Instruction for Members of the Church of England," and it has reached its twentieth thousand. It is published by the Longmans, in a convenient edition, bound in cloth, at the comparatively low price of fifty cents. It ought to be in the hands of every minister and Bible class teacher in the Virginia dioceses, and in the hands of evangelical and conservative clergymen everywhere.

Akin to this is "English Church Teaching," by Bishops Moule and Drury and Canon Girdlestone. This book has already been commended in the Southern Churchman. So have Bishop Thompson's "Central Churchmanship," and the late Dean Gouldburn's "Primitive Church Teaching on the Holy Communion." Dean Gouldburn is the well-known author of that most spiritual work on "Personal Religion," so deservedly popular some twenty-five or more years ago, and it is still worthy of a wide circulation. He also published devotional manuals on "Personal Holiness," "The Holy Communion," and "The Study of Holy Scripture." He was an old fashioned High Churchman, loyal to the spirit and teaching of the Reformed English Church.

"The Doctrine of the Church of England on the Holy Communion," by the late Rev. Canon Meyrick, is "a sound and positive exposition of the actual doctrine of our Church on the Lord's Supper." It is well known to all the students of our Seminary in the Theological Department, under Dr. Micou, who valued it highly. "Scriptural and Catholic Truth and Worship," also by Canon Meyrick is a book to be placed in the hands of every candidate for ordination, every clergyman, and the communicants of our Church generally.

Two pamphlets on the Holy Communion, one called, "The Lord's Supper," by Bishop Drury, and the other by Canon Girdlestone, entitled "The Passover, the Communion and the Mass," should have a wide circulation. They are issued at the low price of two pence sterling, or about ten cents in our money, making allowance for the tariff. Another, on "Confession," by Bishop Thompson, of Sodor and Man, is issued at a penny sterling, and is admirable.

In this connection it gives us much pleasure to mention the "Doctrine of the Sacraments," "The Doctrine of the Lord's Supper," and "The Sacerdotium of Christ," as most valuable books, especially for the clergy and the laity of our Church who take an interest in theological reading. They, with other equally good works, are by the late Rev. N. Dimock, an honored clergyman of the Church of England. The following tribute is paid to him by Bishop Moule, of Durham, in the Memorial Edition of his works published in 1909: "In him the grace of God combined in perfect harmony a noble force and range of mental power, an unshaken fidelity to conscience and revelation, and a spirit beautiful with humility, peace and love."

Coming to our own Church, we know of no better Handbook for the use of the members and friends of the Protestant Episcopal Church than that of Bishop Peterkin. It has reached its eleventh thousand, and while true to the Protestant Episcopal position (for it could be none other), it is written in such a spirit of judicious fairness, that it has received praise from all parties. It also should be taught in the higher classes of our Sunday Schools, and further, should be in the possession of every parishioner. The form in which it is published is inconvenient, and its value, as a manual, demands that it be issued in smaller book size, with the good type it now has, both in paper and cloth editions.

The late Dr. Huntington's "Popular Misconceptions of the Episcopal Church" and his "Short History of the Book of Common Prayer" are sound and excellent. They are published by Whittaker, in paper and cloth editions, at twenty-five and fifty cents, respectively.

Dean Hart's standard work, "The Book of Common Prayer," is invaluable. It is by far the best manual on our own Prayer Book, for it is written out of the stores of his liturgical learning, conservative, in fine literary style, and up to the requirements of the present day.

We must not forget to commend Dean Hodges' Handbook on "The Episcopal Church," and his useful epitome of its history, published in commemoration of the Jamestown Tercentenary. The best popular history of the Church of England is that written by Bishop Boyd Carpenter, formerly Lord Bishop of Ripon, England, now Canon of Westminster.

Two admirable volumes have been lately published in England by Church clergymen, on the subject of Unity, in which we are all interested. The first is by the Rev. H. A. Wilson, on Episcopacy and Unity, and the second is "The Church and Nonconformity," by Archdeacon Greig, of Worcester. They have been reviewed in the Southern Churchman, and the reading of those reviews induced us to get them. They have fully measured up to the recommendation given. They are enlightening, fair and eminently Christian in their temper, and if all Churches of Christ could be filled with their spirit, the re-union of Christendom would even now be in a fair way of accomplishment.

We hope that we have not trespassed too long on the patience of our readers, but we believe that our evangelical clergy have a great opportunity before them, and they must rise to the occasion by giving intelligent and sound instruction. Even from the cursory notice of books referred to, within the compass of this article, it is refreshing to know that there is such a goodly number within easy reach.

We believe with Bishop Denton Thompson, that the future of the English Church and our own is largely in the hands of moderate Evangelical Churchmen, whom he aptly calls Central Churchmen." It is therefore absolutely necessary that our clergy should have an intelligent knowledge of our position. And with clear convictions they should use this knowledge in teaching their people, especially the younger generation, and not leave them wandering, to their own devices of drinking from other and less pure streams.

In these days our laity are demanding instruction, and if we do not give it to them others will through the medium of the press. We are confident that the books here recommended will be of the greatest value in laying the foundation of those principles of Evangelical Churchmanship, which we believe are grounded on the Word of God, and are in full accord with the teaching of the Prayer Book.

All these books are issued by the Longmans, a publishing house to which we owe very much at the present time.

SAMUEL A. WALLIS.

Theological Seminary, Va.

Episcopal Purple and the Pectoral Cross.

Mr. Editor: When, some years ago, one of our then young bishops had himself photographed in the dress of a Roman Bishop, many good Churchmen were inclined to treat it as a joke, due possibly to a false idea of what

might be the proper Episcopal robes, or else to a desire to imitate what was thought to be a Catholic custom or mode of dress. We remembered that the Bishop had not been born in our Church, and therefore was, to some extent, imbued with a certain tendency, observable in some converts to Episcopacy, to go to extremes in one or other of two opposite directions. Others, again, viewed the performance as indicative of a trend among members of a school in the Church to borrow and imitate the manners, if not the doctrines always, of the Latin Church.

We are led to recall the incident by reason of a growing habit among younger Bishops to don the purple and wear the pectoral cross. We note, in passing, that the Episcopal ring is becoming very prominent and manifestly obvious. We have no wish to criticize the bishops; our only purpose now is to give some brief notes on the history of the purple and the pectoral cross.

Volume four of the St. Paul's Ecclesiological Society of London, came into our hands several years ago. The title is "The Black Chimere of Anglican Prelates: A Plea for its Retention and Proper Use." The author is the Rev. N. F. Robinson, of the Society of St. John the Evangelist. He could not be accused of being a Low Churchman. Without going into the general question under discussion I make one or two short extracts, which will speak for themselves, as showing, at least, the pre-Reformation custom of the English Church.

"It may seem," the writer says, "to be a matter of slight import, that a half dozen Colonial and American Bishops should have introduced a purple garment (meant to imitate the manteletum" of the Roman Bishops), into the place of the black or scarlet Anglican chimere; yet it is well to point out the cruel irony of fact, by which some of the staunch maintainers of the spiritual prerogatives of the Anglican Episcopate have so stultified their belief by their act, as to signify by their adoption of a vestment of the Roman Curia that their Episcopal jurisdiction is in a state of suspension; and that, too, even in their own dioceses, and when no legate of the Holy See is present."

The author notes that the wearing of the purple mantelletum is required, either in the presence of the Pope himself or his representative, as a sign that all jurisdiction is in and from and by the Pope. "Purple was not the not have known what was meant by the term "Episcopal purple." The cascolor proper to the pre-Reformation English Bishops, nor even the predominant color worn by them. They would sock was seldom purple. Cranmer wore a black cassock; Laud probably also. The purple, historically, is a regal color and carries with it a monarchical and royal suggestion.

We ask in all sincerity, what is the meaning or purpose of this tendency to wear the purple? It is partly akin to that custom of some clergymen to wear a cotta and call it a surplice. The proper surplice, i. e., English to a large extent, should reach down to the ankle and have rather full sleeves. We do not recall, in any of the illustrations, we have even a single instance of the modern truncated surplice—all reach down nearly if not quite to the ankle. One writer remarks that we have only two authenticated instances of a bishop wearing a pectoral cross in pre-Reformation times. Possibly, our best authority here is Pugin, in his Glossary of Ecclesiastical Ornament and Costume: London, 1844. It appears to have been a symbol of Episcopal jurisdiction, worn only by a bishop in his own diocese. This, of course, is a later interpretation. It was supposed to be a substitute for the golden ornament worn by the Jewish high priest upon his forehead. The Greeks name it "encolpion." It probably came into use from the Greek Church, though I shall show that it is more likely a survival of an old Latin custom. The Greek term "encolpion" means, simply, on the breast, and owes its origin, some authorities say, to the practice of wearing a cross or suspended text of Scripture or sacred relic on the breast, hanging by a chain. I do not find any mention of it in the West before A. D. 811. "It is thought that the pectoral cross was originally worn by others as well as bishops, and that it did not constitute a part of the distinctive dress of a bishop." From Durandus, it seems that in his days, towards the end of the thirteenth century, the pectoral cross was worn by bishops, but "not yet numbered among exclusively Episcopal ornaments." With the Latins the free-born youths wore, usually, the garment named praetexta, till the age of manhood. The "bulla," with the rich, of gold hung from the neck on the breast. They consecrated this charm or ornament to their domestic gods, when the praetexta was laid aside and the "toga" assumed. It strikes me that in the wearing of the pectoral cross, we have the recrudescence back to an old custom in Italy. It is significant that the "bulla" was laid aside when manhood was reached.

The purple is harmless, the pectoral cross is innocent enough; yet one cannot but feel that even now, as in elder eras, these things may be the small beginnings of departure from early simplicity into complicated systems and conditions, wherein the forms of things consume the things themselves. Tendencies are usually small in their origin, but their movement is not always slow and their meaning not always clear.

PERCIVAL H. WHALEY.

Charleston, S. C.

Some Suggestions as to Change of Name.

Mr. Editor: With no desire to participate in the controversy over certain proposed alterations in the name of the Protestant Episcopal Church, I would like to offer a few suggestions:

1st. A change of name, whether by addition or subtraction, does not necessarily involve any change of doctrine.

2d. A preference for the name American Catholic does not indicate a belief in "The Sacrifice of the Mass, Regular Auricular Confession, Compulsory Fasting, Communion, Transubstantiation," etc. Possibly a majority of those who advocate the name American Catholic repudiate the above mentioned doctrines and practices, and cannot be fairly identified with the so-called "Catholic Party."

3d. The real leaders among the 'American Catholic" propagandists are willing that the present title of the Church shall be retained and included. Some advocates would even insist that the words Protestant Episcopal be included.

4th. Men who positively dislike the name Protestant Episcopal are opposed to any change because they believe in the principles for which the word Protestant stands.

5th. It may be safely assumed that the majority of those in favor of a change of name do not advocate the name American Catholic.

6th. The primary and paramount issue is not so much the wording of the new name, but whether it is desirable and expedient to make any change at all in the present title of the Church.

Many Churchmen, with no objection to the word Protestant on the title page of the Prayer Book, as used at home, yet realize that in some of our missionary fields the word is in need of frequent explanation and apology.

Bishops and other foreign missionaries have openly asserted that the word is a hindrance to the advancement of the mission of the Church. We have no right to impugn the credibility of these our brethren, but should in some way help them to overcome this difficulty.

Here it might be noted that in Brazil the M. E. Church, South, is called "The American Church." If it should be demonstrated that the word Protestant is a real hindrance to our work in mission fields, it would seem that the General Convention could permit the omission of the word from the title page of the Prayer Book for use in foreign mission work, regardless of any proposed change in the general name of the Church at home.

In the consideration of this entire question the loyal Churchman cannot afford to be influenced by his predilections for or against the word Protestant Episcopal. It is not a question of sentiment, tradition, doctrine or practice, but of the present and future welfare of the Church. Will it advance the spread of the Gospel—will it help the Church?

So far, I have not become convinced that any radical change of name is desirable or expedient. Nevertheless, we should realize that the demand for a change has become an infection and cannot be "eradicated" by denunciation, ridicule or intimations of a possible schism.

There is no occasion for hysteria or panic. Regardless of most strenuous opposition, it would be recognized that a change of some kind is inevitable.

It may not be accomplished at our next General Convention, or the succeeding one, but the change will certainly be made sooner or later. That change of name will most likely be the result of a compromise between all parties and ought to be unanimous. It should be consummated and settled not through partisanship, but the patriotic action of a United Church in behalf of the Kingdom of God.

THOS. TRACY WALSH.

Yorkville, S. C.

How Young People May Help in Clergy Relief.

Mr. Editor: When the large gifts have been collected from the adult members of the Church by appointed Church offerings, or by regular gifts, or from the missionary end of the duplex envelopes, or by personal solicitation from individuals, and the results have been sent to the Rev. Dr. Wilkins, for the $500,000 Pension Fund, or to the Rev. Dr. McClure, for the General Clergy Relief, is there not still a chance in many parishes to introduce to the Sunday Schools, sewing schools, and young people's guilds, the call of the Church League of the Baptized for sums less than ten cents per year?

This is very little to ask, yet it means much. It should not prevent the larger gifts through the regular sources for this great cause of helping the aged clergy. There is place for the dime as well as for the dollar. After the great miracle of the feeding of the five thou-

sand, our Lord's own words were, "Gather up the fragments which remain, that nothing be lost."

The address of the Treasurer of the League is Mrs. Seth Low, 30 East Sixty-fourth street, New York.

JAMES HENRY DARLINGTON,
Bishop of Harrisburg.

Not in Favor of Change.

Mr. Editor: In the Southern Churchman of February 22d, your correspondent's report of the meeting of the Churchman's Club in Charleston, on the 10th instant, makes it appear that I am in favor of the proposed change of the name of "The Protestant Episcopal Church in the United States of America," and that Mr. W. G. Mazyck is opposed thereto; whereas, the fact is, that Mr. Mazyck is in favor of and I am opposed to the same. This mistake of your correspondent may be owing to his absence from the meeting, and not being present, it was impossible for him to express an opinion (which he did do, notwithstanding), as to whether there was in the arguments of Mr. Mazyck and myself, anything either new or old, or else new and old, or indeed anything at all. T. W. BACOT.

Charleston, S. C.

Church Intelligence

CALENDAR FOR MARCH.

1—Saturday.
2—Fourth Sunday in Lent.
9—Fifth Sunday in Lent.
16—Sixth Sunday in Lent.
17—Monday before Easter.
18—Tuesday before Easter.
19—Wednesday before Easter.
20—Maundy Thursday.
21—GOOD FRIDAY.
22—Easter Even.
23—EASTER DAY.
24—Monday in Easter Week.
25—Tuesday in Easter Week.
Annunciation of the Blessed Virgin Mary.
30—First Sunday after Easter.

Collect for Fourth Sunday in Lent.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

Foreign.

Queen and Sunday Schools.

The Bishop of London's Sunday School Council, which is making a strenuous effort to promote the efficiency of Sunday School work throughout the London Diocese, has received from her gracious Majesty the Queen, a contribution of £10 toward the needed funds for carrying on this important work. This gift of the Queen's ought to stimulate and encourage Sunday School workers throughout the land, for it is a further recognition of the importance with which their work is regarded. More than ever before the Sunday School is appealing to men and women of learning and culture, and is demanding and receiving the services and gifts of keen and devoted Churchmen, who realize that the children hold the key to the future. The Church that can win and hold the children must be the Church of the future. Over 200,000 Sunday School teachers are at work in the schools of our Church, and to all of them this interest which the Queen is showing in their labors must be an additional incentive to equip themselves as thoroughly as possible for their high office. We are glad to know that the lessons and articles on teaching which are appearing weekly on our Sunday School page, are much appreciated by many Sunday School teachers.

The Church in India.

Dr. Lefroy, the new Bishop of Calcutta, has signalized his entrance upon his new duties by inaugurating Synodal Government in India. In the past the Bishops met alone. This year representative self-government was discussed in Calcutta by the Bishops and clerical and lay assessors. The assessors drafted a scheme which they submitted to the Bishops who expressed their approval of the proposals. The Provincial Synod will consist of the Bishops and sixty clerical and sixty lay representatives. Each diocese will send a minimum of two of each order, and the remainder will be proportioned among the dioceses in accordance with the number of licensed priests in each see. The members of the Provincial Synod will be elected by Diocesan Synods, where they do not exist by Diocesan Conferences, and if there be neither a synod nor a Conference, the representative will be selected by the Bishop. In the Provincial Synod the three orders will sit together and legislate for the Church, but no canon can become law unless supported by a two-thirds majority of those present of each order. The influence of the Church of Ireland Constitution is plainly seen in these regulations, and the Metropolitan who is a member of that Church has taken advantage of his experience in that connection.

Recent Appointments.

Prebendary Storrs has well earned his translation from the heavy charge of St. Peter's, Eaton square, to the lighter but highly responsible sphere of Dean of Rochester. To succeed so remarkable a man as the late Bishop Wilkinson, and to move in the rarefied atmosphere which he created, would have been trying to any man, however great his gifts, and after almost a generation of earnest, and often quiet, work, it can truly be said that the great tradition he inherited has been preserved. Another appointment of peculiar interest is that of Bishop Hamilton Baynes to the rectory of Birmingham Cathedral, in succession to Canon Carnegie. As Bishop of Natal, Dr. Baynes achieved the signal happiness of healing the wounds in the Church of South Africa, which had been festering ever since the days of Bishop Colenso. At Birmingham he will find work of the utmost interest. The task of converting the capital of the Midlands from a prevailing Nonconformity of a very high type to a sane, robust, and tolerant Churchmanship has made rapid progress, and that great and living city is to be congratulated upon the acquisition of a man of conspicuous distinction who may be trusted to aid with energy and enthusiasm the many good works with which it corrects the inevitable tendencies towards materialism of a community so busy, so intense, and so full of belief in itself.

Collection Bag or Plate?

The old question as to whether collection bags or plates should be used in churches has been discussed times without number, and in this country the plate seems to have gained the day; but in one church at Pretoria, the authorities have decided to abolish plates and restore the bags on the ground that "the latter do not make one blush at one's neighbor's generosity." That is a very kind way of putting it, but we believe churchwardens generally favor plates, as worshippers seem to be inclined to give more when they are used. One who has had considerable experience says: "It ought not to be so, but it is."

Intercession for the Church in Wales.

The Day of Intercession for the Church in Wales was universally observed in the Principality, and also in many thousands of parishes in England. The S. P. C. K. printed and distributed over 300,000 copies of the authorized Forms of Prayer. A very large congregation attended the Service of Intercession in the Welsh Church of St. Benet, Queen Victoria street. All the four Welsh Bishops were present, the Bishop of Bangor reading the "Call to Solemn Prayer," with its reference to the "time of no common stress and danger" in the history of the Church in Wales. The hymns were sung in Welsh, that at the opening of the service being "Help us, O God of our salvation." The petitions in the form of prayer authorized for the occasion were read alternately by the Vicar, the Rev. J. Crowle Ellis, and Chaplains of the other Welsh churches in the form of prayer authorized for were in English. At the end of the service the Bishop of St. Asaph pronounced the Benediction.

The 290th anniversary of the building of Lisburn Cathedral was observed on February 4th, when more than seventy clergy were present. The Bishop of Down was the preacher, and referred to three great names connected with the Cathedral—two Bishops, Jeremy Taylor and William Reeves, and General Nicholson, of Indian fame.

Dr. Edmond Warre, Provost of Eton, celebrated his seventy-sixth birthday on Wednesday. Dr. Warre was appointed assistant master at Eton in 1860, and Headmaster in 1884, a post he filled with distinction until his retirement in 1905. He has been Provost since 1909. He rowed in the Oxford boat in 1857, and the two following years.

American.

Bishop Lawrence to Preach the Opening Sermon at the General Convention.

The committee appointed for the purpose has selected the Bishop of Massachusetts to preach the sermon at the opening service of the General Convention, in October next, and he has accepted the duty.

DAN'L S. TUTTLE,
Presiding Bishop.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Ordained to the Priesthood.

The Rev. A. M. Forsyth, in charge of the Camden county missions, was advanced to the priesthood, by Bishop Reese, in St. Stephen's church, Savannah, on Friday, February 14th. The candidate was presented by Archdeacon Bright. The Rev. S. B. McGlohon, rector of St. Paul's, Savannah, read the Gospel, and the Rev. J. H. Gibboney, Jr., read the Epistle. The Bishop preached the sermon, the clergy present uniting in the laying-on-of-hands.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Woman's Auxiliary Meeting.

The Upper Division meeting of the Woman's Auxiliary was held in Trinity church, Elizabeth, on February 10th, the President of the Branch, Mrs. Arthur S. Phelps, of Bound Brook, presiding. The Archdeacon of the Diocese was present. Addresses were made by the Rev. W. S. Claiborne, of Sewanee, on Mountain Work in Tennessee; Bishop Biller, on his work in South Dakota, and Mrs. Wetmore, for the work of Christ School, Arden, North Carolina.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Delaware Clergyman Called to Virginia.

The Rev. Kensey Johns Hammond, for twenty-five years rector of Immanuel church, Wilmington, Del., has accepted a call to the rectorship of St. Stephen's church, Culpeper, Va., to take effect April 1st.

Mr. Hammond was awarded the degree of B. A. in 1878 and of M. A. in 1888, at Hampden-Sidney College, Va., and was a student of languages at Johns Hopkins' University. He was graduated at the Virginia Seminary, in 1882, with the degree of B. D.; ordained deacon the same year and priest the following year, by Bishop Pinkney. His first charge was as assistant at the Church of the Ascension, Baltimore, Md., 1882-83; missionary in West Va., 1883-85; rector of Trinity, Moundsville, 1885-88. In 1888 he became the rector of Immanuel, Wilmington, Delaware, holding important positions, as president of the Standing Committee, examining chaplain and deputy to the General Conventions of 1892, 1895, 1898, 1901, 1907, 1910. He is well known in the Diocese of Virginia, where he will be warmly welcomed.

A Returning Missionary.

The Rev. James J. Chapman, with Mrs. Chapman and their four children, left Gordonsville, Va., on Friday, February 21st, for San Francisco, from whence they will sail for Japan, via Honolulu. Mr. Chapman has spent his six months' leave of absence in this country, delivering many addresses, and will not have another leave of absence for five years. He is stationed at Nara, in the Missionary District of Kyoto. Mrs. Chapman is principal of the Kanazawa Industrial School.

New Organ for St. Thomas' Church, Ginter Park.

A fine Estey pipe organ has been installed in St. Thomas' church, Ginter Park, Richmond, and on Sunday, February 23d, at 4 P. M., a song service was given in the church by the choir of the Church of the Holy Comforter, Mr. R. C. Sainsbury being the organist and choir director. Evening Prayer was read by the rector, the Rev. Frank A. Ridout, the choir singing the oratorio Gallia, by Gounond.

The Rev. William B. Lee has resigned the charge of Grace church, Yorktown, greatly to the regret of the congregation.

The Rev. J. J. Gravatt, D. D., rector of Holy Trinity church, was the preacher at St. Andrew's church, Richmond, on Saturday evening, February 23d.

The Rev. J. F. Ribble, rector, baptized ten adults at St. Andrew's, Richmond last Sunday morning.

The new rectory for St. John's church, Langley parish, Fairfax county, is under roof, weather boarded, and the windows in place. The work done has been paid for, but more money will be needed by the vestry to complete the building, and this, no doubt, the parishioners and their friends will supply.

The Rev. Robert A. Goodwin, D. D., rector of St. John's church, Richmond, who has been ill with bronchial pneumonia, left, on Monday night, February 24th, with Mrs. Goodwin, for Miami, Florida, where the balmy air, it is hoped, will restore him to health. During his absence his son, Mr. Conrad Goodwin, a student at the Virginia Theological Seminary, will assist in maintaining the services at St. John's.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Visitations by Bishop Harding.

The Bishop of the Diocese made a visitation to St. Stephen's church, the Rev. George F. Dudley, rector, at the mid-day service, on Sunday, February 23d, and confirmed forty-one candidates. Nearly all of those confirmed were adults, including four converts from the Church of Rome. The Bishop also preached.

At 8 P. M., Sunday, the Bishop visited the Chapel of the Redeemer, Glen Echo, Maryland, confirmed several candidates, and preached. This mission has for some time been under the care of a lay reader, and is growing amid what, formerly, seemed discouraging surroundings.

Norwood Parish.

The resignation of Norwood parish, Maryland, by the Rev. Thomas D. Lewis, and his departure for his new charge, as chaplain of Sweet Briar Institute, Virginia, was a serious blow to that parish. Mr. Lewis came from Essex county, Virginia, more than two years ago, and by judicious management and diligence, put the parish on the highway of growth in all departments of its work. He retired from it, leaving only the genuine regrets of the people. The Rev. Dr. Thomas S. Childs, who has passed into his 89th year, is associate rector of the parish.

Sunday School Institute.

The Diocesan Sunday School Insttute met at the Church of the Epiphany, Washington, on Thursday evening, February 20th. "The Methods and Benefits of Lenten Observance" was treated in a thirty-minute paper, by the Rev. J. H. W. Blake, rector of Christ church, Georgetown, D. C. "The Baraca Class Methods of Maintaining and increasing Sunday School Attendance" was treated by Mr. M. R. Japlet, assistant superintendent of the Fifth Baptist church Sunday School, Washington.

Lay Readers' Association.

Archdeacon Williams, of Washington, has organized a Lay Readers' Association for the Diocese. Having the approval of the Bishop, it is hoped that all lay readers of the Diocese will attend, and get the benefits that should result from the organization.

The meeting of the Association will be held once a month, in Epiphany parish hall, through the courtesy of the rector of that church. Any reader desiring to join the Association should communicate with Mr. W. B. Everett, secretary, Colorado Building, Washington.

Sermons by Visiting Clergymen.

Bishop Partridge, for ten years in charge of the Missionary District of Kyoto, Japan, and for two years, last past, Bishop of Kansas City, Missouri, preached in St. Paul's church, Washington, at the mid-day service of Sunday, February 16th. His sermon was spoken of as very remarkable, and was thought to have produced a great impression. The day of sermons is not past, for the faithful and direct preaching of "the Word of God and the testimony of Jesus Christ," reaches the heart and conscience of men as in the days of old.

The Rev. Walter Russell Bowie, rector of St. Paul's church, Richmond, Va., was the preacher at the Churchman's League service in Epiphany church, Washington, on Tuesday night, February 18th. His subject, strongly treated, was "The New Democracy."

Noon-day Services.

At the five noon-tide twenty-minute Lenten services, in Epiphany church, last week, the Rev. Dr. McKim was the speaker.

On Monday, Tuesday and Wednesday of this week the speaker at those services will be the Rev. Dr. Arthur B. Kinsolving, of St. Paul's church, Baltimore.

On Thursday, the speaker will be the Rev. Mr. Howden, rector of St. John's church, Georgetown.

On Friday, the Rev. E. S. Dunlap, assistant minister of St. John's, Washington, will be the speaker.

Growing Observance of Lent.

The following interesting and suggestive paragraph is taken from a Washington paper:

"Special Lenten services, under the direction of the pastor, Rev. Joseph M. M. Gray, were inaugurated at Hamline Methodist church, Washington, at the opening of Lent. Meetings are held every Tuesday and Thursday night during Lent, and on every evening of Passion Week, except Saturday, service will be held. Elaborate plans are being made for Good Friday, when a large chorus choir will sing "The Crucifixion."

The condition of the Rev. Dr. and Mrs. Thomas Duncan, of Washington, each of whom is sufferng from a broken hip, is encouraging to their friends. Dr. Duncan's city address is "The Sherman," 15th and L streets, N. W.

W.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Confirmations.

Bishop Tucker made a visitation to St. Paul's church, Petersburg, Sunday morning, February 23d, preaching and confirming a class of fourteen candidates—eight females and six males—presented by the rector, the Rev. E. P. Dandridge.

Bishop Randolph visited Grace church, Norfolk, on Friday, February 21st, and confirmed a class of twelve persons, presented by the Rev. D. J. Lee, rector. The newly-remodeled church, which is very attractive in style and arrangement, was crowded to its capacity. The Bishop's sermon was most helpful. His theme was, "Christianity without sacrifice is nothing."

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Opening Services in the New St. Paul's Church, Washington.

The handsome new St. Paul's church, Kittanning, was opened with a service of benediction by Bishop Whitehead, February 8th and 9th. On Saturday evening, February 8th, there was the blessing of gifts and memorials by the Bishop, with addresses and a solemn Te Deum. On Sunday morning there was an early Communion, Bishop Whitehead celebrant; Morning Prayer at ten o'clock, in the chapel; Choral Eucharist at 11 o'clock, the rector, Rev. W. E. H. Neiler, celebrant, with a sermon by the Rev. Lawrence T. Cole, D. D., of New York. Baptism was administered at 4 P. M., and Evensong at 8 P. M., was rendered by the Rev. H. A. Grantham, of New Kensington, and the Rev. C. J. DeCoux, the sermon by the Bishop.

The church is a handsome stone structure, with deep chancel, and along one side of the chancel is a small chapel for early Communion and weekday services. The memorial gifts are as follows: East window, presented by Mr. George S. Rohrer, in memory of the Rohrer family; altar and reredos, presented by Mrs. H. Colwell and Mrs. R. Hudson, in memory of their father and mother, James and Rebecca Mosgrove; altar cross, presented by Mrs. C. Martin, in memory of her sister, Mary Frances Buffington; altar lights, presented by Mrs. C. Jones, in memory of her father, James Curren; altar linen, presented by Mrs. H. Lee Golden's Sunday School class; altar desk, presented by Mrs. C. Martin, in memory of the Rev. Dr. R. W. Micou; sanctuary lamps, presented by the Misses McElheny; credence table, in memory of the Rev. W. W. Wilson, L. H. D.; choir stalls, presented by Mr. George S. Rohrer; pulpit and adjoining parapet, presented by the Misses McElheny, in memory of their uncle and aunt, Joseph and Catherine Buffington; lectern and parapet, presented by Mr. and Mrs. William Affelder, in memory of Edward S. Golden; sanctuary rail, presented by Mrs. Oliver S. Gilpin, in memory of her father and mother; alms basins, presented by Mr. Harry Simpson and Mr. Roland Simpson, in memory of their mother, Margaret J. Simpson.

Lenten Services Well Attended.

The usual Lenten noonday services, held in Trinity church, Pittsburgh, are well attended. The opening service on Ash Wednesday, was conducted by the Bishop of the Diocese, who also made the address. He will officiate again on Good Friday, combining the noon service with the Three Hours' service. The Rev. A. C. Howell, of Sewickley, made the addresses during the remainder of that week. During the week beginning February 9th, the speakers were the Rev. Dr. John Dows Hills, of Bellevue, and the Rev. Herbert Shipman, of the Church of the Heavenly Rest, New York. During the week from February 16th to 22d, the preacher was the Rev. Douglas Matthews, of Nutley, New Jersey. Mr. Matthews remained in the city over the Sunday following, and preached morning and evening in Trinity church. From February 24, to the close of the week, the addresses were made by the Rev. F. O. Johnson, of Pittsburgh; the Rev. Robert Johnston, of Philadelphia, and the Rev. C. M. Young, of Oakmont. The first week in March is to bring to the services the Right Rev. Dr. D. S. Tuttle, Presiding Bishop.

St. Martin's Chapel, Aspinwall, Opened.

On the evening of February 13th, the Bishop of the Diocese opened with a service of benediction a new chapel for the mission of St. Martin's, Aspinwall. About a year ago a Sunday School was started by the clergyman in charge of Trinity church, Sharpsburg. A service followed a little later, and in October the mission asked to be included in the missions cared for by the Laymen's Misionary League. An unused building was purchased, altered and repaired, furniture was procured and the congregation is now housed in a comfortable and churchly home of its own. At the benediction service the chaplain of the League, the Rev. T. J. Bigham, presented a class of ten for confirmation.

Annual Meeting of Daughters of the King.

The annual meeting of the Local Assembly of the Daughters of the King took place on February 14th, at St. Andrew's church, Pittsburgh. The Holy Communion was celebrated by the Bishop of the Diocese, assisted by the rector of the parish, the Rev. Dr. Vance. The sermon was preached by the Rev. C. J. DeCoux, and Bishop Whitehead made a short address. Officers were chosen as follows: President, Mrs. G. M. T. Taylor; vice presidents, Miss R. A. Edsall, Pittsburgh; Mrs. Wharry, Bellevue, and Miss Howell, Uniontown; recording secretary, Mrs. Claney; corresponding secretary, Mrs. Cass; treasurer, Miss N. C. Barnett.

Laymen's Missionary League Celebration.

The twenty-fourth anniversary of the Laymen's Missionary League was celebrated on Sunday, February 23d, by a series of services, beginning with a Corporate Communion for the members of the League at St. Peter's church, by the Bishop of the Diocese, assisted by the chaplain, the Rev. T. J. Bigham. At 11 o'clock, at Calvary church, Bishop Whitehead publicly licensed ten lay evangelists and nineteen lay leaders, and the Rev. Dr. H. L. Duhring, of Philadelphia, preached the sermon. In the evening, at St. Stephen's church, Wilkinsburg, Dr. Duhring preached a second time in behalf of the League. The offerings were devoted to the work of the League.

The League has under its care nine missions, in which there are 713 communicants, and 362 pupils in the Sunday Schools; 644 services were held during the year; 19 were baptized; 20 presented for confirmation; 2 marriages were solemnized, and 5 burial services held.

While in Pittsburgh, the Rev. Dr. Duhring addressed a gathering of Sunday School children on Sunday afternoon, at Trinity church, making two addresses, one concerning the Lenten Mite Box Offering, and the other with regard to the Church League of the baptized.

The Bishop of the Diocese made his annual visitation to the Church Home, on the Feast of the Purification. In the morning the Holy Communion was celebrated, the Bishop officiating, assisted by the Rev. Frederic Welham, chaplain of the Saint Margaret Memorial Hospital. In the afternoon there was a public catechizing of the children by the chaplain of the Home, the Rev. W. N. Clapp, with baptism and the rite of confirmation. The Home now includes among its inmates thirteen old ladies and eighty-seven children.

The Rev. Herman Page Dyer, of Philadelphia, conducted a quiet day for the clergy of the Diocese, on Monday, February 3d, at the St. Mary Memorial, Pittsburgh.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Service for Woman's Auxiliary.

The Southern section of the Woman's Auxiliary to the Convocation of Chester, held its Lenten service, in St. Luke's church, Chester, on Friday, February 14th. The Rev. Francis M. Taitt, dean of the Convocation, celebrated the Holy Communion. Addresses were made by the Rev. T. W. Warden, on the Church Work in Porto Rico; Mr. Wesley B. Connell, in behalf of the Industrial School in Pen Land, North Carolina; the Rev. G. C. F. Bratenahl, D. D., of the Woman's Work; Mrs. B. S. Cooper, of New York, in the Third River Reservation; Miss Hathaway, of the Value of the Church Missionary Calendar and its use among the members of the Auxiliary.

George D. Porter, director of Public Safety, made a plea for the better treatment of the police. The rector, the Rev. William T. Capers, also made an address.

Cottage for Children at Home for Consumptives.

The Rev. Herman L. Duhring, D. D., Superintendent of the Philadelphia City Mission, has received word from a prominent lay woman of the diocese, that she desires to erect a cottage at the Home for Consumptives, Chestnut Hill, for children suffering from that disease. There are already some ten boys and girls there. When the matter was presented to the Board of Council, the offer was unanimously accepted and a resolution of thanks was adopted. Rapid progress is being made in the memorial chapel for the Home. It is already under roof.

Death of Mr. Theodore H. Morris.

Mr. Theodore H. Morris, who was a member of a leading Philadelphia family, died at his home, on Saturday morning, February 15th. He was for many years, and up to his death, the accounting warden of the Church of the Holy Trinity. He was interested in many charities. One of his daughters is an active worker in the Chapel of the Prince of Peace, where a brother is one of the clergymen. Another son is a medical missionary in China. Mr. Morris was seventy-three years of age.

Another loss to the Church in Philadelphia was the death of Mrs. John Lober Welsh, on the evening of February 10th. Though advancing years and infirmities have for some time caused her to lead a secluded life, she is well known for her many charities.

The Drexel-Biddle Bible Class Celebrations.

The fifth anniversary of the Drexel-Biddle Bible Class of the Church of the Holy Trinity was celebrated in the Holy Trinity parish house, where the Drexel-Biddle Bible classes were started. Addresses were made by the Rt. Rev. Dr. Philip M. Rhinelander, Miss Helen M. Hodge, Miss Anna J. Ewing, Mr. A. J. Drexel-Biddle and others.

The Drexel-Biddle Bible Class of the Church of the Holy Apostles held a rally in the parish house, on Thursday evening, February 20th. Mayor Blankenburg told those present that selfishness and indifference had for years retarded the growth of the city.

Bequests for Benevolent and Religious Purposes.

By his will, the late Hunter Brooke gave $5,000 to the Episcopal Hospital, to endow a bed in memory of his parents; $1,000 to the endowment fund of the Church of the Holy Trinity; the same amount to the Home of the Merciful Saviour for Crippled Children, and to Christ church, Media, for the care of the memorial window to his parents. A number of other bequests are contained in the will.

Forty-seven Candidates Confirmed by Bishop Garland.

A class of forty-seven, presented by the Rev. H. Cresson McHenry, of the city mission, was confirmed by the Rt. Rev. Dr. Thomas J. Garland, on Friday evening, February 21st. It is one of the largest in the history of the parish. During the past nine months there has been considerable growth in the congregations.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

Lenten Services.

Lenten services throughout the Diocese are announced in all the parishes, and in many of them special courses of sermons are being preached. At St. John's, Dubuque, the Rev. John Dysart, D. D., is delivering a series of sermons on "The Heresies of the Early Church." At St. John's, Keokuk, the rector, the Rev. John C. Sage, is delivering three courses of sermons on "The Heart of Religion," "What Christians Believe," and "The Spiritual Life." In the same parish on Wednesday evenings, the Rev. Dr. E. H. Rudd, rector of St. Luke's church, Fort Madison, is addressing the congregation on a series of sermons on "First Principles." At Trinity Cathedral, Davenport, Bishop Morrison is giving a series of Thursday evening addresses on "Christian Teachings in the Light of Modern Thought." At Christ church, Burlington, the rector has announced Sunday afternoon sermons on "Hymns of the Church."

Officers Elected for Diocesan Social Service Commission.

The Rev. Felix H. Pickworth, chaplain of the Anamosa Reformatory, has been elected chairman of the Diocesan Special Service Commission, and the Rev. Alvin S. Hock, of Des Moines, has been chosen secretary of the Commission. The new chairman of the Commission, Mr. Pickworth, is well known as an authority on penology and his success as chaplain of the State institution, has been very marked.

The Rev. C. C. Rollit, secretary of the Sixth Missionary Department, has made many visits in parishes and missions in Iowa, holding conferences with the people and preaching missionary sermons.

The Rev. Alvin Scolley Hock, who has done excellent work as rector of St. Paul's, Harlan, the past two years, has accepted a call to the rectorship of St. Mark's church, Des Moines. He entered upon his duties there on Ash Wednesday.

Under the auspices of the Woman's Auxiliary at Trinity Cathedral, Davenport, Miss Alice French (better known as Octave Thanet, Novelist), recently delivered an interesting address on "Syndicalism." The meeting, a largely attended drawing room one, was held in the Bishop's House, through the courtesy of Mrs. Morrison.

Rev. John Dysart, D. D., rector of St. John's, Dubuque, has been appointed chaplain of the Fifty-third Regiment Iowa National Guard. He takes the place of Rev. Charles J. Shutt, rector of St. Luke's church, Des Moines, who has resigned.

At the inauguration of Governor Clark, as Governor of Iowa, the chaplain of the State Senate was the Rev. George R. Chambers, rector of St. Andrew's church, Chariton.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

St. Thomas' Church to be Ready for Consecration in October Next.

The new St. Thomas' church is promised to be ready for consecration in October, probably during the General Convention, when Bishops and others in great numbers may have part in it. The new organist, Tertius Noble, from York Minster, England, begins on April 20th, and will superintend the installation of the organ, which is to be in place by October 1st. Almost daily there come reports of persons attracted by the beauty of the new structure, although even yet the scaffolding obscures it. Its effect upon the religious life of New York, and through it upon the country, is going to be large, merely for its presence, not to mention its manifold parish work.

According to the Year Book just out, St. Thomas' membership is now 3,714—a very great increase within the last few years. Its financial income last year was $316,000, of which $46,000 was spent upon the work and worship of the church itself, and $268,000 given to others quite outside of that church. All this in spite of the steady drain of building a new edifice, at a cost of $1,000,000. St. Thomas' apportionment to General Missions last year was $22,750, the highest of any parish in the Church, and more than that sum was paid.

The Bronx Church Union.

At a meeting of the new Bronx Church Union, held at Holy Spirit Mission, where there was common rejoicing with the people over the acquisition of the new $35,000 site, a committee was named to have charge of the proposed Church Social Week. This committee, meeting immediately afterward, heard that at least ten of the parishes and missions, out of a total of twenty-five, will take part in the Week. The dates will be near the end of April, and immediate preparation is to begin. It is expected that more churches will enter the plan. The committee consists of the Rev. C. S. Gregg, Holy Faith; the Rev. Dr. DeW. L. Pelton, St. James'; Eugene M. Camp, St. Margaret's; H. R. Roby, Good Shepherd, and John C. Hume, St. James', Fordham.

The plan, wholly new in the Church in America, is really that of a simultaneous mission, only that the mission is not, as the word might imply, confined to spiritual work. Its two Sundays are devoted to work and worship respectively, on the first reports to be made of all parish organizations, and on the second intercessory prayers and consecration for larger things in the year to come. On week nights are socials, with interchange of delegations from parish to parish. There are signed promises to try to know more of God's Word, to do more for Christ's cause, and to give more ror missions during the year. There are also stock takings of pledges for parish support, for Sunday School membership, and of personal workers. All organizations make efforts to secure new members. All meetings are local, none general, and in practically all programmes thus far agreed upon no outside clergy or other speakers come into any parish. The whole plan is parochial development, each in its own way, to fit its own needs.

Grace Church, New York—Memorial to a Titanic Victim—Parish Finances.

Among gifts to Grace church, the Rev. Dr. Chas. L. Slattery, rector, is endowment of $6,100 for a bed in the House of the Holy Child, in memory of Edith Corse Evans. Miss Evans, very charitable and wealthy, was returning to America on board the Titanic, a year ago. In a place to be saved she voluntarily gave that place to another and went down with many others. Other gifts to the parish include a handsome silver alms basin, in memory of a vestryman.

The parish finances show endowment at present of $1,800,000, the income from which fully supports the work and worship of the parish church, large as both are, and some remaining. Last year the income from this source amounted to $136,200, while, to maintain the Church at Tenth street and Broadway, took $60,000. The people themselves gave $142,000, of which no less than $31,000 went beyond limits of the Diocese of New York. The total income of the parish was $245,215.

A marked advance was the assuming of the support of the Rev. S. Harrington Littell, in Hankow, China. In this support the Men's Missionary League of the parish has taken a leading part. The coming of the Rev. Frederick Edwards, as special preacher, is noted in the report. Congregations at Grace church, Sunday nights, always famous and large, are this winter limited only by the size of the church.

Washington's Birthday Conferences.

Metropolitan New York Brotherhood men are making Washington's Birthday conferences at Synod Hall and the Cathedral annual features. About one thousand Brotherhood men and clergy attended the 1913 conferences, the topic of which was 'The Latent Power of the Church." Bishop Greer presided, and speakers were Bishop Nelson, of Albany, and President Bonsall, of the Cathedral in the morning, and through the courtesy of Columbia University luncheon was served in the Commons. Bishop Lloyd spoke of the coming National Convention of the Brotherhood. The morning conference in Synod Hall had for topic, "The Chapter in the Parish," with the Rev. Wilson R. Stearly, of Montclair," the Rev. Thomas J. Lacey, of Brooklyn, and the Rev. R. B. Kimber, of Staten Island, as speakers.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Library Given to a Mission.

The Church Periodical Club of the Church of the Ascension, Fall River, Mass., has recently donated a library of 294 books, to the Rev. J. McV. Haight, of Cody, for the use of the Church's mission at Marquette, Wyoming. As Marquette is a very isolated community and as there is no public library which is open within one hundred and fifty miles of it, the people living at this place are eagerly awaiting the arrival of the books from Fall River. They will come as a great boon to them.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

The World Taking Possession of Lent.

Bishop Murray's Lenten address at one of the noon-day services at St. Paul's church, Baltimore, created something of a sensation, as it was well qualified to do. "The world is taking possession of Lent," said the Bishop, "and bending that holy season to its own purposes, instead of Lent bringing the world nearer Christ. The world is now holding Lenten dances, Lenten teas, Lenten entertainments. It is turning the day of the Church of God into a day utilized wholly for worldly purposes. I do not object to the use of the word 'Lenten' in this connection, if they will only prefix the word 'anti.' For such things are anti-Lenten in spirit and in actuality. I object to the world's establishing precepts and setting the practice for the Church's Lenten observances, instead of the Church's establishing precepts and setting example for the world. I am not forbidding innocent recreations during Lent, but I am protesting against the world masquerading in the habiliments of the Church, while doing what it wills. The world should not be ruling the Church. We are letting the world take possession of Lent, instead of helping the Church redeem the world in this holy season."

Bishop Murray proposes to make use of the Brotherhood of St. Andrew as an agency for several branches of diocesan work, and at the February meeting, at St. Andrew's church, Baltimore, he spoke to the men on "The Need of the Hour." The Brotherhood also listened to an address by Dr. Winfield Scott Hall, of Northwestern University, on "Social Hygiene."

The vestry of All Saints' church, Frederick, Md., has made arrangements for a number of alterations in this historic church. Among other changes, the choir will be placed at the chancel end of the church, the old gallery removed, and the seating capacity of the building increased.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

The Cleveland Clericus Discusses Support of City's Charity.

The Cleveland Clericus met on Monday, February 17th, in the parish rooms of Emmanuel church, the twenty-five clergymen present being guests of the rector, Rev. Robert W. Woodroofe. Among the reports of more than ordinary interest, was that of the chairman of the Sociological Committee, Dean DuMoulin. Scientific investigation, conducted by the Cleveland Chamber of Commerce, had shown that in the support of the city's charity and philanthropic institutions, six people were giving 42 per cent.; 54 were giving 55 per cent., and 253 persons were giving nearly three-fourths of all the money contributed by the public. Investigation had also shown that whereas expense of maintenance of the public institutions of the city was increasing, the number of contributors was decreasing. Under the new plan it is proposed to form a federation for the advancing of charity and philanthropy, of institutions, of givers and citizens, to bring, as far as possible, the institutions into relation, co-ordinate support of the same, and do away with the competitive method of soliciting funds. The Rev. W. Ashton Thompson read a paper on "Preparation of Candidates for Confirmation." Co-operating with the local assembly of the Brotherhood of St. Andrew, the Clericus has secured special preachers for the noon-day services, to be held at the Pricilla Theatre, during Holy Week, Rev. Robert L. Harris, rector of St. Mark's, Toledo, for Monday and Tuesday; Rev. William Foster Peirce, L. H. D., President of Kenyon College, for Wednesday and Thursday, and Rev. Leslie E. Sunderland, City Missionary of Cleveland, for Good Friday.

Brotherhood Work in Cleveland.

Mr. G. Frank Shelby, field secretary of the Brotherhood of St. Andrew, closed a five weeks' campaign in the interest of Brotherhood work in Cleveland, at a meeting of the Cleveland local assembly at Emmanuel church, Monday evening, February 17th, one hundred men being present. Rev. Walter R. Breed, D. D., rector of St. Paul's, delivered an address on the Call of St. Andrew and St. Peter, which was followed by a final address by the field secretary and a conference, at which much business was transacted. Mr. Shelby's efforts in Cleveland resulted in the organization of six new Brotherhoods and a very general awakening of interest and efficiency in the work in the city. Aitogether there are now thirteen active chapters in Cleveland, eleven senior and two junior.

"Financing of Missions" Discussed by Woman's Auxiliary.

The third of the series of winter conferences being held by the Cleveland branches of the Woman's Auxiliary, met at St. Andrew's church, Rev. B. Wellington Paxton, rector, Friday, February 21st, Mrs. H. P. Knapp, president of the Junior Auxiliary of the diocese, being the chairman. The subject for discussion was, "The Financing of Missions," unanimous sentiment being expressed in favor of the member to member canvass, and the duplex envelope system of making offerings.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

The Rev. Dr. Mallett Holds a Nine Days' Mission in Mobile.

The Rev. F. J. Mallett, rector of St. Luke's church, Salisbury, N. C., held a nine days' mission in Christ church, Mobile, the Rev. Matthew Brewster, D. D., rector, beginning Sunday, February 16th. His subject at the morning service was "Character Building," the text being Daniel 6:13: "And when Daniel knew that the writing was signed he went into his house. Now his windows were opened in his chamber towards Jerusalem. And he kneeled upon his knees three times a day, and prayed and gave thanks to God, as he did aforetime." He addressed the young men, especially, exhorting them not to keep their religion under a bushel, but to be manly, clean, brave and men of prayer.

At the evening service Dr. Mallett's text was from Rev. 1:18: "I stand at the door and knock. If any man hear my voice, and open the door, I will come in and sup with him, and he with me." His sermon was a powerful exhortation to his hearers to open the door to the Christ who knocks. In terse, pungent sentences the speaker pressed home the thought that God had done His part in making the way of salvation clear through the sacrifices of His Son, and that the acceptance of the road is entirely in the hands of His children.

Dr. Mallett is the director and founder of the Society of Mission Clergy, and is an able and successful missioner. Large congregations listened to his straight-forward talks in Mobile, and great good in quickening spiritual life, it is hoped, will result.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Death of "Sister Sarah."

Sister Sarah, founder of the House of St. Giles the Cripple, a diocesan institution situated at Garden City, died in Christ Church Hospital, Philadelphia, on February 13th. Her funeral took place on the day that would have been her 85th birthday. Sister Sarah's name will go down in the history of Brooklyn as one of the foremost organizers of practical charity in the borough. When she came to Brooklyn in 1891, there was no institution for the care of little cripples. Sister Sarah, with three small patients, on August 19, 1891, opened the house at 422 Degraw street, as the House of St. Giles the Cripple. Prominent Brooklynites became interested in the work, which increased steadily. Larger quarters were sought and the institution was finally moved to Garden City. Following the plan of its founder, the House of St. Giles admits, for surgical and medical treatment and industrial training, destitute crippled children, under sixteen years of age, wthout regard to creed or color. Sister Sarah took an active part in the work until old age compelled her to retire to her old home in Philadelphia. Over 1,000 little cripples have been cared for by the institution she founded. At the present time there are eighty-six children in the society's care.

The Rev. J. Howard Melish, rector of Holy Trinity church, Brooklyn, returned on Saturday, February 22d, from Cincinnati, where he was the special preacher at the noon-day services held during the preceding week. The services, which were conducted in the Lyric Theatre in the heart of the downtown business section, were largely attended, the number of the participants growing from eight hundred to twelve hundred.

Five thousand dollars has recently been added to the endowment fund of St. Michael's church, High street, Brooklyn. This amount increases the fund to $18,000. There is also the sum of $9,000 toward a parish building. The Sunday School endowment is $1,500. St. Michael's is a mission and although it is located in a very poor section of the city, its members contributed $1,500 towards its support last year.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Confirmations by the Bishop.

The Bishop has been active with confirmation classes for the last month. On Sunday, February 16th, he confirmed a large class at Holy Trinity church, Middletown, and another at the Church of the Good Shepherd, Hartford. Last year, as will be remembered, it was necessary for the Bishop to have the Bishop of Porto Rico and the Bishop Coadjutor of Missouri to assist him in making confirmations. This year, however, he is able to be present at most places in person.

The Knights of Washington.

The second annual Convention of the Knights of Washington was held at Christ church, Hartford, February 22d. About 70 delegates were present. A banquet was given in the evening, at which the Rev. James J. Goodwin presided and was toast-master. Bishop Brewster spoke on "Service," showing that in Washington's life service meant progress and success. Other speakers were the Rev. F. S. Kenyon; Rev. D. R. Judd, of Thompsonville; Rev. Arthur Lewis, of North Haven, and Messrs. Latham, Field, and H. E. Sawyer, of Hartford. The Knights of Washington was founded about two years ago, by Rev. Floyd Kenyon, of West Haven. At first a purely local order it gradually spread to other cities, until now there are chapters in all large cities in this diocese and several in Virginia and Massachusetts.

The Rev. George T. Linsley, of Hartford, preached at Trinity church, Collinsville, on Tuesday, February 18th. Mr. Linsley is rector of the Church of the Good Shepherd and is a member of the Standing Committee. He was leading candidate for the first ten ballots in the Bishop-Suffragan election, last June.

A meeting of the Men's League at the Church of the Good Shepherd was held in the Colt Memorial House, Wednesday evening, February 19th. An address on "A Look Ahead for Public Recreation" was delivered by George A. Parker, Superintendent of Parks.

Rev. Arthur J. Watson, of Windsor Locks, formerly curate of St. Luke's church, Brooklyn, officiated in St. Paul's church, before a large congregation. Mr. Watson is taking charge of the parish at the request of the Ven. J. A. Biddle, Archdeacon of Hartford.

Francis R. Nitchie, of Berkley Divinity School, conducted the morning services at Terryville, on February 15th.

Mr. E. P. Wroth, of Baltimore, Md., is a student at Trinity College. He is a son of Rev. E. W. Wroth, of All Saints' parish, Baltimore. Mr. Wroth is in his third year at college; later he intends to enter the Virginia Theological Seminary.

St. James' church, Hartford, has secured the services of Mr. Harold M. Green, as organist.

What the Bible is.

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, and the prophet's compass, the soldier's sword, and the Christian's charter.

Here Paradise is restored, Heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the call of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory, and a river of life. It will be open at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.

Death of Gen. George Washington Custus Lee.

The secular papers have already announced the sad news of the death of General G. W. C. Lee, the eldest son of the illustrious chieftain of the Confederate Armies and one whose name can stand along with his for nobleness and purity of character, and all the knightly qualities of a Virginia gentleman of the old school.

His death took place on Tuesday morning, February 18th, at "Ravensworth," Fairfax county, Va., where he had made his home with his sister, Mrs. William H. F. Lee, for about fourteen years, enjoying there the quiet and repose he loved so well. For a period of fourteen months he had been an invalid, confined to his room as a result of a fall which fractured his thigh, a distressing accident which is quite frequent, especially in the case of elderly persons. This long period of illness, often accompanied with pain and much weariness, he bore with a soldierly fortitude and submissive resignation to the will of God, yet at the last with fervent desire to be at rest which he felt to be far better.

General G. W. C. Lee was born at Fortress Monroe, on the 16th day of September, 1832. His early education was received at old "Clarens," on Seminary Hill, Fairfax county, where the late Rev. George A. Smith, the first graduate of the Virginia Theological Seminary, conducted a well-known and excellent school. After a course there he passed to the celebrated school of Benjamin Hallowell, in Alexandria, Va., which prepared him for entering West Point on the appointment of President Jackson. He completed the full course at that place with high honor, and for seven years served in the United States Army, until the breaking out of the Civil War, when with his father and the rest of Virginia's loyal sons, he cast in his lot with the fortunes of his native State and the Confederacy. During these years of courageous warfare on the part of the South, General Custis Lee was aide and military adviser to President Davis, commanding the troops more immediately around Richmond until the evacuation of that city, and attaining the rank of Major General in 1864.

After the final crisis, which left the Confederacy nothing but a noble and enduring name, General Custis Lee accepted a Professorship in the Virginia Military Institute, at Lexington, which he held until February, 1871, when he succeeded his father as President of Washington and Lee University, situated in the same beautiful mountain town, which he was obliged to resign on account of poor health and retired to "Ravensworth," where he passed the last year of his life in peace, and all the comforts of home.

General Lee, like his father and brother, Gen. Wm. H. F. Lee, "stood foursquare to every wind that blew," was faithful to every duty, and was a conspicuous example of the simple life. He was naturally reserved and loved retirement, but those who enjoyed the privilege of his friendship found in his society the highest courtesy, affability, and a most considerate regard for their opinions, while his conversation had all the charm of simplicity of diction and kindliness of heart, and revealed the pleasures of his cultured and well-stored mind.

His religion was a reality and is well summed up in the words of the prophet Micah: "He did justly, he loved mercy, and walked humbly with his God." He was a benefactor of the Theological Seminary, bequeathing it some land which, from its situation, will prove a valuable acquisition to its property.

His body was taken to Lexington on Thursday, the 20th of February, accompanied by his sister, Mrs. Wm. H. F. Lee, and his nephew, Col. Robert E. Lee; his only surviving sister, Miss Mary Custis Lee, who was at Ravensworth during the last days of his life, was unable to attend the funeral, which took place on Friday, February 21st, at half past ten o'clock in the morning.

The town of Lexington, the Military Institute and the University, mourned for their illustrious dead, and gave him every honor as he was brought to rest forever in their midst. The body lay in state in the Lee Memorial church. The service for the dead was read over him by the rector, the Rev. Oscar D. Randolph, and followed by those who loved and revered him, with the remembrances of thousands who could not be present to pay the last sacred tribute to his memory, he was laid beside his father and mother in the family vault, above which is placed Valentine's celebrated recumbent statue of General Robert E. Lee, in the chapel of the Institute.

For the Southern Churchman.

Gilding.

Gilding is something to think about. Dr. Johnson said of Goldsmith: Nil teligit quod non ornavit. He touched nothing that he did not adorn—so sweet and pleasant was his style of writing.

That is a high way of putting the case. And we may go about the business in a wrong way. Even a gift may have more of the flavor and show and selfishness of the giver than of kind feeling for the receiver. And manners and words may be ambitious and overdone—and "fall on the wrong side"—do more harm than good. Even a "widow's mite," given too modestly, may be a flagrant fraud and a plain cheat.

The chapter on charity is a good Looking Glass for the Soul. "Too thin" spoils many an effort.

St. Paul was sometimes a little sour; but an out and out gentleman. Charity is "the grace of our Lord Jesus Christ," and was written by a soul full and warm with the loving contemplation of the Divine Man, in whom the great God was well pleased. Giving is to be done with simplicity; ruling with diligence; showing mercy with cheerfulness. Love must be without dissimulation or show. Charity is divine sincerity and tact. Tact is touch.

There are people whose presence, whose look, whose silence, whose words and tones cheer and brighten, who instinctively do the right thing in the right place; whose names are as ointment poured forth.

Unluckily, there are other sorts. All the Nabals did not die with the original.

We recognize the word "tact" in the language of the prophet: "A bruised reed shall He not break; and the smoking flax shall He not quench."

Poor old Job's comforters were not of that sort. Their pious conversation was unlucky; their words were unseasonable. They touched the poor old man "on the raw," and made him mad. There are countenances that, like the sun, gild all about them. There are others that are cloudy and unpleasantly suggestive. The slanderous heart is like the ointment of the right hand that bewrayeth itself. J. L. W.

Family Department

For the Southern Churchman.

Like the Lilies.

By Helen Elizabeth Coolidge.

Like the lilies, children, try to be to-day,
Just as sweet and lovely, just as pure as they,
If your hearts are golden, if you look above,
You will speak to others of the Saviour's love.

Like the lilies, decking all His courts to-day,
Are the little children who God's word obey;
If your deeds are fragrant, done from hearts of love,
You will sing your carols with the throng above.

Be like lilies, children, sweet and pure of heart,
For the gentle Saviour doth His grace impart;
Yea, His love shall claim you for His very own,
When you bloom, unfading, round His heavenly throne.

Washington, D. C.

The Story of Kwei Lan.

Dear me! It's blowing a perfect blizzard to-night, I don't believe I'll go to Christian Endeavor meeting," said Mildred Durand as she settled herself in a comfortable chair by the open gate for an evening of reading at home.

"Oh, sister, what do you suppose has happened!" exclaimed her sister Hazel, rushing into the room all out of breath with excitement. "Miss Cunningham stopped at the door to say that we must be sure to go to the meeting to-night, for a missionary from China is to speak, and she is so anxious to have a full attendance. Hurry up there, put your book away and get into your wraps, it's time we were starting this very minute."

"You don't say so!" replied Mildred, jumping up from her chair, her face all aglow with pleasure. "Are you really in earnest, sis? Well, I'd go through a good many snow storms to hear a real live missionary, and I'm mighty glad she's from China, for our club is to study about China this winter, and it will be fine to learn more about that country from one who lives there."

In a few moments the girls were bravely fighting their way through the storm, stopping long enough by the way to call for several young friends whom they particularly wanted to hear the "real live missionary."

To their surprise and delight they found a room well filled with young people, all just as curious as they to see and hear the speaker of the evening. When the preliminary part of the service was over, the president of the society introduced the missionary in these words: "It is always a rare privilege to have with us a representative from the foreign field, and I am especially glad to be able to present to you to-night one who was once a member of our own society, and who has for the past twenty years been sowing the precious seed of the Gospel in the land of China."

Smilingly the missionary arose to greet her audience, her eyes sparkling with a happy light as she caught the enthusiastic interest which radiated from the faces before her. She told them a great many interesting things about the wonderful awakening which has come to China in the past few years. She dwelt at length upon the splendid mission schools established all over the land for training young men and women for future lives of usefulness in behalf of their own nation. She spoke too, of the efficient Christian Endeavor Societies which are accomplishing untold good in every province. She then closed her address with these words:

"There are so many young women in my audience that I am tempted to tell you of one who is doing a remarkable work for the Master across the waters.

"Some years ago Kwei Lan, a young heathen woman of twenty years, came to my home seeking work. I was at once strongly attracted to her and engaged her as my housekeeper. Upon inquiry I discovered that she had been married four years previously to a boy then only nine years old. It was not long before Kwei Lan became very deeply interested in the 'Jesus Doctrine' and in due course of time she was baptized and received into the church.

"Kwei Lan's great desire then was to tell her family, and particularly her husband, of the new religion which had brought such joy into her life. Arrangements were made whereby her husband could enter the mission school, the young woman paying for his tuition from the money she earned in my home.

"The months and years sped rapidly by. The members of Kwei Lan's family were led to believe the 'Good News' and they also became earnest Christian workers. Her husband after graduating from the Mission High School, went on to a distant part of the province to college, where he did very faithful work. When his course was completed, he brought his diploma home to Kwei Lan and acknowledged that he owed her more than he could ever repay, for without her many sacrifices and her constant encouragement he could never have accomplished what he had.

"My husband offered Kwei Lan's husband a position as instructor in the High School of our mission station, and the future looked very bright then to the young woman who had denied herself every luxury through the years that her husband Lu Wen Tai might have all the advantages necessary to prepare him for a life of service to his nation. But, alas! in two short years the young man was stricken down with quick consumption and passed on to his Heavenly Home.

"I wish you could have witnessed the noble way in which Kwei Lan bore her great sorrow and disappointment. There was no outward demonstration of grief, but as she faced the world alone, there entered her life a wonderful calm, a deep sweet peace such as she had never known before. Her face shone with an inward light and her daily walk was a revelation to all with whom she came in contact.

"She had studied diligently while her husband was securing his education. She had learned quite a little English and had been taught a number of the branches which the girls were taking up in our High School. But best of all, she had ben taught of the Master Himself and had been sitting at His feet, learning the beautiful lessons which can be learned nowhere else. She had become one of the most skilled Bible students it has ever been my privilege to meet, and her power in prayer was wonderful.

"When her husband was taken from her, Kwei Lan said quietly: 'God's will be done. I cannot understand His ways, but I know He never makes a mistake. I am persuaded in my heart that He wants me to spend my life in leading into the Blessed Light my sisters who sit in darkness. I must now leave your employ and go out to preach the Gospel to my people.'

"So Kwei Lan went forth, and her going has been graciously blessed of God. She has been the means of bringing hundreds of men, women and children to a living personal knowledge of the Saviour.

"Dear young friends, I wonder if there are any here who would be willing to help in the support of just such workers as Kwei Lan in far away China. There are three ways in which you can help. By giving of your means, even though the offering be a small one; by your daily petitions to the Heavenly Throne for God's blessing to rest upon those who are laboring abroad; lastly and best of all, by the consecration of your own lives to this great service."

All through the address Mildred and Hazel Durand had listened with throbbing hearts and with glistening eyes. What they heard was indeed a revelation to them, a revelation which was to bear golden fruit in the near future.

At the close of the service they pressed forward to speak to the missionary and to thank her for all the inspiring things she had said.

"Would you mind telling us how much it costs to support a worker like Kwei Lan?" asked Mildred timidly.

"It costs twenty-five dollars a year, dear. Why do you ask?" inquired the speaker, very kindly.

"Oh, I was just wondering if Hazel and I couldn't adopt a Bible woman all our very own. We are working girls now, and though we don't make very big wages, I think we surely could spare twenty-five dollars a year, don't you, sister?"

"Yes indeed, I'm sure we can," replied Hazel with much enthusiasm. "As you talked to us I wished with all my heart that we could help personally. We can't go ourselves to China, but we can and will pray for you and this Chinese woman you have told us about, and it would be just splendid if we could support her. Do you think we could?" and the girl looked up eagerly into the elder woman's face.

"What a happy thought has come to both of you two dear girls!" exclaimed the missionary. "Yes, I'm sure it can be arranged all satisfactorily. I am going back soon to my work in China and you can send the money to me. I shall be delighted to write you from time to time how your 'foreign missionary' is getting along. I know you will both be greatly blessed in your own lives because of the sacrifice that will be necessary in order to give this amount each year to the support of Kwei Lan."

With hearts thrilling with happiness, the girls secured from their new friend a promise that she would visit them in their own home the following evening, and hurried away to tell their dear ones of their resolve and plans for the future.

When the missionary visited them, the new friendship received an added stimulus and the arrangements were made whereby the girls formally adopted Kwei Lan as their "foreign missionary," and paid down their first installment for her support for the year.

When their friend returned to her home in China, she wrote to them frequently beautiful heart-to-heart letters, telling of the marvelous work which their substitute was doing among her people. One day there came to the girls a letter written in Kwei Lan's own

hand. What a happy surprise that was! Soon afterward came Kwei Lan's photo, which they treasured so much that they had it framed side by side with the letter and hung upon the walls of their room.

Several years have passed since Mildred and Hazel began the support of their "foreign missionary." Since then they have moved from their little country town to a neighboring city that they may make a home for a younger brother and sister while the latter attend High School. The girls both have good positions and are happy in the knowledge that they are helping to give their dear ones an education such as they could not have had in the home town.

Although it means no small sacrifice on their part, Mildred and Hazel never fail to send the amount of their pledge each year to China, and if you were to ask them what one thing in life has brought to them the most real blessing and happiness, they would answer: "The adoption of our 'foreign missionary.' "—Jean Mateer Beeman, in American Messenger.

He Is With You.

"I am with thee!" He hath said it
In His truth and tender grace;
Sealed the promise, grandly spoken,
With how many a mighty token
Of His love and faithfulness.

He is with thee! With thee always,
All the night and all the days,
Never failing, never frowning,
With His loving kindness crowning,
Tuning all thy life to praise.

—Francis R. Havergal.

The History of Lent.

The celebration of Easter, and the observance of a Lenten fast before it, dates back to the days of the Apostles. St. Irenaeus, Bishop of Lyons, in one of his letters, says of the observance of Lent: "It has not originated in our time; but long before in that of our ancestors." St. Irenaeus was born in 130 A. D.—just thirty years after St. John's death. He was the disciple of Polycarp, and Polycarp was the disciple of St. John. If this pious custom originated "long before" Irenaeus in the time of his "ancestors" it is plain that it dates back to the era of the Apostles, and the many fasts mentioned in the New Testament perhaps have reference to this very custom.

In the earliest years of the Church the Lenten fast was purely devotional, without any suggestion of that discipline which is now the central idea of it. It was shorter, too, in duration, beginning Good Friday afternoon and ending Easter morning—forty hours. Its purpose was a reverent commemoration of the sacrifice and death of Christ. It was to keep fresh in their own hearts, and to perpetuate in the hearts of their children, their sorrow for the sin which caused Christ's death, and a thankful recognition of the benefits flowing from His sacrifice on the cross. This was the age of the persecutions, when faith was strong and spiritual fervor deep; when those who joined the Church did so at the risk of their life, and none joined but such as were sincerely and devoutly in earnest.

The era of the Nicene Council saw this condition changed. The Emperor Constantine became a Christian. He made Christianity the state religion. From the scorn and contempt of past years Christians were raised to preferment and honor. It was no longer necessary to worship in the secrecy of catacombs and caves. Magnificent churches were built by the Emperor's command, and the Christian religion became fashionable and popular. Thousands joined the Church, not because they were touched and moved by the love of Christ, not because they aspired to the holiness of the Christ life, but simply to share the honors of a popular movement.

The effect of this on the spiritual life of the Church is easily guessed. The fervor and devotion of Apostolic days were lost. The lust of the world swept into the Church. The multitudes who rushed into the Church because it was now popular were but nominally Christians. Their hearts were untouched; their lives unchanged. They would proudly say they were members of the Church but they were in woeful ignorance of what that membership implied. Selfish, sensual, worldly, they remained as Christians.

The sins with which these people were beset were the sins into which Satan sought to lead our Saviour at the temptation in the wilderness. As Christ, in the name of God, overcame the tempter and rose to the life of God, so these must be taught to overcome with Him and rise to the same divine life. After the analogy of Christ's wilderness experience, the Lenten fast of forty hours was extended to forty days and made disciplinary for the simple purpose of driving home the deep truths of the religion these converts had lightly professed. First, they were to fast—fast rigidly—not as a virtue in itself, but to teach them to guard against the abnormal indulgences of natural appetites. This struck at sensuality, immorality, and excess of every kind. Secondly, a form of almsgiving was enjoyed. This touched selfishness in its varied forms. It enforced the principle of self-denial that had for its object justice, even to generosity. It taught that to build up private interests at the expense of another is wrong; that they must help rather than hinder, oppress or neglect weaker brethren. Thirdly, there were special devotions, multiplied services, for instruction in the Word of God and for deepening their devotional life.

The Cloud of Witnesses.

The witnesses by whom we are encompassed are not mere onlookers, silent spectators, passively watching the racer in his spurts or lapses, in his triumphs or his defeats. They are men and women who have run the race, who have reached the goal, who have won the prize, and who now return to cheer the after-racers by the testimony of their own victory. They are witnesses, not in the sense of looking on, but in the sense of giving personal evidence. They have had experience in the race of life, and they have made vital discoveries, and now they line the course to proclaim their findings to inexperienced souls whose race is yet to be run. Theirs are not the cheers of the untried; they are the tonic inspirations of men who know, and who record the vital findings of their own souls.

And what is the character of their witness? Just this, that by faith in God we win life's prize; that by faith in God we can cope with every difficulty along the course; and that by faith in God we can reach our appointed goal. This is their witness. They had done their journey by faith in God, and they have found God at every step and turning of the way. They relied on the unseen Presence, and they proved His grace and power. They stretched out the hand of faith, lame and trembling, and it had been gripped by a strong hand. Trusted in God and they arrived!

And so the first triumphant note of their witness is the glorious reality of the companionship of God. They say that when they "walk by faith" they do not move in a dark, cheerless void, but in the conscious fellowship of a gracious Friend. They say that when they stepped out into the cold and empty night the Friend was at the gate. They say that the apparently gloomy orphanage turned out to be the Father's house. And the second note in their testimony is the power of the unseen Friend. They witness that His strength was most revealed when it was most needed. They declare that they had ample resource for the day's demand. They say that their equipment was all-sufficient for the supreme hours of crisis, the seasons when they confronted "the violence of fire," or when they were exposed to "the edge of the sword," when they were the victims of "cruel mockings and scourgings," and when they were thrown into "bonds and imprisonment." That is their witness, that in the most exacting emergencies they were sustained by "hidden manna" from the unseen Friend.

And all through the centuries we can hear the witnesses calling: "We tried it, we proved it, we know it!" And around about us still in our time there is the same cloud of witnesses, thronging our course, all testifying that "God is," and that "He is a rewarder of them that diligently seek Him." What is the character of the witnesses? They belong to "all people and kindreds and peoples and tribes and tongues." There are rich and poor. There are learned and ignorant. There are those with one talent and others with ten. There are children of apparent privilege and children of apparent disadvantage. There are all sorts in this cloud of witnesses; it is a motley yet harmonious and radiant multitude, indivisibly one in their experience and testimony.

Let me just take two witnesses out of the crowd. And the first will be the Apostle Paul. Here is no dreamer, no mental weakling, no loafer in luxurious fields. This man is masculine, practical, vital, sacrificial. He has run a long race, and he has now finished his course. And what is his witness? "I know whom I have believed." "Persecutions, afflictions, came upon me at Antioch, at Iconium, at Lystra; what persecutions I endured"—truly a dark and troubled course!—"but out of them all the Lord delivered me." He never missed the sense of the unseen Presence, and he never lost the power of the unseen help. He was never left in the lurch. He was never abandoned. He walked by faith, and he found he had walked with God.

The second witness shall be from our own day, far removed in time from the Apostle Paul, and far removed in the shape and color of his experiences. Paul was a great scholar, nurtured in privilege and refinement; this second witness belongs to the company of the illiterate, and was nurtured in disappointment, darkness, and profanity. But he is among the cloud of witnesses, and I give you his testimony just as he gave it a few weeks ago:

"Six years ago I left Pentonville prison, completely wrecked by the devil. Twenty-three years ago I held the title of the nine-stone champion of England. I used to fight on Sunday nights after the public-houses were shut up. I got to the top of the tree, and I had plenty of money. * * * I

served long terms in Wormwood Scrubbs and Pentonville. I almost lived on drink when I got out. * * * A Salvationist came up and put his hand on my shoulder, saying, 'How are you, Jimmy?' * * * He kept on telling me about Jesus Christ and His power to save. * * * At night I knelt at the penitent form at a Salvationist meeting, and I found 'the pearl of greatest price.' * * * I was a tremendous bad fellow, but oh, it is lovely to be saved. I thank God that I can go all over the country and testify to the power of Jesus Christ."

This is a strange witness to put side by side with the Apostle Paul, but the apostle would have been proud of his company. Their evidence is one, and it is shared by a countless multitude, and this is the burden of their testimony: "The Lord God is alive! His love is real and intimate! His grace is mighty! Faith is justified of her children! By faith the goal is reached, and by faith life's prize is won."

Well, our course stretches before us. The character of the course may change with the man and the generation. Paul's course was as greatly different from Enoch's as David's course was greatly different from John's.. The course in our time is altogether changed from the course in the Middle Ages. It no longer runs through "the violence of fire," or against the peril of opposing sword. Indeed, the course is changed from what it was fifty or even twenty years ago. Think of the mesmeric, overwhelming worldliness through which the course runs to-day. We may no longer encounter a glittering sword, but we encounter the glittering lure. We are no longer exposed to the soothing opiate of selfish indulgence.

Yes, the character of the course may change, but, whatever it be, there it is, "the race that it set before us." The externals may change, the essentials abide. The course may alter, the race is one. And it is our highest wisdom to run under the guiding, inspiring presence of the unseen Friend. The witnesses that encompass us are calling and cheering and testifying, and their words are wealthy with the love of their own experience.—Dr. Jowett.

Vocalize the Spirit of Evangelism.

A boy six years of age who had been deprived of the power of speech from birth was subjected to an operation, and surprised his nurses by requesting a glass of water, thus proving that the attempt to give him his missing faculty had been successful. A previous examination had revealed the fact that the parietal bone was pressing upon the vocal centers of his brain. The surgeons decided that an operation on the bone, which would relax this pressure, might work the desired result. They were naturally delighted with the outcome.

It is interesting to note that through the faculty of hearing this boy had acquired an intellectual apprehension of the forms of speech and needed only the removal of the retarding cause to enable him to utter his wants in intelligible language.

There is a parable here for Christians. Every disciple of our Lord has a mental and moral apprehension of the obligation of his fellowship with Christ. How many there are, alas, whose power to express their convictions appears to be benumbed or neutralized. The conversion of the world to Christ depends not wholly or chiefly upon the ordained minister, but upon the continuous witness given by those who are saved through divine grace to the power of faith in Christ to transform character and beautiful human life.

The spirit of evangelism which animates thousands of Christians who never testify to their confidence demands vocalization. The unanimous audible expression of devotion to our Lord on the part of church members would create an instant revolution by turning millions of our fellows, whom we ignorantly suppose to be indifferent to religious interests, to the consideration of that which is eternally clamoring for relief in every soul of man. The preacher is the herald who proclaims the message of salvation, but the people are the witnesses upon whom he must depend for the verification of his preaching. Let there be a revival of Christian testimony.

"I Am the Way, the Truth, and the Life."

Wanderer, groping in the dark
Searching keenly for a mark,
Halting, trembling—find'st thou none?
Here's a track, the only one,
Hear the voice of Jesus say,
Follow Me, *"I am the Way!„*

Burdened, bound, entangled heart
Longing for "the better part,"
Fretting 'neath sin's galling chain,
Working to escape in vain—
Sweetly Jesus speaks to thee,
"I am the Truth!" the truth makes free.

Dead in trespasses and sin,
Would'st thou life anew begin?
See by faith, on Calvary's tree,
Jesus dying there for thee;
Dies, thus ending Satan's strife!
Look and live—*"I am the Life!"*

Blessed Jesus! Holy One!
Power belongs to Thee alone;
Thou the Way, the Truth, the Life;
Give, Oh give the dying life!
Give the bond-slaves liberty,
Draw the wanderers after Thee;
So shall praise to Thee be given,
Here on earth and soon in heaven.

The Still Hour.

At the close of day, when its cares have sped and the quiet night is around us, how sweet it is to be with Jesus! To be alone with Him and to feel at home with Him! What a refreshment it is, a well in the desert, the shadow of a great rock in a weary land. Home feeling is everything. How the cares of life ebb away, and the sorrows of yesterday are as the clouds that swiftly pass to come no more. We can almost welcome the trials of life, for if they lead to such fellowship, they have been as the dew to Israel. We can tell our dear Saviour things we would not care to whisper to another, knowing that in the secret of His tabernacle He will hide us. He will understand where others either cannot or will not. But here, what a refuge! He knows. He will not misunderstand. He will be pitiful and merciful, for He remembers that we are dust. His presence is light, as when the night is gone and we raise the blinds and let in the sweet and gentle morning. There is no otherwhere like this, and as one might turn aside where the springs are full and the flowers are in bloom and the birds are singing sweetly, and there is a peace above expression and a fragrance that touches the soul, so here when the day is done there wait the sweet repose and the blessing. It is a time when patience comes back, and sympathy, broad as humanity, comes with it. Hatred, with its vulture wings, flies out into the night, and the dove-like presence that hovered above the Nazarene fills all the hour with an ineffable love. With Jesus! Is there any tryst that will stir the best that is in us like that? The day is not half so dull and the night is bereft of its darkness. If there has been a casket in the home, and the dear face within it has loked unresponsively into ours, we can look into the face of Jesus and understand that "it is with the righteous well." The night shall be as the morning. The grave becomes the portal of the Saviour's happy home and the grief of the rent heart is turned to the sweetness of the holiest hope. We seem to be nearer Heaven and the coming glory when we are alone with Jesus.—The Lutheran.

A Lost Art.

Shall we say it is a lost art, this withdrawal within the veil? Shall we say that this busy, restless age thinks it has outgrown the need for listening to the voice that speaks only to the soul? That saintly mystic, Johonn Tauler, said that one might learn more in one short hour from the inward voice than from man in a thousand years. If he had reference to the deep things of God, he was probably right. Yet in these days how little time the average Christian gives to the inward look and to the inward voice.

Now, religion is both a science and an art. In recent years much attention has been given to the scientific side. The age has been one of discovery—discovery in mechanics, in astronomy, in therapeutics, in social economics. This spirit of exploration has also extended into the realm of religion. And this is well. The Church of Jesus owes much to the patient investigation carried on by men of great devotion to the interests of the Kingdom of God. But it must not be forgotten that while science discovers, art creates. In our enthusiasm for the discovery side of religion, it is possible to forget the creative side. The art of Christian character building has been much neglected; and where this is neglected, it is so easy to allow ourselves to drift on the tide of worldliness and spiritual indifference. We need a renaissance in the art of Christian living.

In this intensely practical and explorative age, we have gone to the opposite extreme from the mystical and contemplative. Indeed, so little time is given to meditation that it may well be called a lost art. We have no longer time to ponder the great truths of life and destiny. With breathless haste we rush after something new among the things of time and sense, and leave no room or strength for the hour of contemplation.—J. W. Mahood, D. D.

The Virgin and Child is not a mere modern idea; on the contrary, it is represented again and again in the paintings of the Catacombs. Mary is there drawn with the Divine Infant on her lap—she with hands extended in prayer, He with His hands in the attitude of blessing. Cavaliere de Rossi has given us from the Catacombs various representations of the Virgin and Child. The latest of these belong to the early part of the fourth century, but the earliest he believes to be referable to the age of the Apostles.—Newman's Letter to Pusey.

The eternity, before the world and after, is without our reach; but that little spot of ground which lies betwixt those two great oceans, this ye are to cultivate.—Burnet.

Children's Department

"As Good as Gold."

The day that I was five years old
I thought I'd be as good as gold.
I promised mother, as I stood there,
All dressed up, on a parlor chair,
That I would do my very best
To act as well as I was dressed.

She told me when my party came
To think of others in the game,
To let my visitors go first,
To take the smallest piece and worst,
And see that others had enough,
And not be greedy, cross, or rough.

But I forgot it once or twice,
And then my manners were not nice,
So when they'd gone, she shook her head;
"As good as silver," mother said.
But—when I grow to six years old,
I know I'll be "as good as gold."

—St. Nicholas.

A Child's Petition.

It was a lovely April afternoon. "Just like summer," every one was saying.

The sky was a deep blue, flecked here and there with white, drifting clouds. In the country the air was laden with the scent of violets and wallflowers, and even in the heart of the city the bright window-boxes told spring had come.

About three o'clock a tiny breeze found its way into a deserted looking street somewhere near the West End, and entered the wide open window of a large schoolroom, where a golden-headed child sat frowning over a French exercise. Splash; a tear had fallen on the open page, making an ugly blot.

"What a silly I am!" said the girl, "for a good thing there's no one to see me; but, oh, how lovely, how very lovely it must be at home to-day, and only three weeks ago I was in it all. It was mother's birthday, and I took her to see the robin's nest in the flowerpot; then that horrid telegram came ordering father's regiment out to India. If they had only let me go with them! I don't like school, I don't like the teachers, and oh, I just hate Nappy."

Certainly if Gussy disliked being at school, it was no pleasure to Miss Napier having her.

Although the other boarders were all high-spirited, independent girls in a way, still, they were accustomed to school discipline, and knew how to keep within bounds; but poor Gussy never remembered keeping a rule in her life, and her untidiness and unpunctuality were quite beyond any ordinary teacher's patience.

She had been punished only in a very slight way as yet, and this was the first day she had been kept in.

"I wonder if it would be nicer to stay with grannie." Then she jumped up and clapped her hands. "I know, I'll go and see grannie. Won't Nappy be in a way when she comes back to find the schoolroom empty!"

So Gussy slipped out of the house.

After half an hour's walk she began to get tired and bewildered. Once she asked a bystander if she was in the right direction, but he had answered rudely. As she dragged her feet slowly along a quiet little street, a lame girl, coming along leaning on a crutch, and carrying a basket of provisions, took her fancy.

Gussy pulled herself together: "Please can you tell me," was on her lips, when out of a court ran some idle, mischevous boys.

"What's in your basket, Nellie?" shouted one; "eggs, three eggs; well I never!"

"Oh, please don't touch them," said Nellie, beginning to look frightened; they are for our supper."

"Well, just let's see," cried another, seizing the handle of the basket roughly.

"Don't you dare!" said Gussy, seizing the basket; and just at that moment a policeman came round the corner, and the boys made off.

"Thank you very much, miss," said Nellie. "You did manage them," she said, admiringly. "Won't you come in and see grandad?"

"I think I will," said Gussy, who felt that at last she had made a friend.

"Oh, what a funny room," as Nellie opened the door; then she stopped short, feeling she had said something rude. But the moment she caught sight of grandad she forgot everything except she was looking on the very kindest, strongest face she had ever seen.

When Nellie told him how they had met he took her little hand in his own. "You are a brave little lass," he said simply. "Bring a chair for her, Nellie, she looks a bit tired; but perhaps your mother will be seeking you?"

"Mother," said Gussy in surprise; "mother is in India."

"But you have some one with you?" glancing at the daintily dressed child.

"No," she faltered, "I—I have lost my way; that is, I have run away from school."

She glanced nervously at grandad, but there was nothing but sympathy in his keen blue eyes; so then, with a sigh of relief, she told him her story. When she had finished, the old man laid a kindly hand on her shoulder.

"When first you begin fighting to get your own way and being disobedient and all that, you think you are going to have a fine time, don't you? Then, by-and-by, things go wrong, you feel miserable, but are too proud to give in. Isn't that so?"

"Yes, I think so," answered Gussy, shyly.

"There's a verse my little Nellie says every morning:—

'From refusing to obey,
From the love of our own way,
From forgetfulness to pray,
Save us, Holy Jesu.'

You will find it in your hymn-book."

Gussy gave a long sigh. "Shall I go back to school now, and do what Miss Napier tells me?"

"Yes, but Nellie will give you a cup of tea first, and I'll tell you a bit of a story."

"When I was a lad about fourteen," he began, taking up a little boat he was carving, "I had a terrible longing to go to sea. Father wanted me to join him in the tannery, where I should get a good wage, but grandad, who was a seafaring man, had filled my head with the wonderful countries which he had seen beyond the seas, and the grand life to be 'lived on the ocean wave.' At last my parents gave in, and I was all ready for my first voyage, when one day father was brought home so terribly injured that the doctor said he would never be fit for much again. Of course, after that I saw for myself that I must take his place at the tannery, and do all I could to help mother and the little ones, but I rebelled against it all the same, and I don't think for six weeks I spoke a civil word to any one." He paused a moment, and Gussy slipped a hand shyly into his. "Please tell me what else," she said eagerly.

"Well, one night I was sitting by the fire, with mother opposite me darning stockings.

"'Aren't you going out for a walk, Sonny; it's a fine evening?' she said. 'No,' I grumped, sulkily; 'there's nothing to go out for.' She said no more, but by-and-by I saw her raise her hand and brush away a tear. I just crossed over to her, and, bending down, kissed her furrowed brow. After that, I was glad and proud to bear anything for her sake."

* * * * * *

When grandad and Gussy arrived at the school about half an hour later they found the teachers in a great state of anxiety over her disappearance. She longed to see Miss Napier at once and ask her pardon, but it wasn't till seven o'clock that a summons came from her sitting-room; she was there nearly an hour and when she came out looked very subdued and quiet.

That night, when the children had gone to bed, the little girl next Gussy sat up and whispered in a very low tone:—

"Do tell me what Miss Napier said: was she very awful?"

"Miss Napier's a dear"; and that was all Gussy ever said on the subject.—Anne Vetch.

An Episcopal Wheelbarrow.

It is a well-known fact that missionaries have to put up with many hardships, and that they are often called upon to endure a great deal of discomfort in their travels, but it does not seem likely that many have been called upon to ride for forty-five miles in a wheelbarrow, because no other conveyance was forthcoming. This queer mode of traveling was experienced by Bishop Montgomery when traveling in China once with Bishop Scott. There were three attendants for each barrow, one man attending to the front, another pulling with a rope, and the third being "between the shafts." We can imagine that the journey was somewhat bumpy, and that neither missionary was sorry when the forty-five miles were accomplished in safety.

Edna's Surprise.

The Duncan Dairy-farm was a big busy farm near beautiful Lake Champlain. Little Edna Duncan loved the sunshiny fields, the big, soft-eyed cows, and the great flocks of sheep. The Duncan cream was famous on both sides of the lake. Every morning the creamery man came early for the great jars of cream which must be ready for him on the minute.

One morning, Edna's father had to go away almost before daylight, but Edna and her brother Tommy and little sister Jeanie were up to see him off. They followed their mother out to the big barn to see him hitch up the horses, and wave good-bye. The hired man was hurrying to start the milking. Shining pails stood about. As father started off, mother called to him not to fear about the milking's being done in time, for she was going to help.

The children thought it would be great fun to watch mother milking and they ran eagerly after her as she

caught up one of the pails and a milking-stool and went toward old Bess' stall. They knew how mother had helped her father in the old days in Scotland, and indeed they believed mother knew almost as much about running the farm as father did.

"Edna," said mother suddenly, "run on into the house, and begin doing up the dishes—that's a good girl!"

"Oh, mother, I want to stay here!" wailed Edna.

"No, be mother's good girl, and show what a big girl you're getting to be. Mother needs some help with the work."

Edna slowly left the barn with its pleasant smell of fragrant hay, and went over to the house. The kitchen seemed very big and empty to the little six-year-old without mother's cheery presence. There seemed to be a great many dishes, too.

Suddenly, an idea of a surprise popped into her mind, and her feet lost their slow drag. She began to march briskly about. Soon she was fairly flying between the dining-room and the sink. Her blue eyes danced with excitement and she almost laughed out loud.

"Won't she be s'prised!" she cried to herself, dashing to the window to see if mother was yet in sight—and away again with her dish-towel over her arm. In her haste, it seemed as if the clock tried to tick all the faster.

After a while, sure enough, mother and the children were coming out of the barn! Edna was just emptying the dust-pan. She flew into a chair and sat there with hands meekly folded in her lap, but her eyes had a roguish twinkle.

In came mother and looked about, astonished indeed! The dishes were all done and the kitchen floor swept!

"I couldn't have done it quicker myself!" she beamed, greatly pleased.

"Oh," said Edna, trying to speak indifferently, "I've been sitting here quite a while, mother; quite a while!" But she had to laugh, and mother knew.—Grace M. Chapin, in S. S. Times.

Carrier Pigeons.

Off the coast of Southern California lies the Island of Santa Catalina, where several thousand people live. A little steamer, running once a day between the island and the main land, was the only means the islanders had of communicating with their neighbors across the water, until two boys living on Santa Catalina had a bright idea pop into their heads. "Let us," they said to each other, "train two sets of homing pigeons, one flock to live here and the other on the mainland. Then when any one wants to send a message, we will offer to send it for two bits" (which is the California boy's way of saying twenty-five cents).

At once these boys set to work by carrying the young birds a few miles away from their home loft, setting them free, and watching them return. The training took a long time and much patience, but at last the boys had the satisfaction of seeing their doves carry a mesage to Los Angeles, on the mainland, in fifty-four minutes, while it took usually three and a half hours to cover the distance by steamers and cars.

A very clever German doctor has built a little camera which goes by clockwork and takes a picture every half minute. When he sends out a carrier dove, he fastens this camera about its neck; and when it reaches home and he has developed the films, he has a bird's-eye view of all the country over which the pigeon has flown.

Homing pigeons have good memories, for they have been known to return after being away a whole year. If they could only speak our language, what wonderful tales they might tell us of the strange sights they had seen, the marvelous adventures they had had, and where they had lived all the time, but no doubt they coo it into the ears of their friends, the barnyard people, who are glad to have a little experiment to vary the monotony of their daily lives.—Apples of Gold.

Nothing Too Good.

There was a man in our town,
And he was wondrous wise;
He jumped into a baseball game
And caught a dozen flies.

He hammered out the winning run,
And captured much renown;
And now they talk of running him
For mayor of the town.

—Pittsburgh Post.

A School Room Four Thousand Years Ago.

One of the most interesting of archæological discoveries was made fifteen years ago at Sippara, an ancient town of Babylonia, by Father Vincent Scheil. This was the excavation of a schoolroom, with its complete equipment, giving a clear idea of course of instruction in those dimly distant days.

The little town of Sippara, or Sepharvaim, as it is written in the Bible, was called Sippara of the Plain, or the Sun-god, to distinguish it from a less important place of the same name. In length, its enclosing wall measured only four thousand feet, by twenty-five hundred, but its suburbs extended to thrice these dimensions.

In general, where Sippara stood one finds only an irregular mound, bestrewn with rubbish; but digging below the surface reveals a well-preserved wall, and the remains of dwelling houses and public buildings, with part of their contents still intact.

Under the direction of the Turkish government, Father Scheil has unearthed a large portion of the town, and with the material found, has been able to produce a faithful picture of the public and private life of the inhabitants.

Of special interest is the little school house, full of evidences of the pupils' work; tablets or tiles with that day's graven lesson still incomplete; little clay fruit forms, or more ambitious statuettes in the process of modeling; styles and spatulas bent and broken from use as well as time.

The building is divided into seven rooms, of which the walls still stand, twelve feet high. In one room, which would be called in our day the school library, was neatly piled on a kind of platform a great quantity of clay tablets covered with graven inscriptions. One reads: "The scholar shall shine like the sun." On others were engraved Sumerian hymns—the oldest Babylonial language—arithmetical problems, tables of weights and measures, vocabularies, and the like. Many of these tiles had unfortunately not been baked, and were therefore blurred and almost illegible.

It was interesting to notice which of these tablets had served as models for the children and which were the copies, the clear perfection of the one and the wavering lines of the other plainly telling the story.

In imagination one could look back over four thousand years, and see those children and older scholars bending over their tablets of fresh clay, and with a style of wood, bone or copper, carefully engraving that day's lesson. As soon as one surface of the tile was covered, it was reversed and used on the other side. If the teacher was displeased with the work, or if it was not worth preserving, the lines were scraped off with a spatula, and the tile was ready for a new or better work. In this way one set of tablets served for many seasons. The admixture of some kind of elastic substance gave the tiles a curious blue, metallic color, and a malleability which lasted for a great length of time.

All the dated texts bore the name of the Babylonian king, Hammurabi; this school therefore flourished twenty-three centuries before our Christian era.

"Too much work is required of our school children," is the complaint of to-day. Father Scheil has shown that these children of Babylon, more than four thousand years ago, accomplished far harder tasks than ours.

What puzzling difficulties lay in those cuneiform characters, the shower of straight lines, curves and crooks, most of which varied in meaning according to the slant, bend, or combination given! Long months were required to learn the possibilities of sense that lay in two or three strokes only. Then came the strokes in groups, like random tracks of birds in soft clay—the complicated verbs and troublesome and whimsical gender and number of nouns. Poor little Babylonian schoolboys and schoolgirls of long ago! Their work was like counting the sands on the seashore.

That there were also girls among the students is proved by one of the arithmetical tablets deciphered by Father Scheil, which is signed with the feminine name Amatbaon.

Active Fingers.

In Marash, Turkey, there is a mission school for the little boys and girls who are blind. Here they are taught to mould pottery, knit stockings and mittens, cane chairs, and weave rush mats for the floor. Only a short time ago people in Turkey would have felt that these boys and girls must sit idly by and have nothing to do with all that was going on around them. Now they can be helpful and happy.

A Missionary to Peggy.

"I'm kind of a missionary to this little country girl, don't you think so, mother?" questioned Elsie, helping unpack the trunk the morning after her arrival in the country.

Her mother laughed. "You haven't seen Peggy yet," she reminded her.

"Well, anyway, I don't believe she ever saw a doll from Paris before," was Elsie's reply as she took out a beautiful pink cheeked doll with a dress of lace and ruffles. "I'm going to let her play with it and that's very self-sacrificing of me, because I really am afraid she will break it."

There was a knock at the door. Mrs. Hudson opened it and saw a little girl about Elsie's age with brown eyes and brown curls and a small brown gingham dress. She had a small basket of strawberries in her hand and looked as if she would like to run away.

Mrs. Hudson smiled. "This is Peggy, I know. Oh! Elsie dear, come and see the field strawberries."

Elsie came, with the wonderful doll in her arms. Peggy's brown eyes grew round with astonishment.

"Here," Elsie began, intent on be-

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ginning her missionary work as soon as possible, "you can play with her," and she held out the doll.

Peggy shrank back in alarm. "Oh, no, I don't dare touch her," she protested. "Let me just look at her."

After breakfast Peggy went into the kitchen and came with a brown basket covered with a white napkin.

"Here's our dinner," she cried gayly. "We're going to take it to my playhouse. Wait a minute till I find Susan. Here she is in the woodbox, poor dear."

Peggy pulled a very battered rag doll from between two sticks of wood, gave her a penitent hug and started, holding out her hand to Elsie.

"I'll tell her about the park and the zoo," thought Elsie, "it might interest her, because she has never seen anything like it." But when she saw the playhouse she forgot all about what she intended to do.

Peggy's playhouse was a big, flat rock. "This is the parlour," explained Peggy, "from here to that row of little stones, that's the wall between the parlour and the dining-room. See, the carpet is real velvet." She reached down and patted the green moss lovingly with her little brown hand.

"And this," Peggy went on, stepping over the stones, "is the dining-room. I made the table myself; she pointed to a flat stone resting uncertainly upon piles of smaller ones. "It wobbles so I never put anything on, but it's nice to have it. Here's the kitchen. This big rock is the stove. When it's real hot I put pieces of apples on it and they almost cook."

"Of course," Elsie responded. "Now here," she continued proudly, "is my real live conservatory. See that brier growing up out of the moss. That's my palm tree. Oh! oh!" Peggy darted forward; "what is it?"

Something grey and furry was lying under the brier. "It's a little squirrel that's hurt," she cried.

Elsie gave a shriek as Peggy took it carefully in her arms.

"Don't touch it! It's a wild animal," she pleaded. Peggy looked at her in amazement.

"Why, it's only a poor little squirrel," she answered. "You take the things out of the basket and put them on the stone. Then we'll eat them up and take poor little squirrely home in the basket."

Elsie was ashamed to let Peggy see how frightened she was, but she was very glad when at last they started for home.

"Dear! I need something soft for him to lie on," said Peggy. "Oh, I know, here is Susan!" and in a moment more Susan was curled up in the basket forming a soft cushion.

"Peggy doesn't need a missionary," Elsie told her mother that night. "She knows almost everything and there's nothing that she's afraid of. I guess she is a missionary for me."—Annie Louise Berray, in Congregationalist.

A Precious Friend.

I have a friend so precious, so very dear to me,
He loves me with such tender love; He loves so faithfully.
I could not live apart from Him, I love to feel Him nigh,
And so we dwell together,
My Lord and I.

Sometimes I am faint and weary, He knows I am weak,
And as he bids me lean on Him, His help I gladly seek,
He leads me in the paths of light, beneath a sunny sky,
And so we walk together,
My Lord and I.

I tell Him all my sorrows, I tell Him all my joys;
I tell Him all that pleases me, I tell Him what annoys.
He tells me what I ought to do, He tells me how to try,
And so we walk together,
My Lord and I.

He knows how I am longing some weary soul to win.
And so He bids me go and speak the loving word for Him.
He bids me tell His wondrous love and why He came to die.
And so we walk together,
My Lord and I.

One of the Least.

With no money save for the bare necessities of life, with no beauty save a pleasant, winsome smile, Ruth Troy was one of the members of a large city church. She never failed to be in her place at all the services and could not help becoming known for her very faithfulness.

To the members of her church she seemed almost as much of a fixture as the pastor or his wife. The pastor was always sure of one more than himself and wife at the mid-week prayer meeting, though it rained in torrents.

Ruth was always in church a few minutes ahead of time, that she might welcome strangers with a smile, and then she had a way of gathering a little pile of hymn books around her that she might find the place and hand a book to strangers as soon as they came in and sat down.

People always like to go to church where a little attention is shown them, and Ruth Troy was helping to make her church popular without knowing it.

When the church was looking for ways to economize because they could not raise money enough to pay their expenses, Ruth came to the front at once by saying she could save the expenses of flowers, for she had a little window garden in the winter time, and could pick wild flowers during the summer. The church was only too glad to accept her offer, for flowers in that church were quite an item of expense, and never a Sunday passed that a tasty little boquet did not occupy a place on the pulpit beside the Bible.

If Ruth could not help make contributions of money to the poor, she would offer to help sew for them or even to solicit aid for them from other quarters.

At one time when a new preacher came, Ruth went from house to house inviting people to come out to church, and representing her church in such glowing colors, that the next Sunday the audience doubled, and this so encouraged the preacher, that he was heard to say that no preacher could fail with such a godly woman as Ruth Troy to hold up his hands.

It was Ruth who saw to the little comforts of the church, and when some one asked her why she did so much for people who did not care a straw for her, she answered:

"Why, I do it for Christ, and that sweetens labor. When I place a glass of water on the desk beside the preacher, I am doing it for Christ, for He said: 'Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, He shall not lose his reward." I give it in Christ's name, because our preacher belongs to Christ."

"I would let the sexton do that," said her worldly friend.

"Sometimes he forgets, and then, again, he is not careful enough. I always polish the glass and pitcher until they shine before getting the water."

"I see, Ruth," said her worldly friend. "You are a saint, one of God's holy ones."

"Oh, no, no," said Ruth, flushing, "only the least of the least. That is the reason I am not above doing the humblest things required. Somebody must do them, and I am not above doing anything when I know it is for Christ."

"Was that the reason you put on a gingham apron and washed dishes all Saturday night at the festival, while other young women of your age, were dressed up in their best, selling ice-cream, candy, and lemonade?"

"I saved the church three dollars by doing that," laughed Ruth, "for no one wanted to wash dishes. Everybody wants to do the pleasant and easy things at church suppers."

"O Ruth, Ruth!" was the rejoinder, "almost you persuade me to be a Christian. If I knew I could be one-half so faithful as you, I wouldn't hesitate a moment"; and not many months later this worldly young woman became an earnest Christian.

Two years later, it was announced from the pulpit that the church was about to present a costly, beautifully illustrated Bible to its most faithful member, and no one was so much surprised as Ruth Troy herself when her name was called and she was asked to come forward.

She covered her face with her hands and burst into tears, saying: "Oh, please, I don't want anything for doing my Master's work. The debt was all paid long ago when He shed His blood for me. Please give it to our pastor."

But the pastor refused to accept it, and as Ruth went out of the church, clasping the beautiful Bible closely to her heart, he said, "There will undoubtedly be more stars in that young woman's crown than in yours or mine."—Mrs. A. E. C. Maskell.

A Good Game.

The little brown Filipinos in a mission school in the Philippine Islands play this game we are told.

They have Bible-verse bees, just as we have spelling bees, dividing into sides and each in turn reciting a Bible verse. As soon as one fails to remember a verse, he has to leave his line, and so, little by little, the lines shorten. They generally play this game in the evening, and sometimes their teacher has a hard time to get them to stop and go to bed! The children have learned so many verses, they seem to be able to go on all night!

Personal and News Notes.

The Rev. W. L. Mellichampe, of Monroe, N. C., is seriously ill at the Broad Oaks Sanitarium, Morganton, N. C.

The Rev. John G. Currier, assistant at Grace church, Plainfield, New Jersey, has resigned, to take effect at Easter.

The Rev. Arthur Chase, rector of Trinity church, Ware, Mass., has been elected recording secretary of the Sunday School Commission of the Diocese of New England.

The address of the Rev. Creetus A. Dowell, of Lorain, O., has been changed to Ashtabula, O., where he has become rector of St. Peter's church.

The Rev. Wilson E. Tanner has declined a call to St. Thomas' church, Sioux City, Iowa, and remains in charge of St. Andrew's church, New Berlin, N. Y.

The Rev. Harvey P. Walter will remain for the present at St. Mary's church, Reading, Pennsylvania, his departure for Porto Rico having been delayed.

The Rev. Peregrine Wroth, rector of the Church of the Messiah, Baltimore, lately celebrated the thirty-sixth anniversary of his rectorship of that time-honored church.

The Rev. A. S. Lewis, of Greensburgh, Pa., read a paper on "An Experience in Social Service," at a meeting of the Clerical Union of Pittsburgh on February 17th.

The Rev. John Tilley has resigned charge of St. Thomas' church, Barnesboro, and Trinity Mission, Patton, Diocese of Pittsburgh, and has removed to the Diocese of Long Island.

A service memorial to the late Rev. Henry S. Nash, D. D., was held at Grace church, Providence, Rhode Island, on February 16. The address was made by the Rev. Edward S. Drown, D. D.

The address of the Rev. O. E. Newton, lately rector of St. John's church, Phelps, Western New York, has been changed to Mount Pleasant, Michigan, where he is now in charge of St. John's church.

Two new windows have been placed in Grace church, Canton, N. Y., the Rev. C. T. Pfieffer, rector, in memory of two former wardens of the parish, Mr. Sheldon Brewer and Mr. Cleland Austin.

The Rev. R. W. Trapnell, for nearly six years rector of Christ church, Bluefield, W. Va., has begun his new duties as rector of St. Andrew's church, Amarillo, Texas, where he succeeds the Rev. W. R. Worsham.

A beautiful lectern, pulpit and alms basin were dedicated, on January 26th, in Trinity church, Athens, N. Y., by Bishop Nelson, in memory of Mrs. Elizabeth Warner and Mr. Henry Coegman's Van Loan.

The Rev. Charles Mockridge, D. D., in charge of St. George's Mission, Louisville, Ky., is reported to be seriously ill. Dr. Mockridge has been active in the ministry for forty years, and had resigned his charge to take effect in May next. He has two sons in the ministry, the Rev. John Mockridge, of Trinity chapel, New York, and the Rev. Hamilton Mockridge, of St. Catherine's, Canada.

Mr. C. G. Chamberlayne, of the Chamberlayne School, Richmond, Va., has accepted appointment as Professor of Economics at Sweet Briar Institute, Va. He will enter upon his duties there in September.

The Rev. Arthur S. Payzant, formerly in charge of Trinity Memorial church, Erie, Pa., became rector of St. Paul's church, East Cleveland, Ohio, on February 1st. His address in that city is 15 Charles Road.

The Rev. W. L. H. Benton, of Crafton, has been elected secretary protem, of the Diocese of Pittsburgh, to fill the vacancy caused by the death of the late secretary, the Rev. T. J. Danner, of Pittsburgh.

The Rev. F. W. Beckham, rector of St. Peter's church, Uniontown, has accepted a call to the Church of the Nativity, South Bethlehem, and will leave the Diocese of Pittsburgh in May, at the close of the Diocesan Convention.

The Rev. B. W. R. Tayler, D. D., rector of St. George's church, Schenectady, New York, on February 9th, celebrated the twenty-fifth anniversary of his ordination to the priesthood. Among other gifts, he received a purse of over $200 from the parish.

We are indebted to the Rt. Rev. W. W. Niles, D. D., Bishop of New Hampshire, for a copy of the Journal of the "111th Annual Convention of the Protestant Epicopal Church in the Diocese of New Hampshire," which met in St. Paul's church, Concord, on November 19th and 20th, 1912.

After a vacancy extending over fifteen months, in the rectorship of Trinity parish, Pittsburgh, a call to that position has been accepted by the Rev. Edward E. Travers, lately chaplain at the Military Academy, West Point. Mr. Travers will enter upon his duties on Easter Day.

Dr. Winfield Scott Hall, of the Northwestern Medical University, of Chicago, on February 8th, delivered an address on Social Hygiene, at the bimonthly meeting of the Junior Assembly Brotherhood of St. Andrew, in the Church of the Ascension, Baltimore, the Rev. R. W. Hogue, rector.

The Rev. William Elliott, a minister in the Methodist Church, has been received by the Bishop of Montana as a candidate for Holy Orders, and has been appointed to assist the Rev. G. G. Bennett in Bozeman, Mont., and the adjacent misions, and will pursue his studies under his direction.

By a request of Miss Fannie Stockett for the purpose, a pair of seven-branched candlesticks have been bought and placed in St. Anne's church, Annapolis, Md., the Rev. Joseph P. McComas, rector, as a memorial to Miss Stockett's father and mother, Frances Henry Stockett and Mary Priscilla Hall, and to her grandmother and sister, Margaret Harewood Hall and Margaret Harewood Stockett.

The Rev. J. B. Blanchet, D. D., rector of the Church of the Beloved Disciple, Philadelphia, has been granted a leave of absence till July 1, 1913, and will go at once to his orange grove in Southern Florida for the rest of the winter. The church property which was turned over to him by the vestry, last July, for the debts, has been bought for the use of St. Augustine's Mission, as was planned long before Dr. Blanchet took charge some four years ago.

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The preliminary programme of the Decennial Convention of the Religious Education Association, of which Harry Pratt Judson, LL. D., president of the University of Chicago, is President, appointed to meet in Cleveland, Ohio, March 10-13, has been issued. The object of this Association is to promote moral and religious education, and to increase the efficiency of all persons and agencies engaged in character development.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

Resolutions of Regret.

Whereas, the Rev. WILLIAM B. LEE has tendered his resignation of York-Hampton parish, after twenty or more years of faithful and devoted service; be it

Resolved 1st. That the vestry accept Mr. Lee's resignation, with deep and sincere regret.

2d. That the vestry put upon record their profound respect for Mr. Lee, their warm commendation of his pastoral labors among our people, and their love for him as a man, and as pastor.

3d. That the above preamble, and the accompanying Resolutions be spread upon the records of the vestry, and copies thereof be sent to Mr. Lee and the Southern Churchman.

J. W. CLEMENTS, Senior Warden.
C. H. SHEILD, Register.

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DIED.

MUNFORD.—Suddenly of pneumonia, at his home in Chickasha, Oklahoma, on the 17th of February, 1913, GEORGE WYTHE MUNFORD, son of General Thomas T. and the late Etta Tayloe Munford, in the fifty-second year of his age. He leaves a wife and four children to mourn their loss.

"Peace, perfect peace."

MOUNT.—In Saltville, Va., February 15, 1913, Mrs. W. E. MOUNT, mother of Messrs. William D. and Joseph E. Mount.

APPEALS.

Pension and Relief of Disabled Clergy, Widows and Orphans.

To help piece out the living of over 500 sick, disabled, clergymen, their widows and orphans under the grants of the Trustees and therefore the obligation of the whole Church because the Trustees are the Church's agents; requires about $30,000 per quarter. Divided up the amount is small, but in a majority of cases it means the difference between a measure of comfort and utter privation.

This current pension and relief is a fundamental obligation and a prior claim upon the Church. Demands for other enterprises must not crowd this out.

Sixty-seven Dioceses and Missionary Districts depend alone upon the General Clergy Relief Fund for Pension and Relief.

Great has been the record under the present administration of the last fifteen years in spite of shortcomings. From no Dioceses merged to 67 consolidated with the National Fund. From $10,000 distributed per year to $120,000. From 175 beneficiaries to about 550. From a Permanent Fund of $90,000 to one of over $400,000. From $100,000 pledged and paid for Automatic Pensions at 64 before the appointment of the Five Million Commission to about $200,000 raised by the Commission since the Richmond Convention. From a small percentage of growth to a record of the doubling of receipts every three years for present and current needs without any default in payments quarterly until last year is no mean record.

The work is very real, very necessary and very strenuous. If every Church and all Churchmen would contribute regularly the work could be carried on generously and without fear.

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WANTS.

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WANTED—LADY WISHES POSITION AS nurse-companion to invalid or elderly lady; will superintend housekeeping, care for linen room. References exchanged. Address 303, Southern Churchman, Richmond, Va.

WANTED—POSITION AS GOVERNESS, attendant, companion, or would superintend and manage a widower's home and children. Willing to travel. Experienced and accomplished. References exchanged. Address 241, Southern Churchman, Richmond, Va. 22feb-2t*

WANTED—LADY ORGANIST; MODERate salary. Address Rector, St. Luke's, Salisbury, N. C. 22feb-3t

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For 1013

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The Root Evil in Church Fairs.

There is so much that is right and commendable in the spirit and purpose of those who seek to secure money for the Lord's work through fairs and sales, that it is, for many, extremely difficult to see why the church fair should be unqualifiedly condemned. A long-time and appreciative reader in Missouri asks:

"Why is it any more wrong for women to contribute of their baking, etc., to be sold for the church, than for a bakery or restaurant to give money to the church of which its proprietors are members?"

The Lord's work ought to be supported by free-will giving, and by nothing else. Nothing but such giving is recognized or enjoined in the Scriptures. When people buy the cakes and pies that good women have baked for a church sale, these purchasers are not giving outright to the Lord, as they ought to do if they would help at all. They are getting a large return for their money. Thus the spirit of giving is stifled or corrupted by every church sale. The motive of the women who bake and work hard is good; but their method is harmful. The case of the bakery is entirely different. People are not asked to purchase its wares in order to help the Lord's work. They buy at the bakery in order to meet their own needs; the idea of giving is not confused with the transaction. If the proprietors of the bakery then wish to give to the church a portion or all of their profits, their action is an outright gift.

Giving is giving; and buying is buying; and the two things cannot mix. When the public is asked to buy in order to help that which ought to be supported only by gifts, the public is being robbed of its giving privileges.

A Down-Town Heroine.

A pathetic story is being told in connection with the tragic end of a young woman who died in a Toronto institution a few days ago. Two or three years back, a girl was admitted into one of the hospitals, suffering from an obscure nervous disease, but no one seemed able to do anything for the sufferer, who was practically disabled the greater part of the time. Occasionally she rallied, and last summer was able to go to the house of a benevolent woman who obtained employment for her. She earned a small amount and returned to the hospital greatly cheered up by the fact that she had been a little use. During last fall she grew much worse and became possessed of the idea that she would like to do something to prove that her life had not been in vain. Being greatly concerned for the sufferings of a poor woman who had been fearfully burned while saving her child, she begged the surgeons to allow her to furnish the skin necessary to save the life of the unhappy mother. The authorities consented and the operation was successful. The heroine was delighted at the progress of the case, but it was evident that her mind was steadily failing, and an acute mental excitement resulted. She was taken to an Institute, where in a short time, she died of exhaustion. The young woman was a member of a down-town church in Toronto, and such a story rejoices the heart of those who love to recall the power of the grace of God and the spirit of Christian self-sacfice. Nothing could more definitely prove the possession of the Christ-Spirit than such a desire to follow the example of Him who gave life a sacrifice for us all.—Canadian Churchman.

The Household.

Of Value to Housekeepers.

As nearly every servant will use kerosene oil in an extremity for kindling fires, it is well to give direction as to how it can be used without danger. A safe and easy way to use the oil is to fill a glass jar about half full of pieces of brick about the size of an egg, then fill the jar with the oil and keep closely covered and one piece of brick will start one fire and make a slow and steady flame. The common coal oil is an invaluable aid in housework and the oil is especially useful in the laundry and kitchen. In the first place it will remove stains from clothing without injuring the fabric and old fruit stains can often be removed by soaking in the oil, and a little of the oil added to the suds in the boiler on wash day helps to whiten and purify the clothes, with absolutely no ill effects. The oil mixed with coal ashes is fine for scouring galvanized ironware, steel knives, tinware and the steel of the range, and if a little of the oil is used in the water for cleaning oilcloth it will last longer and look better, and nothing else so easily cleans a sink or bath tub without any marring of the surface. If the sewing machine begins to run heavy, oil it thoroughly with kerosene and run it a little while; then wipe clean with a soft cloth and oil with good machine oil. Many a busy housewife would find the rubber heels now coming into use a great help when she must be much on her feet, as they make walking easier and save the jar to the spine and brain of heavy walking, and it is said that it is very injurious to the brain when a person has a habit of bringing his weight down chiefly upon the heel. If you want a pretty rug without any expense you can utilize all the old ribbons and scraps of silk for this purpose. The silk is cut into strips one inch wide, and the strips must be even, as uneven strips will make the work unsatisfactory. Sew the strips neatly together and wind into balls, then crochet or knit them into rugs of the desired size. A beautiful rug was made from old ribbons and silk, but the faded pieces were colored bright shades with the diamond dyes for silk and the same dyes for cotton were used for coloring a lot of old white cotton and faded calico pieces, then these were made into several large rugs of different sizes. The pieces were cut into narrow even strips and wound into balls and sent to the weaver, who for a small sum wove them into nice looking and serviceable rugs. All the pieces were colored brown for one rug and blue for another, to save the trouble of arranging colors, and the brown rug was woven with red and green warp and the blue with all white and there is no better way than this to use up old material as rugs are very useful articles in the home, and cutting the pieces and preparing the balls makes pleasant work for leisure hours and you can have enough balls for several large, substantial rugs in a very short time and with very little trouble or expense.—M. M., in Western Methodist.

Apple Pudding.

Make a batter of two eggs, one pint of milk, one teaspoonful of baking powder, and flour enough to make a stiff batter. Fill earthen cups, alternating this mixture with chopped tart apples. Steam one hour and serve hot with sweetened whipped cream.

To Get Biggest Corn Yields

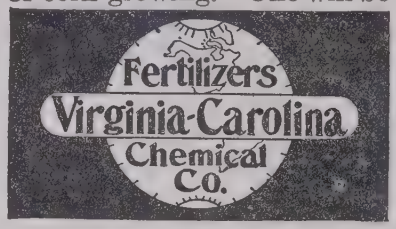
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The Important Life.

Some years ago, while journeying in the mountains of North Carolina, I passed by a large number of coves, as they call them there, or heads of small valleys between the hills, which had been newly cleared and planted. The impression on my mind was one of unmitigated squalor. The settler had in every case cut down the more manageable trees, and left their charred stumps standing. The larger trees he had girdled and killed, in order that their foliage should not cast a shade. He had then built a log cabin, plastering its chinks with clay, and had set up a tall zigzag rail fence around the scene of his havoc, to keep the pigs and cattle out. Finally, he had irregularly planted the intervals between the stumps and trees with Indian corn, which grew among the chips; and there he dwelt with his wife and babes.

The forest had been destroyed, and what had "improved" it out of existence was hideous, a sort of ulcer, without a single element of artificial grace to make up for the loss of nature's beauty. Ugly, indeed, seemed the life of the squatter, scudding, as the sailors say, under bare poles, beginning again away back where our first ancestors started, and by hardly a single item better off for all the achievements of the intervening generations.

"Talk about going back to nature!" I said to myself, oppressed by the dreariness, as I drove by. Talk of a country life for one's old age and for one's children! Never thus, with nothing but the bare ground and one's bare hands to fight the battle! Never, without the best spoils of culture woven in! The beauties and commodities gained by the centuries are sacred. They are our heritage and birthright. No modern person ought to be willing to live in such a state of rudimentariness.

Then I said to the mountaineer who was driving me, "What sort of people are they who have to make these new clearings?"

"All of us," he replied. "Why, we ain't happy here, unless we are getting one of these coves under cultivation.

I instantly felt that I had been losing the whole significance of the situation. Because to me the clearings spoke of naught but denudation, I thought that to those whose sturdy arms and obedient axes had made them they could tell no other story. But, when they looked on the hideous stumps, what they thought of was personal victory. The chips, the girdled trees, and the vile split rails spoke of honest sweat, persistent toil, and final reward. The cabin was a warrant of safety for self and wife and babies. In short, the clearing, which to me was a mere ugly picture on the retina, was to them a symbol redolent with moral memories and sang a very paean of struggle, and success.

I had been as blind to the peculiar ideality of their conditions as they certainly would also have been to the ideality of mine, had they had a peep at my strange indoor academic ways of life at Cambridge.

Whenever a process of life communicates an eagerness to him who lives it, there the life becomes genuinely significant. Sometimes the eagerness is more knit up with the motor activities, sometimes with the perceptions, sometimes with the imagination, sometimes with reflective thought. But, whenever it is found, there is the zest, the tingle, the excitement of reality; and there is "importance" in the only real and positive sense in which importance ever anywhere can be.—William James.



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Thoughts for the Thoughtful

When each man is true to himself, then must all things prosper.—Herbert Spencer.

We are too much haunted by ourselves; we project the central shadow of ourselves on everything around us.—F. W. Robertson.

We are rich only through what we give, and poor only through what we refuse.

Our defects are on the highway,
Blazoned beneath the sun;
But all unseen, within our souls,
Great victories are won.

The rule of life is health, prosperity, and sunshine. But God hath appointed wrestling, defeat, and suffering as important members of his corps of teachers.

How mankind defers from day to day the best it can do, and the most beautiful things it can enjoy, without thinking that every day may be the last one!—Max Miller.

It is not enough to love those who are dear to us. We must show that we do so. Many of us, through ignorance, thoughtlessness, or want of judgment, wound those whom we love best, and most wish to help.—Lord Avebury.

One secret of spiritual strength is personal communion with God. Jesus made no idle statement when He said: Enter into thy closet and when thou hast shut thy door pray to thy Father which is in secret." The "shut door" insures uninterrupted communion.

In April the peach orchard lends a faint pink flush to the distance hillside, and that stands for the moralities. In September the ripe fruit lends a golden blush of clustered food to the same hill. And such is the fruit of religion. Great is the importance of the root moralities, but roots and boughs imply the ripened fruit.

Manhood is birth gift plus struggles, temptation, wrestling, and refusals to go downward and determination to climb upward. The saint is a man who has been carried off the field on his shield, victorious over inbred sin and outside temptation. Men who drift are men who drown.—Newell Dwight Hillis.

Soldiers sleep in quietness and confidence, because all about the camp sentinels walk and watch. So it is that God's peace sentinels the very thoughts of him who makes God his intimate, confidential friend. There is no other keeping like God's. We would better commit to Him the keeping of our thoughts, and He will guard them for us. It was a prayer of Fenelon's: "Take me, O Lord, for I can not give myself to Thee. And when Thou hast me, oh, keep me, for I can not keep my

It is needful in our Christian work that we should assure our hearts over and over again with the knowledge that the results of real faithful, wisely put forth effort is sure to last and live. The forced plant soon droops and dies. Forced harvests are barren harvests. It is only the real, the genuine, the honest, that lasts and lives. Such work is abiding. There is health in it. There is principle in it. There is permanence in it. Let us be patient for even a delayed harvest; for it may be all the richer and fuller.

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We Should Pray for the Sinner.

When some member of the church falls under the power of temptation and sins, we are far more apt to condemn him than to pray for him. Is it not strange how different the attitude of most of us is from that of Christ toward those who fall? Who are we that we should turn our faces against our erring brothers and sisters who have gone out of the way, and who are deeply penitent for their wrongdoing? Let us pray more for each other, and we shall not only save our brother from falling, but, perhaps, ourselves as well. One thing is sure: If we should pray more for each other, we should not criticize each other so harshly. Other things being equal, the more we pray, the more we will accomplish. To live and work in the atmosphere of prayer is to put ourselves where we can be and do our best.

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*9 30 A.M. Byrd St. Sta.	*6 25 P.M. Byrd St. Sta.
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*3.50 P.M. Byrd St. Sta.	*9.30 P. M. Byrd St Sta.
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The Old and the New.

1000 B. C. For the building of Solomon's Temple.—"Then the chief of the fathers and princes of the tribes of Israel, and the captain of thousands, and of hundreds, with rulers of the King's work, offered willingly, and gave for the service of the house, etc. * * * Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the King also rejoiced with great joy."—1 Chron. 29:6, 9.

1909 A. D. Then the parishioners came together to plot for money to build the church. Few people would offer willingly, so they determined to have bazaars and sales of work, with all kinds of amusements, such as concerts, tableaux, raffles (which are illegal), fortune-telling lucky tubs, pink teas, necktie socials and other such things; also whist drives, dancing, etc. Then the people rejoiced that they had made some money by these means, and offered it to the Lord for building His church.—Ontario Churchman.

Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXVIII. RICHMOND, VA., MARCH 8, 1913. No. 10

To the Traveling Public.

Your attention is respectfully called to the announcements to the effect that I have taken charge of the "Foreign and Travel Department" of the RICHMOND TRUST AND SAVINGS COMPANY, Richmond, Va.

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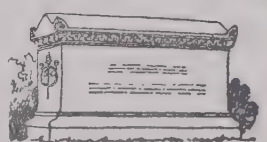
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Easter Festivities in Old England.

Easter time to-day, as of yore, is associated with pleasure as well as with the greatest event of the Christian faith. But in the past it was celebrated by certain distinct observances, whereas now it has few distinguishing marks—religious practices apart—to single it out from any other public holiday.

Certain ancient towns made high festival at this season, amongst them Chester, where before the reign of Henry VIII., no less august personage than the Mayor, Corporation, and guilds of the city set out to play football. But as this game caused "great strife" among "the young persons of the same citee," it was afterwards changed to a foot race. At Easter, too, a magnificent white silk chair, elaborately decorated, was borne in a procession through the town by the young gallants, who compelled each maiden they met to enter; the chair was then raised high in the air, and on its descent the occupant bestowed a chaste salute on each of the bearers. Much the same custom prevailed in Lancashire, Staffordshire and Warwickshire. Sometimes a dandy chair was formed, and the unhappy occupant was carried for some distance, and at Shrewsbury, a chair lined with white and decorated with ribbons was used for the purpose.

At Biddenham in Kent, cakes impressed with the figures of two women side by side were distributed. This ceremony which, we believe, still survives, was to perpetuate the memory of two sisters named Preston, who were born side by side, who lived thus for some years, and who in death were not long divided.

In Warwickshire the custom obtained of "clipping the churches," which was performed by children of various charity schools, who placed themselves hand-in-hand with their backs against the church, and when there was a sufficient number of children to form a chain around the church, completely encircling it, the party broke up, and proceeded to another edifice.

Dancing and playing of games invariably marked the holiday seasons of Merrie England of old, and it was the customs for the corporations of various towns to play ball, and at Bury St. Edmunds, trap and ball was played by twelve old women.

In "Poor Robin's Almanac" for 1677 an Easter verse described how

> Young men and maids
> Now very brisk
> At barley break and
> School ball frisk.

Indeed, the playing of stool ball and the eating of tansy cakes were common celebrations of Easter in all parts of England. As for dancing, the sun, we know, dances on Easter Day, for

> Old wives, Phoebus, say
> That on Easter Day
> To the music of the spheres you do caper.

Most ancient of all was the custom, the memory of man living not knowing the original, by which the Sheriffs of Chester shot for a breakfast of calves' head and bacon, their places being actually taken by "twelve score sturdy yeomen," and the idea survived for some time in the holding of a dinner. In Dorset the quarries had at one time the privilege of proceeding straight to the sea on Easter Monday, and of kissing every woman they met en route and at one town they still meet there, where the old charter was kept, and then the new freemen "take up their freedom," and keep open their right of way to the water by kicking a football from the top of the Castle Hill to the quay.

It may not be generally known that in Sweden there is to-day great fear of Easter witches, who, during Holy Week are supposed to hold high revel, and the country folk carefully hide all hay forks, rakes, shovels, broomsticks, or anything which the witch might find handy in her flight. Cattle sheds are marked with crosses for their protection, and after sunset on Holy Thursday, no smoke must issue from any house as the witches have power to strike a house where they can smell smoke. But should the witch prolong her orgies till Easter morn, swift destruction overtakes her, as one ray of sunshine suffices to burst her like a pricked bladder.

May God give us grace and faith and courage and ambition always to be ready to pass on and up to higher kinds of life, to new kingdoms of heaven as he shall open them to us forever.—Phillips Brooks.

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SOUTHERN CHURCHMAN.

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Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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A PROPOSED CHANGE IN THE CONSTITUTION.

There are four amendments to the Constitution of the general Church which have been handed down by the last General Convention for the consideration of the Dioceses and will come before the approaching General Convention for final adoption or rejection. The first of these has to do with the election of the Presiding Bishop, and the fourth supplies a seeming omission in the amendment adopted at the last Convention in regard to permission to elect Suffragan Bishops. Both of these are on the lines of previous legislation enacted or proposed, which has been carefully weighed both in and out of the General Convention.

It is far otherwise, however, with the second and third of the amendments now proposed, and to these we desire to call attention.

Under the provisions of the Constitution, as it now stands, each Missionary District within the boundaries of the United States is represented in the General Convention by one clerical and one lay deputy, "with all the rights of Deputies except the right to vote when the vote shall be taken by Orders." The foreign Missionary Districts have no representation in the House of Deputies, though of course all Missionary Bishops have seats and votes in the House of Bishops. The third of the proposed amendments, now under discussion, give to the Missionary Districts in foreign lands the same representation in the House of Deputies, and with the same right to vote except when the vote is taken by Orders, as is now accorded to Missionary Districts in United States territory. The status of the deputies chosen by the Convocation of the American churches in Europe is to remain unchanged; that being now classed with the foreign districts. By the second of the amendments proposed, the one clerical and one lay deputy from each of the Missionary Districts within the boundaries of the United States of America, (and this includes Alaska, Honolulu, the Philippine Islands and Porto Rico), will have "all of the rights of Deputies from Dioceses," without exception. When the vote is taken by Orders every such Missionary District will have "a one-fourth vote in the clerical order and a one-fourth vote in the lay order."

Such is the very radical change in our Constitution which is now before the Diocesan Conventions or Councils. Ordinarily it is presumed that important legislation of this character would not pass the General Convention without careful deliberation and full discussion. Such was not the case, however, in this instance. On the twelfth day of the session of the General Convention in Cincinnati, the last day on which new legislation could be introduced under the rules, two resolutions embracing these two measures in a different form of words were offered by a lay deputy from California and referred, automatically, to the Committee on Amendments to the Constitution. On the fourteenth day, when the Convention had but nine working hours before the time fixed for final adjournment, and was working under whip and spur to finish up the business of pressing importance still on the Calendar, this committee reported adversely on both of these resolutions. A distinguished lay deputy from Pennsylvania moved, as a substitute for the unfavorable resolution of the committee, the two resolutions now before the Church. These had been placed in the hands of the members of the House an hour before, but few had found time to read them and none to give them the study they demanded. Within twenty minutes, or thirty at most, the resolutions had passed the House by a narrow vote, without any debate which had reached the fundamental questions involved. The resolutions went in due course to the House of Bishops and were referred to their Committee on Amendments to the Constitution; who reported the next morning, in the rush of work immediately preceding final adjournment, that the first of the resolutions was one "Inserting in its proper place the existing provision of the Constitution granting representation in the General Convention to Missionary Districts within the boundaries of the United States." It is evident, judging from their report only, that in their haste this committee had failed entirely to discover the milk in the cocoanut. (See Journal, p. 184). A resolution to postpone further consideration until the next Convention was lost, and the House of Bishops concurred in the resolutions. It will be seen from this history of a hurried and ill-considered piece of legislation that its merits or demerits are yet to be determined.

There are three fundamental principles upon which the Church in the several States originally united, and upon which the Constitution of the General Convention, as the legislative body of the general Church, is built. These are, the equality of the House of Bishops and the House of Deputies in legislation, and, in the House of Deputies, the equality of the clerical and lay orders and the equality of the Dioceses. All three are imbedded in the first Article of the Constitution which treats of the structure of the General Convention. The two latter are recognized explicitly and safeguarded effectually, not only by the equal representation in both orders of all the Dioceses in the House of Deputies without regard to relative strength or numbers, but especially by the unique method of voting in that House, known as the "vote by orders," or, as it used to be called more properly, the "vote by Dioceses and Orders." This vote is required by the Constitution itself for any alteration or amendment in the Constitution or the Book of Common Prayer or in the case of the cession or retrocession of part of the territory of any Diocese, and may be required on any question upon demand of the clerical or the lay representation from any Diocese. Then the two orders vote separately, and each Diocese has one vote and no more in each order.

To a person gifted with imagination it is an impressive moment when the call for this vote is made. Individual deputies disappear as in a dissolving view and the Dioceses speak—Alabama, Albany, Arkansas, Atlanta, each in turn

announces its vote. The House of Deputies is seen to be what it really is, the House of Dioceses.

This section of the Constitution and this method of voting both certify and protect the fact of the complete and individual entity of "The Church in each Diocese." That it is not a mere fraction or convenient subdivision of the Church as a whole, but is a corporate organization under its own constitution, with its Convention or Council proper and inherent rights, privileges independent in its sphere, and with its proper and inherent rights, privileges and responsibilities, one of these being the right to cast its vote with its equal and co-ordinate sister Dioceses, having the same rights and responsibilities, in all legislation affecting them all alike.

Now we confidently submit that among these Dioceses of co-equal rank and authority, when casting their votes, the Missionary District has no possible place or fraction of a place. And this, not from any lack of worth or wisdom on the part of their Deputies, who are gladly given a seat among their brethren as the spokesmen of certain interests of the Church at large. Nor yet from any lack of size or numbers or importance on the part of the Missionary Districts themselves. Without question the faithful Churchmen living in these Districts are members of the Church and have their sacred rights; but the rights to legislate for the Church is not among them. That belongs to the Bishops and the Dioceses, not to any collection of individuals, however worthy or numerous. The Missionary District has no constitutional character corresponding to that of the Dioceses. It is not a constituent part of the Church in its governmental organization. It has no autonomous existence, no self-determining powers, and consequently has no faculty for legislative functions in a body composed of Dioceses as its voting units. It has never assumed any obligation nor entered into any compact express or implied, nor has it agreed to abide by the Constitution or be governed by the laws which control the Dioceses in their mutual relations.

Missionary Districts are the creatures of the House of Bishops, neither they themselves nor the House of Deputies having any voice in regard to their formation or dissolution. They have no permanent character but may be created, divided, consolidated, rearranged or discontinued by the House of Bishops at its pleasure, being simply convenient divisions of the missionary field temporarily arranged according to the number and working ability of the Missionary Bishops. They have no Constitution, and cannot enact Canons for their government nor elect their own Bishop nor retain him if the House of Bishop sees fit to remove him to another field. The Apostle once propounded this principle: "If a man know not how to rule his own house, how shall he take care of the Church of God?" It seems to us to have application to the case in question.

We have addressed ourselves to the constitutional side of the proposition only. There are many practical considerations bearing upon it which may be taken up later.

Easter Cards.

We are indebted to Messrs. E. P. Dutton & Co., 31 West 23d street, New York, for an exceptionally varied and artistic assortment of Easter cards and booklets. The illuminations suggest a period antedating the present hurried one when such work—followed as a life-pursuit and done by hand—reached its highest perfection. The colors, rich yet subdued, are those once regretted as belonging to a lost art; and the sentiment is in full harmony with the sacredness and joy of the season. Especially novel are the cards for the young, in which conventional emblems appear in new and attractive combinations; while spring flowers are wrought into fairy garments, or converted into gay caps for joyous baby faces.

The Review of Reviews.

The special features of the American Review of Reviews for March are a sketch of Dr. Cyril G. Hopkins, of the University of Illinois, who is active in the effort for soil rejuvenation in that that State, with an illustrated account of the whole Illinois movement to secure permanency in agriculture, by B. E. Powell; illustrated articles on "The Motor Car and Its Owner To-Day," by Albert L. Clough; "What the Morgan Art Collection Means," by Ernest Knaufft; "American Railway Accidents: A 'Safety First' Campaign," by Herbert T Wade; and brief discussions of "Sugar and the Tariff," by A. G. Robinson, and "New Balkan Diplomacy," by J. Irving Manatt.

The editorial department, "The Progress of the World,' comments on reform legislation in various States, the crisis in Mexico, the death of Scott in the Antarctic, and many other topics of world interest. The cartoon department reflects very effectively the change of administration at Washington. The frontispiece of the number is a portrait of President Madero, of Mexico, and his wife.

Self-Denial.

In speaking of self-denial we are apt to confound the thing itself with the expression of it. We think of it invariably in connection with outward acts or with things. We fast, and call it self-denial. These are forms of self-denial, invaluable, necessary; but forms, expressions. Self-denial does not consist in giving up things, even less in surrendering worthless things, but in denying ourselves. The opposite of self-denial is not fully expressed in the term of self-indulgence, but in the term self-affirmation. Self-affirmation is the assertion of confidence in one's self, the belief that one's own conduct, ideas, tastes, morals are a sufficient standard, not to be improved upon. To this self-indulgence readily connects itself, namely, the desire always to consuilt one's own tastes, desires, inclinations. But there are many temperate, self-controlled persons who yet need to sound the depths of true self-denial. Self-denial suggests self-mistrust. The words do not ring agreeably in our ears, they point in our minds to weakness and inefficiency. Men to-day are not much given to mistrust themselves. They will mistrust everything else—God, the plan of redemption, the efficacy of prayer, and the Sacraments, the honesty of their fellows, the value of missions, the possibility of reforming the school board. But they will continue to assert complete confidence in themselves. The essence of self-denial is the recognition in each man's life of the fact of sin, as a personal defect. Self-denial is the confession of our sins, as well as our negligence and ignorances.

Self-affirmation, self-confidence and self-denial, self-mistrust, the contrast is perfectly drawn for us in the parable. On the one side there stands the Pharisee, neither extortioner, unjust nor adulterer—an excellent man as we count excellence to-day, for he is the very type of ourselves, good and confident in himself. On the other side stands the publican mistrusting himself, denying himself and believing, affirming the goodness and mercy of God. William L. Torrance, in Hawaiian Churchman.

Heaven in Us.

It was said of an old Puritan that "heaven was in him before he was in heaven." That is necessary for us all; we must have heaven in us before we get into heaven. If we do not get to heaven before we die we shall never get there afterward. An old Scotchman was asked if he ever expected to get to heaven. "Why man, I live there," was the quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often be there before you go to stay there. If you come down to-morrow morning, knowing and realizing that heaven is yours, and that you will soon be there, those children will not worry you half so much. When you go out to your business or to your work, you will not be half so discontented, when you know that this is not your rest, but that you have a rest on the hills eternal, whither your heart has already gone, and that your portion is in the everlasting dwellings. "Lay hold on eternal life." Get hold of it now. It is a thing of the future, and it is a thing of the present; and even your part of it which is future can be, by faith, so realized and grasped as to be actually enjoyed while you are yet here.—C. H. Spurgeon.

A Feathered Chorister.

The evening service at Houghton church, Norfolk, England, on a recent Sunday, was attended by an incident as curious as it is probably unique. During the singing of the opening hymn, a robin, which appears to have gained admittance to the chancel, joined in at the outset in a very uncertain manner, as if feeling his way to the correct note. Following this came the first chant, which being in a minor key, failed to appeal to his musical tastes, since he maintained a rigorous silence whilst it was being sung. In the second psalm, however, the feathered chorister burst into full song; his top notes being distinctly heard above the voices of the congregation.

He afterwards joined in the remaining portions of the musical services, but it was noticed that whenever he found himself as soloist he relapsed into discreet silence, a mode he maintained throughout the singing of the concluding hymn!

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Episcopal Purple.

In correcting typographical errors in a letter to the Editor, in last week's Southern Churchman, an unfortunate mixing up of lines occurred. The paragraph should have read as follows:

"The author notes that the wearing of the purple mantelletum is required, either in the presence of the Pope himself or his representative, as a sign that all jurisdiction is in and from and by the Pope. Purple was not the color proper to the pre-Reformation English Bishops, nor even the predominant color worn by them. They would not have known what was meant by the term "Episcopal purple." The cassock was seldom purple. Cranmer wore a black cassock; Laud probably also. The purple, historically, is a regal color and carries with it a monarchical and royal suggestion."

The Annual Fair for St. Andrew's Hospital, Alaska.

Mr. Editor: I wish to call your attention to the work which is being done at Fairbanks, Alaska. Every summer the ladies there have a fair, the proceeds go to the support of St. Andrew's Hospital. Every lady in the United States is invited to contribute some article of her handiwork to that fair.

It seems like a small thing to ask, and I am sure there would be a more hearty response to the call if it were more generally known. Perhaps there are some, during this Lenten season, who would be glad to give of their time and work.

In that far-away place they have great difficulty in obtaining materials, and thus it is a double blessing, contributing many little comforts to the people, as well as helping the hospital.

They request all articles to be sent after May 1st. A full account of this work you will find in the Alaska Churchman. The Rev. Dr. Bettinger is the rector of the church there.

S. D. Johnson.

Sewanee, Tenn.

A Suggestion as to Change of Name.

Mr. Editor: In the discussion about "Change of Name," the fact has emerged that the General Convention has no power to change "the legal title" of this Church. The reason of this is not any limitation put by our Constitution on its representative body, but simply that this Church, as such, has no legal title. Various bodies in the Church, organized for work or for the holding of property under the laws of different States, have legal titles. They will not, and cannot, be affected by any act of the Convention. Some of these titles have "Protestant Episcopal." Some have not. One of these corporations is "The Trustees for the Management and Care of the Fund for the Support of the Episcopate of the Diocese of Central New York." Nobody fears that some others who call themselves Christians and who happen to have an episcopate in this region, will steal our Bishop's living. It would make an awful mouthful to insert "American Catholic" into that. A bothersome legal procedure would be necessary. Anyway, the General Convention has nothing to do with the case.

Moreover, the ambiguity of the word "Catholic" has been made clear. Worse, it is at least tri-biguous. To a great many persons, not all of them illiterate, Catholic means Roman. In the Creeds it means universal. And when we say, "I believe one Catholic and Apostolic Church," we express faith in an ideal; we do not imply the existence of a tangible body, known in law, or anywhere else, as "The Catholic Church." Then, unfortunately, "Catholic" has been adopted in our Communion to designate a party. The party not only favors, but insists on, "the seven points;" and denies that he is a Catholic who does not, for example, go regularly to auricular confession. Now because "Catholic" is so uncertain in its connotation, it is objectionable on the title page of the Prayer Book, or as part of the legal title of any corporation of our Church.

Then, we are all beginning to be conscious that we are Catholic in the large sense of the Creed. When Bishop Peterkin uses the phrase, "We Catholic clergy," he does not include those who wear colored chasubles. So there ought to be some ground on which the various parties in the Church can unite. It should be possible to publish abroad that our organization is identical with the Church that Christ founded. Our duty is to take a stand that will declare our historic continuity, and the justification of our claim to offer a logical platform for Church unity. The way to do this is to adopt "the Fond du Lac proposition," and drop the words "Protestant Episcopal" from the Prayer Book wherever they occur. There are eight places, I think. So, avoiding a useless repetition, "of the Church," the title page would read, "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies, according to the use of The Church in the United States of America," etc. The advocates of this measure stated that it was not a substitute for the change of name. But to my mind its great advantage is that it would give that ghost its quietus. Thus our formularies of worship would contain simply the geographical designation, which is all that Scripture bestows. We should not thereby set forth that we are the whole of the Church in America. The Church of England is not the whole of the Church in that country. There are Roman Catholics in Britain, and probably other species of the genus. Furthermore, this proposal in no way touches property holdings. As to the declaration of loyalty in the consecration of Bishops, it would be sufficient to substitute "this Church" for the longer formula. The Constitution and Canons being unchanged in this respect, there would be no doubt what was meant by the words.

Such a measure may be cried down as compromise. But there has never been any genuine progress without compromise. This yields no principle. It definitely puts this Church on historic grounds. It creates no legal complications. It does not prevent any diocese incorporating itself as "The American Catholic Church." It rids the Prayer Book of what many of Churchmen regard as an unfortunate nomenclature. It advances the cause of Church unity.

Wm. Curtis White.

Aurora, N. Y.

Mr. Editor: In reference to Mr. Bacot's letter, respecting my report of the discussion on the change of name by the Charleston Church Club, there was simply a "lapsus pennae," in placing the "pro" where the "con" ought to have been. I was not present at the meeting but received a rather full account from several clergymen and the Bishop, who were present; also the report of the meeting in our daily paper. It is certainly a most remarkable statement to make "that it was impossible for him to express an opinion," etc., simply because the writer was not himself present. I was not present at the Council of Niceae, nor in the English Parliament, when Pitt and Fox spoke, yet I am in a position to judge of the discussions and the speeches made on the several occasions, from the reports that have come down to us. Mr. Bacot's somewhat tart note exhibits clearly; (1) in logic, "a non sequitur," and (2), in tone, neither the fortitur in re" nor the "suaviter in modo."

Percival H. Whaley,

Charleston, S. C.

Meaning of the Word Protestant.

Mr. Editor: Your leading editorial in last week's issue (February 22d), prompts me to ask, in all friendliness, for further information.

You say, "There would be little doubt as to the fate of the movement for a change in the name of this Church, as at present being agitated, if our Churchmen were thoroughly informed as to its animus and the result that is sought to be reached." You go on to state that "There is no concealment or denial of the fact on the part of the leading advocates of this measure that it is not alone the word Protestant, but that for which the word stands in the name of the Church, that they propose to be rid of."

Editors of Church papers are presumably sure of their facts and not disposed to speak incautiously. Often they are in possession of information of which the public generally is unaware. Will you not state specifically what features of the word Protestant, "for which the word stands in the name of the Church," the advocates of a change of name "desire to be rid of?" I would ask further what specific action they have taken to carry out their ends? And it seems to me also, in view of the uncertainty of the meaning of the word Protestant, at least in the minds of many, that you should show that these features are in fact parts of "what the word stands in the name of the Church."

It must be evident that any such purposes as you speak of could succeed only by secrecy or indirection, and that the best way to foil the plot will be to expose it to the full.

Unless substantiated, your charges cast serious reflection on the integrity of those who in the present issue are opposed to you. I think I am not mistaken in saying that some, at least, of these leading advocates have expressly stated that they have no desire to depart from, but rather conserve that for which our Church now stands in the religious world. I believe that unless there is conclusive evidence that they are playing fast and loose with their

profession, a charity that thinketh no evil ought to take them at their word.

That some of these leading advocates differ from you theologically, is more than likely; but can you prove that what "they propose to be rid of" is any part of that for which Protestant stands in the title of the Church?

ELLIOT WHITE.

Newark, N. J.

In answer to our esteemed correspondent, the writer of the editorial in question would say:

1. That he is in possession of no information in regard to the purposes of the leading advocates of a change of name of which the public generally is unaware. Our correspondent quotes correctly our statement that "there is no concealment or denial" of their purpose on their part. We said further that "No one can object that the attack is not being made in the open." We expressly excluded any supposition of "secrecy or indirection." It is not necessary for us to disclaim having cast reflections upon the integrity of any one.

2. The "features of the word 'Protestant' for which the word stands in the name of the Church" which "the (leading) advocates of a change of name desire to be rid of," are its testimony against certain "unscriptural and uncatholic dogmas and customs" which have been expressly enumerated again and again in the Church press by such writers as Bishop Peterkin, Dr. McKim, Dr. Wallis and many more. They include the Sacrifice of the Mass, Eucharistic Adoration, Sacramental Confession, the Real, as distinguished from the Spiritual, Presence of Christ upon the altar, and others.

3. The "specific action they have taken to carry out their ends" is the effort that is being made, entirely openly and above board, to prevail upon the Church to change her name.

4. Wherein any advocates of the change of name "stated that they have no desire to depart from, but rather to conserve, that for which our Church now stands in the religious world," we gladly take them at their word, however much their conception of what the Church stands for may differ in certain particulars from our own.—Editor Southern Churchman.

The Catholic and the Protestant Ideas.

Mr. Editor: I have sometimes felt that the glory of our Church was its comprehensiveness; that High Church, Low Church and Broad Church adherents could meet together and claim loyalty to a common mother. This is a beautiful ideal to strive for, if underneath our unimportant differences we preserve the inherent oneness that should characterize members of God's family; but in the current discussion concerning the change of name, we must not overlook the fact that "we be brethren."

We who teach honesty must be fair to those on the opposite side of a controversy and the only way in which this question can be truly solved is by a free and open discussion of the issues involved, in a manner befitting those who love one another. Personally, I am heartily in favor of the "change of name," as it is erroneously called, and when I say in the Creed that "I believe one Catholic and Apostolic Church," I mean what I say. To us the Reformation was a re-formation of the old Church, not the "Revolution," which resulted in the right to form new churches; and this distinction between our idea of the Church and the modern Protestant idea, is vital. This does not deny the claims of the Protestant Churches, nor is that our affair. To their own Master they stand or fall. I can work with them and I glory in their zeal for our common Master. Nor is it my duty to "confess the sins of Romanism" (as we so frequently do), for I can glory in their zeal, too.

I agree with the most zealous advocate of the Protestant name, in all the positive value of that name, but a name that signifies that one set of Christian people are arrayed against another set of Christian people does not appeal to me. When I read what some of our good brethren write about "ritualism" I wonder that they can enjoy the matchless ritual of our Prayer Book, and the article in a recent issue of your paper, on "Distinctive Principles," by the Bishop of West Virginia.

We are told that "grave fears are indulged that the new movement looks to the Romanizing of the Anglican Church," and this is the burden of the song of those who oppose the change of name.

For my own part, I do not believe that there is any reason for these "grave fears," but certainly some very serious efforts are being made through your columns to protestantize the Church; for with "no priest," "no altar," "no sacrifice," "no apostolic succession," what becomes of our historic continuity, our authority and our sacramental life? And if the Church is robbed of these things, wherein is she different from Dowieism?

Certainly nothing should be done that would disturb the peace of any considerable number of our people, nor should the name on the title-page of the Prayer Book be changed until we all are ready to believe the name that we profess to believe when we say the Nicene Creed, and ready, also, to believe in one another as true members of the Body of Christ, even though some may continue to be "Ritualists" and some "Protestants."

T. A. CHEATHAM.

Pinehurst, N. C.

The Word Altar.

Mr. Editor: In your issue of February 22d, Mr. Haydn, of Oxford, N. Y., (in assailing certain doctrinal assertions of the Bishop of West Virginia), says, of the Protestant Episcopal Church: "We have a sacerdotal priesthood; we have an altar; we have a sacrifice." In support of this confident, categorical challenge, he cites one single passage from Scripture, Hebrews 13:10. This passage reads thus: "We have an altar, whereof they have no right to eat, which serve the tabernacle."

The argument of Mr. Haydn is, doubtless, that of others of his way of thinking who quote this text, viz.: That this means, "We (Christians) have a (sacrificial, Eucharistic) altar, whereof they (the non-Christian Jews), have no right to eat," etc. But the passage has also been construed thus: "We (the Jews generally), have a sacrifice (the Mosaic sin-offering), which is wholly consumed and so not eaten by the (Aaronic) priests and Levites, who do eat of the other sacrifices." In support of this construction it is pointed out that the book of Hebrews was written by a Jewish Christian to Jewish Christians, and that in this passage the separate pronoun "we" is not in the original, as it should have been if meant in the emphatic, contradistinctive sense contended for by the sacerdotalists. Will some of your readers who are learned in the original tongue confirm or refute this construction? The context of this particular verse can certainly support this interpretation.

One, at best, doubtful passage from the Christian Scriptures to support "altar;" not one to support "sacrifice" or "sacerdotal priesthood"—surely Bishop Peterkin's critic has found, or used, scant authority from the Word written; yet, under the sixth of our Articles of Religion, unless he can prove his contention from that written Word, he may not require it of any man "as an article of the Faith."

LLOYD T. EVERETT, (Layman).

Ballston, Va.

Sacerdotalism.

Mr. Editor: The sermons preached at the openings of the General Conventions are surely given with authority and can be adopted as safe guides to the thoughts and practices of Church people. I beg to commend the one I heard in New York at the Convention of 1868. For instance, it would be interesting to Mr. Haydn, whose contribution is in your paper of February 22d. This one is the sermon by Bishop Lee. It is on "Sacerdotalism," one as much called for at this time as when it was written. There are pamphlet copies of it to be seen in the larger libraries of the country. Indeed, I would suggest that it is very well worth reprinting now in the Southern Churchman, in whole or in part. I wish that it could be prayerfully read by many, by clergymen as well as by people.

FRANK L. MOORE,

Chatham, N. J.

Singing Chants at Mountain Missions.

Mr. Editor: I am pleased to say I differ greatly from what Mr. Ashby says in his letter in your issue of February 22d, as to Mountain Missions not being able to sing the Canticles. During the twenty years I have lived in Virginia I have been fairly closely in touch with the Missions in the Archdeaconry of the Blue Ridge, and I must say I find they do sing the Canticles at practically all of the Mission points.

The only reason the Te Deum seems more difficult is that is longer and so requires more learning. The young people can, will and do learn the pointing, and as a rule sing it as correctly as would an ordinary village choir. One reason many people think the Te Deum difficult is, they will try to sing it to "Service" settings that were intended for trained choirs. Once teach the pointing, as given at the end of the Prayer Book, use simple chants, and most of your difficulties will vanish. Always take chants of moderate range, say not above D. You will then use the middle tones of the voice, so all can join in. Don't sing in parts, only unison. At one Mission I found the choir singing the Venite, Benedictus and Jubilate and even such hymns as No. 3 correctly. They had no organ, and the school teacher who trained them had only a small voice. Those children also knew the Prayer Book and responded readily.

HENRY H. WILLIAMS.

University, Va.

Church Intelligence

CALENDAR FOR MARCH.

1—Saturday.
2—Fourth Sunday in Lent.
9—Fifth Sunday in Lent.
16—Sixth Sunday in Lent.
17—Monday before Easter.
18—Tuesday before Easter.
19—Wednesday before Easter.
20—Maundy Thursday.
21—GOOD FRIDAY.
22—Easter Even.
23—EASTER DAY.
24—Monday in Easter Week.
25—Tuesday in Easter Week.
Annunciation of the Blessed Virgin Mary.
30—First Sunday after Easter.

Collect for Fifth Sunday in Lent.

We beseech Thee, Almighty God, mercifully to look upon Thy people, that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

Foreign.

Pioneer Prison Reformer.

It is almost impossible in these days of more humane methods to imagine what the prisons of our land were like one hundred years ago. The Times on Saturday devoted a most sympathetic leading article to the memorable work of Elizabeth Fry, who, through her visits to Newgate and other prisons, was instrumental in bringing about the reforms which have done so much to humanize our penal establishments. Here is the splendid tribute which the Times pays to the fragrant memory of that great Christian worker:

"There was, however, nothing sanctimonious or obtrusive in her philanthropic ministrations. Her appeal from soul to soul was effective mainly because it was also an appeal from human nature to human nature. She seemed to be quite unmoved by the revolting conditions in which she found women whom she went to Newgate to befriend—conditions which led those who knew them to doubt if it were safe to allow her to go among some of the most depraved, abandoned, and unbridled of her sex. But she never faltered for a moment. She knew what she had to do and she knew how to do it. Guided by the inner light which never failed her undaunted soul, she tamed their savagery and assuaged their despair, not by casting her pearls before swine, but by her intuitive perception of their needs, by her intrepid common sense, by her unfailing sanity of outlook and effort, by the intense loving kindness of her heart. Never was there a more intimate association of inward spiritual sanctity with outward practical Christianity."

The First C. M. S. Mission.

Mr. T. F. Victor Buxton is visiting Sierra Leone at the invitation of the Bishop, to attend the jubilee of the Sierra Leone native church, which is being observed this month. Sierra Leone was the first mission field entered by the Church Missionary Society, two missionaries being sent out in 1804 to the Susu tribe on the Rio Pongas River. In 1860 the Sierra Leone Church was established on an independent basis, and in 1876 formed its own Missionary Society under the name of the Sierra Leone Church Missions. Evangelistic work has been carried on for many years in the Mendi, Bullom and Quiah countries. In 1908 the Church Missions added to their responsibility by taking over (on an annually diminishing C. M. S. grant), the Society's work in the Port Lokkoh, Limbah and Yalunka (Falaba) districts. The Society's missionaries in the diocese are now all engaged in educational work. Bishop Walmsley is the ninth Bishop of Sierra Leone and there are 36 African clergy and 145 African teachers in the diocese. The African Church undertakes the support of its pastors, churches and schools, and in connection with its jubilee is making special efforts to raise an Endowment Fund to place its finances on a more satisfactory basis.

Changes in China.

Among the many changes that have recently taken place in China, none is more remarkable than that of the attitude of Chinese officials towards Christianity to which striking testimony is borne by missionaries.

In the provincial capital of the Shantung Province, where twelve years ago the Boxer movement was raging, three prominent Chinese officials recently met in the Governor's Tamen to draw up plans for Dr. Mott's evangelistic campaign among non-Christian students.

In the summer of 1911, at the Christian Conference for the non-Christian Government school students of North China, held near Pekin, there were present three Government officials, whose duty it was to see that no teaching was given which might be contrary to the wishes of the Manchu Government. At a similar Conference, held last summer—one year later—there were also present three Chinese officials, but each one, as a Christian speaker, urged the claims of Christ upon the students.

Recently in Pekin, there was gathered for a National Y. M. C. A. Convention, a group of 500 leaders of the Christian Church in China. At a reception which he gave to these leaders, President Yuan-Shih-Kai expressed his gratitude for and his hearty endorsement of the work of Christian missions and, for the first time in the history of China, all Government railways extended reduced rates to these Christian men travelling to Pekin from all parts of the county.

Within the past few months Dr. Sun Yat Sen (the first President of the Republic), Tang-Shao-Yi (the first premier), and President Yuan-Shih-Kai have each contributed large gifts to Christian work.

These instances are but typical of the growing friendliness on the part of officialdom in China towards Christianity.

Christianity in Japan.

Less than fifty years ago the profession of Christianity was strictly prohibited in Japan, and only a few Japanese had been baptized by Protestant missionaries. To-day there are 83,638 Protestant Christians, 66,689 Roman Catholics, and 32,246 belonging to the Orthodox (Russian) Church. These figures are the more interesting and encouraging, when it is remembered that the effective evangelization of Japan has only been begun, for of the 772 towns, with a population of over 5,000 in not more than 100 are there Protestant missionaries, while Japanese workers are to be found in possibly 100 more. Nevertheless, it is claimed that Christianity has become in a real sense indigenous, and that its influence on the social and intellectual life of the nation has been proportionately far in advance of its numerical strength.

Winchester's Popular Bishop.

The Bishop of Winchester, who now occupies his third episcopal See, having been Bishop formerly of Rochester (1895-1905), and Southwark (1905-1911), entered his seventieth year on Wednesday, having been born on February 19, 1844. He has, on three occasions, filled posts vacated by younger men than himself. As Vicar of Leeds he, in 1889, succeeded Bishop Jayne, of Chester, born a year later; as Bishop of Rochester he followed the present Primate, who is four years younger than he; and at Winchester he took the place of Dr. Ryle, who is twelve years his junior. Although he will soon be a septuagenarian, he is still full of vigor, and seems likely to succeed in dividing his unwieldy Diocese of Winchester like he divided that of Rochester.

Bishop of Three Dioceses.

Sunday will be the eleventh anniversary of the consecration of Dr. Charles Gore, in Lambeth Palace chapel, by the late Archbishop Temple. He was to have been consecrated at Westminster Abbey a month earlier, but certain objections caused a delay, and the aged Primate preferred holding the ceremony in the quiet, semi-privacy of Lambeth to running the risk of an unseemly disturbance at Westminster. Strangely enough, Dr. Temple's own consecration at Westminster had been opposed thirty-two years earlier, but the service went on, and he filled successively the Sees of Exeter, London, and Canterbury. Dr. Gore has similarly occupied the three Sees of Worcester, Birmingham and Oxford.

American.

The Church Congress in Charleston.

The next Church Congress will be held in Charleston, S. C., April 1st to 4th, 1913. The programme is as follows:

Tuesday morning, April 1st.—Holy Communion. Sermon: Rt. Rev. Edward S. Lines, D. D.

Tuesday evening, April 1st.—Topic I.—"The Relation of Social Service to Christianity." Writers: Deaconess Susan T. Knapp, Miss Harriet Townsend. Speakers: Rev. Alex. G. Cummins, Litt. D., Rev. Geo. P. Atwater.

Wednesday morning, April 2d.—Topic II.—"Heredity and Environment as Affecting the Sense of Personal Responsibility." Writers: Rt. Rev. Robert Strange, D. D., Rev. Elwood Worcester, D. D. Speakers: Rev. Geo. C. Foley, D. D., Rev. Geo. R. Van De Water, D. D.

Wednesday evening, April 2d.—Topic III.—"The Value of the Word 'Catholic' as a Christian Designation." Writers: Rev. Royden K. Yerkes, D. D., Rev. Romilly F. Humphries. Speakers: Mr. F. C. Morehouse, Mr. John Brooks Leavitt.

Thursday morning, April 3d.—Topic IV.—"How Can the Holy Scriptures be Made More Edifying in Public Worship?" Writers: Rev. Harry P. Nichols, D. D., Rev. H. J. Mikell, D. D. Speakers: Mr. Arthur A. Mitchell, Rev. Wm. Norman Guthrie.

Thursday evening, April 3d.—Topic V.—"Christian Missions as Affecting International Peace." Writers: Rev. John L. Patton, Mr. Silas McBee. Speakers: Rev. Reese F. Alsop, D. D., Mr. J. Cameron Buxton.

Friday morning, April 4th.—Topic

VI.—"The Moral Aspect of Pragmatism." Writers: Rev. Jos. A. Leighton, Ph. D., Prof. Walter T. Marvin, Ph. D. Speakers: Rev. Malcolm Taylor, Prof. F. J. E. Woodbridge, LL. D.

Friday afternoon, April 4th.—Topic VII.—"The Sacramental Idea." Writers: Rev. William P. DuBose, D. D., Rev. Cornelius B. Smith, D. D. Speakers: Rev. John Mitchell Page, Rev. C. B. Wilmer, D. D.

Lenten Missions for Deaf Mutes.

The Rev. Oliver J. Whildin, General Missionary to Deaf Mutes, upon the invitation of his brother missionaries, the Rev. Franklin C. Smielau and the Rev. George H. Hefflon, held a large number of missions for deaf mutes in the Dioceses of Harrisburg, Connecticut, Massachusetts, and Western Massachusetts immediately preceding and during the first part of Lent. Large and earnest-minded congregations of silent people were ministered to in a number of cities in the four Dioceses. The splendid work being done for the spiritual, moral and mental uplift of these people by the Church's ordained silent workers attracts little attention, and yet the good that is being accomplished is very great. There are over ten thousand deaf-mute people in the four Dioceses mentioned above, a large proportion of whom are communicants of the Church in good standing.

Immediately upon his return to his headquarters in Baltimore Rev. Mr. Whildin resumed his duties in the Dioceses of Maryland and Washington. At a deaf-mute service in Grace and St. Peter's church, Baltimore, on Sunday, February 23d, he had the pleasure of receiving a beautiful sterling silver Communion service for the sick, a gift from his people in the Dioceses throughout the South.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

The Rev. Dr. Mallett's Mission in Mobile.

Christ church, Mobile, Ala., the oldest Protestant congregation in that historic old city, bade farewell to the Rev. Frank J. Mallett, Ph. D., founder and director of the Society of Mission Clergy of the Episcopal Church in the United States, Sunday night, February 23d, at the conclusion of an eight day mission, which he brought to a successful termination with three services on that day.

Each service conducted by the missioner was characterized by deep spiritual power, which was manifested by the attendance of over 100 communicants at the celebration of the Holy Communion, at 7:30 A. M., on the last day of the Mission.

Great advantage was taken of the question box, and the thoroughness with which the missioner dealt with the many varied and complex questions of doctrine and discipline asked him was a source of gratification to many. There was a uniformly large attendance at both the noon-day and night services of the mission, despite inclement weather on two of the days. Dr. Mallett's sermons and instructions were marked with great simplicity, clearness, originality of expression and power of statement. An abundant use was made of the opportunity for intercessory prayer. The character of the questions asked him, dealing as they did with Absolution, Intermediate State, Prayers for the Dead, Confession and the like, were regarded as being pregnant with significance coming from an old conservative parish.

An unusual number of persons affirmed renewal of faith in Christ and a determination to serve him more faithfully. The rector, the Rev. Matthew Brewster, D. D., and other church clergymen of Mobile assisted at the services.

The unanimous verdict of the rector, the men's Fraternity, and laymen of the Church is that Dr. Mallett has stirred this old church from top to bottom. He left for his own parish in Salisbury, N. C., with the prayers and farewells of the entire congregation.

The Parish Fraternity of Mobile is an organization of laymen of Christ church. In addition to monthly social meetings, the members exercise and execute any work that may pertain to the good of the parish. Their latest effort was to arrange and carry through the successful mission conducted by the Rev. F. J. Mallett, Ph. D., above described. This was the first mission ever conducted in Christ church.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

The Rev. H. Percy Silver Stirring Up Missionary Interests in the District.

Rev. H. Percy Silver, Secretary of the Missionary Department of the Southwest, has recently visited important towns in this Missionary District, including Amarillo, Clarendon, Abilene, Ballinger, Coleman, Sweetwater, Colorado and Big Springs. In most cases, he spent a day in each place, using his time to advantage in stirring up an interest in the missionary work of the Church.

As a sample of how his time was employed, at Big Springs on Friday, February 21st, he addressed men at the railroad repair shops at the noon hour. At 2:30 P. M. he addressed the high school on "Education and Life." At 4 P. M., at the rectory, the ladies of the church and others on Missionary Work, and at night he preached at a service in the church. His visits have done much to arouse a proper missionary spirit among our people.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Bishop Murray Addresses the Lay Readers' League.

On February 24th, at 7:30 A. M., a celebration of the Holy Communion for the Lay Readers' League of Maryland was conducted by Bishop Murray, in his private chapel at the Diocesan House, Baltimore. About twenty-five members of the League attended, under the leadership of the Rev. C. P. Sparling, of the Church of the Advent, chaplain of the society. The Bishop made a brief address, telling the members of the great service they have been to him and to the Diocese. After the celebration the members of the League were entertained at breakfast by the Bishop.

Proposed Changes in Emmanuel Church, Baltimore.

Many changes are imminent at Emmanuel church, Baltimore, and some of the suggestions that are in the air would practically result in the complete remodelling of the old building. This, however, is forbidden, it appears, by the fact that some of the members are said to feel a sentimental attachment to the old church as it is. The first change which will be actually carried out will be the one planned last summer, which was reported in your columns at the time, namely, the transfer of the choir from the west gallery to the chancel, and the installation of a section of the organ in the chancel, to be played by electrical connection from the gallery. The expense of these alterations will be borne by Mrs. Andrew H. Whitridge, as a memorial to her husband, the late Dr. Whitridge. Another plan which is in contemplation is the tearing down of the back of the church, and the lengthening of the building, but it is said that this will not be done if additional space can be otherwise secured.

Ministrations to a Foreign-born Class in Baltimore.

Bishop Murray has undertaken a plan of singular boldness for a class of people which, owing to linguistic difficulties, has received but little attention from our Church, but which needs all the help that can be afforded it. Lithuanians, Poles and Bohemians form a considerable proportion of the foreign-born class in Baltimore, and the Bishop is anxious to make provision for their spiritual and social welfare. For this purpose he has enlisted the Brotherhood of St. Andrew, and on February 20th he met the executive committee of the Maryland Assembly, and discussed his plans with them. It was decided to send to Philadelphia for a Church worker who is familiar with work of this type, and have him report on the practicability of the scheme. The present idea is to place a mission station in the section of Baltimore where most of these people live, and equip it thoroughly for religious and institutional work, and place it in charge of competent workers and thus bring much-needed help to these frugal and industrious people.

In order to get better acquainted with the vestries of his diocese, Bishop Murray has arranged for a series of lunches which he will give at the Diocesan House for the Baltimore parishes, and at the rectories of the country churches. Each of the vestries at these social gatherings will be accompanied by its rector.

The Rev. Arthur B. Kinsolving, D. D., of St. Paul's church, Baltimore, has been obliged, owing to pressure of parish work, to decline the invitation to him to be one of the speakers at the Church Congress at Charleston.

Mrs. Caroline Dallam Morgan, widow of the Rev. Tilletson A. Morgan, a prominent minister of Baltimore, and mother of the Rev. William Dallam Morgan, rector of St. John's church, Waverly, Baltimore, died on February 25th, at her home in Baltimore. She had nearly completed her ninety-third year. Mrs. Morgan had never had a serious illness in her life; a long and well-spent career, ending in peace.

A handsome new pulpit light has been placed in St. Mark's church, Pikesville, Md., as a thank-offering. The name of the donor has not been made public.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Death of an Aged Clergyman.

The Rev. William W. Greene, one of the oldest clergymen of our Church in the United States, died at his home in Cambridge, Md., on Friday, February 14th, after a short illness. Mr. Greene would have been inety-two years old, if he had lived until next April. He was born in Rhode Island, and was

a member of the Society of the Cincinnati, being a descendant of General Nathaniel Greene, of the Revolutionary War. Mr. Greene was ordained deacon in 1859, by Bishop Meade, and priest in 1861 by Bishop Johns.

The greater part of his active ministerial life was spent in Virginia, where he was in charge of St. Luke's parish, Mecklenburg county, 1859-60; Berkeley parish, Spotsylvania county, and St. Margaret's, Caroline county, 1860-73; Banister parish, Pittsylvania county; and Good Shepherd, Moore parish, Campbell county, 1873-74; officiating at Grace church, Richmond, 1874; Christ church, Richmond, 1876. For 35 years he was the rector of Trinity church, Church Creek, Dorchester county, Md., where he endeared himself to the people of the entire county. His honored remains were laid to rest in the burying ground of old Trinity church, Church Creek, the pall bearers being the clergymen of Cambridge, Md.

He is survived by his wife, who was Miss Henrietta Dantz, of Fredericksburg, Va., and five children, Mrs. Benj. Linthicum, of Church Creek; Thomas Evans Greene, Mrs. M. C. Marshall, and Mrs. W. G. Willis, of Washington, D. C., and Mrs. J. F. Breazeale.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Tower of Grace Church, Jersey City, Dedicated.

On February 23d, after the confirmation of a class of forty persons, the new tower of Grace church, Jersey City, N. J., the Rev. D. George S. Bennitt, rector, was dedicated by the Bishop. It completes the Church building and has cost about seven thousand dollars. The buildings of the parish have been put in complete repair and a large sum has been set aside for the endowment of the parish from the bequest of $55,000 from the estate of Mrs. King, received last year. The Guild of St. Margaret gave generously toward the tower.

The resignation of the Rev. John J. Bridges, of St. John's church, Montclair, N. J., has been accepted with great regret by the vestry of the parish, and solely on the ground of the uncertainty of he rector's health.

Rev. P. F. Sturges, rector of St. Peter's church, Morristown, N. J., has been called to the rectorship of Trinity church, Columbus, Ohio.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Bishop Kinsman Addresses Washington Clergy.

A "quiet hour" for the clergy was held, on Tuesday of last week, at 10 A. M., in the private chapel of the Bishop of Washington, beginning with the Holy Communion. In the absence of Bishop Harding, Bishop Kinsman, of Delaware, celebrated the Holy Supper, and afterwards gave an earnest address about the dangers and duties, the trials and compensations, of the ministry, based upon 1st Cor. 4:2-5: "It is required in stewards that a man be found faithful," &c.

The office of the Christian ministry, said the Bishop, is the most dignified and exalted of all offices; because those who hold it are servants of Jesus Christ, and of mankind as well, "ambassadors of Christ" to the world.

The New Principal of the National Cathedral School for Girls.

Miss Jessie C. McDonald has been elected Principal of the Cathedral School for Girls, in succession to Mrs. Barbour Walker, who goes to Manila, Philippine Islands, as principal of Bishop Brent's school in that city.

Miss McDonald is a Washingtonian; was educated in the best schools, and has successfully taught in schools both in and outside of Washington, and the Chapter is confident that she will keep its girls' school on the high plane upon which it was so very successful under the able management of Mrs. Walker.

Miss McDonald will bring with her a thoroughly competent instructor, in the person of Miss Helen L. Webster, Ph. D., of the University of Zurich, Switzerland, who, a scholar of distinction, has held high positions in both Vassar and Wellesley colleges.

The Rev. Elliot White Addresses the Churchman's League on Change of Name.

The Churchman's League lecture, on Tuesday evening of last week, was delivered by the Rev. Elliot White, rector of Grace church, Newark, New Jersey. His subject was, "The Name of the Church," in which he asked, not for "a change," but "a correction." The editor of the "Epiphany Guide," in a brief criticism of the lecture, says: "We have seldom heard, in the same space of time, so many statements which, themselves, required 'correction.'"

In view of this lecture, the rector of Epiphany calls especial attention to the lecture in opposition to the change which is to be given in the church on Tuesday evening, March 11th, by the Rev. Richard W. Hogue, rector of the Church of the Ascension, Baltimore.

The League lectures, delivered in Epiphany church, have been well attended this Lent.

Sermons on the Responsibility and Influence of Women.

The rector of Epiphany, Dr. McKim, has given a course of sermons upon the influence and responsibility of woman in our time, beginning Sunday February 16th, with one on 'Woman's Throne in the Home," which he followed up by a series of five lectures, at the noon-day services, on "The Modern Woman; Her Virtues and Her Foibles."

Confirmations by the Bishop.

At mid-day, Sunday last, the Bishop of Washington visited Grace church, Georgetown, the Rev. Walter Williams, rector, confirmed a large class, and preached.

At 8 P. M. the Bishop visited All Saints' church, Chevy Chase, D. C., the Rev. J. W. Austin, rector, confirmed a class and preached.

Sudden Death of the Father of the Rev. Howard G. England.

Mr. John G. England, of Rockville, Maryland, the father of the Rev. Howard G. England, assistant minister of Rock Creek, parish, D. C., while walking along 10th and F streets, N. W., Washington, on Friday of last week, was stricken with acute disease of the heart and died in the ambulance, on the way to the Emergency Hospital. He left a number of sons and daughters, all grown. Mr. England was a retired farmer, and formerly was Mayor of the important town of Rockville.

Community of the Resurrection.

The Bishop of Washington announced that the Rev. Edmund Seyzinger, of the Community of the Resurrection, Mirfield, England, will, on Friday, March 7th, at 8 P. M., in the Church of the Ascension, Washington, address the Brotherhood of St. Andrew and the Churchman's League and their friends, male and female, on the history and ideals of that Community.

Noontide Services in Epiphany Church.

At the noontide services in Epiphany parish the speakers this week will be as follows:

March 3—Rev. Dr. G. H. McGrew, of Silver Spring.

March 4—Rev. T. Hubert Jones, of Epiphany Church.

March 5—Rev. F. W. Smith, of Takoma, Md.

March 6—Rev. Edgar Carpenter, of Alexandria, Va.

March 7—Rev. Paca Kennedy, of the Theological Seminary.

W.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Visitations by Bishop Gibson.

Bishop Gibson visited Emmanuel church, Harrisonburg, on Sunday morning, February 16th, and confirmed nine candidates, presented by the rector, the Rev. John L. Jackson. At night the Bishop addressed the children of the Sunday School of Emmanuel church, Woodstock, on Confirmation, and afterwards conferred with the ladies and vestrymen with regard to supplying the parish with a minister.

On Sunday morning, February 23d, Bishop Gibson confirmed a class of three persons, at St. James' church, Louisa, and administered the Holy Communion. At night, at the Church of the Incarnation, Mineral, he confirmed thirteen candidates, ten of whom were young men and boys. Both of these classes were presented by the rector, the Rev. John London.

Piedmont Convocation.

The ninety-third semi-annual meeting of the Piedmont Convocation will be held in Zion church, Fairfax, Virginia, Tuesday, Wednesday and Thursday, April 15th, 16th and 17th, 1913. On account of the proximity of this meeting to the Theological Seminary, it is hoped that many of the professors and other clergy will be in attendance.

A. S. Gibson, Secretary.

The Rev. Thomas Lowry Sinclair, a Church missionary at Tai Chow, China, arrived at his home in Gloucester county, after more than five years' work in the mission field. On Sunday, February 22d, he preached in Abingdon church, his old home. On Friday, February 28th, in St. John's church, Hampton, he gave an interesting account of the Church's work in China.

The Rev. William E. Evans, D. D., has declined an invitation to take charge of Ascension church, Highland Park, Richmond. Dr. Evans is living at his country home, near Doswell, Hanover county, having resigned the rectorship of the Church of the Advent, Birmingham, Ala., because of ill health.

The Rev. Morris S. Eagle, who recently underwent an operation for appendicitis, at St. Luke's Hospital, Richmond, has entirely recovered, and preached and administered the Holy Communion to his congregation at Christ church, Richmond, on Sunday, March 2d. Mr. Eagle has declined a call to St. Thomas' parish, Gordonsville, vacant by the death of the Rev. John S. Gibson, D. D.

The Rev. William M. Clark, D. D., is improving in strength, after his severe illness, and expects to be able to preach to his congregation, in St. James' church, Richmond, on Easter Day.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Lenten Services in Louisville.

The Lenten noon-day services for men, held in the Casino Theatre, are well attended, the building being filled each day. Bishop Woodcock conducted the services and preached for the first three days.

It is believed that a great spiritual awakening will result from the missions held in the various churches. The missioners are men of ability and they stir the hearts of their hearers, for a proper observance of the solemn season of Lent.

During the mission held in the different churches Christ Church Cathedral and Grace church united in a mission for children, conducted by the Rev. Messrs. Harrison and Officer.

The beautiful new Grace church, completed before the mission, was well filled throughout. The congregation feel that they should not only rejoice in their complete transformation of their old building, into the one, as it now stands, but also in the spiritual uplifting of its worshippers, effected by the late mission.

Calvary Mission Church Injured by Flood.

Calvary's Mission on the Point has had a trying experience. During the recent flood many of the people had to take hurried flight from their homes. Before they can again be occupied all of the houses will need repairs and some of them have been entirely destroyed. The water stood eight or nine feet above the floor of the chapel, and before it can again be used for service many and expensive repairs will have to be made. The number of teachers and scholars in Calvary church Sunday School has more than doubled within the past two months, and an interesting Bible class for men and women has been formed.

A Rectory the Refuge for Flood Sufferers.

When the waters of the recent flood at Uniontown began to rise the Rev. Arthur Gorter, rector of St. John's church, took into the rectory several families. The rector and his son occupy but two of the rooms in a seven-room house, so the place was indeed a refuge to those seeking it. The third highest stage on record was reached by the waters which came to the edge of the rectory lot. The water was ten inches deep on the floor of the church.

Gifts to St. Mark's, Crescent Hill.

The Woman's Guild of St. Mark's church, Crescent Hill, has presented to the church a rich purple velvet dossal and eleven cottas for the choir. Also the ladies have put a prayer-stool in the new Sunday School room, for the superintendent, and covered the rostrum with a carpet to match the hangings.

St. Andrew's Church and Mission.

St. Andrew's church has now a parish leaflet, which meets a long-felt want of the parish. The mission study class, which was formed early in the season, is proving of great benefit to those who are being instructed in missions. One of its members has undertaken to lead a newly organized class in a near-by city.

St. Stephen's church, which has been the mission of St. Andrew's, and under the charge of the Rev. Frank Hardy, the assistant at St. Andrew's, is now rejoicing in the fact that Mr. Hardy is now their very own; as he has taken full charge of the former mission, as its rector.

Work of the Woman's Auxiliaries.

Grace Church Auxiliary, Paducah, will make a thorough canvas during Lent, hoping to induce every woman belonging to the parish to use the Auxiliary "Blessing Box." The good example of those members of the Auxiliary should commend itself to other branches.

The Woman's Auxiliary of Grace church, La Grange, have united meetings during Lent. An interesting course of study has been arranged by the Educational Secretary, Miss L. L. Robinson. The general title of the course is "The Progress of the Kingdom in the Foreign Field." These united meetings are a source of pleasure socially, as well as more than ordinarily interesting and instructive.

It is proposed to continue the history of Christ Church Cathedral, combining it with the history of the congregation, published in book form by the rector, the Rev. James Craik, in 1862, bringing the latter up to the present time.

At the cathedral nine study classes, with one hundred names enrolled, are engaged in the study of Japan. One of the classes is composed entirely of men. All are under the auspices of the Woman's Auxiliary.

Mission study lessons, with lantern slides are given, during Lent, by the Rev. H. D. Martin, who will hold also a series of lessons, weekly during Lent, at St. Thomas' church.

The interior of the St. John's church at Lagrange presents a new appearance. The roof and floor have been stained, the walls tinted and the pews renovated.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Archdeaconry of Ridgway.

Last week the Sunday School committee met with the Rev. J. E. Reilly, D. D., of Oil City, to outline a plan of operation for the Diocesan new year.

Bishop Israel recently visited Emporium, St. Mary's, Johnsonburg, Brockwayville, and Port Alleghany, all in the Archdeaconry.

Most of our parishes are having special Lenten preachers. Grace church, Ridgway, arranged with Archdeacon Perry, Rev. George F. Potter, Rev. F. R. Allison, Rev. W. H. Overs, Ph. D., Rev. E. Hunter Perry, M. D., Rev. Henry Mitchell, Rev. H. L. Taylor, Ph. D., Rev. F. M. S. Taylor, D. D., Rev. Roger Charnock, Ph. D., and the Rev. Frederick Gardner, of Yeates School, Lancaster.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Special Services at Valley Forge on Washington's Birthday.

On Washington's Birthday special services were held in the Washington Memorial Chapel at Valley Forge. In the morning over two hundred boy scouts, some of whom had walked over twenty miles, attended a service at which the rector, the Rev. W. Herbert Burk, made an address on Washington the Scout, and suggested that this be the scouts' annual celebration. In the afternoon the Rt. Rev. Dr. Garland dedicated an elaborately carved oak pew screen in memory of Washington and his Brigadier Generals. On the buttresses, dividing the screen into three panels, are angels in worship, representing God's Providence. On the face of the screen are carved and colored thirteen battle flags of the Revolution, while the names of the Brigadier Generals are carved on the base of the screen. It is also a memorial to Samuel and Mary Swift, parents of the donors. It is the gift of Mrs. Sarah Swift Zulich and Elizabeth Swift. It was unveiled by Miss Amy Zulich, and presented in the name of the donors by the Rev. Edmund R. Noble. Bishop Garland made an address on Washington, in which he paid tribute to the women of the Revolution, and suggested the building of a rectory in memory of Mrs. Washington. He also appealed strongly for the completion of the chapel, which is attracting thousands of visitors every year.

Memorial Window to the Rev. Robert Forsyth, D. D.

On Sunday, February 23d, in St. Matthew's church, Philadelphia, the rector, the Rev. Charles C. Pierce, D. D., unveiled a window, erected in memory of the Rev. Robert W. Forsyth, D. D., who was some time the highly esteemed rector of the parish. The subject is The Call of St. Matthew. The window is the gift of the congregation. Dr. Forsyth was, at the time of his death, the rector of St. Paul's church, Richmond, Va.

Church Club Night.

February club night of the Church Club of Philadelphia, on Monday evening, February 24th, was given up to considering the work of Missions to Outcasts and the Underworld. The chief speaker was Dudley Tyng Upjohn, of the All-night Mission of the Bowery, New York City. The Rt. Rev. Dr. Philip M. Rhinelander spoke of the importance of the work done by the Inasmuch Mission; the Rev. H. Cresson McHenry told of the work of reclaiming inebriates by the St. Paul's Club. Mr. George Long also spoke of the Inasmuch Mission and Mr. George L. Boala, of the Galilee Mission.

Lenten Meeting of Woman's Auxiliary.

The Lenten Meeting of the Pennsylvania Branch of the Woman's Auxiliary was held in the Church of the Holy Trinity, on Monday afternoon, February 24th. The Rt. Rev. Dr. Thomas J. Garland presided. The Rt. Rev. Dr. J. B. Funsten spoke on Domestic Missions; the Rt. Rev. Dr. T. P. Thurston, on Indian Missions. The Rev. William T. Capers made a plea in behalf of the mission work among the Colored people of the South, saying the negro is in a perilous condition, because he has a degree of education without the restraining influence of a deep religious life. He pleaded for the most earnest consecration and gifts for this work. Bishop Garland noted the changes in Diocesan Missions, which now include foreign, domestic and colored missions in our own diocese. We have city and rural missions, in which real heroic work is done. He appealed in behalf of the completion of the Washington Memorial chapel at Valley Forge.

Church Debts Settled.

A settlement was made with the Rev. John B. Blanchett, D. D., to whom the property of the Church of the Beloved

Disciple was turned over by the vestry for money he had advanced and for arrearages of salary, on February 25th, by Messrs. Edward H. Bonsall, John E. Baird and Howard Shepherd, trustees for St. Augustine's Colored Mission, satisfying the mortgages and indebtedness against the property. The congregation of St. Augustine's Mission is now worshipping in this church.

Mr. S. Wesley Sears, organist and choir master, is giving the four Saturday afternoons in March a series of Lenten organ recitals in St. James' church, Philadelphia.

In an address to the clergy on Monday, February 24th, the Rt. Rev. Dr. Charles D. Williams emphasized the need of progressiveism in the Modern Church.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

The Historic Descent of the Church from the Apostolic Period.

The rector of St. Timothy's, Massillon, Rev. Samuel Ward, has published, for the benefit of the teachers in his Sunday School, and any others who might desire it, an unique and interesting chart, exhibiting by lines and historical notes the descent of the Church from the Apostolic period to the present. In side notes, covering a period of more than five centuries, (520), historical data are given showing how the Apostolic Church was planted in Brittain, according to Gildas, as early as A. D. 61. From these points of contact with England the author treats the lines of definite descent from three sources: First, from Jerusalem, A. D. 50, through St. James to John III, Bishop of Jerusalem, who in 513 consecrated David of Wales, who carried the Jerusalem Succession to England; second, from Ephesus through St. John A. D., 96; Polycarp 169, and Ponthius 177, to Etherius, who in 597 consecrated Augustine of Canterbury; and third from Rome, through Linus, A. D. 58, to Gregory 590, and Vitalian, who in 668 consecrated Theodorus and sent him to England, this being the first entrance of the Roman Succession into the English Church; the American Succession being obtained, as is shown on the chart, through the Archbishops of Canterbury, beginning with Augustine.

Lenten Services in Cleveland.

At Trinity Cathedral, Cleveland, where there are four services each Sunday and two each weekday, besides many of a special character, throughout the Lenten season, the programme of sermons and instructions covers a wide field. The Bishop of the Diocese is making addresses to children at the Tuesday afternoon services. Dean DuMoulin is delivering at the Sunday morning services a course of sermons on "The Temptations of the Saviour and Modern Life"; on Wednesday evenings lectures on "Church History," illustrated with stereopticon views, and on Thursday afternoons, addresses on "The Religion of Some Great Men."

The Rev. Walter R. Breed, D. D., rector of St. Paul's, Cleveland, has taken for his subject at the Sunday morning services through Lent, "Sayings and Doings of Jesus" during the days of His retreat with His disciples in Ceasarea and Philippi, and at a midday service on Tuesdays he is delivering readings from "Some Devout Classics" together with comments on the authors.

At Christ church, Oberlin, the rector is being greatly encouraged by attendance upon the services of the church, and assistance rendered in the various works of the parish, of students from Oberlin College. The Bible class, taught by Professor Sherman, one of the heads of the English Department, has reached the phenomenal attendance of 185.

The Rev. Harry M. Laws, of the Missionary District of Western Colorado, has accepted his election to the rectorship of St. Paul's, Toledo, and appointment by the Bishop of the Diocese, as priest in charge of the mission of the Annunciation, Bowling Green.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

A Church Social Week Arranged.

The Bronx Church Union, composed of clergy and laymen of the parishes and missions of Bronx borough, New York City, has completed plans for a Church Social Week that is to have three parts, and that it is hoped will not only help the Church in the Bronx but perhaps show to the whole Church a plan that is new and valuable. The Week has Parochial, Group and All-Bronx phases. In all of them missions in all forms. Sunday School and Social Service Commissions, Brotherhood and Seabury Society, are asked to share advantages. The Week is for Christ's cause in the Bronx, and for every cause outside of the Bronx which the Church in the Bronx can help.

The feature that is newest is the Parochial. The Union suggests to each parish and mission the observance of this form, and already a third of the twenty-five have named committees. The date suggested is April 20 to 27. The features are:

The Sundays' work and worship respectively, with sermons by rectors on the Work of the Church as a whole and as a parish in the community, and a Gospel for a world of sin, with consecration service and intercessory prayer to close all on the final Sunday night.

Two week nights, one a social occasion, the other an entertainment. Other nights deputations of workers to go to neighboring parishes to give encouragement, and gain suggestions. On Saturday a children's rally.

Three campaigns: (a) A promise, signed on uniform cards furnished by the parish, the cards to be presented at the consecration service, the presentation to be followed by intercessory prayer. The promise is to try to know more of God's will and word; to work more for Christ's cause everywhere and the Church in the community; and to give more to as many causes as means will allow and the parish is committed to; (b) workers and members, larger numbers to attend services, more workers in organizations, more children and teachers in Sunday School; (c) going over finances, pew rents, pledges, mission subscriptions, a settlement of old year obligations and the making of new ones.

Educational work is encouraged in advance by the Sunday School and Social Service Commissions, the City, Diocesan and General missionary secretaries, and others, with appointment of committee men in each parish and mission.

The Group Week will consist of three general meetings in as many centres, to be held on the first three Wednesday evenings in May: St. James', May 7, subject, "City, Diocesan and General Missions." St. Ann's, May 14, "Social and Civic Righteousness," and St. Peter's, May 21, "The Children of the Bronx."

The All Bronx Week a mass meeting at which lessons learned at the Parochial and Group meetings will be summed up and distributed. Bronx Church House, May 28. Subject, "The Church in the Bronx."

Plans for Huntington Memorial Chapel.

Final plans for the Huntington Memorial Chapel of the Cathedral have been approved and work upon the chapel is to start at once. The cost is $150,000 and the money is in hand, contributed largely by Grace parish people. The Rev. Dr. Huntington was for years chairman of the Committee on Fabric of the Cathedral. The great east window of the Cathedral itself is to be a memorial of the Rt. Rev. Dr. Hobart, third Bishop of New York. It is now on its way from England, where it was made. An order has been given for a heating plant to serve the Bishop's house and deanery, both now under construction. It is announced that the plan to take Earl Hall of Columbia University for sessions of the House of Bishops during the General Convention, and to have meals served Convention deputies by the Columbia Commons, both of which were possible, has been abandoned, and that provision was to be made on the Cathedral grounds at a cost of about $12,000.

The Rev. W. Montague Geer's 25th Anniversary in Trinity Parish.

The Rev. W. Montague Geer celebrated on March 2d and 5th the twenty-fifth anniversary of his connection with Trinity parish. All of these years were spent at historic St. Paul's chapel, in lower Broadway, near the postoffice, the first six as assistant, the last nineteen as vicar. He is a New Yorker, a graduate of Columbia, and for a time was rector of Christ church, Oyster Bay, where former President Roosevelt lives and Mrs. Roosevelt belongs.

Under direction of Mr. Geer old St. Paul's chapel, surrounded by skyscrapers and fronting on what used to be a street but which is now mere a chasm into which the sun is hardly able to shine, is a centre of influence, a point of contact with men and women in the name of God and the Church such as it never dreamed of being even when Washington was a regular attendant at its services, and the region to the west of it was a vast residence district.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Opening of New St. James' Church, Long Branch.

The new St. James' church, Long Branch, the Rev. E. Briggs Nash, rector, was formally opened on Sunday, February 23d. The first service was an early Communion, at which many communicants were present and the vestry received in a body. At the beginning of the later service a short office was said and before entering the new pulpit used for the first time on this occasion, the rector asked God's blessing on its future use. The pulpit is a memorial gift of the children of Edward Randolph Slocum and Mary Jane Slocum, and will be blessed by the Bishop on Wednesday in Easter Week. The rector's text was, "The Lord is in His holy temple."

The late service was a solemn choral celebration of the Holy Eucharist, with

elaborate music by a large choir. The Rev. Charles H. Kidder and the Rev. Scott Kidder, D. D., assisted the rector in the service.

A parish hall was completed, last year, at a cost of $10,000. A rectory, to replace the one in another part of the city, is now needed to complete the group of buildings on the new site. The church building, costing $34,000, is not entirely completed. Spiritual growth in St. James' parish, under the present rectorship, is keeping pace with material progress.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

The Rev. Arnold Pinchard to Hold a Mission in St. Paul's Parish, Brooklyn.

On the 14th of March, the Rev. Arnold Pinchard, of Birmingham, England, who has been the special preacher here throughout Lent, will give a retreat for the women of the Diocese of Long Island, and on the evening of the same day, the annual mission will open with a rally for men. This really attracted considerable interest last year, when more than 300 tramps and outcast men attended the services, remaining in the church all night under the direction and care of clergymen from all parts of the city. The mission will continue through Holy Week, Dr. Pinchard preaching each night at eight, as well as the Three Hour service on Good Friday. Large congregations have hitherto marked the Holy Week services at St. Paul's, and a rare spirit of devotion is manifest.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

A Letter to the Woman's Auxiliary.

To the Members of the Woman's Auxiliary, Diocese of Southern Virginia:

I want to remind the branches that the pledges made by the Diocesan branch—usually called Diocesan pledges—were due on Ash-Wednesday, and the pledges for Our Own Missionary Fund, used for the salary of Dr. Harry Taylor, will be due at Easter. As usual, four-fifths of the amount given for these objects will be credited on your parish apportionment.

I must thank the Branches for so promptly fulfilling the special pledges made by their delegates at our annual meeting in Petersburg. These pledges gave much cheer and comfort to the devoted women to whose work they were made.

In a letter from Miss Mary Packard, dated Rio de Janeiro, February 3d, she says: "Your very kind letter and enclosure reached me on the 30th, and I was profoundly moved at such an evidence of warm and generous interest in me and my work, on the part of yourself and the other zealous members of the Woman's Auxiliary of Southern Virginia; and I find it hard to say how much these "prayers and oblations" mean to me. The money will help in many ways and came at a peculiarly opportune moment; and the prayer I always need more than you can imagine."

Deaconess Adams, who is engaged in work amongst the miners at Keokee, Wise county, Va., writes:

My Dear Mrs. Letcher: Thank you very much for your check for $10, completing the pledges so generously made by the various branches of the Woman's Auxiliaries, of the sum of $33. I would have written sooner, but I have made that famous journey to Dante, to visit Deaconess Williams; was away from Monday to Saturday. We enjoyed being together and comparing notes of our work, found the Auxiliaries, both Womans and Juniors, had been very good to us both. They are the great machinery behind the scenes—our Father Himself being the mainspring moving their hearts. God bless you all, who so faithfully and effectually fill our shelves and coffers. Here in Keokee is a blind boy, fourteen years old, for him, with part of the pledge money, I have got a complete new outfit, from cap to shoes, to enable him to be ready to go to a blind school, and will also pay his fare to Staunton.

For Easter I have promised to give those of my Sunday School scholars who will learn perfectly the Ten Commandments, each a red mission hymn book.

Yesterday—Sunday—one of our dear miners was hurt by a motor running over his right foot, completely mashing all his toes. I was called in to assist the doctor washing the injured foot and administering the chloroform, etc. That was a busy Sunday. I had my own Sunday School at 9 A. M., and no minister being here, conducted morning and evening services in church, being organist, too; and Bible class at 3 P. M.; but oh, everything was ordered by our loving Father, and it was a day full of joy and thanksgiving. How I long for our prayers for "more faithful women to give themselves to thy work in the mission field," to be answered. Tell them there is no service or work or pleasure like it and so many are needed.

What a blessed thing—is it not?—to be thus privileged to minister to the needs of the saints, as did the Ephesians in Bible times. Pass on Deaconess Adams' message of the blessedness of the work she is doing, and the need for more workers in the great uncared-for Southwest. Since our Petersburg meeting, one of our number has offered herself for this work, and I trust she will be accepted. Let us thank God and take courage for what the Auxiliary has already done, and then redouble our efforts and not grow weary in well doing.

Faithfully yours,

LOULIE TAYLOR LETCHER,
Diocesan President.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

All Saints' Mission House, New Hartford, Opened.

All Saints' Mission House, New Hartford, was opened by the Bishop of the Diocese, on Sunday afternoon, February 9th. The Bishop was assisted in the service by the Archdeacon and neighboring clergy. This is a rapidly-growing district along the boundary between the city of Utica and New Hartford. The Rev. T. S. Eastman, rector of St. Stephen's church, New Hartford, will hold a Sunday School, every Sunday afternoon, and give an occasional service.

Candidates Accepted for Ordination.

At the Ember meeting of the Standing Committee of the Diocese, applications to be recommended for ordination to the diaconate were presented from three candidates now studying in the General Theological Seminary in the senior class, viz.: Charles H. L. Ford, of Binghamton; Ernest J. Hopper, of Fulton, and Johnson A. Springsted, of Seneca Falls. Favorable action was taken in each case, and the Bishop of the Diocese has apointed Saturday in Easter week, March 29th, for their ordination in Trinity church, Seneca Falls.

The Rev. Albert E. Phillips, who has been for some time serving the missions at Great Bend, Black River and Glen Park, in Jefferson county, has accepted an invitation to serve as curate in the Church of the Redeemer, Astoria, L. I., and expects to begin his work there on the tenth of this month. No appointment has as yet been made to supply his place.

The Rev. B. E. Whipple, having retired from the active work of the ministry, has left Altmar, where he has lived for a number of years, and his address is now 32 Port street, Pulaski, N. Y.

The congregation of the Church of the Saviour, Syracuse, expect to be able to hold their first service in the restored church on Easter Day.

John Henry Newman and the Oxford Movement.

A kindly light has been shed of late upon John Henry Newman, Anglican and Roman, but is it a light to lead? What was it that led Newman? Was it heavenly radiance or the glimmer of flickering candles upon which he fixed his eyes in his stealthy, but steady creeping backward and Romeward? Romeward he was gliding, even while he studiously concealed his movements. Backward, also, must have turned his tortuous course; not all the way to the pure fountain head, but only to where there was the inflowing of refuse and decay in the water adjudged by the Tractarian Leader as qualified for baptizing the Oxford Movement, in doctrines Patriotic rather than Apostolic, Medieval rather than Scriptural.

The Oxford Tract Movement dates from the year 1833, when attention was drawn to the first of a series of tracts published in the diocese of Oxford, England, which continued to be issued until Tract No. 90, some years later, drew from Dr. Bagot, Bishop of Oxford, a request for the discontinuance of these publications subversive of the declared doctrines of the Church of England. The "Tracts for the Times" were written by members of an Association of clergymen and students, men of talents and taste for other things than truth and plain dealing.

To John Henry Newman is ascribed the organizing of this association, having for motive a return to Romanism, by the secret undermining of the foundation principles of our faith as delivered to us, though maintaining for a while the outward appearance of loyalty.

The scheme gradually unfolded itself. At first the "Tracts" made a show of attacking Popery. See Tracts 15, 20 and 38. Later the disguise fell off. Tract 80, by Isaac Williams, left little doubt as to the real aim of the Tractarians. Finally Tract 90, by J. H. Newman, in 1840, so displayed his Romanizing efforts that it not only brought, as stated, the rebuke of Newman's Diocesan, the Bishop of Oxford, but fell under the ban of other high authorities, receiving the condemnation of the four Oxford tutors, one of whom later became Archbishop Tait. Tract 90 was also condemned by the Hebdomadal board of Oxford University, as "inconsistent with the due observance of the statutes of the Church of England,"

misconstruing those statutes and condoning the errors of Rome. The ultimate goal of the author of this final Tract was now apparent, though he was not yet ready to make public avowal of his apostasy.

John Henry Newman was born in 1801, and was ordained deacon and priest in the Church of England in 1821. It must have been early in his career that his wandering fancy was caught by the Alexandrian School and its specious doctrines of Economy (of the Truth), and Reserve (of the truth). The application of these doctrines by the Tractarians can be observed in their teaching and practice. Newman thus defines the Economy of his "Arianus."

"The Alexandrian father accurately describes the rules which should guide the Christian in speaking, writing economically." Then he quotes Clement's words: "Whatsoever is in his mind is also on his tongue; towards those who are fit recipients both in speaking and living, he harmonizes his professions with his thoughts. He both thinks and speaks the truth, except when careful treatment is necessary, as a physician, for the good of his patients, he will lie—or rather utter a lie. Nothing but his neighbor's good will lead him to do this. He gives himself up for the Church. See Newman's Arianus, p. 65.

That the doctrine of "Reserve" (of the truth), was in high favor with the Tractarians, is manifest from the statement about the Rev. Wm. George Ward, Tractarian, made by his son. The son writes of his father:

"In discussing the doctrine of equivocation as to how far it is lawful on occasion, as against those who admit the lawfulness of words literally true, but misleading, that the more straightforward principle is that occasionally, when duties conflict, another duty may be more imperative than the duty of truthfulness; but he expressed it thus: 'Make yourself clear that you are justified in deception and then lie like a trooper.'"

So much for the theories and tenets of those who were leaders in the Oxford Movement. Now for their practice, which may be studied in the founding of the "Littlemore Monastery," by J. H. Newman. Newman's scheme at first was to have the building at Oxford. Later he decided upon Littlemore, near by, as the place to develop his design, altering for the purpose some disused stabling at the crossing of two roads. That the work attracted attention is thus mentioned by Walter Walsh:

"Of course, Newman's removal from Oxford to Littlemore and the erection at the latter place of a monastic-looking building, excited the greatest curiosity at the University. Visitors came to Littlemore in abundance, anxious to fathom the mystery and to discover Newman's great secret, very much to his annoyance, as for many reasons he did not wish to have his privacy disturbed." See Secret History of the Oxford Movement, p. 15.

That the building was adapted to the requirements of the strictest Orders of Rome, is the testimony of Newman's friend, Rev. F. Oakley, who later entered the Church of Rome. News of Newman's work reached the Bishop of Oxford, Dr. Bagot, who wrote to Newman on April 12th, 1842, the following courteous and direct letter of inquiry:

"So many charges against yourself and your friends, which have been in the public journals, have been within my own knowledge false and calumnious that I am not apt to pay much attention to what is asserted with respect to you in the newspapers. In a newspaper, however, of April 9th, there appears a paragraph in which it is asserted, as a matter of notoriety, that a so-called Anglo-Catholic monastery is in process of erection at Littlemore, and the cells of dormitories, the chapel, the refectory, the cloisters, all may be seen advancing to perfection, under the eye of a parish priest of the Diocese of Oxford. Now, as I have understood, you are possessed of some tenements at Littlemore, as it is generally believed that they are destined for the purpose of study and devotion, and as much suspicion and jealousy are felt about the matter, I am anxious to afford you an opportunity of making me an explanation on the subject. I know you too well, not to be aware that you are the last man living to attempt in my diocese a revival of the monastic orders (in anything approaching the Romanist sense of the term), without previous communication with me, or indeed that you should take upon yourself to originate any measure of importance without authority from the heads of the Church, and therefore I at once exonerate you from the accusation brought against you by the newspaper I have quoted; but feel it, nevertheless, a duty to my diocese and to myself, as well as to you, to ask you to put it in my power to contradict what, if uncontradicted, would appear to imply a glaring invasion of ecclesiastical discipline on your part and of inexcusable neglect and indifference to my duties on mine."

Newman's evasive reply to his bishop was sent on April 14th, and the first and concluding paragraphs are as follows:

"I am much obliged by your Lordship's kindness in allowing me to write to you on the subject of my house at Littlemore; at the same time I feel it hard on your Lordship and myself that the restlessness of the public mind should oblige you to require an explanation of me. * * * As to my intentions, I purpose to live there myself a good deal, as I have a resident curate at Oxford. In doing this I believe that I am consulting for the good of my parish, as my population in Littlemore is at least equal to that of St. Mary's in Oxford, and the whole of Littlemore is double of it. It has been very much neglected and in providing a parsonage house at Littlemore, as this will be, and will be called, I conceive I am doing a very great benefit to my people. At the same time, it has appeared to me that a partial or temporary retirement from St. Mary's church might be expedient during the prevailing excitement.

"As to your quotation from the newspaper, which I have not seen, your Lordship will perceive from what I have said, no Monastery is in process of erection; there is no chapel nor refectory, hardly a dining-room or parlor. The cloisters are my shed connecting the cottages; I do not understand what cells of dormitories' means. Of course I can repeat your Lordship's words that I am 'not attempting a revival of the Monastic Orders in anything approaching to the Romanist sense of the term,' or 'taking on myself to originate any measure of importance without authority from the heads of the Church.' I am attempting nothing ecclesiastical, but something personal and private, and which can only be made public not private by newspapers and letter writers, in which sense the most sacred and conscientious resolves and acts may certainly be made the objects of an unmannerly and unfeeling curiosity."

This reply of Newman, to his Bishop, is strangely at variance with the statement of one of the inmates of the Littlemore house at that time. Father Lockhart says:

"We had now arrived at the year 1842, when we took up residence with Newman at Littlemore. Father Dalgairns and myself were the first inmates. It was a kind of Monastic life of retirement, prayer and study. * * * We rose at midnight to recite the Breviary Office."—Secret History of Oxford Movement, by Walter Walsh, p. 19.

This, then, was the life at Littlemore under Newman's direction, in the very building which he had declared to his bishop to be no Monastery, but only a parsonage house for his personal edification. Reserve of the truth, evidently.

Is it not sad that this plotting in the darkness of deception should have been the work of one on whom had been bestowed the gift of sounding so musically a pæan to light in that hymn which has touched all hearts quivering in the pain of loss and longing. The hymn is tender in feeling and poetical in expression, and with its words of hope has been a solace to many. Would that the record of the writer had been only as the author of that poem.

In pondering on the eventual summing up of life's work and influence and on life here and hereafter, the words of the greater poet come to mind:

"How pure in heart and sound in head,
With what divine affections bold
Should be the man whose thought would hold
An hour's communion with the dead."
In Memoriam, xcii.

Elsewhere, in the same poem, is the line:

"O true in word and tried in deed."
Ibid lxxxiv.

To be sound, pure and true—this the uplifting thought we find to sustain us here and bridge the chasm of separation.

Where do we find the soundness and the trueness in the tenets held and promulgated by the writers of the "Tracts for the Times?"

It has been said in palliation of Newman's falsity to his ordination vows in the Church of England, that his esthetic taste found satisfaction in the Church of Rome. May it not have been esthetic taste and admiration for the "goodly Babylonish garment," which brought the sin of Achan and the awful horror of the valley of Achor. Joshua 7:17, 21. Esthetic taste, also, which caused King Ahaz to feel such delight in the Syrian altar that he directed a pattern of it to be sent to Urijah the Priest, to have one made like it for the Temple at Jerusalem. Exquisite in design and rare in workmanship may have been that specimen of the famed art of Damascus, but was not the Temple furnished as commanded to meet the needs of the sanctuary, and in accordance with the Hebrew law? 2 Kings, 16:10.

Ever is the record the same from the days that were to the days that are. Ever the hankering after the fleshpots of Egypt, and the making or taking of some glittering object for worship. Ever the call of the prophet, "How long halt ye between two opinions; if the Lord be God, worship Him. 2 Kings,18:21.

For eighty years has the leaven of Newman's misleading teaching been working in the Church. Is it not time that we put it away? Should we not hold fast to the Faith once given to us in purity and again restored to us cleansed from the obscurations of medieval darkness. How long halt we between two opinions?

S. L. Robinson.

Washington, D. C.

Family Department

Lent.

Welcome these forty days
For fasting, prayer and praise,—
For warmer love;—
Thou, who temptation knew,
With grace our hearts imbue;
May we, disciples true,
Seek things above.

Throughout these forty days,
By fasting, prayer and praise,
Come we apart;—
Thou, who the waves didst still,
Calm now the restless will,
With thy sweet presence fill
Each longing heart.

When after forty days,
Thee, Risen Lord, we praise,
Grant us Thy peace;—
"Rabboni!" may we say,
With loyal hearts obey,
Till dawns eternal day,
And struggles cease.

—Helen Elizabeth Coolidge.

Fourth Sunday in Lent.

O God, the very knowledge of whom is Life, whose very service is Freedom, receive our humble petitions, and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us.—Prayer Book.

Behold
He buildeth up the stars in companies;
He made for them a law. To man He said,
"Freely I give thee Freedom."

—Jean Ingelow.

Jesus came
And laid His own hand on the quivering heart
And made it very still, that He might write
Invisible words of power—"Free to serve."
Let Him write what He will upon our hearts
With His unerring pen.
The tearful eye at first may read the line—
"Bondage to grief!" But He shall wipe away
The tears, and clear the vision, till it read
In ever-brightening letters—"Free to serve!"
For whom the Son makes free, is free indeed!

Then let it be
The motto of our lives until we stand
In the great Freedom of Eternity,
For ever and for ever—"Free to serve."

—F. R. Havergal.

Scrutinizing the Soul.

Everything in a man's life does not find its way to the surface. Some things are hidden in the depths. Modern psychology has given us a most forceful illustration of this truth. It has told us that few men actually know themselves. It has divided the individual into two parts. The one is the conscious self, the other the subliminal self. We know what is going on in our conscious self. But the activities of the subliminal self often defy conscious analysis. The same truth is applicable to the moral state of the soul. Here our consciousness is not always clear. We do not see our sins as we should. To discover them the secret depths of the soul must be fathomed. The Psalmist knew this, and, therefore, prayed: "Examine me, O Lord, and prove me." His prayer betrays an honest effort to discover himself. Paul knew this when he counseled the Corinthians: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves?" So the soul needs to be scrutinized that the sin which lies hidden in its depths may be discovered, discriminated, and destroyed.

The first thing necessary, then, is a thorough exploration of the chambers of the soul. It is easier for us to see sin in others than in ourselves. This is the great human failing. And it dulls the edge of a sharp individual discrimination. Charles Tennyson Dickens, in a recent lecture in this country, said that many of the queer characters described in his father's novels read the descriptions of themselves with unbounded delight, never once suspecting that the delineation of the characters was an account of themselves.

Every subliminal scrutinization of the soul should aim at reparation. Every critical examination of the self should be sincere and aim at amendment. But when we scrutinize the self and see sin seated in the soul, how we shrink from forcing it out! Our natural impulse is to leave it there and to keep it from coming to the surface. An old Roman senator once said that he wished his heart had windows in it, that all men might see what was written. Charles Spurgeon keenly remarked that if the old senator had such a heart he would also wish for shutters and blinds, that he might shut out the public view on convenient occasions. A thorough introspect of the soul is a decided gain. It enables us to arrest decay. Sin eats the vitals of the soul, as a worm consumes the heart of a tree. It does little good, then, to discover sin if we do not intend to destroy it. Moreover, an honest search puts an end on our powers of discrimination. It enables us to know human nature better; and knowing men is the same as knowing the secrets and deceits of sin.

The soul should also be scrutinized for purposes of separation. If we do not separate sin from us, it will separate us from God. It is the word "separation" which conveys to us the meaning of being lost. To be lost is to be separated from where we belong. It is the loss of our true relationship. The lost sheep, the lost prodigal were severed from their true relations. They were not dead. They were not in hell. They were lost! Heaven and hell are incidentals. Their truth lies in the relationships which they picture. The soul is saved not because it is in heaven, but because it is in true relation to the Father. The soul is lost not because it may be in hell, but because it is away from God. The lost estate of the soul, then, is measured by the distance it has wandered from God. We are saved, therefore, neither in this world nor in the world to come unless we scrutinize sin in our souls and separate ourselves from it.

Sacrifice and Reward.

Fritz Kreisler, one of the greatest of living violinists, has lately given an account of his career, in which he says, "The life of the artist is a life of continual sacrifice. Mine commenced when I was a boy and my career was mapped out. Then I was continually prevented from following out the boyish impulses that drove me to the healthy outdoor exercises common to the age."

He goes on to say that he was never allowed to skate lest he should fall and break an arm or to play ball lest he should injure a finger. Compelled to give up many of the pleasures his companions knew he must spend untold hours in practising. To his boyish fancy the violin was by no means always the symbol of delight.

As Kreisler stands before an audience to-day, however, a master of one of the most difficult and beautiful instruments in the world, it is evident that the discipline of those youthful hours has been justified. If the boy made a sacrifice it was not a useless one. Grace and ease and conscious mastery are his reward. One cannot believe that any very poignant regret remains in the player's mind over those mornings years ago when he did not go skating.

It is true to the facts of human experience that we gain some things by giving up some other things. That is the point of the paradox of the Master. "He that loseth his life shall find it." As a matter of fact it does become necessary to lose before we find. The truth admits of almost universal illustration.

Only the farmer who threw his seed into the ground in April, content to lose it, will get a crop in September. That banker alone who is willing to see his money leave the safe will get interest on it. The busy man, who, with heavy tasks upon him and pressed for time is yet courageous enough to shut his desk, on occasion, and lie down to sleep, is the one who is going to increase his working power.

The world is full of canny folk who scoff at the doctrine of sacrifice. They never seem able to learn that the surest way to lose is not to lose, to run no risk of losing. Pursuing their shrewd, self-contained lives, they look with pity on their neighbors who make the great and thriftless ventures.

They remark, for instance, how one is fettered and embarrassed by domestic ties. Homes and children are a care and responsibility. By giving hostages to fortune, one lays himself open likewise to sorrow and suffering. Therefore they will steer clear of close human relationships. They will have no people dependent upon them. They seem to have saved their lives in untroubled ease. But what a universe of love and joy they have lost! Willing to make no sacrifice, they have missed life's sweetest rewards.

Or they speak of the deprivations and discomforts involved in travel. They refuse to venture into unfamiliar paths lest they suffer some inconvenience by the way. They have saved their comfortable lives but lost the inspiration of new lands and strange peoples. The world's beauty is a closed book, because they balk at the labor of turning the page. They nothing venture and they nothing have.

The unselfish and not the selfish man is, after all, the clearest sighted. Self-forgetfulness is the formula for genuine happiness. Would you be healthy? Don't coddle yourself nor dwell over-much on your symptom. Many an invalid has been cured by getting an objective interest. Would you be happy? Lose yourself in generous effort for others.

It is only when self passes that the music of life begins. Abasement precedes exaltation. Only when one has put to death base impulses, ruled out unworthy desires and purposes does the better self get its chance. It is thus that

Men may rise on stepping stones
Of their dead selves to higher things.

—Rev. F. B. McAllister, in Christian Observer.

It is not the temptation yielded to, but the temptation rejected, that makes moral fiber.—Henry Churchill King.

Denial.

"And thou wast also with the Nazarene!"
O, word of accusation richly fraught
With honor! What those loving hands have wrought
Enwraps the servant—sheds o'er life and thought
The halo of a matchless life serene.

And shall my answer be, "I know him not?"
E'en though it mean a life of poverty,
E'en though it lead to judgment hall and tree;
My Lord, I'll fully, closely follow Thee;
I'll share the sorrow of Thy earthly lot.

And yet I fear, I tremble. Saviour, keep!
Look on me now, while yet my will be strong,
And let thine eyes draw me with Thee along,
That I stay not among the jeering throng,
And sink, through fear, into denial deep.

I have Thy word. Thy hand doth hold me fast.
And though my feet may stumble in the way,
I know that Thou for me, dear Lord, didst pray.
That my faith fail not in temptation's day,
But as a rock stand firm unto the last.

—Christian Advocate.

Being Wroth With Those We Love.

The great alteration which finally alienates a human being from his true life has its beginnings in little unsuspected tendencies, and sometimes it is our business to notice them in ourselves, and with a strong and firm resistance overcome them.

We speak easily of friendship as a pleasant thing while it lasts, but without sufficient realization that to make it last calls for the strongest qualities of the soul. Between those who are nearest, besides the force that draws them together, there is also at work another power which tends to drive them apart. The most subtle and dreadful antagonisms develop not between those who were never very near together, but between those who were once all in all to each other. No warring tribes ever have the antagonism to each other which exists between brothers offended. The worst kind of antipathy has long been recognized in the phrase, "odium fraternum." A family quarrel is the bitterest of all quarrels. The relationships which were meant to be the strongest and sweetest in the world may become changed into the most poisonous if we do not watch that perversion of them which is always possible. Recognized and reckoned with, it may be dealt with in its first approaches, and its danger may be turned aside; but if we let our relationships drift oh without surrounding them with careful and reverent thought, we may be utterly unprepared for outcomes which sometimes burst in terrible disaster upon them.

A young man who had gotten into a bad moral condition, and whose relationships were all failing to yield him the health and strength they ought, made a clean breast of the whole matter before it had smoldered on too long and gotten to be too late. He said: "I find I am getting most ugly and sour toward those who are really dearest to me. I am suspecting them of steadily acting against me, though, in my better moments, I know perfectly well that they love me as no one else can. And yet I turn against them more quickly than against anybody else." Such a confession goes far to clear the air and bring a man back to right thinking and feeling. The worst antipathies arise between those who ought to be everything to each other; and when we turn against those who are dear to us, everything we look at becomes distorted.

"To be wroth with those we love
Doth work like madness in the brain."

Love demands that we put at its service our best intelligence as well as our warmest emotion. We need first, then, to watch and guard against the tendency to find fault with those we love. The very freedom of our intimacy leads us to do it, but the criticism which begins with real solicitude for another's welfare may get too free and go too far. A father may have a son who is the apple of his eye, and yet may get into a habit of nagging him until at last the relation between them may become impossible, and there is alienation and enmity which are all the deeper because love was really there. Both father and son love and suffer, and yet nothing becomes better. Brooding over some offense, real or fancied, from one we love, that offense will grow distorted into something almost past forgiveness. From another person it would have dwindled very soon into a mere trifle and have been forgotten. Every function of our life is deranged and distorted when suspicion grows up where trust ought to control. The very efforts of one we love to make things better are misconstrued, and we can see nothing clearly.

Some are too prone to criticize their friends and join with others in talk against them, and the first they know they are alienated from them and do not know why. It was said of Coventry Patmore that he immolated on the altar of caprice more valuable friendships than any other man in England. He loved his friends and needed them, but seemed to think love would take care of itself, that firm, cool thought which we must call in to correct misunderstandings and disappointments. And so his wroth with those he loved worked like madness in his brain, and made his judgments unreliable and unsound.

Just a word about this most of us need at times. We get jarred. Most of us feel at times that the world is against us, and in such times it is very hard for our best friends to prove their love. Many a tragedy has come from just giving way, giving way, little by little, to the moods of suspicion and resentment. But many more lives have kept centered and poised, and been restored, by just taking thought about and brushing away resolutely and actively and prayerfully what they know to be delusions and mistakes. The husband and wife, the parent and child, the brother and sister, need to take heed at times; and then all goes on well. Friends need to take accounting with themselves and ask if there are not some repairs which each ought to make within himself. Sometimes an employer will become possessed with a tendency toward fault-finding with his most valuable employee, until everything the man does seems wrong. A foreman may get started against a first-rate workman until nothing that he does seems to suit, and the workman is all unnerved and harassed so that he cannot do his best. There is much of this in the business world; much of it between friends and between relatives; but the world remains steady and social life possible because we have means of recognizing it and correcting it.

God rules the world through ordered affections, and wherever any one of us realizes that his affections have become a little disordered, and prays to have them rightened and restored, then God's kingdom comes. To have love find its course again—and we ought to remember that true love never runs smooth as we could wish—is to find new health in every relationship, new clarity in all our vision, and new joy in all the contacts of life.

To have a grudge against God—every sin we commit produces this result—deranges us and clouds all the operations of life. Daily we have to be reconciled to Him afresh, and then life goes on healthily and sweetly. He restores our souls by making some affection which has gone wrong do its proper and normal work again. We do not need new and strange endowments, but just simply to have our hearts set at liberty from darkness and elusion. Sometimes it is one's work which has grown disappointing and distasteful, so that all relish for it seems gone. Once we loved it; now we almost hate it. Then God gives it back to us a new gift and privilege. And the good workers of the world are not those who never flagged, but those who have had their love for their work renewed the greatest number of times.—Sunday School Times.

The Joy of Belonging.

"One of the things I have learned to give thanks for is just the joy of 'belonging'—my part in the work of life, the ties of life, its duties and its fellowships," said a wise woman. "I think of it often when I am walking along the streets and see the homes, the little neighborhood circles, the busy workmen, the little chats over back fences about babies or gardens. I am so glad that it is my world, too, that I have my part and place in it, and belong, instead of being only an outsider."

There are few things more dreary than to get so out of touch with the world that one feels one's self an outsider. Old age brings its loneliness, illness and physical infirmities put up their hindering bars, and bereavement breaks the closest and tenderest ties; yet, for the most part, when one is entirely outside the life and interests of those about him, it is through some fault of his own. "Belonging" is as much a matter of the heart as of the circumstances. It is a blessing that, because of its very commonness, few of us prize as we should—our part in the world's work and fellowships. We fret over countless duties, we feel the strain even of the dear ties that make so many demands, we make hardships of our blessings oftentimes, and so we miss the sweetness that should lie in the very thought that God has given us so great a share in the love and the service of this, His world.

The Gift of Silence.

The gift of silence is one of the best of gifts. Often hearts are burdened, pressed, and full of sorrow, and they must unburden themselves; and how frequently they pour their sad secrets into ears that prove like trumpets to proclaim them through the world. Some people seem constitutionally unfit to keep secrets. They are so shallow that they slop over, and boil over, and empty all that is within them. "A fool uttereth all his mind." Such persons are a source of endless mischief and trouble in the world, especially to their friends.

Abiding in Christ is the only means by which our lives can be fruitful for God and for our fellow-men. If our lives are prayerless, our service will be powerless.

The Coming of His Feet.

In the crimson of the morning, in the whiteness of the noon,
In the amber glory of the day's retreat,
In the midnight, robed in darkness, or the gleaming of the moon,
I listen for the coming of his feet.

I have heard his weary footsteps on the sands of Galilee,
On the temple's marble pavement, on the street,
Worn with weight of sorrow, faltering up the slopes of Calvary,
The sorrow of the coming of his feet.

Down the minster-aisles of splendor, from betwixt the cherubim,
Through the wondering throng, with motion strong and fleet,
Sounds his victor tread, approaching with a music far and dim—
The music of the coming of his feet.

Sandaled not with shoon of silver, girdled not with woven gold,
Weighted not with shimmering gems and odors sweet,
But white-winged and shod with glory in the Tabor-light of old—
The glory of the coming of his feet.

He is coming, Oh my spirit! with his everlasting peace,
With his blessedness, immortal and complete,
He is coming, Oh my spirit! and his coming brings release,
I listen for the coming of his feet.

—Independent.

Stone Monuments of Unbelief.

At Wady Maghara in the Sinai Peninsula, where the turquoise mines of the ancient Egyptians, Professor Petrie ("Researches in Sanai") found the remains of the stone huts of the workmen still in a fair state of preservation. The mines were worked by various Pharaohs from the time of Sneferu of the third dynasty, almost at the beginning of dynastic Egypt, until far down the stream of Egyptian history. It is impossible to say exactly when the work ceased, or if ever. In fact, it still goes on. Among the best preserved of these remains are some of the huts of the workmen or soldiers of Sneferu, which may be identified by readable inscriptions. They are perhaps the oldest dwelling-houses known anywhere in the world, unless perchance it be at the recently discovered Bismya in Babylonia.

It is not of these stone huts of the Egytians that I wish to speak. I have only called attention to these which are identified by readable inscriptions in order, by means of them, to prepare the credulity of the reader for other remains of stone structures in that same desert of Sinai from a period nearly two thousand years later, concerning which we have account in the Bible, but which bear no inscriptions. The identification of the older ruins makes reasonable the identification of these in the same region, but of so much later date. In Numbers (10 and 11) we learn that the Israelites camped at Kibroth-Hattaavah, so called from the events which took place there. It was three days' journey from Sinai. There the people lusted and the Lord smote them, and there perished a great number whose graves were left a memorial by the way in the wilderness of the Exodus. Professor Hoskins, of Beirut, in his recent research, journeying over the route of the Exodhs, describes this place and most emphatically confirms the identification made by Professor Palmer many years ago. It is exactly the right distance from Sinai, to the natural, easy and almost only possible way out in the direction in which the Israelites went. The location is a high, smooth pleateau of such a character as never to invite a permanent population which might destroy remains of ancient times. Here are to be seen thousands of heaps of stone such as are used all over this region of Sinai to mark graves. The only thing lacking in the chain of evidence to connect these with the graves of Israel is the actual examination of the graves and the recovery of the evidence to be found with the bodies themselves. Until this region is under some more efficient police surveillance, explorers must be excused from digging their own graves by disturbing those of other people. Until that time we must rest content with the great probability that among the humble graves of this lonely cemetery one may stand among the monuments of such tragic unbelief and defiance of God as resulted in lust.

Verily there are "sermons in stones." The desolateness of the ruins of ancient Babylon reminds us of the words of the prophet against that haughty city consigning it to be the habitation of owls and jackals. A few broken stones mark the pride of Tyre, for which she has become a "place for the spreading of nets." The ruins of the Alhambra commemorate the vain, fanaical hope of the Moor to trample the Cross in the dust and raise the Crescent in triumph over it. The wrecks of all the ancient civilizations lie strewn along the pathway of human history as warning monuments on the approach toward the kingdom of the King of whose kingdom "there is no end." And what conscientious soul is there who does not see along the pathway of his own life the monuments of failure and unbelief and disobedience, rate the vain, fanatical hope of the Moor kins, From the Nile to Nebo.

Excess Baggage.

Barlow rarely travels without an assortment of luggage that makes his host gasp when the expressman drives up to the door. It may be necessary for Barlow to transport so formidable a commisariat, but most of us who can get along with a dress suit case would hate the bother those trunks involve.

It is significant that the Roman word for "baggage" was "impedimenta." Baggage was of course necessary to an army, but it was also a hindrance because marching columns could not advance very far beyond slow-moving wagonloads of tents and supplies. It is a disadvantage to be anchored to a pack train, as many a commander has discovered.

Experienced tourists learn to travel light. They reduce to a minimum the baggage carried along.

If the excellent practice helps when we are on the road, it would help likewise when we are at home. Millions of the sons of men are carrying excess baggage, to the profitless exhaustion of mind and body. To get rid of a lot of this "impedimenta" is both a duty and a privilege.

The very abundance of one's material possessions may impose a burden grievous to be borne. I think of a certain housekeeper who is fairly smothered under the accumulation of stuff that clutters up her dwelling from attic to cellar.

Worry in general is a piece of excess baggage which should be left behind. It represents naught but a heavy and unnecessary weight. The old woman who, looking back on her life, said it had been "full of troubles, most of which never came," ought to teach us something.



IN every receipt that calls for baking powder use Royal. It makes the cake, biscuit and pastry lighter, sweeter, finer-flavored.

"We recommend the Royal Baking Powder as superior to all others. It is indispensable for finest food." — *United Cooks and Pastry Cooks Association of the United States.*

Sailors do not hesitate to jettison the cargo of a ship that is being worsted in a rough sea. They keep her afloat by lightening the burden.

A grudge or a jealousy is a heavy load to carry through life. An inveterate prejudice is often simply an inveterate incumbrance. It is a drag upon progress. Fears and hatreds, likewise, are to be classed among "our baggage of cares" of which Emerson speaks, making heavy work on the road. The Apostle Paul had learned the secret of traveling light. It was his counsel to posterity. "Wherefore, laying aside every weight, and the sin that doth so easily beset us, let us run with patience the race that is set before us."—Rev. F. B. McAllister.

The Charm of the Radiating Life.

It is just as much intended that men and women should exercise a radiating beneficent influence in the outreaching touch of their lives as that the natural forces in Nature should act upon and through their kindred energies. Nature is a constant illustration of reciprocal relations. She gives up her energy in one form which is transmuted into other forms of energy; that is the way the physical universe is kept moving and growing.

The sun gives out her light, and that light in turn gives out its heat, and light and heat work miracles in ten thousand different ways. We are none of us so dull as not to appreciate their beneficent influence in our little world. But it is only as the power resident in Nature is worked that the results we so much treasure come.

We may hazard the pretty safe guess that, to avery appreciable extent, all the spent energies of Nature are renewed in the very spending. The energies released are reciprocated by the forces which receive them. The reciprocal and radiating principle is one of the most easily recognized laws governing the physical universe.

But all this is only illustration of what may, and of right ought to, take place in the human world of moral and spiritual relations. The principle is far-reaching in its application to human life. And here its special charm may be seen to best advantage.

The charm of the radiating life is to be seen in its element of human responsiveness—its sensitiveness to beneficent action; it grows because it gives; it expands in the use of its capacity, and so is enabled to receive the radiation of other lives.

Like money, which receives its value as an article of circulating exchange, so our lives win their value as their influence is radiated beyond themselves.—North Dakota Sheaf.

Children's Department

Building on the Sand.

'Tis well to woo, 'tis well to wed;
For so the world has done
Since daisies grew, and breezes blew,
And morning brought the sun.

But have a care, ye young and fair,
Be sure you pledge with truth;
Be certain that your love will wear
Beyond the days of youth.

For if you give not heart for heart,
As well as hand for hand,
You'll find you've played the unwise part,
And "built upon the sand."

'Tis good to speak in kindly guise,
And soothe where'er we can;
Fair speech should bind the human mind
And love link man to man.

But stay not at the gentle words:
Let deeds with language dwell;
The one who pities starving birds
Should scatter crumbs as well.

The mercy that is warm and true
Must lend a helping hand;
But those that talk, yet fail to do,
Are "building on the sand."

—Rev. C. E. Wincott.

Three Lines and a Bit.

At M———— I was one morning accosted by a tall, thin, cadaverous looking fellow in the street, with, "Is your name Saltou?"

"Yes, that is my name. What is yours?"

"There's my name over my store," pointing to his place of business.

"B————, is it? I knew that name in the old country well enough. Yes; I think my brother knows your brother."

"Well," said he, "I am in the dark—my mind is much distressed, and I thought possibly you might be able to help me. Perhaps I had better first tell you a little of my history. I have been over here for about ten years. I left my home to free myself from all restraint. I just hated religion, wasn't inclined that way a bit, and, like many other foolish young fellows, I determined to have a fling on my own hook, and off I came. I am practically an atheist, though I haven't publicly avowed myself as such. I have blotted God out of my thoughts, and have gone ahead as if there was no God—in fact, tried to persuade myself there was none! I didn't get on very well—had to push my way against tremendous difficulties; and at length settled here into this business. I have a good wife and have done pretty well, considering, but somehow, lately, I have been awfully troubled in my mind. In the dark—can't see my way a bit. Somehow the thought will force its way in, that there is a God—that I shall have to do with that God, and I have been all these years practically denying Him.

"No wonder you are in the dark," said I, "it's the usual thing, when a man denies God, and lives without Him, he can't get anywhere else but into the dark."

"Well, can't you help me at all?"

"I'm afraid not. When a man has gone right away from God, with his eyes wide open, it's pretty hard for him to turn round again and get into the light."

"The great trouble is that I can't believe a single word of the Bible."

"I'm sorry for that," I said, "but if you can't—why, you can't and there's an end to the matter."

"It does seem hard that I can't get some light. It's awful dark."

"How long has this been troubling you?"

"About three or four weeks."

"Can you account for it at all? Have you been reading anything, or hearing anything that has stirred your mind?"

"No, nothing at all; it came all of a sudden—night after night—so that I cannot sleep for thinking. Can you account for it any way?"

"Yes, I think I can. Does your brother ever pray for you?"

"He has never left off since I left England; I am sure of that."

"Then what you are now feeling is merely the beginning of the answer to your brother's prayers. He believes in God; he knows God; he has been mentioning your case to God; and now the answer is coming. You are getting a bit squeezed, and the truths of past years are coming to the front again. How do you like it?"

"Oh, it's awfully dark, and I'm miserable! I can't get any light anywhere. My health is beginning to suffer. I have no appetite. Can't you help me?"

"No," said I, "I'm afraid I can't. It's not so easy to get back to God when you have been going away from Him for ten years.

After further talk, we parted. A few weeks passed, and I saw him coming into the service one night, at a place four or five miles from the home. At the close he came up to me saying, "Will you try and help me to-night? I am worse than ever, and if I don't get help soon, I shall die. I can't sleep, eat, or attend to business. It does seem hard."

"Not hard, my friend, by any means. The Bible says, 'Whatsoever a man soweth, that shall he also reap;' but then I forgot, you can't believe a word in the Bible."

"No, I can't believe a word in the Bible; but can't you help me somehow?"

"No. I don't see how I can. I have no other resource but the Bible; and that's no use to you."

"What shall I do? I am all astray. I have got far away from God!"

"What did you say just then?"

"Why, that I had got far from God, and gone astray altogether."

"Well, I think I could find one line that you could really believe."

Turning to Isaiah 53:6, we read together, "All we like sheep have gone astray."

"Is that true?" said I.

"Why, yes; that's true."

"How do you know it is."

"It describes me! I've gone astray!"

"Well," said I, "you've got what you wanted now—one line out of the Bible that you can believe; so good-night, friend."

"Stop! stop a bit! True, I've got a line that I can believe, but it don't seem to do me any good. I'm no better for it. Would you mind trying another line?"

So again we turned to Isaiah 53:6, and read the second line., "We have turned every one to his own way."

"Why, that's true, too; you went your way from God—I went my way. That line describes us both."

"Yes, I can believe that line."

"But observe," said I, "it is a line and a bit—a little more than you expected. So now you have two lines and a bit out of the Bible that you can believe."

Once more we read together, "And the Lord hath laid on Him the iniquity of us all." "There now," said I, "this third line is more than you can believe, isn't it?"

"Well, yes, I must confess I can't take in that at all. I can't believe that.'

"I thought you would not be able to. I told you that two lines and a bit were all you would manage at one time.

"I could tell you; but you would not much like me to say."

"I wish you would, for it seems strange that I can believe two lines, but not three."

"Well, then, the reason simply is: that you are the biggest fool out! And I can prove it in five minutes, if you like."

"I wish you would then, for you are hitting me rather hard."

"Suppose that, instead of this Bible in my hand, I was holding a photograph album, and we were looking at the pictures. The first one would be a picture of John M——. 'Yes,' you would say, 'I knew that man well; and it's a capital picture of him.' Now, we will turn over to another picture. That is Thomas——. You say you never saw him. I have, I say; and can vouch for that being a first-class picture. And then you reply, 'I can't believe that is a bit like the man because I have never seen him.' Wouldn't you be a fool to reason that way?"

"Why, certainly I would, but I have not done that."

"Yes, you have," I replied. "I have shown you four pictures in that one verse, Isaiah 53:6. The first one was yourself—which you immediately recognized. The second was mine; and that, you said, you recognized also. Those two first lines showed us ourselves. Now the third line shows us just as plainly the Lord Jesus and God, and you turn round and say, I can't believe that third line. What right have you to impugn the accuracy of the Holy Spirit, in describing to you the Lord Jesus and the living God, when you have seen His accurate drawing of us two,"

"Let me have the whole verse again. I see! I'm a fool, after all! You are right!"

We read the verse over; and once more I tried to explain to him the meaning of the statements in the three lines and a bit.

"Do you mean to say," said he, "that my safety and life depend upon my believing that third line?"

"Yes, I do!"

"Then I'll stake my whole existence, for time and for eternity, on that third line. I put my finger on it, and declare that I believe that every word of it is true!"

Solemnly we dropped on our knees, and I repeated his words to the Lord Jesus. He then followed in humble and broken confession of sin; and ere he rose again the light had entered his soul. The three lines and a bit had accomplished the purpose of God. They had found entrance through the door of faith, and he was rejoicing in salvation. George Soltau.

Bent Nails.

"Draw the nail out carefully, my boy. Be careful not to bend it."

"I could straighten it, if I did bend it, couldn't I?"

The carpenter smiled into the earnest face of the young man who was learning the trade under his teaching.

"You might get it quite straight, but it never would be as strong as if it had not been bent. It would bend easier next time, and you could not drive it just as true to the spot as you did at first."

It was a lesson the young carpenter never forgot—the nail which has been bent once will bend easier next time. It never is as strong to resist a blow

as it was in the beginning.

The power in us to resist the inclination to do wrong is like a bright nail. Once bent, it will bend easier next time. Yield to temptation to-day, and to-morrow you will have less strength to hold fast than you now have.

Just as long as you stand up manfully and say, "I do not think this is right; I cannot do it!" just so long the metal is strong and true in your heart. It is easier the next time to say the same thing. Yes, power to stand firm for the right grows with every testing, if we bravely meet the tempter face to face.

But just as surely as you say, "I'll do it for this one time!" the steel is weakened and your life-work endangered.

The Land of Nod.

Last night I went to the Land of Nod,
Who do you think were there?
Why, all the babies in all the world—
Yellow-haired, dark-haired, frowzy and curled,
Some black, some tawny, some fair.

What is the way there? On and on
Over the velvety sod;
First you go up and then you go down,
And then you come into Shut-eye Town,
Away in the Land of Nod.

The houses are made of jujube paste,
With doors of plum cake sliced;
And if you are hungry by day or night
You may go to the door and nibble a bite,
All plummy and ices and spiced.

"Tell me some more?" I haven't the time,
But maybe if each little elf
Will run and climb into mother's lap,
And cuddle down for a forty winks' nap,
He may see the land for himself.

—Nursery.

The Secret Hiding Place.

It began just like any other day, that day to which long years afterward Marguerite looked back with thankful remembrance. The sun shone as brightly as it was wont to shine in sunny France, and it sparkled gaily on the rippling waters of the Seine that flowed past Marguerite's home. In the garden the opening flower buds nodded and seemed to be whispering to one another. Down by the river the birds were singing, and everything seemed happy.

But very early news came to Marguerite's mother, Mrs. St. Claire, that her sister was very ill. "I must go to her at once, Louis," she said to her husband; "can you be ready in half an hour?"

"Yes, easily," he answered, "but what about Marguerite? The measles have been raging at Rouen. It wouldn't be safe for her to go."

"I'm not afraid of the measles," Marguerite said eagerly, but her parents would not think of letting her run the risk, so the child was left alone.

"We will try, if possible, to be back before night-fall," her mother said as she kissed Marguerite good-bye, and then they drove away.

Marguerite busied herself all the morning winding some tangled skeins of silk. Her father was a silk weaver. At noon she got out some bread and milk for dinner, but not feeling hungry she sat there in deep thought for a time with her cat Floss purring contentedly upon her knee.

It was not a pleasant subject that made the little girl forget her dinner. Thousands of people in that unhappy country were in great trouble—for this was many, many years ago. The King was trying to wipe out the Protestant religion in France, and all who did not worship according to the Roman faith were called heretics, and either driven from the country or cruelly killed.

The St. Claires were not heretics, so they were in no danger, but from time to time came news to that quiet spot of the terrible things that were done in the name of religion. It was the thought of all this that clouded Marguerite's usually happy face.

Suddenly she was startled by the sound of a hurried step on the garden walk. She arose quickly, and at the door met a stranger who looked very tired and troubled.

"Come in," she said, drawing forward the rocking chair. The man sank into it panting for breath and looking around him uneasily.

"Where are your parents," he asked as soon as he could speak.

"They have gone to Rouen," Marguerite answered. "I am alone."

He glanced at the bread and milk on the table and said eagerly, "Could you give me a bite to eat, little lady? I am spent with hunger and weariness, but I must push on again soon. They are after me—the king's men."

Marguerite understood. She gave him her own untasted dinner and some more besides, and watched him pitifully as he ate in ravenous haste. In a few minutes the last mouthful had disappeared and he arose, saying hastily, "There isn't a place I could hide in, is there? They must soon be upon me, and my strength is almost gone."

"Why, yes," Marguerite answered, quickly. "There is the cave by the river. Follow me."

No one was yet in sight, and without a word the two sped toward a little grove of trees and bushes above the river. Marguerite pushed the thick curtain of bushes aside and revealed a dark opening in the rocks. "Follow me," she said again, and led the way down a rocky and very dimly-lighted passage way. Soon the narrow pathway widened, and at the other end there shone the sunny waters of the Seine. Here the child stood still.

"They will never find you here," she said. "No one knows of this place but father and mother and me. Sometimes I come here to play. See, here is a soft seat of fir branches. When it's dark perhaps father will come for you in the boat. It's easier that way."

The man's eyes were now becoming used to the half darkness, and he looked around the little cave with a great thankfulness in his heart for this place of rest and safety. "God bless you," he said, as his little friend turned to go back. "Will you accept this little gift from me?" He put a small book into her hands, and with a hurried, "Thank you," she sped toward the cottage.

Scarcely had she entered it when two horsemen came in sight. They drew up their galloping horses at the door and dismounted.

Marguerite's heart beat fast, for she knew they were the king's soldiers. She had acted without a thought of what might be the result, but now she felt afraid. "Love your enemies," were words she had never heard, for neither she nor her parents had ever read the Bible. Only the priests were allowed to read it. Yet her own heart had bidden her to help this poor man in his trouble.

The men came in and enquired for Mr. St. Claire. Hearing that he was away, one of them, a dark, fierce-looking man said, "Well, perhaps you can tell us if one of those preacher men came this way not long ago, a tall, fair man dressed in grey."

Marguerite grew pale, but did not answer.

"Speak up, girl!" the man cried impatiently, and she answered timidly, "Yes."

"Good! Now tell me which of these two roads he took."

Again Marguerite kept silent.

"Speak up, and be quick about it," the man commanded roughly.

"Or it will be the worse for you," the other added.

Marguerite's breath came fast, but she kept her lips tight shut. The man laid a heavy hand on her shoulder and shook her roughly. "Now will you speak?" he thundered.

She looked up at him with a sudden courage, and answered, "I will not tell you."

"What! you won't! We'll see about that, you little rebel," and again she was shaken till her teeth knocked together.

"Now will you tell?"

"No."

The two men laughed mockingly, and a hard hand tightened round her wrist in a grip that made her almost scream with pain. Still she stood firm.

"Put a bullet through her, Pierre," the man cried, "and be done with it."

"Not yet," the other replied, taking aim at the cat which came purring toward its little mistress. Quick as a flash Marguerite sprang forward and seized her pet in her protecting arms. The bullet struck her bonnet and knocked it from her head. White and trembling she faced her tormentors again.

The dark man then thrust the muzzle of his gun almost into her face. "Speak now," he cried, "or you shall never speak again. Which way went the heretic?"

It would have been so easy to tell an untruth and save herself, for either way the stranger would be safe, but it would have been Marguerite's first lie. "I shall never tell you," her white lips whispered.

The dark face grew darker and more cruel. There sounded the click of a rifle. But the other man sprang forward. "Let the child alone," he said; "we butcher none but heretics, and the St. Claires are loyal to king and faith. As for this self-willed maid, she will know better by-and-by, and she is a plucky one. Let her go. We are only wasting time."

To this the angry soldier assented with an oath, and flung the girl roughly into the midst of her raisy-bordered flower-bed. When she arose, faint and dizzy, the men had ridden away.

With a great thankfulness she reentered the cottage, and at once her glance fell upon the stranger's little book. It was a New Testament. Marguerite had learned to read and she was soon absorbed in the new and wonderful story.

Just as the stars were coming out in all their glory Mr. and Mrs. St. Claire returned wth the news that the sick one was out of danger. They trembled as Marguerite told them of her own strange adventure, and of the little book.

With awe and fear her parents opened the forbidden book and read for the first time the glad sweet story of the kind and loving Saviour to Whom they need not fear to pray freely. Their eyes were opened and they no longer wondered that thousands were ready to endure torture and death rather than deny such a blessed hope.

It was late and dark when Mr. St.

Claire went to the cave and rowed the stranger to a place of safety. During the voyage down the river they spoke in low tones together, and Mr. St. Claire learned many things.

Before another month had passed both the fugitive and the St. Claire family had fled in safety to England where thousands of their countrymen found peace and liberty in new and happy homes.—Lillian Leveridge, in Canadian Churchman.

A Brave Witness—Samuel.

1 Thes. 1:6, 8; 3:2; 3 John 4; Jude 3.

Here's a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.
Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says "No!"

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.
And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
To do what you know to be right;
Stand firm by the colors of manhood,
And you will o'ercome in the fight.
"The right," be your battle-cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.
—American Church S. S. Magazine.

Rock-a-by, Baby.

There are few girls in this country who have not heard the nursery rhyme sung by the mother:

"Rock-a-by, baby, upon the tree top;
When the wind blows the cradle will rock;
When the bough breaks, the cradle will fall,
And down will come cradle, baby and all."

But how many know the origin of these lines? Shortly after our forefathers landed at Plymouth, Mass., a party were out in the field, where the Indian women were picking strawberries. Several of these women, or squaws, as they are called, had "papooses"—that is, babies—and, having no cradles, they had them tied up in Indian fashion, hung from the limbs of surrounding trees. When the wind blew, these cradles would rock. A young man of the party, observing this, peeled off a piece of the bark, and wrote the above lines, which, it is believed, was the first poetry written in America.—Apples of Gold.

The Lost Ring.

Oh, mamma, some one has taken my ring—my dear little ring that you gave me last Christmas! It's not in my box where I always keep it and I've looked everywhere—some one must have stolen it!" All this was said by a little girl called Gladys Hammond, who was spending the summer with her father and mother at a summer place on the St. John River in New Brunswick.

"My dear, you must never say a thing is stolen unless you are sure. You know there is no one in the house but ourselves and Mr. and Mrs. Livingston (the people who owned the house and had rented part of it to the Hammonds for the summer), and I am sure they would not take the ring," said her mother.

"No, but somebody must have taken it. Perhaps Mrs. Livingston might—for she was always teasing me to give it to her, she said it would just fit her little finger," persisted Gladys.

Gladys just loved to go into Mrs. Livingston's kitchen. One morning she went to the kitchen door and found it locked. "You can't come in to-day, Gladys, for I'm pulling the plaster all off the ceiling. Tell your mother I got tired looking at the old rickety ceiling and thought if I pulled it all down John (her husband), would just have to make a new one," called out Mrs. Livingston.

In about an hour's time Mrs. Livingston came out to the veranda where Gladys and her mother were. She looked very much excited. "I want you both to come up into the attic—over the kitchen, for I've got something to show you—something I think you never saw before, if you do live in Philadelphia."

So they went up. Mrs. Livington had pulled up three or four boards from the floor quite near to the chimney, so she waved her hand toward it and said, "just look at that." They looked and saw between the kitchen ceiling and the floor a great mass of bits of paper, mixed up with bits of stockings, old cloth, and all kinds of rubbish, all cut up into tiny pieces as though it were for mince-meat.

"However did it all get there?" asked Gladys.

"It's a rats' nest," said Mrs. Livingston. "Just imagine those creatures bringing all that stuff here and cutting it up like that," exclaimed Gladys' mother. "It's a wonder the house wasn't burned down long ago—all that paper so near the chimney. I declare it's warm now"—and with that Mrs. Livingston took her half-bushel basket and filled it with the bits of paper. They filled the basket once, twice, and were gathering the last of the nest into a third, when, all at once, "Why, what's that?" exclaimed Gladys' mother, making a dive amongst the papers at something and, in a moment, held up—Gladys' lost ring.

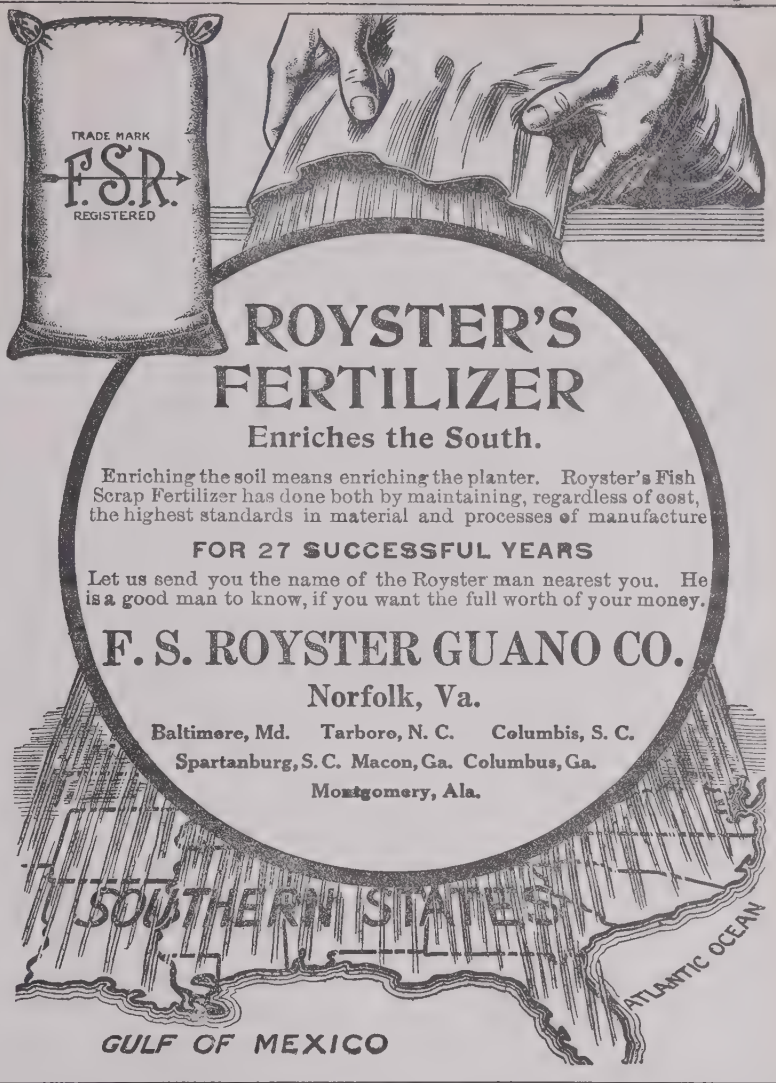
Now, whenever Gladys loses anything and begins to blame some one for taking it, her father always laughs and says: "Rats!"—Marion Wathen, in S. S. Times.

What is a Gentleman?

There is an interesting correspondence in the Pall Mall Gazette on "What is a Gentleman?" The Rev. W. A. Carroll, vicar of Bickley, Kent, contributes the following reminiscence:

"I remember hearing Archbishop Temple say that he was challenged to prove that St. Paul knew what a gentleman was. He immediately quoted Romans 12:10: 'Be kindly affectioned one to another, with brotherly love, in honor preferring one another.' I have always felt that, as a definition of a gentleman, it would be hard to beat."

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—George Sands.



Personal and News Notes.

Nearly $10,000 have been secured for the new Calvary church, Providence, Rhode Island.

The Rev. Edward S. Doan has resigned the rectorship of St. James' church, Marietta, Georgia, to take effect on April 1st.

The address of the Rev. Mercer G. Johnston has been changed from 309 Pecan street, to 6 Park Place, San Antonio, Texas.

Bishop Lawrence, of Massachusetts, will ask for the election of a Suffragan Bishop, when the Diocesan Convention meets, on April 9th.

The address of the Rev. William H. Heigham is changed from Salina, Kansas, to Ellsworth, Kansas, which will be, hereafter, his permanent address.

The address of the Rev. Creetus A. Dowell, of Lorain, Ohio, has been changed to Ashtabula, Ohio, where he has become rector of St. Peter's church.

The Rev. C. C. Rollit delivered an interesting lecture on "Japan," before St. Katharine's School, Davenport, Iowa, during his recent visit to that city.

The Rev. I. M. Merlinjones, rector of St. John's church, Syracuse, N. Y., has accepted an appointment to the charge of Grace church, Gainesville, and the work at Norcross, Ga., Diocese of Atlanta.

The Rev. H. Norwood Bowie, of St. Gabriel's church, Hollis, Diocese of Long Island, has accepted a call to the Church of the Holy Cross, Tryon, N. C., District of Asheville, to take effect on March 7th.

The Rev. C. H. Jordan, of Greenwood, and the Rev. K. G. Finlay, of Columbia, assisted the Rev. S. R. Guignard in holding a week's mission at Trinity church, Abbeville, S. C., last week.

Two small alms basins, stolen from Christ Church Cathedral, Louisville, Ky., were recovered at a small store, where they had been sold by an old woman, who is said to be mentally irresponsible.

A leading library has been established in the parish house of the Church of St. Michael and All Angels, Baltimore, the Rev. Charles Fiske, D. D., rector, with Mrs. W. T. Watson as librarian.

The vestry of St. John's church, Havre de Grace, Md., have been notified of the gift of $800 from Mr. Andrew Carnegie, toward the purchase of a new pipe organ for the church. The Rev. W. E. Haupt is the rector.

The Rev. Dr. J. Henning Nelms, rector of Ascension church, Washington, has announced to his congregation his declination of the recent call to the rectorship of Trinity church, Asheville, N. C., greatly to their gratification.

The Rev. Edward T. Carroll, D. D., rector, held an impressive and solemn service in St. Ann's church, Amsterdam, N. Y., on the evening of the Third Sunday in Lent, in memory of Captain Robert Falcon Scott and his four companions, who perished in returning from the South Pole last year. Dr. Carroll's sermon was a beautiful tribute to the brave explorers, whose fate the entire civilized world mourns.

All communications for the Standing Committee of the Diocese of East Carolina should be sent to the president, the Rev. Nathaniel Harding, Washington, N. C.

The Rev. W. T. Jackson, Ph. D., rector of St. Michael's church, Mount Pleasant, Iowa, has been honored by an election as a member of the American Universities Club of London. This is one of the leading organizations in the English Capital City.

The Rev. John Dysart, rector of St. John's church, Dubuque, Iowa, has been appointed chaplain of the Fifty-third Regiment of the Iowa National Guard. He takes the place of the Rev. Charles J. Shutt, rector of St. Luke's church, Des Moines, who has resigned the post.

The Rev. William B. Guion, formerly rector of St. Andrew's church, Cripple Creek, Colo., is now in charge of the Church of the Epiphany, Sedan, St. Matthew's church, Cedarvale, St. Bartholomew's church, Caney, and the work at Elgin, Kans. His address is Sedan, Kans.

Captain Roald Amundsen, discoverer of the South Pole, lectured under the auspices of the Men's Club at Trinity Cathedral, Davenport, Iowa, recently. The coliseum was crowded to the utmost, and the speaker was introduced by the Very Rev. Marmaduke Hare, Dean of the Cathedral.

Two windows, in memory of Professor J. P. Cooke, late Professor of Chemistry, in Harvard College, and his wife, have been placed in St. John's Memorial chapel at the Episcopal Theological School, Cambridge. They are the gift of Mrs. William A. Pew and other relatives.

All communications for the secretary of the diocese of East Carolina should be addressed to the Rev. M. E. Bethea, Williamston, N. C., the Bishop of the diocese having appointed Mr. Bethea as secretary to fill the unexpired term of the Rev. F. N. Skinner.

The new parish building for St. Paul's church, Augusta, Ga., lately dedicated, is said to be one of the most complete and best organized buildings of the kind in the South. It cost about $16,000. The dedication service was conducted by Bishop Reese, assisted by the rector, the Rev. G. S. Whitney, and the former rector, the Rev. C. C. Williams, D. D., of Mobile, Ala.

The Rev. William G. Cassard, D. D., chaplain U. S. Navy, and a member of the Diocese of Rhode Island, has been ordered to duty at the U. S. Naval Academy at Annapolis, and will report there on March 24th. Chaplain Cassard has been in the Navy for sixteen years and is now the only chaplain in the Navy on the active list who participated in the battle of Santiago de Cuba. Chaplain Cassard will succeed the Rev. E. W. Scott, a Congregational minister, as chaplain at the Academy, and this will be the first time in many years that a clergyman of this Church has held this position.

Wood & Sons' Seed Catalogue.

The time is at hand for the selection of garden and flower seeds, and T. W. Wood & Sons, Seedsmen, 12 S. 14th street, Richmond, Va., is a reliable place at which all kinds of garden, field and flower seeds can be procured. This is an old-established firm, with an honorable record for reliability and fair dealing. In addition to seeds of all kinds they supply standard fertilizers, poultry foods and supplies, hardy and ornamental shrubs and vines, shade trees, evergreens, roses, garden tools, insecticides,—in short everything needed for the field, the lawn or the flower garden.

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on the

Seven Words from the Cross

Compiled by Rev. CHARLES L. PARDEE

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For 1013

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Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

Resolutions of Regret.

Whereas, the Rev. WILLIAM B. LEE has tendered his resignation of York-Hampton parish, after twenty or more years of faithful and devoted service; be it

Resolved 1st. That the vestry accept Mr. Lee's resignation, with deep and sincere regret.

2d. That the vestry put upon record their profound respect for Mr. Lee, their warm commendation of his pastoral labors among our people, and their love for him as a man, and as pastor.

3d. That the above preamble, and the accompanying Resolutions be spread upon the records of the vestry, and copies thereof be sent to Mr. Lee and the Southern Churchman.

J. W. CLEMENTS, Senior Warden.
C. H. SHEILD, Register.

PIPE ORGANS.

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DIED.

BENTLEY.—Entered into life eternal, at her home in Richmond, Virginia, on Monday, February 24, 1913, LUCY WILLIAMSON, widow of Efford Bolling Bentley, in the ninety-second year of her age.

The funeral was on Wednesday, February 26th, at St. Paul's church, the interment in Shockoe Hill cemetery.

"Numbered with Thy saints in glory everlasting."

BOND.—At Madison, Wisconsin, February 20, 1913, JULIET LYLE, aged twenty-three years, wife of Francis M. Bond and daughter of Walter F. and Martha Brooke Chermside, of Staunton, Virginia.

DAVISON.—J. SMITH DAVISON, Sr., died February 20, 1913, at Mt. Pleasant Farm, near Strasburg, Virginia, in the 76th year of his age.

OBITUARY.

Alice G. Colquhoun.

Entered into life, December 30, 1912, at the Alexandria Hospital, ALICE G. COLQUHOUN.

The Woman's Auxiliary of Christ church, Alexandria, Va., feel that in the death of Miss Colquhoun, known to every denomination in the city as Miss Alice, that the organization has met with a loss that can never be filled. Her saintly character, the beauty of her disposition, her genial smile, made an hour spent with her a privilege never to be forgotten.

As a young woman, with life before her, she turned her back upon home to do the Master's work in Africa. The Lord in His unerring wisdom laid His hand heavily upon her in permitting her to be visited with that terrible African fever, after which few have ever been able to live in that climate.

Returning to this country, after a time, she came to make her home in Alexandria, and from thenceforth was a devoted number of and worker in Christ church.

For many years she was President of the Woman's Auxiliary, and though the infirmities of age and ill health forced her to lay down the burden of office, her interest in the work never flagged, and especially was it alive to the work in Africa and among the Indians—"God's little ones."

After a long life of suffering, the result of that fever in Africa, she fell asleep like a child.

The women who are left to carry on the work which she has been permitted to lay down, can truly say, in the words of her favorite hymn:

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

IN MEMORIAM.

Mrs. William Wallace Anderson.

The subject of this sketch deserves more than a passing notice. Hers was not a life best expressed by a mere date line telling when she entered this world and when she left it, as though there had been nothing of accomplishment between; but it was a full life throughout its almost fourscore years—full of experiences out of the common; full of active service and self-sacrifice; full of usefulness and high endeavor.

Born at Eastport, Maine, May 16, 1833, where her father, an officer of high rank in the United States Army, was stationed, she grew up in an atmosphere in which high ideals and a strict sense of duty prevailed, and cultured social surroundings quickened a naturally gifted mind. It was while living in Wilmington, N. C., that she met Dr. W. W. Anderson, then a young army surgeon. They were married 27th December, 1855. Ordered to New Mexico, then regarded as outside the bounds of civilized life and subject to the invasions of hostile Indians, Dr. Anderson, accompanied by his wife, took up his duties on the frontier, and for four years remained there, bearing together, bravely and uncomplainingly, the hardships and anxieties incident to life in those remote regions.

While on furlough, in the winter of 1860-61, Dr. Anderson learned that South Carolina had seceded. It was clearly the path of duty, as he saw it, to cast in his fortunes with his native State, and offer his services to the Confederate government. This he did and served throughout the war as surgeon. When the struggle was over husband and wife returned to Stateburg, his old home, and there resided in perfect love and peace together, "until he was called to his eternal home in June, 1911. It was during this period that the writer came to know them—their mutual devotion, their beautiful life, their Christian character, their patience and cheerfulness, their walk and conversation, "adorning the doctrine of God their Saviour in all things," "having a conscience void of offence both towards God and towards man." One cannot think of them apart—they were too closely united. Truly may it be said of them, to paraphrase the well known hymn—

Before their Father's throne
They poured united prayers;
Their fears, their hopes, their aims were one;
Their comforts and their cares.

Loved, respected and honored by children and community, they drew towards the sunset together, he preceding her by but a few months. When he went her faith failed not, nor did her trust waver. In lowly patience waiting, the call came to her, and she went to God 15th December, 1912, in full assurance of "the blessed hope of everlasting life" which "He hath given us in our Saviour Jesus Christ." May her rest be sweet; may she wake up in Christ's own likeness, satisfied!

Rev. William Wallace Greene.

Entered into rest, February 14, 1913, in Great Choptank parish, Cambridge, Maryland, Diocese of Easton, WILLIAM WALLACE GREENE, priest; a direct descendant of General Nathaniel Greene, of Revolutionary fame; a member of the Society of the Cincinnati.

Nearing the close of his ninety-two years the tired body of this faithful priest was committed to rest in the churchyard and directly within the shadow of Old Trinity, Church Creek, Dorchester parish, Maryland, where he had labored among the people upwards of forty years.

"The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia."

ACKNOWLEDGMENTS.

For the John Moncure Memorial Fund.

Previously acknowledged	$ 256 00
Rev. and Mrs. J. Poyntz Tyler	3 00
St. Mark's church	1 00
Anonymous	25
Woman's Auxiliary, St. Paul's, Richmond	15 00
Mrs. M. J. Dimock, University, Va.	2 00
	$ 277 25

The minimum amount needed for the completion of the parish house and building a chapel for colored people in Stafford county, Va., as a memorial to the late Rev. John Moncure, D. D., is $2,000. Contributions should be sent to the Rev. M. S. Eagle, Treasurer, 2118 Venable street, Richmond, Virginia.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during February:

St. Paul's, Lynchburg	$ 5 00
St. Paul's, Petersburg	100 00
St. Paul's, Haymarket	10 00
St. John's, Bethesda, Md.	5 00

P. P. PHILLIPS, Treasurer.
Alexandria, Va., February 28, 1913.

APPEALS.

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

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as the Church's executive body for missionary management, spent to administer the world-wide enterprise, three and three-tenths per cent. of the amount of money passing through its treasury.

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The Household.

Cheap Enamel is Dangerous.

No less a personage than Emperor William, of Germany, has condemned the use of ordinary cheap enamel ware in the household, especially for cooking, and the versatile ruler of the Teutons apparently has excellent grounds for this, for scientists have discovered that particles of the enamel chip off, get into the food, then into the intestines, and cause gangrene, appendicitis and other troubles that frequently prove fatal.

The Italian Government Health Department was probably first to recognize this danger, but Kaiser William also promptly saw the danger, and he supports these Italian scientists and health officials and has made public in his country the declaration that such enameled ware is dangerous.

And the Emperor makes this announcement in spite of the fact that nearly all, or at least a great portion, of our enameled ware is made in Germany. It has long been known that enameled ware was more or less undesirable, and some few have believed it dangerous, but not until scientists discovered the exact dangers was it known just how dangerous it was. Enamel ware, even the very best, will chip, and the poorer quality chips easily. It may be that by chipping it becomes unclean and affords crevices for germs to collect in, but the real danger is of getting the sharp little particles of the enamel, which are like flakes of glass, into the stomach and intestines.

A number of Italian pathologists, at the request of the Health Department, made a special study of the conditions of the intestines at all post-mortem examinations, and discovered that in several the caecum, which is a pouch or cavity open only at one end, contained several particles, while in three the actual cause of gangrenous appendicitis that had caused death was found to be a piece of enamel of this character. It was upon their reports that the Italian Government drafted and is considering a law requiring the destruction of all chipped enameled cooking utensils. This measure, as a sanitary regulation, has been adopted by four Italian cities, and the sentiment is spreading.

How to Remove Old Wall Paper.

A good way to remove old wall paper is to use the following solution: A thick pasty solution should be made by adding flour and a few spoons of salt into boiling water. After this is made add a few ounces acetic acid, which may be purchased at any drug store. This pasty solution should be applied with a brush to the old wall paper in quantities. After a few minutes the old paper can be removed in great strips very easily and with very little dust or dirt.

Steamed Chocolate Pudding.

Beat an egg, white and yolk together, add a cupful of milk, two cupfuls of flour, with which has been sifted two teaspoonfuls of baking powder and a pinch of salt. Add a teaspoonful of melted butter, two squares of melted chocolate and a half a cupful of sugar. Pour into a well buttered mold and steam for two hours and a half. Serve with vanilla sauce or cream and powdered sugar, or with vanilla ice cream, which last is the best accompaniment of all.

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Good Words.

True manhood never fawns nor truckles; nor does it appreciate such conduct in another. There is something wanting in a person who is obsequious, or who can fully respect an individual that is unduly subservient. The most royal thing beneath the stars is high character. Paul had that, and he stood unabashed before governors and kings. It was they and not he who trembled. Respect those who are in authority over you, and show a proper regard for them, but do not sacrifice your convictions to win their favor. Be a man—there is nothing nobler and grander within the scope of human possibilities. It is sometimes asserted that the Methodist form of church government tends to strip the average preacher of his courage and independence of thought when in the presence of high-ranking ecclesiastical officials. We perhaps need to be somewhat on our guard at this point.

Memory plays a most important part in the salvation or wrecking of the soul. The crowing of the cock is emphasized in the story of Peter's reclamation. What did it have to do with it? It brought in a flood of wholesome recollections that overwhelmed him and made him see again the divinity of his Lord. And as a result, penitence and restoration quickly followed. So does memory strengthen every good man by keeping before him the blessed experiences of the past. On the other hand, there is no curse that so persistently hounds one who has indulged in them as the memory ofsinfu l pleasures. It gives Satan a ready avenue of approach to the soul in its weak moments, and is a source of peril to it as long as life lasts. Happy is the individual who has no such medium through which the evil world can make its powerful appeals! Herein lies one of the tremendous advantages of never having strayed into wroong paths. New Orleans Christian Advocate.

The world stands on ideas, and not on iron or cotton; and the iron of iron, the fire of fire, the ether and source of all the elements, is moral force.—Emerson.

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Are you there, good Mistress Johannsen? Well, perhaps you will do me the kindness to call in as many people as there are in the house and in the street. Bring them all in and I will sing you a hymn that you never heard before, for I am the happiest man in Hamburg.

In a few minutes the room was full. Then George Neumark seized his bow, played a bar or two, and sang:

Leave God to order all thy ways,
And hope in him, whate'er betide;
Thou'lt find him in the evil days
Of all-sufficient strength and guide.
Who trusts in God's unchanging love
Builds on the rock that nought can move.

What can these anxious cares avail.
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To take whate'er his gracious will,
His all discerning love, hath sent;
Nor doubt our inmost wants are known
To him who chose us for his own.

He knows when joyful hours are best,
He sends them as he sees it meet;
When thou hast borne its fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

Here the singer stopped, for his voice trembled and the tears ran down his cheeks. The little audience stood fixed in silent sympathy; but at last Mistress Johannsen could contain herself no longer.

"Dear, dear sir," she began, drying her eyes with her apron: "that is all like as if I sat in the church and forgot all my care, and thought of God in heaven and Christ upon the cross. How has it all come about? You were so downcast this morning, and now you make my heart leap with joy. Has God been helping you?"

"Yes, that he has, my dear gracious God and Father. All my need is over. Only think, I am secretary to the Swedish ambassador here in Hamburg, have a hundred crowns a year, and to complete my happiness he gave me five-and-twenty crowns in the hand, so that I have redeemed my poor violin."

"And this beautiful hymn, where did you find it, sir, if I may make so bold? Did you make it yourself?"

"I? Well yes. I and the instrument, the harp; but God swept the strings. All I knew was this, 'Who trusts in God's unchanging love;' these words lay like a soft burden on my heart. I went over them again and again, and so they shaped themselves into the song. How, I cannot tell. I began to sing and to pray for joy, and my soul blessed the Lord, and word followed word like water from a fountain."

Such is the story of one of the most beautiful of all the German hymns.—Lutheran Church Work.

Queens' Favorite Flowers.

If the saying is true that a woman's nature is reflected in her choice of a favorite flower, the queens of Europe present an interesting study. The Tsarina of Russia loves the orchid and the lilac. The German Empress the violet. Queen Victoria, of Spain, favors La France roses. Queen Mary's favorite is the carnation, Queen Wilhelmina, of Holland, the tulip, and Queen Helena, of Italy, a home-grown species of snow-white lilac.

If we had more good hearers, we would have more good sermons.



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Thoughts for the Thoughtful

The far country is forgetfulness of mystery to dishonest men.

Wisdom is knowing what to do next; skill is knowing how to do it, and virtue is doing it.—Jordan.

To experience religion is not the event of an evening, but the work and the joy of a lifetime.

Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes.—Bacon.

Do not fear the face of men; remember how small their anger will appear in eternity.—Robert McCheyne.

Honesty is always something of a thousand nervous disorders, which that high-strained perfection is not.—John Wesley.

"Hold fast to the Bible as the sheet anchor of your liberties! write its precepts in your hearts and practice them in your lives."

While the cup of blessing may and often does run over, I doubt if the cup of suffering is ever more than filled to the brim.—George Macdonald.

Let not future things disturb thee, for thou wilt come to them if it shall be necessary, having with thee the same reason which thou now usest for present things.—Marcus Antonius.

"If a man does anything great it is because it was in him," said a youth who had never done much for himself or others. But, O wise one, what a lot of work it takes to get out what is in!

There is no true prayer without some response. Invisible wires from heaven to earth are ever vibrating with Divine blessings, and when prayer touches them, the electric stream of love enters the soul.

Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you be. Live up to your present faith. So, and so only, do you take the next straight step forward, as you stand strong where you are now; so only can you think the curtain will be drawn back and there will be revealed to you what lies beyond.—Phillips Brooks.

The peace of him that has lived near to God is like the quiet, steady lustre of the lighthouse lamp, startling no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that curl their crest around the rock on which it stands.—F. W. Robertson.

"The great need of every Christian, and of the Church as a whole, is a spirit of constant, earnest, importunate prayer. Given such a spirit of prayer in the members of Christ's body the world over, the result would be such a constant outpouring of the Holy Spirit that laborers would be sent forth by the thousand and our Lord would see of the travail of His soul and be satisfied. The last word, therefore, is Lord, teach us to pray."—Rev. James S. Lucas.

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Southern Churchman

Vol. LXXVIII. RICHMOND, VA., MARCH 15, 1913 No. 11

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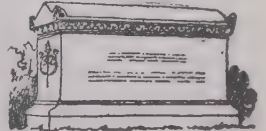
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Of Jesus himself it is said that when the multitude crowded around him at Capernaum, "He preached the Word unto them." When you preach, preach this Word. If you discuss another topic, do not call it preaching. And do not expect from that sort of pulpit exercise the results promised to preaching.

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"One thing have I desired * * * to behold the beauty of the Lord and to inquire in His temple."—Ps. 27:4. The Bible is a wonderful book. It not only declares unto us precious truths, but it sets them in their divine order. "There were two reasons why the Psalmist desired to dwell in the House of the Lord," says Rev. George Mathson, "he wanted to behold and he wanted to inquire. Beholding and inquiring, the vision of the beauty and the study of the truth, make up together the perfect way. Without either of these our religion is a maimed religion. To behold the beauty without inquiring is mere sentiment, to inquire without beholding the beauty is mere criticism; perfect faith unites both. Yet there is an order in their union; the beholding of the beauty comes first. I cannot with any profit begin to inquire until I have begun to gaze; I cannot understand the reason until I have felt the power." "Open Thou mine eyes that I may behold wondrous things out of Thy law." It is only when God opens our eyes—shows us the way of life in Christ—that we can recognize and appreciate the wonders of God's Book. St. Paul, before his conversion, did not understand the Scriptures. He felt conscientiously moved to do many things contrary to the name of Jesus of Nazareth. After his conversion, how quickly he recognized their spiritual import. "Straightway he preached Christ in the synagogues that He is the Son of God." It is right relationship with Christ that determines our spiritual understanding. The Kingdom of Heaven is first a home, then a school. It is when the heart is satisfied with the vision that the head rejoices in the growing knowledge. God's first gift is the gift of life, the second the gift of knowlerge, the third the gift of power. The disciples sought to run the children away from hearing Christ. Christ taught them that they must become as little children before they could understand Him.

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VOL. LXXVIII. RICHMOND, VA., MARCH 15, 1913 No. 11

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receive subscriptions and to contract for advertising.

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A PROPOSED AMENDMENT TO ARTICLE I OF THE CONSTITUTION.

Referring again to the proposed amendment giving the deputies from the Missionary Districts within the boundaries of the United States votes in the General Convention, when the vote is taken by Dioceses and Orders, each District having a one-fourth vote in each order, we would call attention to some further considerations worthy of attention:

It would be, we believe, a thing heretofore unheard of in a bicameral legislative body for one House to have the power to enlarge or diminish the membership, and consequently the relative value of the votes cast, in the other House, without the concurrrence or consent of the house so affected. The parity of the two houses would thereby be destroyed. Yet this is just the condition which the proposed amendment would bring about in the General Convention. Before a new Diocese can be admitted to union with the Convention and its Deputies take seats in the House of Deputies, that House must declare by vote that all the constitutional and canonical provisions, as to size, suitable provision for the support of its Episcopate, &c., have been complied with, and that it has acceded to the Constitution and Canons of the Church. But a Missionary District may be created at any time by the House of Bishops, with no concurrent action by the House of Deputies, and even when that House is not sitting to form a General Convention, and with no conditions precedent whatsoever, unless it be that the newly-created District must have two presbyters and two laymen to enable the Bishop to whom it is assigned to form his Council of Advice. And every District so created within the boundaries, that is within the territory, of the United States, would send its deputies to the House of Deputies, and so far change the constituency of that body and reduce the relative voting strength of every diocese represented. The voting strength of each diocese as compared with that of the whole House is now as one to sixty-eight. By the adoption of this amendment it would become as one to seventy-three, and the creation of one new District would bring it to one in seventy-four; there being three fractional votes which would not be counted until another was added.

Furthermore, a deputy from a District would have a very considerable advantage over a deputy from a Diocese in this particular, that in a vote by Orders his vote would always count. A Diocesan vote is cast by a majority of the deputation from that Diocese. If they are equally divided, which often happens, the vote is recorded as divided and counts in the negative. An individual Deputy must therefore be joined by at least two of his colleagues, if voting in the affirmative, and one if voting in the negative, or else his vote is overruled, and has no influence upon the result. But every deputy from a Missionary District would cast the one-fourth vote of his District, in his Order, unaffected by the opinion of any associates, and his sole vote would count in the result every time. In each of two important votes in the last Convention eighteen Dioceses were "divided" in one or the other Order. In one of these, where many individual votes were recorded by request, such distinguished deputies as Dr. Manning, Dr. Glazebrook, Dr. Warner, Mr. Pepper and Judge Andrews, to name only a few out of at least fifty, saw their individual votes lost in the adverse votes of a majority of their colleagues. But the distinguished deputy from Porto Rico would never be embarrassed by such conditions, having no colleagues with whom he must agree. Thus in the instance cited one deputy from a Missionary District would have outvoted fifty or more deputies from some of the largest Dioceses.

Again: The proposed amendment is in conflict with Articles X and XI of the Constitution, in that these require only a majority of the Dioceses, voting by Orders, to constitute a vote of the House, while the amendment would make Article I require a majority of whole votes of the Dioceses and Missionary Districts to constitute such a vote. Thus this amendment would require two additional amendments to bring the Constitution into accord with itself. In the meantime the House of Deputies would be sorely put to it to know which of these contrary provisions should overrule the other. Further criticism could easily be made of the proposed amendment, but it is unnecessary.

The question at issue is a very practical one. There are now twenty-three of these Missionary Districts within the boundaries of the United States. By the last reports, as given in the Living Church Annual, the whole twenty-three have 415 clergymen and the Diocese of New York has 416. They have 44,027 communicants and the Diocese of New York has 89,994. Yet their vote, in a vote by orders, would equal that of the Dioceses of New York, Pennsylvania, Massachusetts, Connecticut, and Long Island, our five largest Dioceses, with three-fourths of a vote to spare. And their number is increasing, as it ought to increase. Four were added by the House of Bishops in Richmond and three in Cincinnati. They include, now, three practically foreign fields. With the lesson of the Spanish war before us, with the official warning lately given and still overhanging the Island of Cuba; with the present disposition of our battleships and army; with the Monroe Doctrine to maintain and the "White man's burden" to carry, who can prophesy what the boundaries of the United States will be in half a century?

And if this proposition should prevail, and the fundamental principle in our Constitution of the parity and coordination of the Dioceses be practically nullified, would the older and stronger Dioceses continue to be content, or would they demand proportionate representation in the General Convention, with the radical changes which that would involve? "The beginning of strife is as when one letteth out water." The Church will wisely guard against such beginnings.

For my life, it is a miracle of thirty years, which to relate, were not a History, but a piece of Poetry.—Sis Thomas Browne.

BOOK REVIEWS.

Help From the Sanctuary. Devotional Papers on the Blessed Sacrament. By the Rev. Jesse Brett, L. Th., Chaplain of All Saints' Hospital, Eastbourne. Longmane, Green, & Co.: London and New York. Price, $1.25 net.

It is an ungracious task to criticize a devotional book. The one before us is written in language which is sometimes hard to be understood, but we suppose it is intelligible to readers who have been trained up to it. Its theme is, Devotion to the Blessed Sacrament, which is made apparently the one ground of our spiritual life. Its tone is devout, its intention is the best, but its teachings are, to our mind, frequently beyond, and in some respects alien to, those of the Prayer Book and the New Testament.

Dr. William LeRoy Broun. Compiled by Thomas L. Broun, assisted by Bessie Lee Broun and Sallie F. Ordway. New York: The Neale Publishing Co., Union Square. Price, $2.00; by mail, $2.15.

Here are compiled some records of an honorable and useful life, devoted to the cause of education in the South. Dr. Broun was born in Loudoun county, Virginia, in 1827, and took his Master's degree at the University of Virginia in 1850. He at once began his long career as an educator as a teacher in private schools and as Professor of Mathematics in the University of Georgia. During the War between the States, after one year's service in the field, his abilities as an expert scientist were utilized by the government in the Ordnance Department and as Commandant of the Armory at Richmond. After the war he was successively a Professor at the University of Georgia, the Vanderbilt University and the University of Texas, and for the last twenty years of his life was President of the Alabama Polytechnic Institute at Auburn, Ala., where he died in 1902.

Dr. Broun belonged to that rare and noble class of men who count the prizes and emoluments of the world as nothing that they may gain knowledge and wisdom and impart it to their fellows, and whose example is an inspiration. To his attainments as a scholar and a scientist and his ability as a teacher was added the crowning excellence of a strong and humble Christian character.

The volume before us is a compilation made by his brother, his daughter and his granddaughter, from private papers written or dictated by himself, some of his articles and public addresses, and letters and appreciations by his friends. They are given without comment, yet are so skillfully selected and arranged as to form a worthy and sufficient tribute to the memory of their subject. The reader is left to form his own picture of the man, and it is a noble and satisfying one. Many of his old pupils will want this book, and will be the better for having it.

Curious Bits of History. By A. W. Macy. The Cosmopolitan Press, New York. Price, $1.00.

Scraps of knowledge more or less interesting, without logical arrangement and with nothing to indicate the source from which they are derived, but servicable perhaps "To point a moral or adorn a tale." A book to pick up at odd moments.

Antietam and the Maryland and Virginia Campaigns of 1862. From the Government Records, Union and Confederate, mostly unknown and which have now first disclosed the truth. Approved by the War Department. By Captain Isaac W. Heysinger, M. A., M. D. New York: The Neale Publishing Co. 1912. Price, $1.50.

Three contributions to the history of the great War between the States, written from the Northern viewpoint, whose scope is sufficiently indicated by their titles. The two latter claim, and no doubt correctly, to be drawn chiefly from official reports and records. The last-named is largely a vindication of Gen. George B. McClellan, which seems to us to be complete and to justify the reported opinion of General Lee that McClellan was, by all odds, the ablest of the Union generals in that war.

When Things Go Wrong. A Married Housewife's Helper. By Emma Belle D. Pierson. New York: The Cosmopolitan Press. Price, 40 cents postpaid.

We turned this little book over to our housekeeper for an expert opinion of its value, and she speaks favorably of it, finding many of its terse suggestions both sensible and practicable.

Fighting by Southern Federals. In which the author places the numerical strength of the armies that fought for the Confederacy at approximately 1,000,000 men, and shows 296,579 white soldiers living in the South, and 137,676 colored soldiers, and approximately 200,000 men living in the North that were born in the South, making 634,255 Southern soldiers, fought for the Preservation of the Union. By Charles C. Anderson. New York: Neale Publishing Co. Price, $2.00 net.

The Attack and Defence of Little Round Top, Gettysburg, July 2, 1863. By Oliver Willcox Norton. New York: The Neale Publishing Co., 1913. Prict, $2.00 net.

PAMPHLETS.

A Handbook for the Use of Members and Friends of the Protestant Episcopal Church. By Bishop Peterkin. Wheeling, W. Va.: "The Church News." Price, 10 cents, or one dollar a dozen, postpaid.

The Bishop of West Virginia prepared this handbook originally for use in his own Diocese. It is now presented with the omission of local references and adapted for use anywhere. As a sane and simple explanation of the history and customs of the Church, suitable for the instruction of her own children and for those who are as yet strangers to her ways, it is not surpassed by any manual within our knowledge.

George Washington: Christian. By the Rev. John Stockton Littell, D. D. Keene, N. H. Price, 25 cents.

A handsomely illustrated pamphlet, treating of the Father of his Country as Christian and Churchman, with many interesting sidelights upon his ancestry, early training, &c. The author falls into some errors, drawn from the authorities upon which he relied, as when he speaks of Washington as a vestryman of Pohick Church, (instead of Truro Parish), a statement which would have sorely puzzled that gentleman himself to have understood, since in Colonial Virginia a church could no more have a vestry than it could have a County Court. He also accepts the myth that Washington was married in St. Peter's church, New Kent; first embalmed in print ninety-five years after the event and contrary to all probability, all reliable tradition and all ancient testimony. Among the churches in which Washington is known to have worshipped, on the authority of his own diary, might have also been mentioned Nominy church, Westmoreland county, gone these hundred years, and St. Paul's church, in King George county, still standing much as it was in his day.

Discourse on the Lives and Characters of the Early Presidents and Trustees of Hampden-Sidney College. Delivered at the Centenary of the Founding of the College, on the 14th day of June, 1876. By Hugh Blair Grigsby, LL. D. Richmond: The Hermitage Press. 1913.

The man and the occasion have seldom more happily met than when the venerable Chancellor of William and Mary, and President of the Virginia Historical Society, stood up to give this address, and to draw such pen-pictures as only he could sketch of the worthies who founded, and who impressed their strong personalities upon the staunch old College of Hampden-Sidney. The address, too long unpublished, is now given to the public in attractive form, and is a contribution of permanent value to the biographical lore of the State as well as a graphic record of the early history of one of its most honorable institutions of learning.

The Indwelling Christ.

There are blessed and mysterious things connected with religious experience which no man can explain. The operations of the spiritual world are not to be investigated according to the methods of a laboratory. But nevertheless they are real, and they are to be spiritually discerned and spiritually experienced.

The fact of an indwelling Christ no Christian doubts for a moment. We experience a power within us greater than ourselves; a power that uplifts, purifies, comforts, sustains, inspires. We have beheld a light upon human faces that seemed as the light of heaven. We have seen exhibitions of spiritual growth. The Christ-filled life cannot be anything else but one of healthy, normal development. By the grace of Christ it is ours to increase in knowledge, in spiritual vision, in strength, in love, in effective service.

When the Master is given the unhindered right of way into our lives, when his possession of us is complete, he can accomplish marvelous things through us. Our personality is not subdued but vivified. Our spiritual capacity is enlarged, our horizon of vision is increased, and the talents which the God of goodness has bestowed upon us are abundantly employed in all the freedom and fullness of a consecrated life.—United Presbyterian.

For the Southern Churchman.

Religion as a Science.

Some distinguished writer has said that theology and divinity are the science of religion and not religion itself. Pretty good! So optics is the science of light and not light itself, and philosophy is the science of wisdom and not wisdom itself.

A schoolmaster was known as Mr. Holiday, because he didn't give any holiday: quasi lucus a non lucendo; as a grove being called lucus, or light, because it was so dark—a case of reason by contraries. There is much of the philosophy of our day that is sublimated stupidity or absurdity.

Our Holy Religion is light and life, and the words that our Lord speaks to us are spirit and life. Such is the word of God. Christianity is not the mere work and operation of the intellect or fruit of human reason and logic. Life everlasting is to know with the heart and soul and mind God manifest in the flesh and communicated to us in the walk and conversation of our most Holy Lord, the representative of Everlasting Righteousness, in whom are the treasures of all wisdom and knowledge.

It is a grave question whether it is not bewildering and dangerous to speak of the Holy Scriptures and treat them as a branch of literature, and Christianity as one of many religions. It is suggestive of handling holy things with familiar and unholy hands. It is like undertaking to sit in judgment between the Almighty and the devil; between Christ and Belial; between the light of the sun and the light of our common fire; between human intellect and divine wisdom—as if it were an open question.

Satan presented to our mother Eve the relation of man to God, the great Creator, and the word of God, as a science, "God doth know," that science was above the Almighty and unquestionable as Fate irresistible. And confidence in this first science led to disloyalty and ruin.

It is not in the "name of the Lord" but in the name of science that the profane crowd lift up their banners. They treat science as supreme like fate.

Science is another word for knowledge, and knowledge is what the mind of man makes up of the apprehension and observations of the senses and consciousness.

We are in this world for a season, a lifetime; in our houses of clay for a brief sojourn. Our earthen vessel is equipped and provided for the voyage and brief stay. Our knowledge is limited according to our conditions. And as they change it vanisheth away.

The knowledge that is identified with light to be found in a great library is like the grain of radium in a mass of ore. Religions so called and phisolophies are the gropings of unaided men after the truth, or labors of ambitious intellect.

Our Holy Religion is the last and highest hope of man: to make an end of sin; to make reconciliation for iniquity, to bring in everlasting righteousness and annoint the Most Holy, the Divine Man; to guarantee and assure to man his divine nature.

Our Holy Religion is not one of the sciences, a human discovery or conclusion, but a revelation of the great God to man. The excellency of knowledge is the use that wisdom makes of it. It does not teach its own use; but it is good or bad for us as we turn it to a good or bad account. And it is the fear of God and loyalty to him that is the light and life of wisdom.

Knowledge is not wisdom. It is a possession that may be used or abused, like anything else we may have; unwisely used it may craze or stupefy.

As sciences, theology and divinity are branches of human science. So attainments in them may be measured and marked with distinction and titles. The danger is when they get to be identified with religion, and when degrees are taken as measures of piety and divine wisdom, and when state and position and office are taken as assurities of nearness to God and knowledge of our Lord and Saviour.

The mind of our Lord, in whose light we see light, does not seem to favor titles and marks of distinction, nor even dignities. He made himself of no reputation and took upon him the form of a servant. He warned his followers against honorary titles, and even places of dignity and preference. "He that is chief is to be as he that doth serve."

Religion as a branch of human science admits of all humanities and human ambitions and emoluments. It is a good thing to look to the rock from which we were hewn and the hole of the pit from which we were dug, and the conditions and ways of the plain people known as primitive Christians. Unluckily wisdom, so seldom named or referred to in our schools and colleges, is pretty much ignored by enthusiasts for "higher education." Unluckily, a man (possibly a suffragette) may be on the top and loaded with all the titles possible to our alphabet, and yet without a flavor or suggestion of simple piety and walking with God or having been with Jesus.

The depth saith it is not in me. And the sea saith it is not in me.

It cannot be gotten for gold, neither shall silver be weighed for the price thereof. * * * Whence then cometh wisdom? And where is the place of understanding. Job 28:14, &c.

J. L. W.

Bishop Coadjutor-Elect of Southern Ohio, to be Consecrated March 25th.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Theodore Irving Reese, Bishop Coadjutor-elect of the Diocese of Southern Ohio, as follows:

Time—Tuesday in Easter Week and Feast of the Annunciation, March 25.

Place—Trinity church, Columbus, Ohio.

Consecrators—Bishop of Southern Ohio, the Bishop of Ohio, the Bishop of Massachusetts.

Preacher—The Bishop of Massachusetts.

Presenter—The Bishop of Rhode Island, the Bishop of Arizona.

Attending Presbyters—The Rev. John M. McGann, the Rev. Charles E. Hutchison.

DAN'L S. TUTTLE,
Presiding Bishop.

Conference of Seminary Faculties.

A Conference of members of Seminary Faculties will be held at the General Theological Seminary, New York, on Wednesday, March 26th, at 10:30 A. M. and 2:30 P. M., with intermission for luncheon at 1:15 P. M.

Topics: I. Methods of Theological Education—a. Methods used in England at Mirfield, Kelham and elsewhere; (b.) The Training of Men for Special Ministries. II. Further consideration of the Canonical Amendments, discussed at the last two Conferences. III. The conditions of Financial Aid and the regulation of Outside Work.

A special chairman will introduce the discussion of each topic as at former Conferences.

The hospitality of the Seminary is offered to all who attend. Those who wish entertainment over night will kindly notify Professor Shepard as early as possible.

The Conference will welcome suggestions and expressions of opinion from any who are unable to attend.

C. N. SHEPARD.
W. H. DU BOSE.
H. B. WASHBURN.
Committee.

A Comforting Promise.

By Rev. Alan Pressley Wilson.

"The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing."—Ps. 34:10.

During a recent visit to a Zoological Garden, nothing was more interesting and instructive than watching the lions. Beautiful specimens they were, with their long hair and manes, and awful in their quiet exhibition of strength! On this occasion they were very restless and showed an uneasiness that caused one to fear that some pent-up anger might soon give way to an outburst of passion. However, I soon learned the cause of their impatience: they were hungry. The keeper has a regular time for feeding them and told me that he seldom varies from that time as much as five minutes. But on the day of my visit he was unavoidably detained, and when I reached the den it was long past their time for their meal. They had learned to know the regular time and expected to be fed promptly. On this day they realized that the keeper was late, and were walking to and fro and were growling and roaring in a dangerous way.

As I thought of the incident there came to me the words of the Psalmist, and they made a wonderful impression upon me and I saw their truth in a new light: "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing." The child of the world may suffer hunger and lack many good things; but the child of God may ever feed at the bountiful table of a generous and loving Father.

"O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to Thee. Do Thou bless them and keep their work thine; that, as through Thy natural laws, my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times, when my mind cannot consciously turn to Thee to commit each particular thought to Thy service."

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations, but they never pass away, and, after all the use that is made of them, they are still not exhausted.—Dean Stanley.

"Patience and strength are what we need! and earnest use of what we have now; and all the time an earnest discontent until we come to what we ought to be."

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Constitutionality of Change of Name.

Mr. Editor: There have been so many communications in the Southern Churchman bearing upon "The Change of Name," so many suggestions and counter suggestions, that I have become altogether confused. However, in all that has been said, I do not recall a reference to the constitutionality of the procedure looking to the change of name. If such reference has been made, I have overlooked it.

Most humbly I suggest that unless I am wrong in my interpretation of the Constitution of the Episcopal Church in America, no change of name can be made until the matter has been "made known to the several Diocesan Conventions." Article 9 of the Constitution reads as follows: "This Constitution shall be unalterable, unless in General Convention, by the Church, in a majority of the dioceses which may have adopted the same; and all alterations shall first be proposed in one General Convention and made known to the several Diocesan Conventions, before they shall be finally agreed to or ratified in the ensuing General Convention."

The question is, Is not the change of name a change in the Constitution?

But, be the foregoing as it may, would it not be best for the "state of mind" of the membership of the Church, for the General Convention to proceed as per Article 9 of the Constitution and permit each diocese to express itself upon a change of name? This to me would appear to be the wisest course to pursue. Surely the opinion of the Church at large ought to be ascertained before action is taken in so grave a matter. I take it, that our Church organization is not so very dissimilar from that of the United States, whose Constitution may not, as is well known, be altered or amended without the consent of the several States.

JOHN WOOD.

Spartanburg, S. C.

Our correspondent is right in supposing that a change in the name of the Church would necessitate a change in the Constitution, but only because the name appears in that instrument, namely in the declaration of conformity prescribed in Article VIII. The name, however, appears eight times in the Book of Common Prayer, the integrity of which is guaranteed by the Constitution, unless altered or added to by a process therein laid down; this process being identical with that prescribed for an amendment to the Constitution itself. Our correspondent quotes the article on amending the Constitution in its old, not in its present form. The language was changed in 1901 but the meaning is practically the same. Any proposed change in the Constitution or the Prayer Book must be sent to the Diocesan Conventions in concrete form, not necessarily for their action but for their information, before its final adoption by the succeeding General Convention. Behind the question of a change of name is the question, What change? We suppose at least a dozen different names have been proposed, capable of almost innumerable combinations. One would have to be selected and properly formulated before a referendum to the Dioceses could be ordered.

Another Reason "Why Smith Does Not Go To Church."

Mr. Editor: The following letter received from a member in my vestry is published with the hope that it may call attention to the need of placing information in hotels and elsewhere that will guide strangers to the Church:

"My Dear Parson: My experience in trying to get to church this morning justifies my belief that the hardest thing for a stranger to do in a large city is to go to church. Witness my experience this A. M. The hotel here is wonderfully equipped with every convenience; but when I asked for the Church Directory, no clerk in the hotel knew where it was. I finally found it on a shelf at the news stand, and the boy was not very keen to hunt for it, because he was selling theatre tickets for the Sunday evening performance. It was twice as easy for me to go to the theatre as it was for me to learn where the Cathedral was and the hours of service. I just mention this, because it is fresh in my mind, and is another phase of the unbusinesslike methods of the modern Church. E. G. M."

Note.—This gentleman finally found the Cathedral and attended the service.

I had the same experience last week in trying to find the cathedral through inquiry at the desk of the largest hotel in a city, and could not get any information on the subject until I enquired at the taxicab office.

W. A. R. GOODWIN.

Rochester, N. Y.

Suggestions to Friends of the Rev. Dr. Illingworth.

Mr. Editor: May I ask a little space in your columns to represent an opportunity which I believe will be welcomed by some of your readers? It is proper to say at once that Dr. Illingworth knows nothing of the suggestion which I am venturing to make.

Longworth church, of which Dr. Illingworth has for nearly thirty years been the rector, is in great need of restoration. It is estimated that the necessary work can be done for $1,500, but the village is small, and poor and not much of the money can be raised in the parish.

I believe that there are many in this country, among both the clergy and the laity, who would feel it a privilege to make some gift towards the restoration of Longworth church, as an expression of gratitude for the help which they have received from Dr. Illingworth's writings.

Such gifts, however small in amount, made by those who appreciate what Dr. Illingworth's books have done for themselves and for others, would have far more than a mere money value. They would serve to emphasize the bond which unites us to our brother Churchmen in the mother country, and would be a practical illustration of that fellowship in the One Body, the reality of which this great scholar and theologian has helped so many of us to feel.

It may be added, that although Dr. Illingworth has not been consulted, or even informed, as to this proposal, Mrs. Illingworth's approval of it has been most appreciatively given.

Any gifts for the Restoration Fund may, therefore, be sent directly to Mrs. Illingworth, at Longworth Rectory, Faringdon, Berkshire, England, or I shall be happy myself to receive and forward them.

Gifts will be acknowledged as received, and, by the courtesy of the editors, the whole amount contributed will be announced through the Church papers.

WILLIAM T. MANNING.

New York.

Lent.

My friends, our Lent is here. There is no magic in its days. It is only that we have resolved till Easter to give more time and thought to our religious life. All that may come to much or it may come to nothing. I beg of you let it come to much. And the way to do that is to bring your soul up to the point of whole and genuine repentance. By any discontent you have now with your life, by any longing for a better heart, by the solemn responsibility you owe to God, by the great unutterable love of Christ, I beg you, as if I went from ear to ear and pleaded with each of you, not to let this Lent pass without confessing your sinfulness and being forgiven and becoming a grateful servant of Jesus Christ. May God grant it for all.

Whatever forms of fasting you may decide upon as being real to you, let it all be with a single idea and purpose. To teach your body its proper place—subjection to the Spirit. You may not destroy or even injure the body, for that is God's temple, but you must teach it that the welfare of the soul is man's first consideration. Be honest in your fasting. Do not pretend to fast by giving up minor things. That brings no good results. We might add that the person who does this is not really seeking results, but is play acting. Let your sacrifices which are supposed to be in imitation of the sacrifice of Christ, be of some value. According to their reality they are acceptable to God.—Phillips Brooks.

Popularizing the Gospel.

What is the Gospel? It is the body of truth handed down by Jesus Christ and His Apostles. It is a definite thing, having clear metes and bounds. It is a complete thing, to which nothing must be added, from which nothing must be taken away. It is a body of divinely revealed truth. While it came through man, it is not of man. It is a sacred deposit from heaven. Human reason did not discover it, and human reason is not responsible for it.

With reference to the Gospel, what is the duty of the Church? To preserve it in its purity, and to give it to the world. If the world receives it, good and well; if the world rejects it, the responsibility rests with the world. The Church has no discretionary power to modify and to adapt, to strengthen or dilute, to add palatable flavor, or to disguise the impalatable. The duty of the Church is to give the pure, un-

diluted, unadulterated Gospel to the world, "the truth, the whole truth, and nothing but the truth."

Up to date, the great majority of those to whom the Gospel has been preached have rejected it. This is what the great majority are doing to-day. There is, and ever has been, heaviness of heart over this fact. Jesus was so distressed that He wept over it. Paul imitated his Master in this respect, he also wept over it, "beseeching every one night and day with tears." They have had their successors through all the centuries, ambassadors of Christ, pleading with men to be reconciled to God, and grieving even unto tears at their failure. There is the same distressing experience to-day. In great agony of soul, many are crying out, "Lord, who hath believed our report?"

What is the matter? To listen to the babel of voices, a little of everything. The theology of the seminaries is out of date; the students are not getting a practical training; preachers are men of books, not men of the people; there is too much old-fogyism in the pulpit; too much preaching of speculative doctrines, too little preaching of specific duties; too much concern about God and the other world, too little about man and the present world; Christians are hoping for a heaven above, not trying to make a heaven below. There is no end of the explanations of why the Church is making so little progress, why it is losing its hold on the masses; why preachers are facing so many empty benches, and exercising so little influence over the thought of the day.

What is the remedy? The answer is easy. You hear it constantly. "Adapt your message to the age. Don't preach Seventeenth Century sermons to Twentieth Century people. This is a busy, practical age; it has no use for mouldy theologies and creeds of the past. Give the people something to do, not something to believe. Run the Church on a business basis. Stop this everlasting waste of men and money to support a half-dozen little churches in a community that needs only one.

This adapting the message means that the old antiquated method of presenting the message was suited to some past age. When did message and age suit each other? Not in Christ's day. He wept over its wholesale rejection. Not in Paul's age. He likewise shed tears at the manner of its reception. The more familiar we become with the history of the Church, the harder it is to find an age that was pleased with the Gospel. The majority in every age openly rejected it, when it was given to them pure and simple, and they were at liberty to express themselves.

The trouble must be, not with the way the message is presented, but with the message itself. Jesus must have known how to present His own Gospel. Yet He so presented it that He was despised and rejected of men. He was quite popular as a healer of diseases and as a feeder of the hungry. But as a preacher, He gave great dissatisfaction. They complained at His "hard sayings," and left Him to preach to empty benches. The inspired Apostles must have known how to present the message, and yet they all won a crown of martyrdom. "I came not to send peace on earth, but a sword." The sword, of course, was to be in the hands of the adversary. A palatable message does not provoke the use of the sword.

The preacher should give his message the benefit of an attractive style, and as far as in him lies impart to its delivery the graces of oratory. But as respects the message itself, he is not to concern himself about whether or not it is popular. He is to preach not merely the Seventeenth Century Gospel, but the First Century Gospel. One of the best proofs that he can have that he is true to Christ is that he is provoking opposition. "If they have called the master of the house Beelzebub, much more they of his household." We want no changed Gospel, but changed hearts. Peace is to come through conquest, not through compromise. The worst thing that can befall a preacher is to seek popularity by popularizing the Gospel. The greatest disaster that can come to the Church will come through its courting the favor of the world by softening down the requirements of the Christian life. To popularize the Gospel by adapting it to an unspiritual age, is to preach another Gospel which is not a gospel. To popularize the Church by toning it down to the level of the world is to betray its Lord and desert its mission. —Presbyterian Standard.

Good Friday and Easter each make a great affirmation; we all understand that. But they each put a great question—do we all appreciate that? The Man who hangs on the Cross declares out of His agony, "This have I done for thee." But He also asks "What hast thou done for me?" The Man who comes forth from the grave declares out of His glory, "I have conquered death." But He also asks "Wilt thou rise with Me?"

"No man is more unhappy than the one who is never in adversity. The greatest affliction of life is never to be afflicted."

Church Intelligence

CALENDAR FOR MARCH.

1—Saturday.
2—Fourth Sunday in Lent.
9—Fifth Sunday in Lent.
16—Sixth Sunday in Lent.
17—Monday before Easter.
18—Tuesday before Easter.
19—Wednesday before Easter.
20—Maundy Thursday.
21—GOOD FRIDAY.
22—Easter Even.
23—EASTER DAY.
24—Monday in Easter Week.
25—Tuesday in Easter Week.
Annunciation of the Blessed Virgin Mary.
30—First Sunday after Easter.

Collect for Sunday Next Before Easter.

Almighty and everlasting God who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

Collect for Good Friday.

Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

American.

General Convention to be Entertained by the Church Club of New York.

May I beg of you the courtesy of a little space to announce to the members of the next General Convention that the Church Club of New York intends to entertain the General Convention, both the House of Bishops and the House of Clerical and Lay Deputies, to a dinner at the Hotel Astor, on Tuesday evening, October 14th, 1913.

In a little while invitations will be sent to the members of the House of Bishops and to the Clerical and Lay Deputies already elected. And when other Clerical and Lay Deputies are elected, and their names are disclosed by publications in the Church papers, invitations will also be sent to them.

GEORGE GORDON KING,
March 5th, 1913. President.

Gifts of Portraits to Berkeley Divinity School.

The Very Rev. Charles Pressley Smith, Dean of Argyll and the Isles and rector of the Church of St. John the Divine at Oban, Scotland, has presented a fine engraved portrait of the Rt. Rev. Alexander Jolly—Saint Jolly, as he was called—Bishop of Moray from 1796 to 1838. In a letter acknowledging the honor of the first Doctorate in Divinity conferred by Washington (now Trinity) College—in fact, the first degree of any kind conferred by it—Bishop Jolly said: "Connecticut has been a word of peculiar endearment to me since the happy day when I had the honor and joy of being introduced to the first ever-memorable Bishop of that highly favored see, whose name ever excites in my heart the warmest veneration. With a glad and thankful heart I witnessed his consecration, held the book while the solemn words were pronounced, and received his first episcopal benediction."

The Rev. John Williams, of the class of 1893, rector of Calvary church, Brooklyn, New York, has presented a portrait, photographed from a painting, of the Rt. Rev. Robert Kilgour, Bishop of Aberdeen from 1768 to 1786, and Primus of the Scottish Episcopal Church from 1782 to 1788 (two years before his death), who with Bishop Petrie of Moray and Ross, and Bishop Skinner, the coadjutor of Aberdeen, consecrated Samuel Seabury to the episcopate of Connecticut on November 14, 1784.

Social Service Meetings and Exhibit at General Convention.

The Joint Commission on Social Service is planning for a special mass meeting, a series of conferences, and an exhibit during the second week of the approaching General Convention. The mass meeting will probably be held in the Cathedral of St. John the Divine, on Wednesday evening, October 15th, and the conferences at some conveniently situated church on Tuesday, Wednesday and Thursday, October 14th-16th. The general subject of the mass meeting, at which Bishop Lawrence will preside as chairman of the Joint Commission, will be "The Church and the Social Problem." The conferences, which are intended for parish workers and representatives of the various diocesan social service commissions, as well as for the general public, will discuss such topics as "The

Church and Industry," "The Church and the Rural Problem," "Co-operation with Community Agencies." "Education for Social Service," and others of related interest. It is hoped to secure as speakers men and women who have been actually engaged in various phases of service, either as parish or diocesan workers. The exhibit will aim to show in graphic form what has been accomplished since the last General Convention in the way of organizing and educating the Church's constituency for social service through the agency of the Joint Commission and the various diocesan and parish agencies throughout the country.

The commission will welcome at its offices in the Church Missions House any suggestions concerning the programme of the conference and any data for exhibit purposes. Fuller announcement of the programme will be made later.

The Whittle Memorial Circulating Library.

It will be of interest to many of the clergy to know that the Whittle Memorial Circulating Library, founded by the Alumni Association of the Seminary, last June, is now ready for use. The delay in putting the library in operation could not be avoided. Catalogues of the library have been sent to all the alumni, and requests for the loan of books will be responded to as soon as received.

The committee appointed by the Alumni gratefully acknowledge for the library gifts of books from the Rev. W. W. Browder, and from the libraries of the late Rev. F. A. Meade and the late Joseph Wilmer. A contribution of twenty-five dollars each has been received from Messrs. P. H. Baskervill and H. M. Baskerville. These two gifts in money have been a great help.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Imposing Service in the New St. Paul's Church, Philipsburg.

The new St. Paul's church, Philipsburg, was opened for service on Sunday, March 2d, by the Bishop of the Diocese, assisted by the rector, the Rev. Franklin T. Eastment, Rev. Carl Nevada Smith and Rev. James C. Quinn. The Bishop was the preacher.

The church is constructed of native stone. It is 129 feet long, 45 feet wide, with a tower 70 feet in height. It has porches over entrance and an extension for choir room and sacristy. The wood work in the interior is of oak with the exception of the Holy Table, which is of white stone. The new organ has fifteen full registers. It is decorated to harmonize with the building. There are numerous and beautiful memorials. In particular, the altar, altar rail, sedilia, reredos, vases and book rest, in memory of Rev. Dr. Francis J. Clere, for thirty years rector of the parish. Heraldry has been drawn upon in the interior decoration. Shields in the stained glass represent the consecrators of Bishop Seabury and Bishop White. Other shields represent the Church in Great Britain; others contain the coats-of-arms of the Diocese of Harrisburg and of the Diocese of Bethlehem, the mother Diocese. The architects were the Messrs. R. M. and H. W. Congden.

At the evening service the Rev. W. E. VanDyke, of Smethport, Diocese of Erie, was the preacher. He preached from James 1:27, "Pure religion and undefiled before God is to visit the widows in their affliction and to keep himself unspotted from the world." Great congregations were present at all services.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

The New Trinity College Buildings.

As was recently announced in the Southern Churchman, Mr. J. Pierpont Morgan, the well known financier of New York City, made a gift of a new library and administration building to Trinity College, Hartford, to cost approximately two hundred thousand dollars or more. At a meeting of the building committee, recently, working drawings and specifications for the new buildings were submitted by the architect, Benjamin W. Morris, of New York. The building is to be of the same material and of the same style architecture as the present dormitory buildings and it is to be situated at the north end of the campus, adjoining Jarvis Hall. The main line of the library will run directly east at right angles to the end of Jarvis Hall. An archway will lead to Summit street, between the library and Jarvis Hall. The main entrance will be on the south and will open directly on the college walk. The capacity of the new library will be 150,000 volumes, or over twice that of the old library. It is probable that the rooms left vacant in Seabury Hall will be used as a general assembly for the students. Trinity college now has nearly 300 students. The library is an excellent one and the college, generally, is flourishing.

Lenten Services Well Attended.

The Rev. William H. VanAllen, rector of the Church of the Advent, Boston, delivered the usual address at the united Lenten services in Christ church, Hartford, on Thursday, March 6th. Dr. VanAllen spoke generally on the evils of modern warfare. Among other facts, he mentioned that the United States annually spent seventy per cent. of its revenues in paying off debts incurred in the past-by wars or in making preparations of a warlike kind. He admitted that everyone appreciated militarism to a great extent, but that few considered the use for which the weapons were made. Dr. VanAllen censured the attitude of the British government towards warfare and said that he hoped to see the time when warfare would be abolished and international differences be settled by peace conferences. Dr. VanAllen treated the subject with his usual skill and created a great impression on the large congregation.

The united services have been a great success. Besides Dr. VanAllen, other well known clergy have spoken, including Rev. Karl Reiland, of St. George's church, New York.

The speakers at the united services held on Wednesday evenings at St. Paul's church, New Haven, are: Rev. George Hodges, D. D., Rev. John W. Suter, Rev. F. H. Sill, Bishop Berry, Rev. Theodore Sedgwick and Rev. Edward Tillotson. The first service was held on the evening of February 12th, the last will be on March 19th.

The speakers at the United Services at St. John's church, Bridgeport, held on Tuesday evenings in Lent, have been: Rev. Henry Washburn, Rev. H. L. Burleson, Rev. E. deF. Miel, Rev. Henry Lubeck, and the Rev. Frederick H. Sill. There have been excellent attendances at nearly all the services.

Calls Received and Accepted.

The Rev. Harold L. S. Johns, of Christ church, New Haven, recently accepted a call to Holy Trinity church, Iron Mountain, Michigan. He will also be in charge of the Dickenson county missions.

The Rev. Frank S. Morehouse has accepted the rectorship of the Church of the Good Shepherd, Shelton. He was formerly curate at St. James', Danbury.

The Rev. Charles Tibbals has accepted a call to the rectorship of St. John's church, Sandy Hook.

The Rev. Arthur J. Watson, of Brooklyn, New York, has received a call to the rectorship of Trinity church, Milford.

A committee has been appointed by the Diocesan Sunday School Commission. It is planned to arrange for a summer Sunday School Institute.

The Bishop will visit St. Paul's church, Norwalk, on the Second Sunday after Easter and will confer the rite of confirmation on a large class.

The united parishes of St. Paul's church, Norwalk, Trinity, S. Norwalk, and Grace church, Norwalk, are publishing a paper, "The Town Churchman," which is jointly edited by the rectors of the three parishes.

A pipe organ has been presented to Christ church, East Norwalk, by the rector and vestry, and will be installed in a short time.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Visitations and Appointments by the Bishop.

The Bishop of the Diocese made visitations in Washington, on Sunday, March 9th, to St. John's church, Washington, at 11 A. M., when he confirmed and preached, and at St. Thomas' church, at 8 P. M., where he confirmed and preached. In the class at St. Thomas', numbering thirty-one, were six recruits, two each, from the Presbyterians, Methodists and Baptists, and two converts from the Church of Rome. The female candidates were adorned with white veils, the habit in that parish.

For the rest of March, the Bishop's appointments are as follows: March 12th, St. Mary's chapel, colored; March 14th, 8 P. M., Esther Memorial, Congress Heights, D. C.; Palm Sunday, March 16th, 11 A. M., St. Margaret's church; 8 P. M., Epiphany church; March 19th, 8 P. M., St. Paul's church, Washington; Good Friday, March 21st, 8 P. M., Emmanuel church, Anacostia, D. C.; First Sunday after Easter, March 30th, 11 A. M., St. Paul's church, Rock Creek, D. C.

Offerings Asked for a Colored Mission.

The Diocesan Convention of Washington, in accordance with its resolution passed at the session of 1912, asks the parishes and missions for liberal offerings, on Good Friday, for a colored mission, already begun, but in need of a generous support if it is to be successful.

The Christian Religion a Necessity for China.

On Friday night, March 7th, in an address before the National Geographical Society, Washington, Dr. Charles W. Eliot, president-emeritus of Harvard University, in the discussion of his subject, "How to Establish a Strong Government in China," declared his conviction, from personal observation and

study during a recently extended tour of that distracted country, that the Christian religion is a national necessity. "Christian civilization," said the venerable scholar, "as it is known in the Western world, is the first requisite to the establishment of a stable, enlightened and progressive government in China. The Republic established a little more than a year ago, is one in name, only with a very limited electorate, headed by a virtual dictator, with a ministry that is not responsible to the people. It has no system of roads, few railroads, no adequate army, no police, and no real machinery of governmental administration. It has no schools except such as are maintained along ancient lines for sons of wealthy families and the schools established and maintained by the Christian missionaries, the latter of which are crowded far beyond their capacity." So he believes that the adoption, by the Chinese, of the Christian religion is a national necessity.

St. Michael and All Angels' Church, Washington.

The Church of St. Michael and All Angels, Washington, which had a rather precarious existence for some time before the Rev. Patrick Murphy, formerly City Missionary of Washington, became its rector, has under his vigorous management, started on the road of a new life, with the hope of real and lasting growth. Mr. Murphy has had a varied experience, both as missionary in the Northwest and assistant in the extensive work of Epiphany parish, Washington.

Brotherhood Services in Epiphany Church, Washington.

The speakers, this week, at the noonday St. Andrew's Brotherhood services in Epiphany church, the closing week, are as follows:

Monday, March 10th, the Rev. J. W. Austin, rector of Chevy Chase parish, D. C.; Tuesday, March 11th, Rev. R. W. Hogue, of Ascension parish, Baltimore; Wednesday, March 12th, Mr. Hogue; Thursday, March 13th, Rev. C. R. Stetson, St. Mark's, Washington; Friday, March 14th, Rev. Robert Talbot, St. Paul's, Washington.

In St. Paul's Parish Hall, Washington, at 11:30 A. M., March 6th, the Rev. John C. Ambler, of the Missionary District of Tokyo, Japan, delivered an address to the Woman's Auxiliary, about "The Conditions of Women in Japan." W.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Piedmont Convocation to Meet April 22-24.

On account of the meeting of the Southern Educational Conference and the meeting of the Sunday School Institute of the Third Department, the meeting of the Piedmont Convocation has been postponed one week. The Convocation will meet in Zion church, Fairfax, Tuesday, Wednesday and Thursday, April 22d, 23d, and 24th.

Episcopal Appointments.

Bishop Randolph will visit Christ church, Norfolk, the Rev. F. C. Steinmetz, D. D., rector, on Palm Sunday, March 16th, at 11 A. M. On Wednesday night, March 19th, he will administer confirmation at St. Luke's church, Norfolk, the Rev. D. W. Howard, rector, and on Thursday night at St. John's church, Portsmouth, the Rev. W. A. Brown, rector. On Easter Sunday Bishop Randolph will visit Ascension church, Norfolk, the Rev. George S. Vest, rector.

Bishop Tucker's appointments are at St. Paul's, Norfolk, the Rev. H. H. Covington, rector, at 11 A. M., on Palm Sunday, March 16th, and at St. Peter's, Brambleton, the Rev. R. Meredith, rector, at night.

The Rev. Robert A. Goodwin, rector of old St. John's church, Richmond, is regaining his health and strength at Miami, Florida, after a severe attack of bronchial pneumonia. Mrs. Goodwin is with him.

The Rev. W. M. Clark, D. D., rector of St. James' church, Richmond, and editor of the Southern Churchman, left on Thursday night, March 13th, with Mrs. Clark, for a sojourn at St. Augustine, Florida. Dr. Clark has recovered from the effects of an operation to which he had been subjected, but was very weak, and hopes to regain his strength in the balmy air of the Florida seacoast.

The Rt. Rev. A. M. Randolph, D. D., Bishop of Southern Virginia, was the preacher at the Wednesday afternoon services, this week, in Holy Trinity church, Richmond. The Rev. Berryman Green, D. D., of the Theological Seminary, preached in Holy Trinity church, on Wednesday of last week.

The Rt. Rev. Robert Strange, D. D., Bishop of East Carolina, conducted the services and preached at St. James' church, Richmond, on Sunday, March 16th, morning and afternoon.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Work of the General Missionary.

The Rev. W. P. Chrisman, General Missionary of the Diocese, has been in charge of Christ church, Bluefield, since Mr. Trapnell left the diocese. Rev. Mr. Chrisman has also held services in Princeton and points on N. & W. R. R. and Virginian R. R. Mr. Chrisman has done most effective work all over the mission fields of the diocese and is always at hand to hold the fort in some vacant parish or point until a rector can be called. The vacant places and the Sunday Schools and the whole field have been greatly helped by the valuable services of Mr. Chrisman.

Movements of Clergymen.

The Rev. J. L. Fish has resigned his work in Sisterville and New Martinsville, in order to take charge of St. Andrew's, Wheeling, and to help the rector of St. Matthew's, Wheeling, with St. Paul's, Elm Grove. We are all glad that Mr. Fish is to be kept in the Diocese, where he has done such long and faithful work.

The Rev. Robert N. Perry, of Wilson, N. C., has been called to take charge of the colored work in St. Philip's mission in Charles Town. All who are interested in the work among the colored people of Charles Town hope the call may be accepted. The congregation of St. Philip's deserve to have a man on the ground, and will stand by him in his work.

The Rev. E. G. Pitblado, who supplied for Dr. Moore, has gone to St. Andrew's, Wheeling, until the new rector takes charge in April.

The Rev. A. B. Mitchell, of the Good Shepherd, Parkersburg, will assume charge of Nelson parish the second Sunday in April. The Rev. Francis R. Lee has accepted the Good Shepherd, Parkersburg, and will enter upon his duties May 1st.

The Rev. Dr. Roller's Twenty-fifth Anniversary at St. John's, Charleston.

April the 6th will be the twenty-fifth anniversary of the rectorship of the Rev. R. D. Roller, D. D., also the 25th anniversary of his secretaryship of the Diocesan Council. Dr. Roller is the honored rector of St. John's, Charleston, and his many friends congratulate him on his long and splendid service in the Church in West Virginia.

The Kanawha Convocation will meet in Huntington, April 15th, 16th and 17th, and the Eastern Convocation will meet in Nelson parish in May; dates to be announced later.

It is a great pleasure to his many friends in the Diocese that the Rev. Dr. Moore has entirely recovered from his illness and has taken up his work in Trinity church, Parkersburg.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Special Service for Negroes.

The mid-day services in the Pekin Theatre, for Negroes, conducted by the Rev. Mr. Claiborne, have been successful in reaching those who would not otherwise be reached. The same speakers addressed the negroes that spoke to the white people.

Bishop Beckwith spent the first week in March in Knoxville, where he conducted the mid-day services, which are being carried on under the auspices of St. John's church.

Rev. Randolph R. Claiborne has declined the call recently extended him to take charge of the work in Gadsden, Ala.

Bishops Penick and Reese were in Montgomery for the mid-day services and gave most helpful addresses.

The Rev. Stewart McQueen attended the meeting of the Board of Regents of Sewanee, last week, in Atlanta.

The clergymen of Birmingham are arranging to hold services in a downtown theatre at mid-day, during Holy Week.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Retreats for the Clergy.

The retreats for clergy occurred on Monday, March 3d. One for the Trenton Clericus was held in Trinity church, Trenton, by the Rev. J. Neville Figgis, D. D. The other, for the Camden Clericus, was in Christ church, Riverton, conducted by the Rev. Howard E. Thompson, secretary of the Diocese. The Rev. Dr. Figgis, with the text, "For me to live is Christ," gave three Meditations on "Our Ministry and its Relation to the Church Beyond," "The Place of Meditation in our Ministry," "Power of Concentration in our Work." The Rev. Mr. Thompson gave four meditations on the Prophetic, Pastoral and Administrative Offices of the Priesthood. The attendance was good at each place.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Excellent Work at St. Alban's Cleveland.

St. Alban's, Euclid Heights, during the three months it has been affiliated with St. Paul's parish, Cleveland, has accomplished much in advance work. There has been a splendid increase of attendance upon the services and Sunday School, and a vested choir of sixteen boys has been organized and are now rendering acceptably the music. The church building has been thoroughly repaired, cleaned and lighted with electricity, and many outstanding financial obligations have been met, towards which contributions were received from members of the church and those who are not. One of the latter class in making his remittance of money, also made, unwittingly, no doubt, a contribution to the importance of Church Unity. He wrote, "I was born a Baptist, educated a Universalist, joined the Congregational and now occasionally attend the Unitarian Church, but I am glad to help St. Alban's out of its difficulty."

Holy Cross House Made a Diocesan Institution.

Important changes in the administration of Holy Cross House, a home for crippled children, Cleveland, have recently been effected. Hitherto the house has been under the private management of the trustees of the Guild of the Holy Cross, through whose heroic and self-denying efforts the institution has been maintained and brought up to its present high state of efficient usefulness. In order, however, that the House might be placed in position to exercise larger claims on the public, through the assistance of the Bishop of the Diocese, the Guild has been enabled to secure for the House a separate incorporation of responsible business men, and to place it under the care of sisters of the community of the Transfiguration, as an institution of the Diocese..

A Service and Sermon in the Welsh Language.

Upon invitation of the Dean and Chapter, the Welsh Society of Cleveland observed the festival of St. David's, by a special vesper service at Trinity Cathedral, at 4 P. M., the fourth Sunday in Lent. The lessons, hymns and sermon, were in Welsh, the preacher being the Rev. Jenkin Watkins, priest in charge of St. Anne's-in-the-Field, Perry. Nearly five hundred members of the Society were present and entered with enthusiasm and reverence into the service, a feature of it being the singing of the national hymn of Wales in the language of the country.

Quiet Day for Women.

A quiet day for women was conducted at Grace church, Cleveland, the Rev. Charles Clynch Bubb, rector, by the Rev. William Otis Waters, D. D., of Chicago, Thursday, March 6th, the subject of the addresses being the beattitudes. The services began with celebration of the Holy Communion at 10 A. M., at which, notwithstanding one of the coldest days of the season, with high wind, seventy-five were present, the number increasing as the day advanced.

Rev. Franklyn C. Sherman, rector of the Epiphany, Chicago, has been called to St. Paul's, Akron, to succeed the Rev. Samuel N. Watson, D. D., who went to Holy Trinity, Paris. St. Paul's parish has 612 communicants, being exceeded by only five others in the diocese, in the order named—Trinity, Toledo; Trinity Cathedral and Emmanuel, Cleveland; St. John's, Youngstown, and St. Paul's, Cleveland. Akron is the fourth city in the diocese, and is rapidly becoming one of the greatest industrial centers of the State.

At the March meeting of the Cleveland Clericus, held at Trinity Cathedral, Monday, the 2d, the Rev. H. W. Jones, D. D., Dean of Bexley Hall, Gambier, read a paper of great excellence and decided constructive ability on "The Message of the Modern Pulpit."

The Rev. G. A. McGuire, M. D., Field Secretary of the American Church Institute for Negroes, has been in the diocese in the interest of the work with which he is charged. He made addresses at Sandusky, Elyria, Steubenville and Gambier.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Intercession for Missions.

At the request of the Devotional Committee of the Third Missionary Department, that a day be appointed for Intercession for Missions in every Diocese in the Department, the Bishop of Harrisburg appointed March 6th. This was observed in five churches of the Diocese: At St. John's, Lawrenceville, it was arranged by Dean Dunham, and the rector, the Rev. R. W. Nickel. At Sunbury it was arranged by the Rev. W. C. Pugh, in St. Matthew's church. At Altoona, under the direction of Archdeacon Eastment, of Philipsburg, and the Rev. G. R. Bishop, it was carried out in St. Luke's church. In St. Paul's church, Lock Haven, the various hours were taken by the Rev. F. R. Allison, of Renovo; the Rev. John Hewitt, of Bellefonte; the Rev. R. A. Bell, the Rev. W. N. Jones, the Rev. R. F. Gibson, of Williamsport, and the Archdeacon, the Ven. Mr. Nichols, of Lock Haven. At Harrisburg, it was taken by Bishop Darlington, assisted by the Ven. Archdeacon McMillan, of Carlisle, who had the morning hours, followed by the Holy Communion, at which the Bishop was celebrant, and was devoted to Foreign Missions. Then they adjourned to the See House for luncheon, after which the Bishop of Bethlehem took the service and made an address on the work of the Church in the Domestic Field, in the new Chapel of the Holy Spirit, at the Bishop's House.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

The Craze for Pleasure.

The Rev. Theodore Sedgwick, of Calvary church, in the last issue of his parish paper, takes a gloomy view of New York conditions, both of the rich and the poor. He says:

"The insatiable craze for pleasure in America, especially in New York, is startling. The continual rush of the wealthy classes from one form of entertainment to another; the extremes to which they have gone in the pursuit of amusement, all make the world's thinkers wonder what the outcome will be. Nor does the lust for illegitimate pleasure stop in the wealthy classes, or even in the middle stratum of New York society. If it did one would feel more relieved about the future. But when one sees the nation's backbone—the working people, the people who feed and clothe the world, the people who turn the wheels of industry and progress, who put that force in life that make it worth the living, the people who have the means of raising the morals of humanity, the people who are God's true children—when one sees these people copying the ways of the ungodly and seeking for recreation in pleasure-coated sepulchres, one remembers Israel's fate and shivers.

"Let us, during the rest of this Lent, put aside the extremes of pleasure. Let us spend the time reckoning up with ourselves to see if we are on the right road. Let us put the money and time we have been spending in superficialities into our homes and into more serious ways. Then will we know that our nation will be a living America and not a dead Rome."

Five Thousand Men Expected at the Brotherhood National Convention.

The Brotherhood of St. Andrew's National Convention committees are hard at work thus early. All chairmen have been named, and the subcommittees are beginning to meet. Speakers are to be sent to local assemblies as far South as Richmond, and West as Cincinnati and Detroit. Railroads are co-operating, and have promised to assist in the distribution of literature. The expectation that 5,000 men will attend is entertained.

Other General Convention committees are equally active, although some are waiting to ascertain the exact amount of money to be allowed them. While there is no doubt that New York will furnish the funds for adequate entertainment, still it is recognized that benevolence is going through one of the hardest years of the decade, with almost no light ahead. Nearly all charities are suffering, with falling off in receipts varying from ten to fifty per cent. Hardly one that reports receipts equal to those of last year.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Lunch Room Opened for Working Girls.

One of the most practical of good works recently started in Baltimore is the lunch room lately opened at 1602 Guilford avenue, by ladies connected with the Girls' Friendly Society. It is in the immediate neighborhood of a large factory, where many young women are employed, and one of the largest printing establishments in the city, where much of the lighter work is done by girls. It was learned by the committee of the Society that these young people had for their lunches innutritious and indigestible food, brought from home or purchased at neighboring shops. These ladies thereupon raised the necessary sum of money, and opened an attractive lunch room, in a comfortable building, where there was space for resting rooms as well. On the day that the place was opened, it served one young girl; on the day of the last report, fifty were served, and spent most of their noon-day time in the resting room. A committee of ladies visit the rooms every day to see that the work is properly conducted, and it is significant that one of the earliest and warmest commendations of the enterprise came from the policeman on duty in the neighborhood. A similar room is conducted in the factory district, by the King's Daughters, which serves from seventy to eighty girls

daily. For three cents they can obtain a bowl of good soup, with bread, and for five cents a more substantial lunch of meat, one vegetable and bread. Girls who bring their own lunches are welcome to come here to eat them, and to spend their noon time in the rest-rooms, which are provided with books, magazines and a piano. Lodging at a very low rate is provided for girls who come to the city for work.

St. Peter's church, Ellicott City, the rectorship of which recently became vacant by the death of the Rev. R. A. Poole, has been taken in charge by the Rev. Edward T. Helfenstein, rector of St. John's church, who will also have under his care the mission churches at Alberton, Ten Hills, Ilchester and Jonestown. Archdeacon Helfenstein will be assisted in this extensive work by two helpers.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

New Parish House at Houma Completed.

The new parish house of St. Matthew's church, Houma, was completed recently, and was used for the sessions of the Sunday School on the first Sunday in March. It is built at right angles to the church edifice and opens into it. The flexifold curtains are hung across the opening between church and parish house, making it possible to throw the two into one, or to separate them entirely. The main hall of the parish house itself is divided into two principal compartments by folding doors, so constructed that they may be folded flat against the side walls, in order to throw the whole hall into one area. Smaller rooms are provided for robing rooms, pantry and vestry room. Changes have also been made in the church edifice, enlarging the chancel and adding choir stalls.

The arrangement of the parish house permits the separation of the beginners and primary grades entirely from the junior and intermediate, but allows them to be thrown together instantly, by opening the folding doors. The cost of the new building and improvements is in the neighborhood of $4,500.

Death of the Father of the Lambeth Quadrilateral.

Mr. J. Burruss McGehee, a prominent layman of the Diocese, died at his home, in Laurel Hill, Louisiana, on February 11th. Mr. McGhee can be called the father of the Lambeth Quadrilateral, for he introduced in the Council of the Diocese of Louisiana, the resolutions which were afterward adopted by the House of Bishops in 1886, at Chicago, and by the Lambeth Conference shortly afterward, setting forth the four principles upon which the Anglican Communion would consider propositions of Christian Unity. Mr. McGehee was a most devoted Churchman, a familiar and honored figure at the Diocesan Councils, and a servant of the Church in other capacities.

Debt on Christ Church Cathedral to be Paid.

A rousing meeting of the congregation of Christ Church Cathedral, New Orleans, was held on a recent Sunday immediately after service. Pledges were invited for contributions toward the debt.

Some years ago the indebtedness of the church amounted to $35,000—an incumbrance of long standing. Vigorous efforts had reduced that amount several thousand dollars, and had secured pledges for $28,000. Promises were made at this meeting of contributions, several hundred dollars in excess of the $3,000 needed. As soon as a legacy bequeathed to the church can be collected, the entire debt, it is expected, will be wiped out.

Rev. William A. Barr, Dean of Christ Church Cathedral, expects to return to his charge by Easter. He has been suffering from nervous breakdown for some months past, but is reported in perfect health again.

The second lecture of the series conducted by the Church Club of Louisiana was given in New Orleans on Tuesday, February 25th, in Newcomb Hall, New Orleans. The subject was "Japan by Lantern;" the lecturer, Rev. G. L. Tucker, of Houma, La. The lecture was illustrated by lantern slides.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Contemplated Improvements at St. Matthew's Church.

The Rev. Charles C. Pierce, D. D., who has labored so successfully in the upbuilding of St. Matthew's church, which he found upon his taking charge had a large indebtedness; that has now been entirely paid off and he is bending his energies to secure a new organ. The old organ will be removed from the present organ loft and rebuilt in two parts, above the pulpit and the font. This will lead to the rebuilding of the sanctuary walls and their decorating; the completing of the beautiful picture of the Last Supper up to the ceiling line, according to the original of Leonardi Da Vinci. The walls of the church will be decorated to add to its warmth and richness.

Bishop Rhinelander to Address Vestrymen on their Responsibilities and Obligations.

The Rt. Rev. Dr. Philip M. Rhinelander has planned for special services on Good Friday. From 12 noon to 3 P. M. he will conduct the Three Hours' Service in old St. Paul's church. He has invited the vestrymen of the parishes, all the lay members of the committees and boards of the various missions of the Diocese to attend a special service in the Church of St. Luke and the Epiphany at 5 o'clock, at which time he purposes to make a short address to them on the responsibilities and obligations of their office, and the great advantage to be gained by closer association with, and knowledge of, each other.

Forty-first Anniversary of the Rev. John A. Goodfellow's Rectorship.

On Sunday, March 2d, the Rev. John A. Goodfellow celebrated the forty-first anniversary of his rectorship of the Church of the Good Shepherd, Kensington. The anniversary was marked by the erection of a two and a-half story parish house, in memory of the dead of the parish, which cost about $25,000. Taking charge, with the congregation worshipping in a hall and having only $100 in the treasury, Mr. Goodfellow has labored most efficiently, and now has a fine church, parish house and rectory. During the past year he baptized 32; presented 46 for confirmation; 17 marriages; 30 burials. During his incumbency he has baptized 2,187, presented 1,117 for confirmation; solemnized 788 marriages and buried 1,592. The receipts during the past year for all purposes and from all sources were $10,663.20.

Ten Historic Windows Placed in the Church of the Saviour, Philadelphia.

During the past month ten new stained glass windows were placed in the clerestory of the Church of the Saviour, in memory of the Rev. Cassius M. Roberts, late associate rector of the church. They tell the story of the history of the American Episcopate, and contain the Arms of Aberdeen, Orkney, Moray and Ross; then follow Connecticut and Rhode Island, Canterbury, York, Bath and Wells, Pennsylvania, New York, London, Virginia, Maryland and South Carolina. They were the gift of Mrs. W. Garrett.

Early in the year the Rev. W. C. Richardson, S. T. D., rector of St. James' church, asked his congregation to carefully study the office of Holy Baptism, during the month of February. This they did and to impress it strongly he made it the subject of a special sermon on Sunday afternoon, February 28th.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Memorial Gift to St. George's, Astoria.

St. George's church, Astoria, L. I., the Rev. Lilienthal, rector, has been given in trust by Miss Eliza B. Smallwood, towards the beginning of its endowment fund, the sum of $5,000, as a memorial of her mother, a brother, and nephew.

The rector has for some years urged the need of an endowment of at least $50,000 for this parish which, situated, as it is, is each year feeling more keenly the financial strain, and he and the parish are deeply grateful to Miss Smallwood for her generous gift, and rejoice that such a good beginning has been made. The rector hopes more gifts may be added to this fund by friends and former and present parishioners, thus lightening the financial burden, and assuring the future of St. George's in its present location.

A fund for a parish house greatly needed has also been started, and amounts now to about $700.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

How a Mountaineer's Heart was Touched.

Last winter, in the terrible weather which all will remember, being the coldest for many years, Bishop Tucker visited Grace Mission, Alleghany parish, where is located the Home for Homeless Boys, and confirmed in the pretty little chapel eight persons. The class was an interesting one. Side by side there knelt a father and his daughter, a mother and her daughter, a mother and her daughter and a son, and an earnest woman, turning to the Master late in life. Eight in all, bearing wonderful testimony to the faithful and beautiful work of the godly women who have ministered to these people.

A man, who had resisted every effort to induce him to draw near to God and call upon his Saviour was im-

pressed by the stand taken by his wife and daughter, and feeling the influence of the course pursued by his neighbors, and not unmindful of the many times he had been earnestly urged to "stand up for Jesus," without previous arrangement, walked two long miles into Covington and appeared at the rectory, and announced that he had come to be baptized. The friend and pastor, who had prayed much for that time, was out, so the mountaineer retraced his weary way back over the mountain in the snow with the thermometer below twenty.

The next day, over the same rough, snow-covered road he came and found his friend at home, and in an earnest and faithful fashion he asked to be made a child of God by baptism. His request was granted.

The night of the third day, Bishop Tucker came again, but to confirm in Covington. So the man of the mountains, whose heart had been touched with a love for Jesus, had to tread again the road, snow-covered, which he had walked so much of late in search of his Saviour. This time, the moon was bright upon the white-carpet winter had given, the snow sang as he stepped along on the way to confirmation. The church was crowded with people of the city, and others were confirmed; but the conditions did not daunt this resolute man, and he too stood before the Bishop and received the laying on of hands. In three days he had walked twelve mountain miles in the snow, with the thermometer not far from zero, in order to acknowledge his allegiance to the common Lord of the dwellers in cities and mountains alike.

The lesson of this man of the mountains at the Home for Homeless Boys is one worth remembering.

Visitations by Bishops Randolph and Tucker.

Rt. Rev. A. M. Randolph, D. D., Bishop of Southern Virginia, visited St. Paul's church, Newport News, on Sunday, March 9th, at 11 A. M., and after a brilliant and forceful sermon on Phil. 3:8, confirmed a class of thirty-one, presented by the rector, the Rev. Thomas C. Darst.

The class confirmed consisted of nineteen men and boys and twelve women and girls, and brings the total of those confirmed during Mr. Darst's three years' rectorship up to one hundred and five. During this period many have been added to St. Paul's by transfer; the total membership being four hundred and fifty at the present time.

On Sunday night, March 9th, Bishop Randolph visited Grace church, East Newport News, and after another strong sermon confirmed a class of thirteen, presented by the minister-in-charge, the Rev. M. C. Daughtrey.

During Mr. Daughtrey's brief ministry at Grace, the congregation has taken on new life and energy, and the prospects for the Church's continued growth and usefulness is exceedingly bright.

The Rt. Rev. B. D. Tucker, D. D., Bishop Coadjutor, visited Epiphany church, Danville, on Sunday morning, March 2d, and confirmed a class of eleven candidates, presented by the rector, the Rev. J. Cleveland Hall, D. D. The Bishop gave the candidates a helpful and inspiring address.

Crowns and diadems are loseable things; it is only in the other world that there is a crown of glory that fadeth not away.—Matthew Henry.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Ordained to the Priesthood.

On Wednesday, February 26th, in St. James' church, Kemmerer, Rev. Seth Canfield Hawley was advanced to the priesthood by Bishop Thomas. Rev. Wallace Pierson, of Kemmerer, presented the candidate, Archdeacon Dray preaching the sermon, and Rev. A. A. McCallum, of Rawlins, taking part in the ordination. Mr. Hawley has charge of the work in Jackson's Hole.

On Thursday, March 6th, in Trinity church, Lander, Rev. Christoph Keller was ordained to the priesthood by Bishop Thomas. Rev. John Roberts, who completed, last month, thirty years of service on the Wind River Reservation, presented the candidate; Archdeacon Dray preached the sermon, and Rev. William Toole, of Dixon, took part in the ordination.

Mr. Keller is carrying on a most successful work at Lander, and on March 7th presented a class of eleven to Bishop Thomas, for confirmation.

Bishop Thomas, Archdeacon Dray and Rev. William Toole, of Dixon, drove from Lander to the Wind River Reservation, on the 6th instant, and visited the points where the Church is carrying on work. In the evening they attended the weekly service, which is held in the Government school, and addressed the one hundred or more boys and girls assembled there with their teachers. The following day the Bishop met the board of managers of the Bishop Randall Hospital, at Lander, for the prosecution of business. The hospital is rapidly commending itself to the community by the efficiency of its service. Miss Dickey, the superintendent, has gone to Denver for a change, after an operation.

Bishop Seabury's Influence on the Church in the United States.

The Rev. Herman Lilienthal, rector of St. George's church, Astoria, L. I., read, on Monday evening, February 24th, before the Church Club of Long Island, a paper on "Bishop Seabury—His Life and Influence" on the formative period of the Episcopal Church in the United States. In tracing this influence, he showed how the first Bishop of our Church impressed himself in this particular: 1, By having the consecration prayer of the Communion Office in our book made to conform to the Scottish use; by the Invocation of the Holy Ghost in the blessing of the elements, thus bringing our prayer into close accord with primitive usage.

2, By participating with the three Bishops of the English succession in the consecration of Bishop Claggett, of Maryland—the first consecration of a Bishop of this New World; thus uniting the two strains of the English and Scotch successions, whereby from that day to this, no Bishop since consecrated but what has had this united strain present in his consecration.

3, By clearly discriminating between the legislative and judicial function of the laity in the councils of the Church, granting their right to the first, but denying them any judicial authority in the discipline of the clergy, reserving this right exclusively to the Bishops and clergy; which principle has been imbedded in our several constitutions.

Mr. Lilienthal showed further, the wider influence of Bishop Seabury and his consecration in the English Church in, 1, Liberating the English Church from its Erastian character, and making it willing and ready to consecrate Bishops who did not belong to the Establishment, as White, Provoost, and Madison; 2, making it realize its spiritual character and functions as different and distinguished from the Establishment; 3, Making the English Bishops realize that they were Bishops in the Church of God, not simply of the Church of England, and, 4, giving it the initial necessary impulse whereby to-day the Anglican Church and the Bishops are to be found wherever the English flag is flying to the breeze. And Bishop Seabury's influence on the Scotch Church—the Church which at risk of severe political and penal disabilities, dared all to consecrate him—was shown by 1, This act bringing this despised and persecuted Church into notice, and lifting it out of obscurity and hiding, and setting an example which the English Bishops soon dared to follow; and 2, Paving the way for the eventual complete revival of all political and ecclesiastical disabilities, thus placing it on a level with the English Church, and on a place of honor throughout the world.

Finally, Mr. Lilienthal showed the influence of Bishop Seabury on the Anglican Church as a whole, by 1, Teaching the Church that it could exist without being Established, but live free from all State control or subsidy; 2, That a free, valid and purely ecclesiastical episcopacy could live and grow, depending on the voluntary and loving support of the people, and, 3, Helped to make the Church the Church of the people and not of a class, by an intelligent and voluntary allegiance and conformity, not compulsory or self-interested comformity.

The New Creation.

The new beginning was on Easter the dawn of the first day; symbol indeed of what Christ's Resurrection was and is to the world; literally a new creation, as when at the first God said, "Let there be light;" and it was so.

The night which preceded the Easter dawn had been age-long; so also shall be the day that followed. It is a day that can have no end, so long as the world shall last. From then, now and forever, men may live in the light, toil in the light, suffer if need be in the light, die in the light. All things are changed. It cannot be as it was before. Potentially, at least, in the Resurrection of Christ was his right to say, "Behold, I make all things new." The newness, the change, the re-creation, were spiritually to be akin to that which had taken place at the beginning, when God said, "Let there be light!"

What, then, shall be the practical message of Easter to us? What can it be but this: a reminder of which side the dawn we stand; an appeal, that we go not back into darkness, as though Christ had not risen; a command, even from the Invisible Throne on High that as redeemed men we "walk in the light," which attached itself permanently to this world in that hour when "it began to dawn toward the first day of the week." The light which came with Easter is a light to illumine life; and it is a light to illumine death. We must not reverse this order, as though death were the primary consideration. The first of all Easter considerations is the fact that by his Resurrection, "Jesus Christ hath brought life to light."

Easter, then, throws light upon, makes visible, the life to which we are called

as followers of One who has conquered all foes, and destroyed "the last enemy," even death.

Here undoubtedly we are in great danger of not pressing on to the full lesson of Easter. We think of Easter too much in its bearing upon death, and not enough in its bearing upon life. We forget the truth, more than once insisted upon by St. Paul, that the baptized man who lives not the Risen Life, so far as he himself is concerned, closes Joseph's tomb again and imprisons therein a dead Christ.

Nothing can be plainer than the fact that, in the case of the Christ's first followers, it was the Resurrection of their Lord which roused, liberated, set free, all the powers of their being, and enlisted them without reserve in the service of the kingdom of heaven. Thenceforth for them the sole aim of existence, the sweetest joy of life, was to serve their Risen Lord.

"Lord of Life" meaas more than "conqueror of death." It means, especially, the kingly right of him who by his resurrection prevailed over every foe, to claim for himself and in his service the whole of every man. Thus the apostles interpreted the obligation placed upon them by the Easter fact. Vain the Resurrection for the man who does not say to the Risen Lord: "I will be wholly Thine; I will serve Thee to the utmost; I will go in Thy name withersoever Thou sendest me; to do Thy will shall be my highest joy."

Light from the open tomb of Christ streamed out upon a world, in which his followers were to work and to serve, and not to die in peace until their work was finished and their service on earth heroically ended.

Furthermore, Christ by his Resurrection has brought to the world the light that may illumine death. St. Paul boldly declares that death is abolished; by which we may understand him to mean that it is so changed, so robbed of its sting, as to be practically non-existent. This is the same truth which our Lord declared when he said: "Whosoever liveth and believeth in me shall never die."

The old-time death, the going of men hopeless and helpless out into the darkness, is potentially abolished by the rising again of the second Adam, the new head of the human family. Thenceforth no one need die as men had died before, as Thomas a Kempis puts it, "Torn like the mandrake shrieking and bleeding from the earth."

By the Resurrection of Christ, if men will only consent to have it so, the old-time death is now and forever abolished. Thanks be to God, who hath taken away from death its former victory, and given unto us the victory, through our Lord Jesus Christ.

The Unseen is Eternal.

The sculptor adds no material to the marble by his conscientious toil; but by every stroke of his mallet he is breaking away portions of the stone that are not essential to his purpose. The artist can purchase for a few dimes the pigments needed for his canvas, and when at last the completed painting is hung in the gallery there are no colors in it that were not mixed from the little tubes which he bought from the merchant. But for that canvas the artist receives tens of thousands of dollars. What gives value to the sculptor's marble and to the artist's canvas? Skill? More than that. The prestige of a name? More than that. The connoisseur has purchased more than colors, skill or genius. The soul of the artist has been breathed into the canvas, and he has purchased that. The dream of the sculptor is in his marble, and he has purchased that. Back of the hand is the thought of the thinker; the unseen has been made real, and he has purchased that. The artist and the sculptor went back into the picture gallery of the soul hidden deep from mortal vision, and brought away a new creation, and the purchaser has purchased that. He has caught a glimpse of the unseen and the soul's imagery becomes the world's possession.

It was not for flesh and blood that Jesus died. Not for that was the price paid, the wonderful price, on Golgotha, although the frame goes with the picture. He saw deeper that perishable mortality. He saw there an image that was once in the thought of the Great Artist. He saw the unseen image in the canvas of humanity: God's thought, God's dream, God's creation, and he purchased that. It was the unseen for which He died. It was immortality enshrined in human flesh, and he gave the wonderful price.—United Presbyterian.

My Heart Needs Thee.

My heart needs Thee, O Lord, my heart needs Thee! No part of my being needs Thee like my heart. All else within me can be filled by Thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air, but no breeze can cleanse a spirit. This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my taste; it has provided for my sense of beauty; but it has not provided for my heart. Provide Thou for my heart, O Lord. It is the only unwinged bird in all creation; give it wings, O Lord. Earth has failed to give it wings; its very power of loving has often drawn it in the mire. Be Thou the strength of my heart. Be Thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude. Guide it in its gloom; help it in its heat; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through its labyrinths; raise it from its ruins. I cannot rule this heart of mine; keep it under the shadow of thine own wings.—George Matheson.

How to Conquer.

In the great battle of life there is but one way to conquer, and that is to submit, not to self or sin, but to God, who always holds the balance of power. The fact of true and ultimate victory, so far as the affairs of the real man are concerned, is illustrated in the case of Jacob, who conquered by being conquered. The teaching of this climax, which is the issue of this wrestle, is that the man who conquers is the man whom God conquers, and that the man who resists God defeats himself. In the strength of that victory, which he gained by yielding to God, Jacob limped away at the break of day with a new name, a new nature, and a new inspiration. How much better it would have been for Jacob and his brother, their families and friends, their tribes and nation, if he had yielded himself to God earlier in life! But what a blessing it was, and still is, that he finally prostrated himself before his Conqueror: "I will not let thee go, except thou bless me." That was Jacob's day of victory, and its teaching to us and to all is evident. Paul got the victory in the same way; and when it was achieved, he asked "Lord, what wilt thou have me to do?"—Religious Telescope.

Shorthand in the Days of Rome.

Most of us are accustomed to think of the shorthand writer as a product of very modern conditions. As a matter of fact, the profession was followed as long ago as the days of the Roman Empire. Poets, who are laughed at nowadays for having private stenographers, had them in the fourth century of our era, and Prof. Cole, of Columbia University, in a paper on "Later Roman Education," translates into English for the first time the very complimentary address of the poet to his assistant:

"Slave," says Ausonius, "skillful master of swift notes, come hither. Open the double page of thy tablets, where a great number of words, each expressed by different points, is written like a single word. I go through great volumes; and like dense hail the words are hurled from my noisy lips, but mine ears are not troubled, nor is thy page filled. Thy hand, scarcely moving, flies over the surface of the wax.

"I wish my mind had as swift a flight as thy right hand when it anticipates my words. Who, pray, has betrayed me? Who has told you what I was just meditating about saying? How does your winged right hand steal the secrets of my inmost thoughts?"

If we remember that in the fourth century people wrote with sharp points on wax instead of with pen on paper, the picture suggested by Ausonius and his stenographer is surprisingly like that of the business man in his office dictating a letter. The greatest difference is that Ausonius's stenographer was a slave, and the modern stenographer an independent young woman who earns her own living.

To love the most lovable and loving person Who ever appeared in this world, and to find that they are in Him loving God Himself. This is the happiness of Christians; this lifts them into a spiritual joy which the world can neither give nor take away. They have their trials, their pains, and their disappointments, but so long as they have their Lord they have a source of happiness welling up within them which prophets and kings never knew, and which will last into eternal life.

It is not the ability, the education, the knowledge that one has that makes the difference between men. The mere possession of knowledge is not always the possession of power; knowledge which has not been digested and assimilated, and become a part of yourself, knowledge which can not swing into line in an emergency is of little use, and will not save you at the critical moment.

"Willingness to know the truth about oneself is the mark of a grave character; eagerness to hear opinions about oneself is the mark of a weak character."

Family Department

The Triumph of Love.

Greater love has no man than this.

See, our true Isaac mounts the hill
Bearing His load of pain—
Submissive to the Father's Will
That we a crown might gain!

First drinking to the dregs that cup
In the lone garden shade—
Himself the Lamb now offered up
And on an altar laid!

Here is the fire of Holy Love
Midst agonies untold—
Here broods, with silver wings, the Dove
With graces sevenfold!

How swift the years are gliding past,
And I no thought have given
Of the blest Cross, and death at last!—
What hope have I of Heaven?

O Jesus, this sweet Passion tide
Do Thou again draw near,
That Sin and Self be crucified
Ere Easter shall appear!

—The Treasury.

John Bunyan's Pilgrim's Progress.

Taine, in his "History of English Literature"—once popular and still valuable—said: "After the Bible, the book most widely read in England is the Pilgrim's Progress."

Whether this is still so in England I do not know; but I am quite sure it is not so in America. It is doubtful whether, in the United States, over one boy or girl in a thousand starts out with Christian from the City of Destruction, wades the Slough of Despond, climbs the Hill Difficulty, enters the Palace Beautiful, fights with Apollyon, walks the streets of Vanity Fair, escapes from Doubting Castle, and finally crosses the river to the Celestial City.

And more is the pity. For few books full of attraction to the childish mind, and furnishing wholesome ideas to that mind as it develops, can be found in our literature, to compare with the Pilgrim's Progress. Dr. Samuel Johnson once asked Bishop Percy's little daughter what she thought of this book. The child replied she had not read it. "No;" said Johnson, "then I would not give a farthing for you."

Oliver Wendell Holmes, indeed, pronounced it a book unfit for children, because "full of nightmare dreams of horrors." But we know that any volume based on orthodoxy roused Holmes's contempt or dislike. And, against his verdict we confidently set that of Robert Louis Stevenson, who says: "The Pilgrim's Progress breathes of every beautiful and valuable emotion." And, as for the "horrors," everybody knows that children delight in horrors.

This much is quite certain, nobody who has not read the Pilgrim's Progress can read understandingly passage after passage in the best subsequent English literature. For that literature abounds in quotations from it, illustrations by it, and allusions to it. The very title of Thackeray's greatest novel, "Vanity Fair," he took from Bunyan's story.

The author had a quite adventurous and stirring career, for one reared in lowly conditions and attaining to no high worldly station. He was born at Elston, near Bedford, some day of November, 1628, and was baptized at the Parish Church there the 30th of that month. Even for those days of careless orthography, the various spellings of his name are astonishing. They number thirty-four.

His business as a young man was that of a tinker, a mender of household utensils. But, at the age of 16, he enlisted for the Civil War then raging between the Puritans and the Cavaliers. It is passing strange that we do not know on which side he served. That he never tells may mean he was a Royalist, and was afterwards ashamed of it. On the other hand the effusiveness with which he confesses the sins of his youth suggests that, had he been on the side of the King, he would have put the fact down in his black list. Anyhow, he saw considerable fighting, and once had a remarkable escape which deeply impressed him.

When about 20, he married a pious woman, and from her conversation, and some books she gave him to read, began his conversion. This was of the kind so common in that age, full of glooms and dreads and spiritual throes. He describes it fully in his volume called "Grace Abounding."

Were we to take his general charges against himself literally, we should conclude him to have been an exceedingly vicious man. But when we inspect the particulars, we find that he was by no means such. From the ordinary viewpoint he was quite decent, a kind husband, a good neighbor, chaste and temperate and honest. But he did not take the ordinary viewpoint. He looked at God and Christ and the Gospel, and was overwhelmed at the blackness of his own character when tested by the light.

After he emerged from his agonies into that peace that passeth understanding, he became dissatisfied with the teaching at the Parish Church, which was then in charge of a Presbyterian minister; for the Episcopal clergy, by this time, had all been driven from their parishes. He joined the "Independents," a body then rising into importance. He is commonly called a Baptist, and that perhaps is as accurate a classifying as can be made; though there is no record of his being immersed, and he wrote a book with the title "Difference of Judgment About Water Baptism No Bar to Communion." He soon became an Independent Preacher; and had a bitter controversy with the Quakers, whose doctrine of the "inner light" he deemed disparaging to the authority of Scripture.

His troubles with the State authorities began under the Puritan regime; but they reached their climax after the Monarchy and the Church were restored. On the whole, he was not very severely persecuted; he was in jail at times; and on "jail limits" at other times; and quite free for most of the time.

His writings are many. At least 59 are known to the cataloguers. Most of them are deservedly obsolete. Two or three still have a few readers; doubtless, they would have many, were it not that one volume stands up so clear and strong and noble as to throw all the others into obscurity. John Bunyan will ever be known as the author of the Pilgrim's Progress.

Of this work the editions in English are innumerable. It has been translated in seventy foreign languages; it has been versified a dozen times; it has been illustrated by a score of gifted artists; it has been adapted to their own views and uses by Anglicans and Romanists; its scenes and personages are proverbial; its praises have been sounded again and again by critics and divines.

The Pilgrim's Progress may be regarded in three different aspects—as a child's book, as a literary classic, as a religious manual.

As to the first, it must be noted that Bunyan was not writing for children. He was addressing himself to men and women, using a certain kind of composition to elicit and hold their attention, but with the one purpose of impressing upon them the tremendous verities he believed. Of course, children delight in the story, and, at first, pay little attention to the moral. Still, they dimly perceive it to be there, and in due time they are helped by it.

And, in a sense, what the child finds at the first reading, is the best thing a man finds at the last. It is the seeking the Celestial City, at all hazards of morass and precipice and beasts and giants and devils, with quenchless faith and tireless toil.

As a literary classic, to quote the eulogies pronounced upon it would be to quote Swift and Cowper and Lamb and Southey and Coleridge and Scott and Hallam and Macaulay and Green and Froude and so on, which we have no room for here. But perhaps as brief and accurate an estimate available is that of the brilliant Hazlitt, who, after rating the Pilgrim's Progress as one of "three works which come as near to poetry as possible without actually being so," goes on to exclaim: "The mixture of fancy and reality was never equalled in any allegory. His pilgrims walk above the earth, and yet are on it. What zeal, what beauty, what truth of fiction!"

The idea is of the spiritual life of man pictured as a journey from mortality to immortality. The germ is in those words of Hebrews, "Confessed that they were strangers and pilgrims on the earth," and the sentences following.

Bunyan was not absolutely original in composing an allegory on these lines. Guillaume de Guileville had written his "Pelerinage de l'Homme" hundreds of years before; and Bunyan evidently had read the English translation of it.

But this does not detract from Bunyan's merit. The stuff of literature antedates our reckoning. The one question is what use do we make of the ancient material. And Bunyan made the finest. In simple and sufficient words he told his story; at times rising to really majestic phrases; but for the main merely intent on the clear showing of the allegories inside allegories which rise to his mind, or the wholesome talk of the personages of his dreams.

Of course, like all the best works of its class, the Pilgrim's Progress often forgets its didactism, and rejoices in the whirl of events and display of personalities. "All allegories," says R. L. Stevenson, "have a tendency to escape from the purpose of their creation." And there are many pages in the Pilgrim's Progress, whence the sermon does not sound. Or rather, the sermon there is the one which is preached by the sublime or awful or trivial or lovely happenings on this present earth.

It is good that, although Bunyan was a Dissenter, there is not much of sectarian polemics in his allegory. When it gives a view of Christian Truth different from that of the Church, it is usually by omission, not by denial. He lost some excellent chances for allegorizing by his indifference to the Sacraments. Baptism, Confirmation, and the Eucharist offered materials for elaborate and poetic symbolism, which he missed.

But it is notable—though I have never seen it noticed—that Bunyan owed

his conception of sin, as a "burden," to the Prayer Book. The ablest of his commentators, Dr. Kelman, dwells on the aptness of this word for describing sin; but he does not point to the source whence Bunyan took it—those words in the General Confession of the Communion Office, "the burden of them is intolerable."

The Pilgrim's Progress is an exception to two general rules; First, that afterchanges in a successful work are harmful; Second, that sequels are inferior to their predecessors. For, some of the best things in the First Part of this work were added in later editions; and the Second Part is fully up to the first, artistically and devotionally.

So we may close with a passage from that sequel, one of the loveliest to be found anywhere. "In this valley our Lord formerly had his country house; he loved much to be here; he loved also to walk in these meadows, and he found the air was pleasant. Besides here a man shall be free from the noise and hurryings of life. All states are full of noise and confusion, only the Valley of Humiliation is that empty and solitary place. Here a man shall not be let and hindered in his contemplation, as in other places he is apt to be. This is a valley that no one walks in, but those that love a pilgrim's life. And though Christian had the hardship to meet with Apollyon, and to enter with him in brisk encounter, yet I must tell you that in former times men have met with angels here, have found pearls here, and have in this place found the words of life."—North Dakota Sheaf.

He that is down needs fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

—Bunyan.

The Master's Face.

No pictured likeness of my Lord have I;
He carved no record of His ministry
On wood or stone.
He left no sculptured tomb nor parchment dim,
But trusted for all memory of Him
Men's hearts alone.

Sometimes I long to see Him as of old
Judea saw, and in my gaze to hold
His face enshrined;
Often amid the world's tumultuous strife,
I long to find.

Who sees the face but sees in part, who reads
The spirit which it hides sees all; he needs
No more. Thy grace—
Thy life in my life; Lord, give Thou to me;
And then, in truth, I may forever see
My Master's face.

—Southern Presbyterian.

A Clinic in Regeneration.

If ever a man escaped immediate death by a sudden turning to God that man was Jake Rowen. He came bursting into the mission with his overalls on, his eyes swollen, his body in the most fearful tremors, so that he seemed almost epileptic. Without waiting for an invitation, he came forward at once and kneeled at the altar. "O, men, pray for me!" The men and two women laid kindly hands on the bowed head and cowering form; they felt the convulsions of the body as the demons left the penitent man, and in ten minutes' time he arose to his feet, white and still trembling, saying: "Jesus has saved me! Jesus has saved me!"

He told how his father had been the chief engineer for the republic of Switzerland; that it was his brain that had planned the tunneling of mountains, directed the bridging of chasms, so that his father became the associate of the great engineers of the world. He attended their banquets and dances, and thereby fell into the habit of drink.

Jake was born after his father became a drunkard, yes, a drunkard holding a high official position. In time the office was taken away, and the father died, leaving a feeble, impoverished wife and a boy with an inherited taste for drink. The mother was a Christian woman,, who often said: "Jake, I shall not die until I know you are a converted man.'' And it is to her prayers and the faithful teaching of his pastor in Switzerland that he attributes his conversion.

His friends persuaded him to come to America, to save disgracing his father's name and his mother's family. She lived to know of his conversion. He became a skilled chef and commanded the highest salary; but in handling the wines and brandies used in hotel cooking he came to the awful condition in which he had presented himself at the mission. He felt that he could not pray, "Lead me not into temptation," and remain a chef. That was five years ago, and Jake Rowen has kept the faith. The years of dissipation had sapped his strength. Then he has never become proficient in English, so that he has been obliged to take to severe hand labor. He is a coal heaver at twenty-five cents a ton for a coal firm; but he says: "You see, it is honest; the soil is all on the outside. It keeps me outdoors, and I never get the fumes of liquor." He could walk into almost any hotel in this city and get comparative ease, comfort, and shelter, besides a good salary, but he walks daily "as seeing Him who is invisible," and has investments in the "city not made with hands, eternal in the heavens." The heroes are not all dead.

Hadley's work was largely among the lowly, the criminal, and the outcast classes. His was a love that never failed. If a thief came to Water Street Mission and stole everything in sight, even to the plate, cup, and spoon from which he had taken Mr. Hadley's bounty, when the thief came again he was treated with the same kindness, the same warm welcome, as if he had done no wrong. Hadley would take him by the hand and say: "You are going to do right now, Jim. We all love you, and we are expecting better things of you." The shamed man would probably again yield to temptation, and again hunger and cold would force the thief to return, and the same welcome awaited him, until he would break down and say: "O Hadley, pray for me! If God's love is like yours, I need it, I want it. God helping me, I am done with the crooked life."

Mr. Hadley's only son at the age of thirty-one was a drunkard and a gambler. Mr. Hadley always treated his son as if he were a Christian gentleman. Even at that age each night Mr. Hadley would go to his son's bedside, although he sometimes did not get into the house until two or three in the morning, and kissing the shamed man, would say: "My precious boy, always remember your father loves you." At last it proved too much, and Harry left his father's house to live among sports and gamblers. Sometimes he made large demands for money on his father, who asked no questions, and often had to go to bank to get the money, but he always met the demand.

It was like his dealing with the thieves. Love conquered, and Harry sought God. Mr. Hadley was called suddenly to his heavenly home, and one of the abiding regrets of Harry Hadley's life is that his father never knew on earth of his conversion. But if there is joy in heaven over each sinner who repents, surely it will not be denied the sainted parent to know that his loved one has accepted Christ.

Harry Hadley as an evangelist bids fair to equal his father. He spent a few days with us at the Gospel Mission, visiting his mother, who lives at the mission, and in one day seven men sought God and a revival began, which is yet in progress. His love for God and for sinful men is a passion.—Lutheran Observer.

Palm Sunday.

God, in His wisdom, ordained that the evil in the world should be cured by suffering. And the sufferings of the blessed Saviour have this two-fold attractive power. On the one side, atoning for sin, they draw God to him and to us in him; and on the other awakening our deepest sympathies they draw us to him, and unto God in him. And notice that, as this atoning work of suffering advances and becomes more intense, the heart correspondingly swells. And it is at the same exact point, when the suffering has reached its extreme height, and the vital power bursts and is dissolved in those words of agony, "It is finished," that the heart of sinful man overflows.

All the week long the faithful Church, in the very words dictated to her by the Holy Ghost, in words more touching than the most brilliant oratory, from the calm depth of their unimpressed, unadorned simplicity, has been telling of those sufferings. Mortal tongue cannot paint those words, or make them more persuasive.

But though as on Good Friday, the great battle was fought, and the great victory won, this battle and this victory did not supersede, did not set aside, but rather establish the great law, that the evil of the world is to be cured by suffering. The wonderful power and virtue of suffering, so awfully yet so triumphantly wielded by the Son of God, was bequeathed by him to his Church. Not indeed in all its efficacies. One result of it, atonement for sin, he alone could attain, and he attained it to the full of all mankind. "By his one oblation of himself once offered upon the Cross, he made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." And to that perfect atonement, as there needs nothing to be added, so it is not in the power of sinful man to add.

On the other hand, there is a work to be done by suffering, in the bodies and souls of the members of Christ's Body, in which the Head of that Body could personally have no part or share. That work is personal, individual purification from sin. In that he could not partake, who was eternally and infinitely pure. So that of these two works of healing by sorrow, unto one Christ could not come by reason of his purity; unto the other man could not attain by reason of his sin.

One work remains common to both, first, without flaw or stint to Christ; secondly, through imperfect and in measure, to us in Christ. This is the drawing, attracting, winning of souls to Christ by suffering; the advancing upon earth of the glorious kingdom of God.—Parish Leaflet.

The soul occupied with great ideas best performs small duties.—Martineau.

Silence.

My soul; come away from the noise,
The tumult without, and the strife;
Seek thou the composure and poise
So needful for knowing thy life.

Commune with thyself and be still;
And if in deep silence, apart,
Thou trace the wide wanderings of will,
The thoughts and intents of the heart;

Strange voices, perhaps, thou shalt hear
From depths, unfamiliar, within;
Grim phantoms may also appear
Like ghosts from the graveyards of sin.

And if, from the long buried past,
Strange spectres and visions arise
And throw their dark shadows and vast
Athwart the review of thine eyes;

Then shrink not communion to hold
With memories long deemed to be dead;
And if from the past be enrolled
Dark records which fill thee with dread;

Remember, if thou but return,
Repent for thy shame and thy loss,
And catch of the glories that burn
Through the gloom from the uplifted cross;

Then shall the grim spectres depart
Which haunted thy brain and thy breast,
And songs shall break forth in thy heart
For pardon, sweet visions and rest.

—Joel Swartz.

A Princely Gift to the British Nation.

One of the greatest gifts ever made to the British nation is the gift by Sir William Lever, of Stafford House. It is one of the few famous houses of the world, partly because of its chequered history, partly because of its position next to St. James' Palace, but chiefly because of the hospitality of the Duke and Duchess of Sutherland in the interests of charity, art and freedom. Not only kings and queens and foreign princes and potentates from the Shah of Persia to the Queen of Honolulu, but scores of people with a good cause to plead have been entertained there. Poerio, with his band of fellow-sufferers from Neapolitan dungeons; Garibaldi, Mrs. Harriet Beecher Stowe, Dr. Livingstone, Charles Sumner, Garrison (president of the American Anti-Slavery Society), and many other famous men and women have found a welcome there. And not only a welcome, but a temporary home. Garibaldi stayed ten days, and it was in his room in Stafford House that he went through the alarming experience of sitting to eight artists at the same time. Malibran, Grisi, Tamburini, Lablache, Rubini and many artists and actors have been guests there. It was there, too, that the most famous protest of British women against slavery was drawn up in 1853. It is the most palatial house in London. In size and grandeur it ranks next to the royal palaces. Its majestic staircase is one of the finest in the world. Its picture gallery, 136 feet long and 32 feet wide, has housed a collection of paintings unrivalled in London, rich in Titians, Rubens, Murillos and Vandycks. The house is quadrangular in shape, and from outside is more dignified than beautiful in design. The north or principal front has a projecting portico of eight Corinthian columns. The hall, which is of noble dimensions, leads to the grand staircase, which has been the scene of a play, and has formed the setting of a picture when crowded with guests, and with the host escorting the Queen of England. On the first or principal floor are the state apartments, rooms that have seen some of the most brilliant gatherings in London. No wonder that Samuel Rogers called Stafford House a "fairy palace," that Disraeli thought it "not unworthy of Vicenza," that Dr. Waagen found that "in extent, grandeur of proportion, solidity of material and beauty of situation, it excels every mansion in London," and that the hall has been compared to a setting for a picture by Paolo Veronese. This spacious hall, the glass doors that used to be opened only for royal guests, or when a bride was leaving, the incomparable staircase leading to the unrivalled gallery, the stately Corinthian columns of white marble, the red and white marble floors, the walls after Giallo Antico, all make a whole of unique splendor. Although the house is comparatively new—it was built in 1825—it has had a chequered history. The Duke of York, who is said to have designed it himself, died before he could live in it. On his death in 1827, it was bought by the government, who offered it to the Royal Society. Nothing came of the proposal, and in the end it was sold for £72,000 to the Marquis of Stafford, the great-grandfather of the present Duke of Sutherland. The government used the money to lay out and preserve Victoria Park, that precious oasis in the east end. Not satisfied with the Duke of York's conception of a home, the marquis added another story at a cost of about a quarter of a million pounds sterling, but he, too, died before the work was finished. An uneasy fate seems, indeed, to hang over the palace. No one seems to succeed in living there. The present Duchess of Sutherland has said that she would rather live in a cottage, and now Sir William Lever, far from attempting to live in it, generously gives it to the nation. Perhaps it is too cold and austere to be a home. Perhaps the days of palaces are gone. Certainly, when one goes over such a place as Arundel Castle, one is inclined to wonder "Where does the duke sit down? Where does he draw his chair up to the fire on a frosty winter's evening? Where does he smoke his pipe? Where does he talk? And where, above all, does he laugh?" And even when one comes at last to a little room, with a plain desk covered with books and magazines, and two easy chairs drawn up to an open fire, one is not surprised that the late Duchess of Norfolk built a little homely house by the side of the Arun.

One has much the same feeling in Stafford House. It is magnificent, but it is very cold and big, and as overpowering as the Alps. It must be as difficult to live among marble as among mountains, and Stafford House is nearly all marble. The purity, loftiness, and the long vistas of it are beautiful, but they are enough to crush a man. Palaces are worthy of nations, but men are learning that they destroy the sense of home. What will become of the palace is still a secret kept by Sir William Lever. There are rumors that it will be a picture gallery, or a museum, but no one knows except Sir William Lever, and he is in the Congo. Only one thing seems to be certain—that never again will it be a home. Instead of the glass doors opened for the passing of a bride, there will perhaps be turnstiles and the uniformed figure of an attendant. And perhaps some of the public will feel trespassers there, as they feel at Kensington Palace when they go into the little room where Queen Victoria played as a child into the other room where she slept, and when they look at her toys. But everyone trespasses now. The age of palaces is past. This is an age—perhaps a more healthy age—of turnstiles.—Canadian Churchman.

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BAKING
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Royal Baking Powder improves the flavor and adds to the healthfulness of the food.

The Observance of Lent.

The Bishop of Birmingham, in discussing the question of fasting during Lent, speaks thus of the danger of over-strict adherence to the rule of abstinence:

"I have found sometimes that the Anglican takes even the rules of fasting too literally. Some day I hope the Church will deal with the whole question of abstinence on lines suited to our own age and circumstances. I only ask now for a judicious and wise observance on the part of devoted enthusiasts, but no words can be too strong in calling upon people generally to use Lent as a season for not clothing themselves in or even increasing the garments of undue and selfish luxury."

It is a great satisfaction that our Church has not laid down any details in regard to fasting, but only emphasizes the essential principle, leaving the application to the conscientious consideration of the individual. This is in strict harmony with the conception of New Testament Christianity, which teaches the necessity of living by principle rather than by rule. We are to "use such abstinence that, our flesh being subdued to the Spirit, we may ever obey Christ's godly motions in righteousness and true holiness."

The pledge to endeavor to do the will of the Master is a pledge to a high ideal. The Master would have every one draw a strong straight line between right and wrong and would have one always stand for the right and do it. He would have every one do one's best. He would make right living simple and plain by the Golden Rule, and by love for God and man. He would have Bible reading and prayer made a daily habit. He would have men open their hearts to His spirit and thus embued with power from on high. He would make religion a vital, practical force in saving men from their sins and in hastening the coming of the kingdom. The Master does not expect the impossible and he does not ask it. He does ask men to endeavor to live up to ideals that he has set before them.

Humility is not self-abasement, nor self-effacement, but is to have a just idea of oneself. Too much self-depreciation is hypocrisy.

Children's Department

Wishing.

Do you wish the world were better?
Let me tell you what to do;
Set a watch upon your actions,
Keep them always straight and true,
Rid your mind of selfish motives,
Let your thought be clean and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom,
In the scrap-book of your heart.
Do not waste one page on folly;
Live to learn, and learn to live,
If you want to give men knowledge,
You must get it ere you give.

Do you wish the world were happy?
Then remember day by day,
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be ofttimes traced to one,
As the hand that plans an acorn
Shelters armies from the sun.

—Youth's Companion.

Bozena.

By C. M. L.

"Isn't Mrs. Glass a curious woman?" remarked the new teacher to the Widow Bradshaw. "Her visitors are such droll creatures. Have you seen that Miss Eliza who is stopping there now? I hear she's really rich, but she looks like a vagabond. Mrs. Glass must expect to be remembered in her will—to heir some of her property, or she wouldn't bother with such a freak."

Widow Bradshaw stopped her knitting just long enough to give the speaker a look of astonishment.

"That shows you are a stranger here, or you wouldn't have made such a mistake" she said kindly; "for there are plenty of people in this town can testify Mrs. Glass has got what few of us can claim. Her crown has gone on to heaven ahead of her; and this old world would be better off if more of us modeled ourselves after her pattern—not stylish perhaps, but she wears the mantle of charity all the same; and if you were cold and shivering, she'd hug you up close and let a part of it keep you warm."

The teacher's face turned a dull red, and to cover her confusion Widow Bradshaw talked on.

"Some thirty years ago, when Mrs. Glass had just married the depot agent and come here a bride, there was an immigrant train wrecked a mile below town, loaded with the queerest set of mortals my eyes ever rested on—outlandish as could be. They stayed about here nearly a week, for railroads were new in these parts then, and things wa'nt run on schedule time like they are now.

"One morning when Mrs. Glass went in her kitchen, there was a curious-looking little somebody eating out of her swill bucket. It looked like a dwarf and hopped along more like a frog than a human being.

"'Why, Mirandy,' she said to her cook, 'what little visitor is that?'

"'Dat's one of dem foreigners whar is stranded here since de train broke down. Dis ain't de first time she's come here, but I ain't got de heart to drive her away. You see from de way she eats, she's most starved.

"'But why don't you give her something decent?' asked Mrs. Glass.

"'I is, but she won't touch it herself. Every mouthful she saves and totes to de ole woman dat waits for her at de gate. Dar she is now, peeping in.'

"'Mrs. Glass found the old crone and had Mirandy serve her a good breakfast; and she says it did her heart good to see the poor old thing sipping a nice cup of tea and smiling at her with her toothless gums. When she had finished the meal, she fell at Mrs. Glass' feet and hugged her round the knees and kissed her hand. All the while the child looked on and laughed. The old woman was evidently her grandmother, for she made the child come to her and undressed her in Mrs. Glass' presence and showed that she was terribly misshaped; for her shoulder, leg and back had been broken. With many signs she explained it had happened when the child was a baby, by the father's kicking over the cradle in a drunken brawl. Then she touched her own thin white locks and folded her hands like a corpse's and closed her eyes, showing she did not expect to live much longer on account of her age, and that it troubled her as to what would become of the child in this new land. It was very hard for her to make her meaning clear; but when she tied the little girl to a chair and kissed her on the forehead and ran from the kitchen slamming the door behind her, Mrs. Glass knew the little bunch of deformity had been given to her and that the old grandmother was gone for good."

"And did she keep her?" asked the teacher.

"Sure she did. She rescued her from a life of misery and did all in her power to make her happy. Mrs. Glass made her a little mattress out of her rag-bag and let her sleep on the floor of her own bed-room that first night, for the poor little waif was lonely and scared. She explained to her husband it would not take any more to feed her than to keep a dog; and that her funny little ways amused her more than a kitten. So she kept Bozena and sent her to school and had the best doctors examine her; but what can science or medicine do for a broken back?"

"Bozena." What a queer name; yet it's rather sweet,," said the teacher."

"Yes, Bozena means a bouquet; and the poor dear used to often say she hoped when she got to heaven, the good God would pull her all to pieces and make her into a crown for Mrs. Glass. She was full of pretty ideas like that; for once when a butterfly flew past she pointed at it and said, 'Look, look; sometime I shall be like that. I shall fly—I shall fly; so I don't mind hopping through this little life.'.

"And all the time she was contented and happy, for Mrs. Glass had shown her a cocoon and explained it all to her and she had faith to believe. Mrs. Glass used to gratify her as far as she able, for Bozena loved pretty things and was very dainty. So last summer; when she died, none of us were surprised to see her buried in a white coffin, though she was close to forty years old. 'It was her wish,' said Mrs. Glass, 'for she hated the sight of the plain black boxes of the poor, and as fate had robbed her of so much in life, I tried to make it up to her in little things.'"

The teacher's expression was thoughtful.

"And that Miss Eliza who is there now—has Mrs. Glass adopted her, too?"

"Not in the way she did Bozena; but she gives Miss Eliza what all the wealth in the world can't buy—comradeship. She jokes with her about imaginery beaux and jests with her, and they go on larks together like two school girls; so Miss Eliza has the time of her life when she visits Mrs. Glass. Somehow she heard about Bozena, and that was the way she first met Mrs. Glass; and now that Bozena is gone, they are planning to found a Home for Crippled Girls and name it after Bozena."

"'For a rose to the living is more than countless wreaths to the dead,' quoted the teacher softly; then added: "I wonder in what tongue Bozena means a bouquet. Did Mrs. Glass ever find out?"

"Folks like Mrs. Glass don't need an interpreter, for they can understand; there's a universal language of love," replied the widow, looking at the sunbeam stealing in at the window.

The Need of a Label.

A witty schoolgirl once said of a classmate of hers, "She needs a label, because she's so liable to get mislaid." What in the world did she mean by that?

The girl in question had begun by being the most popular person in her class. She agreed with everybody, and seemed to possess in a remarkable degree the faculty of entering sympathetically into the feelings of the person she happened to be talking with. "Bessie is lovely," was the general verdict.

Later, it was discovered, under the stress of various emergencies, that Bessie had no fixed opinions or principles of her own. She merely reflected the ideas or the emotions of the person nearest her—just like a mirror—and could not, therefore, be depended upon to take a firm stand on any question. The "label" which her friend suggested her wearing would tell what she was at the time—nothing more.

A strong, noble character has a flavor of its own, and exhales a fragrance not readily mistaken. It needs no artificial badge of distinction to tell what is inside. A Christian will be known for what he is, long before he is seen sitting at the communion table. Do you need a label?—American Messenger.

"My general wish on earth has been to do my Master's will. That there is a God, all must acknowledge. I see Him in all these wondrous works, himself how wondrous! What would be the condition of any of us if we had not the hope of immortality? What ground is there to rest upon but the gospel? There were scattered hopes of the immortality of the soul, especially among the Jews. The Jews believed in a spiritual origin of creation; the Romans never reached it; the Greeks never reached it. It is tradition that communication was made to the Jews by God Himself through Moses. There were intimations crepuseular, but—but—but thank God! the gospel of Jesus Christ brought immortality to light, rescued it, brought it to light!"—Daniel Webster's deathbed utterance.

"If you are in an uncomfortable place, get out. This sounds like simple advice, but the wisest man in the world could not give any better. It is the only thing to do; your friends can't help you."

The Road.

I have been over the road, my boy,
That you will have to go;
And I tell you, of all the things in life,
It is the best to know.
If you can swallow from day to day
The bitterness and the blight,
Perhaps you will come to the end of the way
That leads to the endless light.

You'll have to be stronger than now you think,
And you'll have to be ready, my lad,
To meet with blows where you looked for grace,
For grief where you looked for glad.
And don't go dreaming, as many do,
Of pleasant places to rest;
But just determine to go right through
As a man should, doing your best.

There'll be disappointments and bitter defeat,
And harshness and cruel delay;
And many a stone to bruise your feet,
And many a fruitless day.
You'll find ingratitude, meanness and greed,
And few to consider your side;
And many a time will your poor heart bleed
At the sting of a stupid pride.

There are rocky places, and barren miles
Where the hot sun burns the dust;
And few who are ready to look with smiles,
And few who are true and just.
They'll try to deceive you and give you pain,
And hypocrites line the way—
Oh, I have been over the road, my boy,
And I know what you'll meet to-day!

But just be steady and true, my man,
To yourself and the world you serve;
The way to the end of the road lies straight
For the · irits that do not swerve;
And often a pleasant and beautiful spot
In the distance suddenly looms,
Where the heart may stop from the strife that's hot
And rest in the dream of blooms.

The Burden of Joshua.

Joshua was to have a servant. His cottage we had thatched and propped up, but we could not renew the adjoining house, the property of an absentee landlord. This was too ruinous for a tenant to occupy; so there was Josh in Duck Lane, half a mile from the Town Hall, with nobody to watch over him.

"It won't do to deal with our Joshua as with someone ordiner," said Martha Tibbits, the vicar's housekeeper and our wisest woman. "Remember how when he was hurt at something he let his fire out lest the sight of his smoke going up should keep us comfortable."

"Aye," assented Ted Dabbs; "and when I'd broken open his door there he was, wrapped in blankets and eating cold boiled bacon."

"To be goin' to the grave onsatisfied-like is terrible hard on one so aged," put in Wilderwick, the sexton.

It was surely a disgrace for a town of three hundred inhabitants to be unable to content a veteran for one hundred and two years. At a parish room meeting we had decided to provide Joshua with a lad to serve him, but how could we break the news?

"Let Mister Thornton explain it's impossible we should sleep in our beds knowing as Josh be neighborless."

"No, no; he'll not be amendable if it's put weakly."

The vicar turned to me.

"Miss Masham, your gentle tact will best perform the duty."

In grave anxiety I went to sit with Joshua that evening, preparing his meal, sang his favorite hymns, read the newspaper, then suddenly announced that he was to have a servant. "A young lad, whom you can order about," I concluded.

The aged man leaned forward in his easy chair, laid one palsied hand upon my arm, peered into my face.

I smiled hard.

"You'll be doing a good deed, training an orphan in the way he should go, and the village will pay all expenses."

After a long silence a twinkle shone in the pale blue eyes behind the spectacles.

"'Tis an awfu' task to put on a creature of my years, but I'll do my best to obleege you," said the shrill, wheezy tones we knew and loved so well.

"There be only one thing I stipulates for," he went on, slowly, "and that is as you don't expect me ter bear this new burden in a poor spirited sort of silence."

"No, no, Josh."

"Why, I minds the day Napoleon * * *"

The talk drifted into anecdotes.

* * * * * *

Mr. Thornton visited an orphanage next day, and returned with a merry-faced lad. The villagers were all out to stare, and Maria Tibbits, won by the boy's appearance, cried, "If Joshua isn't proper grateful now, why, sir, he ought to be."

The vicar owned to me that he had chosen the orphan for his smile.

When we took Charles, with his worldly-all in a green carpet-bag, to his new master's cottage, we just pushed him in, called out a greeting to the veteran and fled, it being generally considered best to "let the two settle down by themselves."

"As for victuals," remarked Ted Dabbs, "if so be Josh and the lad gets through a tithe of the stuff as we've all interdooced into that there larder cupboard, why I guess there'll be work for the doctor."

There was intense excitement next market day when the smock-clad figure of the oldest inhabitant came, as usual, to sit on the bench outside the "Traveler's Arms."

"Seems serious-like."

"Look how slow he creeps, poor old dear."

"An' the boy's a following after with a basket o' codlings."

Yes, Joshua's expression was grim. He sank down upon the seat and pointed his stick at the apples.

"Windfalls, every one. Be I to eat grubs?"

"Who gave them to him?" demanded Dabbs.

"They's the same as my little 'uns, relishes well—boiled," faltered a young woman.

"Take 'em away, ma'am. I've a store of pippins as can't be beat for love or money," cried Wilderwick.

Martha Tibbits gave Charles Maitland a penny to spend at the sweet-shop, then turned to ask his master, "We're hoping the lad proves to your liking?"

Josh half rose up, swept his hand to all points of the compass, then burst into speech:

"From morn till night wagger, wagger, wagger goes his tongue, till I'm drove nigh silly. Get a meal without singing for jubilation, not he; whether he digs, makes beds, washes platters, sweeps or scrubs, 'tis all a cause for hop-skipping an' jumping. How's man as remembers Napoleon ter find peace in advancing years with a hop-o'-my-thumb, humpty-dumpty kind of an orphan playing round him? I promised to do my best by the parentless waif, but, neighbors, don't you be surprised if you sees me aging powerful."

* * * * * *

We were killing our veteran with kindness. Was he growing daily thinner?

Another market day, after Josh had explained that the work of training up a lad was far more than should have been put upon him, the vicar said to us, "Our venerable friend must have a housekeeper. I will send for Mrs. Tibbits' sister."

Just then Joshua fell ill. Rheumatic pains seemed to take his little strength from him, and he lapsed into a semi-conscious state. Martha Tibbits and I nursed him until Mrs. Livingstone arrived, a tall, dark, angular widow, who took command of everybody. She gave Josh his medicine without any coaxing.

"Firmness is what the poor old gentleman truly requires," she muttered.

Meanwhile Charles Maitland was sobbing bitterly at the vicarage, having been informed that he must return to the orphanage on the morrow.

"I loves the master, that I do, and he loves me back and will miss I!" was his protestation.

The doctor declared a few days later that Joshua was not recovering properly; the pains were over, the fever of the chill had been subdued, but he remained too weak to speak to us.

"He is fretting. Find out his desire and gratify it, if you wish to save him."

At nine o'clock that night I watched, while the excellent widow made broth in the kitchen; certain Josh looked worse, and tears rained down his cheeks. Presently the vicar came in, and, after praying by the bedside, asked tenderly for the hundredth time, bending his ear low, "What is the trouble, old friend?"

The answer came clearly at last—"Charles."

A motor was borrowed from Lord Crudenleigh to fetch back the orphan, and the church clock was only striking four as the machine drew up, puffing and snorting, in Duck Lane. Directly the clear boyish voice called out from the door of the sick room, a flood of smiles chased away our veteran's grief.

"Why, you'll get ever so strong now that I've come, jest to please me, won't you, master? And we'll have some fine jokes together over them queer things in the newspapers. Oh, what a spread. Oranges, jellies an' flowers! Didn't I tell you how the folks love ye?"

His gay laughter was echoed feebly from the bed.

* * * * * *

The first words Joshua spoke when he again toddled into the village and sat on the seat outside the Travelers' Arms, were these:

"That lad you've given me for ter train, he's an awfu' handful, ef ever there was one. Still, don't you steal him away no more, jest as I be beginning ter make an impression-like. He may prove the death o' me, but—I'd rather keep, him, see?"—Christian World.

The Bible: How to Read It.

Dr. Scott Holland was the principal speaker at the annual demonstration of the Federation of the Adult School Movement at Norwich the other day. Part of the programme of the Federa-

tion of the Adult Schools is to read the Bible "without prejudice," and the Regius Professor of Divinity said he wanted to follow up that idea, because he wanted them to ask themselves how far the reading of the Bible without prejudice would take them, because the Bible had a verdict to give. He went on to show how, from having been treated as a Book quite isolated, the Bible had been treated as relating to human life, in the light of the study of comparative religions, and how it had resulted in the Bible "coming out top." It was the only Book on religion appealing to the law of evolution, the law of growth. The Bible laid hold of growth as the real inward significance of the world of man. * * * The secret of man was not what he was now, but what he was going to be.

Continuing in a most illuminating and inspiring manner, Dr. Holland showed how we were to read the Bible as a whole, tracing out God's scheme of redemption from the savage horrors of the beginning of the Book to the triumph of Calvary, and realizing that what man could not do for himself, God in His loving mercy had done for him.

The Three Wise Monkeys.

Did you ever hear the little tale?
Of the wise little monkeys three?
They sat on the ground
With their arms around
Each other as nice as could be.

The first, no evil could he say;
The second, none could see;
The third was as free
As a monkey could be
From gossip and scandal was he.

One had his hand upon his mouth,
The other covered up his eyes;
And the other his ears,
And it really appears
That they were wondrous wise.

So now, my children, give good heed
To this tale of the monkeys three.
Guard ears, mouth, and eyes,
And be just as wise
And happy as you can be.

—Mrs. Charles K. Potts, in Christian Intelligencer.

In the Land of Lanterns.

Japan has been well called the Land of Lanterns, for the Japanese people depend upon lanterns almost entirely for light.

In a Japanese store men make different kinds of lanterns. As there are but few street lamps, they are very necessary. Almost every one who travels at night has his lantern, and their little dim light bobbing here and there in the streets reminds one of a great many lightning bugs. No sort of vehicle is allowed to run without a lantern. The kind of lantern which the jinrikisha men use is very long. As they run they carry it in one hand—usually the left. It throws sufficient light about their feet to keep them from stumbling, and to keep others from running against them. Sometimes a half dozen or more men will run together, one behind the other. The foremost usually gives the note of warning, when he comes to bad places in the road. Each one as he comes to the place will cry to the next just behind, till all are safely over.

In a lantern store you often see stacks of something that looks like grindstones, but they are only lanterns folded like a blacksmith's bellows and piled one upon the other.

During some of the Japanese festivals they light up the streets with the round lanterns. They are hung on each side of the street, usually in a straight line about ten or twelve feet apart. When they are lighted up at night, they look very pretty. The people then display their little stores of goods, carry their idols through the streets, beat the drums, blow many curious sounding instruments, and sing strange songs.

These lamps are all made of a kind of tough paper, which, being oiled, stands the rain very well. A little socket is fixed in the bottom for the candle, which is made of a kind of oil from seeds, or fish oil. At the little stores along the streets where they are for sale a paper box is made with the picture of a candle on the outside, which, when the box is lighted up by a real candle from within, and set out on the side of the street, is very clearly seen by the jinrikisha man as he trots by. If he happens to be in need of a candle, all he has to do is to halt and call to the candle man, who pokes out his hand through a little hole, gives the candle and receives his cent in return.—The Round Table.

The Skill of a Mouse.

One day a naturalist lay motionless on a fallen log in the forest, and silently watched an animal at play in the grass near by. This was a large, brown-backed mouse—a meadow mouse, that had come out from his home under the log, and, when tired of play, had sat up to make his toilet. Using his forepaws as hands, the mouse combed the white fur on his breast, and licked himself smooth and sleek. Satisfied at length with his appearance, he began to search for food.

He did not have far to go, for a few stalks of wheat grew among the thick weeds near at hand. The mouse was so large that he could probably have bent the stalk down and brought the grain within reach. If not, he could certainly have climbed the stalk. He did not try either of these plans, however, for these were not his ways. Sitting up very straight, he bit through the stalk as high as he could reach. The weeds were so thick that the straw could not fall its full length, and the freshly cut end settled down upon the ground, with the straw still erect and the grain out of reach. The mouse again bit the straw in two, and again the upper portion settled down. In this way he bit off five lengths of straw before he could bring the grain within reach of his paws. These forepaws were very skillful little hands, and he deftly husked a grain and ate it, sitting erect and holding it to his mouth as naturally as a boy would hold an apple.—Our Animal Friends.

The Power of Conscience.

The Bible teaches us that even the heathen sunk in ignorance and sin are troubled by conscience, for it not only bears witness to the existence of sin, but their thoughts even accuse—or else excuse—one another; and Paul speaks of a conscience seared with a hot iron. In these modern days conscience is still a mighty power in God's government, for often it is the only power that keeps man from outbreaking sin.

The United States Treasury is richer every year because conscience is at work, so that the Conscience Fund grows steadily.

One hundred and sixty-three years ago, Count Firman, Archbishop of Saltzburg, expelled over 25,000 Protestants in the depth of winter, causing many to die from exposure, and sowing seed of disease that brought death in time.

Now, one hundred and sixty-three years after this took place, when the memory of the prelatical persecutor is almost forgotten, a descendant of his, a Catholic of great riches, has left her large estate to the trustees for the support of Protestant orphans, thus making an atonement, as far as possible, for the sins of her remote ancestor.

What a blessed thing it would be for some of the orphans of our land, if the consciences of those who have grown rich through the oppression of the poor, would cause them to make some restitution.—Presbyterian Standard.

Harmony.

A beautiful incident is told by a traveler of his visit to the cathedral of Pisa. He stood beneath its wonderful dome, spacious and symmetrical, and gazed with awe upon its beauties. Suddenly the air became instinct with melody. The great dome seemed full of harmony. The waves of music vibrated to and fro, loudly beating against the walls swelling into full chords like the roll of a great organ, and then dying away into soft long-drawn, far-reaching echoes, melting to silence in the distance. It was only the guide, who lingering behind a moment, had softly murmured a triple chord. But beneath the magic dome every sound resolves into harmony. No discord can reach the summit of that dome and live. Every voice in the building, the slamming of seats, the tramping of feet, the murmur and bustle of the crowd are caught up, softened, harmonized, blended, and echoed back in music. If a dome, the work of men's hands, can thus harmonize all discords, can we doubt that, under the great dome of heaven, God can make "all things to work together for good to them that love him?"—Christian Observer.

A Hero.

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint farm houses were entirely destroyed.

One poor man was in greater trouble than his neighbors, even. His home and cows were gone, and so, also, was his son, a bright boy of six or seven years. He wept, and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just as daybreak came, however, he heard a well-known sound, and looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed boy.

"Oh, my son, my son!" he cried, "are you really alive?"

"Why yes, father. When I saw the fire, I ran to get our cows away to the pasture-lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it as the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."

When the picture of your dear Lord, despised, rejected, mocked, crucified, casts its impress on your heart, that moment you learn to love Christ more and are ready to give Him the allegiance of your life. This picture Lent impresses.

Personal and News Notes.

Bishop Funsten, of Idaho, is in the East, working for his district, in the matter of men and money.

The Rev. Arthur J. Watson, of Brooklyn, New York, has been elected to the rectorship of Trinity church, Milford, Connecticut.

The Rev. Francis R. Lee, of Smithfield, has accepted a call to the Church of the Good Shepherd, Parkersburg, West Virginia, effective May 1st.

The Rev. Douglas I. Hobbs has changed his address from Grace Church Rectory, Winfield, Kansas, to St. Paul's Rectory, Henderson, Kentucky.

The Rev. P. F. Sturges, rector of St. Peter's church, Morristown, New Jersey, has been called to the rectorship of Trinity church, Columbus, Ohio.

The Rev. Edwin H. van Etten, curate of Trinity church, Boston, has been called to the rectorship of St. John's church, Providence, Rhode Island.

The address of the Rev. J. Harry Chesley, formerly Wilmington, Del., after March 15th, will be Union, S. C., where he has taken charge of the Church of the Nativity.

The Rev. William G. Farrington, first in the list of the Newark, New Jersey, clergy, is seriously ill as the result of a fall in October, in which month he reached his eightieth birthday.

The Rev. George Davidson, rector of St. Mark's church, Cheyenne, Wyoming, has accepted a call to become rector of St. John's church, Los Angeles, California, effective April 1.

The Rev. Ernest Wetherill Wood, rector of St. Paul's church, Montrose, Pa., has received a commission as chaplain in the United States Army, with rank from March 3d.

The Rev. Arthur B. Kinsolving, D. D., of St. Paul's church, Baltimore, has, on account of parish duties, been obliged to decline an invitation to be one of the speakers of the Church Congress in Charleston.

Bishop and Mrs. Restarick frequently invite strangers to their residence in Honolulu, and have a double quartet from the Priory to sing old Hawaiian songs. In many instances this has led to deep interest and to large gifts.

The Rev. William Way, rector of Grace church, Charleston, S. C., has been invited to preach the baccalaureate sermon at the University of South Carolina. The sermon will be delivered in Trinity church, Columbia, June 8th.

Mrs. Cora Celeste Robertson, for twenty years secretary of the Woman's Auxiliary of Louisiana, died in New Orleans on December 28th. She was the widow of Major Richard L. Robertson and daughter of the late Dr. John Pintard Davidson, of New Orleans.

Special Sunday night services in Lent are being held in St. Luke's church, Germantown, Philadelphia, the Rev. Samuel Upjohn, D. D., rector, the preacher at these services being the Rev. H. Page Dyer. The attendance has been large, with inspiring congregational singing, in the absence of a choir. Mr. Dyer's theme has been "Sin and Sins."

The address of the Rev. W. P. Browne, during Lent and Easter-tide, will be Waycross, Ga.

The Rev. J. E. Cathell, D. D., died at Warsaw, N. Y., on February 26th. Dr. Cathell, who had retired from the active ministry, was at one time rector of the Church of the Epiphany, Philadelphia, and from 1872 to 1877 rector of the Church of the Ascension, Baltimore, Md.

The house of the Rev. Leslie E. Goodwin, rector of St. James' church, Irvington, Baltimore, Md., was entered and robbed, on the night of February 20th, the burglars carrying of $145, which ladies of the congregation had made on the lunch room at the automobile show in Baltimore.

Rev. Edward Huntington Coley, D. D., of the class of 1887, rector of Calvary church, Utica, N. Y., who has been appointed Alumni Lecturer on Pastoral Work for this year, will give four lectures to the members of the school and others who may desire to attend, on Tuesdays and Wednesdays, April 15, 16, 22, and 23.

The Rev. W. H. Pettus, formerly of Saltville, Va., began his ministry as rector of St. James' church, West Somerville, Mass., on February 23d, at 10:30 A. M., with the celebration of the Holy Communion and sermon; the text being taken from 1 Cor. 3:9: "We are laborers together with God." The church was filled to overflowing.

Bronze tablets were dedicated on February 28th, by Canon Charles G. Reade, in the Widows' and the Old Men's Home, Cincinnati, to commemorate the gift of $10,000 by the late Miss Harriet Procter, in memory of her mother, Olivia Procter, for twenty-five years, treasurer of the Board of Managers of the Home, and of her father, William Procter, a devoted Churchman. The bequest will endow a room in each home in perpetuity.

St. Stephen's church, Eutaw, Ala., the Rev. H. T. Walden, rector, was destroyed by fire on Friday evening, February 14th. The church caught from the furnace and the fire had gained such headway when discovered that it was impossible to save the building; but every memorial except the windows, and all the interior furnishings, pews, &c., were removed without much injury. The loss is estimated at $8,000; insurance, $4,000.

The many friends of Ascension parish, Atlantic City, and the large congregation attending Ascension church, of which Rev. Charles Niles, D. D., is the rector, will be glad to know that the fire which occurred February 15th, was in the old church, which is not used. Neither of the parish houses of tte present church were destroyed. Hundreds of hearts are rejoicing that the beautiful and impressive services of this church have not been interrupted.

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DIED.

PAGE.—At his home at the University of Virginia, on February 27th, FREDERICK W. PAGE, in the 87th year of his age.

"For so He giveth His beloved sleep."

GUY.—At Guyworth, his home in Marion, North Carolina, JAMES EMMET GUY, formerly of Staunton, Virginia, entered into eternal rest, on the early morning of February 11th, after a short illness.

"Blessed are they that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

ROBERTSON.—Entered into life eternal, December 28, 1912, at her home in New Orleans, CORA CELESTE, widow of the late Major Richard L. Robertson, and daughter of the late Dr. John Pintard Davidson, of New Orleans, La.

"In the confidence of a certain faith."

CATHELL.—Entered into rest, at Warsaw, N. Y., February 26, 1913, the Rev. J. Everist Cathell, S. T. D., aged 64 years. The funeral service was held in St. Paul's church, Richmond, Indiana, the following day.

OBITUARY.

Judge John M. White.

On Thursday, the sixth of March, 1913, the spirit of Judge JOHN M. WHITE, Senior Warden and Treasurer of Christ church, of Charlottesville, Virginia, departed to Paradise.

His rector and associates in the vestry of Christ church, feeling their loss, met in mournful session at eleven o'clock on Saturday, the 8th day of March, by a rising vote, unanimously adopted the following:

Resolved, That in the death of our well-beloved brother, valued friend and highly esteemed associate, we have sustained a loss which words are inadequate to express.

The positions filled by him in church and State show the estimate in which he was held. For more than ten years he was a member of this vestry, regular in attendance at all its meetings and always taking an active interest in its proceedings. For many years he occupied the position of treasurer, and for nearly three years was the senior warden of this church, each of which positions he filled with credit to himself and honor to the congregation.

The sundry positions of honor and trust held by him in the county and State, chief among which was that of Judge of the County Court of Albemarle, and later, Judge of the Eighth Judicial Circuit of Virginia, show the estimate put upon him by his fellow citizens. A more highly honored, esteemed, and respected judge never sat upon the bench in this Commonwealth. The ermine gently removed from his shoulders by the Angel of Death was as spotlessly white as when it was placed there many years ago.

We do not undertake to mention the many positions held by Judge White, but content ourselves by saying that within the home, in society, in the State, and above all, in the Church, he did his duty faithfully and conscientiously.

Resolved, further, That this vestry attend the funeral services in a body, bearing a floral tribute, and lay the same upon his grave. These flowers may wither and die, but his memory will be kept perpetually green.

Resolved, further, That we tender our deep and heartfelt sympathy to his bereaved children. Their earthly loss is his eternal gain. He is now in the presence of his Heavenly Father and of loved ones gone before.

Resolved, further, That these resolutions be sent the bereaved family and that this action be published in the Daily Progress, and the Southern Churchman.

Resolved, finally, That we do now adjourn.

HENRY L. LYMAN, Register.

Attest: H. B. LEE, Rector.

Charles W. Wharton.

Vestry Room, Bedford City, Virginia,
February 21, 1913.

The vestry of St. John's church has been called upon again to record the death of one of its members, Mr. CHARLES W. WHARTON, who passed into the nearer presence of his Lord on Sunday, February 16, 1913.

While making a record of its loss, the vestry desires to express also its devotion to the memory of a faithful servant of God, and a brother beloved in the household of faith. For a long period Mr. Wharton was a communicant of this church, and a baptized member from infancy. Born into the family of the late Rev. John A. Wharton, whose ministry began with the founding of this church, and continued almost to his life's end, all his associations, religious and social, were centered in this church, the object of his gifts and love. He was for many years a member of the choir, helping by his voice and devotional spirit the worship of the congregation. In the vestry he was most efficient in its deliberations and work, and in latter years performed the arduous duties of Registrar. His work has ceased and he has passed before us into the realities of the eternal day, but we cherish the memory of the kindly, quiet and helpful man who lived with us, doing life's work bravely, and with charity to all men.

With his wife and family this vestry shares their sorrow, and joins with them in thanksgiving "For all thy servants departed this life in thy faith and fear."

Such being our feelings as expressed in these inadequate words; be it

Resolved, That a copy of the same be sent to the family of Mr. Wharton, and that the same be spread upon the minutes of the vestry; also that copies of the same be sent to the Bedford Bulletin and the Southern Churchman for publication.

(Signed):
REV. T. C. PAGE.
NELSON SALE,
HENRY O. HUMPHREYS.
Committee.

IN MEMORIAM.

Mrs. Lucy Williamson Bentley.

Amongst the redeemed "multitude which no man can number," of whom the Saviour said, "They shall walk with Me in white, for they are worthy," we must now count LUCY WILLIAMSON BENTLEY, who entered into the Paradise of God February 24, 1913.

The beauty of her life needs not my pen to describe it; but a loving heart would feign lay its poor tribute at her feet, just to tell others how her bravery and patient endurance never failed to help all who entered her presence, giving them, by her example, strength to meet the daily duties and trials as they came.

During the last nine months of her life she was bound to her cross of suffering, even as her Master was, and it was impossible for any one who ever saw her there chained not to see before them the wonderful fulfilment of that beautiful prayer, "Grant this Thy child, walking the way of the cross, may find it none other than the way of life and peace," for "The name of that chamber was Peace," where she lay.

Some one has said that "When we turn from the grave of a loved one, all we can bring away with us is character." Oh! what a royal burden her children and grandchildren bore as they turned from her resting-place. Truly, they have a goodly heritage. We shall see her here no more, but to the inward vision she will live on and on. Numbered with God's saints in glory everlasting above, and on earth her memory cherished in the hearts of all who knew her, as an inspiration to strive for the victory. Surely, this is not death; nay, rather, is it but cause to make us say with firmer faith than ever before, "I believe in the life everlasting" and with bowed heads cry, "Almighty and Everliving God we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared unto us in this Thy Saint, who has been a choice vessel of Thy grace," and a benediction in our lives.

ACKNOWLEDGMENTS.

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St. John's Missionary Society, Richmond.	65 00
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St. Peter's church, Purcellville	3 60
St. Peter's church, Front Royal	7 01
Trinity church, Fredericksburg	33 20
Grace church, Richmond (additional)	5 50
Bloomfield parish, Va.	3 00
St. Paul's church, Haymarket (additional)	1 00
Christ church, Millwood	20 00
St. Mary's church, St. James' parish, Goochland	5 00
St. Paul's church, Richmond	251 86
St. Stephen's church, Lynnwood parish	2 00
Immanuel church, Hanover	5 00
Mrs. L. M. Ruffin, Hanover	1 50
Christ church, Middlesex	5 31
Wickliffe church, Charles Town, W. Va.	6 15

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The Household.

The Hygienic Breakfast.

There seems to be an increasing tendency to favor the light breakfast in these days of work and impaired digestion. And, indeed, it behooves us, as a nation of dyspeptics, to consider carefully our dietary, both as to quality and quantity. Under normal conditions there should no doubt be a keen craving for food following a night of dreamless slumber. And it is surely an indication of "degeneracy," when one awakens with that feverish and "dark brown" taste in the mouth, with its accompanying distaste for food.

One cannot but marvel at those good old times when our forefathers breakfasted regularly and royally on home-made sausages and buckwheat cakes swimming in maple sugar. And this for months at a stretch, with never a qualm! Eh! but they were made of sterner stuff than we twentieth century weaklings! And yet methinks those hardy old souls might look with equal horror and amazement at the Welsh rarebits, Lobster Newburgh and other digestion-wrecking dishes in which we indulge at uncanny hours. Small wonder that we want no breakfast! Truly "the pot cannot call the kettle black," and with all our boasted knowledge of household science, hygienic cooking, food values, etc., we of to-day are as far from wisdom as were our forefathers.

But to return to our mutton—the light breakfast. Of course, the day laborer, who is blessed with the digestion of an ostrich, craves and needs a hearty breakfast. But the average individual, especially if he lead a sedentary life, is much better off to start the day with a light meal. For some the "Continental" breakfast of rolls and coffee suffices. Others add to this, fruit, cereal, and possibly a soft-boiled egg. But meat, potatoes and hot breads are best avoided until later in the day, when the stomach is sufficiently toned up to take care of them. Those who find coffee injurious should try cocoa (not too rich), and this will be found very healthful and nutritious.

Baked Ham.

A ham weighing from five to seven pounds is the best for a good sized New Year's party. Soak it over night, and in the morning scrape and wash it well, then cover with cold water, bring this to a boil and continue to boil for one hour. Let cool in the water in which it was boiled, then take out, lift up the skin and in the fat stick a dozen or so cloves, about an inch apart, and sprinkle with sugar. Put ham in a savory roaster, pour in a pint of cider and bake slowly for three hours for a seven-pound ham, or two hours for a five-pound one. When the ham is done thicken the liquid in the pan with a little browned flour and serve with the meat, but in a gravy boat. Garnish the ham bone with a paper frill, and remove the skin.

Cold Milk Toast.

Place in a flat pan some slices of stale bread, let them get dry and of a nice brown in a good oven, then pound almost to a powder in the mortar; fill a bowl half full and pour over them some cold milk, salted. This can be eaten with salt or sugar.

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The Stray Lamb.

One day we were making our way with ice-axe down a mountain of snow and ice, when we saw a flock of sheep following their shepherd through the winding paths. There were two hundred sheep in the flock. But on the way one little lamb was lost. The shepherd ran to us and asked us if we had seen it. Looking through a field-glass which we had with us we could see in the distance the little stray lamb up amid a tangle of brush-wood on the rocky mountain side. It was beautiful to see how the shepherd, without a word, left the hundred and ninety-nine sheep on that lonely mountain side, knowing that they would stand still and be safe until he came back to them. We watched him climbing up that steep rock at the risk of his life, until he at last reached the spot where the lamb was. Tenderly he lifted it in his arms and laid it upon his shoulder, and brought it back rejoicing.

Isn't that just like the dear Lord Jesus, our own good Shepherd, who laid down His life that He might find us, His lambs, and bring us into the fold?—The Child's Own.

Thoughts for the Thoughtful

The man who has no grip on the unseen is like a ship without an anchor, driven by the winds and waves.

It was the saying of a learned man that he got more knowledge by his prayers than by all his studies.

Piety is not abstinence from vulgar crime; it is consecration to spiritual purpose and perpetual aspiration after spiritual ideas.

The chief qualification of a guide is that he shall know the way. The Lord never leads his sheep over any paths which he has not traversed himself.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Bishop Phillips Brooks.

Let men account for this wonderful change since Christ! What did it? How came it, if Jesus Christ be not what he claimed to be—the Son of God, the Saviour of the world?—Frances Cable.

Religion demands all from every man, and yet no more than each man can give. So you love God with all your heart and with all your soul, all your own and yet all his.

One of the sweetest promises of God's Word is, "Your sorrow shall be turned into joy." A confident faith and trust in Jesus Christ as our Saviour will cause sorrow to flee away and joy to fill the heart.

The earthly city is the home of sin, disease, poverty and death. The heavenly city is free from all these. If you desire to enter the heavenly, you must do all in your power to make your earthly city like it.

Make thy life better than thy works, that will add merit to thy work, momentum to its influence and benediction. The character of the toiler has much to do with the work. "Whatsoever thy hand findeth to do, do with thy might."

Consideration for others is the basis of refinement and the Golden Rule.

The Thanksgiving of one day cannot rehearse the blessings nor express the gratitude of a year. "Day by day we bless Thee; and we magnify Thy name ever, world without end."

It is a noble and great thing to cover the blemishes and to excuse the feelings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weakness in silence, but to proclaim his virtues upon the house-top.—Robert South.

Creed and character have much to do with each other. Then character and conduct have the same relation. Then creed and conduct are not so far apart. Strong and sound beliefs transmuted into practical doing make the latter substantial and strong. A creedless man and a characterless man are apt to be one and the same person.

We shall all stand before the judgment seat of Christ and in the presence of that Supreme review upon the life, the verdict of others, whether favorable or otherwise, matters very little. It was this abiding recollection which made the saints so strong, and so little disposed to self-vindication amid misrepresentation and calumny.

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Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest without concern; it is not my affair.—Fenelon.

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I asked him: "Were you not afraid to trust yourself in the cage? Was it not too cheap?"

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And without another word the truth of that admission broke in upon him, and he saw if he could have salvation "without money and without price," it had cost the infinite God a great price to sink that shaft and rescue lost men.—British Weekly.

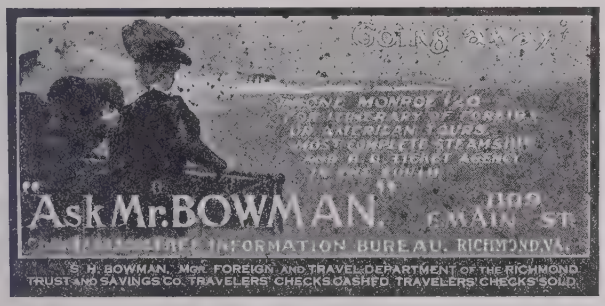
Southern Churchman

Vol. LXXVIII. RICHMOND, VA., MARCH 22, 1913 No. 12

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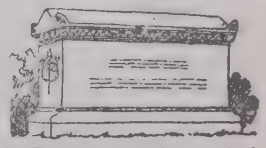
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Religion, in its most general view, is such a sense of God in the soul, and such a conviction of our obligation to Him, and of our dependence upon Him, as shall engage us to make it our great care to conduct ourselves in a manner which we have reason to believe will be pleasing to Him.—Philip Doddridge.

A MENTALLY CRIPPLED CHILD.

You would not think of requiring a crippled child to keep pace with healthy, vigorous children on a long journey. And yet there are parents, teachers and even some physicians who utterly fail to realize that a child crippled in mind cannot keep pace with normal children in the difficult journeys of the school room. The public schools are graded for the healthy child of normal mental development, and the pace set is a hundred times too fast for the feeble minded child. In the public schools, or under a private tutor, there is only one fate for the child of backward mental development, namely—failure! Why? Because the methods and even the principles which apply in the teaching of natural children are totally inadequate and ineffective in the teaching of the mentally crippled.

There is only one hope for the feeble-minded child—and that hope is no brighter than one might wish—namely: special, physical and mental training at the hands of expert physicians and teachers who have made a life study of the subject and understand the nature of the infirmity, and have special facilities for developing the mind to the limit of its possibilities. The South is fortunate in possessing one high-class private institution of this character. Parents interested in the subject may obtain additional light from the annual catalogue of the Stewart Home and School, Dr. John P. Stewart, Supt., Box 12, Farmdale, Ky.—Adv.

He does not bid us bear the burdens of to-morrow, next week, or next year. Every day we are to come to Him in simple obedience and faith, asking help to keep us and aid us through the day's work; and to-morrow, through years of long to-morrows, it will be but the same thing to do; leaving the future always in God's hands, sure that He can care for it better than we.—Madam Guyon.

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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., MARCH 22, 1913 No. 12

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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"THE POWER OF HIS RESURRECTION."

Nature has its parable of Easter in the glad spring days, when grass and flowers are awakening to newness of life and God is renewing the face of the earth. Their warmth and brightness is welcome, because of their contrast with days that have gone—dark and gloomy days when nature seemed to lie dead; when the skies were gloomy and the air chill. To the unspiritual world Easter means little more than this: a celebration of returning springtime, with which, as it knows, is associated a promise which it cannot quite grasp, but which it may wish to believe in some day and for the moment is glad to accept on hearsay, that some revival of this sort will happen to the dead in a very vague hereafter.

To the Christian, too, the Easter gladness comes to his inmost soul by way of contrast. How wise and thoughtful was the Mother Church, who began to prepare us for it weeks ago; weeks of self-examination and penitence and prayer, of drawing nearer to the Cross and seeing the dread tragedy of sin and death wrought out in the person of the Divine Redeemer; of learning the lesson of the Cross in the grace of a purchased forgiveness, and in our personal dying unto sin. Only he who has kept his Lent well can know well the deep triumphant joy of Easter and the "power of His Resurrection." It cannot be learned from books nor be taught in an Easter sermon. It is too much a matter of personal experience—a spiritual revelation to the mind and heart prepared to receive it. It is too closely linked with the "fellowship of His sufferings."

The resurrection of Jesus Christ was the completion of His redemptive work for man and its Divine attestation and seal. It was the release and sending forth of His life-giving, life-renewing, life-saving power among men. That it was the most momentous event that ever occurred upon earth needs no proof to the Christian mind. That the "power of His resurrection" is the greatest force operative in the world to-day is readily apprehended by any person who realizes the superiority of the vital and spiritual over the material and physical. It may be read in the history of civilization as well as in the lives of the saints. It is seen in the better thought of the world, as well as in the working creed of the Church. It has altered the perspective and lifted the aims of the progressive nations of the earth. It has imparted inspiration, energy and hope to mankind. It has become the prime factor in human life at its best. It is making and shall make "all things new."

These, however, are not the thoughts which fill the heart of the devout disciple on Easter Day, who has come to the empty sepulchre, by way of Gethsemane and Calvary. His solemn joy, almost too deep for words, is from a sense of his personal participation in this victory, the assured accomplishment of the Divine purpose of Him Who has undertaken for him, bearing his sins in His own body on the tree, giving His life a ransom. His immortal hope was staked upon the issue; his eternal destiny was bound to the chariot wheel of the Redeemer's conquering power, and He has triumphed over sin and death! He ever liveth as the source and fulness of a redeemed life, and the humble believer is a partaker of His resurrection: "Alive unto God, through Jesus Christ our Lord."

It is this assurance abiding in the heart that makes the joy and peace of Easter like no other peace and joy. It is this conviction reigning in the soul that makes the Christian strong and of good courage in his warfare with self and sin. And because in a great multitude of hidden lives this resurrection power, "Which He wrought in Christ when He raised Him from the dead," is still working through His mediation, the world itself is being made a better home for God's children and its true life is being manifested.

EASTER AND MISSIONS.

He has surely learned the Easter lesson but indifferently, and his soul is the loser thereby, who does not feel at this season the promptings of a generous desire to make the good news known to all who are still in the region and shadow of death. Even though at other times his mind may be so beclouded by the sophistries of worldliness and selfishness that the claims of those who have not the Christian hope make no appeal to him, it must be otherwise to-day if "The power of His resurrection" has taken hold upon him. The spirit of Antichrist which denies the need or the efficacy of the gospel in the heathen world; that is, denies the power of the living Christ to give life to all men, ought surely to be exorcised at this season in any man who realizes what the Lord has done for his own soul. St. Paul was certain that the gospel which had saved him could save anybody; and when one has had the demonstration of its power in his own experience the cavilings of an unbelieving world lose their point and are proven false. The grateful impulse to send the resurrection light abroad is a part of the Easter blessing, the duty and privilege of doing so is a part of the Easter gift. "Come, see! Go and tell!" These are the terms in which the message was made known, both by the angels at the tomb and by the risen Lord Himself. One cannot conceive that it should have been otherwise, the gospel of life being what it is. And he has taken to his heart an imperfect message and has received but a portion of the gift who is not moved to spread the great tidings and to make his Saviour's triumphant way "known upon earth, His saving health among all nations."

The Easter offering, therefore, ought to be for Missions, and for missions where the Story is not known. It is understood that it is likely to be the largest offering of the year, not only because the congregation will probably be large, or that it will contain some of the monetary fruits of Lenten self-denial, but because the hearts of faithful people will be enlarged by the teachings of the day and the reception of its great truths. It is a shame that the spirit of grateful liberality so aroused should sometimes be capitalized and turned to account by parish authorities for paying off a debt or adorning the church, so that nothing be lost to the

parish because God has touched the hearts of His people. Every Churchman should see to it that a portion, at least, of his offering goes, in the spirit of the great feast, "to those for whom nothing is prepared," but who are still, to the Church's shame, "strangers to the covenant of promise."

The Constructive Quarterly.

Rev. Samuel A. Wallis, D. D.

The Constructive Quarterly, of which the first number appeared punctually on the first day of March, marks an era in the history of religious journalism, and we cordially welcome its appearance.

It is well known that its accomplished editor, Mr. Silas McBee, who stood at the head of the New York Churchman for as many years, has had the idea of such a journal as this Quarterly in his mind for some time. His interesting journey through Russia, France, England, Italy, and the near East, undertaken in connection with the World's Student Christian Federation at Constantinople inspired him with the belief that the time had arrived for leaders of thought in the various churches of Christ to interchange their views through the medium of a new magazine, "in order that others may know their own communion as they themselves would desire to have it known." Although "the Quarterly has no scheme for propagating a system for the unity of Christian Churches," its appearance is only made possible by the spirit of unity, that is filling the air of Christendom. While the days of true and noble controversy for the faith once delivered to the saints can never pass away until the Church has been purified from all erroneous teaching, the days of Christian Irenics has come, and we will be more and more interested in the great fundamental truth we all hold, and also in ascertaining the reasons for our divergencies. We will also be led to study, with greater diligence what is the eternal substance of the faith, and that large tract of things which in the final analysis must be referred to discipline, and which therefore are not necessary to salvation, nor to the absolute being of the Universal Church.

The wise statement of conditions imposed upon all contributors to the Quarterly will commend itself to every one. These are two: "First, that the Faith and Work and Thought of each Communion shall be presented in its absolute integrity, including and not avoiding differences; and second, that no attack with polemical animus shall be made on others."

The symposium of writers and the manner in which the subjects are treated promises well for the future high standard and practical usefulness of the Quarterly.

Dr. Dubose treats in his able way of Constructive Christianity; Wilfrid Ward, of The Dublin Review, writes on Union among Christians from the Roman Catholic point of view; Archbishop Platon, the head of the Holy Orthodox Russian Church in the United States, gives a gracious "Message from the Russian Church," and Professor Friedrich Loofs presents us with an illuminating discussion of the thesis of the Reformation, that we are justified sola fide, by faith alone, especially as held by German Lutheranism. An interesting account of "The Church of France To-day" is given by M. Georges Goyan, assistant editor of the Revue des Deux Mondes, and a collaborator in the volumes of the Catholic Enclycopoedia, published in New York. The Rev. John J. Wynne, editor of the prominent Roman Catholic Weekly America, ably states the Reforms of Pius the Xth, while a very valuable article on Reunion in Scotland is contributed by the Rev. W. P. Paterson, D. D., a leading theologian of the Established Church of Scotland, and Professor of Divinity in the University of Edinburgh. Dean Shaler Mathews, of the Divinity School of the University of Chicago, has a notable contribution on "The Awakening of American Protestantism," which is well worth reading. Then we have a thoughtful paper by Francis John McConnell, D. D., a newly-elected Bishop of the Methodist Church in America, on "The Significance of Conversion in the Thinking of To-day." The celebrated Dr. Sanday writes of "The Pacific and the Warlike Ideals" in his usual thorough and balanced way. Professor W. Bacon, from the Congregationalists, interprets "St. Paul's Message to Religion." Mr. Arthur Henderson, a member of the British Parliament, prominent as a Trade Unionist, and among the British Wesleyans, discusses the relationships of "Religion and Labor," while Robert E. Speer, whose praise is in all the Churches, gives us as the last article a delightful and sympathetic account of Henry Clay Trumbull, a Union Army Chaplain, whom he calls "An American Saint."

We have written thus fully of the first number of The Constructive Quarterly, because we believe in its purpose; we hold that if it keeps to this high purpose it will mark a great forward movement in religious journalism, and will draw all who profess and call themselves Christians more closely together along right and true lines. For the remarkable selection of writers and the quality of the contributions found in this first number, it is published at the surprisingly low subscription rate of two dollars and a half per annum. This renders it accessible to a large majority of thoughtful readers.

Theological Seminary, Va.

For the Southern Churchman

Lent, Confirmation and Easter.

Why is it that the largest confirmation classes are those formed during Lent? Would it not seem that your "spiritual pastors and masters" recognize the fact that aloofness from the world, which is the real spirit of Lent, brings about a state of mind more favorable to serious thought; that they who have been baptized, in the constant nearness to God which the Lenten services and the Lenten teachings bring them, are moved to take upon themselves the vows which were made for them at their baptism? Although any season, to the soul that in faith and trust turns to the Saviour, is the special time to that soul, yet Lent is the time most favorable to preparation for confirmation; because a quiet, reflective time. The earth and earthly things begin to appear so trivial, in comparison with the eternal, and the spirit begins to cry out for its rightful heritage eternal in the heavens. It hears the whisper, "Prepare to meet thy God," and feels that the way is to begin to live with Him, "so that to meet Him shall seem nothing strange." It turns from the poor, unsatisfying things of this world to the real and ideal life in Christ, with the question: "Lord, what wilt Thou have me to do?"

To all who rightfully use the season of Lent, take advantage of all its privileges, whether they be in the confirmation classes or out of them, will come a help of which they scarcely dream.

So silent, so subtle, is the moving of God's Holy Spirit within the soul, that it may be likened to a tiny seed, implanted by the divine Hand, watered by His word, and nurtured by the warmth of His love; unfolding leaf by leaf during the forty days of Lent, until at the Easter-tide it bursts into a beautiful blossom, filled with the fragrance of perfect trust in, and love for its Maker; resting at the foot of the cross.

Six weeks of abstinence and prayer, then what? The glorious Resurrection morn. Then life having been made stronger and better by self-denial, faith brighter by prayer and service, wafted on the incense of praise goes up our cry: "He is risen!" And joining with choirs of men and choirs of angels, we can sing the song of the ransomed: "I know that my Redeemer liveth!"

Kate Goldsboro McDowell.

Louisville, Ky.

After Faith Had Died—Then Easter!

It is little wonder, when we look at the facts, that men have given Christ's resurrection a pre-eminent place. Some men of all ages have longed for a clearer knowledge of God; but not all men. Many men have hoped for an escape from sin, but not every man. But every man has thought of death and recoiled before its terror. To every home since Eden, under every sky, tent or tepee, hut or hovel, king's palace or dwelling of the poor, has come the dread presence. And with death has come the demand for reunion, the desire for the gathering again of life's broken threads, the finishing of the tapestry. But in most human thinking there was nothing more uncertain than these desires would be satisfied. We cannot now adequately sense the terror of the olden days.

Over this gulf of dark despair Christ came. To this terror-filled world a voice spoke. "I am the resurrection, and the life. He that believeth in me, though he die, yet shall he live." And he not only spake, he acted. Men hung him on a cross, and he died. Men saw him die. They saw him wrapped in grave-clothes and laid in a tomb. Then they saw him again, alive, vigorous, vibrant with power, walking, talking, eating, as of old. It was so real to them that they do not stop to explain it. It is a remarkable fact that many things about the resurrection the disciples do not record—the manner of it, the fashion of his resurrection body, and the like. But is not this silence more remarkable than their fullest account would be? The thing was so real to them, so actual, that they told all that they thought necessary. To the disciples the resurrection was the validation of Jesus' claims. "And he saw and believed," is the simple record that John bears of the birth of faith, new and eternal, as he looked into the open tomb.

He had performed miracles which showed him to be possessed of a power beyond the ordinary. But other men had performed miracles. He had even raised the dead. But now, being dead, he had raised himself. He had passed, as no other man had passed, through the land of the dead, and issued on the immortal side. The disciples saw and could bear witness to that. They saw the empty tomb where once he had lain. They saw the body that the tomb had held; they recognized the look, the voice, the well-remembered manner; the same body, yet indescribably transfigured. It was visible and tangible. He bade them bear the added testimony of the touch to the witness of the sight—how care-

fully the physician Luke, used to men's bodies, records this detail: "See my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bone, as ye see me have." Yet the body was no longer bound by the old limitations. This return from the land of the dead was to them the final proof that he was what he claimed to be; the Son of God with power. And it is a curious fact, as Principal Forsythe points out, that "in all the long record of human imposture and illusion, no resurrection story has ever found credence outside of the Bible revelation." It is a validation of Christ's claims.

But, you say, it is a miracle. Undoubtedly it is a miracle. No one was ever more astonished by it than the disciples themselves. Read Mark's story of the resurrection morning, written only a few years after fact. It is a tale of darkness suddenly dispelled by a dazzling light. There is the darkness over the city, as the women quietly leave their homes to take their way to the tomb. Gloom reigns in their hearts as they begin to doubt their ability to achieve their purpose of embalming the body. "Who shall roll us away the stone?" The last thing they dream of is an empty tomb. The one thing they are sure of is that he is still there. They had not the slightest idea of the tremendous fact that was awaiting them. There is no evidence of any lingering faith in Mark's story. The gloom of the black hour before the dawn in Jerusalem was not deeper than the gloom of their hearts where their dead faith was emtombed.

The same gloom held the disciples. Mary goes back with the astounding news of what she had seen. "She went and told them as they mourned and wept. And they, when they heard that he was alive and had been seen of her, believed not." They had every reason for not believing. They had seen him as he died. They had stood those black hours under that black sky and watched the slow dripping death, and the heartbreak, and the cry that heaven seemed to mock as he found himself forsaken. When evening was come, they had followed with laggard feet the steps of those who bore him, lifeless, to his tomb. They had seen the stone rolled and the seal placed and the guard set. That was the end. The woman must think them fools to believe her tale! And with such thinking the morning passed to noon, and when darkness came again over the land, behold, he stood in their midst! Truly it is a miracle; but faith never conceived the fact. The old faith was dead. The Fact conceived a new faith.

You say that it is contrary to the facts of life as science has revealed them. Exactly—if it were not we should not be talking about it. If science could prove it by analogy, or by anything else, its wonder would cease and its power would cease. But has science ever cast any real doubt on it?

Men saw him laid in a tomb, and men saw him after he arose alive. They said it was this that made them believe. But you answer that their testimony is not credible, as they are interested witnesses? Those, of course, who have something to gain by testifying as they do. But what had the disciples to gain by telling a lie? Did they try to gain such things as the usual impostor strives to gain—riches, or position, or the opportunity for unbounded license? They had comfortable homes and a decent livelihood in secluded Galilee—quiet lives and peaceful death. But they chose to be prisoners and exiles, hounded and persecuted by enemies, and despised by former friends; and to die, every one save John, by violence. Do men usually carry a lie so far? No one has ever proved that they lied. No one has ever made out a reasonable case in support of the contention. Until men prove the whole story false, we will believe it. We claim our right to do so, our right to believe. Even though science cannot explain it, even though our intellect cannot grasp the wonder of it, our faith seizes it and says, 'It is true." The gulf between life and death is bridged. Though death shall continue to be, death has lost its terror. It is but an incident in life, not the end of it.

And if death is but an incident in life, then there is not the present life and the future life, but there is Life. It comes like all of Christ's work, right down to to-day. It was for light for to-day, as well as for his own time, that he revealed the Father; it was for peace for to-day that he wrought the atonement; it was for steadfastness and quietness in service to-day that he took the terror of death from us. So the Apostle puts it after his great statement of the facts of the resurrection: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Aye, you can plan and toil for Life now; life reaches out into far lands.—Sunday School Times.

My Relation to My Baptized Child.

Many books have been written about the meaning of Baptism. But sometimes old truth comes home with new meaning when put another way around. So let us look at Infant Baptism from the parent's side.

The Epistle to the Hebrews (Heb. 11:23) mentions the inventive love of Moses' parents, in preserving their goodly child, as one of the best examples of faith. We will make that example our text.

1. Moses, the great lawgiver, was saved by his mother's faith, and, humanly speaking, all Israel, too, in Moses.

This illustrates one thing which dignifies all our relations to our baptized children. When we faithfully bring up our children in the love of God, we render a great service to the world, the Church and God.

Again, this Bible story tells of the mother's peculiar time of opportunity. We read "the child grew, and she brought him unto Pharoah's daughter, and he became her son." Moses' own mother had him but a little while. Only his infancy and tenderest childhood belonged to Jochabed. After that his home was an Egyptian court, where his own folk were despised, and everything conspired to wean him from his mother's teaching. Yet nothing that he saw or learned in after life could blot out the lessons and the sympathies imbibed at Jochabed's knee. Moses always remained a Hebrew. Jehovah was always his God!

Your child, too, will be early thrown among influences which are not churchly—sometimes scarcely Christian. But, if you receive him from the font of Baptism—a sacred trust from God, you may use the brief years while he is wholly yours, to such good purpose that all the influences of after life can never wipe out your teachings. A child's first lessons are indelible. And the Church bids you make this your child's first lesson, that he is "a member of Christ, the child of God, and heir of the kingdom of heaven." Feel this for him every moment, and your child will catch the thought. Take him to church with you whenever other infants are baptized, and tell him of his own baptism and how he also was made God's child.

Never use his baptism as a reproach in moments of irritation; but always as a high incentive to keep his heart sweet, his lips pure, his manners like the manners of God's children. Then when the world comes in with its so-called 'higher-education,' all he learns will still be subservient to the lesson of faithfulness to God and His high calling which he learned at 'mother's knee.'

Grown people sometimes say: "I do not know whether I have been baptized or not." What a bitter reproach to their mothers.

2. If we turn again to the story of Moses' infancy, we find a parable of deeper truth.

With all Jochabed's love for her goodly boy, her power to save was small as long as he was just "one of the Hebrew children." But when he was given back to her as the king's heir, he was, as it were, born again to a more secure heritage. Outwardly it was the same babe she hid in the rushes of the Nile; but really all was changed. She laid him in the water, heir of death—she received him back the child and heir of the king. Is not this a parable of what takes place when we bring our babe, with its heritage of human sorrow to the waters of the Font?

And the parable goes further. Jochabed recognized henceforth a twofold trust. Moses was the child of her heart. He was also the heir of the king. How she must from the beginning have tried to bring him up as one whose destiny pointed him out for the greatest things! How often she would put a check upon herself, curb her tongue, choose better language, use better manners because of what her boy was to be!

Ours, too, is a twofold relation toward our baptized children. Can a Christian mother help feeling it? She loves her goodly child; she holds him in trust for the heavenly Father. She who believes that her child is the heir of God and joint-heir with Christ, to be "virtuously brought up to lead a godly and a Christian life," will be careful of her very thoughts, that the king's child may learn from her nothing unbecoming! How she will watch and encourage "all things belonging to the Spirit." How she will pray and guard against "all sinful affections!"

3. Some dare to speak of Infant Baptism as though it cast a doubt upon God's free love toward our babies. But if confidence in God's loving mercy toward our children forbad our appealing to His covenant promise in Baptism, it would forbid our prayers too; "for your heavenly Father knoweth what things ye have need of before you ask him." Yet what mother would cease to pray for her baby? It is "sanctified common sense" to prove our faith in God by claiming for our loved ones every aid He offers. It is because we know he will aid us that we bravely toil on for their support; it is because we know He hears us that we pour out our hearts to Him in prayer for them; it is because He said "suffer the little children to come unto Me" that we bring them to Him at the Font. We believe that God so loves our babes that He will accept them at our hands, and will entrust them to us again—His children by adoption—to be nourished for Him, under the guidance of the same Holy Spirit by Whom they have been born again until they come into their full inheritance of Christian character.

And when we have all "passed the waves of this troublesome world" God grant that we may see them once again—bright children of the kingdom—in heaven!—D. L. S., in Mountain Echo.

The Great Fact.

Christ Is Risen! He is risen, indeed! This greeting, old as the Faith itself, with which the members of the most conservative branch of the Catholic Church greet each other on the morning of Easter Day, is a survival of the overpowering gladness which the Christians of the early ages experienced when the "Queen of Days," "the crown and head of all festivals," dawned upon them after the prayerful vigil and night-long watching of Easter Eve. This gladness was born for the intensity of a faith which enabled them to realize, with marvelous clearness of perception, the significance of the fact it celebrated and its far-reaching issues. In their eyes it was vastly more than a mere event in the career of the Incarnate Lord. More, too, than the guaranty of a victory over death so complete that He returned to life to die no more forever, and that this triumph is the abiding certainty of a like victory for all who share in His life by virtue of their union with Him. These were, indeed, no insignificant factors in the rounded whole of their Easter joy, but still there was something beyond. There was the conviction, strong, deep and unshakable, that the Resurrection was not merely the truth in which all their hopes for the future were centered, but that it was the culmination of the work by which Christ achieved the redemption of humanity, and, therefore, had a very direct and practical bearing, indeed, upon the life which is now, as well as upon that which is to come. The divorce between one part of the Incarnate Life and another had not been effected in those early days. The stars of Christmas had not yet paled their mystic splendor before the darkness of Calvary, nor was the open sepulchre of Easter veiled in those same shadows either. The life which was manifested as a whole, with a true interdependence of its several parts, was declared and believed in and realized as a whole with a perfect recognition of the absolutely essential value of the purpose for which God was made man, of the Incarnation and the Cross—of the Resurrection and Ascension. It did not occur to them, as it did occur to the religious teachers of the Reformation period, that the Atonement was limited to the sacrifice of the Cross. Nor did the ingenious theory enter their heads that the Resurrection of our Lord is the guaranty of the acceptance of His work, instead of the culminating feature of the work itself. As such it was proclaimed by the first teachers of the Gospel, and their message seems to have gone home with singular force to the hearts of those who heard it, operating with extraordinary power on the whole range of will and action. They lived and had their being in the clear apprehension of a Risen Lord, who, though unseen, was with them all the days. This was the mainspring of action; this the dominant note which swayed the irregular impulses of the will and harmonized them into concord with that perfect life which was lived on earth by the Son of Man who was Son of God. Not in a mere figure of speech, but by verity of action, through the power of the Resurrection, they reckoned themselves to be dead, indeed, unto sin and alive unto God through Jesus Christ their Lord. Christ is Risen! In the strength of this they lived, in the hope of this they died. The abiding consciousness of it availed to lift them up into a purer world than that which environed them; in heart and mind they ascended thither by the force of a faith which nothing could weaken. Pacific Churchman.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Proposed Change in the Constitution.

Mr. Editor: I trust that your proverbial Southern courtesy will permit one who only very occasionally sees your paper to express an unsympathetic opinion with regard to your editorial on "A Proposed Change in the Constitution," which appears on pages 3 and 4 of your issue for March 8th, 1913.

I do not question the weightiness of the legal aspect of the matter there discussed, nor the correctness of your presentation of it. But this is not a matter to be decided solely or even chiefly on its mere legal merits. Legality sometimes spells dry-rot in the soul. The question's social is more importance than its legal phase. Each Diocese needs the votes of the Districts on all questions that General Convention can handle. The general Church, too, needs these votes, even though they be only a paltry one-fourth-of-one-vote for each District. We need them because the Districts are the most virile units in the life of the American Church to-day. They put the Dioceses to shame in the matter of the missionary apportionments and the Sunday School Lenten offerings, (which are much more vital than the question of who elects and pays a Bishop). If in proportion to the numbers of the people and of the clergy, the Dioceses did as much and as good work for the Christ as do the Districts, the prestige and progress of the Church in the Dioceses would be far greater and more rapid than it is. The Districts occupy the parts of our land that are very largely to give color to the future of this nation. Atlantic (and Pacific) coast dwellers do not like to be told this; but it is a fact just the same. We need to be in touch with the pulsing life of the Districts, not merely through the oversight of the Church's deputy, the Missionary Bishop, but through the brotherhood of corporate action in matters of common cncern.

Not to desire such a condition means forgetfulness that we are verily and indeed brethren in one household of faith. It means the paralyzing blight of diocesanism—a curse far worse than its twin sister, parochialism, because it devours the bones of hundreds, instead of only scores, of the members of Christ. Of course the Diocese is the ecclesiastical unit, but too often the spirit of a Diocese is the spirit of solitary isolation which stubbornly resists the leadings of the Spirit of the God Who "setteth the solitary in families."

To object that the Districts are "the creatures of the House of Bishops" sounds as though you dreaded an Episcopal gerrymander of the Districts in the interest of some special legislation! Even if the impotence of the Districts in legislation and administration were as bad as you depict—(and anyone who has lived long under a Missionary Bishop is aware that your words give an impression which excedes the facts)—still, our chief pastors are of sufficiently upright integrity to be deserving of our trust, even when it comes to ecclesiastical politics.

I confess, Rev. Mr. Editor, that when I read your leading editorial of March 8th, I was grieved and hurt by what seemed to me the ring of superiority between its lines; as though the writer of it was saying to himself as he wrote, "We Dioceses are everything, and you little Missionary Districts are nothing—mere wards of the Church." That cuts, Rev. Sir, and cuts deeply; not because it offends one's self-esteem, for egotism deserves correctives, but because the Districts have the Christian right to look not for proud contempt, but for brotherly solicitation and gentlemanly courtesy from us. We call ourselves their mother-Dioceses. Let us see to it that we do not deteriorate into fairy-tale step-mothers. G. P. Bubleson.

Auburn, N. Y.

A Practical Question.

Mr. Editor: The writer of this received under instruction a person from an opposing communion. The matters especially dwelt upon were the following: (1) No invocation of saints, because such is unreasonable and idolatrous, and an insult to the throne of God. Hence, naturally not found in the Scriptures. (2) The position of the Church was upheld, in her refusing to sanction prayers for the dead, as thoroughly rational and godly. (3) That there are only two sacraments, as the Church teaches. (4) That there is no such thing as sacramental confession and priestly absolution in the popular acceptation of the term; that the declaration of the Prayer Book in asserting that to God alone, it appertaineth to forgive sins is the only reasonable and scriptural position. There is such a thing, however, as seeking godly advice and counsel from a minister of God's Word. (5) That the Blessed Sacrament of the Altar is abused when it is used contrary to the simple institution of Christ; especially in its being lifted up for worship. (6) That the whole subject of the Sacrifices of the Masses is a departing from that holy simplicity and a denial of the truth in a deceitfully dangerous way. (7) Pictures and images are subject to abuse. They are nothing more than God's Word in embryonic writing. Such is pre-eminently the crucifix: Christ and Him crucified being the core and center of the Scriptures; the crucifix is the very Word of God. But who would think of using the Bible for other than rational purposes?

Now these and some other matters were dwelt upon, and the "Practical Question" is this: What will be the effect upon sane and healthy minds, when that same candidate has only to go about two or three miles and have all this contradicted and denied? How can anyone talk about charity in such things? Charity has nothing to do with the matter; it is a clear case of right and wrong. Has not the man who contradicts these things as much right to be charitable as the other, and say, "Yes, he is right in denouncing, as well as I am in upholding? Then, where would we be landed? The supreme folly of such a proposition must be manifest. When men subscribe to the doctrine, etc., of this Church, they ought to know what they are about and they ought to be honest.

This Church has been temporizing from the time of her beginning. When two images have been presented to the

General Convention, asking which is the right one, usually both of them have been returned whitewashed. This dallying which she has called her strength, has been proven to be her consummate weakness. A prominent, sober and learned clergyman of this Diocese of Pennsylvania said to the present writer the other day: "O, we don't cut any figure; no one concerns himself about us; don't have any fears." But we did once cut a figure. The world, however, has finally become tired. O for a Paul to shake his fist in the face of error and time-serving, and save this Church, whose framework and construction in all matters is the nearest to apostolicity, for future usefulness. This Church is a precious jewel that has fallen into the hands of poor keepers. May God speed the day. MARTIN DAMER.

Cheltenham, Pa.

The Souls of Black Folk.

Mr. Editor: The House of Bishops, in its Pastoral, in 1904, "put on record their conviction that, while waiting for the adoption of some plan which shall deal more effectively with the great problem of the religious care of the Colored People of the country, the conscience of the Church needs to be aroused to the absolute inadequacy, both of means and of methods for the discharge of this tremendous responsibility."

The late Rev. Dr. Fulton said, the same year: "To our mind this whole question of having Colored Bishops for Colored People is utterly subordinate to the far larger question, whether the American Episcopal Church intends to do its duty to the colored people of this country."

You, yourself, said, in 1097: "Surely, the Anglo-Saxon is the last man to deny the righteousness of race instincts and ideals."

That illustrious Churchman, Gen. Robert E. Lee, in arguing with the solons at Montgomery, on behalf of the enlistment of colored men in the Confederate Army, said: "But it is certain that the best foundation upon which the fidelity of an army can rest, especially in a service which imposes peculiar hardships and privations, is the personal interest of the soldier in the issue of the contest."

The responsibility of all this delay and lack of enthusiasm in this work rests upon Southern Churchmen. Do not the brave colored clergy and laity who have persevered, during all these years, in preserving an "open door" and opportunity, deserve better consideration at the hands of white Southern Churchmen than they have received?

We resolutely declare that responsibility rests with Southern Churchmen. Every act of the General Convention, all along on this matter, indicates as clearly as anything that the National Church hesitates to do the least thing in the premises which would not command the approval of the Southern Church. As soon as this policy became apparent the Conference of Church Workers immediately set itself to the task of enlisting the Southern Bishops in an effort to draft some plan whereupon they themselves could unite. The Conference of 1903 was held at Washington, and the Bishop most respectfully declined to accede to our request, thereby forcing us to take the initiative in bringing a plan before the Church. Is it right that while the conscience of the Church is being aroused upon the change of name and many other matters of secondary importance to the present matter, that the spiritual needs of a whole race of people in this country should receive such little notice or concern? It would seem as if the words uttered by the late Bishop Paret, in 1889, could justly be affirmed with respect to the present situation. Bishop Paret said at that time: "I am amazed and disheartened, not so much at the Church's failure to win results, as to the almost entire failure to make any earnest effort; at the cold neglect and almost entire indifference with which the matter is treated."

With all my heart I plead that this matter be viewed in the light which shines into all our hearts from Golgotha's rugged brow. Does the Church care? Has she any sympathy for her black men who love her, and who are giving up themselves to the task of bringing the race in closer touch with the Church of the Living God?

GEORGE F. BRAGG, JR.

Baltimore, Md., March 17th, 1913.

Society of the Holy Name.

Mr. Editor: Something less than a year ago you very kindly gave space in your estimable paper to an article of mine respecting the work of the Society of which I am secretary. This article attracted considerable notice, and from that time forward the membership has increased at an encouraging rate. I have been enabled to give very material aid to several needy persons in places scattered through the country; afflicted and suffering and, alas! dying people have been comforted, and strengthened in the spirit, by timely assistance being sent them in the form of the Society's checks. So admirable is the work we are doing it is no wonder that Church people in different zones of Church life, from gilded Boston to California ranches, have come with gladness to be in league with the Society of the Holy Name. The object is simply stated in these words: To minister to fatherless children and widows, the desolate and oppressed. It is so single in its purpose, and so direct in its acts, no one need hesitate to join in the movement. An exceptional opportunity is offered to struggling organizations doing similar work in narrow ways, and under adverse circumstances. If these were to become local chapters of this Society, the various branches of the main trunk would throb with the life at the heart; weak parishes would draw strength from strong ones, the parent society disbursing funds as the ministrations go forward. This subject is well worth serious thought, and it is fervently hoped that those who feel interest in it will communicate with the undersigned.

The president of the society is the Rev. Alan Pressley Wilson, Christ church, Lykens, Pa., vice president, the Rev. V. G. Lowery, St. Mark's, Prattville, Ala. P. G. MELBOURNE,

Secretary.

Hyattsville, Maryland.

"No Altar—No Priesthood—No Sacrifice."

Mr. Editor: The criticism of my letter of February 22, by a layman, in your issue of the 8th, shows that the bearing of my argument has been missed. May I therefore have space to restate the case?

1. The Prayer Book is an authoritative document put forth by this Church, representing her interpretation of Holy Scripture.

2. According to the Prayer Book we have an altar; we have a scarifice; and a priesthood authorized to perform sacerdotal functions. (I did not attempt to define the nature of the sacrifice, the kind of an altar, nor the meaning of sacerdotal functions. My critic should not introduce assumptions as to my "way of thinking.")

3. The conclusions of the Bishop of West Virginia, therefore, viz., "no altar, no priesthood, no sacrifice," are in flat contradiction to, and in open defiance of, the doctrine of this Church as set forth in her authorized formularies.

It is legitimate for those who think that Holy Scripture authorizes no Christian priesthood, and forbids any Christian sacrifice and altar, to join hands, in seeking a reformation of the Prayer Book, with those who advocate a change of name. But it is illegitimate and disloyal for them to say that the P. E. C. in the U. S. A. has "no altar, no priesthood, and no sacrifice," when her authorized documents explicitly mention all these things.

My article, then, is open to criticism only if it misrepresents the language of the Prayer Book. If altar, sacrifice and priesthood with authority to perform sacerdotal functions can not be proved from Holy Scriptures, criticism should be directed against the language of the Prayer Book, and the doctrine of its compilers, and of those who maintain it—not against my article. The Prayer Book will not lack, I fancy, for able defenders.

May I add a further suggestion. The Hymnal is also an authoritative Church document. The dictum of the Bishop of West Virginia, "no altar," is astounding, when we note that we have been taught on the authority of the Church that we have an altar, in Hymns 60, 64, 191, 202, 221, 255, 478, 574—even in Hymn 484 to sing, "We love Thine altar." That we offer some kind of a sacrifice appears in Hymns 261 and 276, and one theory of Eucharistic sacrifice is allowed in Hymn 228.

It is not for me to show that the formularies of the Church are in accord with Holy Scriptures: it is rather for the author of "Distinctive Principles" to say why he should publicly contradict the doctrines of this Church, which he had promised to uphold.

THEODORE HAYDN.

Oxford, N. Y.

The Constitutional Question in Change of Name.

Mr. Editor: As a presbyter in a Missionary District, I want to protest against such an editorial as was written for your issue of March 8th. We have heard a lot about constitutional treatment of things for some time, but this is the first time that it has ever been suggested that all presbyters in missionary districts must be fully qualified for the office of a bishop before said missionary districts may become self-governing. The bishops of missionary districts are glad enough to get men who will pass as ordinary "parsons," let alone the idea of the standard of the ordinary bishop. The Canons of our Church say nothing about a missionary district qualifying, as your editorial suggests. If being a diocese depended upon our ability to "rule our house," then we would be a diocese these many years, but the Canons say something about being able to pay the salary of the Bishop, about being able to live independently of the Board of Missions. Your subject may have been wise, but your argument was not well chosen A. EDWIN CLATTENBURG.

Devil's Lake, N. D.

A Suggestion to Vestries.

Mr. Editor: In a letter just received, the suggestion has been made to me by a Virginian Churchman, now preaching the gospel and teaching the Prayer Book outside of the State, that it would be a wise thing for the vestries of the Diocese to express their position upon the proposed change of the name of our dear Church, which now seems the main idea of many good men, apparently imbued with the notion that a change of name of this Church is as important as a change of heart to the individuals therein.

To many of us the proposition to change the name seems little short of ridiculous; but so persistent is this demand that it may be well for our vestries to express their views, that they who look to Virginia for guidance may find what is here thought.

ROSEWELL PAGE.

St. Martin's Parish, Va.

Church Intelligence

CALENDAR FOR MARCH.

1—Saturday.
2—Fourth Sunday in Lent.
9—Fifth Sunday in Lent.
16—Sixth Sunday in Lent.
17—Monday before Easter.
18—Tuesday before Easter.
19—Wednesday before Easter.
20—Maundy Thursday.
21—GOOD FRIDAY.
22—Easter Even.
23—EASTER DAY.
24—Monday in Easter Week.
25—Tuesday in Easter Week. Annunciation of the Blessed Virgin Mary.
30—First Sunday after Easter.

Collect for Easter Even.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son, Jesus Christ our Lord. Amen.

Collect for Easter Day.

Almighty God, who through Thine only begotten Son Jesus Christ, hast overcome death and opened unto us the gate of everlasting life; we humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; though Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Foreign.

The Appeal to the People.

The Archbishops have sanctioned the holding of a series of open air demonstrations against the Welsh Bill. These meetings will be held in London and other centres during the early summer, and the opponents of a bill that does nobody any good, and proposes to inflict a terrible blow on the efficiency of the Church in Wales. will have the opportunity of explaining their case to the democracy. The Church asks for no favor. It demands justice and justice only. Its record of recent work in Wales shows that it is alive to its responsibilities and performs its sacred duty with zeal and efficiency. Few in their hearts support the bill, but the opposition needs focussing and the public require object-lessons to show them that Churchmen and lovers of fair play are in deadly earnest in their hostility to the bill. Inspired by love of destruction, it has been carried through the House of Commons by an alliance between British and Irish members, whose great desire is to keep in office by a system of political log rolling. Churchmen are practically united in their detestation of the bill. Let them prove to the constituencies that their hostility is based on principles of justice and there will be an end of the bill.

A Church for Madrid.

Madrid is the only European capital of importance that has not an Anglican church wherein English Churchmen may worship. Until a few years ago services were held in a room in a back street, and the surroundings were anything but what they should be. The frequent visits of the Princess Henry of Battenberg, to her daughter and her regular attendance at Divine Service, called attention to the need of the English colony and visitors. Through the kindness of the ambassador, a room in the Embassy has been fitted up as a chapel, and the Secretary of the Embassy of the time, with the cordial support of his chief, appealed for funds to secure a site and provide a church. Last year a site was purchased in a new district of the city, but funds were not available for the erection of the church. It is now announced that, through the generosity of Mr. Edgar Allen, of Whirlow, Sheffield, the sum of £10,000 has been provided, and the church will soon be erected. It is perhaps well that the delay has taken place, for had the money been available a few years ago the design of the church would have been shorn of its Christian character. The law until lately did not permit any building that was not used for Roman Catholic worship to have an ecclesiastical appearance, or to be adorned with Christian emblems of any kind. Through the wise toleration of the King and his ministers these restrictions have been removed, and Madrid can now have an Anglican church worthy of the Church of England and known to all who see it as a Christian church. The names of Sir Maurice de Dunsen and Mr. Evelyn Grant Duff will always be associated with the Church in the Capital of Spain.

National Laymen's Missionary Movement.

The Laymen's Missionary Movement in Great Britain is as yet only in its infancy. It has already taken strong hold in Scotland, and South of the Tweed Committees have been formed in at least a dozen towns, whilst interest exists in over one hundred other places. A National Executive has been formed, with offices at 3, Tudor Street, E.C. In London the work is in the hands of a separate Committee, of which Sir Ernest Tritton is president, Sir Albert Spicer and Sir Alfred Pearce Gould, vice-presidents, and Sir Andrew Wingate chairman, with an Executive of representative laymen. The movement is being introduced in the metropolis by means of a series of Conferences to be held in each of the seven postal districts, the first of these taking place at Holy Trinity Church Hall, Finchley-road (close to Metropolitan Railway Station), on Tuesday next, at 8:30 P. M. Chancellor P. V. Smith will preside, and the speakers will be Dr. Thomas Cochrane, who has just returned from a tour of inspection of the Mission-field in China, and Captain T. F. Watson, Secretary of the National Laymen's Missionary Movement.

The S. P. C. K. and its 216th Birthday.

On March 8th, 1913, the S. P. C. K. the oldest Church Missionary Society, entered upon a new year of work, the 216th year of its existence, for it was on March 8th, 1698, that five Churchmen—Lord Guildford, Sir Humphrey Mackworth, Mr. Justice Hook, the Rev. Dr. Bray, and Colonel Colchester—founded the Society. It is interesting to note in these days, when a welcome activity of interest in missionary work among lay members of the Church is conspicuous that four of the Society's five founders were laymen, and at the present time the Society's rulers require that a proportion of the Standing Committee should be lay members of the Church.

The Feast of the Annunciation.

The Bishops of London, Gloucester, and Lincoln sanction the transference of this Festival to Tuesday, April 1st. The Archbishop of York recommends Thursday in Easter Week, and the Bishop of Exeter sanctions either the Wednesday in Easter Week or April 1st. The Bishop of Truro authorizes the transference to the following Monday or Tuesday (March 31st or April 1st).

A Modern Dorcas.

Lady Alice Ewing, widow of Bishop Ewing, of Argyle, and the Isles, who died on Sunday in her eighty-third year, was, like Dorcas of old, "full of good works and alms deeds, which she did." the parish of Budleigh Salterton, Devon, where she spent her closing years, was greatly indebted to her, for she helped to start it on its way as a daughter parish of East Budleigh; she assisted in re-erecting the Church schools and saving them for the Church, and besides presenting memorial windows and other gifts to St. Peter's church, she started a Nursing Association, gave the parish a nurse's cottage and provided the living with a parsonage house.

American.

Summer Conferences for 1913.

The Missionary Education Movement of the United States and Canada announces the dates for its conferences in the United States for 1913 as follows:

Blue Ridge (near Black Mountain), N. C., June 27-July 6.

Silver Bay, Lake George, N. Y., July 11-20.

Lake Geneva, Wisconsin, August 1-10.

In addition to these conferences in the United States, at least four conferences will be held under the auspices of the Movement in Canada.

Training for efficiency in Christian service will be the central purpose of each of these conferences. The beautiful environment, the physical invigoration and uplift of these annual gatherings have brought new strength to thousands of delegates who, in past years, have returned from them to

meet the problems in their local churches.

A new feature at each of these conferences this year will be miniature missionary expositions. In connection with which demonstrations will be given showing the possibility of small missionary expositions as an educational agency. Assistance will also be given in the organization of small expositions in city and local churches during the coming year.

Supplementary features will include conferences for clergymen and laymen, and special classes for a limited group of young people between the ages of seventeen and twenty-one.

At the Blue Ridge Conference, Rev. T. Bronson Ray, D. D., of the Southern Baptist Convention, will be the presiding officer. Mr. Harry S. Myers, Assistant General Secretary of the Missionary Education Movement, will be the Executive Secretary, and Prof. R. L. Wiggins, Dean of Mission Study. Among the other platform speakers and leaders will be Bishop W. R. Lambuth, of Nashville, the Right Reverend Robert Strange, D. D., of North Carolina, the Rev. E. H. Rawlings, of Nashville. the Rev. H. F. Williams, D. D., of Nashville, the Rev. John E. White, D. D., of Atlanta, and the Rev. J. S. Jenkins, of Atlanta. Other speakers will be announced later.

This conference will meet in the recently completed buildings of the Blue Ridge Association, high among the mountains, sixteen miles east of Asheville, North Carolina. The railway station for the conference is Black Mountain.

At the Silver Bay Conference, Mr. Harry Wade Hicks, General Secretary of the Missionary Education Movement, will again be the presiding officer. Dr. T. H. P. Sailer will be Dean of the adult mission study classes; Mr. R. E. Diffendorfer, Dean of the graded Sunday School Work, and the Rev. George F. Sutherland, Dean of open parliaments or missionary institutes.

The attendance of a strong staff of speakers, leaders and missionaries from the field is assured, including Dr. Robert E. Speer, Dr. F. P. Haggard, the Rev. John M. Moore, the Rev. Edward Lincoln Smith, D. D., the Rev. Arthur R. Gray, the Rev. W. E. Doughty, the Rev. H. F. Swartz, Miss Susan Mendenhall, and Miss Irene Mason.

At Lake Geneva, the conference will be under the executive direction of Mr. Morris W. Ehnes, the Editorial Secretary of the Missionary Education Movement. Mr. B. Carter Milliken will be Dean of the adult mission study classes; Mr. R. E. Diffendorfer, Dean of the Graded Sunday School Work; and the Rev. George F. Sutherland, Dean of the open parliaments.

The Lake Geneva conference will assume unusual importance this summer as a training-school for the conservation and extension of the educational work of the "World in Chicago," in which ten thousand stewards from Chicago and vicinity are enrolled. Bishops Brent and Rhinelander have been invited to attend these conferences.

An illustrated booklet giving further information concerning speakers, railroad rates, and other details may be had by addressing the Rev. Arthur R. Gray, Church Missions House, 281 Fourth Avenue, New York.

The Rev. J. H. Gibboney, Jr., rector of St. Michael's church, Savannah, Ga., has declined a call to St. Paul's church, Georgetown, Delaware.

Church Congress, Charleston, S. C., April 1-4, 1913.

The thirty-first session of the Church Congress will be held in Charleston, S. C., April 1st to 4th, inclusive.

The Congress has never met so far South before, except in 1907, when it met in New Orleans. The unusual historical interest, both civil and ecclesiastical, which characterizes Charleston, as well as the proverbial hospitality of the people and the time of year when the city is at its best, combine to make it an ideal place for the gathering.

It is hoped the attendance will be large and representative of the country and of the mind of the Church, and the programme as equally representative of the varying phases and shades of thought in the Church.

The headquarters of the Congress will be at the Hotel St. John. Hotel and boarding-house accommodations may be secured at special rates. For particulars, address Mr. Frank K. Myers, Charleston, S. C. Local ticket agents will be able to give information as to concessions in rates so far as we have been able to secure them. The clergy generally are offered some reduction, but except for parties of ten or more, going and returning together, laymen are required to pay full fare.

The Clyde Line of steamships offers to clergymen and their families a rate of $12.50 each way, between New York and Charleston. This includes meals and berth.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Bishop Gibson's Appointments.

Bishop Gibson has made appointments to May 1st as follows:

March 17—P. M., Christ church, Alexandria. 18—P. M., Meade Memorial, Alexandria. 20—P. M., St. Stephen's, Westhampton. Henrico Co. Easter Day—23—A. M., Monumental; P. M., St. Andrew's, Richmond. 30—A. M.. St. Paul's; P. M., All Saints'. Richmond.

April 6—Westover. April 9—Fleeton. 10—Consecration of Church at Fleeton. 13—A. M., St. Paul's Memorial, University, Va.; P. M., Cismont. 14—Remington. 15—Casanova. 16—Glencarlyn. 17—Grace church, Alexandria. 18—Herndon. 19—Belmont. 20—Hamilton. 21—Purcellville. 22—Round Hill. 25—A. M., Madison Mills. P. M., Woodberry Forest. 27—A. M., St. Paul's, Alexandria; P. M., Seminary Chapel. 28—P. M., Winchester. 30—P. M., Christ church, Richmond.

St. Martin's Parish, Hanover County.

This parish is composed of three churches, Fork, Trinity, and the Church of our Saviour, and under its young rector, the Rev. T. N. Lawrence, is awakening to new life and interest. The Lenten services have been well attended and most interesting.

Fork is one of the few of the old Colonial churches of Virginia which has never been suffered to go to decay and ruin. It has a slate roof and the front yard is enclosed by a substantial iron fence, while one of woven wire surrounds the well-kept cemetery at the back. Inside the round chancel stands the old "wine glass" pulpit, from which holy men for generations past have preached the word of God. In it we can still picture the erect form and eagle eye of Bishop Whittle, this being one of the last churches he visited before his death. The congregations are large and composed of every denomination; the organist being a Baptist, who has cheerfully given the dear old church her best work for years past. There is no family of whatever persuasion in the entire neighborhood but has some ancestor who attended the Sunday School, either as pupil or teacher, sang in the choir, acted as vestryman or in some other way assisted in the upbuilding of this church, and it is held in love and veneration by all.

Confirmations by Bishop Gibson.

On Sunday morning, March 2d, at St. Paul's church, Ivy, Bishop Gibson confirmed three candidates, presented by Archdeacon Neve, and in the afternoon he preached at the Church of St. John the Baptist. On Monday, March 3d, he confirmed, in private, one person at Ivy.

On Sunday night, March 9th, at Grace church, Richmond, the Bishop confirmed eleven candidates, presented by the rector, the Rev. L. R. Mason, D. D.

On Sunday morning, March 16th, he visited the Church of the Holy Trinity, Richmond, preaching and confirming thirty-nine candidates, presented by the rector, the Rev. J. J. Gravatt, D. D.

On Tuesday night, March 18th, Bishop Gibson visited Christ church, Alexandria, the Rev. William J. Morton, rector, and confirmed a class of nineteen candidates, presented by the rector.

Call Accepted.

The Rev. John J. Gravatt, Jr., rector of Emmanuel and All Saints' churches, Culpeper county, has accepted a call to the rectorship of Ascension church, Frankfort, Ky., made vacant by the resignation of Rt. Rev. C. C. Penick, D. D.

Rappahannock Valley Convocation.

The spring meeting of the Rappahannock Valley Convocation will be held in St. Mary's church, Fleeton, Va., the Rev. Benjamin Dennis, rector, April 8th-11th. The clergy will leave on the Rappahannock steamer from Fredericksburg, at White Stone Wharf.

WM. NELSON MEADE, Secretary.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Episcopal Visitations.

Bishop Tucker visited St. James' church, Jenkins' Bridge, Accomac county, on Thursday evening, March 13, preaching and confirming four persons, presented by the Rev. J. R. Taylor, rector.

On Tuesday evening of last week he preached in Emmanuel church, Cape Charles.

Bishop Randolph visited Trinity church, Portsmouth, on Sunday, March 9th, and confirmed a class of twenty-four, presented by the rector, the Rev. Arthur C. Thomson.

Bishop Kinsman, of Delaware, will preach a sermon in Christ church, Norfolk, on Sunday, April 13th, at a service commemorating the sixteen-hundredth anniversary of the edict of the Emperor Constantine tolerating Christianity in the Roman Empire—known as the edict of Milan.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Convention of the Religious Education Association.

The Religious Education Association, whose headquarters are in Chicago, with members present from nearly every section of the United States, and parts of Canada, closed a four days' Convention in Cleveland, Thursday, March 13th. The programme of nearly one hundred and fifty writers and speakers contained the names of ten College and University Presidents, besides professors of scholastic and theological learning and social workers, men and women, of national reputation.

The key-notes of this great Convention were Religious, Social and Civic Education, producing undoubted conviction in the mind of every one who caught the true spirit of the Conferences that the men and women who represent the Religious Education Association stand in solid front for the coordination of education and religion, and against every tendency towards divorcement of the one from the other.

One of the features of the Convention was the address, at the second general session, of Dean Sumner, of Chicago, on "The Double Standard of Morality: Its Relation to Civic Progress." The Dean spoke with peculiar power and grace, and frequently moved the great audience of two thousand people to applause. Charles F. Thwing, LL. D., President of Western Reserve University, was chosen of the Association to succeed Harry Pratt Judson, LL. D., of Chicago.

One Hundred and Thirty-five Confirmations in Toledo.

The Bishop of the Diocese devoted the fifth Sunday in Lent, March 9th, to visitations in Toledo, confirming in three parishes a total of one hundred and thirty-five candidates, six of whom were prepared by the Rev. H. E. S. Somerville, the Church's city missionary, and three deaf-mutes, prepared by the Rev. B. R. Allabough, general missioner of the Mid-Western Deaf-Mute Mission; at St. Mark's, Rev. Robert L. Harris, rector, thirty-one, and at Grace church, Rev. Frederick C. Roberts, rector, nineteen.

Movement to Liquidate the Debt on Emmanuel Church, Cleveland.

At Emmanuel church, Cleveland, Rev. Robert W. Woodroofe, rector, where the parish machinery is finely organized and vigorously at work, a movement has been inaugurated, looking to the liquidation of the property debt of $36,000 in a term of five years. The Men's Club, to which practically all the men of the parish belong, is at the head of the undertaking. And although the present rector has been on the ground only six months, and the movement upon the debt organized only a few weeks ago, about one-sixth of the entire amount has been subscribed.

Sunday School Institute Organized.

Feeling the need of mutual improvement and solidarity in Sunday School work, several of the contiguous parishes on the East Side (East of the Cuyahoga River), Cleveland, have organized a Sunday School Institute. The first meeting, at which there was an encouraging attendance of teachers and Sunday School workers, was held recently at the Church of the Good Shepherd, at which addresses were made by the rector of the parish, Rev. George I. Foster, Rev. John R. Stalker, Rev. Robert W. Woodroofe, Rev. W. S. L. Romilly, and Rev. Russel K. Caulk. A committee was appointed to perfect the organization.

Christ Church, Cleveland.

At Christ church, Cleveland, Rev. Virgil Boyer, rector, attendance upon the services during the last three months has been larger than ever before. One communicant has done much effective work among the young people in securing from many of them a pledge to attend at least one early celebration each month. The rector reports that the Sunday School is rapidly outgrowing the capacity of the parish house and that it will be necessary to take the school into the church or enlarge the Sunday School rooms.

By a simple announcement in his weekly Kalendar, the rector of St. Paul's, Cleveland, greatly enlarges upon the dignity and significance of the Bishop's visitation. In connection with the date and hour, he says: "The Bishop's visitation is not made to the clergy alone, nor simply for the administration of confirmation. It is a visitation of St. Paul's parish, and every person in anyway belonging to St. Paul's should be present. The Bishop's visitation is not contingent upon the weather."

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Confirmations.

Bishop Gailor visited Calvary church on Sunday, March 9th, and confirmed a class of forty-six adults. The Bishop preached a strong sermon on Christian education. The Rev. Dr. Buckner, the rector, was complimented by Bishop Gailor for the splendid work that is being done in Calvary parish.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

Brotherhood Anniversary Celebrated.

The twentieth anniversary of the body of the local Chapter of the Brotherhood of St. Andrew in St. John's parish, Keokuk, the Rev. John C. Sage, rector, was observed, with special services. On Sunday, March 2d, the Brotherhood, in a body, made a Corporate Communion, when twenty-one Brotherhood men received, together with a large number of their fellow communicants in the parish. At this service the rector preached a sermon appropriate to the occasion on "The Great Ideal of Religion," and the following Friday evening, at the chapter meeting, a number of interesting papers were read concerning the growth and activities of the chapter during the past twenty years. This chapter has been active not only in the usual work pertaining to the Brotherhood in the parish, but has also shown a large missionary spirit in sending our lay-readers to four mission stations cared for by St. John's.

The Standing Committee of the Diocese met at the residence of the Bishop on Monday, March 10th, and passed upon the papers of the Rev. Harry J. Buxton, recommending him for deacon's orders. The same afternoon, meetings of the Diocesan Board of Funds and Donations and the Widows and Orphans' Fund was held, when more routine business was transacted.

The Very Rev. Walter T. Sumner, D. D., of the Cathedral of St. Peter and Paul, Chicago, addressed the Women's Club of Davenport, on the afternoon of Monday, March 10th, his subject being "The Dawning Consciousness of Women's Sex Loyalty."

The Very Rev. Dean Hare, of Davenport, conducted a "Quiet Day' in Grace church, Lyons, Wednesday, March 12th. The Dean's addresses were much enjoyed by those who attended.

KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

Bishop Millspaugh's Visitations in Wichita.

The Bishop made a visitation of the churches in Wichita, on the fifth Sunday in Lent, and confirmed thirty-five persons. Twenty-four of these were presented by the Rev. Dr. Fenn, rector of St. John's, three by the Rev. Mr. Kearons, rector of St. Stephen's, and eight by Mr. Hugh D. Kimber, the catechist in charge of St. Augustine's (colored) work.

In the eight years of Dr. Fenn's rectorate he has presented 270 communicants in St. John's church alone. The three Missions he established have had their own classes every year.

An effort is now being made to raise money to commence work in the south end of the city.

New Silver Communion Service for St. John's, Wichita.

After using a plated communion service for nearly forty years, St. John's has succeeded in raising enough money from the members of the parish to provide a sterling silver service, which was used for the first time on the fourth Sunday in Lent.

St. John's suffers the loss of nearly seventy communicants every year by removal alone.

It was a blessed privilege for the Church people of Wichita to have their beloved Bishop with them again.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan

Large Bequests to Church and Charitable Institutions.

By the will of Ferris A. Thompson, of New York, who was little known in New York, and who died recently in Paris, Princeton University receives $2,700,000 with few conditions attached. The Seamen's Church Institute of New York, and St. Luke's Hospital, also receive generous sums, as residuary legatees. The Institute building is nearing completion and is to be opened soon. A heavy debt is incurred because subscriptions are slow in coming. The Thompson will is expected eventually to wipe most of the debt out. Holy Trinity church, Paris, receives $50,000, and $50,000 each is given to the Salvation Army in New York and San Francisco; St. Paul's School, Concord; Mercy Hospital, Chicago, and some Church institutions not here named receive smaller sums. It is stated that St. Luke's Hospital, New York, will receive $155,000.

General Observance of Holy Week.

Holy Week was observed in New York this year by Congregationalists, Presbyterians and Methodists in far larger measure than ever before. The Methodist Commission on Evangelism issued an appeal to Methodists to observe the week and in consequence most Methodist churches kept it with daily services.

Roman Churches put in conferences, so called, in three of their churches, and had foremost men to conduct them. They were announced as conferences, but were more like Church preparations for the Holy Communion, or Quiet Hours. None but the appointed priest said anything. They were advertised widely as for non-Catholics, and in old St. Peter's, down town, a good many such attended.

Meeting of the New Board of Religious Education.

The Diocese of New York created in November a Board of Religious Education, and it held its first meeting on March 12th, Bishop Burch, in the chair. The Rev. Dr. Harry P. Nichols was elected chairman; the Rev. Dr. William Walter Smith, secretary, and committees were named on general lines of work. The proposed Summer School of the Second Department, to be held this year at the Cathedral, was endorsed. The New York Sunday School Commission, an incorporated body, was made selling agent of the board, but a committee was named to take up the relations of commission to the board and report. It was reported that at least $5,000 must be raised at once as New York Diocese's share of the apportionment for the Department, and for its own expenses.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Large Confirmation Class.

Rev. Dr. Jenvey, who has resigned St. Paul's, Hoboken, to take effect in May, presented on the Fourth Sunday in Lent, for confirmation, the largest class in his rectorship of thirty years—sixty-eight persons. Other recent confirmations in the Diocese have been: at Holy Innocents', Hoboken, 32; in Newark, at Trinity, 23; House of Prayer, 17; St. Mark's, 17.

Recommended for Holy Orders.

The Newark Standing Committee has acted favorably upon the papers of Rev. Carl A. Stridsberg, curate of St. Paul's, Englewood, and of Rev. H. A. Prichard, curate of St. Pater's, Morristown, for ordination to the priesthood; and upon the papers of Raymond S. Brown and E. Rupert Noel, for ordination to the diaconate.

On March 11th, in St. Paul's, Newark, Rev. James F. Lane, the curate, was ordained to the priesthood by the Bishop of the Diocese. He was presented by the rector, Rev. Henry H. Hadley, and the Bishop was the preacher.

A Mission of two weeks, largely attended, has been held in Grace church, Newark, the preachers being Rev. Prof. Jenks, of the General Seminary, and Rev. Harry Officer.

Rev. P. F. Sturges has declined the call to Columbus, Ohio, and remains the rector of St. Peter's, Morristown.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Trinity Church, Wilmington.

In Trinity church, Wilmington, the rector recently reached his eighth anniversary. He has a children's service each Friday in Lent. The special preachers come on the Wednesday evenings and are the Rev. Messrs. A. Richey, W. H. Laird and B. F. Thompson, of this Diocese; and F. M. Taitt, Arthur Rogers, and L. N. Caley, of Pennsylvania. The Duplex Envelope plan continues to work well: $4,000 has been contributed in eleven months by 150 people, the contributions ranging from six cents to ten dollars per week. Only six people gave up the plan and arrearages were few. The system imposes no burden, and if these not yet using the plan do so, in ten cents a week, $1,300 would be added to the income of the parish. Further improvements have been offered to and accepted by the vestry—a stone pavement for the rest of the chancel, a stone railing for the choir, a stone pulpit, and choir stalls and clergy seats of antique oak.

Quiet Day for Women.

The Quiet Day for Women in Lent, this year, was held by the Bishop in St. Andrew's, Wilmington, on Thursday, March 6th. He celebrated the Holy Communion, assisted by the Rev. Mr. Sanford, of St. Andrew's, and the Rev. Mr. Wolven, of Old Swedes. The addresses were upon Woman's Share in the Work of Our Lord's Life. This was the prototype of the Woman's Auxiliary. Some aspects of our Lord's character were represented by two types of women in Holy Scriptures: Joanna for the queenly quality; Mary for the devotional spirit. Christ was not understood by men. The great company of women understood Him best. Mary Magdalene's devotion was intense. The costly ointment well represented it. The heart of Christian duty is self-surrender. We can grow in loyal devotion.

Special Preachers at Lenten Services.

In St. Anne's, Middleton, the special preachers during Lent have been: The Rev. C. R. Birnbach, of Massey, Md.; Dr. Alban Richey, of New Castle; T. Getz Hill, of Smyrna; B. F. Thompson, of Dover; K. J. Hammond, of Wilmington, and Archdeacon Hall, of Wilmington. The three-hour service will be held on Good Friday.

In Old Swedes, Wilmington, the special preachers on each Wednesday evening have been: The Rev. J. H. Randolph Ray, of New York; Victor W. Mori, of Philadelphia; Chas. H. Holmead, of Wilmington, and C. Rochford Stetson, of Washington. The Bishop will conduct the three-hour service on Good Friday. The parish organizations of Boy Scouts and Junior Patrol are doing well.

Third Department Sunday School Convention.

The Sunday School Convention of the Third Missionary Department, meeting in Trinity church, Wilmington. April 14th and 15th, will be addressed by the following speakers: The Rev. S. U. Mitman, Ph. D., Rev. Messrs. Wm. Gardner, G. C. F. Bratenahl, G. Otis Mead, Howard Diller, L. N. Caley, W. H. Burk, and the Bishop of the Diocese. Miss Helen Jennings, of Pottsville, Pa., will also speak.

Bishop Kinsman's Visitations.

The Bishop's visitations have been and are as follows: The Fifth Sunday in Lent: St. Andrew's, Immanuel, and Trinity, Wilmington; March 11th, St. Andrew's; Sunday next before Easter, Ascension, Claymont, Calvary, Hill Crest, and Grace, Talleyville; March 18th, St. Andrew's and Christ, Ridley Park, Pa.; March 19th, St. John's, Wilmington; 20th, Ascension, Claymont; Easter Day, Ascension, Claymont, Calvary, Hill Crest, and Calvary, Wilmington; March 25th, the Chapel of the Good Shepherd, Wilmington; First Sunday after Easter, Immanuel, New Castle, and Bryn Mawr; April 16th, Christ church, Norfolk, Va.

The members of the Woman's Auxiliary in St. John's, and in Trinity, Wilmington, hold all day sessions, each Thursday, while sewing for their Lenten boxes for missions. Those of Immanuel, Wilmington, meet each Tuesday afternoon.

In Immanuel, New Castle, these clergymen will preach each Sunday evening in Lent: Archdeacon G. C. Hall, the Rev. Messrs, F. M. Kirkus, Chas. H. Holmead, W. C. Patterson, W. H. Laird and K. J. Hammond. The three-hour service will be held here.

The Rev. Charles Emory Parks, deacon in charge of St. James', Stanton and Newport, has been recommended to the Bishop for ordination to the priesthood.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

All Saints' Mission, Colorado City.

All Saints' church, Colorado City, under the ministry of the Rev. Harold G. Hennessy, has had a prosperous and progressive year of work. The rectory has been overhauled and improved at a cost of $750, and new windows beautify and improve the church. There have been seven baptisms, and eight candidates will be presented to the Bishop for confirmation on Low Sunday. The Sunday School is growing. Mrs. Hennessy surprised the priest-in-charge with a vested choir for the Christmas services. A choir room will be built in the near future to accommodate the growing choir. The third annual Convocation will meet in this prosperous mission on May 20th and 21st.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Extensive Improvements at Christ Church, Baltimore.

The extensive and splendid improvements which were begun last May at Christ church, Baltimore, have now been completed, with the exception of certain features of the chancel, and the church is to reopen on Palm Sunday. The principal materials used in the improvements are carved oak and Caen-stone cement. The vaulted roof is entirely of carved oak, with lace-like effects, and is adorned with figures of angels. The wainscoating, pews and gallery screen are also of carved oak. The side walls and the columns are in Caen-stone cement, while the aisles and chancel floor are of marble mosaic, with a border of pomegranates and grapes. The flooring under the pews is covered with cork tiling. Electric lights are to be suspended from the roof-beams, and the lights themselves are to be softened with opalescent globes. All the old clerestory windows have been removed and replaced by others of much more pleasing design. The greatest change, however, consists of the removal of the old transept gallery, which permits the large window to be seen in its entirety. A fine memorial window for this place is now being constructed in England. It is expected that the present chancel will eventually be replaced by an apse. The windows, with the exceptions mentioned, remain as they were, except for

the addition of hood-moulds ending in carved heads taken from the subject of the windows. The organ-pipes have been bronzed. The Rev. Edwin B. Niver, D. D., is the rector of Christ church, with the Rev. John G. Carl as assistant.

Gift for a Parish Hall.

The Rev. George J. G. Kromer, vicar of the Chapel of the Guardian Angel, Baltimore, announces that a gift of $1,000, has been received for the building fund of the parish hall. This chapel is a vigorous mission of the Church of St. Michael and All Angels, and is doing a most effective work.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Large Confirmation Classes.

On Sunday afternoon, March 9th, the Rt. Rev. Dr. Thomas J. Garland confirmed a class of sixty-seven, in the Church of St. Luke and the Epiphany. The class, which had almost as many men as women, was drawn from a number of the religious bodies. He afterwards held a reception in the parish house.

On Sunday, February 23d, he confirmed a class of forty-three in the Church of the Holy Apostles.

On the same day the Rt. Rev. Dr. Philip M. Rhinelander confirmed a class of seventy-eight in the Memorial Chapel of the Holy Communion, of the Parish of the Holy Apostles.

Swimming Pool to be Provided by the Boys' Club.

Last fall the boys of the Boy's Club of Philadelphia set about to raise money to provide themselves with a swimming pool in the club building, and in four months they raised $1,496.50, and $110 added by two members of the Church Club, making $1,606.50. They have also planned to raise more in other ways. Seeing the earnestness of the boys the members of the Church Club held a meeting on Friday evening, March 14th, and determined to finance the project, which will cost about $4,500. It will be fifteen by seventy-feet. The Boys' Club has been of great benefit to the boys of Kensington. There are now 806 members.

Sunday School Lenten Offerings to be Presented on April 19th.

The Sunday School Association of the Diocese, through its executive board, has made arrangements for the presentation of the Lenten offerings of the Sunday Schools in St. Philip's church, on Saturday afternoon, April 19th. In order to facilitate the counting, it is requested that the offerings be sent in advance to Mr. George W. Jacobs, 208 West Washington Square, Philadelphia, who will furnish the accustomed vouchers to be placed on the alms basin at the service.

Illustrated Lecture Before the Church Club.

The March Club Night of the Church Club will be held on Monday evening, March the 31st, in the assembly room of the Church House. Prof. John F. Weir, the Leffingwell Professor of Painting and Design, and Director of the School of Fine Arts of Yale University, will deliver an illustrated lecture on St. Francis and the Twentieth Century. On this occasion the members of the Club and invited guests will be allowed to bring ladies with them.

The Rev. W. P. B. Harrison conducted, on Friday, March 14th, the Lenten retreat of the Church of the Annunciation.

In spite of the inclement weather during the past week the noon-day Lenten services in old St. Paul's church, the Garrick Theatre, and Christ and St. Stephen's churches, were all well attended.

MONTANA.

Rt. Rev. L. R. Brewer, D. D., Bishop.

Joint Evangelistic Services.

What was, perhaps, one of the first efforts of its kind in Montana, was made by the Rev. C. W. MacWilliams recently, when he, in company with a Congregational minister, held a joint Evangelistic Mission at Wibaux, for a week. It was reported as being one of the most successful series of religious services ever held in Wibaux, and resulted in accessions to both churches, in addition to giving inspiration to all Church life in the town.

Mr. MacWilliams is a very successful missioner, having demonstrated his ability during the past year in our various mission fields in the eastern part of the State. A mission which he recently conducted at Anaconda was favorably referred to by the leading paper of the State, and because of the good results attending it, was prolonged three days beyond the time specified.

Handsome Legacy to St. Peter's Hospital, Helena.

The offerings which were recently received from the various churches and missions of the Diocese, on a specified day of public worship, amounted to almost $600. The hospital is now furnished and doing a splendid work for the community. Almost all of the rooms have been furnished as memorials, either by parishes or missions, individuals, or fraternal organizations. The whole institution is a blessed memorial of those "whom we have loved and lost awhile." The trustees of the hospital were recently given the securities representing a legacy of $25,000, from the estate of Mrs. Mary Pauline Holter. This was left as an endowment, allowing only the interest to be used to meet current expenses. There is still a heavy debt resting against the institution, which we hope will not stay there very long.

Systematic missionary work is being done by the Archdeacon in the northwestern part of the State. Here, as elsewhere, the population is increasing at a very rapid rate, and the work is in need of a man. The Archdeacon's work carried him to the Canadian boundary on the north and to the Idaho line on the west.

In the Yellowstone Park region of the Diocese, the Bishop recently, on his visitation, confirmed the largest classes that have ever been presented from that field. The Rev. Mr. Pritchard, who has been in charge of that field for several years, is a most indefatigable worker.

At the Founders' Day exercise of the State University, recently, the Rev. H. S. Gatley was the principal speaker.

The church at Granite, which had been boarded up for several years, because the place had been depopulated, is now open again, as mining operations have been resumed.

Eastern and Southern tourists planning a western trip for the summer, should get literature about the new Glacier Park, which has been set off by the Government as a National Park. Yellowstone Park has attracted the tourists for many years, but it is said by Montanians now that the new park is superior in every way.

Mrs. S. D. Hooker has resigned as President of the Woman's Auxiliary, after a service extending over a long period of years, and Mrs. F. J. Mynard, of Great Falls, has been appointed in her stead.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Sunday School Institute Meeting.

The monthly meeting of the Sunday School Institute was held on Thursday, March 13th, at 7:30 P. M., in Epiphany church parish hall. "The Teacher's Duty to the Pupils, and to the Church," by the Bishop of Washington. The future of the Church, said the Bishop, depends largely upon the Sunday School, and the duty of teachers to the scholars, in earnest devotion, is serious and very plainly to be seen.

"The Use of Pictures in Teaching," was discussed by Miss Leila Mechlin, head of Epiphany afternoon Sunday School Infant Department. Miss Mechlin is a well-known art staff-writer for the Washington Star.

Discussion and decision as to the continuance and place of the "May Rally for Sunday School children."

Will of the Late Rev. John Aspinwall.

The will of the Rev. John A. Aspinwall, D. D., former rector-emeritus of St. Thomas' church, Washington, after disposing of his estate to his widow and children, thus concludes that important document and instrument: "I leave no legacies by this will to charitable or benevolent institutions, simply because it has always been my aim and object to give to them, during my life, according to my best judgment; and I take this occasion earnestly to commend to my dear children from time to time during their lives to give to charitable and benevolent institutions, such amounts as their conscientious sense of duty may dictate, and not to postpone their benevolent purposes until after their death. I urge this, because of its good example to others, its early effecting the good intended, and the satisfaction imparted by the discharge of a high Christian duty."

Death of a Retired Clergyman.

The ranks of Washington's clergy is again reduced by the death of the Rev. Randolph W. Lowrie, D. D., who passed away to rest on Friday morning, March 14th. He had been in infirm health, and retired from the active work of the ministry, for several years; but suddenly passed away, while alone in his home.

Dr. Lowrie was born in Cincinnati, Ohio, in 1839; and, after his ordination in 1865, came to Washington to take charge of the Church of the Incarnation, which pastorate he held for a number of years. In 1873 he became rector of St. Paul's church, Winona, Minn., where he served about five years, and thence returned to Washington, where he made his home with his mother, who died several years ago. Retired in 1873, he devoted his time to writing. He was never married, and leaves one brother, Dr. Henry H. Lowrie, of Plainfield, N. J.

Gift of $12,000 to All Souls' Mission.

The Rev. Dr. J. McBride Sterrett, founder and priest-in-charge of All Souls' Mission, Connecticut Avenue and

Cathedral Avenue, N. W. Washington, was made the happy recipient of a gift of $12,000, last week, for the building of a new chapel, a memorial. First, however, to make the gift effective, the debt of $4,500 on the church-site must be paid and the mission must be erected into a separate parish. Both will be speedily accomplished, and the new church will be built during the spring and summer.

Tribute to the Memory of Mrs. C. Ernest Smith.

The chairman of the Rector's Aid, assisted by the ladies of the Guild and the vestrymen of St. Thomas' church, Washington, have completed plans for choir stalls, and will place them in the chancel before Easter, in memory of Mrs. C. Ernest Smith, deceased, wife of the rector of the church. They are a tribute from the members of the congregation and friends outside, to her many acts of unselfish and untiring devotion to the needs of the parish, and her special help, and interest in the music of the services.

Home for Confederate Veterans, Widows and Orphans.

On an evening of last week, at a largely attended meeting of the Southern Relief Society, it was announced by the president, Miss Nannie Randolph Heth, that the plans would soon be completed for the opening of the new Southern Relief Home for Confederate Veterans, widows and orphans of veterans, the date to be April 15th, 1913. The building, which will be rented for a while, is a large three-story brick structure, located at 1518 31st St., Georgetown, or West Washington.

The President of the Southern Society is Miss Nannie Randolph Heth, daughter of "Harry Heth," Virginia's splendid Major General of that familiar name in the Confederate Army. One of its active members is Mrs. Halsey, sister of the late Senator (Major) Daniel, of Virginia. W.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Associate Mission Organized.

Bishop Strange has requested the rector of St. Mary's parish, Kinston, to take under his priestly oversight two more churches—Holy Innocents' Lenoir county, and Grace church, Trenton, Jones county. Both churches were formerly under the Rev. F. N. Skinner.

These two churches, with St. Barnabas', Snow Hill, Greene county; St. John's near Grifton, and St. James', Ayden, with the mother parish at Kinston, will form an Associate Mission of six churches, and will be served by the Rev. John H. Griffith (who has been rector at Kinston for fifteen years), and an assistant who will also reside in Kinston.

St. Mary's parish has recently made some remarkable progress, and hopes now by this arrangement to maintain services every Sunday in the parish church, as well as to take part in seeing that the other churches in the Associate Mission are regularly served with the ministrations of a clergyman.

Monument to the Rev. Luther Eborn to be Unveiled.

The 163d meeting of the Convocation of Edenton will convene in Christ church, Creswell, the Rev. J. T. Johnston, minister-in-charge, March 25th. Besides the regular programme of services and business meetings, the monument which has recently been placed over the remains of the saintly Luther Eborn, who was the rector at Creswell for many years, will be unveiled. The Bishop of the Diocese recently wrote of Mr. Eborn: "He was the Apostle of Love, gentle and untiring in his devotion to his people; he was beloved by all the community, and he went to his last rest regretted and honored by the whole population.

Improvements at St. Paul's, Greenville.

Since the Rev. Dallas Tucker took charge of St. Paul's church, Greenville, many improvements have been made in that wide-awake parish. Several handsome memorials have been placed in the chancel, and a rearrangement of the organ loft and pulpit have made the whole effect much more churchly.

Mr. Tucker's Mission at Farmville is one of the most active of the smaller churches. Oftentimes chairs have to be placed in the aisle to seat the congregation. Recently Mr. Tucker, and the Rev. Mr. Huske, of Christ church, Newbern, exchanged pulpits on a Sunday.

At a recent meeting of the Standing Committee the Rev. W. H. Milton, D. D., rector of St. James' church, Wilmington, was unanimously elected to fill the vacancy caused by the resignation of the Rev. Mr. Skinner, who has removed from the Diocese.

"The Rest of the Way."

I once gave you the life of a little leper boy, "Marcus," in India, who found refuge in one of the many asylums planted by our Leper Mission throughout the East. In these asylums scores of thousands of this unhappy class have received shelter, maintenance and every alleviation possible to their awful fate. Marcus was kindly and carefully reared and trained, and now, having reached manhood without serious ravages in his general health, he is a trusted missionary teacher to other lepers. I give to-day the far different experience of another little victim of this fearful disease, who was not in reach of any of our Leper Mission's Homes.

Before the discovery of her sad condition little "Suni" attended a girl's school, taught by Mrs. C. I. Irvin, of the Presbyterian Mission in Korea, and had already shown marked interest in learning the way to the Tree of Life. When informed of her necessary dismissal, on account of her leprosy, she cried to Mrs. Irvin in great dismay, "Oh! then, how can I learn the rest of it?" and when asked her meaning she answered, "The rest of the way to heaven."

Her faithful, consecrated teacher had no thought of neglecting the opportunity of showing to one whose earthly fate was sealed the only way of peace or rest left for poor little Suni, whose name, strange to say, meant "Peaceful." She soon followed the child to her mother's house, to find her lying in a corner of the porch, in a crude quarantine hospital devised of rough boards and matting. As Mrs. Irvin approached she came out, crouching on her hands and knees, her little body quivering all over with joy. Lonely little Lazarus! lying outside her own mother's door, and receiving, perhaps, no crumbs of kindness or comfort. No wonder that she thrilled with delight, for except to this one friend who voluntarily sought her, the leper child well knew that her existence was a horror and nuisance. As the visits continued and were frequent, the missionary could but mark the rapid advances of the physical enemy, but she could also see that light was shining into the sufferer's very dark valley, and that as the shadows thickened, she was fast finding "the rest of the way" beyond them.

One day the little quarantine corner was empty when the visitor arrived, and the mother would only express complete ignorance as to the reason, under the most insistent questioning. After persistent silence for some length of time she finally acknowledged that she had paid a few cents to have Suni carried away in the night, in order to avoid the disgrace of having a leper borne from her home by daylight. She could not give the slightest clue as to where the poor little agonized body had been thrown; her one thought having been to secure relief from a troublesome nuisance.

Dr. and Mrs. Irvin used every possible means to find her, but not a trace could be discovered; and after every effort had failed they were forced to the conclusion that the ravenous dogs of the East had come into the history of this little Lazarus also, and that these scavengers had completely destroyed every vestige of her body. But with this dreadful knowledge comes to us the thought that again the angels had sought an outcast given over to the dogs, and from the blackness and horror of that last awful night on earth little Suni had been borne "the rest of the way" to the only home that would receive her—the home where, at last her name is "Peace" forever.

MRS. LANDON R. MASON,
Pres't. and Treasurer Richmond Branch of Leper Mission.

There are two stones we may not dare to cast:
The stone of stumbling in our brother's way,
The stone of judgment at our brother's past,
We, who ourselves like sheep have gone astray. —Hamilton.

There is a joy in living in the presence of God, in knowing and loving and obeying Him. When troubles oppress us, there is given to us opportunity to enter into fellowship with Him and find refuge; when there are cares within and fightings without, we may come into His nearer presence and find peace; when we are in difficulties we may inquire of His law and find whether our will crosses the Divine will, and whether that may not be the reason and the cause of our difficulties. There is a prayer which asks God to let us do the things that we want to have done; which in accordance with this motive on our part, comes to God in all sincerity and earnestness, merely to ask God a question whether His will is in accordance with what we wish; and there is a prayer which comes to find the will of God, to set that will up as a standard, and then, perhaps with much effort, with much labor, with much striving, even weeping on our part, to bring our will into harmony with His will; and having done that there is a joy—the most acute joy that the human soul knows—the joy of knowing, loving and obeying God in reality in sincerity.

"And Be Ye Thankful."

When sorrow came into my life,
And I was sad;
It seemed to me that ne'er again
Could I be glad.
But love divine has sought me out
With healing balm;
And now my heart lifts up its glad
Thanksgiving Psalm:
And so I sing come sorrow or
Come gladsome days,
With love and gratitude my song
Of ceaseless praise.

—E. V. Bradt.

Family Department

A German Easter Day

From Christian Furchtegott Gellert, 1757.

Jesus lives! In Him we live;
Death, why art thou terror making?
He, Who lives, our dust shall give
Life, from death our souls awaking;
He shall clothe us with His light;
Him we trust through death's dark night.

Jesus lives! to Him the power
Over all the world is given;
With Him in His own blest hour
We shall live and reign in Heaven;
God fulfils His faithful word,
And our trust is Christ the Lord.

Jesus lives! weak souls, who fear,
God's most precious truths are spurning;
Grace His holy Word brings near
To all contrite sinners turning;
God in Christ rejects us not;
Him we trust in every lot.

Jesus lives! His life is ours;
His be all our life and treasure;
His our heart, our mind, our powers,
Striving to subdue vain pleasure;
God forsakes no trembling souls;
Christ, our trust, all grief consoles.

Jesus lives! we know indeed,
Nought can tear our hearts from Jesus,
Not hell's darkness, nor earth's greed;
From all snares He will release us:
He gives strength in every hour;
Him we trust when perils lower.

Jesus lives! so now pale death
Is our gate to Life supernal;
Oh! what joy! when fails our breath,
Dawns the day of Light eternal!
Let our faith exulting cry:
Lord, our trust shall never die!

The Angel in the Grave

In the flock of our Lord Jesus, that great Shepherd of the sheep, there are the innocent and the redeemed. There are the angels in their ninefold ranks of ordered obedience who never fell, whose brightness is unclimmed, whose peace is unbroken. There are the children of men whom God so loved that He gave His only begotten Son that they might not perish but have everlasting life. We know that the angels care for men and are appointed to serve them. Are they not all ministering spirits sent forth to minister for them who shall be their succor we do not know, however hidden from men, and the manner of their succour we do not know, however gladly we may accept the fact. But once at least in New Testament times the ministering spirits and the worn and weary heirs of salvation met and beheld one another and exchanged words. It was on the first Easter, on the day that our Lord rose from the dead.

We know that our Lord rose from the dead unbeheld of men. He rose before the dawn. Darkness still lay over the land when the Redeemer broke away from the brief authority of death. No eye saw Him when He left the tomb. He awoke right early. The Bridegroom came at midnight leaving behind Him the napkin that was about His head not lying with the linen clothes, but wrapt together in a place by itself. Thus, calmly, and in the majesty of His triumph He gave thanks to God and took His way for a little time into the land where He had sojourned, where He had been crucified.

After that came the earthquake, and the descent of angels, and the rolling away of the stone. The tomb was empty, for He who was buried left it so. It is not possible for us to explain the diverse accounts of the angelic appearances, but as a learned and devout commentator has written: "It is wiser to see in the varying reports, sometimes of one angel, sometimes of two, sometimes of one sitting outside the sepulchre, sometimes one within, sometimes none, either different moments of time or differences produced by the different spiritual condition of the beholders. Who can count the glancing wings of the white-winged flock of sea birds as they sail and turn in the sunshine? Who can count the numbers of these bright-harnessed angels, sometimes more, sometimes less, flickering and fluttering into and out of sight, which shone upon the vision of the weeping onlookers? We know too little about the laws of angelic appearances; we know too little about the relation in that high region between the seeing eye and the objects beheld to venture to say that there is contradiction where the narratives present variety. Enough for us to draw the lessons that are suggested by that quiet figure sitting there in the inner vestibule of the grave, the stone rolled away and the work done, gazing on the tomb where the Lord of men and angels had lain.

We will take the story in the brief account of St. Mark. "They saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here; behold the place where they laid Him."

Do we not perceive the tenderness and the wonder and the understanding of the angel's words? "Be not affrighted," he said, knowing how all things had conspired to bewilder and daunt them in these days of doubt and pain and strain. "Ye seek Jesus of Nazareth, which was crucified." The angel had sought Him and found Him. We know of the great angel of the Salutation; we know that other and most favored angel who comforted Him in Gethsemane. We know how when He was beleaguered by His foes, He was aware of the legions of angels that were around Him, each with his hand upon his sword. He would have none of their aid. "If My Kingdom were of this world, then would my servants fight." It was because His kingdom was not of this world that He would not suffer these servants to fight. This angel in the grave did not come for his Lord's succor, but for the succor of the disciples. He gives his message. "Ye seek Jesus of Nazareth which was crucified." Here are the full terms of our Lord's humiliation, the humiliation which began at His birth, which continued through the time when He was rejected and despised of men, a man of sorrows and acquainted with grief, crowned by the death upon the Cross. How the angels of God did had marvelled as they saw that earthly history begin, unfold itself, and to earthly seeming end. But it was not ended. He is risen.

Are they not right who say that the angel's word "He is risen," means that our Lord alone among humanity was not raised, but rose? No angel called Him, no word of an angel pierced the dull cold ear of death. Before an angel had appeared, before any wistful disciple sought Him, He had fulfilled His word which He spake when He said that He would rise again on the third day. Thus clearly is the Resurrection of our Lord declared and differentiated from all other events in history.

He is not here; the tomb is empty. It is on that empty grave that all our hopes depend. If this grave was left empty, then in God's good time the other graves will be robbed of their prey, and then shall be fulfilled the saying that is written, "O grave, where is thy victory?"

Many of whom better things might be expected try to minimize the miracle of our Lord's arising. But all is miracle in this story. He came by miracle, He lived by miracle, He died by miracle, not yielding His soul to a superior force, but sending it away, and by a miracle alone in the darkness He rose again. Who among the deniers has ever been able to explain the disappearance of the body of Jesus Christ? Where was that body? The enemies of the first days could not give an explanation. If they had been able to do so, if they had been able to discover the body and to show it, then they would have killed easily the nascent and hated faith. But they could not, nor have the later theorists been able to suggest any solution that is even plausible.

Behold the place where they laid Him. The angels desired to look into the things of redemption. The angel in the grave gazed at the empty space with the same sharpened, eager wistfulness. He had his eyes on the affrighted disciples, but they turned ever and anon to the empty tomb into which the disciples also gazed. Marvellous is this accordance and union of the innocent and the redeemed in their engrossment with the empty tomb. For into all worlds the power of the Cross has passed. We know not what new discoveries of the Heart of God were made by the principalities and powers in heavenly places when they saw the Head of all creation crucified, dead, and buried. Nor do we know how these countless gracious spirits through all the eternal kingdom of truth and light lifted their heads and sang together at the great victory of Christ. But we may behold the place where the Lord lay and comfort ourselves. We behold the place, and we humbly claim our place as heirs of the salvation that was there attested. He who was seen of angels was justified in the Spirit, preached unto the Gentiles, believed on in the world, received up into glory. To many Easter brings thoughts of death as well as of resurrection. There are bereavements which, as it seems on earth, cannot be completely got over. There are graves that draw us, in spite of ourselves, whether we will or no. But it is not into these graves that we are to gaze, or at least we must not gaze too long. It is to the empty grave in the garden where the Lord lay for a little space that we must look till our eyes grow clear and till our failing hearts are filled and stayed by the power of the Resurrection there accomplished.

A Happy Thought for Easter.

Beth was lonesome. It's hard enough to be shut up in the house with the mumps for a month before Easter. Yet to have a voice like a bird, to hear the children practising the Easter hymns, and then to have the doctor tell you that you cannot sing at all, is very hard to bear.

Easter is such a happy time that you feel as though you were missing the best part of it if you don't make other people glad too. Last year she had gone with the others to scatter the Easter blossoms, and to sing to the folks who couldn't get out to church.

This year they meant to do more. Already they had a long list of visits to make, but poor little Beth couldn't go at all. Neither could she read or play long at a time. So the days were very dreary.

Then one dark, showery morning Cousin Alice came dancing in, and said that she had come to spend the day.

"I've got something for you to do, Bethie, if you don't mind parting with a few of your treasures," she said cheerily.

"What is it?" Beth asked, all eager interest.

"Why, I have just had a letter from a friend who is teaching in a mission school for Indian children. She wants some Easter cards. I have not time to make them for her, but I thought you might do it if I showed you how. Get those that were sent you last year, also some paste, and we will begin."

Beth forgot she was sick, and flew about to help.

"Here are the cards," she said, "but I don't see how you can use them. The post-cards have writing on them, and so have the booklets."

"Just you wait and watch," laughed Alice.

She had brought with her some sheets of pasteboard in dainty shades of gray, brown, and purple, which she told Beth to cut into cards five by seven inches. Then she took one of the Easter post-cards, and, starting at a corner, split it with her penknife, thus removing the side with the writing without spoiling the picture. She spread paste carefully over this, mounted it in the center of one of the squares of bristol board, and there was a pretty new card!

Beth was pleased, and went to work with a merry heart. When all the post-cards were mounted, Cousin Alice showed her how to use the booklets. Each one was fastened together with a cord of ribbon, and had two pretty covers and an inner leaflet with a bit of verse and the name of the sender. Cousin Alice removed this, and cut from unruled note paper a leaflet exactly the same size. This she gave to Beth to decorate in any way she pleased.

It proved to be the most fun of all the work. Some of the pages had a text and a short Easter greeting printed in gold upon them. On others she drew crosses and flowers, daffodils and crocuses and lilies of the valley, coloring them with water colors. Still others had little pen and ink sketches, and one the opening bars of a hymn, and the glad "Allelulia, allelulia," printed beneath in gilt letters.

There were fifty of them when they were all done, and, as they kept Beth busy and happy, Cousin Alice was well pleased. Then the cards were so fresh and dainty. No one would have guessed that they were what Beth's mother called "second editions."

They were mailed in plenty of time, and as Beth listened to the Easter music of her church she felt a happy little thrill at her heart as she thought of the children out on the Oklahoma plains whose Easter would be the brighter for her gift.

A fortnight later the postman brought her a fat envelope containing a note of thanks from the missionary and fifty letters from the children. Forty-nine of them were nearly alike, except for the names signed at the bottom—funny Indian names they were, Fred Kicking Horse, Ruth Good Bear, Mary Tall Meat, and others equally queer.

The fiftieth letter was different. The writer said that although she went to school with the Indian children, she was a little white girl living in a sod house on the claim with her father and mother. "Times have been very hard with us this year," she wrote. "Your card was the prettiest thing I have had in a long time. Won't you write to me some day?"

Beth's eyes were wet with tears when she laid the letter down.

"To be so thankful for a little made-over Easter card," she said. "Of course I'll write to her, and I'll ask the other girls to."

Then a bright idea popped into her head.

"Mother," she cried, "why couldn't our Sunday School class adopt that mission and see that they get cards regularly?"

"I think it a beautiful plan," answered her mother. "I know your teacher will approve."

And so she did. Yet cards and letters were not the only things that followed in the wake of the Easter gift. There were games and books, while the Indian children sent back little presents of bead work and baskets of sweet grasses. And as the friendship between the two schools grew, so did the spirit of love and helpfulness, so that both did better work for the risen Saviour.—Pearl Howard Campbell, in Sunday School Times.

Easter

"We Praise Thee O God."

To-day the words above shall be our choice,
We'll sing them with a heart as well as voice,
May all who love the Lord with us rejoice—
This Easter Day.

Then Lenten past, forth steps the budding Spring,
Teeming with life—with this the air doth ring,
Life—theme appealing to the glad who sing—
Of Easter Day.

O loving influence—Power Divine—
May Light, Truth and Heavenly love combine
To make our inner life a fitting shrine—
For Easter Day.

O perfect love! do angels sense the sight?
The grave is there but lost in dazzling light,
A glory that awaits the soul's delight—
In rue life's day.

Still streaming are the rays from that dark tomb,
Cheering the hearts of earthly grief and gloom,
Teaching the heathen mind for all there's room—
Beyond time's day.

Come children to the Feast that waits you here,
Our Lord the Head. He bids, we seek, He's near.
Fly clouds and doubts, leave not a tear or fear—
This joyful day.

—C. Newton in Parish Leaflet.

Easter Thoughts.

Death and resurrection, and the life hereafter are prominent thoughts in our minds on Easter Day. Christians everywhere who are thinking at all of what Easter means, are thinking of Christ as He rose from the dead, and, therefore, the fact of their own resurrection and the life yet to come in a better world than this. It is a human intuition and a longing desire cherished by man to live after death. And no better argument is needed by man to strengthen his belief that he will live again. The way God has made us, we call intuition, is always a barrier in the way of man's reason and tendency to doubt. Our powers of intuition are sacredly regarded in spite of our reason and the tendency to deny matters of belief. Faith has a way of taking us as we are in our child-like innocence and ignorance of things, as reason explains them. The soul is left hoping and believing something more, something that is different and something that is better than reason has to tell or can tell in the nature of that faculty. There is nothing so real and nothing so stern in all its reality, as death when it comes. We may laugh at its coming, before it does come, or try to forget that it ever will come, and then are stricken low, with nothing to relieve us, when it actually has come, in the awful separation of one of our loved ones. There is nothing really comforting at that terrible moment. An awful blank faces us in the hour of bereavement and death has a way of striking us dumb in listening to the words or feeling the sympathy of those who mean to help us. Doubt speaks louder than anything around us or anything within us. Our hopes have been blasted, our faith has been crushed and our prayers are unanswered as far as we know, when cruel death faces us in taking our friend. But the awful moment passes and does not last long. There is joy in the morning, when the night has been spent and the soul is awakened to a sense of something comforting in its God given nature.

The powers of intuition that were deadened for a time have brought back assurance that the body alone is all that is dead, and our friend is still living, though separated from us just for awhile in a life just beyond. The argument of death has never yet convinced us for any length of time, and the hope of resurrection and our faith in immortality have shed a new light on the darkness of death. The mind fashions arguments and the heart responds to them that really take hold of us and baffle death's argument in removing its sting.

The death of Jesus Christ and His rising again have strengthened these arguments and have made Christianity appeal to our consciousness of what was already a part of our nature. Death was interrupted as it never had been by the claims of Jesus Christ and His after demonstration of rising from the dead. His own words were verified by what was seen afterwards in His life after death. And this interpretation of what we feared most, because we are human, and yet were ever hopeful about in the nature of our being, has given us authority on which hope can rest and faith has a reason for believing what it does. Our own best experience is sanctioned by the facts of what we know of Christ in His message to the world and life is made different with a new kind of meaning in solving its mysteries. The mystery of death is no more a mystery, with its doubts and its fears, and has claimed nothing more in removing our friend, than the body alone in releasing

his spirit that it may live again in a better world than this. And that world beyond has always had a place in our spiritual speculations. We have thought much about it in ways of our own and again has Christ taught us much that is comforting and assuring to our faith and the hope that lies in us about many things we long to come true. He speaks of many mansions in His Heavenly Father's House and says He has gone to prepare a place for us. We are going back Home to our Heavenly Father, who in mercy and love for all of His children, has cared for them here in this world of sin, and is going to take care of them, as life continues on under different conditions in a better world than this.—Diocese of Louisiana.

Famous Catacombs of Rome.

I recently made a study of the celebrated Catacombs, the ancient burial places of the early Christians, under the city of Rome. Over forty different Catacombs extending around the city in a wide circle have been discovered, and they cover an area of over 615 acres. These subterranean passages run one above another, as many as five in places being constructed in this manner. The highest are about twenty-five feet below the surface of the earth, but the lowest are about fifty feet deeper. If all these passages were placed in a continuous line the total length would be over 545 miles.

Some authorities estimate the length of all these underground galleries to be about 900 miles. The word "Catacomb" is from two Greek words, one meaning "downward," or "below," and the other meaning "a tomb of stone." So the Catacombs are underground burial places, and were the work of the early Christians in the days of pagan persecution. They consist of narrow galleries from four to five feet wide, at different levels, excavated in the soft granular tufa stone underlying the Campagna. In each wall, "loculi," or berth-like recesses contained the bodies of the dead, and the entrances to these were closed with slabs of stone, sealed with great care, marked with inscriptions or pictures. Good authorities claim that over six million bodies were interred in these vaults. We saw small rooms which were set apart for noble families in the ancient Church, especially for martyrs.

These Catacombs are wonderfully interesting, also, because they were used as hiding-places by the early Christians in the days of bloody persecution. We can imagine the hunted disciples of our Lord, in the awful days under Nero and Diocletian, finding refuge and concealment there.

I was greatly impressed with my visit to the Catacombs of St. Callistus on the Appian Way. We paid one franc for admission, and it was absolutely necessary to take a guide, for people have lost their way, and in some cases have either starved to death, or gone insane in their fright and desperation. Our guide had a light, and each of us was given a lighted taper to carry.

We saw one tomb, of a martyr who lost his life in the Catacombs in the year 258 A. D., and the chamber where the early Christians held their religious services. No wonder that even to-day worshipers of our Lord assemble in one of these rooms on November 22, and hold a service in memory of the early Christians and martyrs. On these occasions the chapel and adjoining rooms are illuminated and open to the public.

The most remarkable sights in the Catacombs are the evidences showing that the early Christians believed in the resurrection of Christ and in the future life. Here we saw frescoes and paintings and inscriptions and sculptures which go back to the end of the first century of the Christian era. Scenes of the martyrdoms are frescoed on some walls. Many paintings represent scenes symbolical of the doctrines and hopes of the Christians. The most frequent scene we saw depicted on the walls represents the resurrection of Christ. There is the raising of Lazarus, while Christ stands before the grave with a wand. There are many frescoes and paintings of the Good Shepherd with the lost sheep on His shoulders. There are pictures also of baptism, the Lord's Supper and many of Christ's miracles. The fish is often seen painted or sculptured, for by a kind of acrostic, the Greek word for "fish" contains the initial letters for "Jesus Christ the Saviour, Son of God." Adjacent to the slabs, which close the niches for interment, were frequently placed earthen lamps, symbols of the resurrection. I thought of the early Christians keeping these lamps burning beside the graves of the martyrs to show their faith in the future life, and their trust in the resurrection of their divine Lord.—Warren G. Partridge.

A Song of Easter

Sing, children, sing!
And the lily censers swing;
Sing that life and joy are waking and that
Death no more is king.
Sing the happy, happy tumult of the slowly
brightening spring;
Sing, little children, sing!
Sing, children, sing!

Winter has taken wing.
Fill the air with the sweet tidings that the
frosty echoes ring!
Along the caves the icicles no longer glittering cling;
And the crocus in the garden lifts its bright
face to the sun,
And in the meadows softly the brooks begin to run;
And the golden catkins swing
In the warm airs of the spring;
Sing, little children, sing!
Sing, children, sing!

The lilies white you bring
In the joyous Easter morning for hope are
blossoming;
And as the earth her shroud of snow from
off her breast doth fling,
So may we cast our fetters off in God's
eternal spring.
So may we find release at last from sorrow
and from pain,
So may we find our childhood's calm, delicious dawn again.
Sweet are your eyes, O little ones, that look
with smiling grace,
Without a shade of doubt or fear into the
Future's face!
Sing, sing, in happy chorus, with joyous
voices tell
That death is life, and God is good, and all
things shall be well;
That bitter days shall cease
In warmth and light and peace—
That winter yields to spring—
Sing, little children, sing!

—Celia Thaxter.

Easter Day.

The essential truth of Christian doctrine lies in its present application and fulfilment as well as in the future consummation. The Gospel of Jesus Christ is for the present as well as for the future. "Blessed are the poor in spirit, for their's is the kingdom of Heaven," saith the Master. And it is this fact which moves St. Paul to speak of himself and his fellow-workers thus: "As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Cor. 6:9 and 10). What, then, are we to understand as the present application and fulfilment of the Easter lesson? As concerning Jesus, the Resurrection from the dead confirms all His claims and His Teaching. He is our Passover, our Expiatory Sacrifice. The sacrifice is accepted of the Father inasmuch as Christ is risen from the dead. The Resurrection of Jesus interprets to us the eternal significance of Jesus and His Teaching. It gives to both a universal and eternal appeal and application. As concerning mankind, it assures us of the gift of immortality. Jesus is the first fruits of them that slept. In Him we shall rise. "For, as in Adam all die; even so in Christ shall all be made alive" (1 Cor. 15:20). The future is bright for the man who believes in Jesus Christ risen from the dead. But what about the present? This present life is an absolutely changed one when it is related to Jesus and the doctrine of immortality. St. Paul grasps that truth and puts it before mankind in a very striking manner. Baptism, viewed from one point, signifies our death unto sin, and our resurrection unto a new life, the eternal life begun on earth. Our's is the kingdom of Heaven. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:9). "We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Romans 6:4). The Festival of Easter reminds us of our death unto sin, our rising again unto righteousness, our continual mortifying all our evil and corrupt affections, and our daily proceeding in all virtue and godliness of living. It is because of this present application and fulfilment of the Easter teaching in our lives that the Church orders her communicants to receive the Blessed Sacrament at Easter. For in that sacrament our souls are strengthened and refreshed by the Body and Blood of Christ, as our bodies are by the Bread and Wine. "A happy Easter!" must be our prayer for all, our greeting to all. For in this life we can be happy and useful only in so far as we appreciate the present significance and fulfilment of the Easter teaching. "Ye are dead, and your life is hid with Christ in God."—Canadian Churchman.

The Messenger From Beyond.

Oh, that some voice might speak out of the grave to tell us what death means! Oh, that some wayfarer along that lonely and mysterious road might come back to bring us tidings of that undiscovered country! Is death death, or is it birth?

Such a Messenger did come. The tomb was empty, and He who had lain in it was risen from the dead, saying, "I am alive for evermore."

The bitter cry of all the centuries is answered. Death means life. Our dear ones beyond are gladly alive.—Dean Hodges.

The life of a man consists, not in seeing visions and in dreaming dreams, but in active charity and willing service.—Longfellow.

Hymn for Holy Week.

Dark shadows rest on Calvary's hill,
My steps would thither press,
For there my Saviour drinks His fill
Of bitterness.

Within the garden of His grief
The gathering clouds I see,
Yet in thy shade I find relief,
Gethsemane!

The crown of thorns has pierced His brow,
Who prays in agony:
"My God, My God, O why hast Thou
Forsaken Me?"

O Love that bore my sin and shame
In deep humility:
I call O Lord: By Thy dear Name
Remember me!

O Mystery of Love profound,
Thou gav'st Thyself for me,
For me Thy Blood fell to the ground
On Calvary!

Thy Cross becomes my greatest need,
Thy Blood which flowed for me:
By Cross and Blood, dear Lord, I plead
My Litany! Amen.

—B. W. Rogers Tayler, in Albany Church Record.

Gethsemane.

In golden youth, when seems the earth
A summer land for singing mirth,
When souls are glad and hearts are light
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere, veiled under evening skies,
A garden each must sometime see,
Gethsemane, Gethsemane,
Somewhere his own Gethsemane.

With joyous steps we go our ways,
Love lends a halo to the days,
Light sorrows sail like clouds, afar,
We laugh and say how strong we are.
We hurry on, and hurrying go
Close to the borderland of woe
That waits for you and waits for me
Gethsemane, Gethsemane,
Forever waits Gethsemane.

Down shadowy lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty cape of years,
Close to the great salt font of tears,
The garden lies; strive as you may
You cannot miss it in your way,
All paths that have been or shall be
Pass somewhere,
Through Gethsemane.

All those who hunger, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there
And battle with some fierce despair,
God pity those who cannot say—
"Not mine, but thine," who only pray
"Let this cup pass" and cannot see
The purpose in Gethsemane,
Gethsemane, Gethsemane,
Gold help us through Gethsemane.

—Author Unknown.

"They Have Taken My Lord Away."

To His empty tomb the woman
Steals forth at the dawn of day,
And the cry is wrung from her breaking heart
"They have taken my Lord away."
In sorrow she turns, but—"Mary"—
Uplifting her drooping head,
At the spoken word of her living Lord
She knows that Death is dead.

In the dawn of faith I seek him
'Mid the learned of earth, but they,
With subtle logic and sophist's guile
Have taken my Lord away.
Then, stooping to life a brother
O'erburdened with toil and strife,
In the glowing morn of hope newborn
I walk with the Lord of Life.

—Lawrence W. Neff in S. S. Times.

Lent.

Lent is no use unless we put it to good use. Its purpose is a reviving and strengthening of our religious life. It is a preparation for Easter. It helps us to come to that greatest of Christian festivals with a truer understanding of its meaning. How are we to make Lent serve this purpose?

Here are the oft-repeated methods:

1. Let us resolve to give up some of the ordinary social pleasures. That marks Lent for serious thought. It gives more time for such thought.

2. Let us resolve to practise some self-denial which will help us to remember frequently the great purpose of Lent and make us to increase our Easter offering.

3. Let us resolve to study the Bible more carefully, to attend a special class or a week-day service or in some way to give real attention to our growth in the knowledge of God.

But there is one caution: Let all these things be real—Berkley Churchman.

The Happiest Life.

"Easter Day, rightly considered, makes the religious life the happiest of all lives and insists upon our always treating it as such. For the happiest of all conditions is that in which one is the partial possessor already of a hope that promises its own completion. The child's life is very happy because it already has enough of the real, conscious, manly character in it to prophesy more for itself. And the true man never outgrows the child's joyousness, because he keeps always a future before him of what he is to be, suggested, promised, and in part realized by what he already is. The two unhappy and joyous conditions would be, one the utter absence of hope, and the other the possession of a hope that was only hope, that had no real existence in the present. So a religion that opened no eternity, or a religion that offered no beginning of eternal life until the other world was reached—either of them would be unhappy, one with despondency, the other with restlessness at the postponement of the soul's worthiest ambitions."—Phillips Brooks.

For Easter.

How graphically, and with what a touch of poetry, is the Easter fact in its relationship to light set forth in this fragment from the narrative of the Resurrection: "As it began to dawn toward the first day of the week"!

An age-long darkness drew near to its final and permanent close. A day was at hand that would never end, a day illuminated with a light that would never fade. It was an extraordinary transition that waited to be ushered in, on that Easter morning, "as it began to dawn toward the first day of the week."

The world had gone to rest the night before, as it would never go to its rest again, in darkness. True, indeed, the all atoning sacrifice had been offered on Calvary; but light could not emanate therefrom, so long as He who had offered it remained in Joseph's tomb. Associated with Calvary was darkness—"from the sixth hour there was darkness over all the land unto the ninth hour"—and the shadows remained through Easter-even. So long as the tomb was closed and sealed, even the body of Christ lay in darkness. Good Friday and Easter-even belonged to the world's long night; to its last hours, however, for in them sparkled the glimmer of an approaching dawn.—The Record.

Calvary for Christ.

Oh Calvary! Oh Calvary!
All nature mourns such woe to see;
For here three crosses stand and one
Doth bear the Christ of Galilee.

Oh Calvary! Oh Calvary!
Dark be the clouds that rest on thee;
There comes no more a day so dark
As Crucifixion Day should be.

Oh Calvary! Oh Calvary!
The hoary ages point to thee;
For thou didst bear upon thy breast
The blood-stained Cross that rescued me.

Oh Calvary! Oh Calvary!
Thy frowning brow through tears I see;
'Twas here, mid jibes, and scoffs, and scorn,
Our Saviour died for you, for me.

Three days have pass'd, 'tis Easter dawn,
Most glorious day on land and sea;
The Christ, on Calvary crucified.
Now conquers death for you, for me.

Follow Thou Me!

Lord, carry me. Nay, but I grant thee strength
To walk and work thy way to heaven at length.
Lord, why then am I weak? Because I give
Power to the weak, and bid the dying live.
Lord, I am tired. He hath not much desired
The goal, who at the starting-point is tired.
Lord, dost Thou know? I know what is in man;
What the flesh can, and what the spirit can.
Lord, dost thou care? Yea, for thy gain or loss
So much I cared, it brought Me to the Cross.
Lord, I believe; help Thou mine unbelief.
Good is the word; but rise, for life is brief.
The follower is not greater than the Chief:
Follow thou Me along My way of grief.

—C. Rossetti.

The First Easter Dawn.

Sealed was the Garden Tomb,
On that night of fearful gloom,
There, in myrrh and aloes laid,
Wrapped in shroud of linen made,
Rests the Crucified.

Silently the Roman guard
O'er that Tomb keep watch and ward;
Careless Jew and Gentile sleep;
Faithful women vigil keep—
Waiting for the day.

Shakes the earth with sudden dread,
Trembling at the angel's tread;
See, the Bright and Morning Star,
Scattering shades of death afar—
Victor o'er the grave!

At the dawning's early spring,
The holy women spices bring,
Asking oft in mournful tone,
"Who shall roll away the stone?"
Fear not, ye faithful few.

Lo! the stone is rolled away,
The' empty tomb is full of day,
Angels twain are sitting there,
Tidings glorious they bear:
"Christ is risen to-day!"

Speed they now with joy and fear,
Knowing not the Lord is near,
Hearken to that music sweet!
Glad, they worship at his feet—
Jesus saith: "All hail!"

—Wm. S. Boardman.

I will think of thee always, O Lord; so it shall be my joy to speak of thee often; and if I find not opportunity, I will make it.—Bishop Hall.

Children's Department

"What Does It Matter?"

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank from the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, as plain as I can,
It matters much!

It matters little how long I stay
In a world of sorrow, sin, and care;
Whether in youth I am called away,
Or live till my bones and pate are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much!

It matters little where be my grave,
Or on the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the Angel of Death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

—Patriotic and Christian Advocate.

The Goat Boy's Easter.

When the first morning light crept over the silent Alp, Conrad, the goat boy, led his flock to drink at a quiet pool in the bend of the rushing torrent, and then guided it to a level nook, where the tender young grass was growing green. Far below in the valley, hidden by the veil of silvery mist, he could hear the mellow sound of the church bells.

"Down in the world they are keeping the great Feast," he said; "singing the hymns, giving their offerings, and praising the Risen Christ, and I am up here, alone, with no one to greet me with 'Christ is arisen!' And to whom I may answer 'Alleluia!' I may not join in the praise of the church, and I have no offering; but still," he continued, as the sweet reminding bells rang on, "still I can say the prayers, here on the mountain, and sing the hymns." So he knelt reverently, then, standing, sang the same hymns of praise that the people in the valley church were singing.

As he sang, he saw, coming down from one of the higher mountain slopes, a Stranger, who paused, smiling on him, and said: "Christ is arisen!"

"Alleluia!" Conrad responded, wondering who this was, and why he was so early on the Alp.

"Wilt thou point me out the way to yonder village where the church bells are ringing?" asked the Stranger.

"Yes, gladly, sir," the boy replied; but the way is long and steep, and if perchance thou art come from far, thou mayest need food." Then he drew from his leather bag his own breakfast of coarse black bread, which he laid on a rock for the Stranger, who ate of the bread thankfully, and drank the clear water which Conrad brought, talking as he ate.

"So, my little lad, thou art alone, keeping thy Easter Feast?"

"Not really keeping the Feast," replied Conrad; "for I may not praise God in His house with His people. And beside, I have no gifts for an offering. Would that I had!"

"Hast thou not then learned that who truly wills in any place may worship God and give Him glory? And who truly wills to give God gifts in His heart gives them? And who truly wills to live the risen life, remembering God in all His ways and desiring to know and serve and honor Him, assuredly doeth this all? Believe me, my child, thy Easter prayers and gifts are both truly given and truly accepted."

Then, suddenly, the Stranger was gone, and Conrad, looking and wondering, could see no trace of him upon all the high Alp. But a strange new beauty had come to the mountains; the sunshine which now flooded the slopes lay warm upon the young grass; in the glancing spray of the foaming stream trembled lovely little rainbows, and at Conrad's feet were unfolded the faintly blue, frail, fragrant waxen bells of the first hyacinth of the year. And upon the rock lay no longer fragments of coarse black bread, but shining white wheaten wafers which, when he tasted, the boy found to be wondrous sweet.

"What," Conrad asked himself, "hath wrought this wondrous change?"

"Christ hath arisen and passed this way," a Voice seemed to say in answer to his question; and falling on his knees, he whispered, "Alleluia!"

"Thou hast not forgotten Me and I never forget thee," the wondrous Voice continued. "Prayers, praise and gifts are all accepted; and in other days it shall be given thee to offer these in other ways. But know henceforth that all true giving begins in the heart's true desire, and that all desires of all hearts are known to Me."

Conrad still knelt, glad and wondering, gazing at the delicate beauty of the faint blue flower at his feet, the tiny jewel-like rainbows of the flashing water, and the verdant slopes rising up to the gleaming white snow-peak that soared into the dazzling sapphire of the Easter sky; and from all he seemed to hear the joyful cry: "Christ is arisen!" "Alleluia! He is arisen, indeed!"—Alice Ranlett, in Young Christian Soldier.

The Easter Fairies.

Helen deBerri Meade.
Aged nine.

A little girl was coming home from church, one Sunday, when she spied a pretty green twig. She did not know that the little buds on the twig each held a fairy. But she picked it up and took it home, where she put it in water. She lived in a cottage on a hill, in the country. While she was asleep the buds opened and out of each bud stepped a fairy. One was the queen; her dress was made of violets and she wore a crown on her head. The others were dressed in flowers suited to their taste. I could not name them all, but I will tell you two of them. The queen's name was Violet, and her favorite maid, Lilybell. As you have guessed from the story's name, this happened near Easter. The fairies could not dance, because it was Sunday night, so instead they gave the little girl pleasant dreams. When the first rays of light appeared, the fairies went back to their buds. When the little girl awoke the buds had opened a wee bit. She ran to tell her mother, "Oh! Mother, the buds on my twig opened a little bit." The next night the buds opened again and the fairies again stepped out. This time they flew out of the window, which was always kept open at night. Then taking hold of hands, they danced gaily over the grass till they came to a meadow. In this meadow flowers always bloomed. There were all kinds of flowers, rare and common. This was where the fairies danced by moonlight. On bad nights and on Sunday nights they stayed indoors and gave pleasant dreams to people. This night, however, was a lovely night. They danced till the first rays of light appeared. Then taking hold of hands they danced gaily back to the buds. The next morning the buds were opened a wee bit more. The fairies continued to dance each night, and the buds to open more. The days passed on and by and by it was Easter.

The night before Easter, Mr. Rabbit came to the cottage. "Now there will be some fun," thought the fairies, and there was some fun, too. Mr. Rabbit had not dyed his eggs, but had brought his eggs and dye along with him, so that the fairies could help him. They dyed some green, some pink, some red, some purple, and all colors; they dyed some with little pictures of rabbit heads and Easter lilies, angels and other Easter things, and Mr. Rabbit started off. On Easter morning the little girl found some beautiful eggs in a basket. The buds had opened and out of each bud peeped the bright and happy face of a fairy. The little girl jumped about for joy. Now we must say good-by, for we have heard how the fairies danced by night; how the buds opened, and how the happy Easter tide brings joy and happiness to all.

Washington, D. C.

"Snow" and the Flexible Flyer.

The Flexible Flyer began it. Though perhaps that isn't quite true, either, because there was no Flexible Flyer—not on Dicksey's porch. James Walton had one, up the street, but then James had a great many things that Dicksey hadn't. An automobile wagon, for instance, and a fine velocipede.

Usually Dicksey didn't care, for there are other things than these to make boys happy. Usually Dicksey's cap sat sideways on his head as merry as a cricket. You know, even caps may look merry when they tip to one side of a curly head with two bright eyes below the curls and a mouth just a bit farther down that can whistle like a blackbird. But the day the Flexible Flyer went whizzing down the street for the first time, the mouth forgot its tune, the eyes didn't dance at all, and the cap sat as straight and sober as old Deacon Field's stovepipe hat.

"Mine's just a home-made wooden one," declared Dicksey, giving his sled a shake that would have made its teeth chatter if it had owned any. "Just a horrid, flat, home-made one that ought to be ashamed of itself."

"I'm not going to stand it," he said crossly. "I've got to have a Flexible Flyer. It's mean for James Walton to have things when I can't. I'm going to tease and tease. Father oughtn't to have made me this, out of boards. I want things like the other fellows, so I won't have to miss all the fun. Do you s'pose I'd coast on this old thing out there by James Walton's new one?"

He asked the question right out loud in the most disgusted tone. He didn't expect any answer—of course not, all alone out in the side yard. But just as he got to the interrogation point, something said "Wow," right behind him. It surprised him so he nearly fell into the snow, and before he could turn around it said, "Bow-wow."

A dog, of course. The dearest, fluffy

white ball, with big brown eyes peeping out from the cunningest bangs you ever saw. It was shivering with the cold, and Dicksey gathered it up in his arms and took it into the house.

"Somebody's pet, Dicksey," mother said, putting a cushion behind the stove for the little visitor. "It is not used to being out of doors, evidently."

"May I keep it?" asked Dicksey anxiously.

"I'm sorry, but I'm afraid you won't have the chance dear. Its owners will want it as soon as they can find it."

Nobody knows yet how Snow got away from home and clear over to Dicksey's house, because Snow kept the secret to himself. But the very next morning his name was in the paper and a reward offered for his return. That one word solved Dicksey's problem, for "reward" meant money and money meant Flexible Flyers and nothing else.

A rather quiet boy opened the door at home an hour later; a boy who had done as much thinking on the way back as he had going over only it was a different think. Mother looked up with a welcoming smile. "Well, laddie," she said lovingly. Dicksey sat down and fumbled with his cap. "I didn't buy it—my sled, you know," he told her. "The little girl that owns Snow hasn't got anybody at all but just her grandma and the dog."

"Didn't you get the reward, laddie?"

"I couldn't, mother. I wouldn't take it from somebody that don't have things like I do. Nobody but one grandma and a dog. Yes'm, she offered it, but I told her it wasn't worth anything just to bring Snow home. She looked pretty happy, the grandma did—her pocketbook was awful flat."

"What about the Flexible Flyer, dear?"

"I don't need it, mother. My sled goes fast as lightning down Shriver's hill—red paint don't count for anything. Mother—" the little boy stopped to swallow a lump in his thoat—"I'm glad I've got you and father. I'd rather have you than a new sled. I think the one my father made me is just—just jim-dandy. If you'll look out that window in about two minutes you'll see me coast a race with James Walton. Bet I'll beat him, too." And, sure enough, he did.—Elizabeth Price, in Sunday School Times.

A Very Particular Orange.

"I want you to do three things for me, sonny boy."

"Yes, mamma." Dick's face fell a little. He was strapping on his skates. There was a fellow waiting outside for him, too.

"Take the big waste-basket out and empty it, dear, and be sure you don't scatter any trash in the yard."

"Yes, mamma." Dick tried to look cheerful, for mamma was smiling up at him from the sock she was darning, and something in the smile seemed to say: "Dear little ad, I know you are in a hurry, but I need you just a little while."

The big basket was heavy, but he carried it carefully, and there wasn't a mite of trash spilt on the lawn—not even a speck of paper.

"Now get grandpa's newspaper from the front door—the boy left it nearly ten minutes ago—and take it up to his room."

"Yes'm." The little black legs were off in a twinkling, almost as fast as if the skates were under them, and again Dick presented himself and breathlessly awaited orders.

"Now look in the big bag in the left-hand door of the sideboard and get that very large orange. The very, very large one—you can't miss it."

"And what must I do with it, mamma?"

"Eat it, to be sure. What are oranges for?"

"But you said you wanted me to do three things for you."

'So I did, to be sure. But you see, Dick, when papa brought those oranges home from market, that big one just popped his head out of the bag and said: 'Now, Mrs. Mamma, you see I am much bigger and sweeter than the rest of these fellows, and I am not to be eaten by any ordinary person.' 'Indeed, Mr. Orange, and what sort of a person may eat you?' I answered. 'A very unselfish person,' said Mr. Orange, 'a person who is willing to put off going skating to empty waste-baskets, and doesn't grumble a bit.' So you see, Dick, I think he must have meant my little boy, don't you?"

And Dick just grinned and dug a little dirty finger in the orange to make a sucking place. Somehow mamma always talked that sort of foolishness when he was particularly good, and it certainly made Mr. Orange taste sweet.—Mrs. C. N. Wiley, in Christian Observer.

Where the Dandelions Went.

Three little dandelions, each in yellow gown,
Stood beside the winding road that led to Londontown.
They heard the merry children, they saw the travelers pass,
And they said to one another, "How sad it is, alas!
That we, too, may not travel and view the world beyond;
We've never even climbed the hill or seen across the pond."

Three little dandelions, each in gown of gold,
Taller grew each summer day in the leafy mold,
Yet they stood on tiptoe and peered through sun and rain,
To see if it was England that lay beyond, or Spain,
One said she saw chimneys and another smoke and soot,
While the third saw ships a-sailing, but they never moved a foot.

Three little dandelions, each in a gown of white,
Laid their plans to travel on a dewy night,
And while cooling breezes fanned the waking day,
Spread their wings and vanished, oh, so far away.
But if they reached that smoky town or the seashore as they meant,
I'm sure I'll never tell you, for I don't know where they went.

—Gussie Packard Du Bois, in Los Angeles Times.

Finding His Voice.

A London surgeon had been called to attend a tiny boy, who was in a perilous plight from diphtheria. He hastily performed the operation of treacheotomy, and to his joy saw the child revive.

During the next few days everything passed off beautifully, but the doctor wanted to hear his small friend speak. This so far the patient had not done.

"I am sorry he can't speak to me, nurse, because I'm going up to London, to-day, and shan't know whether to bring him a horse or a gun."

A tiny finger stole up to a wounded throat, and the ghost of a baby's voice whispered, "Please, Doctor, bwing me a lickle gun." He got the "lickle gun," and the doctor knew the child's voice was safe.

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Home of Old Mr. Wardle and the Fat Boy Now a Menagerie.

Lovers of Charles Dickens will be interested to learn that Cobtree Manor, Maidstone, Kent (Dingley Bell), the home of old Mr. Wardle and the Fat Boy, has been turned into a club open to all amateurs who keep wild animals.

A remarkable menagerie consisting of nearly one hundred animals is now within the confines of this small farm in tame and peaceful Kent, and any of its inmates met suddenly in one of the deep lanes of that countryside would have caused the Fat Boy's flesh to creep. Many of the most interesting animals are in the open cages ranged around the yard. The list includes a Malayan bear, two wolf-dog hybrids, a Siberian wolf, two monkeys, two fine lion cubs, a sloth bear, a brown bear, a striped hyena, two splendid leopards and a cub, four lions, a zebra, a royal cream Hanoverian pony and some Soay and Haussa sheep. There are also a griffon vulture and a golden eagle.

Mr. G. Tyrwhit Drake, who owns most of the inmates of this zoo, has it on the authority of Charles Dickens' son, Mr. H. F. Dickens, K. C., who sometimes visits the manor when on circuit, that this is the original of the famous farm—the novelist definitely told him so. The house has been a good deal added to, but its character and aspect have not been greatly altered since Mr. Pickwick exclaimed, "Delightful situation, this!" and the faithful Snodgrass, Tupman and Winkle echoed "Delightful!"

There are still the hayricks close to the chamber windows, as when Mr. Pickwick looked out of his; still the little flower garden underneath and still the deep grass meadows undulating pleasantly around. The sheet of water known as Manor Farm Pond, into which Mr. Pickwick fell while on the ice, also remains.

I think the wise Christian will answer, "I believe in the resurrection of the dead, partly on grounds of reason, partly on those of intuition, but chiefly on both combined; so to speak, it is my whole character which accepts the whole system of which the doctrine of personal immortality forms an essential part."—Professor G. J. Romanes.

Personal and News Notes.

The Rev. Horatio Gates, for the past ten years rector of St. Luke's church, Willmar, Minn., has resigned to accept work in the diocese of Fond du Lac.

A new pipe organ, the gift of Mr. Alfred O. Larkin, senior vestryman of St. John's church, Portsmouth, New Hampshire, has been recently installed and opened.

The Rev. Frederick R. Sanford has resigned the rectorship of Trinity church, Brooklyn, Connecticut, effective April 1st, and will go to California for his health.

The vestry of St. John church, Hagerstown, Md., in recognition of the faithful and successful work of their rector, Archdeacon J. Poyntz Tyler, has recently made a substantial increase in his salary.

The Rev. Louis H. Ewald, recently ordained deacon in St. John's church, Hagerstown, Md., has been given a pair of beautiful colored stoles by his brethren of the clergy who were present at his ordination.

The Rev. Walter Edwin Dakin, after a rectorship of eight years at St. Paul's church, Columbus, Mississippi, has accepted a call to St. Peter's church, Columbia, Tennessee, effective April 1st.

The Rev. William C. Prout, secretary, has our thanks for a copy of the Journal of the Forty-fourth Annual Convention of the Diocese of Albany, which met in the Cathedral Church of All Saints, Albany, N. Y., November 19th, 1912.

A press dispatch from Alaska says that Archdeacon Hudson Stuck, Church missionary at Fairbanks, left that place, on March 13th, with three companions, to attempt to reach the summit of Mount McKinley. They expect to reach the summit about May 1st.

In St. Mark's church, Buffalo, New York, on March 5th, Bishop William D. Walker, D. D., advanced to the priesthood the Rev. Arthur F. Lowe. The preacher was the Rev. Thomas B. Berry and the presenter the Rev. W. N. Stanton.

The Rev. C. H. B. Turner, rector of St. Peter's church, Lewes, Delaware, was called to the rectorship of Grace Church, Waycross, but the vestry of St. Peter's declined to accept his resignation and he continues in charge.

The Rev. Wm. H. Laird, rector of Christ church, Greenville, Del., has been invited to preach the baccalaureate sermon at Delaware College, in the Commencement week in June. He has also been called to the rectorship of Immanuel church, Wilmington.

The Rev. Franklin C. Sherman, rector of the Church of the Epiphany, Chicago, and educational secretary of the Fifth Department, has been called to St. George's church, Kansas City, Mo., and to St. Paul's church, Akron, Ohio.

The new St. Timothy's chapel, St. Louis, Mo., was opened on the Fourth Sunday in Lent, by service of the Holy Communion, celebrated by Bishop Johnston, at 8 A. M. At 11 A. M. the Holy Communion was again celebrated, with sermon by the Rev. B. T. Kemmerer, who was for some time in charge of the chapel.

Bishop Scadding, of Oregon, is making a beginning of city missionary work in Portland, and the chaplain, the Rev. Frederic K. Howard, invites correspondence with persons whom he can serve in any way, either in the City Missions or in the Good Shepherd Hospital.

The committee for raising funds for the new Church of the Good Shepherd parish, Norwood, Ohio, received this last week, $11,000. Work will be begun upon the perfection of the details in letting contracts about April 15th. The Rev. F. H. Richey is rector of the parish.

The Episcopal Theological School, Cambridge, has begun a campaign to increase its endowment by $500,000, and, until this amount is raised, is asking for a hundred annual subscriptions of $200 each. The school's present endowment is $717,000 and the plant is valued at $500,000.

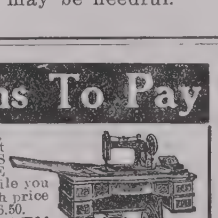
The Rev. Hamilton B. Phelps, rector of St. Thomas' church, Newark, Del., has been elected president of the Standing Committee of the Diocese of Delaware, succeeding the Rev. Kensey Johns Hammond, who has accepted a call to the rectorship of St. Stephen's church, Culpeper, Va. The Rev. William H. Laird has been elected to membership and as secretary of the committee. All communications for the Standing Committee should be addressed to the Rev. Mr. Phelps, Newark, Del.

Special services will be held in the Church of the Nativity, Huntsville, Ala., the Rev. Cary Gamble, rector, beginning on Sunday, April 6th, and ending on Sunday, April 18th. These services will be conducted by the Rev. J. Poyntz Tyler, Archdeacon of Cumberland, Md., who will preach every day, except Saturday, during that period, at 11 A. M. and 7:30 P. M. The rector of the church has issued a special prayer for these services, to be used by his parishioners.

The late Mrs. Alfred Ely, of Rochester, N. Y., in her will, has bequeathed her home, consisting of a large house and extensive grounds, to the Bishop of Western New York. The will provides that the property shall be sold and the proceeds held in trust by the Bishop for the benefit of aged and infirm clergy of the Diocese. Mrs. Harriman, the widow of E. H. Harriman, the well-known railroad magnate, has given their home at Sodus Point, Lake Ontario, N. Y., to Bishop Walker, of the Diocese of Western New York, to be held in trust for the purpose of supplying a place for rest, recreation, health and refreshment to such clergymen and their families in the Diocese of Western New York as the trustee, the Bishop, may select. In addition, a generous sum was donated by Mrs. Harriman to make such necessary repairs and alterations as may be needful.

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APPEALS.

Pension and Relief of Disabled Clergy, Widows and Orphans.

To help piece out the living of over 500 sick, disabled, clergymen, their widows and orphans under the grants of the Trustees and therefore the obligation of the whole Church because the trustees are the Church's agents; requires about $30,000 per quarter, Divided up the amount is small, but in a majority of cases it means the difference between a measure of comfort and utter privation.

This current pension and relief is a fundamental obligation and a prior claim upon the Church, Demands for other enterprises must not crowd this out.

Sixty-seven Dioceses and Missionary Districts depend alone upon the General Clergy Relief Fund for Pension and Relief.

Great has been the record under the present administration of the last fifteen years in spite of shortcomings. From no Dioceses merged to 67 consolidated with the National Fund. From $10,000 distributed per year to $120,000. From 175 beneficiaries to about 550. From a Permanent Fund of $90,000 to one of over $400,000. From $100,000 pledged and paid for Automatic Pensions at 64 before the appointment of the Five Million Commission to about $200,000 raised by the Commission since the Richmond Convention. From a small percentage of growth to a record of the doubling of receipts every three years for present and current needs without any default in payments quarterly until last year is no mean record.

The work is very real, very necessary and very strenuous. If every Church and all Churchmen would contribute regularly the work could be carried on generously and without fear.

It is the only National, Official, Incorporated Society. All contributions go to the object for which contributed.

Royalties on the Hymnals pay expenses.

THE GENERAL CLERGY RELIEF FUND,
Rev. ALFRED J. P. McCLURE, Treasurer,
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Full particulars from

THE SECRETARY,
281 Fourth Ave., New York.

The Spirit of Missions—$1.00 a year.

Work Among Mountaineers, Diocese of Virginia.

Help is urgently needed for the support of the large staff of workers in the Archdeaconry of the Blue Ridge. Help given means sharing in the uplifting of whole communities. Address

Archdeacon F. W. NEVE,
Ivy Depot, Va.

AN APPEAL.

FOR SALE.—Two fine silver-plated, portable Stereopticons, screens, accessories, and over 800 plates for Bible Teaching. Cost $600. Intrinsic value greater, as collection comprises best sacred art, ancient and modern. The clerical owner was considered an expert. He is now worn out with years of service and retired for sickness. Above outfit would be invaluable to mountain missions. If bought and given "for Easter," it would elevate them and help a veteran priest and his wife. Address VETERAN, care Southern Churchman.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

PIPE ORGANS.

If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Wanted—Single Priest.

For town of 6,000 without a Church of any kind; one willing to sacrifice for a short time. Address, with references, Rev. CHARLES E. CRUSOE, Superintendent Episcopal Mountain Missions, Louisa, Kentucky.

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for a few people, in select house, choice location, between University and V. M. I. grounds, Lexington, Va. Rooms with and without private bath. Best references.
MRS. F. D. MEAD,
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FOR SALE—FLORENTINE ORRIS.

Twenty cents per plant, or $20.00 per hundred. Now ready for shipment. Benefit Church Improvement Fund, Trinity church, Manassas, Va. Beautiful, showy flower. Almost pure white or opal-tinted. Address F. S. LION, Manassas, Va.

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DIED.

NOLAND.—Mr. NELSON BERKELEY NOLAND passed into the life eternal, at his home "Edgewood," in Hanover county, Va., on Sunday afternoon, March 2d, in the 67th year of his age.

"Now the laborer's task is o'er."

HOLLIDAY.—Entered into rest at Indianapolis, March 9, 1913, JOHN DUNCAN HOLLIDAY, aged seventy-three, son of the late William D. and Ariana A. Holliday, former residents of Winchester, Va.

WYKE.—At Boone, Watauga county, North Carolina, on Saturday, the 15th day of February, 1913, in the 80th year of her age, JANE CATHERINE BOGLE WYKE, widow of Pinckney Wyke, Esq., of Alexander county, North Carolina, entered into rest. The funeral services were conducted by Rev. William R. Savage, of St. Luke's Episcopal church, Boone; interment in the family plot, a mile and a half west of the town.

"On that happy Easter morning,
All the graves their dead restore,
Father, sister, child and mother,
Meet once more."

"Blessed are the dead who die in the Lord." Amen.

OBITUARY.

Judge John M. White.

A TRIBUTE.

The brief sketches already published fail totally to record Judge White's significant qualities, though they indicate that in all the relations of life he played a man's part, and at the last left the impression of a rounded and effective career. If this impression be analyzed, its sources are not far to seek. Men of peculiar note and usefulness in any community divide themselves into two classes—that of aggressive leadership and that of self-reliant and unperturbed steadfastness. Judge White never aspired to the leadership of public speech, constraining hearers to a militant service, nor did he ever desire the leadership accorded dramatic or spectacular actions, but he was none the less influential. His power was silent but continuously operative, unobtrusive and even imperceptible, but determinate and effective. He was a patient, conservative pivotal man, in whom centered and around whom turned the opinions and deeds of his fellow men. It was never hard to discover where he stood, and wherever he stood there was a vital and energizing centre. In his focal life converged the confidence of his friends and neighbors; from it radiated wise counsel and a subtle power of direction and control. The primal source of this power was his regnant common sense; but common sense enlightened by sane habits of thought and tempered by a sound and sensitive heart. It was to his calm poise and gentlemanly quiet that men paid the tribute of respect due to the sovereign man of "self-reverence, self-knowledge, self-control;" it was to his comprehending neighborliness that they gave their loyal admiration.

It was fortunate for the community that circumstances forbade him to assign all his talents to one task, for while he might thus have achieved a more noted excellence in some one walk, he proved of greater worth to a far greater number, by bestowing himself more generously. The core of his living was in his home where his benignity exacted the obedience and love due to his indulgent and affectionate nature; and rooted here he could readily extend the chain of his kindly deeds into the larger sphere of neighborly friendship. It was the attraction of his home that created a suburb to the city in which he lived and gave to the residence itself a sort of manorial supremacy.

But he could not be confined by bonds as pleasant even as these, nor limit his activities to personal friendship or acts of mercy. Over and above all this loomed his high sense of justice to the broader citizenship of his State, and especially his county. Of this justice no one doubted; in this all could implicitly rest. It was this informing spirit of justice that gave body and strength to his character and furnished his fundamental equipment for his judicial office. But he did not commit the easy error of relying on his native equipment or his instinctive leaning to right. He was patient and courteous in hearing a cause; no less patient and industrious in considering it, and unflinchingly conscientious in reaching and formulating his conclusions. He deserved and won, what he never sought, the popular approval of the bar and bench. In his capacity as judge he found, too, an unusual opportunity to exercise his nature in tender but cautious charity, for it was his duty to direct in part the affairs of the Miller Manual School with its incalculable possibilities of good. Such an opportunity was a perpetual challenge to care and kindness; to wise foresight and minute provision; to enlarging plans and inspiring visions. He met the challenge with a masterly devotion to this unselfish cause and an untiring zeal and zest in forwarding the School's best interests.

His knowledge of the people's mind and temper made him a sagacious adviser in public affairs where his strong convictions may have made him a strong partisan, but never cost him his composure or deliberation. The same qualities made him a pillar of strength in commercial affairs. As president of a bank it was his character, not his capital, that made him personally the bank's best asset. It was the officer, not the office, that gave to business men the confidence and security exhibited toward the bank.

To crown this life of usefulness and endue it with an unshaken genuineness he gave to his Church loyal devotion, consecrated common sense, and business ability dedicated to sacred service. He exemplified the reasonableness and reality of business in religion and religion in business. A wise guide, an upright judge, a self-reliant and reliable man, a loyal citizen and, above all and in all, an humble Christian, such a man taught daily lessons by his walk and conversation. The loss of such a man is poignant and pervasive but his example is a perennial blessing.

Henry Harrison Cooke.

In Charles Town, West Virginia, on Friday, February 28, 1913, after a life of devotion and fidelity to its every trust, HENRY HARRISON COOKE laid down the burdens and cares of earth, and entered into "the rest that remaineth for the people of God."

The second son of the late Edward Esten and Margaret Harrison Cooke, he was born July 29, 1847, at "Woodside," the old Cooke homestead in Jefferson county. Here he spent his early years, and later moved to Charles Town, in the same county. There the remainder of his life was passed in conscientious performance of duty, and there he died as he had lived loved, respected and esteemed by all who knew him. In every relation of life he was true and loyal. "Faithful unto death," he has received the promised "Crown of Life."

Possessing a knightly lineage, of which men less modest might be boastful, he ever bore himself with that quiet demeanor which characterized him as a true and manly gentleman, willing and content to pursue the quiet and "even tenor of his way"; preferring to wear as his most highly prized and truly royal decoration "the white flower of a blameless life."

He had been for many years a devout member of the Episcopal Church—the Church of his fathers—for which his love and reverence knew no change. In its service he was a useful worker, from the time of his entrance into its fold until the sad hour when, with its beautiful ritual, he was laid to rest under the shadow of Zion church, the holy edifice within whose walls he wrought long and well in the Master's cause.

The trials and vicissitudes of life he met with unfaltering courage; but never did he display truer heroism than in the closing months and weeks of his earthly existence, when in the valiant struggle with pain and suffering, he murmured not, but bore up with faith unfaltering and a spirit undaunted to life's end; and the blest assurance is ours that "The Lord and Giver of life" has taken this brave and noble soul into Himself, with the loving words, "Well done, good and faithful servant; enter thou into the joy of thy Lord." M. P. M.

Richmond, Va.

ACKNOWLEDGMENTS.

St. Paul's Mission and School, Yards, Va.

St. Paul's Mission and St. Paul's Mission School at Yards, Va., wishes to acknowledge with sincere appreciation the following donations: Barrel of clothing, etc., from Trinity church, Portsmouth; box from All Saints' church, Portsmouth; barrel from Emmanuel church, Covington; barrel from Christiansburg church; two boxes, All Saints', Portsmouth; box of books, Lynchburg; chair from Emmanuel church, Staunton; box of books, All Saints', Portsmouth; two carpets, Mrs. Walter Graham, of Graham, Va.; cooking stove, Mrs. Sally Vicars, Yards, Va.; oil cooking stove, Dr. J. J. Lloyd, Big Stone Gap, Va.; pictures for schoolroom, Mr. George Landon, Pocahontas, Va.; carpet, Pocahontas church; eighteen desks, Rev. Otis Mead, Christiansburg, Va.; folding chairs, Rev. E. A. Rich, Graham, Va.; regular supply of milk, Mrs. Lee Carter, Yards, Va.; donations of $65.50 from various branches of Woman's Auxiliary in Norfolk, Blackstone, Williamsville, Staunton, Suffolk, Newport News, Lynchburg, Portsmouth, Danville, Manchester, Petersburg, Lexington; package of clothing from Miss Elizabeth Catlett, Staunton, Va.; large map for schoolroom, from Mr. V. L. Sexton, Graham, Va.

Our extra teacher for this year (1912-13) was made possible by the kindness of St. James' church, Philadelphia, and several personal friends.
E. A. RICH,
T. F. OPIE.
(Miss) ELLA COSTON.

WANTS.

WANTED—LADY WISHES POSITION AS nurse-companion to invalid or elderly lady; will superintend housekeeping, care for linen room. References exchanged. Address 305, Southern Churchman, Richmond, Virginia. 15mch-2t*

WANTED—INTELLIGENT, EDUCATED man, familiar with epilepsy and various nervous diseases, desires engagement to care for invalid gentleman. Long experience. Excellent references. H. W. Wilkins, Dixondale, Va. 3t

WANTED—POSITION AS COMPANION OR to keep house. References exchanged. Address 820 4th Avenue, Highland Park, Richmond, Va. 15mar-3t*

The supreme attraction in religion is not intellectual but moral; the tasks of the spiritual life are on the laymen; the theologian is being deserted and people are asking one another the great questions of life. If they have a contact with the eternal it matters not what grammar they use.—Rev. G. A. Johnston Ross, A. M.

Love took up the glass of time and turned it with his glowing hands; every moment lightly shaken, ran itself in golden sands. Love took up the harp of life and smote on all the chords with might; smote the chord of self, that, trembling, passed in music out of sight.—Tennyson.

The Household.

Open Air.

Very few housewives realize how necessary it is to get out-of-doors each day. Many of them do not deem it necessary to have their houses aired or constantly ventilated. Ventilation is very necessary, but is not enough to keep the busy housewife at her best. It is a matter of observation that many housewives wear themselves out in an effort to keep their homes in perfect order, and in consequence not only grow nervous and irritable, but sometimes sacrifice not only their own health, but the health of their families. They often lose sight of the fact that a home is not only a well kept house, but a house in which cheerfulness and happiness are found. Cheerfulness cannot be found in a home where the housewife is not well, and she cannot be well without fresh air. Fresh air and sunshine are our best tonic. It should, therefore, be regarded by all women as one of the first duties of the housewife to make time each day for at least half an hour to be spent in the open air, and it would be generally found to her advantage to spend more than that time. If possible, in winter that time should be arranged for between 9 A. M. and 2 P. M., for the sunshine is at its best between those hours. In summer the midday heat should be avoided, thus leaving to her choice the sunshine of the early morning and the late afternoon.

Mattresses Made of Sponges.

A new industry has sprung up along the Florida coast—the making of pillows mattresses, etc., of sponges. First, the sponge material is thoroughly cleaned in large tanks of water, being put through a process of scrubbing, and it is run through wringers and afterwards dried by cold-air blasts. It is then shredded and sterilized by machinery, and made odorless by chemical treatment. The mattresses, when finished, are only about one-third as heavy as a hair mattress of the same size and only two-thirds as costly. They are springy, yet firm and durable, and are particularly sanitary. The pillows are soft and light and weigh about one-third as much as an ordinary pillow of the same size.

Hints for Housekeepers.

Plaster of Paris mixed with gum arabic water makes an excellent white cement, but must be used immediately, as it hardens quickly. A mixture of five parts of gelatin to one of acid chromate of lime, applied to broken edges, which should be pressed together and exposed to the sunlight, makes an insoluble cement.

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That was in the Southern Ocean, a little north of the Antarctic Continent and it is quite certain that the highest waves ever seen in that region did not exceed 58 feet. The highest waves ever observed in the Indian Ocean were about 40 feet. The highest waves in the North Atlantic are from 25 to to 29, and in the Mediterranean from 16 to 19 feet.

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He had attended a Synod of the Canadian Church at Winnipeg, and there had seen a missionary Bishop who had been six weeks on the way, having come most of the distance in a canoe. The Missionary Bishop reported gravely that the diocese of a brother Bishop had "gone to the dogs."

Being asked for an explanation, he said that the Eskimos in the diocese had built a church with whales' ribs for rafters, and covered it with walrus hide. The little church held eighty persons; but in the time that elapsed between two services the building was set upon by a pack of famished dogs, and actually devoured it in a few hours.

Thoughts for the Thoughtful

To be a Christian is not merely to admire Christ; it is to follow Him.

It is better to stick to a straight old path than to start on a crooked new one.

A great deal of strife is caused by an unwillingness to yield in things of little importance.

Christ is not merely an example! Christ is our Lord and Master, who calls us to the fulness of spiritual life.

I want you to be all love. This is the perfection I believe and teach. And this perfection is consistent with a God.—Augustine.

"One of the greatest lessons in life is to learn to take people at their best, not their worst; to look for the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side."

Most of the grand truths of God have to be learned by trouble; they must be burned into use by the hot iron of affliction, otherwise we shall not truly receive them.—Spurgeon.

By showing my cheerful moods, I imitate the Japanese, who, thinking there is enough of sadness in the world, give it their smiles and keep their sorrows to themselves.—Elihu Vedder.

The goal of human history is the redemption of the world. If the field of Christ and the field of the Church is the world, so the field of every man with the love of God in his heart is the world.—J. Campbell White.

The truly great and good in affliction bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm-tree, to strive most upwards when most burdened.—Sir Philip Sidney.

Jesus Christ was not in the wilderness by mere chance. He was led thither for a purpose. What there transpired forms a very important part of that revelation that the Gospel makes of life—real life.

Wouldst thou bring the world unto God? Then live near to Him thyself. If divine energy pervades thine own soul, everything that touches thee will receive the electric spark, though thou mayest be unconscious of being charged therewith.—L. M. Child.

It is a blessed thing at times to review the progress of the soul's interests and growth. It is necessary to shut out for a time the over-pressing demands of business; to turn the back for a few weeks upon the world's pleasures and amusements; to discipline for a season the body's inclinations.

"Religion is the best armor in the world, but the worst cloak."—Bunyan.

Try to be happy in this present moment, and put not off being so to a time to come, as though that time should be of another make from this, which has already come and is sure.—Thomas Fuller.

Not only in the great concerns of the world and of the kingdom of God, but also in what relates to each of us particularly, we are to be quite sure that the Almighty has His own purpose concerning us, and that He is working around us and within us, even with the most ordinary things.

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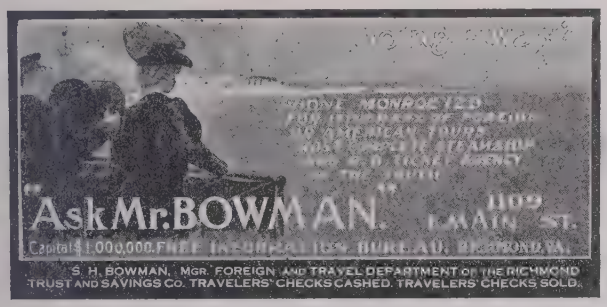
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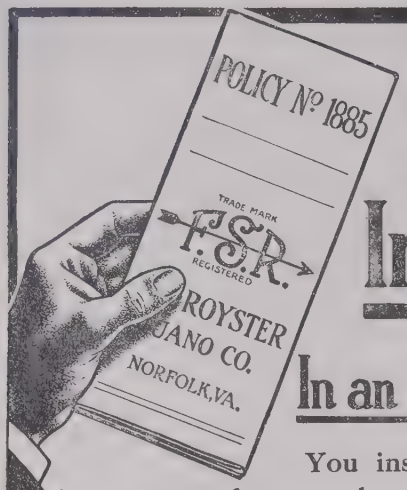
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Rejoice, O my soul! Thou hast been cast down by the sorrows and dark things of this world. Thy Lord has risen. His presence by grace, in the Sacraments, is given to thee. Thou shalt rise. Rise now in thought and heart and hope, where He is—the living one who was dead and is alive for evermore. Have hope. Take courage. Have joy.—Knox Little.

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VOL. LXXVIII. RICHMOND, VA., MARCH 29, 1913 No. 13

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SUNDAY REST.

On the Monday following the inauguration of President Wilson, the Washington dispatches in the newspapers announced that on the preceding day the President's office had remained closed, and that Mr. Wilson had announced to his clerical staff that no business would be transacted at the White House on Sundays. An unusual quiet prevailed, also, in some of the departments, it was said. If this had not been new it would not have been news. From the fact that it attracted attention and was commented upon as an indication of a marked policy on the part of the new administration, we are led to infer that such conditions have not always prevailed to the fullest extent. In any case it is a cause for congratulation that our Chief Executive and his advisers are not only men whose personal convictions induce them to keep Sabbath, but who recognize the necessity of the day of rest for the people at large, even for the patient clerk and the impatient office-seeker.

Certainly there is no economic policy to which the government could commit itself and lend the weight of its influence, which is of greater importance or of more direct value for the welfare of the people than that of Sunday observance. Tariff or other reform that may reduce the cost of living is well, but "the life is more than meat." A stable currency is very necessary, but stability of character is even more desirable. The conservation of natural resources is good, but the conservation of moral and spiritual resources is better. No imaginable financial prosperity or material wealth could compensate for the loss or impairment of the day of rest, the day set apart for higher things than grinding toil or the feverish exactions of business. To the people at large, the real commonwealth, that is worth more than all their custom houses or banks or factories.

Our thinking people, we believe, realize this fact to some extent, and even the unthinking, who make little use of the day for its better purposes, would not willingly consent to the loss of the weekly holiday though they will often barter it away for a pitiful wage. There is no danger that Sunday as a day of rest will ever be lost by legislative enactment. The danger that threatens it is that without moral or legal right, without the consent of the people, and even against the judgment and wishes of those who will be chiefly instrumental in accomplishing it, the beneficent uses of the day will be practically nullified to an increasing multitude of the world's toilers by what will seem to be an inexorable necessity. In these latter days men have created a great god before which all interests which are merely humane and cannot be capitalized must give way. We call it Business. It is a veritable Frankenstein—a monster insensate and insatiable, with super-human powers, but without a soul. It overrides law and treads down social safeguards with a mechanical indifference. It brutalizes men, imperils the health and the chastity of women and takes toll of the puny strength of little children, even while it gives them bread. It must not be destroyed, for it ministers to the necessities of the many as well as to the cupidity of the few; yet even its creators become slaves to its demands and its engineers confess their inability to control its progress. Our law-making powers, supposed to be supreme, are today largely engaged in trying to curb and regulate this intricate and enormous power, with but indifferent success.

It is from this impersonal enemy that our Sunday is in danger. Doubtless our railroad presidents and the directorates of our great public utility corporations would be glad if every employee could have his every Sunday off, and so would the public official, the manufacturer, the contractor and others. But what can we do? they say, with more or less show of justice. The demands of our business are imperative. We must satisfy the public, we must fulfill our contracts, we must meet competition, or we will go under. The professional or business man who shuts himself in his office on Sunday morning, undisturbed by his own conscience, makes for himself the same excuse, and fortifies it perhaps by perverting the Scripture of the ass fallen into a pit. But where will this end? Will the loss of Sunday to the demands of necessity, real or pretended, become such a common thing that its surrender to the demands of convenience or of avarice will follow as a matter of course? Will the day of rest become the privilege of the idle rich or the stigma of the unemployed? The answer rests with that one force which is more powerful in the premises than even the great god Business, and that is the public conscience, which is the aggregate of personal convictions and personal will. But this conscience needs both to be enlightened and to be alert. Men may be sure that works of real necessity and mercy may be done on the Lord's Day in the very spirit of worship; but let them also be assured that the sacrifice of the Sunday rest to mere money-making or the conveniences of secular pursuits means in the end loss of manhood, virtual slavery and, for the most, seven days labor for the wages of six. Let every man realize the value of this boon, given him by the God of nature and guaranteed by the same Divine law which protects him as well as his neighbor in his person and property, his character and his home—the law of the Ten Commandments. Let him feel that he is a foe to the best interests of the commonwealth of mankind who by force or influence would deprive his fellows of this day of rest. And finally let him know that in this as in every case, "Eternal vigilance is the price of liberty."

The Christian Sabbath as a religious institution and the civil day of rest may be clearly distinguished in theory, but in point of fact are so closely identified that each is largely dependent upon the other for its preservation and efficiency. The precept and practice of the Church, the conventions of society and the habits and traditions of the people, unite to make this pre-eminently the day of worship. In that respect it is to every one the day of opportunity, of privilege, as well as of sacred duty. Probably there is no outward gauge that more accurately indicates a man's religious standing and quality than his

manner of keeping Sunday and his estimate of the day as a spiritual value. Its surrender to the claims of "other gods" is invariably seen in the deterioration of Christian character. It is, therefore, especially a religious, but no less certainly a moral and civic duty, to "keep" this day, not only by sanctifying it ourselves but by protecting it as the heritage and endowment of all the people of the land.

The Successful Christ.

W. Letterman Smith.

Judged by the world's standard of success the earthly life of Jesus the Christ was an inglorious failure. He possessed no earthly riches. He bore no worldly honors. He wore no kingly crown. He swayed no royal scepter. He commanded no mighty army. He ruled over no vast empire. Friends he had, indeed, but they were few and for the most part uninfluential; enemies He had, and they were many and powerful. Poverty, suffering, shame, ingratitude, hatred, cruelty, persecution, desertion of friends, unjust condemnation, agony of spirit, crucifixion as a common malefactor—this was his portion.

Standing by the upraised cross, and recalling the life of him who hangs upon it, who dares to call that life a success? Not his enemies surely; not his friends indeed; not even his Disciples; nor yet the women who lingered fondly by the cross, and came early on Resurrection day to the sepulchre. His life was cut off prematurely. It had gone out in shadow. There was great promise, indeed, but little of fruition. The bud of promise was early nipped by the frost of disaster.

The cross proclaimed failure. The closed sepulchre cried aloud, Failure! Failure! Failure! And hope gave place to dull despair.

Surely, surely, if ever a life was seemingly an utter failure it was the life of Jesus. And so it was, indeed, measured by the world's standard.

Had Jesus accepted the crown forced upon him; had he yielded to the suggestion of the tempter and ruled as a great temporal sovereign over all the kingdoms of this world; had he become a mighty conqueror, subduing even Rome unto Himself; had he reveled in earthly riches, splendor, power, and glory—then, indeed, would the men of his time, and of our time, too, have acclaimed him as the foremost man of all the ages. But then he would have been measured by the world's standard, which judges outward circumstances and conditions as the measure of a successful life.

There is, however, a higher standard of measurement of the successful life than the world has set up, even God's standard, which is true, just, exact, and perfect.

Judged by this perfect standard which God has established no one was ever so successful as Jesus the Christ. He spake as never man spake. He was the greatest teacher and philosopher of all the ages. His works were miracles of power. His words and his works, instinct with life, live down through all time. "He went about doing good." His perfect example has been an inspiration to all succeeding generations. His loving self-sacrifice has won the admiration, the love, the devotion of millions of men even unto this day. His death on the cross, making an atonement for sin, has been the means by which myriads of the human race have been saved from the jaws of hell unto eternal life in the heavenly place. Then, too, the majestic progress of the Kingdom he established, the marvelous growth of his Church, the rapid spread of his Gospel—all bear testimony to the magnificent success of Jesus the Christ.

As we view the open sepulchre and behold Jesus as he comes forth the mighty Conqueror of Death, having given it its mortal wound from which it has been slowly dying ever since, and so making the death of Death sure; and behold him, too, as the mighty Conqueror of him that had the power of Death, that is the devil—we acclaim him as the One altogether successful, as success incarnate; hail him as the triumphant Christ; praise him for his super-abounding grace and merit; and rejoice in him as our perfect mediator, Lord and Saviour.

Therefore it is that only the Christ-filled and Christ-followed life can climb to the heights of true success, and come at last unto that blessed place where the exalted, glorified Christ will pronounce those gracious words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." This is success blessed, crowned, glorified forever.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Something Else Needed Than Change of Name.

Mr. Editor: I am quite at a loss to understand the burning interest taken in the discussion, going on in your columns, as to the proposed "change of name" of the Church. It seems to be agreed on all sides, as far as I can make out, that the Church known as "Protestant Episcopal," is unquestionably an integral part of the Holy Catholic Church, the Body of Christ. The desire of those who advocate the change of name seems to be to have the Church assume a name which will clearly indicate that fact to the rest of Christendom and to the world.

Now I submit that no name, not that which we have, nor any that we can assume, is going to convince anybody of that fact, or substantiate that claim in the slightest degree. The only thing that can make it unmistakably clear that any society of men is a part of the Holy Catholic Church of the Creeds, is to have the Head of the Church use that organization as His body, as the instrument or channel of His peculiar power, the "power of the Spirit," the "power from on high."

When Christ walked the earth in His natural body, He exhibited through that body, a unique and most astonishing power in the service of needy men. He could control all the mighty forces of nature. He spoke to the winds and the sea and they obeyed Him. He walked on the water; turned water into wine; multiplied one loaf into many; cured all kinds of physical defects and deformities in men; restored the insane; healed all manner of sickness and disease, including the "incurable" leprosy; delivered men from life-long evil habits, awakened, convinced and turned men from sin to righteousness, and raised the dead to life again.

When He laid aside His natural body and clothed Himself in His body the Church, He plainly proposed to continue to do for needy men, on a world-wide scale, through this new and larger instrument, the same kinds of works of helpfulness, by the same unique power, as He had done of old.

He carefully prescribed the conditions which His body the Church is to fulfill.

1. The members of it must be "disciples" of His, as He has defined that term: believe in Him, love Him, "forsake," in some sense, all things else that they may give themselves wholly to Him for His use: self-surrendered, consecrated men.

2. He assures them that when they assemble "in His name" as His body, for His use, He will be personally present with them: as really present in that body as He was in His natural body. The Head and the members will then be in working relations.

3. He will be there with His unique power, to make the preached word effective for the awakening, conviction and conversion of sinners, as on the day of Pentecost, to guide and lead His soldiers into battle against the organized forces of evil, and to hear and answer their intercessory prayers for those who seek His help, in body, mind or estate.

4. He describes minutely the method of procedure which they are to follow as His members, to enable Him to exercise His miraculous power for men. Assembled in His name, some one will come to them saying, "Please pray for me, or my child, or father, or husband, or son," ill beyond the doctor's skill, or the victim of the drink or drug habit, or in some other need beyond man's power to help. As His members, they are to consider that request; they are to agree as touching the thing they are going to ask; and then they are to ask it confidently, believingly, without wavering. "And it shall be done for them of my Father." "If ye shall ask anything in my name He will do it."

Here then is our Lord's promise to exercise His miraculous power for men through His body the Church, just as He had done through His natural body. And here He clearly describes the exact method which His Church is to employ in order that He may thus use it as the instrument of that miracle-working power.

If any congregation of men claim to be a part of the Holy Catholic Church, and wish to convince others of the truth of that claim, there is no use wasting time over names. Let them fulfil these conditions laid down by our Lord, and see what happens. If He uses that Church as the channel of His miraculous power in the service of needy men, it will have the unmistakable evidence that it is His body. "The Lord knoweth them that are His." This is the only evidence that counts. Not by their names or claims, but "By their fruits ye shall know them."

Nelson P. Dame.

Alexandria, Va.

Church Loyalty.

Mr. Editor: Years ago Bishop Coxe wrote that sweet hymn, "I love the Church, the holy Church, the Saviour's spotless Bride," and doubtless there are still many loyal sons and daughters of the same spiritual mother who are in accord with those sentiments of loving attachment to her. Yet the Church

seems to-day to have become a target of abuse rather than an object of love on the part of many of her sworn friends and devotees. As one reads the Church newspapers, or listens to the sermons in our churches, or essays at clerical gatherings, and speeches at Church Club banquets, he is forced to the conclusion that something must be wrong with the Church in these latter days. A tone of pessimism, fault-finding and even abuse pervades the utterances of many of our clergy in regard to the Church, and one listens in vain for the word of approbation and of recognition of her excellences. The writer has for the past five years more frequently occupied the pew than the chancel, and has therefore had opportunity to hear many preachers and to observe many usages. Three features of pulpit utterance have impressed themselves upon him: 1. The absence of definite Church teaching. He does not recall hearing more than one sermon out of hundreds having the least distinctively Churchly character in all that time. 2. A vagueness in matters of doctrine, and a tendency to speak of the secondary rather than the chief things of our holy religion. 3. Downright abuse and disparagement of the Church as at present administered and maintained, coupled with a frequent comparison with other religious bodies, very much to the advantage of the latter. Selfishness, snobbery, exclusiveness, and a disregard of its duty to the poor and to the laboring classes, as well as to the great moral issues of the day, have been frequently charged against the Church, while little or nothing is said as to the other side of the question, leaving a most unpleasant impression in the minds of the hearers. "Smug and self-satisfied Episcopalians," was the contemptuous epithet employed by a youthful supply, in a tone which suggested that the entire religious household to which he referred was thus rightly described. In Philadelphia one of our clergy recently announced a series of Lenten sermons which include sensational attacks on his Bishop and officers and clergy of the Diocese, and which abound in such phrases as "Scandals in the Ministry," "Injustice and unrighteousness in the Diocese," and kindred suggestions of a corrupt ecclesiastical organization—all of which apparently is unrebuked and unanswered.

Our Church newspapers, too, are greatly prone to point out the Church's shortcomings and failures, and are so filled with criticisms of our weaknesses and family discords that the impression is most unfavorable. And now what must be the result of this attitude of the Church's clergy and leaders? Does this constant carping and unfriendly criticism really accomplish any good? On the contrary, it makes our own people uneasy and dissatisfied; it discourages those outside folk who look longingly and admiringly at the Episcopal Church and who are almost persuaded to seek her fold, and it furnishes formidable weapons for the Church's enemies. Yet the Episcopal Church is growing, notwithstanding she is so often wounded in the house of her friends, and that she continues to grow and to retain her hold on the most cultivated classes of the community is evidence of her Divine origin, and that no weapon formed against her shall finally prosper. Criticism and fault-finding have their place, doubtless, in reference to the Church as well as to an individual—but criticism should always be accompanied by hearty commendation when such commendation is possible.

We need such a sense of loyalty to the Church as shall make us hesitate long ere we speak one word in disparagement of our holy Mother, and always seek to extol her where opportunity offers. The marvellous growth of the modern sect of Christian Science would have been impossible had it not been for the enthusiastic missionary zeal which marks every member of that Society. Roman Catholics make it part of their religion to try to convert every Protestant who comes within range of their influence. Are Churchmen (i e., Episcopalians), ashamed of their religion? Is not ours a purer and better type of religion than either of these? Have we not abundant ground to rejoice in the inherent excellence of the old Church, in her missionary achievements, her various abundant charities, and her sucsessful ministrations to all sorts and conditions of men? Let us cease to find fault, and begin to examine the claims of "the Church of the Prayer Book" upon our loyal devotion and enthusiastic endeavor. And let those who find it impossible to discover any excellence in the Church quietly withdraw to the more congenial atmosphere of other bodies. The Church needs loyal sons and daughters to fight her battles and to share in her victories.

RODERICK P. COBB.

Orlando, Fla.

Corrections Noted.

Mr. Editor: Please note the following corrections in my article on "J. H. Newman and the Oxford Movement," which was published in the Southern Churchman of March 8th:

The word "patriotic," in the eighteenth line, should be "patristic rather than apostolic," meaning that Newman, instead of adhering "to the teaching of the Apostles, was guided by the "Patres" or "Early Fathers," of whom Clement was one.

The seventy-eighth line should read "in his Arianus, instead of "of his Arianus."

S. L. ROBINSON.

Washington, D. C.

Selection of Missionary Bishops.

Mr. Editor: Inasmuch as objections have been raised against the plan for nominating Missionary Bishops by the Department Missionary Councils, as set forth in my letter, in your issue of February 22d (page 6), permit me to give some reasons in favor of some such method:

1st. Most of our Missionary Districts are stronger now than many dioceses were, when organized, fifty and seventy-five years ago. Should there not be some method through which these Missionary Districts may express their choice?

It seems fair, for example, that Southern Florida should in some way have an opportunity to be heard in the selection of a future Bishop for that Missionary District.

2d. Delays and expense can be avoided. Suppose that the person elected at the next General Convention for New Mexico should decline to accept that bishopric. In that case New Mexico would be vacant until a special meeting of the House of Bishops should be held. But by the proposed method, the Missionary Council of the Seventh Department (to meet next January), could nominate some one for Bishop. If approved by the various bishops he could be consecrated and soon at work in his field. Delay and expense would be avoided.

There are other reasons. If laymen take part in the election of a Missionary Bishop, it may help to enlist their interest in the missionary work of the Church.

D. A. SANFORD.

Big Spring, Texas.

The Discussion of Change of Name.

Mr. Editor: O tempora! O mores! what a pity it is that the Church is splitting itself into factions and weakening her power by entering into a long and, it is very much to be feared, very bitter discussion of change of name, when so many vital issues are awaiting attention and solution to-day. Church conventions, Church papers and Churchmen are found in heated argument and acrimonious debate on the subject of what designation God's Church should be known by. I submit that in the face of such over-aweing, world-concerning issues as the White Slave Traffic, Divorce, the General Social Evil, Intemperance, Immigration of the spiritually Unenlightened, the Child Labor Problem, Home and Foreign Missions, and many other such problems, some of which are menacing and dangerous to Church and State, it is a grave reflection upon the Church's sense of proportion to devote her precious, fleeting hours to a matter that, so far as I can ascertain, is neither seriously impairing her usefulness or bringing reproach upon Churchmen anywhere. Had we not better drop this wrangling before it produces serious schism, which seems imminent in some quarters, and advance upon the real enemy, Sin and Satan, with a united front? Which are "the weightier matters?"

THOMAS F. OPIE.

Staunton, Va.

The Church Periodical Club.

Mr. Editor: We write to you on behalf of the many members of our Club who wish so much for the Southern Churchman, but feel themselves unable to subscribe for it. The long-waiting list does not grow less from day to day, because this particular paper is so seldom offered. Yet there must be a great many people who take the Southern Churchman, and who would be willing and glad to pass it on after reading it, if they knew of the work of our Club, and the many men and women starving for a scrap of Church literature and Church news. Only those who have lived in lonely places can truly appreciate this. But there is, in regard to Church news, an equal loneliness in great cities. Even in the reading rooms of large libraries you cannot find your dear Church papers, though you may find the Christian Science Sentinel, and plenty of the latest "New Thought."

Would it be possible for you to print in your solumns an appeal to all readers of the Southern Churchman to send their magazines, after reading, to some reader whose self-denying life is often the sole reason why this, and other helps by the way, must be given up, and, with so many other good and desirable things, "gone without."

MRS. J. L. CHAPIN,
Executive Secretary Church Periodical Club.
281 Fourth Avenue, New York.

Hebrews 5:1-2 abundantly proves the origin of confirmation to have proceeded from the apostles. It was instituted by its first authors that it might be a common rite of prayer. Therefore the institution ought to be retained in its purity.—Calvin.

Church Intelligence

CALENDAR FOR MARCH.

1—Saturday.
2—Fourth Sunday in Lent.
9—Fifth Sunday in Lent.
16—Sixth Sunday in Lent.
17—Monday before Easter.
18—Tuesday before Easter.
19—Wednesday before Easter.
20—Maundy Thursday.
21—GOOD FRIDAY.
22—Easter Even.
23—EASTER DAY.
24—Monday in Easter Week.
25—Tuesday in Easter Week.
Annunciation of the Blessed Virgin Mary.
30—First Sunday after Easter.

Collect for First Sunday After Easter.

Almighty Father, who hast given Thine only Son to die for our sins, and to rise again for our justification; grant us so to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth; through the merits of the same, Thy Son Jesus Christ our Lord. Amen.

Foreign.

An Oxford Worthy.

At the great age of ninety-two, Canon Christopher, the venerable figure so well known in evangelical circles, has passed to his rest. A Cambridge man—Cricket Blue and Wrangler as well as a member of the Jesus boat—he lived most of his life in Oxford, where, as rector of St. Aldate's, he made that church a centre of missionary enterprise, and during his incumbency of forty-five years he held the affection of a succession of Curates and the wholehearted love of his parishioners. His church was made a meeting-place for prominent evangelicals and the large rectory room built in his garden was largely used for promoting among under-graduates his principles. The extension of College religious life has largely superseded the efforts made by Oxford incumbents, but no man has had a greater part in forming the outlook of young men of his school who passed into the ministry of the Church. His Missionary breakfasts brought together men of all schools of thought who were privileged to listen to addresses from the leading advocates of the work of the Church in foreign lands. The late Canon was almost an Oxford institution, and his death removes one whose life-long devotion and unselfishness won him the respect and goodwill of Dons and Undergraduates, heads of colleges and the working classes.

The Next Church Congress.

In 1870 the Church Congress met in Southampton, which will this year again extend a welcome to the annual gathering. The Bishop of Winchester announced that the general subject for discussion will be "The Kingdom of God in the World of To-day." Three main divisions of the theme will be discussed, viz.: The ideals of the sexes apart and in conjunction from a Christian point of view, the relation of the Kingdom of God to the races of mankind and the Kingdom of God and social order. The programme is sure to excite widespread interest and to lead to spirited—if not heated—debate, for the suffrage question, the reports of the Divorce Commission, the duties and obligations of governing white races to their dependents and the whole industrial and social system will be passed under review. There is to be no shirking of topical problems. Alternative meetings are to be abolished, and the forces of the Congress will be concentrated upon one central meeting. This will undoubtedly make the Congress more effective. The Bishop proposes to introduce an innovation in the proceedings by inviting on one occasion Christian speakers not solely belonging to the Church of England to join in the discussion of a subject congenial to the programme. This effort to enlarge the scope of the Congress and to bring it into touch with opinion outside the Church of England will be watched with considerable attention and we believe will meet with the cordial approval of the vast majority of Churchmen. This admirable innovation is, as Dr. Talbot informed the meeting, a direct outcome of his association with the Edinburgh Conference and its Continuation Committee.

The Children's Bible—Interesting Festival.

The British and Foreign Bible Society has just been celebrating its 109th anniversary, and they held a special festival for the children who have collected for the cause at the Guildhall last week. With the idea of presenting some tangible object to the children's minds, in order that they might work to attain it, the society issued a statement to the effect that every single second of the day and night they required eight farthings to keep on its world-wide work, and amongst the numerous responses was a touching contribution of 132 farthings from a little Bethnal Green boy, who hoped they would be used "to help the little black boys." Amongst the interesting collections made during the past year was one from fifty-six boys living in an orphanage at Sironcha, North India, who all forfeited one week's meat in order that the money saved might be given to the society. A "garden" on Scarborough sands—which included a "tennis court," a "golf course," and a realistic little thatched cottage, made entirely out of a herring-box—raised £2 8s. 3d. for the funds. The Lord Mayor presided at Saturday's gathering, and was accompanied by the Lady Mayoress and Sheriffs. He said, in the course of his speech, that he hoped all who were present followed the example of King George in reading a portion of the Bible every day. During the course of the meeting the Lord Mayor's little granddaughter cut the giant birthday cake of the society, which weighed 109 lbs., corresponding to the 109 years that the society had been in existence. Later, every child in the audience received a piece of the cake.

Mr. Tertius Noble's Home-coming.

Mr. Tertius Noble, the organist of York Minster, returned to that city this week after his sojourn in America, whence he is so soon to return. He speaks in glowing terms of the welcome that awaited him on all sides; he says the treatment he received was "beyond all dreams." At Louisville, in Kentucky, the reception accorded to the distinguished musician was of a most enthusiastic description; he arrived there at 12:30, and was taken to luncheon immediately by a party, and then rushed round to see the organs. In the evening of the same day he gave a recital in the church, which was "packed from floor to ceiling," there being 2,000 people in the church. "After the recital it took me two hours to shake hands with friends," adds Mr. Noble, and "then about ten o'clock we went off for supper." The next morning Mr. Noble was "treated to breakfast" at the leading hotel, and allowed to rest until twelve o'clock, when he was called over to a club for lunch. Each city visited by Mr. Noble seems to have endeavored to outvie the last in the cordiality of its reception, and the tour in the States must, indeed, be full of pleasant memories.

Oxford.

It is announced that the rectorship of Exeter College will shortly become vacant. The venerable but still vigorous rector, Dr. Jackson, will shortly complete his seventy-fifth year, and that date is fixed by the Statutes of his College as the limit to the tenure of his office. Dr. Jackson, son of a former Bishop of Antigua, was born in the West Indies in 1838, was educated at Codrington College and Balliol, won his Fellowship at Exeter in 1863, and became rector in 1887. His services to the University have been numerous. He was Censor of Non-Collegiate Students in 1883-7, and has been a delegate of the Non-Collegiate Board ever since; he has also done long and successful work on the delegacies for the Training of Elementary Teachers and for Local Examinations, and has taken active part, as a cautious and moderate Liberal, in University business. He is also one of our little band of Dante scholars.

The Birmingham Good Friday Procession.

It is announced that seventy-two parishes have approved and will co-operate in the procession, forty-four being prevented by distance from taking any active part. The approximate total for the procession is 3,300, while about 1,600 women have asked for places to be reserved for them in Victoria square. Six churches have been selected as "rallying centres," and all the clergy, lay readers, choirs, and laymen will assemble at one or other of these at four o'clock on Good Friday. Each sectional procession, headed by a processional cross, will then march to the Bull Ring, where it will take up the position assigned to it. When all are in their places, the Bishop of the Diocese will give out the hymn, "When I survey the wondrous Cross," and, after prayer, the whole of the contingents will form themselves into one great united procession, which will march along New street to Victoria square, where again the pre-arranged positions will be taken up round a band-stand which is to be erected. A large space will also be reserved for the women of the various parishes. Here the Litany will be sung by everybody, and then, after another hymn, "Rock of Ages," the Bishop will pronounce the Benediction, and the various contingents will make their way back to their "rallying centres" by pre-arranged routes.

A Service in the Market Place.

The Seven Dials Mission—whose centre of worship is in the old church in West street, Shaftesbury avenue, which was built by the Huguenots—has been trying a new experiment during Lent. Every Sunday morning a great market is held in the Dials, and the missioner has led a band of workers every Sunday at 11 A. M., and held an evangelistic service almost in the very centre of the market. The effort has been well received by the people, and good numbers—on some Sundays, large num-

bers—have gathered round and listened to the preaching of the Gospel. As the Sundays have gone by the people have looked for the meeting. An open-air service at the hour of 11 A. M. is probably quite an unique effort on the part of the Church, but it is surely what the Church ought to be doing.

American.

A Missionary's Experience in Mexico City.

Bishop Aves, of Mexico, sends the following letter to the Rev. Hugh L. Burleson, Secretary of the Board of Missions:

March 6th, 1913.

Dear Mr. Burleson: Naturally our missionaries in Mexico City had some trying experiences, during the ten days of artillery duel that recently occurred there between the federal and revolutionary forces, though none of them, we are thankful to say, met with any greater harm than racked nerves and the loss of a few personal belongings. Our Hooker School was too far removed from the tumult to hear more than the distant roar of the cannon. Too distracted for study or teaching, however, the entire school occupied themselves with out of door work, cultivating their gardens and planting trees. At the first outbreak of the strife, Archdeacon Limric hastened to the School and remained there until order was restored. The Archdeacon's rooms, which are almost adjacent to the Citadel, occupied by the revolutionists, were made use of by the troops during the combat, and in consequence his personal belongings disappeared. Miss Mattie Creel Peters, the newly appointed house principal of the School, happened to reach Mexico City in the thick of the battle, while both forces were contending for possession of the railway station. She managed to get conveyance to a hotel by means of a baggage wagon, and later in the day was able to persuade a coachman by a tempting bribe, to take her to the school. Deaconesses Affleck and Whittaker, whose apartments are close by the Citadel, were taken by the Rev. William Watson to the home of a native parishioner, well beyond the zone of danger. Their rooms were shattered by cannon shot and their furniture somewhat damaged, but their personal belongings, which Mr. Watson had left in care of a guard, were unmolested. Christ church, which is but a short distance from the Citadel, had its beautiful east window shattered by shot, and its parish building pierced by cannon. San Pedro church (native), which is not far from the Government Palace, escaped uninjured, though its tower was occupied by federal soldiers. Considering all the grave possibilities and the great mortality, we have reason to be personally devoutly thankful."

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop

Movements of Clergy.

The Rev. Lawrence A. Rose, formerly rector of St. James' church, Albion, Michigan, has become a member of the staff of St. Paul's church, Clinton street, Brooklyn.

The Rev. H. Norwood Bowne, rector of St. Gabriel's church, Hollis, preached his last sermon as rector of that church, on the first Sunday in March, and left for his new work at Tryon, N. C., in the Diocese of Asheville, the week following.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Present to a Deaf-Mute Missionary.

The Rev. Oliver J. Whildin, of the staff of Grace and St. Peter's church, Baltimore, and missionary to the deaf-mutes of the South, has recently been presented with a beautiful private Communion set of sterling silver, by his deaf-mute congregations in Baltimore, Washington and the South. It consists of five pieces—paten, chalice, bread-box, cruet and spoon. The set is large enough to communicate at least ten persons, and fills a long-felt need in Mr. Whildin's missionary work.

Easter and Passiontide at St. Paul's, Baltimore.

Eighty-three persons were confirmed in St. Paul's parish during Passiontide; thirty-five at St. Paul's church and forty-eight at St. Paul's chapel.

Archdeacon Webber preached for two weeks with great power and to increasing congregations, from March 3d to 14th.

On Good Friday, at the Three Hours' service, when the rector, Dr. Kinsolving, made the addresses, the congregation nearly filled the large church throughout the service.

On Easter Day, a very large congregation, more than could be seated, assembled, and during the day 605 persons received the Holy Communion, and 400 more at St. Paul's chapel.

The vestry room of Memorial church, Baltimore, is undergoing a complete redecoration and refinishing, the means for which were supplied by an unknown donor.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Helpful Lenten Services in Montgomery.

Services in the Empire Theatre for white people in Montgomery discontinued after Saturday, March 15th. They have been successful and helpful. Not only have they given an opportunity for reaching "outsiders," but they have drawn closer together the congregations of the city. The hearty singing has been inspiring; and the addresses have been of a high order of excellence. They were in no sense displays of oratory; but their purpose has been to strengthen the lives of men. Only men were admitted to the services.

The Rev. Mr. Claiborne, who is in charge of the services in the Pekin Theatre for the negroes, left it with them to decide whether they should be continued through Holy Week. They unanimously requested that the services be continued. They will close on Easter Eve.

Daily services are being held in all the churches during Holy Week. In the Church of the Ascension and in St. John's church there will be the Three Hours' service on Good Friday.

Grace church, Anniston, is still without a rector, and the Church of St. Michael and All Angels is also vacant. The Rev. Joshua H. Spearing, president of the Noble Institute, has been conducting regular Lenten and Sunday services in Grace church. Mr. Spearing's addresses have been in the nature of expository talks on St. John's Gospel.

Noble Institute, Anniston, is in a flourishing condition. The attendance in both day and boarding departments are larger than it has been for some years past; and the prospects for next year are that the attendance will be equal to the full capacity of the school in both departments.

Early in March the committee for building the Church Home for Orphans conferred with the congregations of Anniston in regard to the plan. Messrs. Drennen, of Birmingham, and Mitchell, of Mobile, spoke to the people, asking that they raise, as their share of the $50,000 desired, $1,500. There was no difficulty in securing pledges for the amount asked.

On March 16th Bishop Beckwith preached and confirmed a class in St. Paul's church, Greensboro. He also spoke at the Lenten services Monday afternoon and evening. During Holy Week the Bishop will visit St. Paul's, Selma, and the outlying missions.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Funeral of the Rev. Dr. Farrington.

The funeral service of Rev. Dr. Wm. G. Farrington, who died March 13th, at his home in Orange, was attended at All Saints' church, Orange, March 15th, the burial being at Greenwood Cemetery. The Bishop and a considerable number of the clergy were present. Dr. Farrington stood at the head of the list of the clergy of the Diocese, having served therein from 1863. Rev. Dr. Wm. W. Holley, rector emeritus of Christ church, Hackensack, now takes the first place. Dr. Farrington had reached his eightieth birthday, December 15th. He was a graduate of Columbia College in 1853, and was ordained deacon and priest by Bishop Horatio Potter, three years later. After service on Long Island and in Trinity parish, N. Y., he held rectorships in Hackensack, St. Barnabas', Newark, and in Bloomfield. He was for some years, from 1889, the Editor of the Churchman. He was a member of the General Convention from 1871-1886; for twenty-five years Secretary of the Board of Trustees of the General Seminary, and for the same time editor of the Church Almanac. William and Mary College gave him the degree of D. D. in 1871.

Large Classes Confirmed.

The largest class confirmed in the Diocese of Newark for the current year was ninety in number, at St. John's, Jersey City, the Rev. George D. Hadley, rector, on Wednesday evening in Holy Week. Forty-eight persons were confirmed at St. Stephen's church, Rev. S. E. Sweet, rector—a recent mission from St. John's church—in the preceding week.

Rev. Dr. Wm. R. Jenvey, of Hoboken, rector of St. Paul's, who to the great regret of the parish and the Diocese, resigns to make his home in California, had the privilege of presenting sixty-eight persons for confirmation in Lent; the largest class in his rectorship of thirty years.

Rev. Edmund J. Cleveland, of West Hoboken, has been appointed by Gov. Fielder a member of the State Library Board of New Jersey; a deserved recognition for activity in many good causes in his city and county. Forty persons were confirmed in his church, St. John's, West Hoboken, in Holy Week.

The new mission in Southern Jersey City, formed with the approval of the parishes of Grace church, Greenville, Holy Cross and St. Stephen's, will per-

petuate the name of St. Matthew, which was the Mother Church of the city.

The will of the late Mrs. Alexander Campbell, of Morristown, contains a bequest of one thousand dollars for St. Barnabas' Hospital, Newark.

Rev. James T. Lodge, of Dallas, Texas, has accepted the rectorship of St. John's, Montclair, succeeding Rev. John J. Bridges, who, to the great regret of the parish, felt compelled to resign on account of impaired health.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

The Lenten Services Well Attended.

Writing on Thursday of Holy Week, it is safe to say that the diocese has had one of the best Lenten seasons in its history. In their Lenten pastorals the clergy seem to have stressed less than usual the giving up of amusements, and more than usual the importance of daily worship, including the Eucharist, for which ample provisions were made in every parish. As a consequence, the question of amusements took care of itself, while attendance upon the services and instructions was everywhere good. In a large number of parishes the usual Three Hours' Service was held on Good Friday, preceded by Morning Prayer. At Trinity church, Toledo, there was a daily service at noon throughout the forty days, with sermon by special preachers and a mission during Holy Week, conducted by Archdeacon Webber. The mid-day service in the Pricilla Theatre, Cleveland, each day during Holy Week, was well attended.

The Rev. Samuel Moran, late of the Diocese of Florida, will become the rector of St. James', Boardman, the first of April. This parish is said to have been organized in 1809. When Jackson Kemper, the future Bishop of the Northwest, visited Ohio in 1814 he found a small congregation of Churchpeople at Boardman, then in the wilderness.

The Rev. Franklyn C. Sherman has accepted his election to the rectorship of St. Paul's, Akron.

The debt on St. Stephen's church, East Liverpool, which has for years greatly handicapped that energetic parish, has been wiped out, and a date fixed for the consecration of the building.

A new station has been opened at Struthers, a rented place of worship secured, and regular services are being maintained by the clergy and lay readers at Youngstown.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Easter Day at St. Thomas', Christiansburg.

Easter Day at St. Thomas' church, Christiansburg, was full of joy and encouragement. The church was beautifully decorated with cut flowers and potted plants, and a vested choir of sixteen voices, led and managed by the rector's wife, with Miss Bessie Ellett at the organ, rendered excellent music. The offering was $125.

In the afternoon the usual Sunday School celebration was held, the children rendering a splendid service of hymns and carols. Their mite box offering was $90.51.

The Mission Sunday School will hold its celebration next Sunday.

The usual evening service was held. Good congregations, manifesting a devotional and earnest spirit, attended all the services.

At the congregational meeting, Easter Monday night, the following were elected vestrymen of St. Thomas' church: W. H. Colhoun, A. I. Harless, M. C. Hiller, C. K. Colhoun, W. F. Tallant, G. W. Nelson and Hogue Tallant. The various organizations made reports pervaded with a spirit of congratulation and enthusiasm.

Resignation of the Rev. G. Otis Mead.

General regret is expressed at the resignation, by the Rev. G. Otis Mead, of the rectorship of St. Thomas' church, to take effect April 1st, when he will take charge of Christ church, Roanoke, which had become vacant by the removal of the Rev. Archer Boogher to Fayetteville, Diocese of East Carolina, where he has become the rector of St. John's church. Mr. Mead expects to hold his first service in Christ church on April 9th. He expects to relinquish the secretaryship of the Church Extension Fund, on April 1st.

Summer Normal School for Sunday School Workers to be Held in Roanoke.

Roanoke will have one of the Summer Normal Schools for Sunday School workers in the Third Department, this summer, to be held in July. It was hoped to hold this school at the Theological Seminary, but not being able to arrange it, the clergy and Sunday School superintendents of Roanoke, together with the Roanoke Sunday School Institute, have arranged with the Field Secretary and Secretary of Religious Education of the Third Department, to hold the same in Roanoke. Further notice of this will be given later.

Rectory to be Erected.

At the Easter Monday meeting of the congregation of the Church of the Good Shepherd, Forest Hill, Richmond, the Rev. J. L. T. Gibbs, rector, it was decided to undertake the erection of a rectory. A lot has been donated and work will be commenced as soon as possible in the hope of having the building ready for occupancy by July fifteenth, next.

On Easter Eve, in the Church of the Good Shepherd, Forest Hill, six children were received into the congregation by baptism.

The Rev. Thomas Howell Called to Saltville.

The Rev. Thomas Howell, of Amherst county, has been called to the rectorship of Preston parish, Saltville, Mr. Howell came to Virginia from New Jersey, some years ago, and bought a fine farm, upon which he now lives. Being always interested in the Church, Mr. Howell soon became known as a religious leader in his neighborhood. He was superintendent of one of the largest Sunday Schools to be found in the country, and when the church near him was without a minister, officiated there. Determining to render himself more useful to the Master, Mr. Howell prepared himself for orders and was ordained a priest by Bishop Randolph, last fall. He now has charge of St. Luke's church, Pedlar's Mills, and assists at Clifford and Madison. Mr. Howell is equipped by experience and by his reverent and Christian spirit for unusual usefulness in the ministry, and God's blessing will surely follow any work he takes up.

Bishop Tucker will preach in old St. George's church, Pungoteague, on Sunday morning, April 6th, and in the evening of the same day he will preach and administer the rite of confirmation at Holy Trinity church, Onancock. The Rev. J. C. Cornick is in charge of both these churches.

Several weeks ago Bishop Tucker confirmed two persons at Christ church, Waverly, Sussex county, presented by the minister-in-charge, the Rev. Flournoy Bouldin.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

The Bishop's Appointments.

Bishop Brewster announces the following appointments:

March 29—P. M., St. Stephen's, East Haddam. 30—First Sunday after Easter. A. M., St. James', New London; P. M., St. John's, Niantic; evening, St. Ann's chapel, Black Hill.

April 2—Evening, St. Paul's, Willimantic. 5—P. M., Christ church, Easton. 6—Second Sunday after Easter, A. M., Trinity church, South Norwalk; P. M., Grace church, Norwalk; evening, St. Paul's, Norwalk. 10—Evening, St. Paul's Mission, Hartford. 13—Third Sunday after Easter, A. M., St. John's, Stamford; P. M., St. Andrew's, Stamford; evening, Christ church, Bridgeport. 19—P. M., Mission of the Good Shepherd, Tyler City; evening, St. Martin's in the Fields, West Haven. 20—Fourth Sunday after Easter, A. M., Christ church, Reading; P. M., St. Thomas', Bethel; evening St. Paul's, Bridgeport. 27—Fifth Sunday after Easter, A. M., University of Michigan. 28—Address before the Churchmen of Detroit.

May 1—Ascension Day, A. M., St. Andrew's, Bloomfield; evening, Trinity church, Wethersfield. 3—Trinity church, Milton. 4—Sunday after Ascension, A. M., St. Michael's, Litchfield; P. M., Trinity church, Northfield; evening, St. Paul's, Bantam. 11—Whit-Sunday, A. M., Christ church, Greenwich; P. M., St. Mark's, New Canaan; evening, St. Stephen's, Ridgefield. 12—Evening, Church of the Good Shepherd, Shelton. 13—A. M., St. Peter's, Oxford; P. M., Christ church, Quaker Farms. 16—P. M., Christ church, Bethlehem; evening, Trinity church, Thomaston. 18—Trinity Sunday, A. M., Chapel of Trinity College; A. M., Trinity church, Hartford; P. M., Grace church, Windsor. 23—Pomfret School. 24—P. M., Trinity church, Brooklyn; evening, St. Paul's Mission, Plainfield. 25—First Sunday after Trinity, A. M., Christ church, Pomfret; P. M., St. Alban's church, Danielson; evening, St. Philip's, Putnam.

June 1—Second Sunday after Trinity; A. M., Calvary church, Stonington; P. M., St. Mark's church, Mystic; evening, Seabury Memorial, Groton.

In regard to these announcements the Bishop writes: "There follow my appointments, so far as made, until June. It is my purpose to go myself where another bishop last year went in my stead. Again I find myself in need of assistance and the Bishop of Western Colorado has kindly consented to come to my help in Easter-tide." On March 30th, First Sunday after Easter, the Bishop of Western Colorado will officiate at Trinity church, New Haven; St. James', New Haven, and at Trinity church, Branford. He will officiate at services in various parishes in this diocese until May 18th. Mail for him should be addressed to 98 Woodland Street, Hartford.

Personal and News Notes.

Rev. C. L. Adams, of Pittsfield, Mass., has accepted a call to the rectorship of St. Paul's church, Willimantic.

The Rev. S. W. Derby, of the Diocese of Bethlehem, will enter upon his duties as rector of Trinity church, Tariffville, and St. Andrew's, Bloomfield, during the latter part of April.

The Men's League of the Church of the Good Shepherd, Hartford, held a social meeting on Wednesday, March 26th. An address was delivered on "Immigration." Light refreshments were served and the evening was passed by the many present in very enjoyable manner.

An exhibition was held recently in the parish hall of Trinity church, South Norwalk. Curious, relics and novelties from several countries were shown.

Lectures at Berkeley.

A series of lectures on "Pastoral Work" will be given at Berkeley Divinity School, Middletown, by the Rev. R. H. Coley, rector of Calvary church, Utica, New York. Addresses will be made on Wednesday, April 16th, Thursday, April 17th, Wednesday, April 23d, and Thursday, April 24th.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

Proposition to Send Money Instead of Boxes to Missionaries.

The Woman's Auxiliary of Iowa have presented a memorial petition to the General Woman's Auxiliary, in which they urge the advisability of abandoning the old method of a missionary box as a means of meeting the stipend of missionaries and the payment of a sum of money equal to the money value heretofore represented by missionary boxes prepared by said branches, the same to be forwarded to the Board of Missions to be used for the express purpose of increasing to an honorable and sufficient amount the stipends of such missionaries as are now laboring for less than a living wage. This sum to be known as a Special Supplementary Stipend Fund and to be used for no other purpose. It recognizes that, in case any missionary in the field prefers a box of clothing or supplies instead of an equivalent sum in money, his request should receive due attention and his wants supplied as desired. "The Iowa Idea" does not refer to the giving of boxes of books, supplies or other gifts to schools, hospitals and other institutions.

St. Monica's Home, Des Moines.

St. Monica's Home, a rescue mission for girls, under the auspices of the Church in Des Moines, of which Bishop Longley is the head of the board of trustees, has made an appeal for funds to lift the mortgage upon its property, and for providing for the daily needs of that excellent institution. It also asks for gifts of school and other books and furniture, house linen and household materials.

The new reed organ, the gift of Mr. and Mrs. Frank Brennan, and a handsome altar cross, the gift of Mr. and Mrs. E. H. Dow, of Trinity church, Winterset, were used for the first time, on Easter Day.

Contract has been let for the new church of St. Matthew's, Iowa Falls, and all the money for the payment of it is in sight, with the exception of $200, which is expected to be raised before Dean Hare conducted a Quiet Day in Trinity Cathedral, Davenport, under the auspices of the Woman's Auxiliary of that parish, when four addresses were given on The Plan of Life; Consecration of Daily Life; Prayer; Confirmation. There was an attendance of about sixty women during the day.

Through the generosity of Mrs. W. P. Woodcock and W. R. Higgins, and of the Parish Guild, St. Stephen's, Spencer, the Rev. W. D. Morrow, rector, has paid in full the mortgage on the rectory. This parish has paid all of its assessments and apportionments for Diocesan and General Missions.

At the annual meeting of the Woman's Auxiliary, Grace church, Lyons, the address was given by the Rev. Allen Judd, on "Missionary Work of the Church in Iowa."

During Lent Mrs. Harry Sherman Longley, wife of Bishop Longley, has been conducting a successful mission study class at St. Paul's, Des Moines.

The Rt. Rev. Harry S. Longley, Bishop Suffragan of Iowa, was the special preacher at the noonday services for one week at St. Paul's church, Buffalo. He also preached at St. Mary's church, that city, and officiated and preached at his former parish in Binghamton, N. Y.

Grace church, Charles City, the Rev. W. W. Whitten, rector, has paid $1,000 upon its mortgage indebtedness. This leaves only $1,000 more as an incumbrance upon the property.

Mrs. A. Peterson, an active communicant of Grace church, Estherville, has been elected President of the Associated Charities of that city.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

An Uplifting Lent.

During Lent the spiritual uplift of our Church people who have no many privileges in the services, and work planned for the season is plainly evidenced by results.

At the end of the forty days many have been made stronger and better fitted for the Master's work. They have received an impetus that by God's grace will remain with them. So, the time that they have spent with Christ apart from the world has been a blessed time.

The mission studies, which prove so helpful, instructing and interesting people as never before, in the world-wide mission work, have proven a prominent feature in Lenten activities.

The union meetings held each week at one of the Louisville churches, have been better attended this year than usual. The Auxiliary meetings, held each Friday before the church services, have been full of interest and instruction.

The united boxes of the Auxiliary, this year, are to be sent to Africa and to the Tennessee mountains. Emerald Hospital, at Sewanee, will have the box of medical supplies which is being prepared for the mountains.

Good Work by Woman's Auxiliaries.

St. Mark's, Crescent Hill, of which the Rev. R. L. McCready is rector, reports that the Woman's Guild has assumed an indebtedness of fifteen hundred dollars on the addition to the church lot, which was procured about a year ago. The Woman's Auxiliary also has pledged one hundred dollars toward the apportionment of the parish.

The women of St. Paul's church, the Rev. David C. Wright, rector, besides doing their part toward the united mis-another box to be sent from their own parish to North Carolina. Some members of the Auxiliary had an all-day meeting for sewing, and made up twenty gowns for the Tennessee box. A fine showing of work, and the spirit of sociability thus fostered, not to be ignored.

Church of the Advent, Louisville.

The Church of the Advent, the Rev. H. S. Musson, rector, has had Tuesday night services of an interesting character. By means of lantern slides, the attentive congregations have traveled through "The Conquest of the Continent, Alaska, Japan, Mexico and the Indian Missions," and are looking forward to still more extended journeys.

Memorial Vases Dedicated.

There has been dedicated, recently, in Grace church, Paducah, by the Rev. Clinton Quinn, rector, a pair of handsome brass vases, for altar use, in memory of Miss Elizabeth Nash. Before her death, she who had been so untiring in all good works was called on to endure great suffering. Therefore the inscription on each vase seems most appropriate:

"They climbed the steep ascent of heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train."

Death of the Rev. C. H. Mockridge, D. D.

The Rev. Charles Mockridge, D. D., one of the oldest clergymen in the diocese, entered into rest February 25th. He had charge of St. George's Mission, Parkland, a suburb of Louisville. He had been at St. George's three years, during which time a new church building was obtained and a rectory bought. The Rev. Harry S. Musson, the rector of the Church of the Advent, and the Rev. Loyd E. Johnston, of Grace church, conducted the funeral services, and six of the Louisville clergymen were pallbearers.

Tuesday, May 20th, will be the opening of the annual Diocesan Council. It will meet in Christ Church Cathedral house.

A Girls' Friendly branch has been formed at Grace church, Paducah, the Rev. Clinton Quinn, rector. There has recently been dedicated at Grace church a handsome pair of brass vases, which were given in loving memory of Miss Elizabeth Nash, for altar use.

St. Paul's church, Henderson, is fortunate in securing the Rev. Douglas Irvine Hobbs to fill the place for so long vacant.

Dr. Frederick Thompson, who had charge of the work at Fulton and Columbus, has become the Archdeacon of the Diocese of Kansas. The regrets of many will follow him, as well as good wishes for him in his new charge.

The Woman's Auxiliary of Grace church, Hopkinsvile, of which the Rev. G. C. Abbitt is rector, have taken the six missionary studies on Japan, for Lent, and much active interest has been shown.

The Rev. E. W. Halleck, the new assistant minister at St. Andrew's, has taken charge of Emmanuel chapel. Mr. Halleck came from Princeton, West Va., and he is already winning his way into the hearts of the people.

Christ church Cathedral, the centre of so much mission study, is now to have lessons in parliamentary law. The four Mondays in April and the first two in May will include the six lessons in the course. As the instruction is intended for the Diocese, it is hoped to include many from the various parishes

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Church Rooms Removed.

Owing to the demolition of the Lewis Building, where the Church Rooms have been located for the past eighteen years, to make way for the erection of a mammoth department store, the rooms have been removed to room 1411 First National Bank building. Through the efforts of a prominent Churchman of the city the new rooms have been handsomely furnished in mahogany. In the Church Rooms there are to be found the offices of Bishop Whitehead, the Secretary of the Convention, the Archdeacon of Pittsburgh, the Diocesan Vicar, the Registrar of the Diocese, the Church News and the Prayer Book Society.

Large Confirmation Class.

At St. Stephen's church, McKeesport, on the evening of February 23d, Bishop Whitehead confirmed a class numbering one hundred and three candidates, the largest class presented in the Diocese since the day when Bishop White made his first visit west of the Alleghany Mountains, in June, 1825, and confirmed a large class prepared and presented by the rector of Trinity church, Pittsburgh, the Rev. John Henry Hopkins, afterwards Bishop of Vermont and Presiding Bishop.

Addresses to the Brotherhood.

A meeting under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew was held on Monday evening, in Trinity parish house, Pittsburgh, when addresses were made by the Rt. Rev. Cortlandt Whitehead, S. T. D., the Rev. Messrs. G. B. Richards and R. E. Schulz, and Messrs. H. D. W. English, and Leonard Webb, the last named of Boston. The addresses had as their theme the Brotherhood, looked at from the various standpoints of the Bishop, the Priest and the Brotherhood man himself.

Noonday Services in Trinity Church, Pittsburgh.

During Passion Week the speaker at the noon-day services at Trinity church, Pittsburgh, was the Rev. Dr. Arthur Lowndes, Secretary of the Christian Unity Foundation, New York. His subjects were "The Centurion of Capernaum "The Aristocratic Woman," "The Politician," "The Woman in Society," "The Trust Magnate," "The Humble in Station."

During Holy Week the addresses at the noonday services were made on the first four days by the Rev. Francis Blodgett, of New York City. On Good Friday, the Bishop of the Diocese conducted the Three Hours' Service, including in it the usual Lenten noon-day address. The attendances at the noonday service this season has been remarkably good, and the interest in them is now widespread.

The quarterly meeting of the Diocesan Mission Study Class took place in St. Andrew's parish house, on Thursday, March 13th. The book being studied is Burleson's Conquest of the Continent," and papers were read by Miss Westervelt, of St. Andrew's parish, and Mrs. George Rogers, of Bellevue.

On Monday, at a meeting of the Clerical Union held at St. Peter's parish house, the Rev. Dr. McIlvaine, of Calvary church, read a paper on "The History of Theology."

The Rt. Rev. Dr. J. H. Van Buren, formerly Bishop of Porto Rico, spent in the morning at the Church of the Ascension, and in the evening at St. James' Memorial church.

The Rt. Rev. D. S. Tuttle, the Presiding Bishop, made a visit to Pittsburgh during the first week in March, giving addresses at the Monday Lenten services on "Three Divine Institutions: The Family, The State, and The Church." He also conducted a quiet afternoon for women, under the auspices of the Pittsburgh Branch of the Woman's Auxiliary, at Trinity church, having as the subject of his addresses "The Book of Acts."

The Rev. Dr. Bratenahl, Secretary of the Third Missionary Department, has been spending several weeks in the Diocese making addresses in behalf of the Apportionment. On March 6th he spoke to the Diocesan Branch of the Woman's Auxiliary.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan

Gifts for the Improvement of St. George's Church.

Two gifts of $1,000 each have raised the building fund of St. George's church, West Philadelphia, to $3,850, which includes the amounts received for removing the rectory and adding a two-story addition. Work is now under way and the foundations are laid for the rectory. Over $1,000 will be left for the beginning of the new parish house, but the building of it will not be begun until at least $5,000 is in sight.

New Parish House Dedicated.

In the dedication of the new parish house of the chapel of St. Timothy, of St. James' parish, on Easter Day, a long step was taken in the religious uniting of Eastern Peoples. It was formally dedicated by the rector, the Rev. William C. Richardson, S. T. D., after a service had been held in the chapel by the joint congregations and choirs of the church and chapel. Addresses were made in Italian, by Michael Angelo Di Luca; in Hebrew, by George Weiss, and in Syrian, by Alexander Fadel. At the close of the service the congregation went to the new building, where the builder, Mr. J. S. Cornell, formally handed the key to Mr. Stanley Flagg, Jr., chairman of the building committee, and it was by him presented to the rector, who offered the prayer and dedication and blessed the house.

Some four years ago the encroachment of foreigners led to the removal of a large portion of the English speaking people. It was then turned over to the congregation of St. James' church, and under the vicar, the Rev. William Roberts, it was adapted to the changed conditions and became a factor in the down-town religious life, reaching out to and gathering in Italians, Hebrews and Syrians. It will also serve as a social centre and be the new home of St. James' School for Girls formerly on Fitzwater street. The house covers a lot 40 by 100 feet, the front part being four stories, the rear three, with a roof garden. A basement under the whole building serves for basket ball and other games and is well furnished with dressing rooms and other conveniences. The vicar of the chapel, with his wife, have apartments in the building, as has also the matron of the Industrial School. It opens into the old parish house in the rear of the chapel. It was built at a cost of

church has saved one of the old southern parishes of the city from extinction and greatly increased its work.

Three Hours' Service.

In an increasing number of the churches of the Diocese the Three Hours' service was held on Good Friday. Though old St. Paul's, Christ church, and St. Peter's are in the eastern section of the city, are surrounded by offices and manufactories, and Good Friday was a holiday, they were all crowded.

At St. Paul's church, where the Rt. Rev. Dr. Philip M. Rhinelander had charge, there were 631 present. The Rev. Louis C. Washburn, S. T. D., rector of Christ church, conducted the service there. At St. Peter's, the Rev. William T. Manning, D. D., rector of Trinity church, New York, officiated.

At St. James' church, the rector, the Rev. William C. Richardson, S. T. D., conducted the meditations, the full choir singing Stainer's Crucifixion during the service, which closed with Stainer's God So Loved the World.

Special Service for Vestrymen.

At five o'clock on Good Friday afternoon, the Rt. Rev. Dr. Philip M. Rhinelander held a special service for the vestrymen of the parishes and lay officers and members of committees of the missions in the Diocese, in the Church of St. Luke and the Epiphany, urging them to be loyal to the Church and have sympathy with each other as members and brothers.

Mr. James Munroe Collins, a graduate of the University of Pennsylvania, and a member of the Senior Class of the Divinity School in Philadelphia, has been asked to become assistant in Christ Church, Cincinnati, Ohio. He will be made deacon on Trinity Sunday and graduate from the school on June 5th.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Ordination.

At mid-day, on Maundy-Thursday, March 20th, in St. Alban's church, D. C., the Rev. Charles I. Warner, rector, the Bishop of Washington ordained the Rev. J. H. Garner, deacon, to the priesthood. Those asisting in the service were Canons Bratenahl, Devries and Williams,, and the Rev. Messrs. Griffith, Douse and Stauffer. The sermon was preached by Dr. Bratenahl, and the candidate was presented to the Bishop by Canon Devries.

Mr. Garner will be priest-in-charge of St. Columba chapel, Tenleytown, in St. Alban's parish.

Good Friday Services.

On Good Friday, Bishop Harding conducted the Crucifixion service, from 12 to 3 P. M., in St. Andrew's church, Washington, the Rev. Jay Johnson Dimon, rector; and at 7:30 P. M., he confirmed a class of thirty-three and preached in Emmanuel church, Anacostia, D. C., the Rev. Willard G. Davenport, rector.

Good Friday was widely observed in Washington, and the Holy Crucified "Man, Christ Jesus," was faithfully held up as man's one and only hope.

Easter Day in Washington.

Easter morning was lovely, with bright sunshine and cool breezes, inviting the thousands of eager people to

the precious Body and Blood of Calvary, and again listen to the great and wonderful revelation of the risen Jesus on Resurrection Day. Beautifully attractive were the floral adornments of altar and chancel, and grand the uplifting music of organ and choir, those helpful adjuncts to the worship of the day. And, doubtless, the offerings were liberal for the various causes presented during Lent.

On Easter day, the Rev. R. F. Williams, Archdeacon of Washington, and Canon of the Cathedral, officiated in St. Luke's church, colored, Washington, in place of the Rev. Mr. Brown, colored, rector, who was sick, and unable to serve.

The Easter offering in St. Margaret's church, the Rev. Dr. Herbert Scott Smith, rector, was taken up for the parish house fund, which already amounted to $4,500. The house will cost about ten thousand dollars. It is much needed for the growing activities of that very "live" and energetic parish.

The Bishop of Washington visited St. Margaret's on Palm Sunday morning, and confirmed a class of thirty-two.

Corporate Communion of Bishop's Guild.

On Tuesday after Easter, the Feast of the Annunciation of the Incarnation of the Son of God, March 25th, the Bishop's Guild of the Diocese of Washington has its annual corporate communion in the Bethlehem chapel of the Cathedral, at 10 A. M., and the annual meeting of the Guild will be held in St. Alban's Memorial Guild Hall, at 11 A. M.

St. John's Orphanage.

The Easter offering at St. John's church, Washington, was for the rebuilding of St. John's Orphanage, 20th and F streets, N. W. This Orphanage, under the headship of Sister Sarah, has done a great work of mercy for many years; and this enlargement, so necessary for the growing demands upon it, is a strong and loud appeal to the Church. It has recently received a bequest of two thousand dollars. It has a summer home in Virginia, just across the Potomac river.

Church Chaplain at Naval Academy.

For the first time in many years, the chaplain of the U. S. Naval Academy, at Annapolis, Md., is a clergyman of our Protestant Episcopal Church. The Rev. William G. Cassard, D. D., appointed to that very desirable post, entered upon his duties on Easter Monday, March 24th, 1913.

Visitations by Bishop Harding.

March 30th—A. M., St. Paul's, Rock Creek.

April 3d—8 P. M., St. Andrew's. 4—P. M., St. James'. 6—A. M., St. John's, Georgetown; P. M., Chapel of Good Shepherd. 8—A. M., St. Barnabas', Leeland, Mo. 9—A. M., St. Luke's, Brighton, Md.; P. M., St. Bartholomew's, Laytonsville, Md. 11—P. M., St. Matthew's chapel. 13—A. M., St. Alban's; 4:30 P. M., St. Patrick's chapel; 7:30 P. M., St. Columba's chapel. 15—A. M., Christ church, LaPlata, Md.; 4 P. M., St. Paul's chapel, Md.; 8 P. M., St. Philip's chapel, Md. 16—Archdeaconry of Southern Maryland. 17—A. M., St. Thomas', Croome, Md.; 3 P. M., St. Simon's chapel, Croome, Md.; 5 P. M., Church of the Atonement, Cheltenham, Md. 18—A. M., Christ church, Chaptico, Md. 20—A. M., Ascension; P. M., Church of the Incarnation. 22—P. M., Trinity, Upper Marlboro, Md. [illegible] M., National Cathedral School for Boys; 8 P. M., St. Mark's church. 27—A. M., Grace church, Woodside, Md.; P. M., St. Mary's chapel, Asfren, Md. 29—A. M., Holy Trinity, Collington, Md.; 3 P. M., St. George's chapel, Glendale, Md.; 7 P. M., St. James' chapel, Bowie, Md.

The Bishop made the address in Bethlehem Memorial chapel at the Maundy-Thursday 4 P. M. service.

W.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Easter Day in New York City.

Easter day in New York was pleasant, but cold. Churches were compelled to turn away often more than they admitted. Such was the case at the Cathedral, at old Trinity, at St. Bartholomew's, Grace and St. Thomas' churches. The floral decorations, in spite of the early season, were most elaborate. In some cases, for the first time, professional decorators were engaged and most beautiful chancel effects were produced. New York churches spend from $200 to $700 on Easter flowers; that is, the famous ones do. It often happens, however, that memorials in great numbers are tendered, so that the displays represent outlays nearer $1,500 than the sums named.

Large Attendance at Lenten Services.

The total attendance at the noon hour services in New York, during the Lent just closed, reached 170,000, of which about 10,000 was in two Brooklyn churches. Old Trinity, at the head of Wall street, and Grace, at Broadway and Tenth street, led all others in total numbers. Trinity had 27,500 and Grace 34,000. Single congregations were larger in Trinity, but it had fewer services, and omitted Saturdays altogether. St. Paul's chapel, in lower Broadway, had 17,000, including the large numbers present on days when the cantatas were sung.

Some attendance figures of other churches were 7,000 at St. Bartholomew's; 5,000 at Ascension, and 8,900 at Calvary. The largest numbers attended in Holy Week, and especially on Good Friday. At Trinity, at the three-hour Good Friday service there were in all 3,500 people, new ones coming as others left. Seating and standing the church contained 1,400 throughout the whole three hours. The John Street Methodist had 7,000; the Brick Presbyterian, 6,000, and the Broadway Tabernacle, 2,800. New York had three well advertised preachers from England, but the Bishop of Kentucky attracted 1,100 more to Trinity in one week than did an English preacher.

It is found at Trinity church that on Wednesdays women far outnumber men, but on all other days men are three to one. The reason is an organ recital on Wednesdays, immediately following the noon hour service. Women come early and remain for it. At St. Paul's chapel, women far outnumber men at all services. The reason is the Business Women's Lunch Club, with its 1,700 members, lunching in the parish house in St. Paul's chapel yard. At the Brick church, and also at the Broadway Tabernacle, men and women are about equal in numbers. The numbers attending these noon hour services are considerably larger this [illegible]

Church Music in America.

For Church music in America the choirmasters of New York and vicinity have come to the front within the last few years, and now furnish, either in original form or in translations, most of the new music that is heard. Formerly almost all music came from Europe, and still earlier there was little here that was new. This Easter rather more than usual, made its appearance, and much of it was promptly bought by interior choirmasters and used on Easter Day. The number of such wholly new anthems this year, all by American choirmasters, was fully thirty. Most of them employed new Scripture selections.

Large New York churches, Presbyterian and Episcopal, chiefly, pay more for their music, not at Easter time, but throughout the year, than any other churches in the world. Rome and London have single churches that pay as much, or at any rate that are as famous for their product, but no other city in the world has so many churches paying large sums. Fifth Avenue churches spend $5,000 to $15,000 a year for music. Hardly one has any volunteers in their choir, and hardly a congregation furnishes from its own number a singer for its choir. Professionalism obtains throughout, not from choice but from necessity.

Boys in the Episcopal vested choirs are by no means picked up in the Sunday Schools of the churches in which they sing, since most of the churches affording the finest boy voices have little, if any Sunday School force to choose from. Some have schools that are fewer in numbers than their salaried choristers. For some churches the whole country is ransacked for boys with promising voices. Many of the boys are prohibited from singing outside of their own choirs, so choice are choirmasters of their talent, and so rigid are the financial lines of doing only that for which pay is forthcoming. Yet there is not the commercialism in Church choirs that one might think there to be. Most of the conditions obtain because of unusual conditions, and not because Christian men and women, boys and girls of Christian families, are unwilling to give volunteer service. While choir conditions are as described, volunteer church workers, even in Manhattan, were never more numerous than now.

Handsome Gift for the Benefit of the Poor.

Mrs. A. A. Anderson, whose father started life as a poor New York grocer, became a banker and died leaving $10,000,000, has just given to the New York Society for Improving the Conditions of the Poor, $650,000, with which to found a social welfare department. Mrs. Anderson has been benefactor of Columbia, Barnard and other educational institutions, and of much city relief work. Her total gifts to philanthropy now exceeds $4,000,000, not to mention small gifts unknown to the public. Her letter setting forth terms of the gift, is addressed to R. Fulton Cutting, who is head of the Society and who is also treasurer of the Episcopal General Convention entertainment fund now raising. In the letter Mrs. Anderson says she is fully alive to the need for relief of the unfortunate poor, but she desires the Social Welfare department, in so far as supported by her gifts, to minister to preventive plans. She wants one bureau to deal with public health and hygiene; another with children in public schools, their

care and food, and a third for food supply of the people. One plan will be to serve hot lunches to school children at cost, another to keep public baths in sanitary condition. Mrs. Anderson is interested in the bake shops that have been introduced into public school buildings in Europe, and hopes to see the plan tried in New York.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Southern Educational Conference.

To the Clergy of Virginia: May I, through the Southern Churchman, call the earnest attention of the clergy in Virginia to the great Southern Educational Conference, which is to meet in Richmond from April 15th to 18th, and particularly to the special conference on the Opportunities of the Country Church, which is to be held on Wednesday, the 16th? And will you not print in the Southern Churchman such part of the accompanying programme for the Conference as you can find space for?

All the railroads in Virginia will give a one-and-one-half cent fare to and from Richmond for the Conference; and the Richmond Clericus will arrange entertainment for all our brethren who come. Men who plan to attend the Conference, unless they have already been invited to stay with personal friends, are asked to write to me in order that their entertainment may be arranged for.

The clergy can render a real service to their neighborhoods if they will interest leading laymen in coming to the Conference. The extraordinarily wide and vital character of its subjects is shown in the full programme, copies of which may be secured from the Co-operative Education Association, Capitol Building, Richmond.

W. Russell Bowie.

Part of the programme, which may be of especial interest to our Church people, is as follows:

Conference of Virginia Ministers, April 16, 9:30, 11:30 A. M., 2:30 and 5 P. M., Mechanics' Institute Auditorium.

I. The social service ideal for the country Church in Virginia. To be followed by open discussion.

II. Co-operation among country churches in social service. Open discussion.

III. The country church in its relations to: 1. The Country School, T. S. Settle. 2. Recreation, J. J. Gravatt. 3. Health, Dr. Ennion G. Williams, 4. Community Morals, Rev. George P. Mayo.

Conference on the Country Church.—April 17-18, 2:30-4:30 P. M., Mechanics' Institute Auditorium. E. C. Branson, Athens, Ga., Chairman.

How Can the Country Church Work for Better Farm Conditions?

1. How can the country church aid in developing a stable and productive farm-life? Three minute answers, led by S. C. Mitchell.

II. Is it possible for the country church to promote home and neighborhood industries through clubs for both the young and the mature? D. H. Hill, George P. Mayo.

III. How can the country church promote co-operative enterprises among farmers and what will the social and ethical results be? E. M. Tousley; "The Story of Clark's Grove," T. L. Haecker.

IV. What can the country church do to promote the intellectual and social life of the community?

1. What can it do to stimulate reading and the intellectual life in general? R. H. Pitt.

2. What can it do to develop an interesting and elevating social life? J. J. Gravatt.

V. Is it possible for the country church to work for more wholesome and attractive homes?

1. What can it do for sanitation? J. A. Ferrell.

2. How can it make the homes more artistic and attractive? Everybody.

VI. Summary with statement of programme which can be carried out by each country church.

It would give me great satisfaction to be present at the Southern Educational Conference in Richmond, on the 15th to the 18th of April, but other and prior engagements will prevent. If, however, the clergy attend in strong force it will be better for the cause, for the reason that each of them, after all, must lead in the work of his own parish.

Robert A. Gibson.

Visitations by Bishop Gibson.

On Sunday, March 17th, at Christ church, Alexandria, the Rev. William J. Morton, rector, the Bishop confirmed nineteen persons.

On the 18th, in the new Meade Memorial church, the Rev. J. F. Mitchell, rector, he confirmed two candidates. This church, which will seat 200 persons, takes the place of the old Meade Memorial church building, which had outlived its usefulness. The new building has been erected on a very eligible lot, of sufficient size to give room for a larger church. When that period arrives the present church will be converted into a parish building. The church is substantially built and neatly furnished. Its construction, free of debt, is largely due to the energetic efforts of Dean Crawford, of the Virginia Theological Seminary, and the Rev. William J. Morton, rector of St. Paul's, Alexandria, assisted by its rector, the Rev. J. F. Mitchell.

On Thursday evening, March 20th, Bishop Gibson confirmed four candidates at St. Stephen's church, Westhampton, presented by the rector, the Rev. Z. S. Farland.

On Easter morning, in Monumental church, Richmond, the rector, the Rev. James W. Morris, D. D., presented to the Bishop for confirmation, a class of eighteen candidates, and at night a class numbering forty-one candidates was confirmed at St. Andrew's, being presented by the rector, the Rev. J. F. Ribble.

On the night of March 16th the Bishop visited St. Philip's church, Richmond, preaching and confirming a class of eleven colored people, presented by their rector, the Rev. Charles L. Somers.

The Bishop has made some changes in his appointments, as previously announced. He will visit St. James' church, Leesburg, the Rev. W. H. Burkhardt, rector, on Sunday morning, April 18th; Purcellville at 3:30 P. M., the same day, and Round Hill, at night. The two places last named are under the care of the Rev. Roberts Coles.

On Friday, April 25th, he will visit Madison in the afternoon and Woodberry Forest High School at night.

On April 9th Bishop Gibson will attend the meeting of Rappahannock Convocation and administer the rite of confirmation in St. Mary's church, Fleeton, the Rev. Benjamin Dennis, rector. The following day he will visit the new church will be consecrated by the Bishop.

Easter Day in Richmond.

The Easter sun was bright and glorious, and large congregations attended service in the several churches in Richmond.

At Old St. John's, in the absence of the rector, the Rev. R. A. Goodwin, D. D., the Rev. Dr. W. E. Evans preached. Dr. Goodwin, who has been in ill health, is improving at Miami, Florida.

At St. James' church the sermon was preached by the Rev. Samuel A. Wallis, D. D., of the Theological Seminary in Virginia. The rector, the Rev. William M. Clark, D. D., who returned on Saturday from St. Augustine, Florida, assisted in the service, and conducted the service for children in the afternoon. Dr. Clark is regaining his health and strength and expects soon to resume all of his various duties.

Rappahannock Valley Convocation.

The Spring meeting of the Rappahannock Valley Convocation will be held in St. Mary's church, Fleeton, Va., the Rev. Benjamin Dennis, rector, April 8th-11th.

The clergy should take the steamer which leaves Fredericksburg, Sunday, 2 P. M., and get off at White Stone Wharf, where they will be met Monday afternoon, upon the arrival of steamer.

Laymen's Missionary Conference.

A Convention in the interest of the Laymen's Missionary Movement is in session, this week, in Richmond. Among the speakers are Mr. J. Campbell White, general secretary of the movement, and the Rev. Yutaka Minakuchi. A banquet was announced for Friday night, at the Hotel Richmond, Mr. O. J. Sands, president of the State Executive Committee, presiding. A missionary meeting for men and women will be held in the City Auditorium, at 3:30 o'clock, Sunday afternoon.

Announcement has been made of the marriage of Archdeacon F. W. Neve, of the Blue Ridge Mountain Missions, to Miss Helen Augusta Cooch, daughter of Mrs. Annie Curtis Cooch, of Philadelphia.

It is announced that the Rev. David H. Lewis has declined the position of City Missionary, to which he was elected by the City Missionary Society of Richmond, at its last meeting. Mr. Lewis will remain Rev. Dr. Mason's assistant at Grace church, Richmond.

Miss Sallie Stuart, president of the Woman's Auxiliary of the Diocese, addressed the members of the Woman's Auxiliary of Henrico parish, on Wednesday night, March 19th, in Grace church, Richmond.

On Easter Even Bishop Gibson baptized, in Holy Trinity church, Richmond, a great granddaughter of Gen. Roger A. Pryor, of New York, the child, also, being a granddaughter of Congressman James Hay, of Virginia, and the daughter of James Hay, Jr.

The Rev. H. S. Osburn, rector of St. Anne's parish, Essex county, has accepted a call to the rectorship of Christ church, Emporia, Greensville county, Diocese of Southern Virginia, where he will succeed the Rev. G. W. Ribble, now rector in charge of Antrim parish, Halifax county, Va.

Death divides Christians, but only as the successive ranks of a host are divided when summoned in turn to advance and pass singly through a narrow defile. Beyond we shall all again be marshalled and every one will join

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Confirmations in Memphis.

The Bishop of the Diocese, on the morning on March 9th, visited Calvary church, Memphis, confirming forty-eight persons, presented by the rector, the Rev. Walter D. Buckner, D. D. On the afternoon of the same day he visited St. Andrew's, Memphis, confirming eleven persons, presented by the Rev. George L. Neide, and on the evening of the same day, he visited St. Luke's church, Memphis, confirming fourteen persons, presented by the Rev. Edmonds Bennett, D. D.

Notice of Remission of Sentence of Deposition.

Notice is hereby given, in the case of the Rev. Dwight Benton, Jr., deposed by me on February 7, 1895, that, acting under the provisions of Canon 37, and with the approval and consent of the Bishops of West Virginia, Pittsburgh, Ohio, Lexington and Indianapolis, I have on this twenty-second day of March, 1913, remitted and terminated the said sentence of deposition upon the Rev. Dwight Benton, Jr., and restored him to his Order and Ministry as a Deacon in the Church of God.

BOYD VINCENT,
Bishop of Southern Ohio.

St. Andrew's Church and Parish House, Birmingham, Ala., Wrecked by a Tornado.

On Thursday night, March 20th, a tornado struck the city of Birmingham, doing great damage. Among the many buildings blown down were the church and parish house of St. Andrew's parish. Both buildings are total wrecks. The storm came up several hours after the night service, Maundy-Thursday. The church, parish house and rectory are located on the same large lot, and the parish house saved the rectory from being swept away. The rector and his wife were in the rectory when the parish house next door blew down, but they were not injured.

The storm interfered with the Good Friday services, but the congregation rallied for Easter, and in St. Mary's church a glorious Easter service was held, the Bishop being present and confirming nineteen candidates, eleven of whom were adults, presented by the rector of St. Andrew's, the Rev. Willis G. Clark. The large Easter offering will be given to missions.

The rector, in a stirring address, rallied the congregation, and immediate steps will be taken to secure a better location and erect a splendid church.

St. Andrew's is a growing parish. Its communicant list now numbers over 300. Within the last parish year forty have been confirmed. The rectors and members of the other parishes in Birmingham have offered to St. Andrew's congregation the use of their churches, and by many other acts have shown the spirit of co-operation and friendliness.

The Easter services at all the Birmingham churches were well attended.

Work is the very salt of life; not only preserving it from decay, but also giving it tone and flavor.—Hugh Black.

"The greater the saint the greater the sinner" is true in a sense, which is not always understood. The greater the progress in the spiritual life, the

Memorial Window in Grace Church, Nutley, N. J.

A handsome memorial window was unveiled and dedicated on Easter Day, in Grace church, Nutley, N. J., the Rev. Warner Douglas Matthews, rector. It is placed in the chancel, immediately over the altar. It is the gift of Mr. William R. Sergeant, and was designed by Frederick Stymetz Lamb, the artist, and executed in the Lamb Studios, New York. The window is composed of a triple light, the subject selected being "The Resurrection Morning," and has been so treated that the falling of the light directly upon it from the East will bring into view the depth and rich tones selected. In the left hand panel are shown the figures of the Roman watch, who at the sight of an Angel had "become as dead men." In the opposite panel are adoring Angels. The center panel holds the glory of the window, being filled with the radiant figure of the Lord as He burst from the tomb which could not hold Him—His Body glowing with the Resurrection light, emanating from Him in rays which illuminate the darkness, always deepest before the dawn, as is shown in the sky effect in the upper part of the panel. The inscription in the panel at the foot of the window reads, "In memory of William Leaman Sergeant. Died April 14, 1911. Blessed are they who die in the Lord."

It is understood the church will be also enriched by the erection of a new altar and reredos, given by the Bouvier family, to be placed under this window shortly after Easter.

A Lenten Parable.

A man richly laden with goods went from Jerusalem to Jericho. His master had charged him to beware of thieves and not permit them to strip him of his goods. He promised faithfully he would. On his way he stopped at three inns. As he entered the first, he saw a long table laden with tempting things to eat and drink. There were luxurious viands and delicacies and wines of all descriptions. He was hungry and thirsty. Fairy-like maidens beckoned to him to eat and drink and be satisfied. He obeyed, and as he had no money of his own, he pawned enough of his master's goods to pay for his feasting. At the second inn, he saw before him a gorgeous palace, with beautiful gardens. Here fairies, arrayed in richest and most charming attire, smiled upon him and invited him to a seat in the garden. There was mirth and singing and dancing. He became enchanted with the vision of beauty that passed before his eyes. When he prepared to leave in the morning, he had not wherewith to pay for the pleasure of the night, and he again pawned of his master's goods. At the third inn, he met an imposing array of knights and noblemen robed in shining and gorgeous apparel, and mounted on beautiful steeds. A page accosted him and offered him a right attire and a noble charger wherewith to join the battalion and pose as one of the peers of the land. It was to him a great distinction and his heart was puffed with pride. In the morning, when he started on his way, he had left one piece of his master's goods which he had not pawned, and it was of little worth. Then he bethought himself as to what answer he should give his master. When he stood before him with bowed head and guilty conscience, he said: "Master, I stopped at three inns, and while I slept, goods; this is all I have left." The owner of the goods is the Lord; the man to whom they were entrusted is the worldly Christian; the three inns where he squandered his Lord's goods are named, Lust of the Flesh, Lust of the Eye, and Pride of Life. The little that is left is what the Lord receives after the bulk of His goods have been squandered. Reader, how much of the Lord's goods entrusted to your care will you have left for Church Extension during this Lenten season?—The Lutheran.

The Optimism of Faith.

Christian faith always sees light ahead. It never ceases singing, "'Tis better farther on." Faith is not stupidly blind to the reality of stubborn difficulties in the way, not indifferent to the keenness and meanness of the adversary, but is conscious and confident of the immeasurable power of truth and the eternal supremacy of the Divinity which shapes the end of all things. Christian optimism is not a lazy presumptive attitude of heart and mind, but, on the contrary, knows that faith is the victory that overcomes the world, not by inaction and passive indifference, but by sanctified endeavor of most earnest perseverance. God's decrees do not just automatically work out a certain programme without human agency. It has pleased God to commit His cause to the care and devotion of men.

Paul, speaking concerning this ministry, said: "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." Then the great apostle, than whom none ever met greater obstacles lone-handed, reflects a veritable sunburst of that optimism which nothing but the Gospel could have inspired, when he exclaims: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." He who would have the comfort and support of such optimism, must rise to the consciousness that the law governing the rewards of faith is higher than himself, and keep in remembrance that the cause is God's, and that fidelity to Him and His cause can never miss the mark.

The Weakness of Human Nature.

What a battlefield is the human heart! Within it the forces of light and darkness contend for the mastery, and the eternal destiny of an immortal being is staked upon the result. How they fight the troops of lust and passion, and selfish pride and ambition, led by Satan, and conscience and better impulses of the moral nature, quickened and re-enforced by the Holy Spirit! As long as life the conflict lasts, and the choicer the man, the fiercer seems to rage the struggle. The great destroyer strikes harder at a shining mark, and exults most when he can lay low in the dust of defeat one dowered with unusual capacity for noble service. Not this side of the grave can the Christian afford to lay his armor off or cease to be watchful. It will require our own efforts, supplemented by the mighty power of God, to enable us to come off conquerors at last. Most unwise teachers are they who minify the weakness of human nature and the strength, malignancy, and resourcefulness of the

Family Department

Easter Gladness.

Hallelujah! Christ is risen!
Of His triumphs let us sing;
Hail Him as the Lord victorious,
As our mighty conquering King;
Lift in waves of exultation
Notes of praise this Easter morn,
That shall as the sweetest incense
Upward to the throne be borne.

Hallelujah! Easter gladness
Echoes round the earth and main;
He who gave His life a ransom,
Conquers death and lives to reign;
Strike your harps, ye shining spirits,
Join with us in Easter lays,
Let there be one mighty chorus
To the mighty Conqueror's praise.

Hallelujah! Ours the blessing;
Since He died and rose again,
Now is our redemption perfect.
Life immortal we obtain.
So at last, when He appeareth,
Death shall clamp his chains in vain,
Tombs shall make their full surrender,
Saints shall their redemption claim.

Hallelujah! All ye ransomed,
Let your endless joy begin!
Now the gate of life immortal
Opens wide to let you in;
By and by shall angels sitting
At the tomb with open door,
Whisper to us, at our waking,
"Fear not; He has gone before."

—Rev. A. Messler Quick.

Alice Grey's Experiment.

By Moyne.

It was on a cool day in August that Alice Grey was standing at the window looking out at the rain, which was coming down in a steady stream. Her face was unusually grave and had a worried expresson. While she stood looking out, her face suddenly brightened, as she saw the gate open and a girl about her own age come hurrying up the walk clad in water-proof. Alice went out on the piazza and met her friend as she came up the steps. "Edith," she exclaimed, "I am so delighted to see you, I never expected anything so pleasant as a visit from you on such a rainy afternoon." "Well, Alice," replied Edith, "I felt so restless that I could not stay at home; you know mamma is away from home and father and the boys are out and will not be in before dark, so I thought that I would take a peep at you." Alice had by this time helped her friend off with her wet things and they were soon seated near the window where Alice has been standing.

Alice Grey was the oldest of five children. Her father had died several years before, leaving only the house and a few hundred dollars in bank. Her mother had found it very hard to make both ends meet. She had two or three boarders and by strict economy managed to get along; but it was hard work, with five children to bring up and educate. Fred, the eldest son, had finished school several months before, and now had a place at a small salary in a wholesale dry goods house; this was a help, for he clothed himself and gave his mother something every month. Alice was at home and helped her mother with the house-keeping, she having graduated at the Graded School two years before.

"Alice," said Edith, after they had been talking for some time, "what is the matter? Are you not feeling well?" "Yes, perfectly well, Edith, I am only worried. I cannot see how we are to get along. You see mamma's health is so delicate that I cannot leave home to get work; I could not even take a place here if I could get it. If I could only find something that I could do at home I would be so glad, but I have thought and thought until I am weary, and there seems nothing to do except sewing, and as I cannot sew long at a time without feeling badly mamma gets worried if I do too much of that. You see, mamma's health being far from strong, I do practically all of the housekeeping, and this prevents me from thinking of getting anything to do that will take me from home."

"Alice," said Edith, after they had sat for some moments in silence, "Why do you not plant violets for sale? I read, somewhere lately of a lady making a large amount from the sale of them." "But, Edith, I know nothing about how to plant them, and where could I sell them?" "Well, you could send them to the Woman's Exchange at first until you were known, and as to not knowing about the cultivation, you could soon learn.

"Edith, I do believe I will try it," said Alice, and she immediately began to plan where she would plant them. "I know Effie Densmore will give me some plants," she said, after they had talked about it for a while. "You know what beautiful long-stemmed ones she has, and she can tell me just how she makes the beds." "Yes," said Edith, "and see it has stopped raining. Let us go now and see Effie about it." Alice got ready in a few moments, and was soon learning all she could from Effie about the growing of violets. When she found what rich soil they required she was discouraged, but at last she determined to ask Fred to see if they would not let him have some manure from the stable where they kept the dray horses.

Mr. Smith, Fred's employer, was very pleasant with him, and she hoped he would let him have it cheaper than she could get it elsewhere. Effie promised her all the plants she wanted, so she went home more cheerful than she had been for some time.

The next day when Fred came home to dinner he told Alice that Mr. Smith had been very kind about the manure, that when he found it was for his sister's garden, he would not think of letting him pay for it, and not only that but said he would send it around for her. Alice was delighted and after the dinner things had been put away and the tea table set she went out in the front yard and began laying out her beds. She got them marked off before dark, and Fred was, at his request, called by her by day-light the next morning, and they both went out and started spading up the beds. They worked with such a will that by the time the breakfast bell rang the beds were all spaded up. About mid-day Mr. Smith's cart arrived with the manure. He sent three large cart loads, so she had plenty to put on and also some to put away in barrels to top-dress the beds later in the season. She got a man whom her mother employed for odd jobs, to help her for $1 a day, and by evening the beds were all boarded in and ready for the plants.

The next morning was very cloudy, but soon as possible Alice went around to Effie's and got the plants, and by dinner-time they were all set out. This night it rained and the next morning every plant was holding up its head and looked as bright as if it had never been moved.

How Alice watched and worked those violets, and all through a dry spell how she watered them. And she was rewarded for her trouble. She began picking them in October, and from then until the middle of March she gathered quantities, she sent them to the Exchange and several other places and sold a great many. Alice had also invested several dollars in freesias, narcissus and Roman hyacinths. The freesias and hyacinths she planted in boxes and old lard cans, and the narcissus in beds prepared for them. They all began blooming in February and she found ready sale for them.

When it was known that she sold flowers she got a good many orders outside the Exchange. She had great taste in arranging boquets, and very often she would get an order for boquets from people going to the opera, or to some entertainment. Effie Densmore took great interest in Alice's garden, and it was chiefly through her that Alice got orders. She loaned Alice a floral magazine, from which Alice got many useful hints. In October Alice had planted a long row of sweet peas along the fence, and she was always increasing her garden; and she planted flowers that would come into bloom in succession. In this way she managed to have flowers all the time. She spent as little as possible on her clothes, and every cent she could spare she put in the Savings Bank.

One day in July Alice saw that something was worrying her mother. She went to her room in the evening and asked her what it was. "Well, dear," her mother said, "I am worried about a bill I owe at the grocer's. You know we had to take up some things when the boarders left, and now, although we have more boarders, my expenses have been so heavy that I do not know when I will be able to pay the bill." Alice asked her how much it was. Her mother told her it amounted to $50. Alice said nothing, but soon after went to her room and taking out her bank book she found that she had $75 in bank.

Early the next morning she went out, and returning after some time went in search of her mother. She found her in the pantry preparing something for dessert. "Mamma," she said, "here is something for you," and she handed her mother a paper, which was a receipt in full from the grocer for the bill that had been worrying her so much. "But Alice, what is the meaning of this?" she asked. "Only that the flowers have paid the bill, mamma, dear," Alice replied, and Mrs. Grey, to her surprise, learned how much Alice had put in bank.

Alice continued increasing her garden until she had quite a little business, and many were the times when her flower money came in to help out. As the younger children grew larger and their expenses increased, Alice would take one or the other out and get them something they needed, and she felt repaid for all the fatigue she had gone through when her mother would come to her, after some of these excursions, and whisper, as she fondly kissed her, "Darling, you are such a comfort and help to me."

Charleston, S. C.

Easter Day.

Look up—not down: He is no longer here!
Behold, the stone is rolled away!
Thy sorrow cease, dash back the welling tear;
The Lord is risen from death to life to-day.

The dismal night of anxious sorrow past,
The Sun has risen to set no more;
The serpent's subtle head is bruised at last;
The slave is free, and open heaven's door.

No longer Satan holds despotic sway,
The Lord of Life has conquered Death!
Eden restored, to heaven He leads the way—
Into man's nostrils breathes the living breath.

Sinner, rejoice; No longer Adam's sin
Foredooms thee to a hopeless grave;
The curse from off thy soul has lifted been—
He bids thee rise and live who came to save.

Look up—not down: The grave is not thy doom!
Behold, the stone is rolled away—
The stone that held thee captive in the tomb!
Ah no; the grave is not thy goal to-day!

—Rev. E. H. J. Andrews in Mich. Churchman.

The Empty Tomb and the Risen Life.

There was a time in the Church's history when she was more intent upon discovering the tomb that in finding the Life. Peter and John and the women didn't linger long about the empty tomb, when they found that the Lord wasn't there. They didn't stop to put a monument on Calvary or to build a memorial chapel in Gethsemane. They forgot all about preserving the Cross to which the Lord had been nailed nor did they mark the tomb wherein He lay. Those careless apostles did not foresee that centuries afterwards a divided Christendom would be growling and snarling at one another in holy effort to preserve the exact locations of things. They did not foresee that special efficacy which would be attached to an olive branch from Gethsemane or to a prayer uttered in the Church of the Holy Sepulchre. They did not foresee any of those things. They were too busy telling the Good News. They left these things to the leisure moments of the less active Church of the future.

The search for the empty tomb began with Helena, the mother of Constantine. She it was who began that process of marking and identification which finally lead to senseless controversy about places, sights, locations and all that minute exactitude of things which in themselves are of no significance. No doubt Helena did her best to obtain trustworthy information. But a dream helped her out wonderfully in discerning the 'true cross." And to what was a very natural and perhaps laudable tendency in human nature, i. e., the tendency to identify and mark the sites of memorable events, in the course of time degenerated into a hollow worship of signs and symbols, relics and bones, churches and creeds, feasts and facts, scriptures and dogmas, rules and regulations until the very acme of externalization had been reached.

That time has passed, of course, but there are still many people who cannot be enticed into a church unless it is through the stimulus of some festival occasion. There are many who cannot put themselves into an attitude of worship unless they have before their gaze all the paraphernalia. There are some who cannot see in the pictorial and symbolic language which our Lord used from time to time, anything but a dead literalism. There are many who cannot see in His miracles anything but a condescension or concession to the weakness of faith. The feeding of the five thousand was not a concession to the weakness of faith. It was the natural expression of the great heart of sympathy in the Master for those who were hungry. The raising of Lazarus from the tomb was not a concession to the desire for a sign of His power. It was the act of one whose love for His friends gave way to tears at the sight of their grief.

And so the Resurrection of Jesus was not a concession of God the Father to the weakness of men's faith in His Son. It was the natural outcome of the life which Jesus had lived. Apart from that life, it could never have been and apart from that life again it would have had no significance. The fact that Jesus Christ came forth from the dark recesses of the tomb with the same body that was laid away there, that fact alone could never have become the mainspring, the motive power of that tremendous evangelization which characterized the first generations of the Church's history. The mere coming forth from a tomb of a body that had once been consigned there was not a fact which by and of itself could have become a power. Some of the Apostles had witnessed the raising of Jairus' daughter. Some of them had seen the widow's son at Nain brought back to life before their very eyes. Some of them had stood before the tomb of Lazarus and had watched him come forth from that tomb in response to the Master's call. But what did all these things mean to them? When it came to the real test, these things meant nothing at all.

The empty tomb never does mean anything, apart from the life which has inhabited it.

Men are still busy raising monuments over tombs. These things may mark the site where a body has been tenderly laid away, but they are powerless to proclaim the worth of the life that inhabited it. The life that has been lived with Christ needs no monument to mark the resting place of its body. Such a life comes forth to live again not only in the memory of its friends, as Maeterlinck would have us believe, but in the joy of life eternal unto which it has attained.

He is Risen.

God does not change. Whether He is creating worlds or caring for sparrows, He abides the same. The scientific spirit of to-day has looked askance at miracles, and while it could not contradict, it doubted. And this is not strange, neither is it a sign of antagonism to true religion. It is simply one evidence of human limitation. To ordinary scientific tests, the supernatural refuses to submit. But the trouble lies in the nature of the tests.

The tests that may be depended upon to demonstrate the truth or untruth of an assumed fact under ordinary conditions, cannot be relied upon when other factors enter into the calculation. It seems more than probable that most, if not all, of the miracles of Christ, for instance, would be wholly intelligible to us if only our limitations were less pronounced. Unintelligible does not mean intelligent. If man could stand where Christ stood, the things which now appear impossible to us would then seem plain and simple.

One thing may probably be taken for granted, that no miracle ever violates law. The mind rebels, and has a right to rebel, against a conception of God which seems to be irrational, or which makes the Almighty an incomprehensible being, whose actions are wholly irreconcilable, if not absolutely contradictory. God does not change. His actions in all ages and in all worlds must harmonize absolutely, although the key to that harmony may not always be in the possession of man. But the faith of the Church, intelligent and far-seeing, has refused to accept any theory of Divine contradiction. God never contradicts Himself.

The key to all miracles will be found in the Divine nature, and where they differ from ordinary events, they do so, not by defying or contradicting ordinary laws, but rather by superseding lower and known laws by higher laws, some of which may be to us unknown. It will not do to look upon them simply as expressions of arbitrary will, for the Divine will can never be unthinking, and the will which brought the worlds into being and gave laws to all the elements, is the same will which speaks in the healing touch of Christ, and which calms all storms and stills all tumults.

The resurrection of Christ is no Divine after-thought. It is no violent interjection of some new and strange Divine power into the shifting process of human affairs. It is simply the working of Divine power, accomplishing that which the ages had prophesied and fulfilling the promise which human instinct had cherished for long millenniums. We do not know the process of it, but it is neither an unnatural nor incredible thing that Christ should prove Himself master of death.

"The Lord is risen" meant much to the disheartened, shrinking disciples on the first Easter morn, but it means vastly more to us. The Church has traveled far since that morning. The road has not been smooth; the Church has ever had to fight her way. And dark days there have been, many of them. Men have despised the Church, hated the Church, and they have sought to destroy it. Learned men have written against the Church; evil men have aimed at it their strongest, sharpest arrows. She has had faithless friends, and her children have ofttimes put her to shame, and yet she lives, stronger than ever. And the explanation of her life to-day, as in all the past, lies in the presence of her living Lord.

Men who know Him not may wander round about the empty sepulchre, and wonder if He really arose from the dead, but the Church sees Him still moving quietly amongst her worshippers, and her hallelujahs know no shade of doubt as they hail the risen King.

The Pentecosts of the Church to-day declare with no uncertain voice, the triumph of the Man of Calvary. The millions who bow the knee to Him and exultingly worship the One who has redeemed them from the bondage of sin, need no learned treatise to prove to them that Jesus has risen—for they have seen the Lord. And when the glad Easter morning of 1913 shall dawn, it will shine upon a world that is nearer God than ever before. It will find more Christians on earth than the sun ever saw before. It will greet a world which is not forsaken of God, but one upon which the smile of the Father rests most lovingly. It will sweep round a world wherein dwells a Church that is not degenerate nor backslidden, that is not hopeless nor despairing, that has not turned its back upon its duty and sought only to serve itself, but one that is in-

stinct with faith and hope, that has acquired a clearer conception of its duty than ever before, and that has devoted itself to the task of saving the world with a whole-hearted consecration of time and wealth and power such as was never excelled in any period of the past. The Lord is risen indeed, and He appears to men to-day. Have you seen Him?—The Christian Guardian.

The Cross.

The cross has been crowned king of the world. The full meaning of the cross cannot be seen by the eye, but must come through faith. The message of the cross is the power of God. This is Paul's view of it, who was a man to whom the transaction on Calvary was so full of significance and inspiration that he cried out from the depths of his soul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." To some people the cross is the place of tragedy and suffering. They see nothing in it but the sacrifice for certain principles for which Christ stood. This view is narrow and limited and void of power. To others, the cross is the place of atonement and substitution, the place where the Lord God laid upon the Anointed One the iniquity of us all.

All this is sublimely true. The cross has in it the power of pardon and purity. But there is a fuller meaning than even this. Paul gloried in the cross because he saw that the ruin of the fall was put away at the cross and a new humanity made possible. With this before him, he writes, "If any man be in Christ, he is a new creature; old things have passed away; behold, all things have become new."

Apart from the fall of man as revealed and related in Genesis, the cross of Christ can never be fully understood. No wonder that men who, under the pretense of learning, relegate the record in Genesis to the region of legend and myth, seek to explain away the cross of Christ. That cross and death are full of message and meaning in the light of other revealed facts concerning sin and death. The power of the cross is seen in its ability to lift men. In the story of the fall of man there are eight steps which really constitute the awful disaster in the history of our race. These steps are doubt, denial, distrust, disobedience, distance, dread, degeneracy and death. All these can be easily traced, and these are the things we inherit. From them and out of them the cross lifts the trusting soul.—Methodist Recorder.

A Holy Week Thought.

The mind of the Lord Jesus was perfectly loving. If you watch this week, you will see numbers of little loving things that Jesus Christ does. You would hardly notice them, perhaps, if you did not watch very carefully. He tries to save Judas from himself. He says: "Friend, wherefore art thou come?" He tries to appeal to the good there was in Judas. He gives St. Peter a look. He tries to get His disciples out of harm's way, when He Himself was betrayed and arrested: "Let them go, they have done no harm." As the nails go through His hands and feet, He says: "Father, forgive them, for they know not what they do." The mind of our Saviour was perfectly loving, and never does it come out more than in the awful and blessed week that begins on Palm Sunday.—Bishop Ingram.

Our Walk to Emmaus.

By Helen Elizabeth Coolidge.

Daily, with the Master
We may journey here;
Though our steps should falter,
Never need we fear.

Daily, will the Master
Hidden truths reveal.
While our hearts enraptured,
All their wonder feel.

Though we think a stranger
Travels at our side,
And our eyes are holden
Seeing not the Guide;

By His body broken,
By His blood outpoured,
Footsore, weary wanderers,
We may know our Lord.

Washington, D. C.

The Joy of Easter.

The great truth especially emphasized at this time has many messages of joy and consolation. It speaks of the future reunion of loved ones, of sorrows vanquished, labor ended, Jordan passed, of mysteries solved, of hopes realized, of pain and suffering left behind like the memory of a bad dream. But to our mind its crowning message, which in a sense includes all the rest, is the promise of the fulfilment of our whole mental and moral being. It is not this or that particular thing that follows upon the victory over death, but the general fact of our own self completion. Now, Nature hates what is incomplete. In this consists the real sting of death to the normal man. It interrupts, mars and apparently wrecks our work. Said Huxley once returning from the funeral of a dear personal friend, "Here we are gifted with an intellectual being, thoughts that wander through eternity, far reaching projects, impersonal ambitions, all to be cut short and wasted. It is terrible just when we have learned how to work and might be of some use in the world, we are tossed on the dust heap. Death is hateful and stupid."

The case from a certain standpoint could not possibly be stated with more clearness and force. If death ends all, "life" is indeed a poor thing, the "Great Illusion." We wake up for a brief space and catch a glimpse of magnificent possibilities, only to see them fade away into the darkness of eternal night. We come into being to have dangled before our eyes an alluring and entrancing something, that ever recedes and presently is snatched away. Yes, Huxley was right. From his own viewpoint, "life," which is "rounded" by an eternal "sleep," must be the worst of all frauds. God must have been cruel when He made man, and inflicted on him the burden of unfulfilled desires, mocked him with vain longings and dreams. It is on these grounds, it is worth nothing, that Huxley comments the fact of death. It prevents the fulfilment of our higher being. It interrupts, and forever ends, the nobler purposes of life. Death under other aspects is bad enough, in its suffering, its mystery and other accompaniments, but its real hatefulness consists in the fact that it breaks in upon our projects and ambitions, and brings them, so far as we are personally concerned, to naught.

The joy of Easter, therefore, with its message of a real victory over death and not a mere shadow survival, centres in the promise of the fulfilment of the higher self, which when rightly considered, includes all its minor joys. Easter has first the promise of intellectual fulfilment. That insatiable thirst for knowledge will be slaked. What a marvellous thing is the human passion for knowledge, sometimes displaying itself in humble and even contemptible shapes, but always everywhere vigorous, aggressive, insatiable. It is curious how man loves knowledge of all kinds for its own sake, and quite irrespective of any beneficial result. This desire for knowledge, from the so-called vulgar curiosity right up to the meditations of the philosopher, is the outcome of the same divinly implanted instinct. The more we know, the fuller and wider our lives; the less, the narrower and emptier. And so the pursuit of knowledge, under some guise has ever been and ever will be, the one universal human purpose. And how miserably inadequate, how tragically incomplete, as ten thousand witnesses testify, are our opportunities here for satisfying this passion. We touch but the edge, we skirt but the shores, we skim but the surface. About all we learn is our own ignorance; we first catch a glimpse of infinite vistas and of illimitable plains, and then, as we press forward. death, "hateful and stupid," lays us low. From the burden and shadow of this sorrow, the great Christian truth which we commemorate at this season has delivered us.

Again, there will be moral, spiritual fulfilment, the realization of those "instincts immature, those purposes unsure, those fancies that broke through language and escaped,'' which every man and woman of us have experienced with every breath we draw. This, then, is the real and abiding joy of Easter. The Resurrection means that our lives here will go on to completion, that they will not be wasted, that, to use Huxley's expression, we will not be "tossed on the dust heap."—Canadian Churchman.

Oh! day of days! shall hearts set free
No minstrel rapture find for thee?
Thou art the Sun of other days,
They shine by giving back thy rays.

—John Keble's "Easter Day."

Faith.

It is better to believe than to know. Faith is a moral quality, and it is not contrary to reason, but above it. It is a constant quality in higher souls. We demand that those who love us shall believe what we tell them, simply because we tell them and without investigating our words to find whether or not they are true.

Faith is a matter of choice. The evidence for or against the things unseen may be equally convincing. But we are equally reasonable whether to believe or disbelieve in the hand behind them. The blind man does not see the form or color in a picture. You cannot explain to him what color is. But his inability to see does not disprove the picture, nor does it prove that you do not see it. The blind man s testimony is merely negative and personal. To one the wayside flower is a simple weed and nothing more. To a Wordsworth it is a flower and much more than a flower.

Faith is the open eye which sees in and through all things the face of God. Mere logic cannot prove the existence of the soul or of a God. But faith tells us we may, if we choose, be as sure of the one as of the other. The crowning joy of life is this, that we may freely choose to believe in both, and it is just as disastrous to lose faith in ourselves as to lose faith in God.—Rev. Wm. S. Sayres, D. D.

Children's Department

The Youngest.

I wish that I could go to school,
An' have a double slate,
An' pencil, an' a book, an' rule.
I just can hardly wait.

I know my letters now as well
As Ted or any one;
I guess that I can learn to spell,
An' then won't I have fun?

I'll know then what they're talking 'bout
An' don't want me to know,
If they do spell the words all out,
An' I'll just show 'em—so!

They whisper now, an' nod an' wink
An' smile—O dear!—among
Them all it's pretty hard, I think,
To be so awful young!

One time my mother spelled a word,
And Daddy shook his head.
"I don't believe It really heard
Or noticed us," he said.

An' she said, "Little P-I-T-
C-H-E-R, you know,"
An' Daddy laughed, and looked at me,
An' said, "How she does grow!"

I haven't got so very far
In knowing things, you see,
But P-I-T-C-H-E-R
Somehow, I think, means me!

—Edna Kingsley Wallace, in The Century.

Cut By His Patterns.

C. M. L.

She was sitting in her porch sewing as Mrs. Carson came up the steps. Her face wore the bright smile and in her eyes was the resigned expression that had been there many a year.

"Why, what on earth are you doing? Making baby-clothes?" exclaimed Mrs. Carson; "Who in the world are they for?"

"I don't know," said she, "I haven't any idea; but I have been making them summer after summer—ever since my little grandson went away."

Mrs. Carson colored, fearing her thoughtless question had added a fresh stab to an old wound.

The grass had grown on the little mound and the winter snows had covered it for nearly a dozen years; but the grandmother had not forgotten him. He had meant so much to her—the little fellow whose course was run before his feet had ever learned to toddle. She had helped the young mother with his baby outfit, and every thread was a stitch of love. Then when the day came and they tucked him away 'neath the sod, her clothes had been the ones put on him—simple but sweet.

"I shall never sew for another baby," she said, while tears of bitter anguish fell on the little white easket. But the days that followed brought a different feeling—the long lonely days, when the house was still as death since the laughing, cooing little presence had flown. Then, one morning, she came down to the veranda with her needle-bag and a bundle of fluffy white in her arms; and there was a smile on her face as she felled the little seams and hemmed the tiny sleeves.

"Cut by his pattern," she whispered softly; "Cut by his dear little patterns—the precious darling—I shall go on making baby clothes as long as my old fingers can sew, for the Hospital's Infant Ward—for the helpless little ones who find no love awaiting them. Yes, I shall work for them in gratitude for the pleasure God gave me in ever loaning us one of His jewels."

How Charlie's Fortune Was Told.

This happened a good many years ago, and I'm not going to tell you the real names of these two persons, because I have not their permission, though they would probably be willing to give it.

Mr. Allen was a well-to-do but quite peculiar old merchant; and when he needed a boy one time, he found a very original way of trying him. The boys of the town who wanted a place in the store came at once when they saw the sign, "Boy Wanted," in Mr. Allen's window. There were six boys who applied, but none of them stayed more than a few days; for Mr. Allen's test found them all more or less lacking.

Such a queer test as it was! Up in the attic over the store was a big, long box full of nails and screws and rusty iron, good for almost nothing—unless to try the patience of a boy very severely. Each boy in turn had a trial over that box—not the first day or hour perhaps, but some time when there seemed nothing else to do. For if the boys had realized that this was a test, of course they would have persevered. But to each boy Mr. Allen had given the task of putting to rights that box of iron "trash," as they called it. Some of them had worked very well for a while, but sooner or later had given up in disgust, telling their employer that there was nothing worth saving there. And soon after that they were sent away.

By and by Charlie Dixon came. He had not applied before, because he was working for Jackson, the grocer. But Jimmy Jackson, the grocer's son, was to help his father as soon as his school term closed, and the grocer would not need Charlie, who must find another place, as he helped to support his widowed mother. As Charlie did not know the other boys, having been too busy to play, and not being able to attend school because of the need of helping his mother, he had not heard of that box. He did the errands given him the first day like any errand boy. But the second morning, a rainy one, brought few customers, and there was less work to be done. So in leisure time Mr. Allen told him to go up into the attic and put in order the long box of iron. Dinner time came, but no Charlie. He was still working away.

"Have you got through?" Mr. Allen called up the stairs.

"No, sir," came down the answer; "not half, I think."

"Well, it's dinner time now. Go to your dinner, and then you can go back to the box," Mr. Allen told him.

After Charlie had eaten his dinner, he went back again to his task. And all that long, rainy afternoon he worked away at the "trash." At last, when it was almost dark and his hours for work were really up and more than up, Charlie came down into the store.

"I've done the best I could, Mr. Allen," he said. "I've got it in order now. And I found this at the bottom of the box." And he handed a five-dollar gold piece to his employer.

"Queer place for gold," mused the merchant, and the darkness hid the twinkle in his eyes as he took the money Charlie held out to him. "Glad you found it. Well, good night. You'll be on hand in the morning, of course?"

"Yes, sir," nodded Charlie, glad that the merchant seemed planning to keep him.

After Charlie had gone home, Mr. Allen took a lantern and went up into the attic. There was the big box in perfect order, in spite of being the gathered rubbish of many years. Mr. Allen's eyes twinkled again as he looked at it. Charlie had been most thorough. He had made little compartments with some shingles, and each till was labeled carefully, a shingle with the words marked plainly being laid on top of each: "Screws," "Fairly Good Nails," "Poor Nails," "Picture Hooks," "Keys," 'Bent Keys," "Iron Scraps," and so on.

How Mr. Allen laughed to himself over his rubbish box! "I've found a boy, and I rather think he has found a fortune," he chuckled to himself alone in the attic.

Next morning the sign was gone from the window. Mr. Allen had found his boy. One day the old merchant brought a motto to Charlie and told him to hang it at the foot of his bed. "It tells your fortune for you," he said.

Charlie unwrapped it and read: "He that is faithful in that which is least is faithful also in much." Charlie had told his own fortune in that rainy day's work on the old box. But it was not until a long time afterwards that he learned the secret of that old box of iron trash. Charlie owns the store now. Mr. Allen made him a partner years later, and, when he died, left it all to his one-time errand boy.—Normal Instructor and Teacher's World.

The Snow-House.

"Oh, just look at the snow!" cried Dannie, when he came down-stairs on the morning after the first big storm. "What a frolic I'll have in it!"

"Why not make a snow-house in the yard?" suggested his father. "It would be a lot more fun than just having a frolic in the snow the way old Tige does."

"I don't believe I know how to build one," said Dannie, doubtfully.

"It is not hard," said his father, "even if we cannot do it as the Eskimos do."

"How do they do it?" asked Dannie, eagerly.

"In the far north, where they live, the winds are very strong, and pack the drifting snow solidly into the valleys and low places. So when the Eskimos build a snow-house—or igloo, as they call it—they use their hunting-knives to cut out large blocks of this closely packed snow. They use great skill in placing these blocks upon each other until the walls and roof are made. They can make a comfortable shelter in a surprisingly short time in this way, when night or a storm overtakes them at a distance from their villages."

"But how can we build a snow-house?" asked Dannie.

His father went to the window and looked out over the yard. "There is no drift large enough," he said, "but we can make a big drift there in the middle of the yard by piling up the snow that we shovel out of the path. Then we can dig out the inside of the pile, like a cave, and our snow-house will be made."

Dannie could hardly wait until breakfast was over, and then he worked

more eagerly than he ever had before in helping his father clear the wide path to the front gate. The snow was heavy and damp, and this was very fortunate for their plans. If it had been light and dry, it would not have been possible to make a cave in the big pile which quickly grew up beside the path.

When the path was finished, the pile of snow was as high as his father's head, and had been packed together as solidly as they conld place it. Then with great care they hollowed out the pile until a cave was made into which both could crawl. Then his father went off to his work, and Dannie worked on alone, making the inside of the snow-house much larger and higher, and carrying to the other side of the path all the snow that he took out.

Dannie's sister, Margarie, came out to watch him, and a little later two of his friends, Robert and Billy Parsons, came over and were invited to share the house with him. Even old Tige took an interest in it, and it was great sport for all of them. Part of the time the house was a fort, and the boys had an exciting snowball battle which Tige did not enjoy at all.

The next day Margarie begged her mother to let her give a little party in the snow-house, with the boys as her guests. An old piece of carpet was placed on the floor and a little table properly set. The party was a great success, except that there was not much food left for dear old Tige.

Margarie had just gone out into the path with the dishes, and the boys were still inside the house, when, with no warning at all, the snow roof overhead came down upon them.

How they laughed and shouted as they scrambled out of the snow! The fun of such a happening more than made up for the loss of the house. Tige, too, thought it was all a part of the regular programme, and raced back and forth across through the yard and the ruins of the house, barking loudly all the time.

"Having the roof fall in is the best part of a snow-house," declared Dannie, "but I am glad it waited till the party was over. Next time, if I want the house to last longer I will be careful not to dig out too much snow from the inside."—Clara Pinckney.

The Lame Plover.

It was a beautiful June morning, and Uncle John was obliged to drive out to his farm.

"Would you like to come with me, Toddy?" he asked as the horse was brought round to the door.

"Yes, sir!" Toddy answered, "I just guess I would."

The sun was bright, and the country road was green and sweet with delightful odors, and Toddy made believe in his mind he was a little colt he saw running round in the fields. Uncle John was driving along at a smart trot, when all of a sudden he stopped the horse quickly and cried out:

"Toddy, do you see that?"

And there, right under the pony's feet almost, were a whole family of little plovers.

Toddy was so delighted that he could not speak for a minute.

The tiny birds were just as quiet as could be, for their mother had taught them not to make a noise when any danger came near them. But they were dreadfully frightened, for you see they had been nearly run over.

"You may get out, Toddy, and run along the road for a piece," said Uncle John.

And then Toddy saw that the little plovers were not alone, but that their father and mother were with them. The minute Toddy's feet touched the ground the old birds began to make a fuss. Probably they thought he was a cruel bad boy that was coming to steal their birdies.

The mother "cheeped," and all her little family followed her into the grass at the roadside, but the father bird ran along in front of Toddy, back and forth, and seemed to want the little boy to play with him.

Uncle John smiled.

"Try to catch him, Toddy," he said.

Toddy tried, but found it was not an easy thing to do. It was queer, too, for the plover dragged one wing along in the dust and seemed to be quite lame, but just as soon as the little boy would get near the bird and think he could put his hand on it, he would find it was a little ahead of him all the time.

He followed it along the road for three or four minutes, Uncle John driving slowly after him, till all of a sudden, when the father plover thought the mother bird had had time to get their wee family through the fence into the field and to hide them safely in the long grass, he rose straight up into the air, and away he flew back to them before Toddy had time to think.

"Wasn't it too bad to fool a little boy like that?" Uncle John said, as Toddy climbed back into the buggy. "You see, the father bird was only pretending he was lame so you would think you could catch him, and then while you were chasing him, he knew the mother plover would be hiding the little ones. If you were to go back now you couldn't find them anywhere."

"Oh," said Toddy, "but I wouldn't have hurt them. Why did they want to hide from me?"

"Well, you see," said Uncle John, "they didn't know you had an Aunt Anna, who has taught you to be kind to every living thing."

"That's so," said Toddy, soberly, and he wondered if he would ever know as much as Uncle John did.—Elizabeth C. Buckham, in Youth's Companion.

A Child's Hymn.

I.

Oh! keep me in Thy love and fear,
And every hour, dear Lord, be near.
And terrors from my spirit take,
For Jesus' sake! For Jesus' sake!

II.

Oh! keep me pure and true within,
Nor let me, Lord, lie down in sin.
Be near me when I sleep or wake,
For Jesus' sake! For Jesus' sake!

III.

Oh! keep me in Thy constant care,
And may I feel Thee everywhere.
And let my life of Thee partake,
For Jesus' sake! For Jesus' sake!

A Pair of Skates.

"The pond's frozen over and the skating's splendid!"

Harold's voice rang through the house, and Mildred threw down her books impatiently.

It was very unkind of Harold, she thought, to rejoice in the news he brought when he knew she could not enjoy it. The day had been so long and she had been waiting till school was out, hoping that some of her friends would come in for a little visit—and now the pond was frozen, and, of course, everyone would go skating. Mildred was the best skater in her little circle of friends, but an unlucky fall three weeks before had twisted her ankle, and though she was getting better the doctor had shaken his head in answer to her question about her favorite sport.

"No skating for you this winter," he had said, and Mildred had mourned over the decree. She had been saving her allowance for a new pair of skates, and up to the time of her accident had besieged the older members of her family with frequent questions as to when they thought the pond would be frozen, and how soon the skating would be good.

"Mother!" came Harold's voice again. "I can't find my skates. Have you seen them?"

"Not this winter," answered Mrs. Mason from the sewing room. "Where did you put them last spring?"

"Up here in my box in the attic." Harold was evidently growing worried and impatient. "I can't imagine who could have taken them. O, here they are. Mother!"

The last word was a wail that drew Mrs. Mason from the sewing room. Mildred could hear her mother and brother as they talked, for Harold had come running down from the attic.

"Just look at my skates," he said in dismay. "I can't use them at all. Some one took them out of my box and they must have been here when the roof leaked last summer. They're rusted so that I'll never be able to get them fit for anything, and everybody is going skating this afternoon and I can't go. Do you suppose I could get a new pair?"

Harold's tone was hopeless, for he knew what his mother would say.

"You said you would not ask for anything this winter if we let you go on the camping trip last summer," she answered, reluctantly. "And besides it is impossible just now. I'm very sorry."

"Isn't that the worst luck?" grumbled Harold.

"It's pretty hard, but I know some one who has even worse 'luck,' as you call it," said his mother, quietly.

"Who?" he demanded. Then, in answer to a gesture toward his sister's room, he went on, "Mildred! Why, she is having a fine vacation. She hasn't anything to complain of, now that her ankle has stopped hurting."

"How would you like that kind of vacation?" asked Mrs. Mason. "To sit quiet day after day, to know that you could not walk for several weeks, and could not skate all winter, to have to depend on some one else for everything you wanted—"

"O, I say," cried Harold. "I hadn't thought of that. I guess I've been pretty selfish, but truly I didn't mean to be. I might play some games with her this afternoon. It wouldn't be much fun anyway to watch the others skate—though they are going to play hockey," he added a little regretfully.

Mildred was not surprised a few minutes later when Harold knocked at her door.

"Do you want to play dominoes or checkers?" he asked brightly. "I brought a lot of other games if you don't want these. All the boys and girls have gone skating so we won't be interrupted. What shall we play first?"

"Don't you want to watch them skate? If they play hockey it's almost as much fun to watch as to skate."

Mildred looked eagerly at her brother, but he was arranging a table and answered with forced cheerfulness.

"No, I'll stay with you."

"Would you mind doing an errand for me first?" she asked.

"Of course not. What is it?"

"Go to Murray's and buy me some skates."

"Skates!" cried Harold. "What do you want skates for? You can't use them this year."

"I don't expect to use them this year—or any year," was his sister's reply. "I want you to buy a pair that will fit you."

Harold dropped the box of dominoes and looked at Mildred in amazement.

"What do you mean?" he questioned.

"I mean that I want you to do what I can't do this winter, and that the money I saved for my skates is to pay for yours."

"But, Mildred—you're a dear—only I couldn't take the money you saved for your skates. There are lots of other things you could get and it wouldn't be fair at all."

"Yes, it would be fair—fairer than for me to send it for myself. You see, I spoiled your skates!"

Mildred laughed at Harold's speechless surprise, then her face grew sober.

"I heard you talking to mother about it in the hall," she said. "When you told her they had been taken from your box and left where the rain spoiled them I remembered that I took them out when I was looking for something and forgot to put them back. I wasn't going to tell at first, because I was cross and lonely, but when you were so nice about staying at home with me I realized how horrid it would be not to buy you a new pair of skates. And I want you to use them this afternoon, please."

At first Harold protested, but when he found that Mildred really wanted him to go, and when Mrs. Mason said it was right for Mildred to replace the skates she had spoiled, he started off, the happiest boy in town. Mildred waved to him from the window of her room, and then called to her mother:

"Will you bring me that coat of Harold's, please? It needs a button sewed on, and I can darn some stockings, too, if you want me to."

Mrs. Mason kissed her little girl.

"You have found the best amusement in the world," she said—"making other people happy!"

"I gave Harold only what belonged to him."

"Yes, but you gave it so sweetly that he could enjoy it," answered her mother.

Down on the pond Harold was skating to and fro, his new skates gliding easily over the smooth ice, cutting a circle, a figure eight and his initials with practiced skill; but when his friends called to him to join in a game of hockey he answered cheerily:

"Sorry, but I'm going home soon to keep Mildred company. I'll see you to-morrow."—Christian Advocate.

"Four and Twenty Blackbirds."

You all know the rhyme, but have you ever heard what it really means? The four and twenty blackbirds represent the four and twenty hours. The bottom of the pie is the world, while the crust is the sky that overarches it. The opening of the pie is daydawn, when the birds begin to sing, and surely such a sight is fit for a king.

The king, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers as he counts them are the golden sunbeams. The queen, who sits in the dark kitchen, is the moon, and the honey on which she feasts is the moon-light.

HOT BISCUIT,

hot cakes, made with ROYAL Baking Powder are delicious, healthful and easily made.

The industrious maid, who is in the garden at work before her king, the sun, has risen, is daytime, and the clothes she hangs out are the clouds. The birds, who so tragically end the song by "nipping off her nose," the sunset. So we have the whole day, if not in a nutshell, in a pie.

Love Is So Strong.

Love stooped to one who captive lay,
Fettered and prone, and broke the bars,
And led him to the dawning day,
The morning stars.

Love found upon the battle's edge
A coward, fleeing from the strife,
And sent him back, his heart in pledge,
Valiant through life.

Love touched dumb lips that could not pray,
And lo! they uttered prayer and song.
Love hath so subtle, sweet a way;
Love is so strong.

That come he with an angel's face
Or come he with a flaming sword,
With whom he makes his dwelling-place
All heaven is poured.

—Margaret E. Sangster.

The Policeman.

To be caught by a policeman! Rudy, even though he had grown big enough to wear trousers, believed this to be the most dreadful thing that could ever happen to him. Hadn't the big boy who lived across the street told him that policemen were wicked men who put little boys in the lock-up and fed them bread and water?

There was to be a circus parade only two blocks away, and, without ever thinking to ask his mother if he might go, away went Rudy to see it. He had never seen anything like it in his life before. There were long strings of beautiful big horses, and the dearest little ponies besides. Then when the great cages came along and Rudy found himself so close to real live tigers and lions and big white polar bears that swung their heads from side to side, he gazed at them with open mouth as well as wide-open eyes.

"I'll walk just a little way after it," said Rudy to himself. So he kept as close to the bears' cage as he could, and on he trudged until the procession turned a corner. Pretty soon it turned another corner, for the parade was countermarching—that is, it was starting in an opposite direction to get back to the tents, which were only a short distance from where Rudy lived.

Long before the bears' cage reached the tent, however, poor little Rudy's feet were too tired to take him any farther, so he dropped down on Somebody's front steps and began to think to himself that maybe he was lost. He was too drowsy to think very much about it, though, and pretty soon he was sound asleep, with his head on the cold stone. In less than half an hour he waked up, perhaps because he felt a pain in his neck, for his head was uncomfortably twisted. He glanced around Him. Everything looked strange—everything except the sun, and that was shining brilliantly. Dear, O dear! he was sure that he was lost. Besides, he was so very hungry.

Well, it was bad enough to be lost and hungry; but a more dreadful thing was yet to happen to him, for, O horrors! who should be coming across the street but a terrible policeman, with a big club in his belt, and a big badge on his coat that seemed to glitter wickedly in the bright sunshine. Even though Rudy was in his first trousers, he cried out loud; he just had to.

"Hello, sonny! What's wrong?" said the policeman in a deep voice.

"Sonny?" Why, that was what Rudy's father called him sometimes. Besides, when the policeman placed a big hand on the little curly head and peeped into the tearful eyes, he didn't look fierce at all, as Rudy thought he would. All the same, he sobbed out: "You won't lock—lock me up, will—will you? I only—only got lost."

"Lost?" said the deep voice again. "Let's see, you're Mr. Graeff's little boy, aren't you?"

"Yes, please, I'm Rudy Graeff," said the little fellow, who, as he noticed the pleasant smile and the kindly twinkle in the eyes of the big policeman, was beginning to feel less afraid of him.

Without another word the policeman picked up the boy in his arms; and after they had walked a few squares and turned a corner, he said: "There, sonny, you're nearly home."

When the policeman rang the bell, Mrs. Graeff came to the door, and Rudy knew right away that she had been crying. "I've looked everywhere for him," she said to the policeman as she clasped Rudy in her arms and kissed him. "I just telephoned to the police station," she finished.

"I found him on my beat, up on Mulberry Street," said the policeman as Mrs. Graeff was thanking him for his kindness.

Since that day Rudy thinks policemen must be among the very kindest men in the world.—Christian Observer.

Personal and News Notes.

The Rev. E. L. Sanford, who has been officiating at Calvary, Wilmington, becomes rector of two churches in Chester county, Penn.

The Rev. John S. Oldham, assistant in Emmanuel, Baltimore, Md., has been elected rector of St. Paul's, Georgetown, Delaware.

The Rev. P. F. Sturges has declined a call to Columbus, Ohio, and will continue as the rector of St. Peter's church, Morristown, New Jersey.

The Rev. Herbert Shipman has been elected a trustee of the Cathedral of St. John the Divine, to fill the vacancy caused by the resignation of the Rev. Leighton Parks, D. D.

The Presiding Bishop, it is expected, will make the missionary address at the forty-first annual Council of the Diocese of Arkansas, which will meet in St. Luke's church, Hot Springs, on May 14th.

The Rev. George Heathcote Hills, formerly rector of St. Mark's church, Milwaukee, Wis., has entered upon the rectorship of Grace church, Avondale, Cincinnati, Ohio, where he should now be addressed.

Mrs. E. A. Beckett entered into rest on March 14th. She was the widow of the Rev. George Beckett, at one time rector of St. Peter's church, and president of Columbia Institute, Columbia, Tenn.

The Rev. William H. Laird, who has been invited to preach the baccalaureate sermon in June at Delaware College, has been called to the rectorship of Immanuel church, Wilmington, Delaware.

The Rev. J. A. Stansfield, rector of Trinity church, De Soto, Mo., has removed to Cripple Creek, Colorado, where he is now in residence at St. Andrew's Rectory, and should be addressed accordingly.

Bishop Garrett has personally presented a large lot in the suburbs of Dallas to the parish of All Saints', the Rev. F. L. Carrington, rector, for the erection of a rectory. The present rectory will be converted into a parish house.

The Rev. H. W. Ticknor has been appointed to the charge of the Church of the Ascension, Clearwater; the Church of the Good Shepherd, Dunedin, and the missions at Inverness and Dade City, in the Missionary Jurisdiction of Southern Florida, with residence at Clearwater.

A mural painting, representing The Good Shepherd, was unveiled in St. Luke's church, Atlanta, Ga., on Easter morning, in memory of Rev. Robert South Barrett, D. D., an alumnus of the Theological Seminary in Virginia. Bishop Nelson made an address on Dr. Barrett's work in the ministry and of his labor in the Church while dean of the Cathedral.

The annual Easter offering of St. John's Sunday School, Montgomery, Ala., the Rev. E. E. Cobbs, rector, amounted to $500. Half of this amount will be given to the settlement work in West End and the other half goes to the Foreign Missions. The Easter and Lenten offering at St. John's, not including the Children's Easter offering, amounted to more than $1,500.

The Rev. C. H. B. Turner, rector of St. Peter's church, Lewes, Delaware, has been called to Grace church, Waycross, Georgia, but the vestry in Lewes declined to accept his resignation.

St. Margaret's Guild, of St. Andrew's church, Louisville, Ky., have given to the rector, the Rev. James M. Owens, a dictaphone, for use in his office, and the women of the congregation have given a fine grand piano to the Sunday School. These gifts have gladdened the hearts of many faithful ones in the parish.

The Rev. John Emory Parks, deacon, was advanced to the priesthood by the Bishop of Delaware, in Bishopstead, Wilmington, Chapel of the Good Shepherd, on Easter Even. The candidate was presented by the Rev. Charles H. Holmead, and he and Rev. Mr. Wolven, of Old Swedes, joined in the laying-on-of-hands.

The Woman's Auxiliary of the Diocese of Mississippi will meet in Natchez, April 1-4. The Rev. J. Lundy Sykes will be the preacher at the opening service. Among the subjects of the addresses are "The Ideal Woman's Auxiliary," "Our United Offering Missionaries," "The David Livingstone Centenary," "The Relation of the Auxiliary to Other Organizations of Women Within and Without the Church." Bishop Bratton will speak on "The Woman's Auxiliary."

The Rev. Alfred B. Baker, D. D., having resigned the rectorship of Trinity church, Princeton, N. J., will, next year, on the completion of fifty years since his ordination to the diaconate, become rector emeritus of the parish. Dr. Baker has been Trinity's rector since 1866. The vestry have voted that his present salary and the use of the rectory be continued to him for the remainder of his life.

The Rev. Melville M. Moore, a useful and much-esteemed clergyman, in charge of All Saints' church, Montecito, Cal., Diocese of Los Angeles, died from heart failure, on March 10th. He was ordained by the late Bishop Wilmer of Alabama as deacon in 1876 and as a priest in 1877, and began his ministry as assistant at Trinity church, New Orleans. His subsequent ministry was in Jefferson county and Oxford, Mississippi, Nashville, Tenn., and Springfield, Mo.

The Holy Communion was celebrated in Holy Innocents' mission church, Key West, Fla., on February 25th, by the rector, the Rev. Campbell Gray, as a memorial to the Venerable Gilbert Higgs, D. D. Dr. Higgs was the rector of St. Paul's parish for about thirteen years, leaving Key West ten years ago for Atlanta, Ga., where he died about one year ago. During his ministry in that city, he planned and built the present church of Holy Innocents, the money being furnished by Mrs. J. Y. Porter, Sr., and the building erected to the memory of her father, Mr. William Curry. The beautiful altar of native matched pine in use there was the work of Dr. Higgs' own hands.

We are to live in the world and in the flesh, yet we are to be in the power of neither. We are to use this world yet not abuse it. It is pitiable to see the children of God, fitted for the higher life, failing through subservience to the world-spirit, or becoming the slave of the senses.

Character-Building.

The construction of character is the work of a lifetime. It is a daily privilege and task to add material to character. We can hardly make a forward move in that which is right but will add something to one's character structure. Every good thought cherished is putting a stone into the building. Every good impulse, every laudable ambition, every noble deed, aid in the rearing of character. The most commonplace duty faithfully performed, and every opportunity carefully and conscientiously improved, will add to its symmetrical development. In the construction of the most magnificent temple ever erected on earth, we are told that the workman, in placing stone upon stone until the walls, yea, the whole building, stood complete in every part, the temple reared for the worship of Jehovah, "used neither hammer nor ax, nor any tool of iron was heard in the house while it was in building." It must have been the most astounding marvel of that day. The silence with which the temple was builded was extraordinary.

Even so character-building goes on silently but surely, until its magnificence becomes the wonder of God, of angels, of men and of devils. Nothing should be allowed to go into the structure that could in any way mar its beauty and symmetry. Character is really man's best and only asset, it is his best investment. It should be jealously guarded, and vigorously defended when wrongfully and maliciously assailed. Said one of old: "He that steals my purse steals trash," but he that endeavors to rob another of his character, attacks that which should be, which is dearest to him, and withal the most valuable as the product of life's daily toil and truest investment, is a robber. Moreover, it must not be forgotten that one's character is strengthened or weakened by association and co-operation with people, with books and ideals of good men. One's associations should be choice, choice in the sense of being good and pure. "Evil communications corrupt good manners," yea, good characters. When character is lost, everything is lost.

Do You Care?

Why did Lot's sons-in-law refuse to listen to their warning? What had Lot been doing all these years? He was the head of the family; why had he not tried to persuade them to turn from their sins? Surely some of them might have been won for God if only he had made use of his opportunities. Many years ago a business man in a western city said to a friend, a fellow-merchant, "How long have we known each other?" "About fifteen years," was the answer. "Do you believe it is necessary for me to believe on the Lord Jesus Christ if I am to be saved?" "Yes; certainly." "Do you care or not whether I am saved?" the questioner continued, mercilessly. "Indeed I do," came the answer. "Pardon me, I do not want to hurt your feelings," the friend continued, "but I do not believe you care at all whether I am saved or not. You are a professing Christian. We have met repeatedly during the last fifteen years. I have heard you speak on many topics. Yet you have never said a word about my salvation." What are you doing, friend.

The attitude of a true believer: Thankfulness for all the past, hopefulness for all the future.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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MARRIED.

WATKINS—WINFREE.—At the residence of Mr. Allen Harless, in Christiansburg, Va., by Rev. G. Otis Mead, on Tuesday, March 25, 1913, AGNES TENABLE WATKINS, of Richmond, Va., and HUGH CABELL WINFREE, of Drewry's Bluff, Va.

DIED.

PUTNAM.—In Gambier, Ohio, on March 17, 1913, MARGARET RACHEL PUTNAM, daughter of the late Norman W. and Maria D. Putnam, born July 13, 1839, was called to her heavenly home.

She was a sister of the late Rev. Albert Bronson Putnam and well known to most of the living graduates of Kenyon College and Bexley Theological Seminary.

SCOTT.—Entered into rest, at St. Vincent's Hospital, Norfolk, on the morning of March 6, 1913, CLARE VOORHEIS SCOTT, daughter of Mr. and Mrs. Charles Landon Scott, of Amherst, Va., aged fifteen years.

OBITUARY.

Mrs. Willie Clark Vanderhoff.

Mrs. WILLIE CLARK VANDERHOFF died at "Cleaveland Farm," her home in Orange county, Virginia, Saturday morning, March 8th, of paralysis and pneumonia, after an illness of about two weeks; aged fifty-seven years. The funeral and interment were at Mt. Zion Methodist church, near Oak Park, Madison county, on March 10th, at 12 o'clock noon, the Rev. R. S. Carter and the Rev. J. J. Gravatt, Jr., officiating. As she had been a very loyal communicant of the Episcopal Church all her life, the full Prayer Book service was held.

The deceased is survived by her husband, Mr. J. F. Vanderhoff, a leading business man of Orange; three children by her first marriage—Misses Nannie and Callie Clark, of Orange, and Mr. George Clark, of Los Angeles, California; one sister and one brother—Mrs. Emma Shadrach, of Culpeper, and Mr. J. J. Terry, of Hanover county, Va.

She was a consistent and very faithful member of Emmanuel church, Rapidan; a highly esteemed Christian lady, who was greatly loved by all her friends, and who was one of God's choice vessels of grace in her home.

"Her children arise up and call her blessed; her husband also, and he praiseth her."

IN MEMORIAM.

Thomas Norman Jones.

Entered into eternal rest, full of faith in the Blessed Resurrection morn, THOMAS NORMAN JONES. Born in Granville Co., North Carolina, in the year 1848; died in November, 1912.

He married Kate, daughter of Dr. John G. Skelton, in 1873.

Mr. Jones is survived by his wife and his two children, Mrs. W. E. Meade and Thomas Norman Jones, Jr., of Richmond.

"Blessed is the man who walketh not in the counsel of the ungodly."

APPEALS.

Pension and Relief of Clergy, Widows and Orphans.

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I saw him once—he stood a moment there;
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We all must learn sooner or later that the worry side of life is most unprofitable and useless from every standpoint. It is always easy to tell others not to be anxious, but it is often exceedingly difficult to practice what we preach from the Worry Text.

The most of us are continually looking backward, and thinking if we had the road to go over again, we could make the trip more successfully and experience less jolting. It is better to have the springs in position for to-day's journey.

We should not forget that when the water has been used for the grist in the mill, it is better to let it run down stream without thinking further about it.—Judson Swift.

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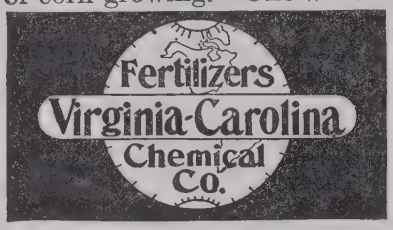
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To have seen the Lord spells release from bondage; from self, society, sin and selfishness.

To have seen the Lord is the sunrise of the new kingdom where night never comes. Emancipation from the Egypt of half-life and whole death. It means victory, fruit and unending joy!

To have seen the Lord gives us Bethel with Jacob; Sinai with Moses; Horeb with Elijah. The visions of Ezekiel and the judgment of Daniel are ours. We stand on the Mount of Transfiguration with Peter, James and John. We look through Stephen's telescope of rocks, and sit with John at Patmos; and see the panorama of the world rolled up like a scroll and placed in the chest of oblivion! "Blessed are the eyes that see the things which ye see."—Rev. W. H. Faldman, in Lutheran Church Work.

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Easter Day is a day of joy and praise. Easter Day brings to us a sense of satisfied longings. Have we solid ground for hope? Is death the end? Can we be made what we ought to be? Is there living power in Prayer, in Sacraments, in the Church? Shall we live again? Shall we meet again with those we love after the sad partings of the grave? Has love been a mere torture? A wild, wasting, baseless delusion? The answer comes: "Christ loves us." "He is the same yesterday, to-day and forever." "Jesus Christ is risen from the dead."—Knox Little.

Thoughts for the Thoughtful

What a child needs from his parents is unfailing sympathy and love. The true parent is a never failing refuge, and a constant inspiration.

Righteousness is not an abstract thing, and it does not live apart from those who do the will of God.—Rev. A. W. Kidd.

The only way to be free from fear is to keep God's law; the only way to avoid the brambles is to walk in the beaten path.—George T. Dowling.

He that has nature in him must be grateful; it is the Creator's primary great law, that links the chain to beings to each other.—Madden.

To be rich in everything that is worth while, not only in the mental and spiritual worlds, but also in the physical world, is the ideal we all have in view. And it is the power of real goodness that can make this ideal come true.

Contentment is less an act than a habit of life. The possession of it does more than affect our conduct in a single instance; it alters our attitude toward all the tribulations that may come to us.

The truly great and good in affliction bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm tree, to strive most upward when most burdened.—Sir Philip Sidney.

It is in this life alone we can learn lessons of patience and self-denial for there are no sick beds to watch by, no sufferings to soothe, no mourners to comfort in the mansions of the Father's house.—George Macdonald.

Aim at a steady mind to do right, go wherever duty calls you, and believe firmly that God will forgive the faults that take our weakness by surprise in spite of our sincere desire to please Him.—Jean Nicholas Grou.

If a man while devoutly engaged in prayer, were called by some duty in the Providence of God to cease therefrom and cook a broth for some sick person, or any other such service, he should do so willingly and with great joy.—John Tauler.

He who walks through life with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses—he has an everyday greatness beyond that which is won in battle or chanted in cathedrals.—Dewey.

"The faith that works by love is that which does truly work. It is the potential element in a religion that is the power of God unto salvation. 'Work out your own salvation' is therefore a scriptural suggestion that falls in happily with the gracious impulse that stirs every believing soul."

The best of all prayers is to act with a pure intention and with a continual reference to the will of God. Unhappy are they whose prayers do not render them more humble, more submissive, more vigilant over their faults, and more willing to live in obscurity. The coldness of our love is the silence of our hearts toward God. Without this we may pronounce prayers, but we do not pray; for what shall lead us to meditate upon the laws of God if it be not the love of Him who has made these laws?—Fenelon.

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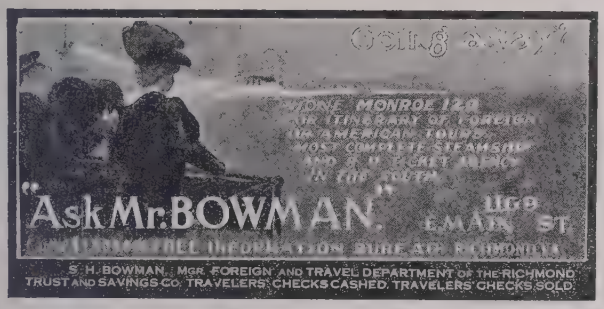
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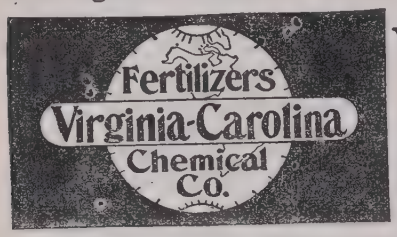
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Germany's New Order of Domestic Service.

The Fatherland has a domestic problem. This, as we well know, is not an experience peculiar to that country. In Germany, however, it has been met by a new institution called "The House Sisters' Society." Commenced two years ago in Berlin by a teacher, it is now rapidly growing and extending to other cities. The plan is to train and utilize educated girls who have a liking and aptitude for housework, and to whom the earning of daily bread is a necessity. Daughters of poor country doctors and clergymen are a sample of the type accepted by the Sister School for a year's compulsory training at a very moderate sum. A uniform is worn and the title of Sister is added to her Christian name. To some extent she is regarded as a member of the family and often takes her place at the family meals. The Matron of the Training School makes all arrangements with applicants desiring the House Sisters' services, and is scrupulously careful on behalf of her refined students that desirable homes only are entered by them. Off-duty times and salary are settled between employer and matron. Many people have found this new order ideal in its working value. Take, for instance, the case of a professor and his wife. Their six-roomed flat is carefully kept by "Sister Gretchen," who cooks, excellently, is quick and thorough in her work, and performs wonders by her ability and daintiness. After placing the meal on the table she takes her seat, but is ready to give her larger share in the serving and removal of plates, and only joins in such conversation as is required or desired of her. At the end of the meal she clears away and goes back to her duties, including the washing of dishes. The "Schwester-Schule" and its Matron make a second home to which "Sister" may resort in all difficulties, and where she is always a welcome visitor. Such has been the demand and appreciation, that five hundred girls instead of fifty could easily be placed. The School also aims to give training in the care of children and infants, and for this a creche is arranged in the institution. It is not surprising that the movement is spreading. While of such practical value this unique institution is giving an object lesson on the dignity of labor, and demonstrating the value of educational training in the work of the home.

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SOUTHERN CHURCHMAN.

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Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receive subscriptions and to contract for advertising.

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A WORD OF THANKS.

For practically three months I have been disabled by illness from taking any part in the work of the Southern Churchman. During that time I have received many words and tokens of sympathy and kind feeling from large numbers of readers of the paper, and have found that they regarded the tie of editor and reader as one of personal friendship. For these words of sympathy and affection I am deeply grateful, and trust that the warm bond strengthened by my trouble may last many years and grow stronger in its meaning to us all.

I am deeply grateful for the many assurances of prayers offered for me and feel keenly that a gracious Father heard and answered those prayers.

I and the paper owe much, also, to Rev. E. L. Goodwin, D. D., who without warning, or preparation, came to my help, and so efficiently conducted the editorial department of the Southern Churchman for three months. I trust God's blessing may abundantly rest on every kind heart and helpful hand.

W. M. CLARK.

THE MID-WESTERN DISASTER.

Long before this issue of the Southern Churchman comes to hand, all our readers will know in fullest detail of the fearful calamity which has befallen our Mid-Western country, especially the States of Ohio, Indiana and Nebraska.

We can only wonder in awe-struck silence at such catastrophes; but we can, on the other side, give our sympathies and prayers, and material help to our suffering fellow-countrymen. The old saying was, "Man's extremity is God's opportunity;" but we understand more fully, and appreciate the fact that man's extremity is his fellowman's God-given opportunity to show the manner of spirit that is in him, by the cordial and prompt manifestation of that spirit.

The suffering in the stricken district will be great—almost incalculably great—and every generous impulse may find a fitting outlet. It is a time when both our prayers and our alms may go up as a memorial before God.

A friend asks if he can send money through the Southern Churchman to the sufferers. Yes, we will be glad to receive, acknowledge, and forward to its safe and proper destination, any money sent to us.

THE BOARD OF MISSIONS AND ITS NEEDS.

No more pathetic Easter appeal and message can come before the Church than Mr. King's letter of March 14th, on the status of the missionary treasury. For the first time, our noble Treasurer's hope seems to waver, and it is a triumph of faith that it does not waver to a greater extent. The Church has laid a heavy burden on him and the Board of Missions; and sometimes one wonders if the Church realizes its own responsibility for enabling its agents to carry out its own orders. Can it be that when the Church has planned for large things and given large orders to its servants, it thinks its work done and its obligations fully met? Sometimes that certainly seems to be the case, especially in respect to missionary work.

The missionary apportionment for this current year, when compared with the numbers and wealth of the Church, is certainly not a large or onerous one; nor does it fall especially heavily on any particular diocese; nor is there any reason, when we know what the dioceses and parishes are doing in other ways, why this obligation should not be promptly and fully met. Yet, Mr. King's letter speaks for itself, and he who runs may read.

The financial year is far gone on its way—indeed, the best part of it is passed—and these are the conditions:

As a matter of post-Lenten consideration and meditation, we ask for the careful and prayerful reading of this communication. Mr. King says:

A year ago the receipts to March 1st, from parishes and individuals, from the Woman's Auxiliary and the Sunday Schools, all applicable on the apportionment, were $333,496.15. This year, to March 1st, they have been $316,375.48. Decrease, $17,120.67.

We are sorry, indeed, not to be able to record a reduction of the decrease reported a month ago, but, on the contrary, that we must state that that decrease has been further increased by $415.98, thus bringing it to the above figure, $17,120.67. We will not at this time go into the reasons that have brought this about, and we pray that next month our report will be of a totally different character. We wish now to express our deepest gratitude to all the contributors of the above $316,000 for their love and loyalty to the cause. And this we do with all our heart.

All round and round the world there seem to be pulsations of a new expectancy. The dark places have been explored; modern invention is making one people of us, and men are feeling their human kinship as never before. History is now making. Nations that have been children all these centuries are just growing up to man's estate. It seems a critical time—perhaps the most critical time of all the years since Christ's first coming. The world is to be won. People everywhere are deeply stirred, and it is very dangerous to let slip such a time of deep feeling and moving of the depths. If our Churchmen realized the World Movement in which the Church is engaged, appeals for men and money would be less frequent and better answered. What are armies and dynasties compared to the weapon far more forceful than steel?—for it disarms brute force and turns fighting armies into praying hosts.

While the Church is working for the consummation of her ideals she may take to heart one ineffable comfort—God is working too. He is going to bring it to pass; but, like John the Baptist, she must prepare the way. His work lies where love abounds—and where the Spirit of Charity is, there dwells the Master of the World. It is our task to fill the world with faith and love and charity and hope. This is the atmosphere in which God works miracles, in which men do not differ, and in which they are determined to understand.

What a vision it is! The whole world merged in one unconquerable host.

"On to the bounds of the waste,
On, on to the City of God!"

GEORGE GORDON KING, Treasurer.

A new definition of "friend" was given by a Manchester schoolboy the other day in an essay. "A friend is a person who knows all about you, and likes you just the same." If there is anything more to be said on the subject we can't imagine what it may be.—Century Magazine.

APRIL MAGAZINES.

Scribner's.—The number of a magazine which has contributions from John Galsworthy, Edith Wharton, Prince Collier, and Charles Eliot Norton is sure to be interesting and distinguished. The April number of Scribner's Magazine reveals these eminent writers at their best.

Galsworthy's serial—"The Dark Flower (The Love Life of a Man)"—leads the number with one of the most idyllic English love-stories since Meredith's early chapters of "Richard Feverel." Not only is he the master of a style of peculiar clarity, but there is a sympathetic quality in his interpretation of emotion which gives to all his characters a vivid reality.

The late Charles Eliot Norton, of Harvard, knew the most distinguished men of his time and was their intimate correspondent and literary confidant. There are letters describing the home life of Dickens, George Eliot, Carlyle and Burne-Jones.

Price Collier in "Germany and the Germans from an American Point of View" discusses the imperative necessity of an army for German national life and growth.

In Edith Wharton's serial, "The Custom of the Country," there comes to the front Van Degen, the modern millionaire, who believes that "There is nothing cash won't do."

Ernest Peixotto, the artist, recently made a trip down the West Coast of South America, and has written and illustrated a series of articles describing it.

Eliot Gregory gives his amusing recollections of a famous Paris restaurant, "Clarisse's," where artists and writers used to gather, and Andre Castaigne illustrates it.

There are short stories by Georgia Wood Pangborn and L. Allen Harker.

A remarkable poem, "The Shadowy City Looms," by Lloyd Mifflin, is illustrated with a frontispiece in color by Hoffbauer.

In "The Field of Art" Frank Jewett Mather, Jr., writes of "University Study of Art in America," apropos of the recent issue of Professor Marquand's "Della Robbias in America," by the Princeton University Press.

Lippincott's.—Taken altogether, Lippincott's Magazine for April is a characteristic and delightful number, maintaining all the excellencies of old-time reputation. The complete novel is a story of love and mystery, entitled "Don't Trifle with Money." Once started, it catches you in the grip of its strong currents and holds you there till the last page is read.

A paper of importance is "The Economical Administration of the Campaign Against Tuberculosis," by Dr. Lawrence F. Flick. W. Dayton Wegefarth, a theatre-manager, discourses amusingly on "The Passion for Passes." Edward Sherwood Mead contributes a financial article on "Industrial Preferred Stocks." "The Epoch-Making Auto," by George Allan England; "When Not to Tip," by Littell McClung; "Capitals," by W. T. Larned, and "Are Theatre Prices Too High?" by Robert Grau, are brief but interesting papers to be found in the department "Ways of the Hour." "Twentieth Century Travel," the automobile department conducted by Churchill Williams, and "Investments," conducted by Edward Sherwood Mead, are sources of information doubtless of great value to Lippincott's readers. The department of humor. "Walnuts and Wine," contains sixteen pages of the brightest and newest jokes, jingles, and anecdotes.

Verses by Ethel M. Colson, Richard Kirk, Madison Cawein, Jane Belfield, and others complete the number.

The Century.—Another chapter of The Century "After-the-War" series, in the April number of the Century, is the narration of "How We Redeemed Alabama," told by Col. Hilary A. Herbert, who was secretary of the navy in the second administration of President Cleveland. The story of Alabama, according to Col. Herbert, is the story of ten other reconstructed States.

In the same number is an article by Clark Howell, editor of the Atlanta Constitution, on "The Aftermath of Reconstruction," telling how the people of the South, left by the war almost penniless and without the slaves on which they had depended, were saved from utter bankruptcy by their cotton; how this same cotton bound them with a yoke of mortgages; how, in spite of panics and distresses of every sort, their commerce and industries emerged triumphant and their cities developed till they were taken up by the present wave of prosperity. An interesting point which this article brings out is the fact that the great majority of the Confederate soldiers were "poor whites" who owned no slaves, and that the very abolition of slavery, against which they fought to the uttermost, did them even more good than it did the negroes, for it established democracy and bridged the gulf between them and the aristocrats.

"The Spoiling of Servants"—that nation-wide problem—is the subject of a paper by Annie Payson Call, author of "Power Through Repose," in the April Century. The writer of the article frankly blames the mistresses of America for present acutely trying conditions, at the same time offering some practical and helpful suggestions, the general adoption of which would make for increased household efficiency and home harmony.

"A Birdseye View of European Politics," by Andre Tardieu, editor of the Revue des Deux Mondes and of the "Bulletin of Foreign News" in the Paris Temps, will answer in illuminating detail questions suggested to many readers of current foreign dispatches, such as: "What is the aim of each of these powers? What are the means at their disposal? What is the exact place they occupy on the international chessboard? At what stage of the game are we?"

St. Nicholas.—St. Nicholas holds its own as the most attractive illustrated magazine published for young folks, and the April number is fully up to the mark. The illustrations are exquisite and the reading matter interesting, from beginning to end. Among the articles is "The Baby and the Bear," the fourth story of the series entitled "Babes of the Wild," by Charles G. D. Roberts, whose nature stories have an inimitable charm. "On the Flood Crest," by Charles Tenney Jackson, is a story that would seem quite apropos at this time when floods are devastating so large a portion of our country. Anadre Gilbert tells of Louisa M. Alcott's great friend and neighbor, Ralph Waldo Emerson. The interesting story, "Beatrice of Denewood," is continued and there are, besides, numerous bright, amusing and entertaining stories by popular writers, with poetry, etc., well calculated to interest grown people as well as young folks.

The American Review of Reviews.—Among the special illustrated features of this number are: "President Wilson's Cabinet," by Albert Shaw; "Art Revolutionists on Exhibition in America;" "The New Spirit in Southern Farming," by E. E. Miller; "Consumers' Co-operation," by Albert Sonnichsen; "Co-operation in Wisconsin," by Robert A. Campbell; and "The Cost of Operating Commercial Vehicles," by J. M. Van Harlingen.

The editorial department, "The Progress of the World," comments on the new administration at Washington, the problems before Congress, the policy of the United States towards Latin America, the question of "Dollar Diplomacy," and the various developments of the past month in home and foreign politics.

The Bishop of Newfoundland on the Early Marriage of the Clergy.

In his charge to his synod, under the heading, "Early Marriages," the Bishop of Newfoundland said: I earnestly hope that the younger clergy will, as a matter of duty, refrain from those early marriages which tend to aggravate to a very painful extent the difficulties of the situation. When a young man immediately, or not long, after his ordination to the Priesthood undertakes the responsibilities of matrimony, he is laying up for himself and for those who are dear to him the probability of most serious difficulties in time to come. With a very real estimate of the advantages of a married clergy one may still see clearly the disadvantage of an impoverished clergy, and the hindrance that this will bring not only to the adequate performance of their work, but also to the proper management of their worldly affairs. The results of these indiscretions are becoming so painfully common that I am considering the advisability of making it a rule that no clergyman shall be allowed to marry who has not served at least two years as a Priest. We do very greatly want in these days a number of our younger clergy to undertake, not necessarily any vows or purposes of perpetual celibacy, but an obligation of some kind to remain unmarried until they are in circumstances which justified their undertaking the responsibilities of the married life.

Christianity both by its doctrines and its ceremonies rightly emphasizes the material aspect of existence. For it is founded upon the idea of incarnation; and its belief in some sort of bodily resurrection is based on the idea that every personal existence must have a double aspect—not spiritual alone, but in some way both. Such an opinion, in a refined form, is common to many systems of philosophy, and is by no means out of harmony with science. Christianity, therefore, reasonably supplements the mere survival of a discarnate spirit, a homeless wanderer or melancholy ghost, with the warm and comfortable clothing of something that may legitimately be spoken of as a body.—Sir Oliver Lodge.

Let any candid mind contemplate the summary of the moral law which the Master announced "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Then let him carefully compare his conduct with this requirement and answer whether or not he fulfills even the second of two great commandments.

For the Southern Churchman.

Fallow Ground.

At the coming of our Lord the whole human race was fallow ground. It was without the light and life of God. From the lowest brutality of Africa up to and including the brilliancy of the Augustan Age, it was only a question of more or less heathenism. Humanity was all fallow ground.

Grecian civilization was philosophy and aestheticism. Their trinity was of the Good, the True and the Beautiful. They dreamed of divine wisdom and loved the study of it, but did not realize it. And their nearest approach to its realization, they condemned to death.

Roman civilization was splendid manhood. Virtus was ideal and abstract manhood. But when the foremost man of all the world appeared, he came unto his own and his own received Him not. Roman civilization and power reached its highest in the Augustan Age, and culminated and went down. Roman manhood reached its height in Julius Caesar, and its highest patriots assassinated him.

All the world was fallow ground, and all its divine possibilities were hidden and unbroken and without the light and warmth of heaven, when the Sun of our Righteousness arose with healing in His beams.

And since then the whole world has been ploughed up with persecutions and self-sacrifices and martyrdoms. Its depths and divine possibilities have been brought to light and life, and we are now feeding on its rich pasturage in high places. And the grand harvest is not far off.

The lesson of fallow ground is of easy application to the individual and society and general life of our day. Superficiality and love of publicity and show; personal ambition and greed; selfishness in one shape or another prevail everywhere. We are not out and out heaven; but we have idols and specialties that we cherish and worship as devotedly, maybe, as the heathen did theirs. Our whole being is full of frauds and substitutes and counterfeits. Science, literature, universal life, commerce and even religious worship and activities give the same indications of shallowness and fallow.

Only sorrow and severe trials can reach the divine in our nature, and stir its depths.

One of the greatest of modern poets has left some pretty words:

E'en thou that mournest the daisy's fate,
That fate is thine no distant date.
Stern ruin's ploughshare drives late
Full on thy bloom,
And like the lovely daisy's fate,
Shall be thy doom.
Though losses and crosses
Are lessons right severe,
There's wit there ye'll get there
And find us other where.
They give the wit of age to youth,
They make us know ourselves;
They make us do the naked truth,
The real good and ill.

The beautiful words of the Psalmist are: "Thou hast known my soul in adversity. J. L. W.

That hosts of people are either willing to be fooled, or are hnable to protect themselves from it, or that the keen desire for wealth blinds them, is clearly shown by a recent statement of the Postmaster General. He states that during the past year 1,063 persons were charged with using the mails to defraud, and that before the government got these people in hand they had already secured the huge sum of $120,000,000 from their victims! And the mails do not handle all the "get-rich-quick" business, by any means.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Report as to the "Urgent Case."

Mr. Editor: I sincerely hope the good friends who came so generously to the rescue in contributions, have had faith, as they have had patience, in waiting for a statement of what was accomplished in our efforts to save the ranch home for the widow of a clergyman in the West. The distance was great; the time between letters very prolonged; complications that we did not know came to light; the sale was put off by the help of a good attorney, a Churchman; a blessed real estate Churchman, an old and staunch friend of this cause, came to the rescue at the last moment, taking the balance of the mortgage, unpaid by the generosity of friends, and I am glad to report that the ranch is saved to the brave little woman and her two children.

To every one who contributed, certain information was given with the receipt, so that it is not necessary in this public letter to go into details.

Personally I want to express my deep sense of the goodness and generosity of a great number of Christian people. To feel the sympathy and the generosity and the responsiveness of such people is a great privilege and an inestimable reward. I am sure God has blessed us all in the doing of this good deed, and I am quite sure personally that there is nothing finer in this world than to be admitted to the circle of those whose hearts are big enough and generous enough to do such things.

ALFRED J. P. McCLURE,
Treasurer General Clergy Relief Fund,
The Church House, Philadelphia, Pa.

The Church's Fault-finders.

Mr. Editor: Some days ago one of your correspondents, quoting a verse of the late Bishop Coxe's hymn, "I love the Church. the Holy Church," said that our mother the Church, has too many fault-finding children. Is this true? Or can there be an explanation for such an apparent condition? Fault-finders are not all of one class. A very good parent will now and again see some thing about a child which if allowed to grow into a habit will be an injury to that child. Such a parent in a kindly spirit and in kindly words warns the child. The day may come when the child will thank such a parent. Years ago and also to-day, people can be found in the Episcopal Church who more or less realize the best Anglican or Episcopal Church ideals. Bishop Coxe was one, especially in his earlier days, when he composed that hymn. He was, moreover, a poet and had a poet's vision. When I was a boy I have heard ecclesiastical officials of this Church talk of our "incomparable Book of Common Prayer," and yet the speakers themselves were blind to the fact that too frequently, in those days, hearty services were unknown, and the real knowledge of our Prayer Book had become little or nothing. Pusey, Keble, and Liddon saw weaknesses in our Church's modes of operation, and so longed and prayed and worked for a change; and, thank God, lived to see the Church come up to some of their longings; but they were only fault-finders in order to help the Church they loved.

I acknowledge that even honest fault-finding needs care. There is a proper time and a proper place and person for such, or else we become cranks—obstacles. I heard, the other day, an excellent address given by a New York lawyer to a Sunday School in a country town where he lives for eight months in the year. He spoke of the success of the baseball team of boys in that borough, and attributed it largely to what he called their "team work." They had conquered larger teams than their own, because of their more perfect "team work." We need leaders in the Church who know where our weaknesses are, and how to reduce or remove them; but we need, most of all, "team work" in missions and parishes and throughout the whole Episcopal Church, I can say, further. Throughout the whole Anglican Communion, we are so painfully honest and often become such habitual kickers that everyone hears, as through a megaphone, our little failings, and yet how rarely do we hear of the splendid gifts, or sacrifices, and lives, which are to be found, thank God, so frequently among the members of our Church, for both Church and civic needs.

REGINALD S. RADCLIFFE.

Ridgway, Pa.

Attendance at Trinity Church During Lent.

Mr. Editor: In the columns of New York news, in your issue of March 29th, certain figures appear which purport to give the attendance at some of the churches during the Lenten season. May I say that so far as Trinity church is concerned, the figures given are very far from correct. The figures printed bear no relation to the actual attendance at Trinity church, which was larger this year than at any time since the record has been kept.

WILLIAM T. MANNING,

New York.

Comfort in Bereavement.

Less than two months before the death of Mrs. Margaret E. Sangster, she said to a Sunday School class of girls that a lily is the symbol of the resurrection life.

"A little while ago," she said, there was only a dark bulb buried in the earth. To-day the loveliest of flowers tells in purity and fragrance the story of life ever renewed, of victory over death. If any of the girls have lost a father, mother or friend, let them be comforted in the thought that because Jesus lives, the dear one is living. Let no one ever be afraid of death, for death is only a portal which opens to us the home of endless bliss."

The swing door of prayer stands always waiting for the least touch of faith to press it back. If our Father's presence chamber were opened to us only once in a year, with how much greater reverence would we enter! How much more store would we set on it! We should anticipate the honor and privilege of that interview for the whole year, and eagerly avail ourselves of it. Alas that familiarity with prayer does not always increase our appreciation of its magnificence!—F. B. Meyer.

Church Intelligence

CALENDAR FOR APRIL.

1—Tuesday.
6—Second Sunday after Easter.
13—Third Sunday after Easter.
20—Fourth Sunday after Easter.
25—St. Mark's Day.
27—Fifth Sunday after Easter.

Collect for Second Sunday After Easter.

Almighty God, who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. Amen.

Foreign.

THE BENEDICTINES OF CALDEY.

Secession to Rome.

We regret to have to chronicle the secession of the Benedictine Community at Caldey Island (formerly of Painswick) and the allied Community of St. Bride (formerly of Malling Abbey) to the Church of Rome. From copies of the corespondence that have been sent us we gather that the circumstances which have led up to this decision are as follows:

The question of the status of the Community was raised last Lent, and the decision was in favor of remaining in the Anglican Communion. The crisis is thus described by the Abbot in a letter to the Bishop of Fond du Lac dated last July; he wrote also in the same sense, and almost in the same words, to the Archbishop of Canterbury:

"We have passed through a critical time in regard to the Roman question * * * By Easter we were able to come to a most happy and unanimous decision. * * * It was clearly shown us that God had placed us where we are, and that it would be quite wrong for us to surrender our present position and to transfer our obedience to the Roman Church. * * * We have come through one of the most difficult of religious experiences with the great gain of a clearer realization of our position, and a unanimity of opinion that would have been impossible unless we had been rightly guided to settle the question in the way we did."

Steps were then taken by correspondence with the Archbishop of Canterbury to regularize their status and to obtain the appointment of an English Bishop as Visitor. Ultimately it was decided to ask the Bishop of Oxford (Dr. Gore) to undertake the office. To this invitation the Bishop replied sympathetically, asking them to send their "constitution, rules, and rites other than those contained in the Prayer Book," for him to study as a preliminary to a future visit to Caldey. It was suggested by the Abbot in his reply that the Rev. W. B. Trevelyan, Dr. Darwell Stone, and the Rev. H. F. B. Mackay should be asked to visit and draw up a full report upon the doctrines of the Community for the Bishop's information. Meanwhile the Archbishop declined to accede to the suggestion that two members of the Community should be ordained to the priesthood by the Bishop of Fond du Lac (Dr. Weller), who was willing to do so had the Archbishop consented. His Grace considered that the question had better be left open until the election of a Visitor had been completed.

The Bishop of Oxford, in a cordial letted dated October 24th, 1912, made certain inquiries and acceded to the suggestion that Dr. Stone and Mr. Trevelyan should act as a Commission to report on the Community. On January 3d the Commission drew up a Note of their visit, which was approved by the Chapter two days later. The report (which is not published) was forwarded to the Bishop of Oxford, who replied on February 8th in an important letter, in the course of which he made clear the conditions preliminary to his becoming Visitor of the Community. These were the securing of the property of the Institution to the Church; the taking of the usual Oath by the priests of the Community; the Prayer Book Liturgy to be exclusively used in the chapel, and the regular daily recitation of Matins and Evenson; the elimination from their Breviary and Missal of the Doctrines of the Immaculate Conception and the Corporal Assumption of the Blessed Virgin, as not being justified on any but Papal authority; and the discontinuance of the Exposition of the Blessed Sacrament and Benediction. These his Lordship laid down as indispensable preliminary conditions, not necessarily exhaustive. On February 19th the Chapters rejected this proposal, considering the matters in dispute "as vital to our conception of the Catholic Faith"; and on February 22d the Abbot, writing at length and warmly to the Bishop regarding his "cold, formal demand," notified that the Caldey and St. Bride's Communities had both determined to seek admission to the Roman Church. The Bishop wrote suggesting a reconsideration of their decision, but to no purpose. The number of seceding members of the two Communities is sixty-four; only four were like—

"The Seraph Amdiel faithful found—
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal,
Nor number, nor example with him wrought
To swerve from truth and change his constant mind."

We understand that the question of the ownership of the property of the Community is to be referred to the Bishop of Oxford.

The Late Bishop of Lichfield.

The Bishop of Lichfield, the Right Rev. the Hon. Augustus Legge, died suddenly in his study chair on Saturday morning. Dr. Legge had conducted morning prayer in his private chapel and went to his study to attend to his correspondence. Shortly afterwards the Bishop's butler found him apparently dead. A doctor was at once called and said death was due to syncope.

The late Bishop was born at Sandwell Hall, Staffordshire. He was the fifth son of the Earl of Dartmouth. He was educated at Eton and Christ church, Oxford, where he graduated in 1861, taking a second class in the School of Law and History. After studying at the Lichfield Theological College, he was admitted to the diaconate by the Bishop of Lichfield (Dr. Lonsdale), his title being to Handsworth, Staffordshire. In 1866 he came to London, and was for two years curate of St. Mary's, Bryanston-square, under the present Dean of Ripon. In 1867 he was appointed to the vicarage of St. Bartholomew, Sydenham, where for many years he did not only a great work as an efficient parish priest, but also much diocesan work. From 1879 to 1891 he was Vicar of Lewisham, where he grappled successfully to provide churches for an ever-growing population. He is still remembered and beloved in the district.

New Bishoprics Bill.

The Archbishop of York announced last week that it has now been decided to drop the general Bishoprics Bill, and to proceed with a special bill dealing only with the Sheffield, Suffolk, Essex, and Herts Bishoprics. We can well imagine the Archbishop's keen disappointment, as he and his colleagues have worked incessantly in connection with the Sheffield scheme. The funds have been in hand for some time, and the enabling bill has four times passed the House of Lords, but failed even to have a chance of getting through the Commons owing to an opposition, "insignificant in numbers but formidable in obstinacy." It is unfortunate that the work of the Church should be hindered and hampered in this way, and we sincerely trust that the new move will be more successful than the previous attempts. The oppositioon has come, not from Members of the Government, but from a small section of Churchmen who, to our mind, are directing their energies in the wrong direction.

American.

Protest Against Change of Name.

To the Right Rev. Daniel S. Tuttle, D. D., LL. D., Presiding Bishop of the Protestant Episcopal Church in the United States of America.

Reverend Father in God:

The persistent agitation for a change in the name of our Church is causing serious anxiety to a large number of clergy and laity. At the approaching General Convention it is possible that a change of name may be proposed even more radical in character than that introduced three years ago; indeed, this purpose has been frankly avowed in certain of our Church papers. Believing that such an undertaking would seriously militate against the peace and prosperity of the Church, it becomes our duty to give valid reasons for such a conviction and to present our conclusions to our Fathers in God, and to our brethren of the clergy and laity.

We who address you are a few clergymen of the City and Diocese of New York; we are moved only by a sense of responsibility for maintaining and increasing the welfare of the whole Church and the happiness of our people; we speak only for ourselves, though we believe we express the opinion of many others who are either strongly opposed to changing the name of the Church, or are convinced that this is a most inopportune time for such a change.

We believe the time to be inopportune because the great number opposed to the change will be sincerely disturbed by such action; because it seems quite evident that those who desire a change cannot agree upon a name; and because Church unity, of which we are becoming more hopeful, cannot be advanced by a Church which deliberately destroys its own peace.

We do not undertake to discuss herein the adequacy of our present name, though we insist that there is a vast difference between the question of the Church's wisdom in its original selection and the proposal to drop the name which the Church has honorably borne since our people became a nation. We would not engage in controversy concerning the substitute names which have been suggested, though we warn our people against any step which would turn from us the important tide of immigration from Northern Europe, most definitely Protestant in its character, and many intelligent people who come to us from Southern Europe and who have a deep-seated antipathy to any name which suggests to them ecclesiastical tyranny. We would further add, that we are convinced that a name which would drive from us the best of the immigration would also seriously alienate the sympathy of twenty million Protestant Christians in our land who have to-day a fraternal regard for our Church, which with less than one million communicants, stands only ninth in order of membership. We cannot retain this regard by deliberately rejecting that part of our name which they consider the best proof of our relationship with them or by advancing extravagant and exclusive claims.

The serious discussion of this question compels us to ask, is it not time that we have proportionate representation in our elective body, the House of Clerical and Lay Deputies? To us it seems unreasonable that a matter vitally affecting the peace and welfare of the Church might be decided by delegates amongst whom some represent, say, 3,000 communicants, while an equal number of delegates represent, say 50,000. We ask the Church whether this is just.

We rejoice in the unparalleled missionary opportunities God is giving us to-day, and in the increasing responsiveness of our people, and beg that nothing be done which will chill their hearts or weaken their sense of responsibility. There is work for Christ in our cities, in every part of our land, in all the world, demanding our whole strength; surely we shall be better occupied in winning this land and the world for Him than in destroying the peace and unity of our Church by a controversy over its name.

With great respect, sir, we remain,
Your servants in Christ,

F. Courtney (Bishop), rector of St. James' church.

Wm. T. Crocker, rector, Church of the Epiphany.

Wm. M. Grosvenor, Dean, Cathedral of St. John the Divine.

W. N. Guthrie, rector St. Mark's-in-the-Bouwerie.

Henry Mottet, rector Church of the Holy Communion.

H. P. Nichols, rector Holy Trinity church.

Leighton Parks, rector St. Bartholomew's church.

Howard C. Robbins, rector of the Church of the Incarnation.

Karl Reiland, rector of St. George's church.

Theodore Sedgwick, rector of Calvary church.

Herbert Shipman, rector Church of the Heavenly Rest.

Charles Lewis Slattery, rector of Grace church.

Ernest M. Stires, rector of St. Thomas' church.

Geo. Alex. Strong, rector of Christ church.

Geo. R. Van De Water, rector St. Andrew's, Harlem.

The General Convention of 1913.

For the first time in nearly a quarter of a century the General Convention of the Protestant Episcopal Church in this country is to be held in New York City. This will be the forty-third triennial convention. It will open on Wednesday, October 8, 1913, and will last about three weeks.

Once in every three years Diocesan Conventions choose four clerical deputies and four lay deputies, and Missionary districts choose one clerical and lay deputy, to the General Convention. Upon the morning of the first day of the General Convention about one hundred and ten bishops, and six hundred deputies, equally divided between clergymen and laymen, representing about one million communicants, will gather for service in the cathedral of St. John the Divine. They will come from sixty-eight dioceses, twenty-three missionary districts, and ten foreign jurisdictions of the Church.

The Convention sits as two houses, the House of Bishops and the House of Deputies, each having a veto upon the other. Its primary object is to make laws for the government of the Protestant Episcopal Church in this country, to some extent in the form of constitutional provisions, requiring action by two successive conventions, but generally in the form of resolutions adopted by each convention for itself, and in the terminology of ecclesiastical law known as canons.

In the House of Deputies there are fourteen standing committees appointed by the president—always a clergyman—subject to the limitation that each of the eight missionary departments into which the Church within the United States is distributed must be represented. Besides the fourteen standing committees, there are thirty-four joint committees and commissions of the two houses sitting between conventions, eight of which were appointed to consider ecclesiastical relations and activities with other communions, religions and peoples; six to revise the Church's services of prayer and praise and visitation; four to provide for the education of the clergy; four others to look after the better care and support of the clergy; one to provide for them an ultimate court of appeals; one to report upon the question of provinces; five for the Church's mission of help—to the seamen, the blind, the deaf, and the foreign-born; and, finally, the Social Service Commission.

The House of Bishops will meet in Old Synod Hall, but its sessions are private. The House of Clerical and Lay Deputies, of which the sessions are public, will meet in New Synod Hall, presented to the New York Diocese by Mr. J. Pierpont Morgan and by the late W. Bayard Cutting at their joint expense, the estimated cost being $350,000. The Woman's Auxiliary will meet at St. Michael's church, and Missionary meetings will be held in the Cathedral unless otherwise announced.

The Church in Japan.

To the Rt. Rev. Daniel S. Tuttle, D. D., LL. D., D. C. L., President of the Board of Bishops of the Protestant Episcopal Church in the United States of America:

In former years we were living in the dim twilight given by other religions, philosophies and moral teachings, but through the faith, sympathy, love and kind teachings of the Christians of the United States of America, we have had the true, full light of Christ brought to us, for which we are most devoutly thankful.

That through your kind assistance we have also been able to organize the Nippon Sei Ko Kwai, which is in Communion with the Holy Catholic Church throughout the world, fills us with profound gratitude, which we can not find words to express.

During previous years the Board of Bishops of the Protestant Episcopal Church in the United States of America sent us, as Bishops, such worthy, learned, faithful and loving men as the Rt. Reverend C. M. Williams, D. D.; the Rt. Rev. John McKim, D. D.; the Rt. Rev, S. C. Partridge, D. D. All of these we have greatly esteemed and honored. Recently you also honored our earnest request and sent us the Rt. Rev. H. St. George Tucker, D. D., as our Bishop, to succeed Bishop Partridge.

In view of this succession of highly esteemed favors, we, the undersigned, have been appointed by the Kyoto District Convention, a committee, to convey to you and through you to the Board of Bishops, the deepest gratitude of said body for the many evidences of your deep interest and love which we have received.

Most respectfully yours,

Okamoto Chiyoo.
Yamabe Kinkichi.
Irvin H. Correll,

Meiji, 45th year, 4th month.
Nippon Sei Ko Kwai.
Kyoto Dis. Convention.
Committee.

Death of J. Pierpont Morgan.

Mr. J. Pierpont Morgan, the well-known Churchman and financier, died in Rome, Italy, on Monday, March 31st, aged seventy-six years.

Mr. Morgan, then in ill health, sailed from New York on January 7th, for Egypt, reaching Cairo on February 7th.

Alarming reports were received concerning his health. Returning to Rome, he continued to decline, until the end came, as stated, at 12: 05 on Monday.

Mr. Morgan, as is well known, was one of the wealthiest men in the United States, and withal, most generous in his gifts to the Church and to charitable and benevolent objects. The extent of his charities will never be known by the public. He disliked publicity, and his charities were bestowed unostentatiously and where he believed they were deserved. In an interview, a few years ago, Mr. Morgan is reported to have said:

"I do not remember that in my whole life I ever wilfully misrepresented anything to anybody at any time. I have never knowingly had connection with a fraudulent scheme. I have tried to do good in this world, not harm, as my enemies would have the people believe. I have helped men and have attempted in my humble way to be of some service to my country."

He was a true and loyal son of the Church, and his presence will be missed in its General Conventions, of which he was an honored and useful member.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Opening of the M. H. Culp Memorial Church, Kulpmont.

The Monroe H. Culp Memorial church at Kulpmont was formally opened for worship at five o'clock P. M., on Easter Day, by Rt. Rev. James Henry Darlington, D. D., Bishop of the Diocese,

assisted by the Revs. W. C. Charlton, of Shamoken, and Rev. R. R. Morgan, of Mt. Carmel. Addresses were made by the Bishop and Mr. Charlton. A great crowd was in attendance. This is the only place of worship in the place and the inhabitants showed their interest by attending the opening. A Sunday School has been organized, with an attendance of more than eighty persons. Rev. Mr. Charlton is in charge, at present, in addition to his arduous labors in Shamoken.

The church building is 69 by 24 feet. It is built of Hummelstown stone to the base of the windows, and of stucco to the rafter line. The interior woodwork is finished in dark olive green and the ceiling of a darker shade. The special memorials are: two memorial windows, of English antique; opalescenta font of Caen stone; communion table to match the rest of the furniture, silver communion set, chancel rail, cross, book rest, vases, electric candlesticks, lectern and pulpit—all of brass; Bible and Prayer Books for chancel use.

The choir from Trinity church, Shamoken, was present and sang the service at the opening.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Holy Week and Easter at Holy Innocents', Henderson.

Throughout Holy Week there was the usual mid-day service for men of Holy Innocents', Henderson. While the number was not on any day so large as on some previous occasions, the general average was rather better than before. All the regular services for the week were admirably attended, the communication on Maundy-Thursday night being unusually large. The three-hours' service on Good Friday was not only characterized by a deep devotional spirit, but by the numbers in attendance and remaining throughout the whole period.

The early celebration on Easter morning was most inspiring. Many were there in honor of their Risen Lord, and to receive the benediction of the Holy Feast. The music throughout was inspirational and inspirationally rendered, while the whole service was quickeningly worshipful.

First Service in the New St. John's Mission Chapel.

For some time devoted hearts and minds have been laboring for the completion of St. John's chapel, the mission chapel in the millwork of the parish. The lot was given by a staunch and devoted layman of the parish, while other devoted men and women have zealously contributed also of their time and money and the labor of their hands. For a number of years most ardent service has been rendered by faithful teachers in the Sunday School work and visiting. The first service, it is interesting to know, was held by the former beloved rector, the Rev. Julian E. Ingle, in the school house granted for the purpose, on an Easter Sunday. So it was a most happy providence which made it possible to hold the first service in the beautiful new chapel on this last Easter Day.

With the same earnest and unflagging enthusiasm vestments had been prepared, and a choir of the Sunday School at the mission had been trained for the opening service. The congregation was a large one, some of whom had never before been present at a full service of the Church. The interest of the congregation of Holy Innocents' was strikingly manifested by the number of them present, while that of the town at large was to be seen by those in attendance from other of the down-town churches.

The chapel is cruciform, with high open roof, generally Gothic in type, and capable of seating some two hundred. There are also two rooms of fair size to be used for cross rooms, Sunday School library, and other like purposes. The outlook for the work is most encouraging.

At five o'clock there was the usual children's Easter offerings were made. As ever, this service was a most gladsome one. The eager faces, the sweet singing of both the Church and Sunday School choirs, the heaped-up offerings, the sanctuary adorned beauty, the altar ablaze with lights with the deep, tense spirit of praise and joy, all spoke the benediction of the Resurrection Tide!

Memorials Dedicated in St. James', Kittrell.

The Church of St. James, Kittrell, was very tastefully decorated on Easter Day and a large and devout congregation was present. The offering, which was for General Missions and mission work in an adjoining town, was the largest made during the present rectorate. At the eleven o'clock celebration there was dedicated to the Glory of God and in Loving Memory of Richard Beverley Raney, late of Raleigh, N. C., a beautiful oak altar, with retable, given by Mr. Leigh Hunt, a nephew of Mr. Raney, and a pair of vases, given by Mrs. R. B. Raney, also in memory of her husband. Striking change has been made in the chancel and sanctuary by the Woman's Auxiliary, which has done good and faithful work since its beginning about a year ago.

MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop.

Easter Day at St. James', West Somerville.

St. James' church, West Somerville, witnessed the greatest Easter in its history. There were nearly 600 worshippers and the contributions were very large. The Rev. W. H. Pettus will be instituted as rector on Sunday, April 20th, at 10 A. M., by Archdeacon Babcock, acting for Bishop Lawrence. Mr. Pettus began his duties at St. James' February 23d, 1913.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Interesting Religious Statistics.

At the Methodist Conference held in Newark, March 19th, interesting statistics concerning the growth of the various religious bodies in Northern New Jersey—including the territory of the Diocese of Newark and a little more—were presented. In the last thirty years the per cent. of increase has been: Methodists, 34 per cent.; Presbyterians, 74 per cent.; Reformed, 77 per cent.; Baptists, 82 per cent.; Episcopal, 327 per cent. There are now in this territory 54,666 Presbyterian communicants; 46,409 Methodist; 41,614 of our own Church; 26,784 Baptist. In the eleven cities in the territory in the last 30 years: Methodists gained 68 per cent., Presbyterians 100 per cent., Baptists 117 per cent., Reformed 131 per cent., and our own Church 220 per cent. In reading these statistics, however, it is to be remembered that only within about thirty years our Church has shown marked growth and activity in this territory.

Rev. W. R. Stearly, of Montclair, is to preach the sermon at the United Offering service of the Woman's Auxiliary, in Trinity church, Newark, on the morning of Friday, May 23d.

Rev. Philip J. Steinmetz, Jr., of Summit, is to make the address at the graduation of the nurses at St. Barnabas' Hospital, Newark, Tuesday, May 6th, at 4 o'clock.

Rev. Carl A. H. Stridsberg is to be ordained to the priesthood, on the morning of Sunday, April 6th, in St. Paul's church, Englewood.

Dr. John D. Prince, State Senator and Professor at Columbia University, is to address the Newark Diocesan Men's Club, in Trinity House, Newark, on the evening of April 7th.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Easter Day at St. John's, Houston.

Easter Day at St. John's, Houston, was marked as the red-letter day of all its history; for, on that occasion there were presented to the parish several beautiful and useful articles of church furniture, of which Mrs. Frank Willingham gave, in memory of her husband, Frank Willingham, an altar cross of polished brass; Mr. James Bruce Chastain gave a brass lectern in memory of his father, and a full set of sterling silver alms basins in memory of his mother; and Major H. A. Edmondson, senior warden of the parish, gave a communion rail of walnut and brass in memory of his wife and four children.

All these gifts were of the best material and workmanship and were beautiful in form and finish.

Before beginning the morning service the rector, Rev. G. Wallace Ribble, unveiled the gifts and exhibited them separately, to the congregation, with a few remarks descriptive of each—performing a delicate and difficult ceremony with singular propriety and grace of manner and speech.

Rev. Dudley Boogher Called to West Virginia.

Rev. Dudley Boogher, rector of John's Memorial church, Farmville, Va., has been called to Christ church, Bluefield, W. Va. He recently visited the field and held services on the first Sunday after Easter. Rev. R. W. Trapnell was the former rector at Bluefield and resigned to take work in Amarillo, Texas. Mr. Boogher has been at Farmville nearly five years and under his rectorship the church has been enlarged and generally improved. That parish is of special importance, because of the large number of Church girls attending the State Normal School. It is earnestly hoped Mr. Boogher will remain in the Diocese.

Holy Week and Easter Services in St. Luke's, Norfolk.

Holy Week and Easter were marked in St. Luke's by splendid services. The church was well filled all through the Three Hours' service on Good Friday. At night thirty-four candidates were presented to Bishop Randolph for confirmation. On Easter Even fifteen infants were baptized. On Easter Day the church was filled four times. At the 7 A. M. celebration 284 persons

communed. and 208 at the noon celebration. The children's festival in the afternoon was more largely attended than ever before, and $350 was presented for Missions. The Easter offering of the parish amounted to $2,500. The Rev. David W. Howard is the beloved rector of St. Luke's.

On Easter Sunday, at Christ church, Waverly, the Rev. P. W. Reed, of Petersburg, officiated, in the absence of the minister-in-charge, the Rev. Flournoy Bouldin, who was prevented by illness from being present.

On Sunday morning, March 30th, Bishop Randolph visited Grace church, Petersburg, and confirmed a class of thirteen candidates, presented by the rector. the Rev. C. B. Bryan, D. D.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Recent Confirmations.

On Sunday morning, March 30th, at St. Paul's church, Richmond, Bishop Gibson confirmed a class of forty-six candidates, presented by the rector, the Rev. W. Russell Bowie.

On Sunday afternoon, at All Saints' church, Richmond, he confirmed sixteen candidates, presented by the rector, the Rev. J. Y. Downman.

On Sunday next, April 6th, the Bishop expects to hold confirmation services in Westover parish, Charles City county, and on Wednesday, April 9th, he has an appointment at Fleeton mission; he will visit Fleeton mission for confirmation and will consecrate the new mission church there, on the following day. The Rev. Benjamin Dennis is in charge of this mission.

The Laymen's Movement in Richmond.

On Friday night, March 28th, at Richmond Hotel, Richmond, a banquet was held, at which about 600 men were entertained and heard inspiring addresses from Mr. J. Campbell White, general secretary of the movement, and the Rev. Yutaka Minakuchi, a highly educated Japanese gentleman. Mr. White and Mr. Minakuchi also addressed a large audience in the auditorium of the Young Men's Christian Association, on Saturday night. On Sunday morning Mr. Minakuchi made a remarkably able and thoughtful address in Holy Trinity church, and in the afternoon a well attended meeting was held in the city auditorium, where fine addresses were again made by Mr. White and Mr. Minakuchi.

"The Little Pilgrim and the Book Beloved."

is the name of the interesting play which is to be given at 8 o'clock on Friday evening, April 11th, and also at 2 o'clock on the afternoon of Saturday, April 12th, in St. Andrew's hall, Richmond. It is to be given by all the Junior Auxiliaries of Richmond, the proceeds to be used to pay the salary of a teacher in the Ragged Mountains, whom the Juniors entirely support. The characters in this beautiful and impressive play represent the different parts of the Prayer Book, in relation to Mother Church.

In connection there will also be an instructive missionary exhibit, composed of many curious and strange costumes from all parts of the world.

Tickets can be secured from the members of the various branches, or may be purchased at the door.

Men's Club Organized.

The Rev. J. F. Ribble, rector of St. Andrew's church, Richmond, has organized a men's club in his congregation. The club will hold a meeting on Tuesday, April 8th. in St. Andrew's gymnasium. The Rev. W. Russell Bowie, of St. Paul's, will be the speaker of the evening, and addresses will be made, also, by Messrs. W. W. Gillette, on "The Bible Class;" Charles J. Newell, on "The Vestry;" Charles E. Shepherd, on "The Treasury of the Church;" C. M. Henley, on "The Brotherhood of St. Andrew;" W. R. Smith, on "The History of St. Andrew's," and J. L. Oakley, on "The Choir."

Mr. F. Earley Scott is president of the club and Mr. Thomas Semmes secretary.

Church of the Holy Spirit, Stafford.

The Rector's Guild of the Church of the Holy Spirit, in Stafford county, has been the recipient, recently, of a communion service, the chalice and paten of silver, with cutglass decanters; hangings for the pulpit; an altar cloth; and two handsome chairs for the chancel.

The Sunday School of this church will be resumed on Sunday, April 6th, after which date there will be frequent afternoon services at the chapel, conducted by the Rev. J. J. Lanier, of St. George's, Fredericksburg; Dr. Barber, of Trinity, Fredericksburg, and probably others.

Improvements at Emmanuel Church, Brook Hill.

A beautiful stone wall has been erected at the entrance to the grounds of Emmanuel church, Brook Hill. Larch trees have been planted along the wall. Stone crosses surmount the pillars of the gates, beneath which are chiselled the words. "O go your way into His gates with thanksgiving and into His courts with praise." The pulpit of Emmanuel church has been remodeled and was restored to its usual place for Easter Day, as a memorial to its first rector. A large and beautiful bronze plate has been set into the front, with bronze crosses on either side. Beneath branches of palms are inscribed these words: "To the Glory of God and in Grateful Memory of Rt. Rev. Richard Hooker Wilmer, D. D., Who from this Pulpit Preached the Word of Life, Until Elevated to the Bishopric of Alabama, in 1862.

"There was a man sent from God. The same came for a witness, to bear witness of the Light."

Easter at St. Thomas', Ginter Park.

The first Easter Day celebrated in the new St. Thomas' church, Ginter Park, Richmond, was full of joy and encouragement to the rector, the Rev. Frank A. Ridout, and his congregation. The church was beautifully decorated with Easter lilies, and a handsome set of white hangings, presented to the church by the Guild, were used for the first time. The vested choir of twenty voices rendered excellent music, and the fine Estey pipe organ, well played, added to the beauty of the service. The offering was over $100.

The Sunday School of St. Thomas' is growing rapidly and doing splendid work. The children held an Easter celebration, before the service Easter morning, and their hymns and carols were sweetly sung. The mite box offering was $107—an excellent Easter offering from a Sunday School numbering eighty members. The outlook for St. Thomas' is bright and encouraging.

Christ Church, Charlottesville.

The vestry of Christ church, Charlottesville, the Rev. H. B. Lee, D. D., rector, at their Easter Monday meeting, unanimously adopted a resolution opposing the change of the name of the Church. Mr. Henry L. Lyman was elected deputy to the Diocesan Convention and Mr. L. P. Hanckel, Jr., alternate.

Extensive repairs and renovations are being made to Christ church.

The Rev. William M. Clark, D. D., has resumed his duties as editor of the Southern Churchman and rector of St. James' church, Richmond. Last Sunday he officiated in his church for the first time since his illness of three months. He was assisted by the Rev. Thomas C. Darst, of St. Paul's church, Newport News, Va., and the Rev. J. M. Robeson, of Christ church, Millwood, Va., the former preaching in the morning and the last-named in the afternoon.

The Rev. Frank Stringfellow, rector of Green Spring parish, Louisa county, is at the Memorial Hospital, Richmond, where, after recovering from a recent operation, he has been operated upon again for another trouble.

Rev. and Mrs. J. J. Lanier entertained the Charity School children, Easter Monday, at the rectory of St. George's church, Fredericksburg, being assisted by Mrs. Wallace and Miss Carmichael. Each guest was given a beautiful basket of Easter eggs.

The Rev. M. C. Daughtry, rector of Grace church, Newport News, has been called to the rectorship of Ascension church, Richmond, of which the late Rev. James E. Poindexter was formerly the rector.

MONTANA.

Rt. Rev. L. R. Brewer, D. D., Bishop.

Palm Sunday Service on a Railroad Train.

Bishop Thomas. of Wyoming, arrived in Billings, recently, after being snowbound three days in Northeastern Colorado. The experiences he narrated were interesting. Not to be defeated, however, in his plans for a Palm Sunday service, he conducted services on the train for the snow-bound passengers. Participants in that service say that it was one of the best they ever attended and that the music was very cheering. Bishop Thomas adapts himself very well, indeed, to conditions of the West, and is as much at home preaching to storm-bound passengers, as he is to cowboys, frontiersmen and other good people.

Easter Day in Montana.

Easter Day in Montana was one of the coldest days of the entire winter, and in all the stations in the Diocese where was a heavy snowfall, varying in depths from half a foot to a foot and a-half. Yet in spite of this the services were very well attended and good offerings are reported for the various enterprises undertaken at all points.

Last year the Diocese of Montana stood third in the list of Sunday School offerings for General Missions, with an average of ninety cents per scholar. Our interest this year is to advance our position. This we are in a fair way to accomplish, as the mite box offerings from the Sunday Schools were invariably larger in all the missions and parishes.

In the appointment of a vice commission of fifteen, by the authorities of the city of Billings, the Rev. J. Philip Anshutz was appointed to represent the ministers of the city.

The Rev. C. F. MacWilliams continues holding his successful missions at various places, and is now conducting a post-Lenten mission at Red Lodge.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

New Parish House for St. John's, Knoxville.

St. John's parish, Knoxville, will build a parish house and new rectory, during the ensuing summer, at a cost of about $35,000. The vestry have agreed to this by unanimous vote, and their action is endorsed by the entire congregation as being necessary to the proper development of a large parish. There are over approximately 800 communicants.

The choir of St. John's sang the first part of "The Redemption," by Gounod, on Good Friday night, and the second and third on Thursday night after Easter. A large congregation was present on each occasion.

The noon-day Lenten review, conducted under the auspices of the men of St. John's parish, in the Grand Theatre, throughout Lent, came to an end on the Thursday after Easter, when Bishop Gailor addressed an audience of very nearly five hundred business men and women. The attendance at these services has maintained the highest average reached since they were first began by the present rector, six years ago.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Good Work of the Inasmuch Mission.

The second anniversary of the Inasmuch Mission was held in the Witherspoon Hall, on Monday evening, March 24th, the congregation crowding the main floor and the gallery. The Rt. Rev. Dr. Philip M. Rhinelander presided and told of his connection with the Mission and said that he considered the personal benefit of that contact inestimable. In the front of the hall there were a hundred or more men, bright-eyed and alert, who a few months ago were among the dregs of the lowest humanity. Mr. George long, the superintendent and one of the originators, told of his life before his straying into the Galilee Mission, where he was led to his better life; of his mission work in New York following his conversion and of his work in the Inasmuch Mission, at 1019 Locust street, in the centre of so depraved a portion of the city that it was called Hell's Half Acre. A number of the 500 converts told of the good it had done them. Other addresses were made by the Rev. Floyd W. Tomkins, S. T. D.; the Rev. A. J. Rowland, the Rev. William Barnes Lower and A. J. Drexel Biddle. In the two years 38,164 homeless men have been sheltered, 101,087 free meals given, and 86,766 have attended the services, which are held every night during the year.

Six Mission Churches to be Erected.

In his annual address to the last Diocesan Convention, the Rt. Rev. Dr. Philip M. Rhinelander urged the building of six churches of that number of missions in six years. The idea was approved of by the Convention and the Board of Missions, at its first meeting, took action looking to the building of the first for St. Barnabas' church, Haddington. Through its Standing Committee, it had plans prepared by Messrs. Duhring, Okie & Zeigler. These, after being amended, have been approved, and during the past week a contract was awarded to the Joseph Bird Company. There will be a fine Gothic church, 53 by 143 feet, to be a memorial to the late Rt. Rev. Dr. Ozo W. Whitaker, a rectory 26 by 44 feet, and the completion, by adding the second story, of the parish house. The cost will be about $60,000.

Protest Against Changing the Church's Name.

The rector, church wardens and vestrymen of St. Stephen's church, at the annual meeting, on Easter Monday, placed themselves on record as to the change of the name of the Church by adopting the following resolution:

"We protest most earnestly against any action which may have in view the change of our Church's name, and request our representatives in the Diocesan Convention to use such effort as they may deem proper to retain the present name of the Church.

Easter Card Service at the Church of St. Luke and the Epiphany.

Several hundred persons were unable to get into the Church of St. Luke and the Epiphany to attend the Easter Carol service. The musical portion was repeated on the afternoon of Low Sunday. Among the numbers rendered, comprising some of the world's masterpieces, were Bellhaven's Adagio; Jesus in the Garden, 17th century; At the Dawn When they Slept, 16th century; Noble's, Souls of the Righteous; Franks, O Lord, Most Holy; and an Interlude, Extace, by Ganne, for harp, violin, cello and organ. The congregation at these services average 1,200.

The Rev. Robert Blakewell Green, who is in the Episcopal Hospital for Rheumatic and Nervous Troubles, is improving.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Church Social Week.

Twenty of the twenty-five church parishes and missions of the Bronx have voted to take part in the Church Social Week, proposed by the Bronx Church Union. All save one will hold the Parochial Week, and that one will have a group rally. The week is not the same in all parishes, but a majority will observe April 20th to 27th. Beginning April 6th, many rectors preach sermons on the work of the Church, their series to continue until May 18th. During May three rallies are held to emphasize three forms of Church effort: Missions, Social Service and religious education and training of children.

This Church Social week is a simultaneous campaign for efficiency, strength, growth and publicity for the Gospel in the Bronx, and for the duty of the Bronx toward all missionary and other causes in the Diocese, in America, and in the world.

Unusual features of the week are many. They are, first, that meetings are held in each parish and mission, not in central mass rallies. Workers go out and if possible bring in new strength to their own parish, and they do not go to meetings attended only by men and women who, like themselves, are already at work. Next, there are no outside speakers to draw crowds. Again, all causes, as missions, social service, Sunday School, are given hearing. There is Christian unity in visible form. Finally, it is the aim to reach 10,000 persons with some message of the Church, and to do so in such careful way as to leave a permanent impression. Such number is far in excess of any that might be reached by mass meetings, while the expense is almost nothing in comparison.

The Bronx Church Union, at its meeting held at Holy Faith parish house, on March 25th, appointed a committee to assist Bronx parishes and people to profit by meetings of the General Convention next October, and to help missionary and other Convention meetings by securing attendance at them by people of the Bronx.

Special Prayer for Flood Sufferers.

Bishop Greer issued a special prayer that was used in all New York churches on March 30th, for the sufferers by the Western floods. It had two parts to it. One was that God might comfort the afflicted, and the other that He might stir up the sympathy of those not afflicted to help those who were. New York generously responded to appeals, subscribing $289,000 the first day the books were opened. The mayor named a relief committee, putting upon it Seth Low, William S. Hawk, Otto T. Bannard and other Churchmen, along with representative Catholics and Jews.

Heads of Church Unity Commissions to Meet in Washington on May 8th.

There has just been held in New York, conferences of the Christian Unity Foundation, of which Bishop Courtney is the head, with Disciples of Christ Unity Commission. The latter commission also met for the first time the Baptist and Presbyterian Commissions. An outcome is a call, issued by the official Unity Commission, which Bishop Anderson, of Chicago, heads, for a meeting in Washington, on May 8th, of all members of all Commissions named by all bodies to date. The purpose of the conference is not to discuss unity, but to outline an educational plan that may lead up to the World Conference. It is found that an immense amount of work remains to be done before the Conference can be called with any hope that it will accomplish anything.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

Easter in St. Paul's, Waco.

Following an excellently observed and spiritually uplifting Lent, Easter Sunday was one of the most glorious and triumphant days in the history of St. Paul's parish, Waco, Texas. The joy of the day commenced with an inspiring service at 7:30 A. M., which was the celebration of the Holy Communion. The rector, the Rev. W. P. Witsell, was the celebrant, being assisted by the Bishop of the Diocese. The music was rendered most beautifully by the vested choir, and the congregation was the largest ever seen at an early service in this church. At 11 A. M. the Bishop preached a fine sermon to a congregation that filled pews and aisles, and overflowed into choir and vestry rooms. After the sermon he confirmed a class of forty-six people, thirty-six adults and ten children; twenty-six men and boys and twenty women and girls. There were seventeen professional and business men among those confirmed, and there were six more men and women who were earnest members of the class, but prevented from being confirmed at this time by circumstances over which they had no control; two by sickness and four by emergency telegrams, summoning different ones to Louisiana, Alabama and Tennessee, so that there were

really fifty-two members of the class.

In the afternoon, the Sunday School Easter service was singularly refreshing and attended by the largest congregation at such a service in years. The music at all the services was exceptionally fine, and the offerings splendid, amounting in all to about $1,850.

At the congregational meeting, on Easter Monday, it was evident, from reports by the vestry, missionary treasurer, Sunday School officers and all the organizations of the parish, that there had been marked progress in all lines of Church activity during the past year.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

Sudden Death of a Clergyman.

The Rev. Richard Ellerby, one of the oldest priests in the Diocese of Iowa, suffered a stroke of apoplexy on Easter Day morning, passing to his rest later in the day. Mr. Ellerby was made deacon in 1874, by Bishop Johns, and most of his long ministry had been spent in the Diocese of Iowa, though he had at one time been rector of Christ church, Lexington, Mo. He had served cures at St. Thomas', Sioux City; Grace, Estherville; St. Andrew's, Mooar, and St. John's, Shenandoah. Mr. Ellerby was a man of genial and loving character, who made many friends as he ministered to his various cures. His death came very suddenly and without warning, he having officiated up to the very day of his death. He was in the seventy-seventh year of his age. He leaves to mourn him a widow and daughter.

An Example of Church Unity.

As an approach to Church Unity, the following may be noted: The pastor of the Congregational church, Keokuk, was detained at the bedside of his wife, who was in the hospital for several weeks in a distant State. The rector of St. John's parish, that city, Rev. John C. Sage, a close and personal friend, offered his services to the trustees of the church to perform any parish duties that were necessary during the absence of the pastor of the congregation. These services were accepted by the trustees and the congregation, and the parish priest of St. John's ministered during the absence of the beloved pastor. In a letter to Mr. Sage, the pastor said: "Your brotherly act has done more for Church Unity than tons of apologetics, and has brought my people nearer to love the dear old Church than any amount of argument." This action of the rector of the parish was taken without any idea of publicity, but becoming known, has brought forth a most generous and kindly feeling towards the Church.

Confirmations by Bishop Longley.

The Rt. Rev Harry Sherman Longley, D. D., Bishop Suffragan, visited St. Mark's, Maquoketa, on Tuesday evening in Holy Week. Sixteen adults were present for confirmation by the rector, the Rev. Arthur M. Lewis, recently of the Diocese of West Virginia. Mr. Lewis went to this parish, which had been vacant and without administrations for several years, last summer. His work there has been of a constructive character, and the outlook is unusually encouraging, all of the assessments and apportionments having been met.

A Well Spent Lent.

At St. John's church, Dubuque, the Holy Week in Easter, services came as a climax to a well spent Lent. The Good Friday service attracted some two hundred and fifty parishioners and Christians of various names, when the rector, Rev. John C. Sage, delivered the meditations on "The Seven Last Words from the Cross." Three splendid congregations filled the church upon Easter Day, when the rector was assisted by the Very Rev. B. F. Fleetwood, D. D., of the Diocese of Chicago. The Easter offering will amount to more than $1,200.

Death of the Rev. Frank A. Joseph.

Rev. Frank Alexander Joseph, formerly a priest of the Diocese of Iowa, died of pneumonia, at the residence of his father, Mr. Charles A. Joseph, in Farley, Iowa, March 13th. At the time of his death Mr. Joseph was canonically connected with the Missionary Jurisdiction of Kearney. He was a graduate of Seabury School, Faribault, where he graduated with honors in 1903. On June 14th, of that year, he was admitted to the diaconate at Grace Cathedral, Davenport. His first work was in charge of the missions at Carroll, Denison and Vail, Diocese of Iowa. In February, 1904, he was advanced to the priesthood. His subsequent charges were at Marshall, Mo., Wichita Falls, Texas; Sidney, Nebraska. The service at St. George's church, Farley, was a requiem celebration of the Holy Communion, in which Rt. Rev. Harry S. Longley, Bishop Suffragan, officiated, assisted by Rev. Messrs. Dysart and Budlong. Mr. Joseph was a man of simplicity, earnestness and zeal, a faithful and devout priest, who served well his Master.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Large Numbers Communed at Easter.

Easter Day here dawned bright and beautiful, and although rain began to fall practically at the same time all over the State before worshippers reached their homes from the midday services, past records of attendance upon both the Eucharist and all other services throughout the diocese seem to have been broken. In Toledo, at Trinity church, there were nearly 700 communions, and the offerings were $4,000, and at St. Mark's there were rising of 400 communions, nearly 250 of which were made at the early celebration, and the offerings $4,000.

In Cleveland, at Emmanuel, 500 received at the three celebrations. This parish started out to raise in pledges and offerings towards its property debt, an Easter offering of $10,000, and secured something more than $14,000. At the Cathedral, at which the Bishop of the diocese was the preacher at the midday service, about 700 persons received at the three celebrations, and at St. Paul's there were 600 communions, and offerings aggregating $8,000. At Trinity mission, Coshocton, under the oversight of a student and lay reader, a visiting clergyman ministered to sixty-six communicants. The vested choir marched for the time behind a processional cross, the gift of the people.

At the Church of Our Saviour, Akron, the rector was ill, and his duties were taken by the Rev. F. B. Avery, of Cleveland. Extra seating accommodations were provided. There were three hundred communions.

The Disastrous Flood.

The storm of Easter day, although no one suspected it at the time, was but the prelude to nearly three days of constant precipitation, culminating in a a flood, which for disastrous consequences to both life and property, has no parallel in the history of the State. Thoroughfares in cities and towns, thronged on Sunday morning with church-goers on their way to their respective places of worship, were within a little more than forty-eight hours thereafter, rushing and swirling rivers. While our people in their homes and business have suffered untold distress and loss, happily, owing to the fact that our buildings are located on the higher levels, comparatively little damage was done to church property. The Bishop of the diocese got away on Monday evening, the 24th, to Columbus, to attend the consecration of Bishop Reese, the next day, and was marooned until Wednesday, reaching home, after some ten hours of travel and one transfer over a washout, on the first train that got through. During the week he issued a Collect to be said in the churches for those in distress from flood, and asked for offerings for the sufferers. Members of the faculties of Kenyon College and Bexley Hall, and students at Gambier, went to the consecration Tuesday, the 25th, expecting to return in the afternoon, but in meantime much of the only railway line that touches Gambier was inundated and damaged, and they were marooned in Columbus several days.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

St. Michael and All Angels to be Consecrated Next September.

Announcement has been made that the debt on St. Michael and All Angels' church, Baltimore, has been so greatly reduced by recent gifts and offerings that the consecration of the church may be confidently counted on in September next. When this church was founded, the congregation perceived the great possibilities in the future of the parish, all of which have been realized. The neighborhood has grown to be one of the most popular and pleasant parts of Baltimore, and the parish has grown from a small one into the largest of the Diocese, reporting at the last Convention 1,478 communicants. The debt that was incurred in faith is now almost extinguished. The next effort that is to be made is for a parochial endowment, and the rector, the Rev. Dr. Charles Fiske, announces that the first offering for this purpose will be made on April 6th.

Brotherhood of St. Andrew.

A special meeting of the Maryland Assembly, Brotherhood of St. Andrew, has been called for April 2d, at the Diocesan House, for the purpose of considering Bishop Murray's plans for work among the Polish, Lithuanian, Bohemian and Hebrew settlements in Baltimore. The Rev. E. M. Frank, of the Church of the Advent, Philadelphia, will make a report of his recent examination of this field. At Mr. Frank's church, services in six languages are held every Sunday, and he is perhaps the best qualified man in the American Church to make an estimate of the possibilities of such a work here. The Brotherhood has been called together by its President, Mr. Arthur E. Hungerford, of the Evening Sun, in a ringing address, and the result of the meeting is awaited with much interest.

In the afternoon and evening of March 27th, Bishop Murray held a reception at the Paret Memorial, Locust

Point, Baltimore, which was largely attended by clergy and laity. Exhibits were made of the work of all the departments of this vigorous mission, from the kindergarten upwards, and everything showed both the promise and the needs of this energetic and hopeful enterprise.

The Rev. Percy Foster Hall, rector of St. Timothy's church, Catonsville, presented to the vestry, on the evening of Easter Monday, his resignation of the parish, which he had served since 1894. The news has been received with profound regret by his parishioners and friends. No action has as yet been taken concerning the resignation.

The Rev. William G. Cassard, for the last fifteen years a chaplain in the U. S. Navy, has been appointed to the chaplaincy of the Naval Academy, Annapolis, and has already reported for duty. Mr. Cassard was appointed to the navy from Maryland, and has a son in the Academy.

Bishop Murray has issued a special prayer for the sufferers in the Western floods, and has directed that it be used in all the churches of the diocese on Sunday, March 30th. The Bishop also urges that opportunity be given to every congregation to contribute to the relief of the destitute who have been visited by this terrible calamity.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Bishop Harding Authorizes a Prayer for the Flood Sufferers.

On Friday of last week the Bishop of Washington issued the following letter. As it was too near to Sunday, the 30th of March, doubtless the churches will do their part towards the relief of "the overwhelming calamity in Middle West." No doubt, many of our Church people have already contributed liberally to the large sum sent West by the Red Cross Society:

March 28, 1913.

To the Reverend Clergy of the Diocese of Washington.

Dear Brethren: In view of the overwhelming calamity that has brought so much suffering to the people of the Middle West, I would ask that the offerings of our congregations on next Sunday, or the Sunday following, be devoted to the relief of those in distress.

I hereby authorize the insertion in the Prayer for All Conditions of Men, after the words, "mind, body and estate," "especially our brethren, of the Middle West, in sorrow and suffering because of the recent great calamity that has befallen them."

I also authorize the use at any service of the following Collect:

"O Lord, our Heavenly Father, whose property is always to have mercy, and whose compassions fail not, we beseech on behalf of those to whom the recent calamitous storms have brought sorrow and suffering: that it may please thee to comfort and relieve them according to their several necessities, and to inspire the hearts of all our people to give such generous aid and succor as is in their power to those in distress, that through loving deeds thy Holy Name may be glorified, through Jesus Christ our Lord." Amen.

Faithfully yours,

ALFRED HARDING,

Bishop of Washington.

Rectors Retiring From Work.

It is a very unusual thing for the rectors of adjoining parishes to, as it were, simultaneously announce to their people the necessity of retiring from the active work of their charges. This has been done by the Rev. Willard G. Davenport, of Emmanuel church, Anacostia, D. C., and the Rev. Charles F. Sontag, of Esther Memorial church, Congress Heights, D. C. Mr. Davenport said to his vestry that, owing to advanced age and impaired health, he must give up his work unless an assistant could be secured to relieve him. Mr. Davenport has been rector of Emmanuel church for twenty-five years, and has built up a strong parish from small beginning, with a substantial stone church building, and well-appointed parish house. Once before he offered his resignation, but the vestry declined to receive it and gave him an extended leave.

Mr. Sontag was formerly an assistant minister, for several years, in Epiphany parish, Washington; then rector of Trinity church, Upper Marlboro, Maryland; later of Grace church, South Washington, then of the Church at Key West, Florida, where his health failed; and, after rest and recuperation for some time, he took charge of Esther Memorial, Congress Heights, which he is about to resign, because of ill health. but indulging the hope that he may be restored to good health, and again resume his work in the ministry.

Ascension Parish, Washington.

The Rev. Dr. J. Henning Nelms, rector of Ascension parish, Washington. has the pleasure of reporting the Easter offering as twenty per cent. larger than on any preceding Easter, and the closing year one of its most successful. For some time, Dr. Nelms had no regular asistant minister, but has secured one in the person of the Rev. William Edward Callender, formerly rector of Falls church, and later of the church at Clarendon, Virginia.

Brotherhood Tri-Diocesan Convention. vention.

On Saturday and Sunday, April 5th and 6th, the Tri-Diocesan Convention of St. Andrew's Brotherhood will meet in Ascension and St. Andrew's churches, Washington, representing the dioceses of Washington, Maryland and Easton. At the opening service, 11 A. M., Saturday, in Ascension church, the Rev. Dr. Nelms, rector, will give the address of welcome, and the charge to the Convention will be by the Bishop of Washington.

At 8 P. M., in St. Andrew's church, the service in preparation for the Sunday morning Corporate Communion will be conducted by the rector, the Rev. Jay J. Dimon.

At 8 A. M., Sunday, Corporate Communion, at Ascension church, the Bishop of Washington, celebrant.

Eleven A. M., special Brotherhood services in all of our city churches.

At 4 P. M., in Bethlehem chapel, National Cathedral, service for men. with the popular and beloved "Chaplain Pierce," now of St. Matthew's church, Philadelphia, as preacher.

The Rev. Reese F. Alsop, D. D., rector-emeritus of St. Ann's church, Brooklyn, L. I., one of the speakers at the Church Congress, which will meet April 1st-4th, in Charleston, S. C., was in Washington last week, and preached on Sunday last, morning and evening, in St. Thomas' church.

The Rev. Walter Lowrie. rector of St. Paul's Protestant Episcopal church, Rome, Italy, on a year's leave of absence, was in Washington last week.

The Washington Clericus met, on Tuesday of last week, at the New Ebbitt House, the guests of several of the clergy. The speaker was the Rev. Dr. George H. McGrew, rector of Silver Spring parish, Maryland, whose theme was, "The Church and the Name."

The Rev. Arthur M. Sherman, now living in Baltimore, Md., but for several years past a missionary of the Church in the District of Hankow, China, was in Washington, last week, as spokesman of a delegation which had an audience with President Wilson, and on Sunday morning last, preached in St. Mark's church, Capitol Hill, at the mid-day service, about the Church's Work in China. W.

NEW MEXICO.

Rt. Rev. Cameron Mann, D. D., Bishop.

Rector Celebrates Anniversary.

Easter Day marked the tenth anniversary of the coming of the Rev. Henry Easter to the Church of St. Clement, El Paso. He found the congregation there worshipping in a tiny frame structure in the heart of the business district of the city, with no facilities for parochial work. This property was sold in 1906, and the following year the present beautiful Church of St. Clement was erected on the corner of Montana and Campbell streets, which, with its commodious parish house, forms one of the most complete church properties in the Southwest. The church has a seating capacity of 750, while Kendrick Hall, named in honor of the late Bishop of New Mexico, seats 400, and the Easter chapel some fifty more. The property is valued at about $85,000.

Since taking charge of St. Clement's Mr. Easter has practically doubled its membership; has baptized 320 persons; presented 242 for confirmation; buried 215, and married 300 couples.

On Easter Monday evening Mr. and Mrs. Easter, assisted by the members of his vestry and their wives, gave a reception to their friends at Kendrick Hall, which was largely attended and greatly enjoyed.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop

Easter Services in Brooklyn.

Easter Day in the City of Churches was marked by large congregations in all of the sixty-odd Episcopal churches. Many notable offerings were given and great interest was manifested.

At St. Paul's. Flatbush, the Rev. Townsend G. Jackson, D. D., rector, a marked feature was the large number of persons who partook of the Holy Communion during the day. Nine hundred and sixty-three persons participated. St. Paul's has one of the largest Sunday Schools in the Diocese, and at the Sunday School service in the afternoon, 550 members took part.

The Rev. J. Howard Melish preached before large congregations, in the Church of the Holy Trinity. The offering here was $3,000.

In St. Ann's church, Brooklyn Heights, of which the Rev. C. Campbell Walker is rector, the total attendance at the various services numbered almost 2,000 persons. Among these services was one at 5 o'clock in the afternoon, which was held for the West Indian colored people of Brooklyn. Over 500 of these were present. The offering at St. Ann's was $4,700.

An interesting feature of the day at St. Peter's was the Sunday School service, at which a class of Chinamen, re-

cently organized by the rector, the Rev. William G. McCready, D. D., was present, with a banner on which, in Chinese characters, was described, beneath the American and Chinese flags, the affiliation of the members with St. Peter's church and the doctrine of Christ and the Resurrection. The class, which has about a dozen members, is being taught by the rector; by the Rev. Dr. Tsu, a clergyman studying at the General Theological Seminary, and by Mr. Charles Jung, a member of St. Peter's church.

At St. Thomas' church, 1,951 persons were present at the various services. The rector of St. Thomas', the Rev. Duncan M. Genns, recently presented to Bishop Burgess one of the largest classes ever confirmed in the Diocese. The candidates numbered eighty-four, forty-two males and forty-two females. The average age of the members was fifteen and a half years. Sixty-one of those presented to Bishop Burgess came from Church homes; twenty-three from non-Church homes.

Easter Day was marked by a large offering for missions. At Grace church, Brooklyn Heights, of which the Rev. Charles F. J. Wrigley, D. D., is rector, the entire Easter offering, amounting to over $5,500, was devoted to this cause.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Mission Services in Church of the Nativity, Huntsville.

Daily services will be held in the Church of the Nativity, Huntsville, Ala., Rev. Cary Gamble, rector, April 6th to 18th, at 11 A. M. and 7:30 P. M. The Rev. J. Poyntz Tyler, Archdeacon of Cumberland, Md., will be the missioner. A special prayer is being used by the parishioners for these services.

Bishop Beckwith went to Birmingham for Easter confirmation in St. Andrew's church. But the storm had preceded him. The parish house was blown down, and the church building so wrecked that service could not be held in the church. Service was held in a Presbyterian church, which was offered.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Mr. Morgan's Gifts to Hartford.

The Church in this diocese has suffered a great loss in the death of J. Pierpont Morgan. Not only has Mr. Morgan given large sums to Christ church, Hartford, whose rector, Rev. James J. Goodwin, is his cousin, but also to Trinity College and other institutions. As recently announced, Mr. Morgan but a few months past gave $200,000 to Trinity College for a new library and administration building. In all he has given the college well over $300,000 for various purposes. He has also often made gifts to the faculty and paid the salaries of its members. In the city of Hartford he has spent millions on charitable and other projects. The land on which the new municipal building is being built is his gift. Mr. Morgan is a cousin of Rev. Francis Goodwin and Rev. James J. Goodwin, rector of Christ church. Mr. Goodwin's mother was a sister of Mr. Morgan's father. He often visited the city of Hartford, which was his birthplace, the last time giving the gift of the new buildings to Trinity.

Rev. William O. Baker, rector of Trinity church, Haverhill, Mass., has accepted a call to Christ church, New Haven. Christ church is one of the largest in this diocese. Rev. Maxwell Ganter has been rector since the death of Rev. F. M. Burgess, who died suddenly last year.

St. Paul's church, Norwalk, has a large chapter of the Knights of Washington, the secret order for young men.

Nearly all the parishes of this diocese report large Easter offerings, in many cases much larger than was asked for.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Diocesan News.

Bishop Israel will move into the new Episcopal residence, in a few days.

The Rev. George H. Sharpley, of Corry, during the last part of Lent, had to leave his parish for a complete change and rest.

Brother Gouvenear, of the St. Barnabus' Home, at MeKeesport, has bought a house and a few acres, near North East. The Brothers will use this as a place of rest when obliged to leave their most difficult work at St. Barnabas' Home, where half of the fifty-nine patients, men and boys, are incurables, and where all must be non-paying patients to be allowed to enter "The Home." There are nine different religious affiliations among the inmates, but the brothers see to it that every man's and boy's religious opinions are respected.

Special preachers are usual in most of our parishes, except where the rector or priest in charge has given series of instructions himself. The attendance at the Lenten services has been very good.

The Diocesan Convention will meet in May next, at Warren.

The cities of New Castle and Sharon have been visited by an overflow of the river, which has done considerable harm, and in the latter case brought about several deaths.

The Rev. L. M. A. Houghwaut, of Meadville, is still on the sick list, his eyes causing him a good deal of trouble.

The rectory of Trinity parish, Erie, and that of Port Allegany, have not been filled. In a few weeks a deacon will be sent to care for Tidioute, Kinzua and Youngsville, thus leaving only one other mission vacant in the Archdeaconry of Ridgway.

During Lent the Rev. George F. Potter, of DuBois, gave for the Archdeacon one weekly service to Brockwayville.

The Rev. E. Hunter Perry, M. D., has been appointed to Punxsutawney.

Bishop Israel visits Ridgway for confirmation, the fifth Sunday after Easter.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Easter Day at Grace Church, Sandersville.

Easter Day was a glorious, bright day and most welcome after the stormy weather of the preceding week. Grace church, Sandersville, never looked prettier or brighter, and the services were joined in heartily by large congregations. The Ladies' Aid had donated a handsome white silk dossal and there were numerous vases of beautiful flowers on the altar, the credence bracket and the organ. The Easter anthem, "Christ Our Passover," and the "Te Deum," were well rendered and the solos in these were effectively sung. The Duplex Envelope system has been inaugurated in the mission and is working well. The vicar, the Rev. H. W. Robinson, has charge of several other missions, to which he gives a monthly service.

Conference of Theological School Faculties.

A conference of members of the faculties of Church Theological Schools, in continuance of meetings in former years, was held in New York on Wednesday in Easter week. Besides the Dean and several professors of the General Theological Seminary, there were present representatives of the Philadelphia Divinity School, the Virginia Theological Seminary, Nashotah House, the Western Theological Seminary, Berkeley Divinity School, the DeLacey Divinity School, and the Bishop Payne Divinity School.

The subjects discussed were: The Mirfield and Kelham Methods of Theological Education, introduced by Professor Jenks; Training for Special Ministries, on which Dean DeWitt read a paper; proposed amendments of the Canons of Ordination, reported by Dean Hart; and Conditions of Financial Aid and Outside Work, introduced by Vice Dean Denslow.

Easter Memorials at St. Mark's, Beaumont, Texas.

A smaller Communion service for use at early communions, and on Saints' days, and for the sick, was presented by St. Mark's Guild of St. Mark's church, Beaumont, Texas. It is supplementary to the large and very handsome service, which was presented by the Guild near two years ago. It is a memorial to a faithful departed president of the Guild, under whose leadership the materials were collected for the large chalice, paten and bread-box. Enough silver, gold and jewels were left to make the smaller set.

The smaller set is heavy, rich and of chaste design. It consists of a chalice with the inscription: "In Loving Memory of Lucy Miller Luckett, February 3d, 1877—September 25th, 1911." It weighs twelve ounces. The paten has on the upper rim a floriated Greek cross set with twenty-one gems—turquoises, pearls and garnets. Its weight is six ounces.

The Altar Guild presented on Maundy-Thursday, a handsome black stole, which was blessed on that day and first used on Good Friday. The Altar Guild also presented handsome linens for use with the small Communion service. The sacred vessels and linens were presented on Easter Even and blessed. They were first used on Easter Day.

A large and valuable receiving basin was also presented and blessed on Easter Even. It was given by St. Mark's chapter Daughters of the King. It is a memorial of one who "being dead yet speaketh." It links the past days and faithful service of a loyal Churchwoman to all the coming days and future life of the parish. It is sterling silver, thirty-three ounces in weight. It has on the upper rim a "Daughters' Cross." It bears the inscription: "To the Glory of God and in Loving Memory of Joanna Allen Sutton Curtis, Directress of St. Mark's Chapter Daughters of the King, 1900 to 1911. Given by St. Mark's Chapter, Daughters of the King, Easter, 1913." The inscription on this, the applied cross, and the designing, molding, finishing and inscription on the Communion service, all the work of a devout communicant of the parish, Mr. E. J. Leben.

Family Department

The Key to Heaven.

In an old Franciscan cloister, far away in Germany,
Lay the Convent tailor dying; holy old lay brother, he.
Holy Brother Bonaventure, he had labored long and well:
On his bed, amid his brethren, lay he dying in his cell.
All the solemn prayers were uttered, all the sacred rites were given;
Spake the dying from his pillow, "Bring me my Key to Heaven."
"Key of Heaven?—Call the Prior—" And the Prior quickly came,
Bringing to the sinking friar an old missal of that name.
Slow the dying head was shaken. "Key of Heaven?" Quick as thought
Crucifix and Rule and Chaplet to the monk in turn were brought,
All in vain—the brethren marvelled; what could be the Key he craved?
Surely such demand unusual was the plea of one who raved.
Last, uprose an aged friar, bowed obedience left and right,
From the nook beside the fire brought a something small and bright;
Brought it to the bed and placed it where they saw it through their tears.
'Twas the needle of the tailor, wherewith he had wrought for years.
Ah! to see the dim eyes brighten! Ah! to see the white lips smile!
Round the tool the chill hands tightened—broken words he spoke the while.
"Many years, old friend, we've labored—ev'ry stitch I made with thee
Was for God's dear glory taken—for the blest eternity.
Now, when life's last chords are riven, blessed needle!" soft he cries,
"Thou shalt be my Key of Heaven, thou shalt ope my paradise!"
On the instant fled the spirit. Smiling in his waxen rest
Lay the Brother Bonaventure, with the needle on his breast,
And the monks around him kneeling (startled at such swift release)
Question, with the deepest feeling, "Doth he truly rest in peace?"
"Brethren!" prays the weeping Prior, "May his end to all be given!
May the life-work of each friar, be indeed his Key of Heaven!"

"The Lord's Leisure."

Janet Turnbull had arrived, as she herself expressed it, at the end of her tether. As she sat at the table in the little room behind her shop, her level browns were knit, and the lines about her middle-aged mouth were cruel. A day-book lay in front of her, and the light from the oil-lamp glowed mercilessly upon the page. There was no dubiety about the figures registered there, the balance was on the wrong side.

Little more than two years before, Janet, with high-pride and hope in her heart, had opened a little trimming shop, in which she had invested the whole of her savings, as well as a legacy of a hundred pounds she had received from her late employer. A Scotchwoman of the best type, Janet had drifted south with a countryman of her own, who had a substantial interest in a good Manchester business. She had been his housekeeper for nine years, and at his death determined to make a bid for that independent career which is the ideal of so many of her type. To the little house above the shop she had transplanted her old mother from the haughs of Selkirk, and nobody could ever have convinced her that the old lady had died of sheer homesickness and heart-hunger for the braes of Yarrow. She had simply faded away, and when Janet buried her in Withington churchyard, and returned to her little, lonely house, she had only wondered why fulfilment in this weary world so often falls short of desire and achievement.

She knew now, as she sat there in the dim and lonely silence face to face with her utter failure, that honorable service is a very safe haven for a single woman, and that the less she has to do with personal ambitions the better. When she had served in Mr. Halyburton's house in Withington avenue, she had often felt the lack of a shop to which she could run for odds and ends, a shop that would correspond to the general emporium of the old border village. Casually mentioning this fact to the few acquaintances she possessed, they had all agreed that that part of Withington stood in the need of some such emporium, and when Janet took the little shop in Ardwell street they carried such custom to her as they could. But it takes a great many two-penny reels and penny bundles of tape to pay rent and taxes and keep even a single woman. At the end of two years Janet was insolvent, and she had just faced the bitter truth that when she realized her stock, even allowing to the uttermost farthing for it, she would be in debt to her landlord for the sum of fifty pounds.

It would take her a year to earn that, even if she went back to service immediately, and saved every penny.

Janet herself had no great turn for business, and little ideas how to make an attractive shop or to dress her window with pretty trifles to lure the passer-by. She had likewise overlooked the fact that it was an easy tram-ride into the heart of the city, where pretty trifles could be bought galore and reels sold cheaply by the dozen. Janet was a religious woman, a staunch member of the Presbyterian Church, but that night she was in a mood to quarrel with the Almighty. She felt that He had not done fairly by her, for, even in her most hardup times, she had never reduced her Sabbath offering, or turned a deaf ear to missionary appeal.

"I'm gettin' desperate," she said to herself; "I'll hae to see Mr. Holland. I may as weel gang noo."

Mr. Holland was her landlord, a house-agent of standing who lived some little distance off. It was about half-past eight when Janet called at his house, feeling that she could not sleep another night without knowing what was to become of her. He had just dined well, and was in an amiable mood but when he heard Miss Turnbull's business his face fell.

"I'm very sorry that you've let the time run on so long, Miss Turnbull; I could have let the shop twice over at Lady Day, and now I may have it on my hands. I'll have to hold you responsible for the rent, of course, unless you are so fortunate as to sub-let it."

"Oh!" said Janet, with a small gasp, recalling the fact that she had taken the place on a five years' agreement, and that the third year had not yet expired. "But where am I to get it, Mr. Holland? Ye must just put me in the gaol."

The house-agent smiled at her distress. He had a respect for her as a hard-working woman, but thought nothing of her business ability. It was only the strong recommendation of the Presbyterian minister that had induced him to let her the premises at all.

"Does your friend, Mr. Falconer, know about this?"

"He kens I have not been getting on. I think I must go and see him this very night. I don't know where to turn. I suppose ye would give me some time to pay afore ye summoned me?"

"There isn't any question of summoning you at present, Miss Turnbull. I'll try to let the premises, and the business as a going concern. If some pushful person would come along, it might be made to pay even yet."

Janet was doubtful, but as the agent's tone was not menacing, she perceived that he did not wish to press or harry her. There was no need, she would press and harry herself.

The rent was twenty-eight pounds a year; calculating it for three years, it amounted to just eighty-four pounds. When should she ever save eighty-four pounds, and the interest on it? Her face grew grey, as she turned away from the house-agent's gate, and she put her hand to her side as if something stabbed her.

"Lord, if ye dinna help me, I'm dune,' she said desperately, as she turned blindly round the next corner to seek the minister's house. It was a Friday night, and Mr. Falconer was busy with his sermon, and not enamoured of interruption. But he was a good natured man, always ready to listen to the cares or troubles of his people. He had a very high opinion indeed, of Janet Turnbull, all the more that she never complained, but turned a brave face to the weather always. But neither he nor his wife had the smallest idea of the actual state of her business affairs.

When she was shown into the bright, comfortable little study, the sight of Mr. Falconer's cheerful face seemed to mock at her. "It is quite easy to be cheerful," she might have said, "when you are a popular minister, with a comfortable salary, and a little bit of your own in the bank, and a free house besides, for the rent of which you can never be harried."

"Good evening, Miss Turnbull; I wouldn't have seen anybody but you. I'm busy with my sermon, but I'll give you ten minutes. What do you want."

She briefly related the straits in which she found herself, and the minister listened in quite genuine concern. He was a practical person, and laid his finger on all the weak spots without a moment's hesitation.

"You ought not to have gone on so long, Miss Turnbull. Not one of us had an inkling that you were doing so badly. How dared you give half a sovereign to the Foreign Missions last week! Was it your last one?"

"Yes; and as long as I had it I would gie. My mother aye said it didna pay to cheat the Lord, but He's forgotten me."

"Not He. He's just waiting till you give Him a chance," said the minister, with a little touch of flippancy, which some found fault with, not realizing that it covered a very deep and real feeling. "Just wait here till I speak to Mrs. Falconer. She's got a lady stopping with her who might be interested in all this."

He left the room, and Janet, too restless to sit still, began to pace up and down in it. There were many books on the minister's table, and beside the open Bible a small Book of Common Prayer, which by some impulse Janet lifted up. It might be that she was seeking a message. It happened to be open at the fifth day of the month, and Janet's eyes ran over one of the psalms for the day. They were arrested by these words: "O tarry thou the Lord's leisure; be strong, and He shall comfort thine heart."

She was sitting with the little book in front of her, when the minister returned, and asked her to come to the drawing-room and see his wife. "She has a visitor, Miss Turnbull, a Miss Gardiner, from Edinburgh, an old school friend, who has had to turn out in the world. She's looking for a business, oddly enough. It might just happen that yours would suit ther."

"But there's nae business," said Janet, with a sort of dreary candor. "Yesterday I selt naething butt a penny-worth o' needles."

"But a business might be made even yet," said the minister, cheerily. "And, anyway, two heads are better than one."

He left her with the ladies, and went back to his sermon. Ten o'clock had rung before Janet left the manse, and then her step had a buoyancy, and the gloom had lifted from her face.

She was accompanied to the door by Mrs. Falconer's visitor, a tall, graceful, capable-looking lady, about thirty, who seemed immensely interested in her new acquaintance.

"Ten o'clock to-morrow morning, then, Miss Turnbull, and we'll go into everything," were her last words ere she said "Good-night."

Miss Gardiner walked across to Ardwell street next morning, taking careful and serious stock of everything she passed. She decided before she had entered the little shop that there ought to be room for one in that well-populated neighborhood, but when she actually came to Janet's window, and beheld its array, she gasped a little, and knew why it had failed. Poor Janet, who could clean a house and cook a meal with the best of them, had no more idea of how to set out her goods effectively than a baby. There was nothing pretty, nothing new, nothing, in fact, Ailsa Gardiner concluded, that any human being could possibly want. She stalked into the shop, to find just the same. Janet, very trig and tidy, with a somewhat wavering smile on her face, was trembling with excitement when she saw her, and immediately led her back into the back room, round which Ailsa looked with geunine approval. Janet understood the art of home-making; that was undoubtedly her forte.

"Look here, Miss Turnbull, I've a great mind to try this. I'm looking for a little business, and I'd like to come here to be near Mrs. Falconer. There isn't room for me in Edinburgh. I'm clever at needlework. I know all about it and I can make blouses, and do heaps of ornamental trifles. Will you take me in as a partner? You can keep house for me, and let me take over the business; and if you let me have the goodwill for nothing, I'll make myself responsible for the rent."

It was a woman's arrangement, of which Mr. Holland would hardly have approved; but Janet's eyes grew round and soft with gratitude. The bargain was struck that very day, and the next day Miss Gardiner transferred her belongings from the minister's house to Ardwell street. She also sent for the rest of her gear to Edinburgh. In a week nobody would have known the shop. She unearthed hosts of dainty trifles from her own boxes, bought some more, and early and late was at her needle, Janet Turnbull watching her with astonishment, not unmixed with awe. Very soon people began to look in at the windows, and, being interested, stepped inside to see what else there was new. And sales began to be made. Janet, very humble, very willing to be instructed, began vaguely to be conscious of her own presumption. She had lacked positively all the qualities necessary to the handling of successful business. Miss Gardiner and she became great friends, and at the end of three months they went into a committee of ways and means.

"We're going to do, Janet," said Ailsa, gleefully "We've turned the corner. The question is, are you willing to go on? You're my biggest asset."

Janet did not know what an asset was, but supposed it was something good.

"I mean, I couldn't live here without you. The furniture is yours; you make my comfort; in fact, you make it home for me. Let's go in as partners just as we are doing for another year."

Janet's eyes filled with tears, and she ran out to the little back-yard and relieved her feelings with a "guid greet." That very evening she went to see Mr. Falconer, to confide the good news to him. It rejoiced the good man's heart, and he congratulated her without stint. But still she seemed loath to go.

"Mr. Falconer," she said hesitatingly, "last time I was here, the nicht I met Miss Ailsa first, there was a little book lying on your desk. It was very impident of me, but I lookit intil it."

"Well, and what then?"

"It was a wee red book, a prayer-book, I think, and I read some words in it I never forgot. They went hame wi' me, and I sleeptit on them, and rose up strong and able next day. I've hunted right through the Bible, but I canna find them."

"Here's the book," said the minister; "do you think you could find them now?"

Janet was not long, and she read them out slowly and with a lingering cadence in her voice. "O tarry thou the Lord's leisure; be strong, and He shall comfort thine heart."

Mr. Falconer pressed the little red book into her hand.

"Take it away, Miss Turnbull, and keep it on the table by your bed. They are words we need most of our days. But they are in the Bible, too, only differently expressed. You'll find them in the twenty-seventh Psalm, "Wait on the Lord, and be of good courage."

"I like this best," said Janet, as she tucked the little red book in the bosom of her gown, and went away.—David Lyall, in British Weekly.

God Never Casts Off Any One.

His love never fails. Sometimes people speak as if He had cast off the Jewish people, but He did not—He never did. Yet even at the darkest hour there was a remnant of them who were faithful and received the blessing. God never fails in His promises. His word is, "The mountains may depart, and the hills be removed; but my loving kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah, that hath mercy on thee." This covenant of peace never had been broken with any one who trusted in God. But there are two parties to every covenant. God's promises are conditioned on our obedience. If we fail in our part, it is we who break the covenant. Then when the blessings promised do not come, we cannot say God has forsaken us. The truth is, we have forsaken God, and the blessings of His love have been withdrawn because we have rejected them.—Rev. J. R. Miller.

Such is the Life.

To live for Jesus or for Him to die,
Is this your life?
To bear the daily, hourly task that comes,
The little worries that afflict the soul;
To do the things t'were easier left undone;
To do them now—and well—for Jesus' sake;
Is this your life?

To bear the bitter taunt, the mocking word,
To find your motives never understood;
To long to speak a word for truth's dear sake,
But to find no chance; to see friends held aloof;
Is this your life?

To labor day by day for others' good
Yet seem to fail; to lose the trustful hope;
To feel the doubt of even love or faith;
To see things through an ever-darkening mist,
While scarce a glimmering ray can reach the burdened soul.
Is this your life?

This is the life, in part, that Jesus lived:
This, this and more; and will
You shrink the task He sends?
It must not be.
To live for Jesus, or for Him to die,
Is life in death; but life
Which brings its sure reward on high.
—Translated from the French by Archdeacon Radcliffe.

What to Do With Our Money.

Our money may destroy us. The love of money is the root of all evil. There is a way of using money which makes it a curse. But there is a way of using money which makes it a blessing. Christ told of this when he said, "Make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth." That is, there is a way of using our money by which we shall lay it up in heaven. This is a wonderful revelation—that we can take our riches with us into the other world; or rather, that we can bank our possessions in heaven, as we go through this world, send our money on in advance, so that when we reach there we shall find all our treasures laid up waiting for us.

In one of our Lord's parables—that of the rich man and Lazarus—we are told of a man who had not learned the secret. On earth the rich man lived in luxury and splendor. He was dressed in purple and fine linen. He fared sumptuously every day. That was one scene. But the rich man died. Wealth cannot bribe death. No palace walls can shut out the messenger whom God sends for a man's soul. The rich man died and was buried. But that was not the end. The veil is lifted, and we see him in the other world—rich? Oh, no; in torments. He is beggared now. He has no sumptuous banquets. He wears no fine linen. He has no honor. We hear him entreating Abraham to send Lazarus—who once lay a beggar, unhelped, at his gates—that he might dip the tip of his finger in water and cool his tongue, to ease his torment. This man had missed the secret of laying up treasure in heaven. He has

treasured up only sorrow for himself. This man teaches us how not to use our money on the earth. He lived only for himself, to accumulate and to spend in enjoyments and luxuries for his own gratification.

There are too many men in these prosperous days who are making the same mistake that Dives made. We are not told that he got his money dishonestly. There may have been no taint of fraud or embezzlement on it. So far as we know, it was not amassed through oppression of the poor, through robbing of laborers. The man's sin lay in the use he made of his money.

And it was not used in wicked schemes of any kind. Dives was a highly respected gentleman, a prosperous citizen. He spent money freely among the merchants and the trades people. He was popular in the city. He was probably a good Pharisee, orthodox and religious. There was no taint on his character. He was honorable in his business and just in all his dealings with his fellow-men.

What was wrong with him? Why is he shown to us in torments, beyond the gate of death? So far as we know it was all because he did not use his money in the right way. That is, he used it only for himself. He did not use it for God. He did not use it to bless his fellow-men. He used it only for his gratification. He spent it for luxuries in dress and for luxuries on his table. The beggar lay by his gate unfed, unhelped. Human misery surged by his doors without receiving any pity. Are there not many men in every community who are living just as Dives did? Honest, honorable, respected, with no taint on their business, but living only for themselves—what sequel to their earthly life can they hope for, different from that of Dives? It is not enough that money be gotten honestly; after it has been obtained in the most righteous way it may be so used as to destroy the soul of its possessor. Nor is it only the dishonest or wicked using of it that brings curse. It is enough that it is spent only for self and for selfish gratification.

It is a serious thing to have money—even a little of it. It brings weighty responsibility to him who has it. It is a talent entrusted to us by God, and, like all other talents, it must be used and then accounted for. So the practical question for us is, "How shall we use Christ's trust-funds?" How would he use the money himself, if he were in our place and were to spend it?

Part of it he would use in providing for his own wants. He would have us receive food and raiment. Nor does he condemn business energy. Money-making is not sinful. There is no sin in growing rich, provided a man does it as Christ's trustee and for Christ. But he must keep his own name off it. He must not say "my fruits," "my store," "my bonds," "my gains." We must learn to leave the "I" out of our speech. We must learn the lesson of self-effacement. We must do all for Christ. We are only trustees for Christ.

It is when we have learned to handle our money as trustees for Christ that we have gained the secret of laying up treasure in heaven. All that we truly use for Christ we lay up in purses that will not wax old. The only safety when one is always getting is also to be always giving, and in Christ's name. Such giving is living. The pool that has no "outlet" stagnates and breeds death. The stream that ever flows lives and keeps pure and sweet. Giving is living; hoarding is dying.

In India they tell the story of the golden palace. Sultan Ahmed was a great king. He sent Yakoob, the most skilful of his builders, with large sums of money to erect in the mountains of snow the most splendid palace ever seen. Yakoob went to the palace, and found a great famine among the people, and many of them dying. He took all his own money, and the money given him by the king for the building of the palace, and gave it to feed the starving people.

Ahmed came at length to see his palace, but he saw none. He sent for Yakoob and learned his story; then he was very angry and cast him into prison. "To-morrow thou shalt die," he said, "for thou hast robbed the king."

But that night the Sultan Ahmed had a dream. There came to him one who said: "Follow me." Up from the earth they soared, until they were at heaven's gate. They entered, and lo! there stood a palace of pure gold, more brilliant than the sun, and vaster far than any palace of earth.

"What palace is this?" asked Ahmed, and his guide answered, "This is the palace of merciful deeds, built for thee by Yakoob the wise. Its glory shall endure when all earth's things have passed away." Then the king understood that Yakoob had done most wisely with his money.

The story has its lesson of truth. The money spent in doing Christ's work in this world is laid up in heaven. It may seem to be thrown away, but, while it piles up no temple, no monument on the earth, it builds its palace beyond the skies.—S. S. Times.

A Song of Cheer.

A singer sang a song of tears,
  And the great world heard and wept
For the song of the sorrows of fleeting years,
  And the hopes which the dead past kept:
And souls in anguish their burden bore,
And the world was sadder than ever before.

A singer sang a song of cheer,
  And the great world listened and smiled,
For he sang of the love of a Father dear
  And the trust of a little child:
And souls that before had forgotten to pray,
Looked up and went singing along the way.
—Emma C. Dowd.

Sons of God.

Every true follower of Christ is accounted a child of God. This is so because all such are born of God—born of the Spirit and are thereby made real partakers of the Divine nature. This discipleship of Christ, above all else, implies and requires Christlikeness in character and conduct. There are religious forms and ceremonies and exercises of various kinds which all faithful followers of Christ religiously and joyously teach and observe. But the Divine idea of life must find expression, not only in the various forms of worship, but much more in terms of life. The real proof or test of divine sonship is to be found in the Christ-like personality and way of living. Not by virtue of outward forms and ceremonies, but by heart obedience of the will of God, is the law of righteousness fulfilled. Without that obedience, we worship Him in vain. The outward act of worship which is not the reflection or expression of inner hunger and thirst after righteousness, is naught but a piece of hollow mockery in the sight of God. To express His abhorrence of such impious contradiction in terms of religion, Christ likened the offenders to "whited sepulchres full of dead men's bones." Acceptable worship must come from a good and honest heart; there must go before it and come after it a clean, upright, God-fearing life.

Being a child of God, then, is first of all an inner conformity to the will and purpose of God the Father. Except the heart be right with God, the issues of life cannot be right and acceptable in His sight. The Son of man is the pattern for the sons of God. Teaching the people one day, He said, "I do nothing of Myself: but as My Father hath taught Me, I speak these things; for I do always those things that please Him." To follow Christ means to be like Him, and to be like Him is to please the Father, and to please the Father is the worthiest and highest goal of human endeavor. And this endeavor has promise of richest reward. John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him." Why?. "For we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." What is so profitable as godliness? What is so deceptive, disappointing and destructive as sin? The fear of punishment and the hope of reward have been placed before us as a warning on the one hand, and on the other hand, to serve as an excitement to choose the better part, which is eternal life, as the gift of God, over against death, as the wages of sin. To be a son of God is to be an heir of God to an "inheritance, incorruptible and undefiled and that fadeth not away."

What is Your Business?

"This life is a trust, and its fleeting moments should be used to further the interests of humanity. No calling is worthy of a man out of which no good comes to humanity. In every calling, profession, business and trade where humanity shares in the general profit, each man may lawfully seek to excel. There are no forbidden heights to which the humblest may not aspire. Pick out the right kind of business, a business which really serves humanity, and then apply yourself to that business with fidelity and enthusiasm. It is not only your privilege, but your duty, to seek to excel. Be in earnest about your life work. When Diogenes first sought his teacher, Antisthenes, the latter refused to receive him, and, driving him away from his door, threatened to strike him with his stick. Diogenes said, "Strike; you cannot find a stick so hard as to compel me to go away while you speak that which I wish to hear." May you have the same passion for your life work that the ancient philosopher had for knowledge. But remember, if you are to keep your ambition from becoming ignoble, the underlying motive must be the service of humanity, or the ministry of helpfulness. If selfishness is the end of your labors, then your very success will prove a curse. Even when your business is a worthy one, beware lest your motives be ignoble. Take God into partnership and consult with Him constantly as to the methods of business and the investment of profits.—Examiner.

Too often the happiness of home life is marred by thoughtless, unkind words. May it never be said of us:

"We have careful thought for the stranger,
  And smiles for the sometime guest,
But oft for our own the bitter tone,
  Though we love our own the best.
Ah, lips with the curve impatient,
  Ah, brow with the shade of scorn,
'Twere a cruel fate were the night too late
  To undo the work of morn."

Children's Department

The Lightning Express.

Down grandmother's banister rail
Swift as the wind I slide,
I'm the engineer
That never knows fear,
And I travel far and wide.

Each time I rush up-stairs
Grandmother cries, "Don't fall!"
When, whiz! I drop
Without any stop
Between Boston and Montreal.

I hurry again to the top.
Oh, My! it is such fun,
For this is the train
That's flying from Maine
And arriving at Washington.

Once more I am off like a flash,
To carry the New York mail.
I am sure you would guess
'Tis the lightning express
On grandmother's banister rail.

—Anna M. Pratt.

When Danger Beckoned.

"But it is such a dangerous trade," Frank Layfield's home folk had protested when first he announced his choice. Father Layfield was a druggist, and could not imagine from anything in his personal experience where lay the fascination in the work of his son's choice. Mother Layfield came from a family whose men folk had been doctors, and preachers and bookish men. She wondered a little plaintively where Frank had learned such queer tastes and notions. Sister Ethel had wanted Frank to be "something intellectual and gentlemanly," and was bitterly disappointed in him, although she was as sweet and lovely over it as over all things. Only little Paul had approved and looked on Frank with more worshipful love and admiration than ever, if that were possible. But then little Paul's ideas and ideals were still in a crude and immature state, and he would no doubt have rejoiced if Frank had gone on the police force or become a gaudily liveried driver of a band wagon.

To all the protests and objections Frank had only one answer. He stretched out his long arms, spread out his big, sinewy hand and squared his broad shoulders when he gave that answer.

"Yes, but just look at me, a great, strong hulk of a fellow, and try to imagine me helping father behind that little counter, or making a living writing poetry, or law papers, or prescriptions. It would be a wicked waste of all this energy," and he opened and closed his lean, muscular fingers with a power that could do great work in its own way. "I'm built to do manual work, and my whole school career showed that I am not fitted for the intellectual laurels that you would have me win. So my dear, shocked folks, with your consent and your blessings, or without, I'm going to help build things, to do things real and hard and dangerous and altogether delightful." Then he tossed little Paul to one brawny shoulder, caught Ethel in the circle of the other brawny arm, and waltzed them gaily around the room and back to their places, while Father Layfield and Mother Layfield exchanged glances and smiles and sighed a little and gave their consent and their blessing where nothing else was to be accepted.

So Frank learned his trade and became a first-class structural iron worker. All day long, day after day, he worked amid the sounds of riveting and hoisting and placing the great beams and girders and rafters of metal that made the framework of many-storied buildings. High in the air he could walk the narrow iron beams, where space yawned menacing on either side of his slender foothold.

"Afraid of falling?" He laughed back the anxious motherly question when Mrs. Layfield put it to him, then shook his head smilingly. "Not a bit of it am I afraid, and you must not be putting the notion into my head. It's the man who's afraid, who thinks of falling, who really turns the trick some day. I'm safe enough, as safe aloft as on the ground, where some careless creature might drop a girder on me or some reckless motor car run over me," and he laughed light-heartedly until her fears were calmed for the time. Yet her big, capable boy never went forth to his work without a tender little motherly prayer going with him, that he might be kept safe from harm for the day. She would have had her boy ask Divine protection for himself. But though he smiled down at her with real love and boyish tenderness in his eyes when she whispered this in his ear at the start for his work, he had put her lightly off without the promise. He was a good boy, a dear son, but he had not yet learned to look to a stronger Power than his own for safe keeping and guidance in all the things of life.

"I'm making more money every day than most of my preacher, teacher, doctor uncles can make in a week," he exulted, "and thriving on the hard work." So for the time he was content.

But there came a day, a beautiful sunshiny, spring day, when Frank learned his lesson at last. It was a day when just to be alive seemed joy enough. As he walked to the car that took him within a short distance of his present job he felt the keen delight of the crisp air, the brilliant sunshine and the glow of health and strength in every fibre of his being.

"We ought to get along fine with the work to-day. It's just the sort of day for hustling, and that's what we'll have to do to-day and a good many to-morrows," he thought, as he strode along. There had been a good bit of bad weather and considerable lost time in other delays since work had been started on this present contract. It was a big office building being put up in the heart of the business section. Like all such contracts, this contract had a time limit within which the work must be completed. Failing this completion there would be a heavy cash forfeit for every day that the work went on over time until it was done.

"I can't blame the boss for pushing us all he can," Frank had said only yesterday to a grumbling fellow-worker. "If we stood to lose a few thousand on this job and had the chance to save them by hustling I guess we'd hustle all right without and pushing." And, seeing it in that light, the man agreed, though somewhat grumbly. It is not conducive to cheerful work or workmen to have the constant strain of hard driving in the very air.

Neither is it conducive to the caution and exactness that are necessary in work of this kind in order to keep the accident list down to the smallest limits. With the best of care accidents would happen now and then, and a man would be sent to the hospital or go home with slighter hurts. Only yesterday some one had made a mistake in placing a beam, and it had crashed down four stories, dealing destruction in its fall, but happily striking no one.

Frank thought of this as he went aloft, and he looked keenly about him to see that all was right. A little frown of impatient protest came between his eyes as he heard the tensely nervous tones of the foreman shouting directions at some one with a great deal more vehemence than was needed.

"I really think he'd get more done in a day if he wouldn't get so worked up over it—if he'd just go along smooth and steady," Frank was thinking, half irritably. At the moment he was riding a heavy iron girder to its position in the big framework. He had done the same thing many times before in safety. It was a part of his work. But it was a part of some other man's work to make that ride a safe one by making the fastenings secure, and this time the man below had blundered. When the big piece of iron was still ten feet from the wall Frank felt it slipping from its fastenings. He clutched at it with both hands as if he would steady by his one-man strength that huge mass that many men could not so much as move without the aid of their powerful engines and hoisting apparatus. Slowly, steadily, the machinery was doing its part, but long before it had the beam in place it would slip from its slack fastenings and go crashing down, as that one yesterday had crashed down, eighty feet to the concrete basement floor; only yesterday the girder had held no rider. Frank's brown face paled and his steady head reeled as the sickening vision flashed upon him of the downward plunge.

He gave a swift, almost hopeless glance about him for some possible loophole of escape, but the girder had not been hoisted high enough for him to reach any other beam and draw himself to safety. He was half way between two stories and there was nothing within his grasp—nothing but—

His heart-beat quickened at the thought and sight of the one chance open to him. It was a slight one; it might end in the very plunge he would avoid; but at least it was a bare chance and he could only try it and leave the rest. Through heart and mind leaped the memory of the words whispered in his ear only a few days before. He had put them lightly aside, unanswered, then. He answered them—obeyed them now.

"God—help me make it—and live to tell mother," his white lips framed soundlessly, as he balanced himself on the swaying, slipping, tilting beam. Then he leaped—outward, downward, straight for the top of the brick wall, only a little less than ten feet away, as the beam tilted toward it.

He never could tell how he did it. There had been no time for plan or calculation of distance and direction; but somehow the next instant he felt the rough bricks cutting his fingers and heard the cheer of the men who looked on helplessly, overwhelmed by the crash of the fallen girder. His feet had missed the wall, but his hands had caught the top and clung there with the strength that was his saving now.

Swiftly a big crane swung round to him, and in another minute or two landed him on the ground. The color

had come back to his face in the short ride, however, and the men who crowded around him saw little signs of his experience save a rather puzzling light in the eyes that met theirs. The foreman was shaking with the reaction from what had seemed only a few minutes before so inevitable. Frank was the quietest, calmest member of the group.

"Hereafter we'll take time to make things safe if this job is never done," the foreman decreed, sternly—a sternness half for the men, half for his own guilty conscience.

"That was a close shave," commented one of the men, feelingly. Frank glanced at him with a little smile. His voice was quite steady as he answered:

"Yes, but I'm safe and sound and ready to go up again, thank God," and in the face of the averted peril, with the reverence of the words and the tone and the new light in his eyes awakening answering chords in their own hearts, more than one of the workmen answered, "Amen."—Christian Observer.

The Lord's Day.

"Again the Lord's own day is here,
The day to Christian people dear,
As, week by week, it bids them tell
How Jesus rose from death and hell.

"For by his flock their Lord declared
His resurrection should be shared;
And we who trust in him to save
With him are risen from the grave.

"We, one and all, of him possessed,
Are with exceeding treasure blessed;
For all he did, and all he bare,
He gives us as our own to share.

"Eternal glory, rest on high,
A blessed immortality,
True peace and gladness, and a throne,
Are all his gifts, and all our own.

"And therefore unto thee we sing,
O Lord of peace, eternal King;
Thy love we praise, thy name adore,
Both on this day and evermore."

—S. S. Times.

Pansy's Guest.

Pansy Ellison was suffering from toothache. All day long there had been a dull, grinding pain, and a sore, hurt feeling at her heart; and now, after sister Louise had sung her to sleep with a soothing lullaby, she was waking up with both hands pressed tight to her cheek.

"Oh, dear! Oh, dear!" she moaned, and her lips were framing the word "Lou—"when she stopped suddenly. Why should she make another person suffer because she was in pain herself? Couldn't she be a brave girl and stand it alone?

"I know where all the remedies are," she said, softly to herself. "There's the toothache gum on the bureau, and the oil of clove and the little pellets on the wash-stand, and I think there's some nitre on the mantelpiece. Guess I'll try the sugar pellets first; they're nicest. Oh!" as a sudden spasm of pain stopped her train of thought, "Oh! Oh!"

Downstairs in the kitchen the clock was beginning to strike, one—two—three—four—on and on till it stopped at twelve. Was it really midnight? Pansy wasn't used to being awake at this ghostly hour. What was brother Ben telling only yesterday of a tall figure all in white that had waved its arms at him from the threshold of his door at the Academy? Pansy hadn't heard the end of the story, how it was all the trick of a schoolboy enemy.

A tall, white figure—ugh! She could see it now when she shut her eyes. This would never do. Her tooth was growing worse, and the medicine was as far away as ever.

Something else she had heard brother Ben say, came into her mind: "If the mountain won't come to Mahomet, Mahomet must go to the mountain."

That meant little girls mustn't be cowardly, and wait for things to happen. With the strength of a good resolution she sat up and put one pink foot over the bedside.

Splash! splash! Dash! dash! Oh, dear! Pansy withdrew her foot as hastily as if the straw matting had been red hot.

What should she do? Was brother Ben's story true after all, and was a strange, white figure washing its hands at her little wash-stand? Somebody must be washing, and very hard, too, as if his or her hands were extremely dirty. Swish! swash! splash! The ghostly visitor seemed to be in a frantic state of mind.

"What can it be?" Pansy was asking herself. Not Louise, nor papa, nor brother Ben, nor even Fritz, her curly-haired dog. No, it must, it must be a Ghost!

Suddenly Pansy buried her head under the blankets, not daring to cry out lest she be heard, while she trembled from pain and fright.

"I've got a little mouse's heart," she thought, "not big enough to make even a little girl like me get out of bed and light the lamp. Papa and Louise and brother Ben would be ashamed of me," and pain helping to conquer her inclination, she crept out of bed, felt stealthily about for the matches, and finally touched the flame to the wick of the kerosene lamp.

What do you suppose she saw when she turned to her own little wash-stand? A tall, white shape like the one brother Ben told of? By no means, my dears; only a poor little, half-drowned gray mouse that had come out of his hole to look around, and fallen into what was to him a deep pond of water. When Pansy saw him, she remembered all at once how she had bathed her aching face just before she went to bed, and then forgot to turn the water away.

Pansy didn't like mice, but still she liked them ever so much better than ghosts, and if it hadn't been for the poor little creature's distress, she could almost have laughed at the splash-splashing still going on. As it was, she sat down on the bed to think it over, and because the lamplight made everything seem so much more cheerful, even her tooth grew better, and she began nid-nodding over on to the bed-quilt.

That was the way brother Ben found her when he came in a few minutes later; for you see, the wash-stand was set right against his wall, and the splashing had waked him up.

"Well! well!" he cried in such a funny voice, Pansy woke up on the instant and reached up her arms to him. "Two little mice—one awake and one asleep. Why, Pansy, child, your face is swelling badly."

"It's my tooth, you know," she explained. "I've had such a dreadful time!" and, nestling in his arms, she told him all about it.

"Sure, you have!" he answered. "Now I'll give you your pellets, and tuck you up, and before you know it, you'll be off to Dreamland!"

"But the mouse?" questioned Pansy, faintly, after brother Ben had snuggled her down in the bedclothes so far that only the top of her curly brown head could be seen.

"Don't fret! I'll take care of the mouse," said he, and Pansy had dropped off to sleep almost before he finished his sentence.

But from that day to this she has never found out just what brother Ben did with the mouse.—Marian Stuart Wonson, in Young Churchman.

A Dressing Doll's Party.

"Wait, Janie," Bell ran out and overtook her friend. "I'm going to have a doll's party Saturday, and I want you to come."

"A doll's party," repeated Janie.

"Yes, but not like the one Lena had, when we just took our dolls and played, this is to be a dressing doll's party."

"Why, what is that?"

Bell was in a hurry and a little out of breath, so her words fairly tumbled over each other. "I went with mamma to the Hospital for Crippled Children last week, and do you know some of the little girls here never had a doll in their lives, the ones they play with belong to the hospital. Just think how you or I would feel never to have a doll of our very own? I told mamma it was dreadful, and she said it would be nice to give some dolls. Not our old ones, with their heads cracked and arms off, like so many that are given, but new ones all dressed, that would really belong to them, and that they could take away with them if they wanted to.

"So I am going to ask ten girls to come Saturday, and each bring a new doll—they needn't be expensive ones—then we will dress them; mamma says she will give us the things to do it with. You'll come, won't you?"

"Y-e-s," Janie hesitated, "I think it would be just lovely, and I'd like to give a doll, but I'm afraid I couldn't dress one very well."

"Oh! Sister Helen said she'd help us. She and her girls' club dressed a lot of dolls for the Day Nursery last Christmas, and Aunt Milly will run the sewing machine for us, and we can do a lot of the work on that. There's going to be a supper, too, little teenty biscuit, with jam and cake. You'll miss a lot of fun if you don't come."

"Oh! I'll come," said Janie.

"I must hurry on then, and tell the other girls. Yes, every one must bring her own doll for the tea party."

Saturday afternoon Bell, her own doll in her arms, was on the veranda waiting for her guests. The first to come in sight was Janie, a doll dressed in street suit and hat in her arms, and another in a blue cloak in her doll's carriage.

Bell flew down the walk to meet her. "Why, Janie," she exclaimed, "didn't you bring a doll to dress?"

"Of course, I did, she's right here," nodding towards the doll's carriage. I told Marie it would be polite to let her ride, because we didn't know when she would have a ride again, and she borrowed Marie's cloak so nobody would know she hadn't any dress."

Very quickly the others arrived, each with a new doll to be dressed. Then what a busy time followed! Sister Helen cut out the little garments, Aunt Milly ran up all the seams possible on the machine, and the girls, each with needle and thimble, all did their best. To be sure, some of them did not know how to sew very well, but Bell's mamma was ready to explain, and help over the hard places, so it was quite surprising how many dolls had been dressed by

supper time, and what were left Janie invited them to come to her house the next Saturday and finish.

Then came the tea party, the "teenty" biscuit, with jam, the cambric tea in pretty pink cups, the little cakes frosted with pink icing. All the afternoon the invited dolls had sat in a neglected row on the sofa, but now they came to the table, where they were the best mannered guests one could ask, and supper was followed by games on the lawn.

But the little guests agreed with Bell that dressing the dolls was the best fun of all, and the best part of it was that they were doing it to make some one else happy. For, while they sewed, Bell's mamma told them about the crippled children in the hospital, how by the surgeon's skill and careful nursing many were made well, and how those who could never be cured were made comfortable by loving care, and with all they were shut away from and all they had to bear, how bright and brave and patient they were. "Just think of them!" exclaimed May Adams, "and what a fuss I made when I sprained my ankle?"

"Yes," added Bessie Porter, "and I never thought before what it was to have two feet that I could walk on."

"And now," asked Bell's mamma, "When the dolls are finished, how many would like to go to take them to the children?"

And ten voices answered, "I would," in chorus.—Adele E. Thompson, in The Child's Hour.

The Locket That Was Baked.

Grandma Taylor had come for a visit, and this meant stories—real, delightful, "truly" stories of the long-ago. "when grandma was a little girl." In the twilight just before the lamp was lighted, grandma would drop her knitting in her lap, lean back in her armchair, while all the children gathered around her and the firelight made beautiful, flickering shadows and radiances all over the room.

"Did I ever tell you the story of the locket that was baked?" asked grandma one evening.

No, she had never told them that story, and it did sound very interesting. Who had ever heard of baking a locket?

"Well," said grandma, "It happened when I was a little girl, just ten years old. I'm a very short person, as you know, and I've always maintained that it is because I was frightened out of at least two years' growth that day.

"We were living then in a new settlement called Brinsley—father and mother and I. We had a tiny little house on a new farm. It was such a tiny house that it was fortunate there were only three of us. There was just a kitchen, with two little bedrooms opening off of it and a loft overhead for the hired boy. But we were very happy in that little house. My only trouble was that I had no playmates; for our nearest neighbor was a mile from us; and all around were uncleared woods or stump lands. But sometimes I was allowed to go to the village, three miles away, and spend the day with Uncle Robert's family. These occasions were great treats.

"One summer Aunt Hannah came to visit at Uncle Robert's. We had never seen her before. She lived in a distant city, was very rich, and had the most beautiful dresses and jewelry. When she came out to see us, I thought she had stepped out of a story book, with her pretty silk gown, her dainty white hands, and her kind, winning manners.

"When Aunt Hannah had been at Uncle Robert's about a fortnight, they all drove out to our place one lovely summer morning, bound on a picnic excursion to the shore, some miles away.

" 'We have come for you and Josie,' said Aunt Hannah. 'Just lock up your house and come. The Marsdens are to meet us at the shore, and you know you haven't seen Bess Marsden for years. You and she used to be such friends, and she is longing to see you.'

"I was delighted. Any kind of a picnic would have been a treat, but a picnic to the shore was a double treat. Mother, however, sighed and shook her head. 'I'm very sorry, but I can't possibly go,' she said. 'I am baking bread to-day, and I can't leave it. Josie can go, of course.'

"I had never seen mother look so disappointed. I knew how much she longed to see her old friend, and mother never had any holidays. 'Mother, you must go,' I said. 'I will stay home and attend to the bread. You know I can do it as well as you. And I'm not a bit afraid to stay alone.'

"Mother protested at first, but in the end she yielded to our coaxings and went. Just before they left, Aunt Hannah unfastened a beautiful gold locket and chain which she always wore around her neck, and which I had greatly admired, and hung it around mine. 'You may wear it to-day as a reward of unselfishness,' she said with a kiss.

"I was as proud as a queen. It seemed too good to be true that I might wear that lovely locket all day. I had never had a bit of jewelry in my life, not even a pin. How I wished some of the schoolgirls could see me with the locket on! I'm afraid I made a shocking number of trips to my room that forenoon to look look at myself in my small, cracked mirror.

"I was all alone, for father and the hired man had gone away for the day; but I was not at all frightened, for I had often stayed alone. I did all the chores up, and then, the bread being risen sufficiently, I went to work to mould it into loaves for baking. I was kneading a loaf into shape, singing away merrily, when a shadow darkened the doorway, and looking up I saw the most villainous-looking tramp I had ever seen—or have ever seen since, for that matter. Tramps were rare visitors at our place, for there was little to tempt them on the Brinsley Road.

"He slouched in with a muttered 'Good morning,' and sat down on a chair. I was dreadfully frightened; but I turned my back on him and went on kneading my loaf with cold, trembling hands. The thing I was most worried about was Aunt Hannah's locket. Had the tramp seen it when I turned around? If he had not, I might save it if I could hide it. But how could I hide it? To get anywhere I would have to turn around and pass him.

"All at once a thought occurred to me. Could I hide it in the bread? I put my hand up, gave the locket a stealthy but quick pull that broke the slender fastening of the chain, and the next moment I had it kneaded into the loaf. My heart beat until it hurt me, and I was very much afraid that the tramp might have seen what I had done. But I shaped the loaf carefully, laid it in the pan, and put it in the oven. When I had done this, I found myself trembling so violently that I could hardly stand.

"All this had happened in a very brief time. The tramp had evidently not seen the locket, and now he gruffly demanded something to eat. I was still much frightened, but not so anxious; for there was nothing else in the house worth stealing. I got him up as good a meal as I could, and he ate it greedily, as if he were very hungry. As for me, between my fear of him and my fear lest the baking should spoil Aunt Hannah's locket, I was a miserable, white-faced child, indeed, and well punished for the possible vanity of all those trips to the looking-glass.

"When he had finished eating, the tramp, without paying any further attention to me, began to slouch about the kitchen, peering into everything and opening boxes and cupboard doors. I dared not say a word, but sat and watched him like one fascinated. Then he went into my room and hunted all through it. Finally, he ransacked father's and mother's room, turning mother's neat bureau drawers and trunk inside out and scattering their contents about.

"All he found was a limp purse with a dollar in it. He took that, with a muttered oath over the smallness of the amount, and then he finally shuffled out and away.

"You can't imagine my relief when I found that he had really gone. The strain on my nerves had been such that I broke down and cried hysterically. I was still crying when Mrs. Muray, our nearest neighbor, happened in on an errand. 'Goodness, child! what's the matter, and what is burning?' she exclaimed.

"I had forgotten all about the bread. I rushed to the oven in dismay, and there was a blackened, ruined loaf! 'Oh, do you suppose Aunt Hannah's locket is spoiled?' I cried, miserably.

" 'What are you talking about? Have you gone crazy, Josie?' said mystified Mrs. Murray.

"I sobbed out my story. Mrs. Murray soothed and comforted me, promising to stay until mother came home. Then she took a knife and sawed open that awful loaf. In the centre we found the locket, unharmed and safe.

" 'Well, it was real cute of you to think of such a place to hide it, Josie,' said Mrs. Murray. 'I never would have.'—L. M. Montgomery.

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Personal and News Notes.

Work has begun on churches at Conway and Ninety-Six, South Carolina.

The Rev. Welles M. Partridge, of St. Michael's church, Marblehead, Massachusetts, has resigned.

The Rev. H. Boyd Edwards, of Cincinnati. Ohio, has accepted a call to St. Michael's church, Milton, Mass.

The Rev. Walter Edwin Dakin has recalled his resignation and will remain as rector of St. Paul's church, Columbus, Miss.

The Easter offering at St. James' church, Wilmington, N. C., the Rev. W. H. Milton, D. D., rector, amounted to $2,200.

The Rev. Samuel Moran, late of the diocese of Florida, became the rector of St. James' church, Boardman, Ohio, on April 1st.

The sum of $11,000 has been received by the Church of the Good Shepherd, Norwood, Ohio, towards building a new church.

The Rev. John S. Oldham, asistant at Emmanuel church, Baltimore, has been elected rector of St. Paul's church, Georgetown, Delaware.

The Rev. J. H. Taylor, rector of St. Paul's church, Graniteville, has declined a call to take charge of St. George's Mission, Louisville, Ky.

The Rev. William O. Baker, of Trinity church, Haverhill, Masachusetts, has been called as rector to the parish of Christ church, New Haven, Conn.

The Rev. Edward L. Eustis and Mrs. Eustis, of Nantucket, Massachusetts, who have been spending a winter vacation in Florida, have returned to Boston.

The Rev. J. Harry Chesley, lately rector of Ascension church, Claymont, Wilmington, Del., held his first service in the Church of the Nativity, on Easter Sunday.

The Rev. James Thornton Lodge, rector of the Church of the Incarnation, Dallas, Texas, has accepted the rectorship of St. John's church, Montclair, New Jersey.

The address of the Rev. T. William Davidson, secretary to the Board of Missions of the Diocese of Pennsylvania, has been changed to 4919 Osage avenue, Philadelphia.

The Rev. Walter Rusell Lord, rector of St. John's church, Buffalo. N. Y., has returned from Asheville, N. C., where he has spent a month recuperating from an attack of the grippe.

Bishop Guerry visited the various parishes in Charleston, S. C., during March. Large congregations and in many cases large confirmation classes greeted the Bishop at each church.

Mr. James Munroe Collins, of the senior class in the Philadelphia Divinity School, has been asked to become assistant minister of Christ church, Cincinnati, Ohio, upon his ordination in June.

The Rev. W. A. Masker, Jr., has been appointed by the Bishop of Missouri to the editorship of the diocesan paper, the Church News, to succeed the Rev. L. B. Richards, who has left the diocese.

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The vestry of Trinity church, Columbia, S. C., the Rev. K. J. Finlay, rector, have abolished the renting of pews as a means of raising funds for the support of the parish, and hereafter will depend upon pledges and cash offerings for the purpose.

Mrs. Edward L. Ford, of Youngstown, Ohio, has given a silver ciborium to the Church of the Good Shepherd, Buffalo, N. Y., the Rev. James Cosbey, rector, in memory of her great-uncle, the Rev. Edward Ingersoll, D. D., to whom the church itself is a memorial.

Rev. Theodore Andrews, of Wilkesboro, N. C., sailed for Europe on March 26th, with Mrs. Andrews, for a three months' trip through Italy, Germany and France. Address, till June 24th, care of Brown, Shipley & Co., 123 Pall Mall, S. W., London, England.

The eighteenth annual council of the Diocese of Dallas will be held in St. Matthew's cathedral, Dallas, on May 13th, when, among matters of importance to be brought before the Council, will be the election of a Coadjutor-Bishop. Bishop Garrett, although more than eighty years of age, still pursues his labors with unusual vigor.

A handsome memorial window was unveiled in the Church of the Redeemer, Baltimore county, Md., the Rev. Charles A. Hensel, rector, on the morning of Palm Sunday. The subject is the Archangel Gabriel. It was donated by Miss Laura Clark, in memory of her parents, and bears the inscription, "To the glory of God and in loving memory of James R. Clark and Martha E. Clark."

Bishop Whitehead, of the Diocese of Pittsburgh, has issued a circular to the clergy and people of his diocese, asking their prayers and generous contributions in behalf of the thousands of bereaved, impoverished and distressed ones whose sad plight is so graphically made known to us by the daily press. Offerings taken up in the next few Sundays should be sent promptly to the Rt. Rev. Boyd Vincent, Bishop of Southern Ohio, 223 West Seventh street, Cincinnati, Ohio. Bishop Whitehead has also set forth a form of prayer for the sufferers, to be used by his clergy and the people of his diocese.

On Wednesday, January 29th, Bishop Atwood, of Arizona, read the committal service over the body of the late Mrs. Sarah Kendrick, widow of Bishop Kendrick, who died in San Diego, Cal. Mrs. Kendrick was the daughter of Professor Allen, a distinguished scholar and teacher in the Lane Theological Seminary, Cincinnati, Ohio. As the wife of a Missionary Bishop, she entered heartily and sympathetically into his arduous labors.

Miss Mary Talbot Peck, a devoted and efficient worker in St. Stephen's church, Providence, Rhode Island, the Rev. George McC. Fiske, rector, died on February 19th, at the Rhode Island Hospital, after an operation. Miss Peck was for many years secretary of the Providence Branch of the Guild of St. Barnabas for Nurses, a member of the Woman's Auxiliary of Rhode Island, and the Providence Art Club. She was a founder of St. Faith's guild of the parish and its treasurer from the beginning.

WANTS.

WANTED—A LADY WISHES POSITION nurse-companion to invalid or elderly lady; superintend housekeeping; attend to linen-room. References exchanged. Address 306, care of Southern Churchman, Richmond, Virginia. 1t*

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WANTED—A MATRON FOR THE BLUE Ridge Industrial School. Apply, giving condition of health, age, experience and references to George P. Mayo, Dyke, Greene county, Virginia. 29mar-2t

Sunday.

Dearest day, the flower and finish
Of all hours that promise peace
Which no shadow can diminish,
And no glory can increase!
Sweetest end and perfect starting,
Like a little spot of green
In a world of pain and parting,
With its bower of rest between.

Though our life be sadly quartered
In unquiet days of toil,
God hath fenced this round and watered
As He did His Eden soil.
In this garden yet He lingers
Lovingly, to help our needs;
And, with kind and patient fingers,
Prunes the plants, destroys the weeds.

Now He asks no weary pressing,
But displays His Goodness more,
And reveals still choicer blessing
Out of His exceeding store.
Let us gladly go to meet Him
There and have a heavenly talk,
And with reverent praises greet Him
On our life's Emmaus walk.

—F. W. Orde Ward.

Be to the best thou knowest, ever true, is the only creed.—M. Fuller.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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OBITUARY.

General George Washington Custis Lee.

Entered into the life of the world to come, on February 18, 1913, from "Ravensworth," Fairfax county, Virginia, the home of his sister, Mrs. William H. F. Lee, General GEORGE WASHINGTON CUSTIS LEE, oldest son of General Robert E. Lee, in the 81st year of his age.

For the past two or three years General Lee felt some decline in his bodily health, but a painful accident, sustained fourteen months before his death, had confined him to his room, and for a great portion of the time to his bed, during these remaining days of his life. Often he endured much suffering, and the constant strain of long hours of weariness, together with the growing weakness incident to his condition, although relieved by all that loving care and devoted attention could devise, gradually told upon his physical powers, until the last rest that God gives to his servants came to him as a welcome release. But through these weeks and months of illness he bore himself with the spirit of the true soldier, and with the unfaltering trust of a faithful servant of Jesus Christ, in his perfect resignation to the Divine will.

It is needless to do more than refer here to the illustrious ancestry of General Lee. That is well known, not only throughout his native Virginia and the South, but far beyond their borders; even co-extensive with the bounds of civilization, through the name of his father, the greatest of their race. Like his honored brother, the late General William H. F. Lee, General Custis Lee preserved unstained the heritage of a renowned lineage. Nor do we speak of the valued service he rendered to his State and the Confederacy in those days when men willingly offered all that life held dear, and thousands shed their blood in devotion to a cause most sacred to their hearts. All this is recorded in the undying pages of history, and lately in connection with the sad news of his death in the columns of the daily press. It has also been mentioned, together with his work as professor and college president, in an article recently published in the Southern Churchman.

But here we would remember General Custis Lee as revealing the highest type of noble manhood, and as a true-hearted follower of his Lord and Master Jesus Christ. His fine presence and dignity of bearing marked him out as a man among men. Inheriting from an ancient and honorable ancestry, a gentle courtesy and rare charm of manner, with an unbending maintenance of the principles of truth and righteousness, and reminding those who knew him of the courtly knights of old, without fear and without reproach, he always exerted the attractive and uplifting influences of the Christian gentleman. His unobtrusiveness, humility of spirit, and the devotion of his nature to quiet and retirement, kept him from entering generally into society which he would have graced with his presence, and charmed with his social and mental gifts. But many beyond the sacred circle of family and intimate friends felt the kindly and gracious touch of his life. When he passed away the warm regard of the people around Ravensworth was shown in many sympathetic ways.

Those who enjoyed the privilege of his friendship found in him a man of wide culture, well-trained faculties and accurate knowledge. He had delightful powers of conversation, with a courteous regard for the opinions of others. One of his greatest pleasures was the companionship of books, and he was well read in various departments of literature, including sacred subjects in general as well as the deeper regions of theological learning. He was devoted to country life, and for fourteen years he enjoyed its delight at beautiful "Ravensworth," where he found not only the quiet he sought for, but also everything that assiduous care and loving companionship could render, within the circle of that charming home.

General Lee was a loyal member of the Church of his fathers. He loved her ancient liturgy, her expressive and dignified ritual, and her pure evangelical teaching. To him the Holy Catholic Church was a living reality for, while true to his own fold, he counted all those who believed in Christ, of whatever name, as members of the Church Universal. His soul rested steadfastly upon the simple truths of the Gospel, and one of the hymns dear to him, as it was to his father, was "How Firm a Foundation, Ye Saints of the Lord," which was also sung at his funeral. He served his God with all humility and earnest faith, and was rich in good and charitable works. His numerous benevolences to churches and individuals were only known to those remembered and to his God.

So, after a long and honorable life, in which he served his generation after the will of God, he fell on sleep, and passed to his eternal reward. The last solemn rites of the Church were read over him in the Lee Memorial church, at Lexington, Virginia, in the building of which he had taken such devoted interest, and of which he had been a member for years, by the rector, the Rev. Oscar Randolph; and amidst the silent sympathetic sorrow of loving relatives and friends, he was laid to rest beside his illustrious father and mother, and his sister, Miss Mildred Lee, in that historic tomb beneath the noble recumbent statue of the great general, in the chapel of the University, until the eternal morn shall be.

S. W.

IN MEMORIAM

Mrs. Jane McKenzie Quarles.

Died at her home near Lakeside, Henrico county, on January 24th, Mrs. JANE McKENZIE QUARLES, aged sixty-four years.

Mrs. Quarles is survived by her husband, Mr. Lemuel Quarles, an honored member of North Run Baptist church, and also five children, all of whom are active members in the same communion. Two of her sons, Rev. James C. Quarles and Rev. Lemuel Cleveland Quarles, are missionaries, stationed in Montevideo, Uraquay.

Mrs. Quarles was confirmed by Bishop Johns on July 1, 1867, at Emmanuel church, Brook Hill. In her Church, home and neighborly relations she ever lived a faithful and consistent Christian life. The funeral services were conducted at Emmanuel church on Sunday afternoon, January 26th, by the rector, Rev. Ernest E. Osgood, assisted by the pastor of North Run Baptist church, Rev. W. H. Lawson. The very large assemblage of relatives and friends paid a silent but eloquent tribute of respect and affection.

Though Emmanuel church has been called to give up one of its oldest and most earnest members, yet her memory and example will still remain as wife, mother, friend and Church member. We think of her as one whose well-rounded life was marked by faithfulness to every duty, and in looking forward and backward we very truly say, "All is well."

H. N. M.

IN GRATEFUL MEMORY OF

Robert N. Cross.

who departed this life February 20, 1913, aged seventy-one years.

The Vestry and Congregation of Emmanuel church, Henrico Parish, record with heartfelt sorrow the passing away of Mr. ROBERT N. CROSS.

As a soldier in the Confederate Army Mr. Cross made an honorable record, and in peace he was no less esteemed. He was a citizen successful in life because of his wise planning and tireless industry, and he was highly respected by all for his sterling honesty and upright Christian character. His noble life showed nowhere to greater advantage than in his own home, where with his devoted wife, he reared a large family of affectionate and upright children, who would be considered a credit to any community.

In his Church life, Mr. Cross was faithful to every duty imposed upon him, both as a member of the congregation and also as a vestryman. So long as his health permitted, he was a constant attendant upon the public services of the Church, fervently joining in the worship and giving cheerfully and liberally of his means for parochial and general objects.

To the members of his bereaved family the vestry and congregation of Emmanuel church extend their deepest sympathy, assuring them of their fervent prayers that God will graciously sustain them in their great affliction, and fully believing that they will find special comfort in the remembrance of the beloved life so noble and Christian in character.

In behalf of the vestry and congregation of Emmanuel church, Henrico Parish, Virginia.

APPEALS.

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The Household.

Decay of the Home.

"The home of to-day, is not quite the same thing that it was thirty or even twenty years ago. To make such a suggestion is to run the risk of being labeled 'old fashioned,' 'behind the times,' of being 'non-progressive,' which accusation is supposed to carry with it especial contumely. But all the same, the home as an educator, as a character-forming institution, as a dwelling-place, as a refuge against some of the ills of life, the stress, the fume and the fret, is not held in such high esteem as formerly. One thing that is wanted is a renaissance of the home, of home life—of all the sweet family and spiritual ties of the human circle; a belief in the potent power of human love and unselfishness, as reflecting in some slight and imperfect measure the all-embracing love of God and the great and eternal sacrifice of His Son. From a renaissance of the home and home life might be derived not a little impetus towards a renaissance of church life. At all events, the decay of the home is fraught with many dangers, both to the Church and to the State, the sum total of which only the years yet to be can show."—British Congregationalist.

Hints to Housekeepers.

To peel tomatoes without scalding, rub them backward with the blunt edge of a knife.

For the roast of cold lamb course, serve an egg salad, sprinkled with minced mint leaves.

Clean the glass of pictures with whiting as water is apt in time to mar the painting beneath.

When leather armchairs look shabby they should be wiped off with a soft cloth dipped in olive oil.

In selecting beef, the pieces which are well mottled with fat will be found the richest and juciest.

A little vinegar put into water in which eggs are poached will keep them white and prevent them from spreading.

In baking cake it is well to remember that a sponge cake requires a lower temperature than a cake made with butter.

Four pepper corns, four cloves, and one teaspoonful of mixed herbs are the proper flavoring for one quart of water for soup.

White kid gloves should be rubbed gently with bread crumbs after each wearing and they will keep clean a long time.

A scented bag that will keep moths away is made as follows: "One-half ounce each of cloves, nutmeg and caraway seed.

Add a teaspoonful of sugar of lead to the water in which fine silk hosiery is washed to prevent the delicate color from fading.

Do not destroy any net from old curtains. Cut into squares of desired size and stitch together, and they will make excellent washcloths.

Wipe off screens with a duster each morning and beat with a soft brush. The beating should be done lightly in order that the wire be not bulged.

Cold water, a teaspoonful of ammonia, and soap will remove machine grease when other means would not answer on account of colors running.

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The best medicine for our own sorrows is the effort to heal the sorrows of some one else. However heavy our personal trials may be, we shall forget our quarrel with life and with God if we will give ourselves steadily to the endeavor to make life brighter and fuller of comfort and blessing to others.—Rev. Philip Moxon, D. D.

Equability of Temper.

Equability of Temper is the effect of interior mortification of self-love. It helps those with whom I live. I must not struggle to make others feel the passing impressions which affect my own soul. This is the constant effort of a self-seeker and a self-deceiver. He or she is always bemoaning self to others. I must let these impressions be a secret with God, and, it may be, with some spiritual guide whom I can trust. I must scorn the temptations to self-love. I must live above them. I must unite myself with the Will of God. I must seek for grace to be self-restrained, and, while grave, yet bright and easy, and sympathetic with others. It is the Christian's duty not even to look proud and severe, but rather, affable and considerate. I am to resist the outbreaks of anger and bad humor. I am to try to put the best meaning I can on the action of others toward me, and to be content with things as they come. If others are bright, be thankful; if not, try to be cheery. The object is to be anxious to please God, and ready to accept His Will.

Equability of Temper has about it a real charm, and, therefore, helps on God's work. It is a help to the practice of many virtues, and prevents me from being guided by the passions and impressions of the moment. I must try, therefore, amidst the daily worries of life, not to lose calmness. Nor shall I, if I live in God, and often look up to Him. And this calmness inspires confidence, and helps souls.

I am, for this reason, bound to struggle against passing humors. It is by the victory of such humors that the happy relations of life are disturbed in the family as in society. If I allow this fault, people who might otherwise be happy are made uneasy. They do not know where to find me. If pleasant this evening, and morose to-morrow morning, I darken souls, and take the energy—because the brightness—out of other lives. It is selfishness, it is want of self-command; it arises from want of watchfulness. I must overcome this if I am to serve God. To overcome it I must pray and watch for patience, so as to resist the risings of impatience when face with what irritates. I must pray and strive for brightness. "Fear God, and be cheerful," said a holy man. I must pray and strive for sympathy. I must not be wrapped up in self, but often see from other's points of view. Each of us must influence others, and must answer for this gift, and it is a special sin against it, to allow inequality of Temper.

"Without the way there is no going;
Without the truth there is no knowing;
Without the life there is no living."
—Thomas a Kempis.

God Answers Prayer.

Jehovah, the loving God, distinctly promises to answer the prayers of His children. He that gave parents a love for their children, will He not listen to the cries of His own sons and daughters? He has wonders in store for them. What they never heard of, never saw or dreamed of, He will do for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; He will send every angel out of heaven to succor them, if their distress requires it. He will astonish them with His grace, and make them feel that it was never before done in this fashion. All He asks of them is that they call upon Him.—Spurgeon.

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Every soul on its way to eternity has its appointed times and seasons for good, which, if they be allowed to pass away, shall never turn again.—Keble.

Thoughts for the Thoughtful

Absurdities die of self-strangulation. Haliburton.

Every absurdity has a companion to defend it.—Goldsmith.

Abstinence is the great strengthener and clearer of reason.—South.

When frying mush, dip the slices first in white of egg. This makes them crisp.

"It is not a part of my religion to disturb the religion of others," was a lady's reason for punctuality at church.

Chide not with the past, but feel the present.—M. Arnold.

The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue.—S. Bonaventura.

The soul that is in habitual communion with God finds its natural expression in constant ejaculatory prayer, or more often still in the unuttered aspirations of the heart. It is in this way that I believe many more prayers are heard in heaven than are audible on earth.—Bishop King.

A spirit of loving service should fill the heart of every Christian. Those to whom we give kindness and love will return the same with fidelity and service rendered in like spirit. We are usually repaid in returns of our own gifts. Love invites its own response; service inspires to service; and the memory of a kindness done may prove to us a welcome shelter and defence in time of need.

Honesty of action.—When we face the facts of our own condition and tell God what we have done and what we would like His help to do, there is room for honesty or dishonesty of action and of living. We are all ready to judge other men not by what they say but by what they ho, and we must expect to be tested by the same standard. This, in fact, is what our Lord gave to His disciples as the final test of teaching.

Good things do not come of themselves. They must be sought, many a time struggled for. "Every place that the sole of your foot shall tread upon, that have I given you." Such was the statement of God to Israel. The land was given them. Yet it had to be fought for! God's gifts are not bestowed without something on our part of effort to secure the gift. But what a promise attends the entering upon the struggle! "I will be with thee; I will not fail thee, nor forsake thee; only be thou strong and very courageous."

And the great glory of Jesus' life was its absolute faithfulness. He did always what pleased his Father. Where did he make this claim? He finished, not merely ended, the work his Father had given him to do. He also was faithful to death and through death. And when John saw him come riding out of heaven in his great vision, "Faithful and True" was the name he read first upon him. Later he saw that he was also "The Word of God," and then last of all, "King of kings and Lord of lords" (Rev. 19:11, 16). If we would ever sit down with him upon his throne as King, we must begin and end as he began and ended as "Faithful and True."



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Southern Churchman

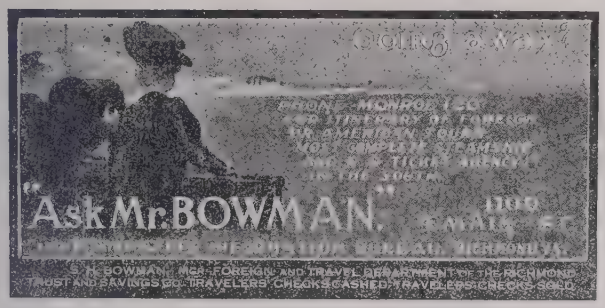
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Never let your thoughts dwell on a matter in which another has made you sore. If you do, a hundred aggravating circumstances will spring up in your mind which will make the slightest offense swell to the most formidable dimensions. With a brief prayer for him who has offended you, keep your thoughts sedulously away from what he has done. Try to realize God's presence; the realizing of it ever so little has a wonderfully soothing and calming influence upon the heart.

SOUTHERN CHURCHMAN.

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Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR

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THE MID-WESTERN FLOODS AND THE CHURCH.

Long before this article appears all our readers will know of the painful and disastrous conditions in many of the Mid-Western States resulting from the recent weather conditions. For the extent of territory covered by the floods, and the thorough destruction following in the wake of the waters, the seriousness of the trouble has seldom been equalled in this country of great catastrophes.

Fortunately, from present indications the loss of life seems to have been greatly exaggerated, but even from that saddest of all points of view, the loss is very great. But from the point of view of property loss and business paralysis, and cessation of employment, the loss is almost incalculable and will probably never be really and accurately estimated.

The great and generous heart of the land will of course promptly respond to this great loss and need, and the outpouring of help will be generous to a degree. This country has always responded to every call on its sympathy, whether the call came from within its own limits and from the land's very end, and there will be no failure in this emergency. No matter what calls go unheeded by our people, the call for help for suffering humanity never falls on deaf ears. We are, at times, a thoughtless people, but we are never a callous or hard-hearted people where human suffering is concerned. Hence, the Southern Churchman recognizes that there will be a large and generous response to the call of every agency that is ministering to human needs in this case.

But there is one feature to which we would like to call special attention at this time, and that is, to the condition of our Church work and workers in the stricken territory. The need is widespread and doubtless will be very great. The dioceses in the States of West Virginia, Ohio, Indiana, Kentucky and Nebraska, and possibly other States, are heavy sufferers, and in places will be almost paralyzed by their losses; and unless their brethren in other parts of the country come to their help generously and quickly, their work will suffer long and seriously. Men and women have been rendered homeless and the plant in many places has been damaged beyond the capacity of the suffering residents to repair and replace. This constitutes a call which can not and must not go unheeded. We are brethren of one household and if one member suffer all will feel the results of that suffering. Fortunately, we have Bishops and other clergy on the ground who know the exact needs and can rightly and judiciously employ every dollar that is sent them, so that there can be no fear of any waste of funds.

As an illustration of what is the case in many dioceses and localities, the following statement, sent the Southern Churchman by Bishop Peterkin, of West Virginia, is appended:

A great calamity has overtaken that part of West Virginia which lies in the Ohio Valley. A great flood has come unexpectedly upon us, and in addition to property of various kinds destroyed, many houses have been washed away. The height of the water has ranged from fifty-one or fifty-two feet in and around Wheeling, to about fifty-nine feet at Parkersburg and below; the difference being largely due to the unprecedented flood in the Muskingum river, which comes into the Ohio at Marietta, twelve miles above Parkersburg.

The merchants and people generally in this part of the Valley were misled in their calculation of the rise, because of their recollection of the flood in 1884, that attained the height of 52.9 feet, and only two floods since 1832 have come within three feet of that height. It was, therefore, very natural that they should reassure themselves, as the water ran, that in any event it would not go beyond the 1884 mark, and so they did not prepare for the six feet additional.

We are not yet fully informed as to the damage done to our churches and rectories, etc., but judging from what has been heard and from our experience in 1884, the following list of churches and rectories in the flooded district may be made:

Wellsburg—Christ Church and rectory.

Wheeling—St. Luke's church and rectory and parish house; St. Andrew's church and rectory.

New Martinsville—St. Ann's church and rectory and parish house.

St. Mary's—Grace church.

Wilton Island—St. John's church.

Williamstown—Christ church.

Parkersburg — Trinity church and parish house.

Point Pleasant—Christ church and rectory, and possibly two other churches at Waverly and Mason.

In this list there are nine churches and five rectories and three parish houses, or seventeen buildings in all.

I shall visit these points as soon as communication is established, and consult with them about measures of restoration.

I could not but take some encouragement from the first lesson for Sunday morning, March 30th, Isaiah 43:2: When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee.

Mr. Morgan's Interest in Church History.

It may not be amiss to note in a few words the interest which Mr. J. Pierpont Morgan took in the history of the Episcopal Church in this country and in the collection and preservation of material relating to it, both manuscript and printed. His collection of early editions of the American Prayer Book was indeed in part such as would have attracted other bibliophiles; but he cared for them, and for books illustrating them and connected with them, with an especial interest because the book was one which he used in devotion and for which he had an affection. When at the close of the recent revision of the Prayer Book, provision was made for the preparation of a new standard book in 1892, Mr. Morgan was one of the three laymen on a committee of nine to which the matter was entrusted; and he gave to it much more than the assurance that the work might be well and handsomely done without anxiety as to the needed expense; as in his work on previous committees, he gave time and study that the text of the book should be carefully prepared as well as that it should be put in a form worthy of itself and of the Church by which it was to be used. It was owing to him that not only was the unique standard copy put into the best and most permanent form possible, but that eleven other copies, like this on parchment, were specially prepared and put into the hands of those who were specially interested in keeping them.

And when a custodian of this standard book was appointed, who began the task of collecting all known or discoverable editions of the American Prayer Book, he provided that the needed funds should be put at his disposal:

and of the more than 500 editions of the book bearing earlier dates than 1891 now in the custodian's collection, about 450 are Mr. Morgan's gift. The report of this officer and the registrar in the journals of the triennial general conventions for the past twenty years mention many special donations which show a watchful desire to have material for church history collected and safely preserved for use.

Mr. Morgan was an active member of the general commission on Archives. He preserved for himself—and studiously read—the journals of diocesan conventions. He also took care that the Church should have like material in her official collections. Three years ago the commission reported that an offer had been made to provide for at least the beginning of editing and publishing the manuscript collections in the Archives, without expense to the convention, and that Mr. Morgan with one other member had been appointed a sub-committee to undertake and execute his work. The material for three volumes of the correspondence of Bishop Hobart was then ready for the printer; and in the tricansium these and other volumes have been exhaustively annotated and superbly printed, including the letters from 1757 to 1811, and the whole cost of the work, it may now be said, was borne by Mr. Morgan—a good and costly beginning of a great and valuable work. And he who did so much that others might study and teach was himself a reader and student of what was done in the early days, and knew the value of his knowledge as it bore upon the opportunities of the Church's work.

Mr. Morgan had assisted with great generosity in making provision for the meeting of the General Convention in New York on October next. It was his intention to make at that time an exhibition of his most valuable and interesting books and manuscripts illustrating liturgical matters and the history of the Church in this country, and he had authorized the selection of a large number of items from his library for this purpose, to be placed temporarily in a suitable room at Columbia University, and exhibited in connection with kindred material from other sources. In such ways he was ever encouraging the studies and the activities of many who could make use of the material which he generously put at their service, and instructing many who knew but little of the history and real value of what they had constantly before them. SAMUEL HART.

Middletown, Conn.

Does the Prayer Book Support Sacerdotalism.

By Rev. R. H. McKim, D. D.

Referring to certain well-known tenets of the "Catholic" party, it has been demanded by some writers in the Church papers when, and where, the Anglican Church had repudiated the said doctrines and practices. The question is a fair one, and presents an issue of vital importance which justifies me, I hope, in asking space in your valuable columns to answer it. I shall endeavor to state the case as concisely as possible.

1. First, as the *Sacrament of Penance*, otherwise called Sacramental Confession. Let me call your attention to the fact that in the first Prayer Book of Edward VI. (1549), the exhortation in the Communion Office makes "auricular and secret confession to the priest" optional. (In 1536, when the ten Articles appeared, it had been enjoined as necessary for all Christian men.) In 1552 sacramental confession was abolished entirely from the Prayer Book; nor was it ever restored in the subsequent revisions. If, then, having first made sacramental confession necessary, and having subsequently made it optional, and last of all having eliminated it entirely from the Prayer Book, I ask whether in so doing the Church has not "officially rejected" Sacramental Confession? (Please observe that occasional confession as now allowed in the rubric is not under discussion). Note also that in the 25th Article of Religion the Church teaches that,

"There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord."

The Article goes on to say that Penance, which is the matter under consideration, is "not to be counted for a sacrament of the Gospel."

So also in her Catechism the Church teaches that Christ has ordained two sacraments only, that is to say, Baptism and the Supper of the Lord. I ask again, in the light of these two statements, in the Catechism and in the Articles, has not the Church "officially rejected" the Sacrament of Penance? (I take it for granted you will not take refuge in the quibble that in saying two sacraments only "as generally necessary to salvation" the Church means to imply that there are other sacraments that are not necessary to salvation.)

Dr. R. C. Moberly, Regius Professor at Oxford, a very high authority among Churchmen, says: "The Reformers wished deliberately to substitute one ideal for another. Auricular Confession had been a part of the normal ideal of a pious Christian life. That was what they wished to alter." Bishop Jeremy Taylor, in his treatise on Auricular Confession, says that there is in Holy Scripture "No mention of sacramental penance or confession."

2. Take next the doctrine of *Seven Sacraments*. As to this the quotation already made from the Catechism and fro mthe Articles establish the fact that the Church asserts that there are but two sacraments and not seven. Again I ask, Has not the Church then "officially rejected" the doctrine of Seven Sacraments? I may here cite the language of the great Bishop Andrews, who writes: "For more than a thousand years the number of Seven Sacraments was never heard of. How then can the belief in Seven Sacraments be 'Catholic,' which means always believed?"—(Responsio ad Bellarminum, p. 72).

3. Next take the *Mass*. In the Service Books in use before the Reformation, for example the "Sarum Missal," the title is "The Mass." Then, in the first Prayer Book of 1549, the title was altered as follows:

"The Supper of the Lord and the Holy Communion, commonly called The Mass."

Then, in the revision of 1552, and again in that of 1558 and 1661, the name "Mass" was entirely omitted.

In the Catechism of the Church we have a complete exposition of the doctrine of the Lord's Supper, but not a word about the Mass. Again, in Article XXXI. of "the One Oblation of Christ finished upon the Cross," the Church teaches that "the sacrifices of masses in which it was commonly said the priest did offer Christ for the quick and dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." The Mass, as every one knows, was the pivot of the whole battle of the Reformation in England. The Reformers were burned at the stake because they repudiated the Mass. Archbishop Cranmer called it "the devil's invention." Bishop Ridley used similar language; and Bishop Latimer said, "the Mass itself I utterly detest and abhor." The distinguishing feature of Queen Mary's accession in 1553 was the restoration of the Mass.

A comparison between the Communion Office of the Church of England and the "Sarum Mass," which it replaced, shows that of forty-two statements in the "Sarum Mass" only eight were retained. Whatever expressed the idea that there was in the Holy Communion a sacrifice, or oblation, for the sins of the people, is absolutely eliminated. In short everything characteristic of the Mass as it was understood before the Reformation is abrogated in the Communion Service. Very little, indeed, of the "Sarum" office remains in our service; and that little is derived from a period anterior to Mediaevalism. The Rubrics, the Commandments, the Responses, the Offertory Sentences, the Exhortations, the Invitation—"Ye that truly repent * * *," the Confession, the Comfortable Words, the Prayer of Humble Access, the Prayer for the Church Militant, the Prayer of Consecration—all were introduced by the Reformers. Thus the whole heart and substance of the old sacrifice of the Mass was abrogated in the English Communion Office. Again, then, I ask: Has not the Church "officially rejected" the Sacrifice of the Mass?

4. *The Objective Presence.* A comparison of the several revisions of the Prayer Book in 1549, 1552, 1558 and 1661, show that language expressive of the idea that there was an Objective Presence of the Body and Blood of Christ in the elements was first modified, and then completely altered, so as to eliminate that idea. Thus the first book taught that Christ 'hath left in these holy mysteries * * * His own blessed Body and precious Blood."

But in the second book, and in the subsequent revisions, including that of 1661, the language is altered as follows: "Holy mysteries, as pledges of His love, and for a continual remembrance of His death." This is put beyond dispute by the rubric at the end of the Communion Service, in which the doctrine of the corporeal Presence of Christ's Body and Blood in the Lord's Supper is absolutely repudiated, "because it is against the truth of Christ's natural body that it should be in more than one place at the same time." Has not the Church, then, "officially rejected" the doctrine of the Objective Presence of Christ's Body and Blood in the Elements in the Eucharist?"

5. *Reservation of the Elements.* The practice of Reservation was "officially rejected" by the doctrine of the Rubric which stands on p. 240 of our Prayer Book to-day, viz.:

"And if any of the sacred Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the minister and other communicants shall, immediately after the blessing, reverently eat and drink the same."

If this rubric is obeyed there can be no reservation. That this is the doctrine of the Church has been publicly declared by the Archbishops of Canterbury and York (viz., Archbishops Temple and Maclagan), in a somewhat recent case (1900), after long and exhaustive discussion and deliberation. Our own Bishops had united in the same opinion in 1895. The great Bishop Andrewes (17th century), says: "I

Sacrament is to be taken and eaten, not laid up and carried about. Let that be done which Christ desired when he said: 'Do this,' and there will be nothing left for the priest to expose or the people to worship in the Pyx."—(Responsio ad Bellarminum, p. 267). The illustrious Bishop Cosin also condemns reservation.

5. *Eucharist Adoration.* As to this it is sufficient to quote the rubric at the end of the Communion Office in the Church of England, adopted in its present form in 1661, by Convocation:

"It is hereby declared that thereby no adoration is intended or to be done, either unto the sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood."

This surely is an "official rejection" of the doctrine of Eucharistic Adoration. Jeremy Taylor's language may here be recalled:

"They commit an act of idolatry in giving divine honor to a mere creature which is the image, the sacrament and representment of the body of Christ * * * It is to be presumed that if it had been intended that we should worship the holy sacrament, the Holy Scripture would have called it God or Jesus Christ, and have bidden us in express terms to have adored it."—(Real Presence, VII., 7, p. 493).

Contrast with this the teaching of a volume recommended by Dr. Pusey: "We are teaching men to believe that God is to be worshipped under the form of Bread and Wine." Bishop Cosin condemns the Adoration of the Elements: "In all of which there is not a word tending to the people's adoration of the Bread and that Cup." Archbishop Bramhall also condemns it.

6. *Invocation of Saints.* As to this the Office of the "Sarum Mass" contains many instances of the Invocation of the Virgin and the Saints, all of which invocations are completely eliminated from the Communion Office of the Church of England. Article XXII, p. 562, of our Prayer Book, condemns the Invocation of Saints as a "fond thing vainly invented and grounded upon no guaranty of scripture." Once more I ask, Has not this practice been "officially rejected" by the Church?

I submit that a candid consideration of what I have written above justifies the statement that these six doctrines and practices have been "officially rejected." In other words Sacerdotalism, so-called (which observe is by no means the equivalent of Sacramentalism), has been repudiated by the Anglican Church. This being the case, how can it be right for Churchmen to continue teaching and practicing what the Church has "officially rejected?"

We believe, of course, in the principle of inclusion. The Church is, and ought to be, comprehensive. The High Churchman, the Low Churchman, the Broad Churchman, each has his place and his right within the pale of the Anglican Communion. But is there not danger of pressing this claim of inclusion too far?—so far as to endanger the peace and unity, even the safety of the Church? If we should grant that the Broad Churchman who denies the Virgin Birth or the Resurrection, has a rightful place in the Church, would we not be undermining the very foundations of the Church? But is it not equally true that when we concede that the very doctrines and practices which were cast out at the Reformation may be introduced without forfeiting right and place in the Church, we are again undermining the foundations of the Church on the other side?

This seems to me a fair subject of discussion, and I think your readers will agree with me that it is fraught with most momentous results.

There is, I believe, a real continuity of doctrine in the Church of England, from Cranmer down to the Oxford Movement; but I am unable to see how the system now avowed by the "Catholic" party fits into that doctrinal history. This appears to begin in the Tractarian period and to have no vital, fundamental relation to English theology at any previous stage of its development. Is it not a fact, then, that a really impassable gulf yawns between the old schools of thought in the Church, and this school, which is certainly new in the Church of England? Is it not here that we must look for the real crucial issue which confronts Churchmen to-day? an issue beside which the change of name controversy is trivial and superficial?

The Stricken City of Zanesville.

Zanesville, O., April 4, 1913.

Mr. Editor: I venture a word of information and appeal to our Church people everywhere, in behalf of this stricken city and its people.

Having resided here several years, as the rector of St. James' church, I am prepared to appreciate and estimate the extent of the calamity that has befallen this community. After the fullest conference with the rector, the Rev. W. A. Henderson, and a thorough inspection of the conditions that now obtain and which must continue for some time, there is evidence of the urgency of present need and the necessity of continued support after the public has ceased to contribute. Scarcely a member of our Church has escaped the ravages of the flood, and many have lost everything they had.

The greatest mystery is how such havoc could have been wrought without very great loss of life. There is danger of collapse in the parish, if it is not sustained by outside assistance.

J. McK. Pittenger.

Church Intelligence

CALENDAR FOR APRIL.

1—Tuesday.
6—Second Sunday after Easter.
13—Third Sunday after Easter.
20—Fourth Sunday after Easter.
25—St. Mark's Day.
27—Fifth Sunday after Easter.

Collect for the Third Sunday After Easter.

Almighty God, who showest to them that are in error, the light of Thy truth, to the intent that they may return into the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

Foreign.

Distribution of Ancient Royal Charities in Westminster Abbey.

The distribution of the ancient Royal Charities, designated the Royal Maundy, took place on Thursday in Holy Week. The act of washing the feet of the recipients of the bounty is no longer carried out, but the symbolism is maintained in the white linen with which the principal officiants in the distribution ceremony are enwrapped and girded. Forty-seven men and forty-seven women, the number of each sex corresponding with the age of the King—were ranged in lines on either side leading from the sacrarium into the choir. The first contribution, in lieu of clothing, was £1. 15s. to each woman and £2. 5s. to each man. During the distribution Tallis's well-known anthem "If ye love Me" was sung. Then came the Second Lesson (St. Matthew 25:31). Then came the distribution of the purses—the red, containing each £1 in gold, representing part of the Maundy, and £1. 10s. in lieu of provisions, formerly given in kind; and the white, containing as many pence as the King is years of age and given in silver pennies, twopences, threepences, and fourpences, being the balance of the Maundy.

Quaint Easter Customs.

Many curious customs cluster around the keeping of Maundy Thursday, Good Friday and Easter Day. At Lightoaks, Glazebury, near Leigh, forty poor folk from the six townships comprising the ancient parish of Leigh receive 5s., but the peculiarity of the gift consists in the stipulation that in receiving it each recipient must stand over the vault in the north aisle of the church in which the testator is buried. With the exception of one short interval, this custom has been kept up for nearly three hundred years. At St. Bartholomew's, Smithfield, on Good Friday twenty-two aged widows receive new sixpences and hot-cross buns. The old ladies have, one by one, to pick up the sixpences which are dropped on to an old tombstone beneath which are the remains of the benefactress with whom the charity originated. An old lady of ninety-four was the veteran of the proceedings this year, and she is said to have taken part in the ceremony for twenty years. St. Mary Woolnoth's is the scene of yet another curious custom at Easter. A highly-colored egg is presented to each member of the congregation at the morning service. No two eggs were identical in coloring, but all were alike in one particular, for every egg bore the words, "In three days." That was the text from which the rector preached. For a number of years it has been the invariable custom to engrave the words of the text upon the eggs, and many members of the congregation, having preserved the eggs for many successive years, possess a complete record of the rector's Easter texts. The secret of the lasting coloring—which is now done by the Misses Brooke, the present rector's daughters—is carefully preserved.

Passing of a Great Soldier.

Field-Marshal Viscount Wolseley passed away at Mentone on Tuesday morning in his eightieth year. To the present generation Lord Wolseley was not much more than a name, but his noble services to the country extended to almost half a century. Before he was twenty he led a storming party in Burma, and shortly afterwards he went through the terrible Crimean campaign, in the course of which he lost the sight of one eye and narrowly escaped with his life. In the Indian Mutiny and the China War he was again conspicuous by his bravery and his wonderful capabilities as a commander. The Ashanti Expedition and the Egyptian campaign once more provided him with opportunities to display that courage and daring which have done so much to win fame for the British Army.

American.

The Church Congress.

The opening service for the Church Congress was held in St. Michael's church, Charleston, S. C., on Tuesday, April 1st, at 11 A. M. It was a bright and beautiful day, with sunshine and flowers outside and inside the church. The historic building shone with an appealing light as the procession of clergy entered, while a volunteer choir sang the processional. The service was that of the Holy Communion, Bishop Guerry officiating. Within the rail with the Bishop of South Carolina, were Bishop Lines, of Newark; the preacher, Dr. Kershaw, the rector of the church; Dr. Babcock, the general chairman of the Church Congress, and Dr. Carstensen, the general secretary.

Bishop Lines, as is his usual custom, preached a strong and forcible sermon, from Acts 47:41: "And falling into a place where two seas met, they ran their ship aground." The gist of the sermon was that the Church must move forward on broad lines and not stand aloof from the life and activity of the world. Agitation is indicative of new and stirring life. The Bishop emphasized the need of leadership and the safety which comes of legitimate activity. There is need of more charity as the basis of desired unity. All around are signs of new life, but there was likewise the natural concomitant of effort and gain in expansion. Then, too, we must rise from a conception of the Church which is simply parochial and diocesan into the wider apprehension of a great national institution. We give the closing portion of the sermon:

"One more thought, and that of the national Church. The parish has displaced the diocese in our thinking and now we must think in larger terms than of the diocese, although it be the unit of our Church life. It is full time to rise to the thought of a national Church, dealing with great questions in a national way. Town or city pride is good, state pride is good, but they must go with national pride. Regard for one's parish or diosese is good, but we must lift our people up to the thought of membership and duty in the national Church. Great questions have arisen which can only be settled by bringing all our resources and wisdom and strength to bear upon them. Such subjects with which we are dealing in a small way are our missions; the care of immigrants: the ministry to the colored people; thought for the mountain people of the South and the isolated people of the western plains; religion in our school instruction; proper relations with other Christian Churches; sane action as regards intemperance, right treatment of the great social and industrial questions which concern us all. They are all national questions, and they should be thought out in a national Church, not alone in the parish and diocese. The call comes to the Church to plan and attempt large things in parishes, dioceses, and in the national Church, and to expect a large blessing; to give expression and direction to all these new hopes and aspirations which are filling the minds and hearts of men. The Church will come through without shipwreck, without seeking an old and quiet anchorage, if only there may be found wise and consecrated leadership."

Tuesday afternoon the Bishop and Mrs. Guerry gave an elegant reception at Ashley Hall, the comparatively new but excellent secondary school for girls, established here in 1909, by a daughter of Mr. Silas McBee, and niece of Bishop Guerry. It is a spacious and palatial edifice, built many years ago by a rich, retired sea captain. The grounds are large and beautiful, both in their natural and artificial ornamentation. The girls of the school served the refreshments and acted as guides in showing the great house and grounds to the guests.

Tuesday night, in the famous and capacious Hibernian Hall, where all the sessions of the Congress were held, the Bishop welcomed the Congress in a few graceful words.

Deaconess Knapp, of New York, and Miss Townsend, of New Jersey, read papers on the "Relation of Social Service to Christianity," both of which were well prepared and exhibited much careful thinking.

The Rev. C. M. Douglas, of Short Hills, N. J., took the place of the Rev. George P. Atwater, of Akron, Ohio, as the first speaker.

The Rev. A. G. Cummins, of Poughkeepsie, N. Y., followed him.

Wednesday morning, Dr. Wrigley, of Brooklyn, N. Y., in the place of Bishop Strange, read the first paper on "Heredity and Environment as Affecting the Sense of Personal Responsibility." He was followed by Dr. Van DeWater, in place of Dr. Worcester. Both papers were excellent, though Dr. Van DeWater seemed to catch the audience more directly than Dr. Wrigley, whose paper was scholarly and dignified. Dr. Foley, of the Philadelphia Divinity School, and Dr. Woodbridge Riley, of Vassar College, were the speakers. Dr. Van DeWater's paper is to be published in the Sunday edition of our local journal, the News and Courier. At night the subject was "The Value of the Word 'Catholic' as a Christian Designation."

Dr. Yerkes, of the University of Pennsylvania, and the Rev. R. F. Humphries, of Baltimore, were the readers of papers, while Mr. F. C. Morehouse, of the Living Church, and Mr. John B. Leavitt, of New York, were the speakers. It is to be regretted that Mr. Morehouse, who spoke effectively and earnestly, was apparently the only representative of the "Catholic" side of the question. The whole trend of the papers and speakers, save Mr. Morehouse, was decidedly against the adoption and use of the word Catholic.

Thursday morning Dr. Nichols, of New York, and Dr. Mikell, of Nashville, Tenn., read the papers on "How Can the Holy Scriptures be Made More Edifying in Public Worship?" The speakers were Mr. Arthur A. Mitchell, and the Rev. W. N. Guthrie, of New York. The papers were conservative and edifying. The speakers uttered some remarkable things. Mr. William B. Leavitt was the only volunteer speaker.

The general idea of the speakers was that the Bible needed to be re-edited, with large omissions. Mr. Guthrie was very radical and iconoclastic. "Essays and Reviews," which so alarmed the Mother Church some sixty or seventy years ago, are mild in comparison with some of the statements made. Mr. Guthrie was sparkling and radiant, yet it was the sparkling and radiance of a devouring flame.

The papers and speeches Thursday night were all admirable, especially that by the Hon. W. Cameron Buxton, of North Carolina, the subject being "Christian Missions as Affecting International Peace." Writers—the Rev. J L. Patton, of Jacksonville, Florida, a former missionary, and Mr. Silas McBee; speakers—Dr. Reese Alsop, of Brooklyn, N. Y., and Mr. Buxton.

Friday morning the subject was, "The Moral Aspect of Pragmatism." The Rev. Dr. Leighton, of the Ohio State University, and Prof. W. T. Marvin, Ph. D., were the writers. The former was conservative and clear, while the latter gave a lucid explanation of Pragmatism in general and "biological evolution" in particular, which might suggest Bugson's "Creative Evolution."

The Rev. M. Taylor, of Massachusetts, spoke with dignity and common-sense. Prof. Woodbridge, of Columbia University, was admirable, showing manifest tokens of his environment at Columbia University, where fine work is being done in philosophic and economic ethics.

There were three volunteer speakers on this topic, Mr. Morehouse, who condemned "Pragmatism;" Dr. Foley, who spoke of its ethical value, and the Rev. E. S. Thomas, of Cheraw, South Carolina, editor of our diocesan paper. Mr. Thomas exhibited a fine knowledge of the somewhat abstruse subject. He felt that Pragmatism was a means of appropriating truth and not a test of truth. The ideal comes first, then the pragmatic appreciation. All of the writers and speakers acknowledged the influence and help of the late Professor William James, and the power of interpreting Pragmatism, which Prof. Dewey displays.

The subject for the closing session, Friday afternoon, was "The Sacramental Idea." The writers were Dr. DuBose, who was on his native soil and received a perfect ovation as he rose. Dr. Cornelius D. Smith, of New York, was the other writer, the speakers being the Rev. John Mitchell Page, Church Chaplain of the University of Illinois, and Dr. Wilmer, of Atlanta, Ga.

Dr. Babcock, general chairman, in a graceful speech, thanked the people and clergy of Charleston for their cordial hospitality. Bishop Guerry, and Mr. Frank Myers, president of the Churchman's Club, spoke of their pleasure in having the Congress here, assuring the visitors of a most hearty welcome to the old city whenever they might return, expressing the wish that their present taste of Charleston might incite the desire to come again. The Gloria in Excelsis was sung, Bishop Guerry pronouncing the Benediction, when the Congress adjourned sine die.

Most of the visitors left on the night trains, though some remained over Sunday, when there was a mass meeting at 5 P. M., in the Academy of Music, Dr. H. A. Kelly, of Johns Hopkins University, being the speaker. This meeting was for men only, the subject being "The Church and the Social Evil." Dr. Alsop preached at St. Luke's, and Dean Sumner, of Chicago, at Grace church; Dr. Carstensen at St. Michael's; Dr. Van DeWater at St. Philip's; Dr. Mikell at the Holy Communion, Rev. J. M. Page at St. John's, in the morning.

At night, in old St. Philip's, there was a united service of all the churches, when Dean Sumner preached.

The attendance at the Congress was very good, especially at night, when the large hall was always full. New Orleans is the only Southern city in which the Congress has met. The attendance was not good there. It seems best to hold the meetings in a comparatively small city, if we are to judge from the attendance here. At this Congress there were not so many men of distinguished position and scholarship as with others I have attended, though we did have a

good representation of sound scholarship.

The tone of the Church Congress is generally that of the "Broad" Church School, which has a tendency to give it a one-sided character. It is eminently desirable that a wider "clientele" should be had, for the Congress is an open forum, wherein the angles of divergent schools of thought in the Church may lose some of their acuteness by association and attrition. There were very few speakers outside of those appointed. This is to be regretted, as the very essence of the Church Congress idea is wideness as well as freedom of debate.

Neither of the old historic parties in the Church had any pronounced representatives here. One sometimes longs for just those emphases of discussion which issued from men like the elder Doane and Dr. Tyng.

It is too early to be able to form any legitimate judgment of the final effect of the Congress, yet there can be no doubt that its influence has been good, while its memories will linger long in our Church life. It has waked up our sleepy old Churchmen to the perception of a larger contact and the fact that the Church in South Carolina is not an isolated unit, but a part, an historic part, of a far more extensive institution. One danger in South Carolina, both ecclesiastically and politically, has always been in the direction of a certain self-conscious provincialism. The Congress has opened our eyes.

We do not hesitate to say that this meeting of the Congress has been a decided success. This success has been due partly to the general chairman and the general secretary, but chiefly to the constant and effective efforts of Bishop Guerry and Mr. Frank Myers, president of our Churchman's Club.

There was the usual annual meeting of the Congress for the election of officers. There were slight but unimportant changes in the executive "personnelle," Bishop Guerry being made one of the vice presidents, and Mr. Myers a member of the executive committee.

Meeting of Executive Committee Second Department Sunday School Convention.

A meeting of the Executive Committee of the Second Department Sunday School Convention was held Tuesday April 1st, in the Church Missions House.

One of the most interesting things in the day's business was the announcement, in connection with the report of the Committee on Teacher Training, that more than a hundred teachers are now enrolled in the correspondence training school of the General Board of Religious Education, many of them rectors of parishes. The committee was instructed to advocate the adoption of the three years teacher-training course put out by the General Board, and to urge its use, wherever possible, in preference to any shorter course. It was also instructed to advertise and forward the plans for the Cathedral Conference for Church Workers, to be held in the New York Cathedral Close June 30th to July 5th.

The Committee on Parents and the Home reported that it was completing its organization in each of the dioceses of the department. This committee has in prospect the preparation of a course of lessons for very young scholars, and courses for isolated homes, directing the efforts of parents and co-ordinating their work with the work of schools.

It was reported that the dioceses of the department are rapidly re-organizing their diocesan Sunday School machinery, bringing it into line with the organization of the General Board of Religious Education. New York, Western New York, Albany, Newark and New Jersey now have Diocesan Boards of Religious Education, and in Long Island and Central New York the matter will be brought to the attention of the coming Conventions. Western New York has provided by canon for the raising of the sum expected from that diocese for the support of the General and Departmental Boards by a per capita assessment on the Sunday Schools of the Diocese.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Ordination Service in St. Stephen's, Oxford.

An interesting service of ordination was held on Low Sunday, when Lewis N. Taylor, a member of the graduating class of the General Theological Seminary, New York, was made deacon by the Rt. Rev. Joseph B. Cheshire, D. D., Bishop of the Diocese. The ordinand is a son of Thomas T. Taylor, of Oxford, and his great uncle, the late Rev. Lewis Taylor, one of the earliest rectors of the parish, lies buried in the churchyard. The Rev. A. B. Hunter, Head of St. Augustine's School, Raleigh, attended the Bishop as chaplain. The Rev. N. C. Hughes, Archdeacon of Raleigh, and his brother, the Rev. Isaac W. Hughes, rector of Holy Innocents' church, Henderson, also took part in the service. The appointed preacher was the Rev. Warren Van Houten Filkins, rector of Calvary church, Bayonne, in Diocese of Newark. The sermon, preached from the text, St. John 20:21, was a noble one, dealing most searchingly and sympathetically with the life and duties of the ministry. It had been arranged to give the offering to Diocesan Missions, but at the suggestion of the Bishop, it was sent to the flood sufferers in Ohio. The amount of the offering was $41.32.

At the night service the newly ordained deacon preached his first sermon among his own kinsfolk and acquaintances, and in the parish of his boyhood—an excellent sermon, on Simon the Cyrenian, bearing the Cross for Christ.

Large and attentive congregations completely filled the parish church at both services, and a little dash of rain by no means marred the inspiration of the day.

The Rev. F. H. T. Horsfield, rector of the parish, acted as presenter for the ordinand.

The Rev. Dr. Pittenger Goes to Aid of Flood Sufferers.

The Rev. I. McK. Pittenger, D. D., rector of the Good Shepherd, Raleigh, left the earlier part of the week for Zanesville, Ohio. Dr. Pittenger was at one time rector of St. James', Zanesville, and at his own expense determined to go at once to minister to those stricken in their great distress brought on by the disastrous floods. At the request of the Bishop of the Diocese, on Low Sunday offerings were made in a number of the churches in the Diocese and immediately telegraphed to Dr. Pittenger to assist him in his admirable service of mercy.

Death of the Rev. E. L. Ogilby.

The Diocese has sustained a real loss in the death, on Sunday, March 30th, of the Rev. E. L. Ogilby, rector of Emmanuel church, Southern Pines. The Rev. M. A. Barber and Rev. A. B. Hunter, of Raleigh, took part in the services at Emmanuel church. The remains were taken to Raleigh for interment, at which the Bishop officiated. Mr. Ogilby was an excellent preacher and a devoted and faithful shepherd of his flock.

The Rev. L. W. Blackwelder, formerly of Plymouth, Diocese of East Carolina, has accepted the call to Trinity, Scotland Neck. Mr. Blackwelder will receive a most cordial welcome into both the parish and the diocese.

The Rev. M. N. Ray, for some months rector of St. Timothy's, Wilson, has resigned his charge, and with his family soon returns to work in England.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop

Funeral of the Rev. Richard Ellerby.

The burial of the Rev. Richard Ellerby, who died suddenly, on Easter Day, took place on Friday, March 28th, from the church of which he was priest-in-charge, St. John's, Shenandoah. Bishop Morrison, being unable to be present, was represented by the Rev. John C. Sage, rector of St. John's, Keokuk, who officiated at the funeral, assisted by the Rev. A. G. A. Buxton, D. D., rector of St. Paul's church, Council Bluffs. The church was crowded with parishioners and friends of the late priest, and the Masonic fraternity, after the Church burial service at the grave, conducted the Masonic service. Previous to the funeral service in the church, Rev. Mr. Sage celebrated the Holy Communion privately, for the family and immediate friends.

St. Luke's Hospital, Davenport, to be Enlarged.

St. Luke's Hospital, Davenport, the only diocesan institution for the care of the sick in Iowa, has had several successful years, and finds that, owing to increased patronage, the buildings must either be enlarged or new ones built. Plans are under way for the increased usefulness of this splendid institution, and the president, Dr. W. L. Allen, states that immediate steps will be taken either to build new buildings or to add largely to the present ones, as the present institution is inadequate to meet the demands made upon it.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Ordination Service.

The Bishop of the Diocese held an ordination service at Trinity church, Seneca Falls, on Saturday, March 29th, and admitted to the diaconate Messrs. Charles Halsey, Lindsley Ford, Ernest Jasper Hopper and Johnson Alfred Springsted. The sermon was preached by the Rev. A. R. B. Hegeman, rector of Trinity church, Binghamton.

By a rearrangement of service of the missionary stations in the Second District, the Rev. A. J. Schrader takes charge of St. Peter's church, Oriskany, with St. John's, Whitesboro; the Rev. A. L. Byron-Curtiss, Westmoreland, with St. Joseph's, Rome, and the mission at New York Mills, placed under the care of the Rev. George C. Groves.

The Rev. Fred. J. Davis, of Antwerp, has been appointed by the Bishop to the three missions at Great Bend, Black River and Glen Park, made vacant by the removal of the Rev. A. E. Phillips to the Diocese of Long Island.

Mr. J. N. Goodrich will hold services at Antwerp, Philadelphia, and Evans Mills, beginning his work there the first Sunday of the present month.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

Third Annual Convocation.

Preparations are being made to make the Third Annual Convocation, to be held at Colorado, Tex., on May 20th, both inspiring and profitable. The annual meeting of the Woman's Auxiliary will be held at the same time and place. The president of the Auxiliary, Miss Helen L. Webb, is making efforts to secure a good attendance. Considering the strength of the District a large number of branches have been organized. Mission study classes are conducted at various places. The "United Offering" boxes have been distributed. Reports of the work will be made at the annual meeting.

Rev. D. A. Sanford visited the town of Midland on Monday, March 31st, and celebrated Holy Communion at a private house, five communicants of the Church being present and receiving.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Visitations by Bishop Horner.

Bishop Horner visited the chapel of Rest and Patterson School, Yadkin Valley, on Sunday morning, March 16th, and confirmed nine, four of whom were of the school. This institution is now feeling the untimely departure of its late principal, the Rev. M. S. Taylor who, during Holy Week, departed to assume the duties of rectorship of the church at Everett, Mass. Fortunately, the momentum was such that the affairs of the school will run on smoothly through this term. The Rev. Mr. Joyner, of Lenoir, gave them a service the Sunday after Easter, the Rev. Mr. Willey, of Mayodan, N. C., will supply for a month, and the new pastor-principal, the Rev. H. A. Dobbin, of Valle Crucis, will take charge with the close of this school term in May. Mr. Dobbin was recently elected by the trustees of the school.

On the evening of the same day, March 16th, the Bishop visited St. James' church, Lenoir, the Rev. Edmund N. Joyner, rector, and laid hands on four girls, one of whom was a student of Davenport College (Methodist).

Mission Work at Edgemont.

Recently a mission has been opened at Edgemont, at the terminus of the Carolina and Northwestern R. R., where there is a considerable "settlement" of railroad, lumbering and plain mountain folk. This is a lovely spot, and is it being "promoted" as a summer resort. Mr. Willis Wetmore Barber has lately bought the inn and other properties and, what is quite unusual, is as energetic and earnest in promoting the good offices of Mother Church as the other things he has in hand. He, his wife, two grown daughters and two smaller children, are courageous members. A Sunday School has been started, with twenty-seven scholars, Mr. Barber being superintendent.

There is a "Caldwell county Ministers' Union," of which the rector of St. James' is president, and its Lenoir members have begun a noon-hour semi-monthly brief service at the different plants of the surroundings. There are fourteen of these. The owners and managers of these mills give hearty endorsement to this work, and the men appear much interested. Thus some of them may get a message which they would not otherwise hear. In justice to the managers of these factories it ought to be said that their operatives are well cared for in many ways, and this they show in their appearance and conduct, and are a credit to the community.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Corner-Stone of Parish House Laid.

The corner-stone of the Tilford memorial parish house of Christ Church Cathedral, Lexington, was laid by Bishop Burton on the Wednesday after Easter. Notwithstanding the heavy storm which prevailed throughout the afternoon a large congregation was present and several of the diocesan clergy were in attendance. The major portion of the service, including the address by Rev. W. T. Capers, of the Church of the Holy Apostles, Philadelphia, and formerly dean of the Cathedral, and the announcement of the articles deposited within the stone, was conducted within the Cathedral by Dean Massie, Archdeacon Wentworth and Rev. H. C. Salmond, the Bishop concluding with prayers for the flood sufferers and the blessing. The service in the foundation, which was as brief as possible, was said by the Bishop.

The erection of the parish house will mark a new epoch in the life of the Cathedral parish. Under present conditions it has been quite impossible to organize the parish for efficient work. Rev. Mr. Capers labored long and patiently for the building and during his rectorship the entire fund, amounting to $30,000, was raised and the plans for the house were drawn. Under the able direction of his successor, Dean Massie, the work will be rapidly carried to completion and the parish activities so developed and organized as to more adequately meet the opportunities which the city abundantly offers. The building will also contain offices for the Bishop and afford accommodations for the conduct of diocesan business and meetings.

Mr. H. M. Tilford, of New York, whose generous gifts have made the parish house a possibility, was unable to be present at the laying of the corner-stone and by his request his relative, Col. R. C. Morgan acted as his representative. Letters regretting their inability to attend were also received from Bishops Vincent and Penick, many of the clergy and from Miss Elizabeth Smith, daughter of the first bishop of Kentucky.

Suffering in the Diocese from the Flood.

Bishop Burton has returned from a visit to the cities of Covington, Newport, Bellevue and Dayton, Ky., which have suffered so terribly from the flood. The clergy and people have expressed their grateful appreciation of the Bishop's interest and help. Probably one-third of the city of Newport is under water and ten thousand are homeless for the time being. The rector and vestry of St. Paul's church put the parish house and Sunday School room at the disposal of the city authorities. Two families are now housed in the former and the latter is being used as a storage place for furniture. The floods have made it impossible to get in reports from all of the parishes. Ashland and Maysville, both on the Ohio river, have suffered tremendous damage. Offerings were taken at the Cathedral and at other churches last Sunday for the relief of the sufferers.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

A Congregational Mission Received Into the Church.

The Italian Mission of St. Paul, in Hartford, which was started in the latter part of January, is now getting along nicely, but needs more outside assistance. Rev. Pere Francesco Vodola, in charge of the mission, was formerly a priest in the Roman Catholic Church, and in charge of the parish of St. Anthony. Later he was converted to the Congregational Church and was made rector of the Hartford mission. Some years ago Mr. Vodola became interested in the Church, and after three years he applied to Bishop Brewster to be received as a priest of our Church. The larger part of his congregation asked to be received with him as a mission of the Church, under the name of La Chiesa di San Paulo—the Church of St. Paul. On Thursday evening, January 6th, the Bishop, together with the rector of Christ church, received them formally in the Hall of the Open Hearth Mission, on Grove street, Hartford. All the persons who had been confirmed into the Roman Church signed a formal declaration, in both English and Italian, to the effect that they accepted the Doctrine, Discipline and Worship of the Church, and pledged themselves, by the grace of God, to be loyal members. The people affixed their names to this declaration during the service of admission. The Italians were deeply impressed with the Church and her ways. Twice they have come to Christ church in a body, while service is held regularly at the Open Hearth mission. Mr. Vodola has also successfully started a Sunday School for all sorts of foreigners. In all, this movement is one of the most interesting which has taken place in years.

Death of the Rev. James B. Goodrich, in Egypt.

News has just been received of the recent death of Rev. James B. Goodrich, at Cairo, Egypt. Mr. Goodrich, a native of Connecticut, was a graduate of Trinity College and Berkeley Divinity School. He was ordained by Bishop Williams and served as curate at Trinity church, Hartford, with charge of Grace mission. Subsequently he was rector of Grace church, Windsor. He was also rector of Trinity church, Claremont, N. H., and Littleton. In 1905 he retired. Mr. Goodrich was a classmate of Rev. Dr. Samuel Hart and Rev. Charles H. B. Tremaine, while at Trinity College. He died of apoplexy, while on a tour in the Mediterranean, with his wife and two daughters.

Rev. Samuel Hart, D. D., of Middletown, officiated at the Church of the Good Shepherd, Hartford, in the absence of the rector.

Archdeacon J. A. Biddle is in charge of St. Thomas' church, Hartford.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

An Interesting Baptismal Service.

A baptismal service of more than usual interest took place in Christ church, Richmond, the Rev. Morris S. Eagle, rector, on Sunday afternoon, March 30th, when he baptized twenty-two persons, eight of whom were adults and fourteen infants. About 150 persons were present, nearly all of whom were witnesses or sponsors for the baptized. Fourteen more adults and infants in the parish are awaiting an opportunity to be baptized.

The Rev. Robert A. Goodwin, D. D., rector of old St. John's church, Richmond, returned to his home last week, after a sojourn in Florida, for the benefit of his health, which has been much improved. He has resumed his duties and preached to his congregation last Sunday. During his absence services were conducted in St. John's by Dr. Goodwin's son, Mr. Conrad Goodwin, a student at the Theological Seminary in Virginia.

Ground has been broken for the new Church of the Annunciation, in Caroline county.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Convocation Meetings.

The spring meeting of the Central Convocation will be held at Trinity church, South Boston, April 14th-17th. The Rev. Henry G. Lane is rector of the parish and the Rev. C. B. Bryan, D. D., is Dean of the Convocation. The Rev. J. W. Fulford, of Dinwiddie, will be the Convocation preacher, Wednesday morning, and the Rev. Chiswell Dabney, essayist. Dr. Bryan will conduct the quiet hour and devotional exercises each morning, at 9:30 o'clock.

The Southwestern Virginia Convocation will meet at Salem, the Rev. John Scott Meredith, rector, on April 21st-24th. The Rev. R. C. Jett, dean. The Rev. J. W. Cantey Johnson will read the practical essay on "Provision for Homeless Boys," and the Rev. Hunter Davidson will read the theoretical essay on "Tennyson as a Religious Teacher."

The Home for Homeless Boys.

The diocesan committee charged with matters pertaining to the Home for Homeless Boys, met on April 4th, at Covington, together with the rector and vestry of Emmanuel church, Covington. The committee went over the property located near that town, used as a mission for mountain work as well as homeless boys, and were impressed with the admirable work done and prospects for future development. This mission was started three years ago to fill a real need in a mountain community. A year and a half ago. the homeless boy feature was added. Both were fostered and developed under the ministry of the Rev. G. Floyd Rogers, and carried on by the Rev. Thomas Semmes. The Home is called the "Nancy Stokes Memorial," erected largely by money given in memory of one of the Stuart Hall girls, who died at that institution a few years ago. The Misses Lou and Janet Whitfield are in charge of the work, and nobly and efficiently are they doing it. Friends of the Mission, chiefly in the diocese, have sent many things for the needs and comforts of the home and the mission work.

The plant consists of the Nancy Stokes Memorial Home, where the workers live, as well as the ten homeless boys; a new school building, well equipped, where these boys, as well as the community children go to school, and a splendid well-furnished chapel. The land property consists of ninety acres, and the committee has an option on 300 acres adjacent, much of which is rich and well adopted to fruit, vegetables and general farm products. Such an institution is sadly needed in Virginia, and the present situation, in the judgment of the committee, offers peculiar advantages.

St. Paul's Church, Berkley.

St. Paul's church, Berkley, Norfolk, Va., Rev. James D. Gibson, rector, has been notified by the Carnegie Foundation of New York that they will give $625 towards the purchase of a pipe organ. The congregation has gone to work enthusiastically to raise the balance needed and the organ will be installed during the early summer.

Easter at St. Paul's church was a most joyous day. Large congregations attended all the services. The newly vested choir rendered excellent music and the offering was over $400. In the afternoon, at 4 o'clock, the children's service was held. At this service the vested children's choir, numbering twenty-eight, sang most acceptably. The offering from the Lenten boxes of the Sunday School amounted to $135.

St. Paul's church is now one of the prettiest small churches in the Diocese and is enjoying a healthy, yet remarkable growth.

A public playground is being developed under the boys' club, Knights of St. Paul. A large plot of ground has been secured in the congested part of the town and modern playground apparatus is being installed. This move is being well backed by friends of the church and will prove of great help to the youth of the town. The whole is under the supervision of the rector.

St. John's Church, Houston.

The offerings at St. John's church, Houston, amounted to $220, besides $63 from the Sunday School, the greater part of which is to be used for missionary and other benevolent purposes.

The congregation of this church is full of zeal, and mighty in good works. They are now planning extensive improvements for the exterior of the church, which will probably cost above $500. They have recently purchased a lot adjoining the church property, on which they hope, at some future time, to erect a parish house, which is sorely needed as a centre of parish endeavor.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Visitations by Bishop Strange.

On Low Sunday, Bishop Strange visited St. Mary's church, Kinston, and confirmed a class.

In the afternoon of the same day he consecrated St. Augustine's colored church, and also confirmed a class. The sermon was preached by the Rev. John H. Griffith, rector of St. Mary's church, Kinston, who was the founder, organizer, builder and pastor of the mission for several years. The present rector is the Rev. J. W. Herritage, who has been in charge several years, and who is doing an admirable work amongst his own people. A vested choir of some exceptionally good voices is a great auxiliary to his work.

The Bishop also visited Christ church, New Bern, the second Sunday after Easter, and confirmed the second class in that parish this year. The Rev. B. F. Huske is the popular rector, and is ever active in reaching out and serving the Master in the villages over against him.

The Rev. Thomas Worrall, of the New York City Mission, while sojourning at Beaufort, generously gave the parishioners of old historic St. Paul's a service on Good Friday and another on Easter. This parish is without a rector.

The Rev. Thomas P. Noe, B. D., rector of the Church of the Good Shepherd, Wilmington, has been invited by the Bishop of the Diocese to preach the Conciliar sermon.

The thirtieth annual Council will meet in St. Stephen's church, Goldsboro, Saturday, May 17th, at 9 A. M.

WASHINGTON.

Rt Rev. Alfred Harding, D. D., Bishop.

Tri-Diocesan Convention of Brotherhood of St. Andrew.

The Tri-diocesan Convention of St. Andrew's Brotherhood, was held on Saturday and Sunday, April 5th-6th, closing with the meeting for men in Bethlehem Memorial chapel, National Cathedral, when Chaplain Pierce preached the sermon. The chaplain also preached in the chapel at the mid-day service on Sunday. Dr. Pierce, familiarly known as "Chaplain Pierce," because so long a chaplain in the U. S. Army, is on the retired list of the Army; but is the active rector of the large parish of St. Matthew, Philadelphia.

Meeting of the Bishop Claggett Club.

The Bishop Claggett Club held its annual meeting at "The Stoddard," Washington, on Monday, and elected officers for the year ensuing. In succession to the Rev. C. E. Buck, of Rock Creek church, D. C., the last year's president, the Rev. Robert Talbot, of St. Paul's church, Washington, was chosen for that office. The Rev. G. W. VanFossen, of Trinity church, Washington, was essayist, and his subject was, "Catholic Principles." Mr. VanFossen, as reported, took the ground that "Catholic principles are broad enough to permit a very conciliatory attitude towards Protestants, on the one hand, and Roman Catholics on the other."

The Rev. P. B. Stauffer, formerly minister-in-charge of Christ church mission, Kensington, Maryland, and St. James' chapel, Garrett Park, Maryland, of this Diocese, has accepted a call to the rectorship of Shrewsbury parish, Kennydyville, Kent county, Diocese of Easton.

Mr. Veazie, the accomplished choirmaster of St. Stephen's church, North Washington, the Rev. George F. Dudley, rector, has announced his intention to study for the ministry, and will enter Oxford University, England, for a course of study.

The Rev. W. N. Tillinghast, of Greenville, South Carolina, has declined the call recently extended to him by St. John's church, Bethesda, Maryland, feeling it his duty to remain in Greenville.

W.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Ordinations.

On April 2d, James N. McKenzie was ordained to the diaconate, and Rev. Robert Rook Morgan was ordained to the priesthood, in the Bishop's chapel, Harrisburg. Mr. McKenzie was presented by Rev. Alex McMillan, Archdeacon of Harrisburg, and Mr. Morgan was presented by Rev. Leroy F. Baker, General Missionary of the Diocese. The sermon was preached by Mr. Baker, from 1 Cor. 15:23. The clergy present and assisting in the laying on of hands in the ordination of the presbyter, were those mentioned above and Rev. Messrs. Sawyer, Bullitt, Wellman and Hooper. Mr. McKenzie will remain in charge of the Church of the Transfiguration, Blue Ridge Summit, and Mr. Morgan will remain in charge of St. Stephen's church, Mt. Carmel, and Holy Trinity, Centralia.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

The Late J. Pierpont Morgan.

The death of J. Pierpont Morgan overshadows all else in Church circles in New York. He was so great part of the Church in New York, his advice, his work, his support, that to say that his loss is felt keenly is to put a truism in such form as to be inadequate. The funeral is to be held in St. George's church, and a nation as well as a Church will attend to pay honor to his great memory.

If one man may ever judge another, and especially if a news reporter may give his impressions of a man whom he has seen under many different circumstances through a series of years, it can be set down concerning J. Pierpont Morgan that he was genuinely Christian because sincerely interested in Jesus Christ. He found time to do an immense amount of Church work, and he always did it because he wanted to help God and his fellow-men and women. Mr. Morgan's activities in St. George's parish, New York, where he was communicant for forty-five years, and on the governing body of the parish since 1868, were clearly rendered from love of Christly things. He loved missions; for some years ago, when his Church had no money to send a missionary bishop to Alaska, Mr. Morgan furnished the support for a given number of years, and one of the records of that act is that of famous Bishop Rowe, known far and wide. He saw the value of the Sunday School, for even St. George's rector took no keener delight than he in hearing of the advance, and of the size, of St. George's school, known for its excellence for years. He wanted social justice to prevail, for when his Church took steps to push social work he helped, and said he hoped social justice and world missions would be put on the same organized basis. He believed in work by laymen; for in Boston, when the canons were being revised, and one of them gave larger latitude of service to laymen, he did not speak in favor of the canon, it is true, for he rarely spoke in any legislative body, but he induced another member of the New York deputation to speak and to mention that new laymen's provision. Not stopping there, he heard reports of Church extension work by New York laymen in New York suburbs, on one occasion at least, when financiers were waiting in line to see him, and gave a substantial check toward the training of young lawyers and bank clerks for volunteer service. Finally, as committee man in Convention, he gave time and attention to the duty, for during the San Francisco Convention, when the Chamber of Commerce asked him to accept the honor of a dinner on a certain evening, he replied he could not, because he had to attend a meeting in connection with the Convention. On the night in question the writer saw Mr. Morgan while he listened, in Trinity church, to Bishop Kinsolving, of Southern Brazil, eloquently tells of missions in South America.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D D., Bishop

St. Peter's, Kerrville, to be United With Kendall County Parish.

Interest is felt in the effort of St. Peter's church, Kerrville, with the Bishop's co-operation, to perfect an alliance with the Kendall county parish, adjoining. The plan is to secure a young clergyman who, while living at Kerrville and having a large degree of local independence, would be given a clerical neighbor as his advisor, and during his first year the latter's supervision.

It is hoped that this plan will promote the continuity of diocesan work and improve the method of clerical supply, by magnifying the attractions and privileges of service in such a diocese as West Texas, and offering to young men of good promise the advantage of coming to a young diocese of the highest promise, with the experience of older residents put at their disposal, and the definite prospect of promotion after a term of mutual probation.

In order to test the plan for the benefit of the diocese at large, the Rev. Albert Massey is to be given temporary rectorship of Kerrville, in addition to that of Kendall county, where he has had a longer service than any other parish clergyman now in the diocese. The Bishop adds a generous allowance to the Kerrville salary for the new incumbent, who will have a comfortable rectory also.

Kerrville is an exceedingly flourishing little city in the Guadalupe Hills, with a famous climate, modern equipment and splendid ambitions.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Ordained to the Diaconate.

On the Sunday after Easter Day, the Rt. Rev. Dr. Philip M. Rhinelander made Messrs. Edmund L. Souder, J. J. Crookston and T. J. Evans deacons, in St. Paul's Memorial church, Overbrook. The sermon was preached by the rector, the Rev. William R. Turner. Mr. Souder, who is a graduate of the Episcopal Academy, Philadelphia, and Harvard University, will graduate from the General Theological Seminary in June; will be advanced to the priesthood in the fall, and sail for China, where he will take up work in Wu Chang. Mr. Crookston goes to Wisconsin to prepare for his ordination to the priesthood. Mr. Evans will complete his studies at Oxford. Mr. Cookston and Mr. Evans belong to the Diocese of Fond du Lac.

The Drexel-Biddle Bible Classes.

Some 500 members of the Drexel-Biddle Bible Classes, in and near Philadelphia, marched around Rittenhouse Square singing, Onward, Christian Soldiers, before the second annual service in the Church of the Holy Trinity, on Thursday evening, April 3d. The Rt. Rev. Dr. Philip M. Rhinelander presided and spoke at the close of the service. The Rt. Rev. Dr. J. H. Darlington and the Rev. H. D. Cone made addresses. The Rt. Rev. Dr. Thomas T. Garland was also present. Mr. A. T. Drexel-Biddle said that the membership of the classes, which is now between 11,000 and 12,000, should be doubled during the coming year.

Growth of the Brotherhood of St. Andrew.

The large growth of the Brotherhood of St. Andrew, during the past six months, was shown in the report presented at the meeting of the National Council, in the Church House, Philadelphia, on April 3d. It showed that there are now about 1,400 chapters, having a membership of 15,000. The increase in the past year is, including probationary ones, forty chapters. Plans for the next annual Convention, to be held in New York, a week before the meeting of the General Convention, were discussed. Mr. E. H. Bonsall, president of the National Council, presided.

Commendation Day at the Episcopal Academy.

The Eastertide Commendation Day, at the Episcopal Academy, was held on Friday, April 4th. The upper school exercises were held in the morning, when Henry Redwood Wharton, Jr., was presented with the much-coveted ebony and silver spoon, as it typifies general popularity, excellence in scholarship, and athletic ability. The Rt. Rev. Dr. Philip M. Rhinelander presided and made an address before presenting the certificates of commendation. The middle and lower classes held their exercises in the afternoon.

Parish House Dedicated.

Under the direction of the Convocation of Chester, the Rev. Charles R. Ricksecker began a mission eighteen months ago, which has been most prosperous. A large lot was secured and a parish house built. This was dedicated by the Rt. Rev. Dr. Philip M. Rhinelander, on Wednesday, April 2d. The Rev. Francis M. Taitt, dean of the Convocation of Chester, and the missionary, assisted in the service. It is known as All Saints' Mission. The approximate value of the property is $20,000.

Large Sunday School Easter Offering.

The Church of the Holy Apostles, Philadelphia, now under the rectorship of Rev. Wm. T. Capers, late of Lexington, Kentucky, maintained its foremost place at Easter in the missionary contributions of the Sunday Schools of the Diocese. The offering being $6,856.44.

The Easter morning offertory for parochial purposes reached the sum of $2,860.56.

It was a happy day for the rector and his people.

Calls Accepted.

The Rev. John P. Bagby, assistant minister of St. Mark's church, Frankford, has accepted a call to Calvary church, Rockdale, Pa., and will enter upon his duties there May 1st. He is a graduate of the Divinity School in Philadelphia. Before going to St. Mark's he was chaplain of the Episcopal Hospital and the Hospital Mission. While there he organized the Mission

of St. Nathanael. He was rector of Christ church, Eddington, Pa. During the five years' of his rectorship of St. John's Free church, Frankford Road, Philadelphia, he built a fine parish house, at a cost of $35,000.

The Rev. Carl E. Grammer made an address, setting forth the objects of the Actors' Church Alliance at the annual reception at the Bellevue-Stratford, on Friday afternoon, April 4th.

The large organ, built by the Austin Organ Company, as a memorial to the late Mrs. William L. Elkins, was formally opened on Thursday evening, April 3d. It is a handsome and costly, three-manual and solo organ, and is an important part in the extensive improvements made during the past year at St. Paul's church, Cheltenham, Pa.

The committee having in charge of raising $15,000 as a Deaconess' Retiring Fund, have secured $10,800. The income will be used first as annuity for Deaconess Sanford, who from its beginning until recently, was the House Mother of the Church Training and Deaconess House.

The Rev. William Price has just completed the nineteenth year of his rectorship of St. Stephen's church, Bridesburg, Philadelphia. The offerings on Easter Day when there was the largest number of communicants in the history of the parish, in answer to an appeal for $200, amounted to more than $500.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Gifts to Mission Churches.

St. James' Mission, Kemmerer, greatly appreciates the gift of about 200 books from Grace church, New Bedford, Mass., and a number of books and magazines from other friends. The gift of an alms basin, too, has rendered unnecessary the further use of the five cent pie tin, with a piece of felt in the centre, which did service before the recent acquisition.

Through Miss Sleppy, representing the Altar Guild of St. Clement's church, St. Paul, Minn., another gift has been received which was truly acceptable, in the shape of a beautiful fair linen cloth, trimmed with lace, which was worked by an invalid in the St. Paul city hospital. A corporal also accompanied it. The choir was vested for the first time on Easter.

All Saints' church, Wheatland, has received from the Woman's Auxiliary of Christ church, New Brighton, New York, the handsome oak altar which stood for many years in the old Christ church. The trustees of church property of the District have purchased property in Torrington, for a rectory. Mr. F. J. Chipp and his wife, our lay workers at Torrington, are to occupy the rectory for the present.

A Typical Frontier Service.

A typical frontier service took place at Hartville Junction recently. The car-inspector at the yards lives with his wife and son in a quaint little cabin formed of two dismounted box-cars. An elder son has been employed on the railroad. Rev. A. deF. Snively, who holds occasional services at the Junction, a desolate sand-driven spot, became acquainted with the family, and tried to bring the boy to baptism. The elder son recently married a young Churchwoman, and with her arrival at the Junction the whole family began to take new interest in the Church. By appointment, Mr. Snively went to celebrate Holy Communion. A congregation of five persons were assembled in the little parlor, and a sewing-machine was placed at one end for an altar. The husband and his young brother, both of whom had been asking about baptism, were present, and at the suggestion of Mr. Snively, both were baptized, the sewing-machine being first used as a font. The elder son and his mother will probably be confirmed at the next visitation of the Bishop.

The first service was recently held in the new church at Basin. The building reflects great credit on the contracting firm, both for its lines and color scheme. It is hoped that the consecration may take place in the near future, as the money for its completion is already subscribed. Bishop Thomas confirmed four persons on March 19th, making twenty-four in the last year.

On Good Friday Bishop Thomas conducted the Three Hours' Service at Christ church, Cody, and confirmed a class of seven in the evening. While in Cody the Bishop met the Bishop's Committee, and was gratified to learn that more than enough money to pay next year's interest on the rectory mortgage is now in the bank drawing interest. Christ church has already paid $45 toward its apportionment of $60.

Archdeacon Dray spent Easter at Hanna, holding service in the little Finnish church, which we rent, and which has been renovated by the faithful little band of workers, under the leadership of our catechist, Mr. S. E. West. The Archdeacon addressed the Sunday School before the morning service; preached at the later service; drove with Mr. West to No. 3 town and addressed the Sunday School there; then returned and preached at 7:30. Bishop Thomas will visit Hanna and administer confirmation on St. Mark's Day.

Not only Church people, but the townspeople, too, were greatly interested in the talk and exhibition of pictures of the Cathedral Home for Children, given by Mrs. Slosson, who is the financial agent of the Home, at the Dixie Theatre.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop

Call Accepted to St. Michael's, Brooklyn.

The Rev. Arthur L. Bumpus, B. A., B. D., of St. Andrew's church, Ayer, Mass., has accepted a call to St. Michael's church, Brooklyn, and will take up work in his new field on Sunday, April 13th. Mr. Bumpus received his B. A. from Harvard in 1891. He studied for the ministry at the Cambridge Theological School, graduating from that institution in 1894 with the degree of B. D. He was ordained in the same year by Bishop Lawrence.

St. Michael's, which is situated in a thickly-populated section of Brooklyn, has been in charge of the Rev. F. J. Keech, for the past six months. During that period the congregations have steadily grown. A special campaign to increase the endowment fund recently resulted in adding about $6,000, which brings the total endowment to between $18,000 and $19,000.

Long Island Clergymen at the Church Congress.

Long Island Clergymen who attended the Church Congress at Charleston were the Rev. C. F. J. Wrigley, D. D., rector of Grace church, Brooklyn Heights; the Rev. St. Clair Hester, D. D., rector of the Church of the Messiah, Brooklyn, and the Rev. Robert Rogers, Ph. D., rector of the Church of the Good Shepherd. Dr. Wrigley read a paper on "Heredity and Environment as affecting the sense of Moral Responsibility." Dr. Hester spoke on "The Value of the Word 'Catholic' as affecting Christianity."

The Rev. William G. McCready, D. D., rector of St. Peter's church, Brooklyn, preached the sermon before the Westchester Local Assembly of the Brotherhood of St. Andrew, at St. Paul's church Ossining, on Sunday night, April 6th. His subject was "The Churchman's Responsibility."

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Church Work Among Foreign-born Class in Baltimore.

Bishop Murray and a number of his clergy attended the meeting of the Maryland Assembly, Brotherhood of St. Andrew, on April 2, to hear the preliminary report of the Rev. E. M. Frank, of Philadelphia, on the practicability of Church Work among the Lithuanians, Poles, Bohemians and Slavs in Baltimore. It has been the earnest desire of the Bishop to make some provision for the spiritual welfare of these people, who constitute a large proportion of the foreign-born class in Baltimore, and Mr. Frank's experience as the rector of the Church of the Advent, Philadelphia, where services in six languages are held every Sunday, made him a peculiarly fit person to survey the field in question. The only step to be taken immediately is an act of recognition of the needs of the Slavic Christians at and near Curtis Bay. The use of St. Barnabas' chapel at that point is to be granted by Bishop Murray on April 6th for the celebration of the service of the Eastern Church by the Rev. Parthenios Rodopoulos, the pastor of the Greek Church in Baltimore. Most of the communicants of this church live in East Baltimore, but Father Rodopoulos reports that there are a number of Russian Christian families in the neighborhood of Curtis Bay, for whom the granting of this chapel for occasional services will be a great boon. It is possible that the temporary use of other churches conveniently situated will be permitted to the Eastern Christians of Baltimore. Further details of the new plans will be made public as they are settled upon.

The Proposed Improvements at Emmanuel Church, Baltimore.

The alterations proposed at Emmanuel church, Baltimore, for the placing of the choir in the chancel, have brought out the fact that further changes will be necessary in order to preserve the architectural harmony of the building. It is now proposed to raise and widen the chancel arch, and to set back the rear wall about six feet, thus greatly improving the appearance of the east end of the church. It has been suggested that this work shall be given as a further memorial of the Rev. Dr. J. Houston Eccleston, for twenty-seven years rector of the parish.

Handsome Gift to Christ Church, Baltimore.

Mr. John Glenn, Jr., one of the vestrymen of Christ church, Baltimore,

has just made to the parish a gift of $10,000, to be applied to the cost of the complete renovation which the interior of the church has undergone. The total cost of these improvements was about $37,000. The Easter offering of about $10,000 was also applied to the payment of this cost. Mr. Glenn has taken the greatest interest in the work, and although a busy lawyer, has made time to visit the church nearly every day during the progress of the re-decoration in order to watch its progress, and see that no mistakes were made in carrying out the plans.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

All Saints' Church, Mobile.

On the Sunday after Easter the rector of All Saints' church, Mobile, the Rev. Wyatt Brown read the following parish statistics for the four years of parish life under his administration:

1909—Communicants, 26; Sunday School scholars, 37; pledged amount, $700; property owned, $1,700.

1913.—Communicants, 382; Sunday School scholars, 250; pledged amount, $3,400; property owned, $9,950.

There have been thirty-six confirmations and thirty-four baptisms during the year past; eleven marriages and seven burials.

The congregations have overly crowded the small church building all the winter, and plans are on foot for the erection of a new stone church. The Easter Offering this year amounted to $834.

All Saints' occupies a strategic situation on Government street, and is destined to be the strongest church of any denomination in the Western part of the city.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Flood in the Ohio Valley.

A disastrous flood has overtaken our churches in the Ohio Valley. Full information is not yet available, but this much at least is known, that nine churches, five rectories and three parish houses have been flooded. The estimated damage in money will probably reach $10,000. The Diocese, under the leadership of the Bishops, will do all in its power to help those in need.

The Eastern Convocation.

The Eastern Convocation will meet in Leetown, Nelson parish, May 20th, 21st, 22d, and will give Thursday, the 22d, to the Sunday School Institute. One of the bishops will be in attendance, and preach at the evening service of the last day. The Rev. A. B. Mitchell, of Parkersburg, is now rector in charge of Nelson parish.

Rev. W. H. Cumpston Called to Virginia.

The Rev. W. H. Cumpston, rector of St. John's, Harper's Ferry, and St. John's, Rippon, has been called to Gordonsville, Va., to succeed the lamented Doctor Gibson. Mr. and Mrs. Cumpston will leave behind them many friends, who wish for them God's blessing in their new field.

Holy Week and Easter in Zion Church, Charles Town.

Holy Week and Easter were marked in Zion church by splendid services. The music on Easter Day was beautifully rendered by the newly vested choir. The service for the Sunday School, in the afternoon of Easter Day, was largely attended, and the offerings for missions the largest in the history of the school. The evening service found another large congregation, when the Potomac Commandery of Knights Templar had their annual service.

On the first Sunday after Easter, Bishop Gravatt preached and confirmed a class of seventeen, making nineteen confirmed this year.

General Clergy Relief Fund—Three Letters.

From a Bishop: "I am writing to you of a very serious and important case. The Rev. Mr....., still struggling to stand up and serve in this truly missionary region, will be eighty years of age in a month. I was with him yesterday. He can hardly stand or walk and it is impossible for him to continue even nominally in charge. His wife died last year. I am determined to do all I can to help the dear, true, faithful old man to a little rest in these closing days of his life. I must put another in his place, but must at the same time exert myself that at least a small pittance shall continue to him. Do write me the best that can be hoped for him from the society annually, for the rest of his life. The Church is growing here rapidly, but I cannot take the important step of putting a man in charge until I hear from you. Trusting and praying that you may see the way to lift some of this great anxiety from my burdened mind, etc."

From a Beneficiary: "I acknowledge most gratefully your prompt remittance of the check from the General Clergy Relief Fund. It is a great blessing, for it saves us from distress and affords us in reality daily bread. I acknowledge it as my Father's care through His Church. I am far advanced in years, having been born the same year as the Church's friend, J. Pierpont Morgan, whose death we may well deplore."

From the Parishioner of an Old Clergyman: "I am writing to inquire from you how far the General Clergy Relief Fund can be interested in behalf of an old clergyman, the Rev. ..... He has been rector of.....for over thirty years, and now he is really not strong enough to go on and accomplish any real good and the neighborhood is sadly in need of some younger and more energetic man. Mr..... feels he must go on, as, like most clergymen, he has no independent means. He is undoubtedly doing much more harm than good by remaining, although I should not want it to be known that I said so, and I am wondering what our Church does under such circumstances. If Mr. Rockefeller or Mr. Carnegie or Mr. Morgan would only give some of their millions to such worthy cases, how much real good they would do."

Remark: It is always the Rockefeller's and the Carnegie's and Morgan's of whom the majority of people think when in reality there are thousands of Churchmen of adequate and comfortable means who are not doing their duty and who slip out from under, because they are not prominent or because they refer to a Morgan, a Rockefeller, a Carnegie whenever money is to be given.

Alfred J. P. McClure, Treasurer,
General Clergy Relief Fund.
The Church House, Philadelphia.

The New Synod Hall.

The new Synod Hall, presented by the late J. Pierpont Morgan and W. Bayard Cutting, situated in the southwest corner of the grounds of the Cathedral of St. John the Divine, was the joint gifts of J. Pierpont Morgan and W. Bayard Cutting, one of the last benefactions in the lives of both. Its cost will be approximately $350,000, and the work is being done by Cram, Goodhue & Ferguson, under the direct control of Ralph Adams Cram, who is at the same time consulting architect to the Cathedral. The architecture is pure Gothic in every detail. The building material is a new West Virginia sandstone, grey with pink tinges, which will mellow beautifully with age. This is the first structure for which this particular stone has ever been used.

The proportions of the new Synod Hall are 171 feet 9 inches by 69 feet, and it measures 88 feet to the peak of the slate roof. The great main hall measures 96 by 65 feet and towers sixty-nine feet to its roof, between which and the slate roof a space of nineteen feet for air circulation has been left. A huge organ will be installed in the loft at the east end, and the interior finish will be of the richest possible description. The great open timber roof will be treated with a great deal of color, and the entire hall will be paneled with most elaborately carved oak up to the height of the galleries and including the parapets.

The new Synod Hall will be completed about July 1st, in ample time for the forty-third triennial General Convention of the Protestant Episcopal Church, which will meet next October in New York for the first time in a quarter of a century.

Change of Name.

Deputies will be elected at Council to represent the Diocese at the General Convention when this important question will be considered and voted upon. We do not believe in an instructed delegation but we should insist on one which, in a general way, is representative. We cannot now discuss the subject fully but wish to make a brief statement. We are opposed to any change in the Church's name, chiefly for the reason that no satisfactory substitute for the present name has yet been suggested. We are willing to admit that the present name is not absolutely perfect but until through some re-alignment of the forces of Christendom it shall become apparent to a very large majority of the Church that the time for change has arrived, and when by the Spirit's guidance there shall be a general consensus as to what the change shall be, until then, we say, let us not embark on what now abundantly appears to be a hazardous undertaking. It seems to many that the Holy Spirit is now brooding over the troubled waters of a divided Christendom; it would be a terrible responsibility to interject what might prove to be an obstacle in the way of uniting in one all who "profess and call themselves Christians." Let us abide the Spirit's guidance of the Church. At present the movement for change is that of a party in the Church and the most active leaders of the movement of a very extreme party—a change would be a party victory. Let us abide the Spirit's guidance as shall be expressed by a general consensus in the Church as to when we shall move and where.—The Diocese, S. C.

Consecration of Rev. Theodore Irving Reese as Bishop Coadjutor of Southern Ohio.

The Rev. Theodore Irving Reese was consecrated Bishop Coadjutor of Southern Ohio, in Trinity church, Columbus, on March 25th. The sermon was preached by Bishop Lawrence of Massachusetts.

The Bishop-elect was presented by the Rt. Rev. Charles D. Williams, D. D, Bishop of Michigan, and the Rt. Rev. James De Wolf Perry, D. D., Bishop of Rhode Island; the Rev. Charles Edward Hutchinson of East Orange, N. J., and the Rev. Samuel Tyler, of Cincinnati, being the attending presbyters.

The Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio, presided and acted as consecrator, the co-consecrators being Bishops Leonard, of Ohio, Lawrence of Massachusetts, Perry of Rhode Island, Williams of Michigan, and Bishop Van Buren.

Arrested Progress.

There does not seem much doubt of the fact that the Church of God is not making the progress it might and ought. This is the conviction of thoughtful men in almost every part of the Christian world. The unconverted are not being won, the young people are not being kept, and even the children are not being gathered in. The Churches of all denominations are bewailing losses, in the decrease of membership and the decline of conversions. The other day, the able and far-sighted editor of one of England's best papers, the "Westminster Gazette," said: "No one who attempts to look into the future can regard the present state of religion and religious bodies as either final or satisfactory." And now comes the announcement of a fall of more than two million dollars in the voluntary offerings of the Church of England in the Old Country, and, making allowance for everything purely adventitious and temporary, the fact remains that during the past year contributions both to home and to foreign work have diminished.

When we seek to discover the cause of this trouble we are met on several hands with suggestions of importance. But beneath everything else we cannot help feeling that the vital question concerns the spiritual life of those "who profess and call themselves Christians." In Professor Forsyth's new and powerful work, "The Principle of Authority," he rightly says that "the arrest of the Church's extensive effect is due to the decay of its intensive faith, while a mere piety muffles the loss." This decay of "intensive faith" is very largely seen in the way in which the evangelistic spirit is absent from many of our churches. The theory of evangelism is, of course, held in a certain way, but as a practical policy the work of evangelis mis very far to seek in many Christian communities. And yet if the evangelism is very far to seek in many to be in our Churches, and each member won only a single soul for Christ during the year the membership of each individual Church would be practically doubled. But, unfortunately, the average Church member feels practically no responsibility, and leaves the work of evangelism to the clergy. It does not seem to occur to the ordinary Christian man and woman that the supreme business of life is to win men for God. The result is that there is no consciousness of present urgency and no spirit of earnest desire and entreaty. Sermons are preached to the converted, which are full of helpful Christian teaching, but no message is delivered to "them that are without." Our churches are fully organized for social effort, but as to the work of conversion, little or nothing is being done. And yet this was the primary idea of the Brotherhood of St. Andrew, following the great prototype of that name. The supreme purpose was that of personal work for Christ, in winning men to Himself and to His Church. It is only when this is being done that the Brotherhood is fulfilling its proper object. But according to the New Testament every Christian is to regard it his bounden duty to do the work St. Andrew did. To quote from Dr. Forsyth once again: "The prime object of the Church, with its Gospel, is neither to sweeten, spiritualize, nor rationalize the civilizations and religions; but it is to conquer them." And if this is not being done all other forms of effort will count for little or nothing. Is it not time, therefore, to face this problem and to endeavor to arrest the backward movement and turn it into a spiritual progress? We are convinced that if all our clergy and people would unite in definite prayer and effort the result would soon be seen in the surrounding communities. It is unutterably sad to realize how little influence Churches have on the neighborhoods in which they are situated, and to see the large numbers of people who never darken the door of a place of worship and we are apparently, if not really, indifferent to the call and claim of Christ. All our elaborate services and social attractions will be fruitless to win many of these; we must, instead, follow the New Testament plan and "go out into the highways and hedges." If people will not come to the Church, the Church must go to them, and at all costs Christ must be brought to bear upon their hearts and lives.

In urging the importance and necessity of evangelistic work we are not suggesting any precise methods, but only pleading that our Churches should adopt the New Testament attitude towards the unconverted, which will express itself in a definite and constant effort to win souls for Christ. When once we have this spirit we may be sure that God will guide to the adoption of the right methods. In the forefront of every Church activity we ought to place the supreme duty of evangelization. Once in a Salvation Army paper there was a picture of a lifeboat full of soldiers on a rough sea, in which were many drowning persons. In the boat sat General Booth reaching out and taking the hand of one to pull him into the boat. Mrs. Ballington Booth's little son picked up the paper, studied the picture for a moment, and then exclaimed: "Is Grandpa trying to get that feller into the boat, or is he just shaking hands with him?" The work of evangelization is infinitely more than "shaking hands." It is rescuing and helping men, pulling them out of danger and holding their hands in the endeavor to give them assurance of salvation and cheer. "Of some, have compassion, making a difference; and others save with fear, pulling them out of the fire." It is to be feared that many of our Church organizations amount to little more than "shaking hands" with people. But the Master commands us to "rescue the perishing." We may plan organizations for the improvement of social conditions, but without result. We may alter methods and adopt proposal after proposal, and all to no effect. We may think we need different clergymen, different Church services, different hours, but even so, it is more than probable that the work would remain at a standstill, because we do not proceed on the New Testament lines of evangelization in the power of the Spirit of God.

It is admitted by all that we are living in difficult and solemn days. The outlook depresses the earnest soul, for wherever he turns he sees elements of evil and trouble, and is conscious of strange conditions in the Church and in the world. Godlessness becomes more defiant; indifference becomes more widespread; the love of many waxes cold; an universal charity tends to condone almost every form of false doctrine; and as a result the clear definite witness of the Church to the living Christ is clouded and hindered. There is only one way of changing all this and of ushering in a new era of Church life in harmony with New Testament days and principles. This is by the declaration of "the Old, Old Story" out of full hearts, earnest spirits, and consistent lives. "Not by night, nor by power, but by My Spirit, saith the Lord of Hosts." Actuated by such principles the Church is certain to go forward.—Canadian Churchman.

If so many things are pressing you that you hardly know where to begin, take hold of the first one that comes to hand, and you will find all the rest fall in file and follow after like a company of well-drilled soldiers. The secret lies in the magic word—now.

CHILDREN THAT ARE MISUNDERSTOOD.

In almost every commuunity there is at least one child of deficient mental development, or in other words a feeble minded child. These children are almost universally misunderstood. Parents and relatives often think them stubborn and devoid of ambition and blame the child for its indifference. In school such a child is known as a dullard and becomes the target for the jest of its companions. The teacher sometimes refers to it as a "blockhead" and a hopeless case. Thoughtless people sometimes speak of them as idiots. Even the family physician sometimes fails to appreciate the real condition.

All this is wrong!

These unfortunate children are not idiots. They differ as much from idiots as you do. They deserve and require a special system of physical and mental training at the hands of physicians and teachers who understand their infirmity. Don't send a feeble minded child to school with normal children. It only makes matters worse. Don't imagine that a private tutor can benefit such a child. It takes a life time of patient study to fit a teacher for this particular class of work.

Above all things don't give up the child to a hopeless fate. Act intelligently—give the child a chance. Much can be accomplished if it is placed in skilled hands. Don't imagine that anything can be accomplished at home. Home influences make improvement next to impossible. Parents who are interested in this subject may gain additional light from a booklet issued by the Stewart Home and School, Dr. John P. Stewart, Supt., Box 12, Farmdale, Ky.

Family Department

The Master's Face.

No pictured likeness of my Lord have I;
He carved no record of His ministry
On wood or stone.
He left no sculptured tomb nor parchment dim,
But trusted for all memory of Him
Men's hearts alone.

Sometimes I long to see Him as of old
Judea saw, and my gaze to hold
His face enshrined;
Often, amid the world's tumultuous strife,
Some slight memorial of His early life
I long to find.

Who sees the face but sees in part, who reads
The spirit which it hides sees all; he needs
No more. Thy grace—
Thy life in my life, Lord, give thou to me;
And then, in truth, I may forever see
My Master's face!

—Wm. H. Hilmer.

How Lovely of Them to Ask Me!

Mrs. Stuart Grant rushed into the missionary meeting a full hour late. The president was in the chair and Mrs. Bennett, a motherly woman with beautiful gray hair, was reading a letter. Before young Mrs. Grant settled herself in her seat she had finished.

Mrs. Stuart Grant did not often come to missionary meetings. She was a rich young woman, full of gayety and life, and much more interested in bridge parties and dinners than she was in growth of the missionary cause. How she came to be present to-day was something of a mystery to the earnest women already assembled. However, there she sat in the flesh, the pretty face under the expensive hat, bright and care-free and smiling.

Mrs. Bennett looked round upon the little assembly with her kind eyes.

"What was she reading?" questioned young Mrs. Grant of Mrs. Perry, her nearest neighbor.

"A missionary's letter," was the reply; "or rather a letter from the wife of one—she and her husband work among the Indians."

"She speaks," went on Mrs. Bennett, "of just recovering from a three months siege of typhoid fever. One gets well so slowly in that climate, and of course she has lacked the nourishment she ought to have had. In those out-of-the-way places one simply has to go without. I have been thinking," went on the kind voice, "whether it would not be a good thing to send for her to come up here and visit among us a while at least, until she regains health and strength. She would go back to her husband and her children a new woman. Mrs. Perry, please tell us what you think."

Mrs. Perry smiled. "I think it would help us as much as it would her," she answered slowly. "We can't seem to get up much life or enthusiasm among us, some way. Perhaps if a missionary from one of the home fields were to come into our homes, it might give us a new and needed impetus. I will entertain her for a week."

"So will I," said Mrs. Bennett.

"Mrs. Grant, will you?" asked the president.

Pretty Mrs. Grant looked doubtful. "Why I don't know," she answered soberly. "I am afraid I wouldn't be a great deal of company for her. I go out a good deal, and belong to so many clubs, but if the rest of you agree to do it, I suppose I can."

In her plain little house down among the Indians sat the wife of the home missionary. She was sitting bolstered up among her pillows, and was just wishing that there were something tempting for her to eat, for her appetite was slowly returning. She was wondering, idly too, how she was ever going to get strength to mend the children's stockings and patch their clothes. She was wondering how she was ever going even to take up life again—she was so very, very tired and weak.

A little girl in a faded gingham dress was playing with a doll nearby. "There comes papa," cried the little girl suddenly, and then the door opened and a tall man came hurrying in.

"A letter for you, Mabel," he said, as he kissed her. "I took the liberty of opening it, feeling you would not care. Read it, dear heart—it's the loveliest plan!"

The little wife put out a feeble hand, and then she read it—that letter, with the money for her fare inclosed from that same mission circle! Her weary eyes quite sparkled.

"Oh," she cried eagerly, "do you think I could go dear? How lovely of them to ask me!"

"I don't see why not, when they are sending you the necessary money," was the reply. The missionary's voice was suddenly grave.

"But the children," she said.

"They are well, so am I. We will be happy as can be, knowing it is best for you, and it is best, my wife. It's just the finest thing ever, and I shall bless those women forever. I don't see how they ever happened to think of it. For some reason, you don't improve as you ought to here. Among new surroundings, new faces, new scenes, away from the cares and burdens you are not yet able to carry, I feel sure you'll gain that strength we're getting so anxious to see you have. There are no two ways about it—you must go!"

* * * * * * * *

It happened to be Mrs. Stuart Grant's home into which the wife of the missionary was to enter first. When young Mrs. Grant told her husband about it, that gentleman lifted his eyebrows.

"Are you quite sure you were sane when you made that promise, Evelyn?" he said. "You of all people to entertain a missionary, and a sick one at that! I didn't know you were interested in missions."

Young Mrs. Grant flushed. "That's the trouble, I'm not," she answered frankly, "but I want to be interested, Stuart. I'm only a butterfly, I know; but come up with me, I want to show you how nice I have fixed her room."

Mr. Stuart Grant did not refuse, and was more mystified than ever, for the room was a bower both of beauty and of comfort—the bed all in white so cool and inviting; the writing desk equipped with pens and ink and paper; an easy chair; a small table within reach, on which a tempting basket of fruit and the latest magazines; soft rugs were on the floor, white curtains draped the windows, and from an open door one caught a glimpse of a beautifully tiled bath-room, all in blue and white.

Mr. Stuart Grant stooped and kissed his wife; he was a kindly man as well as a generous one. "Well done!" he said heartly, and then he smiled half-whimsically, "I didn't know you had it in you, Evelyn," he said.

The little wife of the home missionary came that night and was taken to Mrs. Grant's home at once. A pale tired, fragile little woman in the shabbiest of clothes. Mrs. Stuart Grant, well-bred as she was, could not help but stare a little. Was that shabby little personage her guest of honor? But as soon as she caught a grateful glance from a pair of soft, brown eyes, and noted the sweetness of the pale face, she speedily forgot all about the clothes.

"You poor dear," she cried impulsively, "how sick you must have been! Come right up now to your room."

She forgot all about the bridge club that next day, so interested was she in her guest, her "guest of honor," as she called her, and surely she had never had one like her before. This guest of honor did not attend bridge parties or dinners, but sat quietly in her room reading, resting, or conning her Bible. As for Mrs. Stuart Grant, accustomed as she had been to the luxuries and conveniences of her lovely home, she could little guess what it all meant to the weak, worn little woman she had volunteered to care for for a week. But every night before she crept in to the soft luxurious bed, a prayer went up for the young, bright-eyed woman who as yet knew so little of things spiritual.

She was so sweet and appreciative and grateful that it touched Evelyn Grant's heart. It was only a little out of her bounty, and yet, under God, it was going to meet with large returns. She soon began to deem it a distinct loss of time when she spent an hour away from her, and as she listened to her words, for the first time in her life Mrs. Stuart Grant began to feel a distinct interest in missions. She even got out her long-neglected work-basket and fell to sewing.

"Well," her husband asked her the third day with a smile, "how goes it, Evelyn? Is the 'guest of honor' all you hoped for?"

Young Mrs. Grant looked up—she was busy over a bright-colored work-bag. "All I hoped for, and more, Stuart," she answered with a sweet gravity.

She smiled again. "She's brought some much-needed light to me," she added. "It seems to me I can never go back to my old, idle, frivolous way of living. They live on a salary that is so meager it makes me cry, and she has four little children; and yet one couldn't get her to give it up, if she would offer her the finest salary in the world. It's so interesting, Stuart, to hear her tell about those Indians. Mrs. Red Feather and Chief Big Tree—they have the queerest names! I would not have missed learning what I have through her for worlds."

And so the little "guest of honor" and young Mrs. Grant sat side by side most of the time of the seven beautiful days allotted to them, and in that time, the pale little face took on just a shade of rosy coloring, and the emaciated figure began to fill out a little.

On the morning she was to leave for Mrs. Bennett's young Mrs. Grant put both arms about her. "How I wish I might keep you the whole time," she said wistfully. "And yet I realize it would be so selfish of me. You are a true missionary, and your work must go on. Every life you touch is the better for having known you."

The little wife of the home missionary blushed a little. "Oh," she cried.

"Ah, but it's true! You've been a blessing to me ever since you first entered my home. Do you know—with a smile—I didn't want to take you a bit. I would have refused, if I had dared; but oh, I've been so helped! I've begun to catch a glimpse of what real Christianity means; I didn't know it before. To think of you being willing to sacrifice as you do, to carry so many burdens, all for His sake, it makes me ashamed. But I want to tell you that I have begun to learn a little. I may slip back a step or two, of course, but never again will I be quite the same idle, gay, young person I have been before. You have given out such an atmosphere that even I, gay worldling as I have been, have caught the glory of it."

'There, Mrs. Bennett is coming! Good-by, this is not the last of me by any means," and then, as she kissed the wife of the home missionary, she added humbly: "Nor the best of me." Pittsburgh Christian Advocate.

The Image Within.

Christ of Judea, look Thou in my heart!
Do I not love Thee, look to Thee, in Thee
Alone have faith of all the sons of men—
Faith deepening with the weight and woe
of years?

Pure soul and tenderest of all that came
Into this world of sorrow, hear my prayer:

Lead me, yea, lead me deeper into life,
This suffering, human life wherein Thou
liv'st
And breathest still, and hold'st Thy way Divine.
'Tis here, O pitying Christ, where Thee I
seek,
Here where the strife is fiercest; where the
sun
Beats down upon the highway thronged with
men,
And in the raging mart. Oh, deeper lead
My soul into the living world of souls
Where Thou dost move.

But lead me, Man Divine,
Where'er Thou will'st, only that I may find
At the long journey's end Thy image there,
And grow more like to it.

—Richard Watson Gilder.

"To Live is Christ."

"For to me to live is Christ," wrote the Apostle Paul. And years before, the Master had said, "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father, who is in Heaven." An outward formal faith in Christ therefore, much as it may count with some on earth, is spurious coin in the bank of Heaven.

What wonderfully keen insight into the hearts of men and into the history of His Church the Master displayed! After He had gone away Paul came, that wonderful, inimitable, typical Christian of the ages. Is it not strange that what he calls "my Gospel" should have been written long before a letter of the true Gospels had been penned? Whilst men were still telling each other the story of the Christ, Paul was already a public witness of what he had "received from the Lord." And in the course of all the ages a second Paul has never arisen. Not in vain had the Master said to Ananias, "He is a chosen vessel unto Me," and also, "I will show him how great things he must suffer for My Name's sake."

And now Paul's long life of labor and trial and suffering for Christ's sake had begun. Always a running in the race course, always a striving for the mastery, always and uninterruptedly that same marvelous Christian idealism, which, in the very reading about it and the revelation of it in his epistles, makes us wonder how it could be so and could be sustained for a whole lifetime. Wonderful Paul! we say again.

There have been men who have displayed a Paulinic spirit, who have imitated Paul, great men and wonderful men, men like Francis of Assizi, St. Bernard or Xavier. But when we study their lives and read what they have written, or what has been written about them, we are disappointed. What we know of Paul is told us in the Acts, but when we read the Epistles we see that it is only half told, that there are great gaps, that whole chapters in the life of the apostle have been omitted. But whatever we find about this man is never disappointing, he is always the same—longing, hopeful, keen for Christ.

Thomas Aquinas is said to have exclaimed when the Master met him in a vision and asked him what He should give him for his great and illustrious service in the Kingdom, "More of Thyself, O Lord." But Paul had made this his life motto, "To me to live is Christ." And here is the key to the understanding of his life. When he asked on the way to Damascus, "Lord, what wilt Thou have me to do?" he was in desperate earnest; his whole life afterwards was the answer to that question. In every act, in every thought and word and desire, the question of the Damascus-way was always in his mind and thus his whole life became a thank-offering to God.

We need more of that spirit in our day and in our churches. It points the way to self-denial, to voluntary labors, pleasing or otherwise as they may seem to our carnal mind; to a different spirit in our daily life, to the straightening of many crooked things; to a self-revelation that in many cases would astonish us; to a tolerance and love at which we would wonder, could we attain to it; to a forward movement of the armies of the King, and to a development of power in the Kingdom at which we would marvel; to a Church without debts, and missions with men and means more than we could use. What pastors we would have, what members of the Church of the living God which He has bought with His own blood! What a world it would be and what a realistic fulfilment of all the ideals of the Christian hope!

But is this all idealism? If our readers think so let them ponder for a little while the words of Paul, "For to me to live is Christ," and then let them ask themselves, "What did Jesus mean when He talked about 'doing' in connection with the 'Kingdom of Heaven?'"—Christian Observer.

True Earnestness.

What is earnestness? It is not gloom, it is not grim determination, it is not dogged persistence, is is not revolting narrowness, or stupid and tormenting fanaticism. What is earnestness? Earnestness is that temper of mind, that habit of thought which comes of taking, of habitually taking, the truths of eternity as realities, as, in fact, they are. Earnestness knows nothing of "notional"; it is connected with "real assents." Earnestness will not name Angels as a child would fairies, or Heaven as the Greek poets would talk of the Land of the Lotus, or the City of the Clouds. Earnestness cannot separate facts into categories, according to their size and their fashion, but only according to their motives and their eternal consequences. Earnestness sees the substance of things, not the accidents; it values the soul and the character, not the fashion or the title. Yet there is an earnestness that, doubtless, becomes at times grim and forbidding. Beware of this. It is possible that the earnest man may think so much of the things of Eternity as to disparage the duties of Time—possible for him to forget that all God's gifts are not (if I may so say), directly religious gifts, but are also natural and individual—possible that for him Art and Science, and power and beauty, and the delight and humor of young hearts, and the revelations of poetry and the voices of song, because these have been touched with the trail of the Serpent, may seem necessarily and evidently bad. Alas for him! Then he loses the heart of a helper, the God-shared Spirit "out of darkness to bring light"; so frightened is he at the licentiousness of the Cavalier, that he throws himself headlong into the repulsive Pharisaism of the Roundhead.

True earnestness remembers that Nature is not to be choked, but to be chastened and trained; that not the possession of desire but its unregulated sway is a sin; that it is a gift to be educated and restrained. Earnestness, true earnestness, will not be morbid and morose, for that is selfishness; it will exert itself to win and to reform. If, indeed, it is serious, and even solemn (for is not life so?), it is also beautiful, it is sunny. Serious, yet full of sunshine, as the masses of marching clouds are solemn and beautiful above the crags of Engelberg when the sun is westering, bright, even though awful, as there is an awful yet dazzling splendor in the cloud-fragments above Florence to the gazer from the Appenines after a night of storm. Earnestness, indeed, implies awe and sense of life's tragic sorrow; but this earnestness has a touch of the sunlight, for it is the outcome of a heart thrilled with the spirit of the Crucified, realizing facts, banishing self, not indeed, forgetting the reality, but none the less alive to the nearness and the unutterable beauty of another world.—Canadian Churchman.

The Dayspring.

Easter is the time of hope. We turn to the sun; all the disappointments, the discouragement, of the year seem to lie behind us, and we turn with new ardor to the year that begins with the promise of renewed life, new opportunity. Nature seems to increase this surety. The earth is trembing with the new pulse of activity that will clothe her with beauty and fragrance.

We may stop for a moment, and look over the year behind us. It will be found, perhaps, to have in it more failures than successes, more defeats than triumphs. It may be marked by a broken love, a shattered friendship, an empty niche where a statue had been placed, the offspring of the imagination; it may be that the defeat of the year is in one's self; and this is the hardest to bear of all the burdens the year has placed upon us, yet it is the one that has the fullest promise of the Easter-time. To roll the stone away from our dead selves, and stand in the full light of knowledge with the opportunity for rehabilitation, yea, more than that, new creation, is to touch the very heart of divinity, and feel its pulsation in the soul. To stand with defeat behind us, and to face Godward, know-

ing that every sin has left an impress on character that will need the vigilance of the awakened manhood to overcome, and yet to know that the soul never stands alone, that the power to overcome is always within the grasp of the man who fights to win, gives victory. To feel the throb of a new purpose, to stand before men a type of the Man giving sympathy, help, hope to all men: this it is to feel the Easter-time and live the Easter hope.

Mistakes, disappointments, shattered hopes and idols, defeated purpose, even mistaken interpretations, become but helps to the new year whose birth is the spirit of Easter promise. Life, hope, opportunity, and new power are the promises of every Easter.

If We Only Understood.

If we knew the cares and trials
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim eternal roughness
Seem—I wonder—just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
And we'd love each other better,
If we only understood.

Could we judge all deeds by motives
That surrounds each others' lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should,
We should love each other better,
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin,
Could we know the power of working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

"As I Have Loved You."

The art of living together is not easily learned. Indeed, it is the one lesson of life, and it takes all life to learn it. We can not evade the lesson, for we can not live apart. We are not made for solitariness. We need continual contact with others in order that we may have the benefit of the impact and discipline of life on life. We are made to live together, and the ideal is very high. Christ gave the secret to his disciples. They were to love one another, and the measure of their love should be: "As I have loved you."

When we have learned to live in this way we shall have no trouble in living together. It is worth our while to study the Master's rule of love, that we may know how to make it our own. How did he love his disciples? We have it in his life of every day with his disciples.

In the broadest sense his love was unselfish. Self never thrust itself into any thought of his. It is selfishness that so often mars men's treatment of each other. "How will this affect me?" is the question that rises first in deciding what to do. It never rose at all in Christ's dealing with others. He thought only and always of what he could do to give pleasure or do good.

This spirit of unselfishness showed itself first of all in unvarying kindness. His heart was sensitive to every pain or suffering in any life. He was touched with the feeling of every human infirmity, and longed to help or strengthen or comfort. He was ever ready to do gentle or obliging things. He did not expect others to help or serve him—he came not to be ministered unto, but to minister.

We can not love as he loved, in the great, infinite ways of his divine power. We can not imitate his miracles of mercy and helpfulness. We can not feed multitudes with our little loaves and fishes, or go along the streets and heal sick people by hundreds. But for every miracle that Jesus wrought he did a thousand simple deeds of kindness, just such deeds as we can do. "As I have loved you" means therefore no impossible thing in our daily life. The divinest thing in the world is love shown in unselfish kindness. It may be only a gentle word, the commonest act of helpfulness to a lowly one, a bit of cheer to one who is discouraged. We can not know the power of helpfulness there is in the commonest kindnesses we may do.

The love of Christ was always patient. Impatience mars a great deal of human love, but he never showed the slightest impatience to any one. He did not fly into a temper as we do so often when people try us. His disciples were dull and slow learners. It seemed as if they never would learn the lessons he wanted to teach them. But he did not chide them. A great teacher said he could never forget how a boy whom he had rebuked for his dulness in not understanding some lesson, looked into his face and said: "Indeed, sir, I am doing the best I can!" The teacher said it shamed him to think how he had wronged and hurt the boy by his impatient and unworthy outbreak. Jesus never did anything like that. He had infinite patience with the slowest scholar he was trying to teach.

He had patience also with his disciples in their many failures in faithfulness and obedience. We are very exacting in our friendships, making large demands upon those we call friends, impatient even of the slightest want of devotion, quick to resent any lack in loyalty or service. But Jesus bore with his friends in all their want of faithfulness, never rebuking them and never withdrawing the rich grace of his love from them. They slept when he had asked them to watch beside him while he was enduring his agony. Their failure grieved him sorely, but he uttered no word of complaint or chiding. It hurt him to have them so misunderstand his teaching about himself, but the only word he spoke was: "Have I been so long time with you, and hast thou not known me?" He was patient with their faults, their failures, their fears, their doubts, their denials, all their unfaithfulness. They made friendship very hard for him, but he never failed nor faltered in his loving—he loved them unto the end.

Think what it would mean if we were to live together in this patient and forbearing way as Christians. Is not impatience one of the faults in our ordinary fellowship which does most to mar the perfectness of our relations as Christians? Do we not too easily grow weary of the dulness of those we ought to help? Do we not chafe at the slowness of those who are walking with us? Do we not fail continually in sympathy with those who are weak and faint, with those who are feeble in body or in mind? Do we not show irritation when others misunderstand us, when one doubts the sincerity and the reality of our friendship, or when those we have trusted prove unworthy of our confidence? No doubt there are sore testings of love, but remember what "As I have loved you" means to us. The law of love is not "Do to others what they have done to you," but "Do to them what you would have them do to you." Few of us go through life without being unjustly treated. The teacher was wise who exhorted those he taught to accustom themselves to injustice. It is not an easy lesson to learn, but it is part of "As I have loved you." We must keep our love sweet, patient, forgiving, through all bearing of injury and wrong, if we would obey the Master's word and follow his example.—S. S. Times.

The Desire to Live a Better Life.

There is in the heart of every one a desire to live a better life. There is with most of us a consciousness of short-comings, and with it a sense of dissatisfaction. The old confession meets the case with us all: "We have done the things we ought not to have done: we have left undone the things we ought to have done." We all want to live better, purer, nobler. But the trouble with many of us is that we rest with wanting or with some feeble resolutions. And by and by we give it up, and go on "doing the things we would not and leaving undone the things we would." We say we cannot help it; we are what we are.

But we can help it! The Apostle puts it in a way that we do not make enough of: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." Grace is mightier than sin. We cannot live a better life by moral props alone, any more than a tottering, starving man can be made strong by taking your arm. You must put life into him. We have made this life too unreal in this age of human energy. By the Grace of Christ in us we rise to better things.

Horatius Bonar struck the true note of the better life when he sang:

"All that I was, my sin, my guilt,
My death, was all my own:
All that I am I owe to Thee,
My gracious God, alone.

The evil of my former state
Was mine, and only mine:
The good in which I now rejoice
Is Thine, and only Thine.

Thy grace first made me feel my sin,
It taught me to believe:
Then, in believing, peace I found,
And now I live, I live!

The Unfailing Love of God.

God never casts off any one. His love never fails. Sometimes people speak as if He had cast off the Jewish people, but He did not—He never did. The trouble was they cast off God. Yet even at the darkest hour there was a remnant of them who were faithful and received the blessing. God never fails in His promises. His word is "The mountains may depart, and the hills be removed; but my loving kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee." This covenant of peace never has been broken with any one who trusted in God. But there are two parties to every covenant. God's promises are conditioned on our obedience. If we fail in our part, it is we who break the covenant. Then when the blessings promised do not come, we can not say God has forgotten us. The truth is, we have forsaken God, and the blessings of His love have been withdrawn because we have rejected them.—Rev. J. R. Miller.

Children's Department

Cleaning House.

Dolly's clothes are on the line,
Dolly's dishes fairly shine;
Dolly's home is swept all through,
Chairs and tables look like new
Dolly's little mother, May,
Has been cleaning house to-day.

Picture books, a goodly row,
Such a pretty order show;
Games and blocks, all put in place,
Pencils in the drawing case.
"I'm so tired," says little May.
"I've been cleaning house to-day."
—Exchange.

The Friendly Show.

"Rodney," said his mother, "why don't you play with that new boy?"

"John Sanders? Lives over there?" Rodney waved his arithmetic in the direction of the newly occupied place across the street, then slapped the book down smartly on the library table.

"Yes. His mother is charming. Can't you be friends with him?"

"No'm. We all agreed not to."

"Agreed not to!" gasped his mother.

"Yes'm. We agreed not to be friends with him."

"Rodney! Why?"

"Because he's mean. You can see he's mean. He looks mean."

"Why, Rodney, I saw him in church, and I noticed what a fine little face he had!"

"Yes'm, I noticed it, too. But at school he looks mean."

"Does he act mean?"

"No'm, he doesn't act at all—just stands around."

"Because nobody plays with him?"

"Yes'm. The boys won't. They say he looks mean."

"I'd like to understand this better. But you must never do things just because some boy tells you to. You must have a reason."

"I have; he looks mean."

The door banged and in panted the twins.

"We sold 'em all—got a lot!" cried Ralph, and he rattled down on the table before the eyes of his astonished relatives a heap of coppers, nickels and dimes.

"What have you boys been doing?" asked their mother when she found the words.

Rodney scanned the faces of the twins with a look curiously mingling uneasiness and pride.

"Been selling tickets to Rodney's show!"

"I decided we'd have a show, mamma," explained Rodney, "because the barn loft is empty now.

"Yes, it's empty. But when did you decide?"

"This morning. I made the tickets before breakfast. I let the twins be in it for selling tickets. I did not suppose they'd go and sell 'em all the same day," he added apologetically.

"How much are the tickets?"

"Ten cents for people over ten and five under."

"And we decided our own selves to charge a quarter for folks over a hundred. We sold three of that kind."

"O!" breathed his mother. She knew Rodney the philosophical. She knew how far his plans ran ahead of his little boy powers of execution. She knew the gorgeous show he must have had in mind, with its costumes and struttings and bowing, its songs and wit and fine acting. She could almost find in her own mind the hazy, dreamy splendor of the plan in his. But the execution—

"When you take people's money, Rodney, you have to deal fairly and give them their money's worth."

"Yes'm," admitted Rodney. But she saw the uneasiness with which he glanced at the heaped-up coins.

"When is it to be?"

"A week from Saturday." He brightened as he thought of the ample time he had allowed for preparation.

The money was gathered up, counted, put in a candy box, labeled, and deposited in his bureau drawer. That part was easy. But the show! Plan as he might, he could get no further than to have Ralph and Hugh for clowns. But no matter how they tumbled or how funny they were, they could not be a whole show. When he went to bed at night, when he got up in the morning, going to school or coming back, at recess or over his books, he tried to plan that show; and the more he planned, the more he had to reject.

Jack and the Beanstalk, Cinderella, Beauty and the Beast—a dozen others rose in his mind, to be confronted by a phalanx of things wanting; no giant, no beanstalk, no coach, no beast, no palace—no anything. His mother would help him in costumes and scenery. She had already made little red and white clown suits; but as he had been independent in deciding to have a show, he had to be independent in deciding what sort of a show.

The twins made very good clowns, but nobody knew better than Rodney that they could not decently be offered to the public as a ten-cent show.

On Thursday Rodney, in spite of his imperturbable exterior, was inwardly verging on despair. Only one whole day between him and the exhibition of himself as an impostor. The candy box of coin lay heavy on his soul. He had ceased to join in the games of the boys at school. He stood around on the outskirts—thinking, thinking, and all to no purpose. He walked home alone from school, head down, thinking.

"My mother and I bought tickets for your show," said a voice behind him. "I hope it will be a good one.

The voice was a bit timid, even propitiatory, but it made Rodney wince.

"I hope so," he said gloomily.

"I gave a show once," continued the voice.

"You did!" Rodney wheeled suddenly and stared John Sanders in the face. Then he noticed a queer thing. One side of John's face was straight and kind and pleasant; the other had a little mean look around the mouth. Almost unconsciously Rodney pinned his faith to the pleasant side.

"When?"

"Before we came here."

"Charge anything?"

"Ten cents the first show. Then so many people wanted to see it that we gave two more shows and charged grown people a quarter. Money bought a crutch for a boy."

"O, my!" said Rodney, "that's the way I think; but I haven't got up much of any show, and it comes Saturday!" he ended up in almost a wail.

"Let me help you!" pleaded John eagerly. "I've got my show here, and it's so pretty, and there's time to fix it!"

"Say, will you?" flashed Rodney. "Will you really help me?"

"Surely I will!" The good side of John's face was beautiful, and his musical voice thrilled with sudden happiness "It's really a good show. I had an accident—got burned in the face. It mended sort of drawn up, you see, but the doctors say it will be all right when I'm older; and while I was mending a boy showed me how to make a big white paper gunboat. I liked it so well that I made every boat in our navy, all proportioned in size. I've got them all here. My mother thinks a lot of them, and so did everybody. I had a little frame draped with flags to frame my stage scene. We had paper waves and worked the boats across the stage on wires and had firecrackers go off on them and splendid banging back of the scenes. We showed every boat in review, and then we had an engagement with lots of noise."

"O John, it's grand!" The usually stoical Rodney seized John's hand and danced in an ecstasy of relief. "We'll begin now. The loft is all clean, and the seats are ready and the twins do their clown part fine. We can begin with them to make it longer, and we've got boards for that frame thing and flags, and I'll help just what you tell me. Did you have anything else "

"No."

"Well, we will. You can sing a battle song through part of the review, and just before the engagement I'll read a nice thing I know about Manila Bay."

"I'm awfully glad I can help," grinned John.

"I'm the gladdest!" beamed Rodney.

When Rodney ran through the house some moments later, it was, "O mother, mother, he's the nicest boy in the whole world, and his face is an accident, and we're going to have the grandest show ever!"—Jessie Wright Whitcomb, in the Congregationalist.

Gentleman Jack.

When Jack grows up he wants to be as fine a gentleman as his big, kind father. His mother told him that he would have to begin being one while he was still a little boy if he wanted to succeed very well, and he began trying at once.

Whenever he and his father walked out together he always watched him very carefully, and tried to do just what he did; if they met a lady Jack's cap soon learned to come off almost as soon as the big man's hat; he learned not to push and jostle where there was a crowd; how to treat a woman if she was poor or old or had too many bundles to carry; not to let doors slam in people's faces or be rude or rough or impatient. When home was reached they had to be better than ever, because that was where father's wife lived. She was Jack's mother, too, you know, and, of course, they both thought her the very finest lady in the land.

One day some older boys laughed at him for being polite to some little girls they met on the way home from Sunday School.

"I told them 'course I raised my cap," he said that evening, "'cause a gentleman always raises his hat to ladies, and little girls are little ladies."

His mother petted him very much after that, and called him her own "little gentleman," besides a number of other names Jack was beginning to think very babyish, but he bore it as well as he could, because, you see, he had learned that a gentleman is always

kind, and he did not like to hurt her feelings.

His father praised him, too, though not so much as his mother, and then he tried to explain to him, as well as a little boy could understand it, what it really means to be one; how a gentleman will not lie or steal or do anything mean or dishonest; how he will not take advantage of anyone smaller or weaker than himself; how he can be trusted to do what is right, even when it would help him very much to do wrong, and nobody but himself need know about it, and what a fine thing it was after all just to know in his own heart that all the world could trust him.

It was a very sober little boy who trotted off to bed soon after that. He had made up his mind to be all that his father had said, which was rather a big thing for so small a boy to undertake, but he had an opportunity to try himself the very next day.

"Jack," said his mother, "I want you to stop at Mrs. Bates' on your way to kindergarten this morning and leave this little pudding for Jimmy. Be sure to ask how he is feeling to-day."

"Yes'm. I'll be glad to. Jack prided himself on his manners, and here was a fine chance to show them. How good the pudding smelled!

"If I only had a bite," he thought. "It isn't fair to give all the nice things to sick people."

Before he could get half way around the block he just had to raise the napkin and take a peep.

Oh, what a fat raisin right on top! Suppose he took it. Nobody need know. And, indeed there is no telling what might have happened to poor Jimmy's feast if Jack had not suddenly remembered what his father said about the gentleman. Down came the napkin, up went a small head, and an untouched pudding with a raisin in the top went safely into the Bates' cupboard to wait till Jimmy's luncheon time.

"That Harris boy is the most gentlemanly little fellow in town," said Mrs. Bates, but Jack, of course, did not hear her. He was not thinking of his manners, anyway. He was feeling in his simple way how good it is to be trusted.—Child's Gem.

The Children's Snowhouse.

It was in a country school where all the children are in one room and have the same teacher. The larger boys and girls were studying about the people who live up near the North Pole, and their peculiar houses made of ice.

"How could you keep warm in an ice house?" asked little Joe Stanfield.

Everybody laughed but Joe, who was the smallest scholar there; but Miss Margaret gladly excused him for speaking out. She tried to explain to him how even ice would keep out cold, but the little children could not understand.

"Let's make a snow house!" cried one of the big boys at recess. "We can't cut blocks of ice, but we can make a fine big snow house."

"Yes, let's!" cried all the rest; and very soon even the little ones were at work rolling up great masses of snow for the house. It took more than a week to finish it, and every night the boys and girls carried water to pour over the sides to make it freeze; but at last it was done, and had a carpet of old rugs on the ground floor. It also had some old rugs the mothers gave the boys and girls to make it look like an Esquimo house, and they all had great fun using it for a fort. The cold weather and the water made the walls very solid.

One morning when Joe reached the schoolhouse he found he was too early, so he thought he would go into the snow house. "Why—why!" he cried out in alarm, as he looked in. "There's a man in there!"

"He ran as fast as his short legs could carry him to the nearest house, and the man who lived there thought Joe must surely be dreaming. "I'll go with you, sonny," he said kindly, "but I guess you were mistaken."

"I'm sure it was a man," said Joe stoutly.

And what do you think had happened? A poor, sick old man had lost his way the night before in the snow-storm, and had crept into the snow house for shelter. He wanted to go into the school house, but the door was locked, so he just crept in among the rugs and slept till morning.

"Oh, Miss Margaret!" cried Joe running to meet the teacher that morning, "aren't you glad we built that snow house? I'll never say again that ice won't keep folks warm."

"It kept poor old Mr. Lucas from freezing, Joey," said the young lady. "Yes, indeed, I'm glad my boys built the house.

Which One Was Kept?

There were two little kittens, a black and gray,
And grandmamma said with a frown—
"It will never do to keep them both,
The black one we'd better drown.

"Don't try, my dear," to tinq Bess,
"One kitten's enough to keep;
Now run to nurse, for 'tis growing late,
And time you were fast asleep."

The morrow dawned, and rosy and sweet
Came little Bess from her nap;
The nurse said, "Go into mamma's room
And look in grandma's lap."

"Come here," said grandmamma, with a smile,
From the rocking-chair where she sat;
"God has sent you two little sisters,
Now, what do you think of that?"

Bess looked at the Babies a moment,
With their wee heads, yellow and brown,
And then to grandmamma soberly said,
"Which one are you going to drown?"

—Lillian Street, in Ideal Home.

The Dog Who Kept His Eyes Open.

Tommie loved to spend the day at his Aunt Jennie's because she made him have such a good time. She lived in the same city, but nearly three miles away; and when Tommie went with his mother to see her, they took the trolley car and rode to the corner of the street where she lived. Then they got out and walked about a block to the west. They had been there many times together, but Tommie had never gone alone.

One day Tommie's mother said to him: "Son, I cannot go with you to Aunt Jennie's next Saturday as we planned. But I don't see why you may not go alone. Surely you are old enough now, and you must know the way perfectly well."

"Yes, indeed," said Tommie. "Course I can find the way. Why, I've been there hundreds of times."

"So you have," agreed his father. "But I don't believe you know the way there any better than you did the first time you went with your mother."

"Course I do," cried Tommie, injured.

"You are the most careless kid I ever saw," said his father. "You don't half use your eyes—that is, you use them for some things, but not really for seeing things so as to remember. That is different."

"O papa, I am sure Tommie can find the way," said his mother, laughing. "Why, he gets on at the corner down here and rides until he comes to Wallace street, where he gets off, and there you are. You can do that, can't you, Tommie?"

"Sure, I can," said Tommie stoutly.

"Very well," said his father. "It is no harm trying. Tommie has got to learn how by experience like the rest of us. Let's see how much he really has noticed about the way to Aunt Jennie's."

And so Tommie went alone to Aunt Jennie's, a very proud boy. He started on the car at nine o'clock, and how long do you think it took him to get there? He did not arrive until nearly luncheon time; and his aunt was greatly worried, for he should have been there before ten o'clock.

This is what happened: Tommie did not tell the car conductor to stop at Wallace street, because he wanted to find the place all by himself. But he became so interested in watching a little girl opposite him who was carrying a squirming kitten in a bag frilled up around its neck that he forgot all about keeping his eyes on the names of the streets. The car went on and on.

"Seems to me this is the longest ride I ever took to Aunt Jennie's," said Tommie to himself with a start when the little girl got off the car.

He looked out of the window. The streets seemed strange to him. The farther he went the more unfamiliar they became. Tommie was bewildered. Had he ever seen these places before or not? He could not tell. But finally, when they began to get into the country, where there were open lots on both sides of the road and patches of woods and meadows, then Tommie knew that he had gone too far. He was a little frightened and did not know what to do.

By and by the conductor came in and asked him where he wanted to get off.

"At Wallace street," said Tommie doubtfully.

"Wallace street?" exclaimed the conductor. "Why, we passed that half an hour ago. You'll have to take another car back. I'll tell you what I'll do. We are almost at the car barn. Wait till we get there; then I'll put you on the right car and send you back."

Tommie thanked him and waited until they came to the end of the route. Then the good-natured conductor put him on a car going back toward the city. "Wallace street," said the first conductor to the new one. "Put the boy off at Wallace street, sure." And the new man nodded.

Now Tommie breathed a sigh of relief and felt perfectly safe. He was not so sure as he had been that he knew the way to Aunt Jennie's. But the conductor knew. He looked out of the window all the way back, but it was not always easy to read the names of the streets as they whizzed by. He was glad the conductor knew where to stop, and he did not worry. They went on and on. As they came nearer the city more and more people got on the car until it was quite full, with people hanging on the straps. Tommie gave his seat to a lady and became interested in the advertisements over his head.

Suddenly he heard the conductor call out the name of the street next to the very one where he himself lived. They had gone past Wallace street again, and

the conductor had forgotten to put him off.

Tommy squeezed to the door and alighted, very red and angry with himself and the conductor. Here he was almost home again, and it was past eleven o'clock. What would Aunt Jennie think? How his father and mother would laugh if he came back without making his visit! No, he must go on to Aunt Jennie's, anyway.

So he got into the next car, which, luckily, was the right one, and this time he really got off at Wallace street and found his way to his aunt's. She met him at the door, anxious and displeased because it was nearly noon and she was afraid something dreadful had happened to him.

"Well, I shall not let you go home alone," she said when she heard his story.

Tommie protested. "Why, I can go home alone as well as not. I know our street perfectly well."

But she shook her head. "We shall see," she said.

Tommie soon forgot all about being lost, for Aunt Jennie had asked two other boys to play with him and stay for luncheon. They had the merriest time out in the back yard with the old dog house which was not needed any longer. They played that it was a hut in the woods. Tommie was the hunter who lived there, and the other two boys were Indians. The time went so fast that Tommie could not believe it when Aunt Jennie came to call him.

"Time to go home, Tommie," she said, "or you will be late for supper." She had her hat and coat on.

"You are not really going home with me, Auntie?" asked Tommie.

"Indeed I am," she said firmly. "I won't trust you to be lost again to-day."

I am afraid that Tommy was rather sulky on the way home. His pride was hurt, and he dreaded what his father and mother would say when they saw Aunt Jennie escorting him.

The car was an open one, and they happened to be the only passengers. They had gone some distance when the car stopped for a man who had a big collie dog with him.

"Here, get on, Jack," said the man. And the dog jumped into the car, but the man did not follow. "He's all right," said he to the conductor. "Jack knows where to get off." And he handed up a nickel for the dog's fare.

"All right," said the conductor, and rang the bell. The big dog squatted down between the seats and looked knowingly out at the passers-by.

"Why, I know that dog," said Tommy to his aunt. "He lives in the same street that I do."

"Then you would know where to get off even if I were not here, because you could follow him," said his aunt teasingly.

They watched the dog. He lay very quiet, but kept his eyes open and seemed to notice everything they passed. As they neared the street where Tommie lived and things began to grow more familiar, the dog rose on his haunches and began to sniff eagerly. He knew they were nearing home.

Aunt Jennie signaled the conductor to stop. "I knew where to get out," said Tommie. "I was just going to tell him myself. There's the candy shop on the corner."

"There is a laundry shop on my corner," said Aunt Jennie.

"I remember," said Tommie; "and a fruit store this side of it. And on the corner before that is a big flower store and a fire alarm box."

"You are improving," said Aunt Jennie. "You won't get lost next time if you keep your eyes open."

The dog rose and gave a great bark. They were at Center street, and he knew it. The car stopped, and they all got out together—dog and boy and Aunt Jennie.

"Good dog!" said Tommie, patting him.

Jack wagged his tail.

"Good dog!" said Aunt Jennie. "You use your eyes and don't depend on any one else to see for you. I won't go home with you, Tommie," she added mischievously as the dog trotted down the street. "Yon can follow Jack. I am sure you can't get lost now. I'll not tell your father and mother about it. The next time you come you will have better luck, I think."

So she said good-by and went home on the next car.

But of course Tommie told his mother and father all about it. He had to tell them about Jack, he was such a knowing dog. And so the story of his day's adventure came out.

"Jack kept his eyes open every minute," said Tommie, "and so no one had to tell him where to get off."

Tommie's father looked at him and winked, and Tommie winked back. Not a word was said, but after that Tommie always went alone almost everywhere. And he was never lost again.—Abbie Farwell Brown, in the Congregationalist.

Nobody But Mother.

Nobody knows of the work it makes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to children's woes,
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody only—mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows the tender prayer,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears
Lest darlings may not weather
The storm of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above
To thank the Heavenly Father
For that sweetest girl—a mother's love
Nobody can—but mother.

The Smile that Reached Both Ears.

Patsy was a little Irish boy with curly hair and big blue eyes and a big smile which almost touched both ears. Patsy's mother took in washing, and his father—well, Patsy's father was drunk most of the time, and Patsy himself ran errands all day long for a man who lived on Twenty-third street, and it was Patsy's smile that helped to give him his position. This is how it came about. The rent was due, and there was scarcely any money even for food, and Patsy's father kept on getting drunk. One day Patsy started out to look for work. Many days he walked the streets. His mother became sick, and the money was all gone. He worked harder than ever; but people only turned and smiled at him, and some of them laughed, he was so little. One day he picked up a newspaper a man had dropped and laboriously spelled out the words of the advertisement: "Wanted—A good, clean boy to run errands, carry packages, and for other odd jobs. 265 Twenty-third street."

Mr. Kendrick looked in astonishment at the first boy who had come in answer to his advertisement. Patsy smiled, his teeth were clean, and not quite all his curls were rumpled.

"You're too small, my little man," explained Mr. Kendrick kindly but firmly. "See, this is the kind of packages I meant." And he pulled out one which Patsy was barely able to lift, and that was all.

"I could get some sort of a little wagon to wheel them in," he ventured.

Mr. Kendrick smiled. "I'm afraid you wouldn't do. You see, there are other things besides carrying the packages, which you could not do either. Have you had experience in anything?"

"No, sir," answered Patsy.

"I'm sorry," exclaimed Mr. Kendrick.

"All right sir, I'll try another place," Patsy said with a bright smile, although he had had no dinner and very little breakfast. "Well, good day, sir."

There was something strangely fascinating about his curls, which needed cutting, and the little outgrown cap placed rakishly over one ear. Mr. Kendrick watched him out the window, and suddenly Patsy turned and looked up at him and smiled, in spite of the rain that was coming down in torrents and the knowledge that he would go supperless to bed that night.

That was too much for Mr. Kendrick. He motioned him to come back. "I was mistaken," he said. "I guess you're the boy I want after all."

If you should ever by chance or mischance happen into No. 265 Twenty-third street and ask to see the head of the establishment, you would, to your great delight, be ushered into the presence of a pleasant-faced man with a winning smile which nearly reaches both his ears.

Have You Met Him?

In Bad-Habit Land there lives a very ugly and terrible giant. He is king, and all the people do his bidding, day and night. He never pays them with anything but tears and trouble, and he is so strong that they can never get away from him. It is his wicked delight to steal little people; so look out, boys and girls, for the roads of "I-will-have-my-own-way" and "I-don't-want-to-mind" lead straight to his castle.

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Personal and News Notes.

The address of the Rev. Charles D. Lafferty, formerly Rockville, Md., has been changed to Poolesville, Md.

A beautiful pulpit, in memory of Mr. S. G. Shepard, was presented by his widow to St. Matthew's church, Union City, Pa., on Easter Day.

The Rev. W. R. Stearly, of Montclair, New Jersey, will preach at the United Offering Service of the Woman's Auxiliary in Trinity church, Newark, on May 23.

The forty-fifth annual convention of the Diocese of Central New York will be held in Trinity church, Utica, on Tuesday and Wednesday, May 27th, and 28th.

The Rev. Ernest W. Wood, recently appointed chaplain in the United States Army, has been assigned to the Eighth Infantry. He will be stationed temporarily at Fort Monroe, Virginia.

A handsome carved credence and sedilia have been placed in All Saints' Cathedral, Milwaukee, the gifts of the Rev. and Mrs. H. B. Sanderson, in memory of their mother, Mrs. Edward Sanderson.

St. John's church, situated between Camden and Bishopville, South Carolina, was consecrated by Bishop Guerry, on Sunday, March 30th. The cost of the buildings was $4,000, and it is free of debt.

The Rev. George Vernon Dickey, rector of St. George's church, Newport, Rhode Island, is on a month's vacation to visit his mother at El Paso, Texas. He attended the Church Congress in Charleston.

Rev. F. W. Bartlett, D. D., having resigned charge of St. Mary's church, Rockport, Mass., but continuing residence there until June next, is spending the month of April at the Cascadnac House, Royalton, Vermont.

Bishop Mann has resigned the charge of the Missionary District of New Mexico. The Presiding Bishop will discharge the duties of the Bishop of New Mexico until the new Bishop be elected and consecrated.

The Rev. B. S. McKenzie, rector of Christ church, South Dakota, has resigned that charge, and on April 1st became the rector of the Church of the Messiah, Gonzales, Diocese of West Texas.

Handsome memorials, including a brass pulpit and lectern, silver chalice and alms basin, brass altar vases and ewer were presented to the Church of the Incarnation, Dallas, Texas, the Rev. J. T. Lodge, rector, on Easter Day, and blessed by Bishop Garrett.

By request of the Bishop of Cuba the Board of Missions has given permission to the Rev. Charles E. Snavely, of La Gloria, Cuba, while in this country during April and May, to make a special appeal for a few hundred dollars for the better equipment and maintenance of a school for the American and Cuban residents of La Gloria. The Cuban public school not only uses the Spanish language, but is entirely unsuited to the needs of American children. Arrangements for Mr. Snavely to speak will be made through Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York City.

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Early Ecclesiastical History to 476 A. D. By the Rev. CHAS. L. WELLS.
SHORTLY.
Ecclesiastical History from 476 A.D. By the Rev. WILSON LLOYD BEVAN, Ph.D.
THE UNIVERSITY PRESS - SEWANEE, TENN.

As the new St. Mark's church, Brunswick, Ga., will not be completed by May, as was expected, Bishop Reese has accepted the invitation of the rector and congregation of the Church of the Good Shepherd, Augusta, Ga., as the place for the meeting of the diocesan Convention, the date being May 14th.

By the will of Mrs. Laura V. Tagart, who died March 6th, the Church of the Messiah, Baltimore, Md., the Ven. Archdeacon Wroth, rector, is bequeathed the following: To the "poor fund," $200; to the Parish Aid Society, $100; to the Circle of King's Daughters, commonly known as the "Golden Opportunity Circle," $50.

A beautiful mural painting was presented to St. Luke's church, Atlanta, Ga., on Easter Day, and blessed by Bishop Nelson, in a very beautiful dedicatory service. It is given by the ladies of the church, in memory of a former rector, the late Rev. Robert South Barrett, D. D. Mrs. Barrett was present at the service. The Rev. Dr. Wilmer preached the sermon.

In the Cathedral Church of St. Mary and St. John, Manila, on the Second Sunday in Lent, the Bishop of the Philippine Islands ordained Deacon Ben Ga Pay, a Chinese candidate, who for some years has been working at St. Stephen's for Chinese as a lay-reader. Mr. Pay is a graduate of the Anglo-American College, Foochow, and in his early upbringing was a Methodist. The ordination was historic, in that it was the first ordination in the islands of a Chinese. The Rt. Rev. Dr. Gilbert White, Lord Bishop of Carpentaria, preached the sermon.

The Rev. P. C. Daito, one of the Japanese clergy of the District of Tokyo, is now in this country with the approval of the Board of Missions and of Bishop McKim, to secure help for the erection of a new church for St. John's congregation. Tokyo. Bishop McKim considers this need one of the most pressing in the district. Mr. Daito is a graduate of the Philadelphia Divinity School and speaks English fluently. Appointments for him will be made through Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York City.

The Church of the Incarnation, New York, the Rev. Howard S. Robbins, rector, is to be closed from May 1st to undergo alterations that will cost $40,000. These alterations include a rebuilding of the chancel; the opening up of several of the now almost hidden windows; the introduction of Caen stone columns in place of the present spiral iron ones of the nave; the rebuilding of the organ, and complete redecoration of the interior.

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The Rev. Lewis J. Sothoron, for twenty years rector of Christ church, Rock Spring, Harford county, Md., has resigned his charge, because of ill health. Mr. Sothoron was ordained deacon in 1872 by Bishop Whittle and after his ordination to the priesthood had charge of a church in St. Mary's county, Md., for many years, before going to Christ church. His resignation has caused deep regret to his congregation and to the community in which he labored and by whom he is much beloved.

Meeting of the Church Club of Long Island.

At the annual meeting of the Church Club of Long Island, held on March 31st, at the Diocesan House, Brooklyn, the Hon. Charles H. Fuller was re-elected president; Mr. Robert J. Wilkin was chosen first vice president; Mr. Edward A. Marschalk, second vice-president and the Hon. William C. Redfield, Secretary of Commerce, third vice president. Mr. Walter H. Young was made secretary and Mr. Walter S. Pangborn, treasurer. The speaker of the evening was the Rev. Frederick A. Wright, rector of St. Mark's church, whose subject was "The Influence of Religious Ideals on Social Progress."

The Rev. Robert N. Merriman, who has for five years been rector of St. Stephen's church, Brooklyn, has accepted a call to the Church of the Mediator, Allentown, Pa., and will leave for his new charge on May 1st. Soon after Mr. Merriman's arrival the erection of a parish house will be commenced, and later on a large church will displace the present one.

The Rev. Emile S. Harper, rector of All Saints' church, Brooklyn, sailed, with Mrs. Harper and her mother, on March 29th, for Southern Europe, where he will sojourn until September, taking a much needed rest. The Rev. Henry T. Scudder will be in charge of All Saints' church, until July 1st.

There is a Godlike in human affairs. God not only made us and beholds us, but is in us and around us. The age of miracles, as ever it was, now is.—Carlyle.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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DIED.

BROWN.—Entered into peaceful rest, on Wednesday, April 2d, 1913, at Blue Ridge Springs, Va., Mrs. PHILIP F. BROWN. The burial service was conducted by the Rev. J. W. C. Johnson, rector of St. John's church, Roanoke, Va.

DILLARD.—Entered into life eternal, March 28, 1913, at his home, Claremont, Virginia, WILLIAM DILLARD, aged sixty-four years, son of the late William and Rebecca Hinton Dillard, of Pipsco, Surry county, Virginia.

"Numbered with the saints in glory."

BAXTER.—Entered into eternal rest, at the home of her father, 1312 West Brambleton Avenue, Norfolk, Va., on the morning of January 13th, 1913, MARY ARMITT BAXTER, only daughter of O. F. Baxter, and the late Mollie Scott Baxter.

"The strife is o'er the battle won;
Alleluia."

OBITUARY.

John Pierpont Morgan.

Minute of the General Executive Committee on Arrangements for the General Convention.

On Friday, April 4th, at a meeting of the General Executive Committee on Arrangements for the General Convention of the Protestant Episcopal Church in 1913, Mr. Francis Lynde Stetson in the chair, the undersigned was appointed to draft a minute expressive of the feelings of the committee in view of the death of JOHN PIERPONT MORGAN.

The death of Mr. Morgan has come to us as blow upon blow, following, as it has, upon the death of William Bayard Cutting, who was associated with him on our committee in the gift of the new Synod Hall for the use of the General Convention. For twenty-six years these two earnest Churchmen worked together as deputies from the Diocese of New York, and now in death they are not divided.

Mr. Morgan was a man of few words, and so should be his obituary. The public press already has spread broadcast his striking features, the outlines of his life, his gifts of courage, initiative and resourcefulness; his constructive genius, his vast responsibilities, his most conspicuous achievements, his love of art and literature, the wide range of his tastes and sympathies, moving rapidly from one object to another, but always on a high plane. From all which it stands out that this most energetic and practical of men was at heart an idealist, doing great things but seeking greater, and altogether unwilling to keep for himself what was meant for mankind. He was born to lead; throughout his astonishing career he exercised faithfully his faculty of leadership, and few of the world's great leaders, when their work was done, have had less to conceal or to regret. Exposed ruthlessly to the camera of publicity, scrutinized by the sharp cross-questioning of clever censors, who were minded if possible to pick flaws in him, with what simplicity and dignity and transparent sincerity he stood the ordeal, and how well he came out of it! And when the questioning was finished, now gently and generously he bade adieu to his critics, and went his way, till God's finger touched him and he passed to where beyond these voices there is peace. It was remarked by Carlyle that England "wants public souls." In Mr. Morgan, America had a public soul. Though he died in a foreign land, he died at home, for the whole world was his home. Naturally shy and averse to publicity, his force of character and of mind was so elemental that no human power, not even his own, could keep him in the dark. So now his works do follow him, and his candle is not hid; for as far as in him lay he made his own the memory [illegible]

would fain occupy myself only with the abiding."

Yet if something of the *aura* of his unique personality has thus become manifest to the world at large, those of us who had the privilege of his more intimate acquaintance realize how much remains untold, and that no word of ours can tell it. For beside his willingness, when important tasks were to be performed, to consort with persons of eminence, he also condescended to men of low estate. Few knew how prompt he was to reach and to assist the humblest, whenever his keen eyes penetrated to their necessity, nor how accessible he was to merit of any kind. He was a man to lean on, and on him men did lean—on his rock-ribbed integrity, his comprehensive grasp.

Still fewer guessed that there stayed with him in his banking house the training of the University of Goettingen: that to the very end he had some of the tastes and tools of the scholar, and the scholar's way of looking at things and of appreciating matters of the intellect. By his promptness, his thoroughness; by his faculty of continuous attention to debates in committees and conventions; by his quick appreciation of inaccuracies in the reports and minutes of meetings; by the flashlike rapidity with which he would seize the sense of a document, and the course to be adopted in order to carry out a policy—in all this he was harking back to what he had learned at the University.

When attesting that in his experience good character is essential to great success in business, he gave the key whereby he unlocked men's confidence and rendered his personal influence commanding. But may we not add that of which some of us are sure? that in his personal religion he was just as real as in everything else; that as he grew in years he grew in grace, and in the knowledge of our Lord and Saviour; and that the citadel of his soul was subdued by "the deep remorseful fear," which Keble dwells on in the Christian Year. It was because this "deep remorseful fear" solemnized his soul that Mr. Morgan looked forward with ever increasing solicitude to the recurring sessions of our General Convention. With his whole heart he desired that the representatives of our Christian Communion should occupy themselves with the real little things and the real great things of the "spirit of man as the candle of the Lord," and to this end he, for his part, was always willing to spend and to be spent.

Not long ago, when informed that a valuable set of archives of the history of this Diocese had been presented to our New York Church Club, but in bad condition, Mr. Morgan characteristically undertook to have them carefully edited. Whereupon he caused the archives to be printed on hand-made paper and handsomely bound, and copies were presented by him to authorities and libraries throughout our Church. This is but one sample of his continual thought and work for the Church, which little by little will come to light. The best he did was the fruitage of a religious spirit.

Therefore, our committee feels bound to register and to publish this minute of our sense of loss, and to offer to his bereaved family this testimony of our admiration and affection for him, and of our sympathy with them.

GEORGE WILLIAM DOUGLAS.

John Pierpont Morgan.

Minute adopted by the Vestry of St. George's Church, in the City of New York, on the death of the Senior Warden of the Parish, John Pierpont Morgan.

The vestry of St. George's church, New York, in special meeting assembled on this second day of April, places on record its profound sorrow in the death of the Senior Warden of the Parish, JOHN PIERPONT MORGAN, in Rome, Italy, on Monday, March 31st, in the year of our Lord, 1913, and in the 76th year of his age. Mr. Morgan was elected vestryman in 1868; he became junior warden in 1885, and senior warden in 1890. For forty-five years, therefore, St. George's church has profited by his counsels and his generous support. At early epochs, St. George's had been a power in the land; but when Mr. Morgan became vestryman it was for the parish the day of small things. Since then, "the little one has become a thousand." The change came when the church was made free, in 1883. From that day to this, Mr. Morgan has been to the vestry of St. George's a leader whom it has been a privilege to follow.

This vestry knows that however man may sow, it is God that giveth the increase, and here and now we record our gratitude to God for the many blessings He has given to St. George's through Mr. Morgan; and most of all, for Mr. Morgan himself. We know full well that a mighty man has gone in and out among us during all these years. We shall miss him for his uniform kindness, for his simple heartedness, for his burning zeal for the House of the Lord, for his willingness to spend and [illegible]

for him, as men must sorrow, though he is taken from us in the fulness of years; but we rejoice that he has left with us the record of a service to St. George's which will be an enduring memorial of him, and an unfailing inspiration to us who have been privileged to work with him in the vestry of this Church.

To the members of his family we offer our profoundest sympathy, a sympathy pulsating with a friendship for him born of intimate association, of sincere admiration, and of true regard, and we earnestly pray God, in the name of Christ our Master, that, 'as their day is, so their strength may be.'

Resolved, That the foregoing record be spread at large upon the minutes of the vestry, and that copies thereof be engrossed and transmitted to the family, and that it e printed in the Church papers.

By order of the vestry:
KARL REILAND, Rector.
Attest: John REICHERT, Clerk.

IN MEMORIAM,

George Chapin Robeson.

Confirmed at an early age, he was an earnest and faithful communicant of Johns Memorial church, of Farmville, Va., at one time a member of the vestry and the architect of the late improvements to the church.

He was graduated with honor from Hampden-Sidney College and continued his education at the University of Pennsylvania, from which institution he graduated from the chool of architecture with highest honors.

At the time of his death he was Professor of Architecture in the Georgia School of Technology. He was a young man of great promise and held in high esteem by all who knew him. J. M. R.

ACKNOWLEDGMENTS.

The John Moncure Memorial Fund.

Seven months ago the Diocese of Virginia was shocked by the announcement of the sudden death of the Rev. John Moncure, D. D. Feelings of deep sorrow and great affection for the late friend, brother and faithful servant of the Diocese, were expressed on every hand. Dr. Moncure had a profound hold upon the hearts of the people hroughout the Diocese.

The Richmond Clericus, feeling that the friends should have an opportunity to express their affection and respect in a practical way, in order that the exalted influence f such a life should not be lost to the Diocese, determined to raise funds for a suitable memorial. After consultation with the Bishop it was finally decided that the memorial should, fittingly, take the form of a hapel and the remodeling of a parish house or the colored people in Stafford, Dr. Monure's native county.

Never was a man more thoroughly devoted to his work than was Dr. Moncure, s Archdeacon of the colored work in the Diocese of Virginia. It was ever upon his heart. Day and night for it he labored. Almost the last words that he uttered in the Diocesan Council were in behalf of the cause of Colored Missions.

The minimum sum needed for this Memorial is $2,000. Of this sum $331.26 has been received to date. The Clericus feels sure that the friends throughout the Diocese will esteem it a privilege as well as a pleasure to have the opportunity of thus expressing their great love for Dr. Moncure. The treasurer will be glad to receive from any parish, any sum large or small, that all our people may express their loyalty to the memory of one of the most faithful and beloved officials of the Diocese.

J. Y. DOWNMAN,
E. E. OSGOOD,
M. S. EAGLE,
Committee.

Amount previously acknowledged	$277 25
Mrs. Boswell Alsop	10 00
Mrs. T. Seddon Bruce	5 00
Emmanuel Congregation, Brook Hill	10 00
Grace Church, Richmond	29 01
	$331 26

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during March:

Woman's Auxiliary, St. Paul's, New Orleans, La.	$ 10 00
Whittle Parish, The Plains	5 00
St. Luke's, Nottoway Co., Va	9 71
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St. Paul's, University, Va	10 00
St. John's, Tappahannock, Va	5 00
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The Household.

The Value of Cheese.

Many people, learned both in medical and in hygienic culinary lore, recognize that in cheese we find not only one of the most wholesome but also one of the cheapest of foods. No other article of ordinary everyday diet contains so so much contentrated nutriment. Some authorities claim that four ounces or five ounces of cheese is equal in nutritive value to a pound of meat; certainly a pound of cheese is equal as a food to two pounds of eggs or three pounds of fish, for analysis proves that sixty-five per cent. of good rich cheese is pure nutritive matter, easy of assimilation if only presented in a favorable condition. Both from an economic and a health point of view, therefore, it is difficult to understand why cheese is not more largely consumed than it is. Meat, as housekeepers all know, is expensive, and an excess of it burdens the system with nitrogenous matter, which in many cases leads to an increase of gouty tendencies. Vegetable nitrogen cannot fully take its place and meet the requirements of the body, but cheese, which is a concentrated form of milk, is unequalled as an article of diet. One of the reasons for the prejudice against it is that it causes indigestion. But many people frequently forget how large a proportion of nitrogen it contains, and that a comparatively small quantity is therefore required. Then it should be chosen at the right stage of ripeness—not too hard or tough—and presented in the most digestible form, grating or chopping, and cooking it intelligently, and combning it with other articles of diet, such as cereals, bread, toast, etc., to convert it into a perfect food. If thus taken in combination with well-cooked farinaceous materials, cheese will be found both palatable and wholesome, and a considerable economy of resources.

An Excellent Cheese Pudding.

To each egg used allow one tablespoonful of grated cheese and half a gill of milk. Beat up the eggs, and when these are light stir in the grated cheese and add the milk. Then stir in a little salt and pepper, minced parsley to taste, and if liked a seasoning of finely chopped shallot. Pour all into a well-buttered pie-dish, and bake in a moderate oven for twenty minutes. Meanwhile have some cold cooked potatoes cut into dice, and fry them, until nicely brown, in hot fat. Turn out the pudding when cooked, arrange the potatoes round and serve very hot.

Cheese Omelet.

Ingredients: Two ounces of finely-grated cheese, three eggs, one and one-fourth ounce of butter, celery, salt, pepper, grated nutmeg. Method: Break the eggs into a basin and whisk them lightly. Season with salt, pepper and nutmeg, then add the cheese and a quarter of an ounce of butter chopped into small pieces. Put the remainder of the butter into an omelet pan, and when hot put in the eggs, etc., and stir with a fork to prevent sticking. When sufficiently set, but still creamy on the top, fold the omelet over, turn on to a hot dish, and serve immediately, for cheese is spoilt by delay in serving as well as by excess in cooking.

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Well filled with golden store;
No other bank contains so much
That can enrich the poor.

Should all the banks of Europe break,
And that of England fail,
Fear not that Zion's glorious bank
Her discounts will curtail.

Sure all the wealth this world contains,
May never be compared,
With what the grace of God's dear Son
Hath for our souls prepared.

Thousands of ransomed sinners fear
They have no note at all,
Because they feel their misery
And ruin by the fall.

Though thousand notes lie scatter'd round,
And signed, and seal'd, and free,
Yet many a doubting soul will say,
Ah! they are not for me.

Proud unbelief cannot admit
Such tidings to be true;
And yet I tell each bankrupt soul,
These notes belong to you!

Some fear to go because they feel
Their present wants are small;
Some stay away because they think
They have no wants at all.

Some fear they write so bad a hand
Their notes will be rejected,
But always humble souls obtain
Much more than they expected.

I, too, right at the door have been
With painful doubts molested,
Knowing if Moses keeps the bank
My notes must be protested.

And there was one, indeed, rejected,
Who did in wealth abound,—
For in the banker's register
His name could not be found.

His note was drawn with care, but when
Before the banker's eye it fell,
He saw it wanted on its face
The name Emmanuel.

And should you bring a forged note,
Signed by an angel's hand,
It could not bear the searching glance
With which it would be scanned.

The notes that are accepted there,
With blood must all be signed;
All others bear what name they may,
Are utterly declined.

Whenever all my money's spent,
And I'm in utter need,
Straight to my bank I always go,
For generous aid to plead.

Some tradesmen find themselves compell'd
Continually to borrow;
But I to-day own all I need,
And then I draw to-morrow.

I've been a thousand times before,
And never was rejected;
No notes can ever be refused,
That are by grace accepted.

Should all the bankers close their doors,
My bank stands open wide
To all the chosen of the Lord,
For whom the Saviour died.

Sometimes my banker smiling says,
"Why don't you oftener come?"
And when I draw a little bill,
"Why not a larger sum?"

"Why live forever in such want,
When I in wealth abound?
Why come and draw some paltry pence,
When you may have a pound?"

A leper had a a little note,
"Lord if thou wilt thou can,"
The banker paid that little note,
And saved the wretched man.

Once, too, there hung a dying thief
Right by the banker's side—
The crown of life he got when, "Lord,
Remember me," he cried.

Richer and richer still I grow,
As poorer I become,
And thus continually will it be
Till I arrive at home!

With angels then and princes too,
I shall forever dwell,
And to the praise of Sovereign grace
My grateful anthems swell.

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Thoughts for the Thoughtful

The pluck that braves danger and the energy that overcomes difficulties are the pots of gold upon which the rainbow rests.

The sacrifice of oneself for the benefit and the salvation of others is the worthiest use that any man can make of that life and of those privileges which have been given him by a gracious God.

The true use to be made of all the imperfections of which you are conscious is neither to justify nor to condemn them, but to present them before God; for peace is the divine order, in whatever state we may be.—Fenelon.

It seems to me a most evident fact that wherever faith in the resurrection of Christ has disappeared, the idealistic arguments for immortality have begun at once to lose their convincing power. The nerve of their life has been cut.—W. Douglas Mackenzie.

We must always remember the conscious vigor of the departed soul. They live—those blessed ones—a fuller life brighter than this dim probation; not the fullest, not the brightest that lies before us all, "that they without us should not be made perfect."—Canon Knox-Little.

"In the declaration that 'this is the victory that overcometh the world, even our faith' (1 John v. 4), three things are implied by the apostle who knew—namely: First, 'that the world is an enemy to be met and conquered; secondly, that the Christian is a soldier as soon as he is a believer; thirdly, that he is a conqueror as soon as he is a soldier.'"

The world is awake and athrob with life. I, too, am awake, and life is pulsing through my veins. I have a part in the great world, in its work, its joy, and its sorrow. To-day I can be a little center from which shall radiate peace, kindliness, and good will. I thank God for opportunity.

There is opportunity to do good to some one to-day. There is a battle going on to-day in which we shall be victors or vanquished. To-day the hand of God is open to pour out blessings on each of us. To-day the Kingdom of God will make some progress within each of us, if we are true to ourselves and our Lord.

God is too wise not to know all about us, and what is really best for us to be, and to have. And he is too good not to desire our highest good; and too powerful, desiring, not to effect it. If, then, what He has appointed for us does not seem to us the best, or even to be good, our true course is to remember that He sees further than we do, and that we shall understand Him in time, when His plans have unfolded themselves, meanwhile, casting all our care upon Him, since He careth for us. Henry Parry Liddon.

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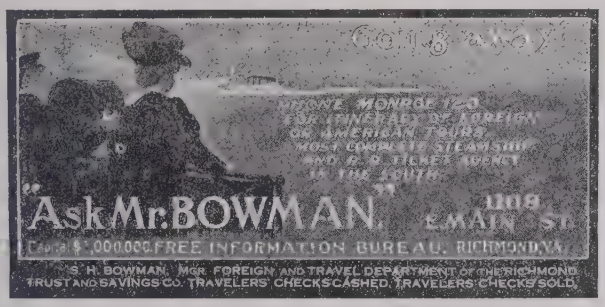
Southern Churchman

Vol. LXXVIII. RICHMOND, VA., APRIL 19, 1913. No. 16

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Sunday Reading.

A minister who was supplying a pulpit not his own was entertained in the home of one of the prominent members of the church. The conditions of the home life impressed him deeply; and although he was careful not to disclose anything that could identify the family, he referred to the Sunday spent in their home as among the dreariest and least profitable in his whole experience.

The family, straggling down to breakfast Sunday morning, brought with them the gossip acquired at various places on Saturday night. Two of them had been to the theatre, one had been to a party, most of them had been out late. More than one of the household began the day with a headache.

On the breakfast table there were three Sunday newspapers. On these the different members of the family pounced, and were soon hidden behind them.

Only the father and the mother went to church; the young people were "too tired," and did not care to dress.

After the morning service, the minister found the newspapers well shaken out and scattered. There was hardly a chair that did not contain one or more parts of one or another of them.

After the Sunday dinner, the papers were seized again, and creased and recreased in the weary quest for new sensations.

The home had a good library, but no member of the family opened a book that day. The library had the poems of Whittier, Lowell, Longfellow and Holmes, as well as those of Shakespeare and Tennyson, but no other member of the family read one of them, much less any distinctly religious book.

The hymn book on the piano lay under a trashy song that came with one of the newspapers. The family Bible on the centre table was buried deep beneath the so-called "comic supplements."

The whole atmosphere of the home all day was commonplace, worldly and depressing. There was nothing that lifted the thoughts of the members of the family above the wearisome round of the world and the things of the world. Business, politics, scandals and bargains were the themes of conversation. The three secular newspapers, each with its sixty-four pages, covered not only the seats, tables and carpets, they covered the spiritual life of the family as well. Without questioning the morality of such a Sunday, what may we not say of the pity of it? Is the soul of man so mean, so sordid, that not one day in the week can be saved for an acquaintance with the better things of literature and of life, and for the higher ministrations of the Spirit.—Youth's Companion.

Worldliness is a more decisive test of our spiritual state than even sin. Sin may be sudden, the result of temptation without premeditation, and afterwards hated, repented of, repudiated, and forsaken. But if we are at home in the world's pleasures and pursuits, content that our spirits should have no other heaven, happy if they could but last forever, is not our state and character clearly stamped? For this reason St. John draws the distinction—"If any man sin we have an advocate with the Father"; but "If any man love the world, the love of the Father is not in him."

SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., APRIL 19, 1913 No. 16

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receive subscriptions and to contract for advertising.

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THE BROTHERHOOD AND CONFIRMATION.

In view of the fact that the time is drawing near for another annual National Convention of the Brotherhood of St. Andrew, and that the chapters all over the country will soon be taking steps looking to representation in that Convention; and in view of the other and very important fact that every chapter that sends a representative to that Convention will justly expect to reap benefit in the way of inspiration and guidance from that Convention: is it not wise to ask ourselves seriously, Is the Brotherhood holding on to its fundamental principles and working according to them, or is it in danger of drifting away from them and substituting something more material for those essentially spiritual principles?

With every one of us, the natural human tendency is to substitute the outward and material for the inward and spiritual; and the Brotherhood of St. Andrew is not exempt from this natural and universal temptation. The two basic principles of the Brotherhood are essentially and intensely spiritual: to pray daily for the extension of Christ's Kingdom among young men, and to make an honest and earnest effort each week to bring some man under the influence of the Gospel. This obligation is simple, but like many simple things, it is not easy; and the natural temptation is to substitute something not quite so simple, but distinctly easier.

So—we find Brotherhood men tending to do all sorts of tangible and material Church work, and unconsciously tending to overlook and leave undone the one great work for which the Brotherhood was founded, namely, "Bringing men to Christ."

Beyond a doubt, the many things that Brotherhood men are doing are useful and admirable in themselves and ought to be done by some one; but are they the particular things which the Brotherhood is set to do? As a rule, however good and useful as these things may be, they are matters rightly to be attended to by the vestry, or by any men's guild or organization in a congregation. As a matter of fact, the Brotherhood was founded for a far different purpose, and for a purpose, we make bold to say, far higher and more spiritual; and if the Brotherhood is to continue to justify its existence and hold its place as a separate organization, it must fix its heart and mind on this higher and more spiritual purpose. The idea of the Brotherhood is a splendid conception—one of the noblest of our day and generation; and it would be a pity beyond words to allow it to drift away from its high and fine ideals. It is set to do a particular work to which no other organization in the Church—as an organization—is committed; and we who believe in the Brotherhood and realize its splendid possibilities, must try to hold it to old and own chosen paths, and keep it from drifting away into the beaten and conventional paths of "Church Work."

As an illustration of the meaning of these words, we ask the prayerful attention of all our Brotherhood readers to the following article from the last number of St. Andrew's Cross, entitled "Bring Men to Confirmation." The writer says:

Men become members of the Church by baptism. They are led nearer to Christ by their confirmation. The work of adding men to the annual confirmation class is a definite work of leading them nearer to Christ. The Brotherhood is a logical organization for such leading. No other organization in the Church has for its special and exclusive work the leading of men nearer to Christ. This places upon the Brotherhood a definite responsibility.

Are we living up to this responsibility? Does our work have as a definite goal the increase of the number of men in our confirmation classes or do we shrink from this as being too difficult a task?

The term confirmation campaign is a bit misleading. The Brotherhood crusader should ever be engaged in a continuous confirmation campaign, one campaign starting as soon as its predecessor is finished. As every class is confirmed the Brotherhood man should begin looking for new material for the next class, not because he wishes to help the rector make the class a large one, but because his work as a member of the Brotherhood is to lead men nearer to Christ through His Church.

If one campaign follows closely upon the heels of another the word campaign may not properly be used. It will then be better called a confirmation crusade. Think of such a marching army, fifteen thousand Brotherhood men and older boys pointing the way, inspiring and leading men to confirmation!

For the last five or six years the annual increase in the number of communicants has been approximately twenty-six thousand. This is a net increase, the total number of confirmed men and women having been about twice that number. There are losses by removals, death and back-sliding which accounts for the smaller net growth.

But—fifteen thousand men and boys! Suppose that in addition to what all men and boys are doing corporately to lead others nearer to Christ, each should definitely assign himself to the task of finding the special man or boy for whose enrollment in the next confirmation class, he decides to make himself responsible. Then suppose that by his prayers and by his personal winning he is able to bring that boy or that man to confirmation, this in addition to all other work that is being done. That would mean that in another year we would add more than a third to the average increase in communicants, and it would doubtless be found that the number of men and boys in the confirmation classes would have been more than doubled.

Let us get back to first principles. The Church year is not yet half over; many of the confirmation classes are still to be presented. In the great country districts of the Church large numbers of classes will be formed during the summer months. The St. Andrew way of doing work is not to preach, but simply to say the words, "Come and see," then ask the person whoever he may be, to follow the lead. The Church has its special ministers and teachers who will do the technical teaching. It is the Brotherhood man's splendid part to plant the seed that shall result in interest and action.

No man has ever been brought nearer to Christ through confirmation without having been touched first by the Spirit of Christ through some man or some woman who has pointed out the way. It is a very simple work. It is very direct and if it be rightly done it cannot fail of some good accomplished.

It is to labor, and labor only, that man owes everything of exchangeable value. Labor is the talisman that has raised him from the condition of the savage; that has changed the desert from the forest into cultivated fields, that has covered the earth with cities and the ocean with ships; that has given us plenty, comfort and elegance, instead of want, misery and barbarism. —Macculloch.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Announcing "The Epistle" and "The "Holy Gospel."

Mr. Editor: It seems to me, a layman, there is more multiformity and less uniformity in announcing "The Epistle" and "The Holy Gospel," than anything in the Church's services I know or can think of, especially considering the apparent explicitness of the fourth rubric on page 224 of our American (and not dissimilar English), Prayer Book. I venture to say that, for instance, on the Fifth Sunday in Lent, "The Epistle" may have been announced in about every one of these different ways:

1, The Epistle is written in the ninth chapter of the Hebrews; 2, of Saint Paul's Epistle to the Hebrews; 3, of Saint Paul to the Hebrews; 4, of Saint Paul the Apostle to the Hebrews; 5, of Paul to the Hebrews; 6, of Paul the Apostle to the Hebrews; 7, of the Epistle to the Hebrews; 8, of the Epistle of Saint Paul to the Hebrews; 9, of the Epistle of Saint Paul the Apostle to the Hebrews; 10, of the Epistle of Paul to the Hebrews; 11, of the Epistle of Paul the Apostle to the Hebrews; 12, of the Epistle of the Apostle Saint Paul to the Hebrews; 13, of the Epistle of the Apostle Paul to the Hebrews; 14, of the Apostle Saint Paul to the Hebrews; 15, of the Apostle Paul to the Hebrews; 16, of that to the Hebrews; 17, of that of Saint Paul to the Hebrews; 18, of that of Saint Paul the Apostle to the Hebrews; 19, of that of Paul to the Hebrews; 20, of that of Paul the Apostle to the Hebrews.

Each of the aforesaid forms of announcement would, of course, be followed by the words "beginning at the eleventh verse." And if twenty other Epistolers, each using one (and a different one), of the aforementioned forms of announcement—only with the words "for the Fifth Sunday in Lent," interpolated between "Epistle" and "is written"—then that Sunday's Epistle was announced in forty different ways. In our American (and, of course, English) Prayer Book, "The portion of Scripture appointed for the Epistle is written" in Isaiah four times, and in Jeremiah, Joel and Malachi once each, in the Acts fourteen times, and in the Revelation four times. While one Epistoler will say "The portion of Scripture appointed for the Epistle is written in the—— chapter of Isaiah" (Jeremiah, Joel or Malachi), another will say "of the Prophet," and still another "of the prophesy of Isaiah (or Jeremiah, Joel or Malachi, as the case may be). While one Epistoler will say, "The portion of Scripture appointed for the Epistle is written in the — chapter of the Acts," another will say "of the Acts of the Apostles, and still another of the Acts of the Holy Apostles." And while one will say "of Revelation," another will say "of the Revelation," and still another "of the Revelation of Saint John the Divine." Also, on announcing "The portion of Scripture appointed for the Epistle," on Saint James' Day, 25th July, where it "is written in the eleventh chapter of the Acts, beginning at the twenty-seventh verse," one will think he ought to say, and so adds, "and part of chapter twelve." Also remember that the words "for Saint James' Day" might be interpolated between "Epistle" and "is written." Thus there appears to be over two hundred different ways of announcing "the Epistle" and "the portion of Scripture appointed for the Epistle" on only five Sundays and twenty-one Holy Days that I have in mind—but which I feel I must not lengthen this letter to enumerate.

"The Holy Gospel" for the Fifth Sunday in Lent may have been announced in all four of these ways, i. e., "is written in the eighth chapter" (1) "of Saint John," (2) "of the Gospel according to Saint John," (3) "of the Holy Gospel according to Saint John" and (4) "of that of Saint John;" of course, in each case, being followed by the words "beginning at the forty-sixth verse." Some Gospellers, on the Sunday after Ascension Day, will say, simply, "The Holy Gospel is written in the fifteenth chapter of Saint John, beginning at the twenty-sixth verse;" and a few others will add to that "and part of chapter sixteen."

As no interpretation of the rubric concerned has any doctrinal significance, why is it that our theological students are graduated from any seminary apparently so untutored in what may seem to be excellence of expression as to cause them to use tautological, and other than the best, modes of announcing "the Epistle" and "the Holy Gospel?" I wish all concerned would consider (or reconsider, if they have already considered), whether it is so necessary as to justify such, apparent, tautological expressions as, when announcing "The Epistle," to say it "is written in the Epistle;" or, when announcing "The Holy Gospel," to say it "'is written in the Gospel," or "in the Holy Gospel?"

I will gladly refer applicants for information to a book I possess, treating on just such little niceties and to three pages therein—or even send each a copy of what is on those pages—dealing exclusively with the subject (and which is headed) "Of Announcing the Epistle and Gospel."

Wm. Stanton Macomb.
256 S. 38th St., W. Philadelphia, Pa.

Time and the Name.

Mr. Editor: A denomination is the name given a namable thing. No other thing can be exactly named and even a denomination may be mis-named. We hear the stammering of the sponsors who would re-name this Church. It is inevitable. They try the impossible. Like the Saviour Himself, the Church was pre-natally named by the only One who can comprehend it fully—The Church. No other name can be final.

The various branches of the Church have been known by place, race, or other names significant of issues, doctrinal or political.

The place, name and race name is inadequate for a growing Church. We have never had either American or Anglican.

The name that arises from issues generally, either misleads or obscures the unity of the Church—or both.

We cannot think of this Church without thinking of the Church Universal. Hence some would have us adopt a name unknown as a Church name during the first five centuries of Christianity, and call this Church the Catholic Church. Why this redundancy? Christendom never doubted the universality of Christ and Christianity. There is no great world issue that forces such a choice upon us. We never had the name Catholic.

We have borne the name Protestant and Episcopal. If we must change the name, why not let time be our arbitrator? Time has, through popular usage, brought our name to a working level and made us known as that identifying name Episcopal. If we must change the name, why not call ourselves The Episcopal Church.

We are trying to denominate a living, growing, mysterious organization, and thinking too much in terms of organization. Some would make the name a sort of creed; others would make it a statement of position. We differ as to what we want and as to what we need in the name. We need a working name.

"The speech is the man;" so also is the name of the thing. No name can be perfect or final. The best name is a working tune. Time seems to have indicated this.

We are suffering from self consciousness as to our name. It is psychologically impossible for this Church to be at her best in her work until she overcomes this self-consciousness. Let us not forget the impossibility of arriving at finality in a name. If we cannot leave our present name standing, why not accept the wisdom of time and usage and call ourselves The Episcopal Church. No one will suffer. No name can prevent our being Churchmen.

A. L. Murray.

Evanston, Ill.

Changing the Old Order.

Mr. Editor: There are still in the Church persons who remember with delight the simplicity of the Church's services in their childhood—and that not many years back—and to whom it is real pain and grief to see glaringly published, as a matter of course, as being now taught in so many places in the mission field as well as at home, the Romish customs put out of our own Church at the time of the Reformation.

The Rev. Robb White speaks of persons visited in his field, "making their confession and Communion." It is the first time in our Church I ever heard the Romish expression "making communion" used as if it were so many beads told or other empty forms accomplished. When invited to dinner we do not say, "We made our dinner," neither used it to be done in the Church. There was more reverence used in connection with the matter.

I understand that Bishop Brent, whom we all admire, believes in competing with the Roman Church, at least in ornate and handsome architecture and in ritual; but it is very hard for a conservative and Prayer Book Churchman to understand why competition along the lines that suggest the practices of the Romish Church that compelled fathers and husbands to keep their women from confession to their priests should be more desirable than complete contrast of simplicity such as our Lord Himself used in all things?

It would be a great comfort to one raised in the Church and having done what she could to study of and give to our missions and to get others to read The Spirit of Missions, if you can give her a satisfactory or indeed, any reason for these things?

Certainly these things make one feel like discontinuing her small efforts and the reading of such publications, and

in giving her mite through some purer source which teaches the truth in simplicity. And I think that is not the effect at which this magazine aims.

Priests say there is room in the Church for all; but all others are being fast crowded out, and the appalling Romish practices, vestments and communion brocades, are seen everywhere and our Prayer Book says, "fair white linen."

All but the name Protestant has gone and that will, too, soon be a thing of the past. Some of us will be glad not to live to see that day. I know it is denied that these things tend to Rome, but when the priests of the Church, who practice them, go over to Rome by the dozen or half dozen, it is not hard to see how it tends, after doing untold harm. MARY YOUNG BROWN.

Centreville, Md.

Change of Name by Elimination.

Mr. Editor: To my mind, all this controversy with respect to the change of the name of the Church can easily be settled for the present, by the simple elimination of the one little word "Protestant." It has already been eliminated both by Churchmen as well as the American public generally. We do not regard ourselves as "Protestant," neither are we regarded as such by others. To most every one, we are "The Episcopal Church." Such name and title would serve us for a very good while yet to come. But, finally, there would be another change. It would be but carrying the process of elimination one step forward by striking out the word "Episcopal." Thus, without any addition whatever, we would have our rightful name, The Church in the United States of America. At present we are not ready for the elimination of both of these words. We are ready for the first, however. We have before us a very ambitious programme, looking towards Christian Unity. Some of us also believe that the Church is really endeavoring to find a comprehensive plan of incorporation of all the various "races" of this great country. It will take some little time to advance these various projects. But in the meantime by every effort in such directions we are steadily heading towards that era when, by reason of our superior work and comprehensive adaptability, the American people generally, who now speak of us as the "Episcopal Church," will commonly and generally speak of us simply as "The Church." Then will be the time and opportunity for the elimination of the word "Episcopal."

May I not, in concluding, call attention to a fact which is most significant. Our Church, in the South as well as in the North, was the very first Church or religious body of any kind to initiate work among the negroes, giving them absolutely everything in parochial life as possessed by the white race. When the first colored Episcopal Church was initiated upon Southern soil, in 1827, at the opening service of consecration of the building there were present the officiating Bishop, the negro rector of that congregation, and the two white rectors of that particular city where the church was located. One of these read the service, while the other preached the consecration sermon. This negro church was incorporated under the laws of that State, with a negro vestry, and operating a day school. And all of this with the hearty sanction and approval of the Diocesan Church. There is no parallel to this among the other Christian bodies. The change of name must come, for forces are at work enlarging the comprehensive ideal of the Church. The process of elimination in leading to such change means the maintenance of peace among ourselves, and as well as among the "other sheep" who are to be brought into closer and more sympathetic touch with the Church. And, when it does finally come, everybody will be happy.

GEORGE F. BRAGG, JR.

Baltimore, Md.

Change of Name of the Church.

Mr. Editor: In a letter to the Presiding Bishop, in your issue of April 5th, fifteen clergymen of the city and diocese of New York, make their protest against a change of name of the Church. Their chief reason against any change of name seems to be that it will result, as they seem to think, in "destroying the peace and unity of our Church, by a controversy over its name."

They argue that "Church Unity can not be advanced by a Church which deliberately destroys its own peace." They say that such a step would "turn from us the important tide of immigration from Northern Europe, many intelligent people from Southern Europe, and also alienate the sympathy of twenty million Protestant Christians in our own land." They seem to think it would chill missionary interest and would seriously militate against the peace and prosperity of the Church."

Let me say that many of us who favor a change of name fear no such dire results, but we think, rather, that the ultimate good results to be expected are sufficient to justify a change. Important reforms have been opposed by those who felt that those reforms would disturb peace and quietness. So in this case. This whole subject is something more than a mere controversy over the name of the Church. Back of the question of the name of the Church is the more serious matter, What the Church really is, and what its work in the world? Is it a divine institution, or a merely human organization? Has it a God-given work to do, or only a voluntary work that it chooses to do? And it is because the name Protestant Episcopal seems to imply, that we are only one of many Protestant denominations of modern origin, because our God-given work, the missionary work of the Church, has been grossly neglected in many parts of our land, because the name Protestant Episcopal seems to have blinded our vision as to what the Church ought to be, and ought to do, therefore this agitation for a change of name. In some parts of our country, as in the Seventh Missionary Department, our strength is chiefly among the more cultured people in the larger cities. Rural work has been neglected. In that Missionary Department, our work among colored people is very feeble; so also our work among Indians. Among Mexicans and other foreigners we have nothing at all. Some of us are beginning to think that this unsuitable name and this grossly neglected missionary work may have some connection with each other.

See what an advantage we once had: The majority of the signers of the Declaration of Independence and members of the Continental Congress are said to have been Churchmen. Bishops were obtained and the name Protestant Episcopal adopted. Did the Church prosper at once under that name? The very men who adopted that name seem to have been blinded in vision as to what the Church ought to be and do. Think of the neglect of duties by Bishop Provoost, and how he would have halted the consecration of other Bishops over such a trivial question, whether he might appear in the chancel, unless other Bishops also wore wigs. "Few there were who had any real conception of the Church's Catholic heritage." (The Conquest of the Continent, p. 37).

See the smallness of the General Convention of 1811; two bishops, twenty-five clergy and twenty-two laymen. But see what others, under a different name, have accomplished. The followers of Alexander Campbell called themselves Disciples of Christ They to-day exceed us in the number of their communicants. Their vision has been blinded by no party name.

For the past thirty-five years, agitation has been going on, for a change of name. But those same years mark a period of greater missionary activity. And this increased missionary activity is demanding a better name for the Church in this land. And a better name will help us to realize more fully what we ought to be and to do. D. A. SANFORD.

Big Spring, Texas.

The Seven Sacraments.

Mr. Editor: I read with respect, even if without consent, whatever Dr. McKim writes.

I ask permission, this time, to call attention to his quotation from the "Responsio ad Bellarminum," as it appears on page four of the present issue of your paper. "I may here cite the language of the great Bishop Andrews, who writes: "For more than a thousand years the number of Seven Sacraments was never heard of. How can the belief in Seven Sacraments be Catholic, which means always believed?" Page 72.

The "Responsio," at least as published in the Anglo Catholic Library, is printed with great care. The words of Cardinal Bellarmine are in one type, and the words of Bishop Andrews in another type, so as to avoid possible confusion in the reading thereof.

The passage quoted above is printed as the words of Bellarmine, which Bishop Andrews, in the well-known argumentum ad hominem, throws back at him, convicting him, as it were, out of his own mouth. Then in the next sentence, the good Bishop tauntingly adds, "Agnoscit enim Cardinalis (spero) stylum suum." "For the Cardinal recognizes (I hope), his own style."

It is a serious oversight to quote the words of Cardinal Bellarmine as the words of the honored Andrews.

Above, on the same page 72, Bishop Andrews states, in calm language, the historical position of those, even, who regard the number seven as a convenient classification for such high spiritual privileges. "Quem numerum per aliquammulta secula nescivit Ecclesia." "Which number the Church did not know for considerable ages."

I cannot refrain from adding that the word "Sacrament" is, anyhow, only a Bible word indirectly, as the Vulgate translation of "Mystery," in Ephesians 5:32. In that version of the New Testament, and in that place, "Sacramentum" appears, and is applied to marriage.

Protestants who accept the word, but

deny its reference, are face to face with moving pictures of marriage. Maybe a recognition of the word and of its possible references might stiffen and hold into place other spiritual helps, which seem to be growing weak.

Oxford, N. C. F. H. T. HORSFIELD.

Church Intelligence

CALENDAR FOR APRIL.

1—Tuesday.
6—Second Sunday after Easter.
13—Third Sunday after Easter.
20—Fourth Sunday after Easter.
25—St. Mark's Day.
27—Fifth Sunday after Easter.

Collect for the Fourth Sunday After Easter.

Almighty God, who alone canst order the unruly wills and affections of sinful men; grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

Collect for St. Mark's Day.

O Almighty God, who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; give us grace that, being not like children, carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel; through Jesus Christ our Lord. Amen.

Foreign.

Curious Collection of Waxworks in Westminster Abbey.

Many people may be surprised to be told that in Westminster Abbey there is a remarkable collection of waxwork figures. A correspondent in the London Daily Chronicle suggests that these memorials might be more suitably housed in the London museum, at Kensington Palace, and a contributor to "Notes and Queries" has just made an interesting schedule of the figures in question, with an account of their origin. It seems it was formerly the custom, at funerals of great personages, to have, as part of the procession, a platform, highly decorated with black hangings, on which was placed a waxen effigy of the deceased. This platform was called the "herse"—a term now applied to the car which conveys the coffin. The "herse" was placed in the Abbey, near the grave, for about a month, but in the case of sovereigns for a much longer period. After a time the effigies were detached from the platforms, and placed in wainscot presses above the Islip Chapel.

In 1658 the following figures were exhibited: Henry VII., Elizabeth of York, Edward I., Eleanor of Castile, Henry V., Katharine of France, Prince Henry (eldest son of James I.), James, Anne of Denmark, and Queen Elizabeth.

Stow also describes the effigies of Edward III. and Philippa, Henry V., and Katharine, Henry VII. and Elizabeth of York, Henry (Prince of Wales), Elizabeth, James I., and Queen Anne, as shown in the chamber close to Islip's chapel. Of these, the wooden blocks, from which all the ornament has vanished, remain; but there are five Royal effigies in a tolerable state of preservation. That of Queen Elizabeth was worn out in 1708, and the existing figure is, no doubt, the one made by order of the Chapter in 1760; as late as 1783 it stood in the Chapel of Henry VII. There are also Charles II., William III., Mary II., and Queen Anne. Likewise effigies of General Monk, John Sheffield, Duke of Buckingham, with his Duchess and child, and the Duchess of Richmond, placed there in 1702, this being the last genuine effigy. Figures were subsequently added of Lord Chatham (1779), and Lord Nelson (1805)—the latter, it is said, to divert part of the crowds from visiting his tomb in St. Paul's Cathedral.

Bishop of Lichfield's Funeral.

The late Bishop of Lichfield was laid to rest on Thursday last, and though his funeral was of a very simple character, it was most impressive. The Archbishop of Canterbury officiated and about three hundred clergy, including many Bishops, were present.

At the west door of the Cathedral the funeral profession joined the main body, and the Dean of Lichfield's voice was heard intoning the opening sentence of the Burial Service. The succeeding sentences were chanted to Merbeck's plain-song as the long procession moved up the central aisle to the sacrarium.

After the service in the Cathedral the procession wended its way to the graveside, where the Bishop of Stafford read the sentences and prayers and the Bishop of Worcester the committal sentences, after which the Archbishop pronounced the Benediction.

A memorial service for the late Bishop was held on Thursday at Lewisham parish church, where Dr. Legge was some time vicar.

The Late Bishop of Lichfield and America.

An interesting brochure, under the title "George Washington: Christian," has just been published in America. It should be of peculiar interest, writes a correspondent in the Yorkshire Post, to Americans and others to be reminded that the Mercian Bishop (Dr. Legge), who has just passed away, was a member of the family to which George Washington belonged, and that he attained a greater ecclesiastical eminence than any of the numerous clerics of the family.

The Hon. and Right Reverend Augustus Legge was a son of the fourth Earl of Dartmouth, and was descended from Colonel William Legge and Elizabeth Washington, first cousin to the two emigrant brothers, John and Lawrence Washington, who in 1657 left their native land for Virginia. This Elizabeth Washington was the eldest daughter of Sir William Washington, of Packington, and Anne Villiers, half-sister of George, the famous Duke of Buckingham. Sir William was the second son of Lawrence Washington, of Brington, who was the grandson of that Lawrence Washington who, twice Mayor of Northampton, received as a grant from Henry VIII., the manor of Sulgrave. It is the manor-house of this place—Sulgave—which, it is proposed, should be purchased as one item of the 1914 programme for the commemoration of the Hundred Years' Peace between the two great Anglo-Saxon nations.

A Devoted Royalist.

Colonel William Legge, who married Elizabeth Washington, was groom of the bed-chamber to Charles I., and was a devoted Royalist. He was taken prisoner at the battle of Worcester, but by the help of his wife, escaped from the gaol at Coventry. At the Restoration he was reinstated into his old position, and additional honors were conferred upon him. In 1670 he died, and was interred in the Chapel of the Holy Trinity, the Minories, London, where also the remains of his wife lie. Holy Trinity is now one of the most unpretentious of London's ecclesiastical buildings, being used as a chapel-of-ease to another church. But in the chapel there still exists the mural tablet commemorating the noble deeds of the gallant Colonel, and on the monument are the Dartmouth arms, impaling those of Washington; Azure, a stag's head cabossed argent, impaling argent, two bars, and in chief three mullets gules. In the same chapel is another mural inscription recording the burial in the same tomb of the son of Colonel William and Elizabeth—George, the first Baron Dartmouth. Again, the Washington arms appear, being quartered with those of Dartmouth.

The Washington Family.

There can be no question that the members of the Washington family were all loyal to the backbone in connection with the troubles of the Commonwealth period, and it was doubtless this loyalty that impelled the two emigrant Washingtons to seek a new home in 1657 across the Atlantic. Their father, the Rev. Lawrence Washington, M. A., had been ejected from his living of Purleigh, in Essex, because of his loyalty, and was now dead, as was also their mother. What wonder that they should have considered it better to leave the country which they regarded as ruined and sought to build up their fortunes across the ocean? But is it not one of the strangest pieces of historical irony that the grandson of one of them should have been the great general to lead the Americans to victory over the Mother-country, and that he should have become the first President of the separated nation?

American.

United Missionary Campaign.

The following features of the campaign have been approved:

1. The campaign is in the interests of all the missionary work of the Church and aims at the enlistment of the entire membership of the church. 2. A nation-wide simultaneous canvass for home and foreign missions in March, 1914, on the part of as many churches and denominations as can be led to undertake it at that time. 3. To prepare the churches of the whole country for such a canvass, Missionary Conventions or Conferences will be held throughout the United States, at as many as possible of the cities and towns of 5,000 population or over. There are about 1,250 such centers. As these Conventions and Conferences will need to be held between September 15th and February 15th, it will require twenty or more teams of speakers, holding Conferences in as many cities or towns simultaneously, to cover the territory. At the request of the United Campaign Committee the Laymen's Missionary Movement has consented to undertake the organization and general direction

of these Conventions and Conferences. The leaders in the campaign will be divided into teams of four to six men each, each team cultivating a designated area. The Conventions and Conferences will begin with an evening session and continue through the following day. 4. Widespread deputation work by volunteer speakers, with the aim of bringing the inspiration and message of this United Campaign to every community and each Church. 5. The setting aside of the second Sunday of February as Missionary Day—for a nation-wide exchange of pulpits and for special missionary features in all departments of Church life. 6. A special department of the campaign to be in behalf of the colored churches of America. 7. Special conferences for pastors, where they may study together the missionary operations of the whole Church and the unique relation of the pastor to the world-wide extension of the Kingdom of Christ. 8. The widest possible use of carefully selected and specially prepared missionary literature. 9. A still larger and more general assistance of the public press in securing religious and missionary news and in interpreting the spirit of Christianity as the spirit of individual and universal service and helpfulness. 10. This united campaign is not for this year only, but is to be "a comprehensive and sustained effort, with such developments as may prove necessary, to lead the whole Church out into the discharge of its total missionary duty, in this crisis hour of national and world history." 11.The campaign aims not only at securing larger missionary contributions, but at the development of the latent spiritual resources of the Church. Prayer, personal Bible study, personal service and stewardship will all be emphasized in their relation to Christian efficiency.

Letter from the Theological Seminary in Virginia.

Since our last letter appeared in the Southern Churchman, some very interesting events have occurred at the Seminary. We have passed through another Lenten season, and had our usual special Lenten services during each week. Two of these were held in the chapel on Tuesday and Wednesday evenings, and one in Prayer Hall, on Friday morning, at half-past seven o'clock. The Friday morning services carry the thoughts of those who knew the Seminary under Drs. Packard, Walker and Nelson, to the sacred traditions of Prayer Hall, when all the special Lenten services, except those of Holy Week, were held in that hallowed room, over which holy memories of the past, even to the new past of each generation of students, must ever linger. We have seen the older alumni, as they individually enter Prayer Hall after many years absence, kneel there in silent prayer, remembering the incidents of their own lives and the many great incidents of the Seminary history, that have made that room a consecrated spot.

The services in Holy Week were held in the chapel every morning, except that of Easter Even, at eleven o'clock. The most solemn and affecting service of all, after that on Good Friday, was the celebration of the Holy Communion on the evening of Thursday before Easter, at half-past seven o'clock, in commemoration of the institution of that sacrament "in the same night in which He was betrayed." All these services during Lent were taken by the professors severally, and addresses or sermons were given at each of them with the exception of the Holy Communion, on Maundy Thursday night.

We have had the pleasure of welcoming a number of visitors to the Seminary during the past two months. Among these were the Rev. James S. Lemon, Ph. D., of Gardner, Mass. He gave an interesting address on the ceremonies attendant upon the coronation of the present King of England, and showed the wonderful significance of the service in Westminster Abbey, from a religious and national point of view. Dr. Lemon was at the Seminary on the Thursday before the inauguration of President Wilson, and while, perhaps, little change could be made in the simple ceremonies of the inauguration itself, he made the suggestion that the day should be marked everywhere throughout the country by religious services in the various churches of Christ.

In acordance with "ancient" tradition at the Seminary, which we do not think the students would care to have set aside, the Fourth of March was kept as a holiday, and the "Hill" was as deserted on that day, as if it were one of the days of the summer vacation.

Our next visitor and speaker was the Rev. E. M. Frank, rector of the Church of the Advent, Philadelphia, in which Phillips Brooks began his ministry. The class of population was very different in those days, but Mr. Frank has known how to take hold of new conditions, and make himself, as one of the leaders of God's host, a living force there. His own regular congregation is not large, but his church is now situated in the midst of a Greek, Bulgarian and Servian community, and he adapts the Church to the needs of these peoples. To write briefly, he has his own regular services, then he gives the various churches of the East represented an opportunity for their rites of worship at separate hours, under their own priests, in the Church of the Advent. His plan has worked well, and these peoples feel the touch of a sympathetic spirit, and are brought nearer to the realization of the bond of common brotherhood, that, when we come to the fundamental truths, knits, or should knit us all together in Christ. We wish we could epitomise all Mr. Frank said. He gave us a new outlook upon one of the opportunities lying before our Church in this land, which we would interpret as sympathy with the Churches of the East, giving them, where we can, the use of our church building and parish halls; encouraging them in their development, and above all, guiding them, chiefly by our influence, as we are able, to a truer standard of Primitive faith and ritual. This principle is sometimes ignored by writers and speakers within our own communion, but by so doing they are in great danger of neutralizing the high position of our own Church, in its continuous appeal to Holy Scripture, as fixing the substance of the Faith, for we accept the two ancient creeds, held by all historic Christendom, both of the West and the East, and the Reformed, because they "may be proved by most certain warrants of Holy Scripture." Further, what is ranged under the term 'discipline,' such as Forms of Worship, Rites and Ceremonies, may differ widely, and be changed according to the 'exigencies of times and occasions,' provided, however, and this is a most important proviso, "that they be not repugnant to the Word of God."

The friends of the Rev. William M. Clark, D. D., Editor of the Southern Churchman, rejoice and give thanks to God for his recovery and restoration to his church and editorial chair. They pray that he may have many years of service still among his beloved people, for the Diocese and the Church at large, and as the editor of the old and valued Southern Churchman.

SAM'L A. WALLIS.

Theological Seminary, Va.

Confirmations by Bishop Knight in the Canal Zone.

Bishop Knight has just completed the most successful of several visitations to the missions in the Panama Canal Zone. Between March 22d and 31st, he made fourteen visitations and confirmed 410 persons. The highest number previously confirmed at any one visitation was 289. Bishop Knight reports that it is evident that the opening of the canal will make necessary the establishment of certain new missions, while some of those now in existence will disappear.

Archdeacon Stuck to Speak on the Church's Work in Alaska.

Archdeacon Stuck expects to come out of Alaska early next autumn, after five years' continuous service in the interior. He will spend October as the delegate from Alaska to the General Convention in New York. Immediately thereafter he will be ready to accept invitations to speak on behalf of the Church's work in Alaska. The Archdeacon will be supplied with exceedingly attractive lantern slides, and, in addition to his Sunday preaching, will deliver during the week illustrated lectures upon the Alaskan work, whenever a lantern and an operator can be provided. Requests for appointments should be sent to Mr. John W. Wood, 281 Fourth avenue, New York City, who will have the making of his engagements.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Gifts of the Rector of the Church of the Ascension, Baltimore.

On Easter Day, the Rev. Richard W. Hogue, rector of Ascension church, Baltimore, was the recipient of several gifts from the vestry and members of the congregation. A handsome gold watch, beautifully engraved, came from members of the congregation and of the vestry. It represented a large number of small contributions, no individual being permitted to contribute over a certain sum. Two individuals also gave the rector a beautiful fob and a gold cross. The linen for a new surplice was given by the vestry, and the surplice was made by a member of the congregation and beautifully embroidered by another member. On Easter morning the rector expressed his thanks to the congregation.

Mr. G. Wharton Pepper Addresses a Men's Club.

A highly interesting meeting of the Men's Club of St. Thomas' parish, Garrison Forest, Baltimore county, was held at the club-house of the Green Spring Valley Hunt, on April 3d. Mr. Gustave L. Stewart presided and about fifty members were present. The feature of the meeting was an address by G. Wharton Pepper, of Philadelphia. Bishop Murray was among the guests.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Active Work at the Church of the Good Shepherd, Wilmington.

In the April issue of the Mission Herald there is a most interesting article concerning the recent accomplishments of the Church of the Good Shepherd and Chapel of the Ascension, Wilmington. Your correspondent wishes it were possible for this article to be printed in full in the Southern Churchman, so that Church people in general could see how wonderfully God has blessed the efforts of the minister in charge and his faithful laymen and women. With their combined faith and good works, twenty-five were presented for confirmation on Good Friday night, at the Ascension chapel. Just previous to this there were thirty baptized.

On Easter Even, in the Church of the Good Shepherd, twenty-seven children and adults were baptized, while on Easter a class of thirty, largely adults, was presented to the Bishop for the holy rite of Confirmation. The two Sunday Schools enroll 500 members, and there is great enthusiasm and activity among the members, who are very zealous in their many lines of activity. The financial strength of the parish and mission has increased tenfold. The Rev. Thomas P. Noe is the rector.

St. Peter's, Washington.

The Easter offering for General Missions, in St. Peter's church, was $157,-86, and the children's offering for the same object was $188.50, making a total gift for the day of $346.36. This, with amounts already sent in this year, in that parish, surpass all previous records and exceeding its apportionment by more than twenty per cent. St. Peter's rector is the beloved Rev. Nathaniel Harding, who has never had but this one parish. Both priest and people have walked together in the house of God as friends for forty years.

St. Stephen's church, Goldsboro, has recently lost their senior warden by death. Major David Davis was not only a loyal and devout Churchman, but was at the same time one of the gentlest and purest and truest men your correspondent ever knew. His influence will be very greatly missed in that parish and town.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Tribute to a Departing Rector.

On Sunday evening, March 30th, the Rev. Francis R. Lee delivered his last sermon as rector of Newport parish, Smithfield. The congregation, drawn from every congregation in that town, which greeted him, was a tribute and an attestation of the esteem and affection accorded to him in the town of Smithfield. The house was filled, only standing room being left.

Mr. Lee came to Smithfield in the fall of 1908, and during his sojourn there, by his faithful discharge of duty as a minister, his willingness to help in any proper enterprise, his broad-mindedness, his consideration for the feelings of others, his firmness of character, and his efforts to uplift his community, he has won and carries with him a universal friendship approaching affection. His work in his church has been unparalleled in its history. He has built up the congregation and increased a proper effort to do the work of the Church as it should be done. His loss to the church is great, but his loss to the community is even greater.

Mr. Lee will shortly take up his labor as rector of a church in Parkersburg, West Virginia, which place is to be congratulated upon its acquisition. Smithfield regrets its loss and bids him God-speed.

Confirmations by Bishop Randolph.

Bishop Randolph visited Emmanuel and Trinity churches, Staunton, on Sunday, April 13th. In the morning he preached at Emmanuel, the Rev. R. C. Jett, rector, and confirmed thirty-seven (one candidate being confirmed at home on account of illness), making thirty-eight—sixteen of whom were young ladies from Stuart Hall.

At night he preached at Trinity, the Rev. W. Q. Hullihen, rector, and confirmed twelve.

On Monday night he visited St. John's, Waynesboro, the Rev. R. C. Jett, rector, and confirmed a class.

Bishop Tucker's Visitations to the Eastern Shore.

Bishop Tucker was prevented from keeping his appointment at Holy Trinity church, Onancock, on Sunday evening, April 6th, but visited the church on Thursday evening, April 10th, preaching and confirming a class of fifteen persons, presented by the rector, the Rev. J. C. Cornick.

On Friday morning, April 11th, he preached at old St. George's church, Pungoteague, in the morning, and at Belle Haven Mission in the afternoon.

Celebration of the Edict of Milan.

There were special services in Christ church, Norfolk, the Rev. Dr. F. C. Steinmetz, rector, both morning and afternoon of April 13th. These services were to celebrate the 1600 years of Christian liberty since the Edict of Milan in 313, when Constantine and Licinius put an end to the persecution of Christians and granted universal toleration to the religion of Christ. Bishop Kinsman, of Delaware, was the preacher at the morning service. It was a notable sermon, giving in concise and terse language a remarkable combination of events and their consequences with the lessons to be learned, and showing the continuous and uninterrupted history of the Christian Church from the earliest days. The beautiful church was filled with worshippers at both services.

Mrs. St. John Duval, of New York, gave a concert in Staunton, the proceeds of which will be divided between missions in the Virginia mountains and helping Miss Irene Mann build a church where she is now laboring in Japan. Miss Mann and the Rev. Roger Walke, both of whom are now missionaries in Japan, went from Emmanuel church.

The Rev. C. A. Ashby has resigned the rectorship of Lexington parish, Amherst, to take charge of Christ church, Elizabeth City, N. C., on June 1st, next. Lexington parish lies at the foot of the mountains, including the churches of Ascension, Amherst, St. Mark's, Clifford, and a work among the Indians on the mountain. The parish is in a flourishing condition and the work promising and progressing. Twenty-three have been added to the parish during the short ministry of Mr. Ashby.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

The Girls' House of Refuge.

While the Rev. J. Henning Nelms, D. D., was the rector of St. Matthew's church, the inmates of the Girls' House of Refuge, a short distance away, began to attend there; when the Rev. Charles C. Pierce, D. D., became rector, the Southern gallery was filled with one hundred of these girls at Morning Prayer and the pews were occupied by fifty of them at Evening Prayer. Upon the House of Refuge removing to the Sleighton Farm, Darlington, Pa., it was suggested that they be transferred to other pastoral care. Within the past year, the Rt. Rev. Dr. Philip M. Rhinelander, after having gone over the whole situation, decided that the work should continue as a mission of St. Matthew's, with Dr. Pierce as rector, and with the Rev. Harry Ransome, of Media, as his assistant, to administer the frequent celebrations of the Holy Communion.

Portraits of Bishop White and His Parents.

Three portraits by world-famous artists, have been accepted by the directors of the Pennsylvania Academy of Fine Arts. The first is that of the Rt. Rev. Dr. William White, first Bishop of the Diocese of Pennsylvania, painted by Gilbert Stuart, shortly after the Bishop's consecration. The others are Col. William White and Elizabeth Leigh White, the Bishop's parents. These were painted in London by Sir Godfrey Kneller. They are among the most valuable pictures in the art gallery.

Death of a Prominent Churchman.

Churchmen will regret to hear of the death of Franklin B. Levis, of Mount Holly, New Jersey, on April 9th, at the age of seventy-nine. During his whole life he was prominent in Church work. A son, the Rev. Norman Van Pelt Levis, is the rector of the Church of the Incarnation, Philadelphia.

The Rev. Samuel Drury, L. H. D., Head Master of St. Paul's School, Concord, New Hampshire, preached in St James' church, on Sunday morning, April 6th, before the alumni of the School. The music was under the direction of S. Wesley Sears, and was that used in the School, which included "O Pray for the Peace of Jerusalem," by James C. Knox, the school's organist.

On the Sunday afternoons of April four special musical services will be given in the Church of St. Luke and the Epiphany. The first on April 6th, with the exception of the Gregorian setting to Psalm 32, consisted of compositions of Horace Parker, Professor of Music in Yale University. 1,200 attended the service. The music at the three other services will be by T. Tertius Noble, Dr. David D. Wood and Sir George Clement Martin.

The vestry of the Church of St. Luke and the Epiphany, by their personal gift, have presented to their rector, the Rev. D. M. Steele, a purse that will enable him to take, during his summer vacation, a journey long, wide and far away.

The Rev. H. Page Dyer, curate of the Church of the Ascension, is preaching, on the Sunday evenings of April, a course of four special sermons, on "Life and Work in the Next World."

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Rappahannock Valley Association.

The spring meeting of the Rappahannock Valley Convocation was held in Fleeton, Northumberland county, April 8th-10th. This is a new point in the Church's work, services having been begun two or three years ago, and a commodious and beautifully appointed church has been built and paid for, at a cost of four thousand dollars, under the ministry of the Rev. Benjamin Dennis, priest-in-charge.

The Convocation elected Rev. H. H. Barber, rector of Trinity church, Fredericksburg, as the Convocation representative on the Executive Committee of the Diocesan Missionary Society. Provision was made for the holding of a week of services by neighboring clergy during the summer in the vacant parishes within the bounds of Convocation, wherever such services are desired.

The Convocation passed a resolution expressing to the approaching Council of the Diocese its sense, the great need of a Field Secretary of the Diocesan Sunday School Commission, for work among the rural Sunday Schools of the Diocese; and requesting the Council to appoint or provide for the appointment of such an officer.

The Convocation sermon was preached by the Rev. G. McL. Brydon, rector of Hanover parish, King George, and the Rev. L. R. Combs, rector of Christ church, Lancaster county, read an essay on "The Minister's Message to the People."

Consecration of St. Mary's Church, Fleeton.

The newly-erected church at Fleeton, for a year past under the charge of the Rev. Benjamin Dennis, was consecrated by Bishop Gibson, on Thursday, April 10th, the consecration sermon being preached by the Rev. A. Stuart Gibson, rector of John's parish, Loudoun county, Va., and a son of the Bishop. Upon their adjournment the members of the Convocation attended the consecration of the new church in which their meetings were held. The Holy Communion was celebrated by Bishop Gibson.

St. Mary's church was begun several years ago, under the ministrations of the Rev. Lewis C. Harrison, who removed to East Aurora, N. Y., last year, when the work was suspended until the Rev. Benjamin Dennis, formerly rector of Meade Memorial church, South Richmond, took charge. Through his efforts, well seconded by a willing congregation, the church was completed. It will seat about 275 persons and cost, with its furnishings, about $5,000.

The handsome marble font is a present from Mrs. James E. Fisher, of Reedville, and on the wall there is a beautiful marble tablet in honor of the late Mr. and Mrs. Albert Morris, of the same place. Fleeton is situated just below Reedville, near the mouth of the Great Wicomico River, and is a thriving village, being the seat of large fishing and packing industries. The members and friends of the new church confidently expect to see it grow and become the centre of great good to the community.

Two classes have been presented for confirmation at St. Mary's, the second, a class of eight, presented to the Bishop at his visit for the consecration of the church.

Bishop Gibson's Visitations to Westover Parish.

The Bishop visited Westover parish, Charles City county, on April 5th and 6th, confirming eleven candidates and preaching at Mapsico, Westover and Granville churches. The occasion was much enjoyed and our people are greatly encouraged. The Lenten and Easter services this year were well attended and the offerings testified to their appreciation of them.

The restoration of the old Colonial church at Westover is to be effected this year, and any gifts of money or memorials to beautify the interior will be received and gratefully acknowledged by the rector, the Rev. Joseph Baker, or Mr. John A. Ruffin, treasurer, Westover, Va.

Valley Convocation.

The 121st semi-annual meeting of the Valley Convocation will be held in Christ church, Millwood, the Rev. J. M. Robeson, rector, April 22d-24th, beginning on Tuesday, April 22d, at 12 M., in Boyce chapel, with Morning Prayer and sermon by the Rev. J. R. Ellis; Evening Prayer and sermon at 8 P. M., by the Rev. E. W. Cowling.

The Convocation exercises will begin with quiet hour—subject "The Minister's Spiritual Needs and Helps," open discussion, closed with prayer by Dean Smith and the rector; sermon and Holy Communion at 12 M., the Rev. Edward Wall, preacher; business session at 3 P. M., and missionary meeting at 8 P. M. Speakers, Rev. Messrs. Smith, Cowling and Jackson.

Thursday, April 24th, Woman's Auxiliary Day, with Morning Prayer and sermon by the Rev. W. D. Smith; missionary meeting at 3 P. M., address by Miss Ridgeley, missionary to Africa; Evening Prayer and sermon, 8 P. M., the Rev. J. L. Jackson, preacher; closing address by the Dean. The offering at the missionary meeting will go to the African Mission. At the other services it will be for Convocation Missions.

Reinicker Lectures.

The last course of Reinicker Lectures for this session at the Seminary will be delivered by the Rev. I. J. Lansing, D. D., expert lecturer on Social Christianity for the Men and Religion, on Tuesday, Wednesday and Thursday, April 22d, 23d and 24th; on Tuesday and Wednesday at 4:30 o'clock in the afternoon, and on Thursday, at 12 o'clock. The subjects are: Lecture 1—The Social Programme of the Lord's Prayer. Lecture 2—The Conservation of Humanity. Lecture 3—The Spiritual Value of Social Service. The Seminary is very fortunate in securing Dr. Lansing as a Reinicker Lecturer, for his lectures have made a deep impression wherever they have been given.

Gift to the Theological Seminary in Virginia.

The Rev. Dr. Crawford, Dean of the Seminary, has received from an Alumnus a gift of $815, for the Endowment Fund of the Theological Seminary in Virginia. The Alumnus desires to withhold his name and to be known only as H. Senex. This expression of interest from one of our oldest Alumni is gratefully appreciated, and we trust it may arouse a similar interest in others.

The Rev. M. C. Daughtrey, rector of Grace church, Newport News, Va., has declined the call to the rectorship of the Church of the Ascension, Richmond.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Remarkable Work at Christ Church, Montgomery.

Bishop Beckwith visited Christ church, Montgomery, the first Sunday in April, at morning service. Six persons were confirmed. It is the third time within twelve months that the Bishop has confirmed in Christ church. At this same service seven were baptized by the minister, the Rev. Randolph R. Claiborne. The Holy Communion was also celebrated. The Bishop spoke of their remarkable work of Christ church. In the congregation throughout all three services there were present forty-five children. In the Sunday School of an hour before there had been present eighty-one out of an enrollment of ninety. At least one-half of these were from families not brought up in the Church.

On that day Christ church was three years of age. It had been three years since her first minister came there to live. During that time one hundred and ten names had been placed on the register as communicants. Forty-five persons had been baptized. Every assessment had been paid and every pledge fulfilled. The Auxiliary and the Guild had done a vigorous work. The Sunday School had been an army of Christian soldiers going forth into the highways to find the wanderers and conquer the obdurate that they might be enlisted in the army of the Lord. The vestry had been unwavering in loyalty and faithful in every work. The people and the minister working together in faith, love and harmony, made the work possible. Faith and service had been the spirit of the work. "Ora et labora" had been their motto.

Thirty-five Thousand Dollars Raised for Orphans' Home.

The building committee for the Orphans' Home held a meeting in St. John's vestry room, Tuesday night. They reported that there had been raised in pledges and cash, $35,000, and Montgomery and Birmingham had not yet been touched. With one exception, every place visited in the State had given more than was asked. The pledges are to be paid in four semi-yearly payments. These pledges are made by individuals, not by parishes. The success has been remarkable; the cause of orphans has won its way. Trinity church, Union Springs, where there are thirty communicants, and a new church has just been paid for and a balance still due on the pews, a mission church pledged $365. They had expected to get $170. The church in Greensboro was expected to give $900 and gave $1,500. And so it has been everywhere. The offering on Easter Day at this church was $191. Her pledges and assessments are always paid.

Never give way to melancholy; resist it steadily, for the habit will encroach. I once gave a lady two-and-twenty recipes, said Sydney Smith, against melancholy; one was a bright fire; another to remember all the pleasant things said to and of her; another to keep a box of sugar-plums on the chimney-piece and a kettle simmering on the hob. I thought this mere trifling at the moment, but have, in after life, discovered how true it is that these little pleasures often banish melancholy better than higher or more exalted objects; that no means ought to be thought too trifling which can oppose it either in ourselves or others.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

St. Matthew's Church, Fitzgerald.

The work at St. Matthew's church, Fitzgerald, is making excellent progress. The duplex system has been introduced, and the results are eminently satisfactory. The church has a permanent missionary committee. A vested choir of sixteen voices has been introduced, adding much to the effectiveness of the service. The organization and training of the choir is the result of the untiring labor of the vicar's wife, Mrs. J. W. Bleker.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Growth of St. George's Church, Astoria.

The Rev. Herman Lilienthal, B. D., rector of St. George's church, Astoria, has just closed the first decade of his rectorship. His career there has been most interesting. When he took charge of the work the congregation, which was worshipping in a parish hall, numbered about nine persons. The first year Mr. Lilienthal erected a handsome stone church, valued at $50,000, which has been entirely paid for and consecrated. The parish has grown steadily until there are 357 members. On the first Sunday after Easter Bishop Burgess confirmed a class of forty-six, seven of whom were Romanists, thus increasing the membership to over four hundred. Recently a beautiful processional cross was presented to the parish by Miss Eliza B. Smallwood, in memory of her brother, Samuel Blackwell Smallwood, M. D. The same lady also gave $5,000, a short time ago, as the beginning of an endowment fund. Mr. Lilienthal is conspicuous by his activity in the Church Temperance Society.

Report of Woman's Auxiliary.

The fortieth annual report of the Woman's Auxiliary of the Diocese of Long Island has just been published. Three Archdeaconries are comprehended in the Diocese, viz.: Brooklyn, Queens and Nassau and Suffolk. The Archdeaconry of Brooklyn has over two hundred accredited delegates to the monthly meetings, which are held in the parish house of St. Ann's church on the Heights, Clinton and Livingston streets. "Nassau and Queen's" is represented by eighty delegates and "Suffolk" by fifty. The total receipts for the year amounted to $5,149.93. This includes the subscriptions and donations of the Woman's Auxiliary, the Junior Auxiliary and the Babies' Branch. Contributions were made to Diocesan Missions to the amount of $388.70; Domestic Missions, $815.30; missions to the colored people, $1,713.38; missions to the Indians, $744.80; Foreign Missions, $693.53; miscellaneous, $513.86. Boxes were sent out as follows: Sixty-eight by the Archdeaconry of Brooklyn, valued at $3,966.75; "Queens and Nassau," twenty-four, valued at $1,907.92; "Suffolk" twelve, valued at $585.45. The Junior Auxiliary sent thirty-four boxes, worth $692. The United Offering, given from October 12th, 1911, to October 10th, 1912, was $2,425.48.

The twenty-fourth annual report of the Church Periodical Club of the Diocese states that 2,580 current periodicals were sent regularly. There have also been distributed 83 Bibles and 110 Testaments, Prayer Books and Hymnals; 2,000 books, religious and secular; 2,161 tracts and Catechisms; 37,113 Christmas, Easter and Sunday School cards; 2,500 calendars; 70 pieces of music, 500 Easter and Christmas carols; 24 scrap books; 180 games; 12,815 pictures, and 50,000 odd numbers of magazines and periodicals.

The forty-seventh annual Convention of the Diocese will be held in the Cathedral of the Incarnation, Garden City, on Tuesday and Wednesday, May 20th and 21st.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Memorials Presented to St. Paul's, Wellsboro.

On Easter Day Mrs. Sarah Barnes presented to St. Paul's church, Wellsboro, a large brass alms basin, as a memorial to her husband, and her four children gave four offertory plates in memory of their father. The Altar Guild of the parish gave an altar book, in memory of Mrs. Amanda Stratton Weatherbee, who died a year ago, after being a communicant of the parish for seventy-four years. She was a charter member of the parish. The congregation present is said to be the largest assembled for over ten years.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Archdeaconry Meetings.

The Archdeaconries of Newark and Morristown met at Dover, April 8th, in St. John's church, the Rev. R. J. Thomson, rector. At the conference in the afternoon the subject, "How to Get a Better Parish?" was opened by Rev. A. W. H. Thompson and Rev. Fleming James, Ph. D., and the subject of "The Responsibility of Vestrymen and their Wider Use," was opened by Rev. B. P. Tyler and Rev. W. P. Taylor. Many of the clergy took part in the discussions. In the evening addresses were made on "The Social Problem of Amusements," by Rev. John R. Atkinson; "Religious Education," by Rev. Prof. Chas. H. Boynton; "The Liquor Question," by Rev. James V. Chalmers. The sessions were counted very useful by all who were present.

Fiftieth Anniversary of Christ Church, Hackensack.

On Sunday, April 6th, the fiftieth anniversary of Christ church, Hackensack, was observed; the sermon was preached by Archdeacon Jenvey. Rev. Dr. W. G. Farrington, who died March 13th, was the founder of the parish, but Rev. Dr. W. W. Holley, now rector-emeritus, was rector of the parish nearly the whole of the period named. While not in active Church work, he lives within the parish which he so long served, in good measure of health and strength; now the first of the clergy of the Diocese in length of service.

Ordination.

On the Second Sunday after Easter, April 6th, in St. Paul's church, Englewood, the Bishop of Newark advanced to the priesthood the Rev. Carl A. H. Stridsberg, curate of the parish, with special duty at Nordhoff; also holding a fellowship in the General Seminary. He was presented for ordination by Rev. Prof. Charles H. Boynton, the rector, Rev. Dr. James, and Rev. Prof. Denslow, assisting in the service. The Bishop was the preacher.

A Summer School for the Study of Church Work.

A Summer School in the Diocese, especially for the study of Rural Church work, is planned for the week beginning June 23d, at the Morristown School, Morristown, N. J. Plans are being made for a useful conference, with pleasant surroundings. Information can be obtained from Rev. Augustine Elmendorf, secretary of the Diocesan Social Service Commission, at Jersey City.

The Bishop of Newark has appointed Rev. Ernest C. Tuthill, rector of Christ church, Newton, Archdeacon of the District made up of Sussex and Warren counties, which includes the larger part of the rural section of the Diocese.

Rev. Robert F. Lau has accepted charge of St. Mark's church, Mendham, to begin duty at once.

The Rev. George H. Young, who has for many years cared for the parishes in Belvidere, Delaware, and Hope, becomes the minister in charge of St. Peter's church, Washington, N. J.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Funeral of J. Pierpont Morgan.

America never before saw, to honor a financier, such congregation as gathered in St. George's church, on the morning of April 14th, to attend the funeral of J. Pierpont Morgan. More than 6,000 applications for tickets were received when but 1,600 could be granted. All great organizations of New York, many of them national, sent delegates. There was no address. A choir of 125 voices sang hymns selected by Mr. Morgan himself, for with his care in other matters he left in writing every particular direction for his funeral.

With the Dioceses of New York, Connecticut and Massachusetts, Mr. Morgan had in his long life some official connection. And so the Bishops of these dioceses were chosen by him to have part in the services. They were assisted, of course, by the rector of St. George's, and in the line were a considerable number of Church clergy who were more or less closely identified with Church and missionary enterprises in which Mr. Morgan had part. Interment was at Hartford. No intimation has yet been given out about the will and nothing known of possible gifts to St. George's or other Church organizations.

Church Social Week.

Churches of the Bronx are thoroughly alive to the importance of the Church Social Week, April 20th to 27th, with supplemental meetings on Sundays and Wednesday nights until the end of May. St. Ann's, St. James'. St. Margaret's, St. Edmund's, St. Simeon's, Holy Nativity, St. Martha's, St Stephen's and St. Alban's have particularly elaborate programmes, and laymen are at work on them. At lowest estimates, 6,000 workers will be reached and instructed in all of the twenty parishes and missions having some part. Archdeacon Pott, Secretary Gilbert, the Rev. Dr. Van Allen, of Boston, the Rev. Dr. Henry Lubeck, Bishop Greer, Bishop Lloyd and others are to speak. Not a few clergy will exchange pulpits. St. Bartholomew's Glee Club, fifty strong, will give a concert at the Bronx Church House.

Church Extension in the Diocese.

The Diocesan Mission Committee held its spring meeting at the Church Club on April 8th, with a larger number of parishes represented than ever before. More of these were from the rural parts. Chairman Curtis presided and speakers included Judge Davis, William Fellowes Morgan and Bishop Greer, the latter proposing a plan for Church extension in the Diocese. The plan is for as many men as will to pledge certain sums per year upon call of the Bishop, calls to be limited in number. Some pledges were received. A humorous description of Mission Study class experiences was given by Miss Walker, of Christ Church, Staten Island.

Fifteen hundred children attended the annual service at the Cathedral, on the afternoon of April 12th, for the presentation of the Sunday School offering of the Diocese for general missions. A very large number of schools were represented and there was the award of a banner for the greatest relative showing. The rally and presentation are in charge of the Junior Clergy Missionary Association.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Meeting of the Eighty-Sixth Annual Council.

The Eighty-sixth Annual Council of the Diocese of Mississippi met in the newly completed Trinity church, Hattiesburg, on April 8th, at eight o'clock P. M. On the afternoon before the meeting, at the invitation of the rector, the Rev. W. S. Simpson-Atmore, S. T. D., the members of the Council were present at the unveiling of two notable windows. A window in memory of the missionary services in the country of the Society for the Propagation of the Gospel, the first memorial window to the Venerable Society erected in the United States, and the Chancellor's Window, erected by the Chancellors of the various dioceses of the Church in America, notably by Chancellor Shepard of the Diocese of Olympia. The unveiling ceremonies were conducted by the Bishop of the Diocese, the rector and the vestry of the parish. The Rt. Rev. Edwin G. Weed, D. D., Bishop of Florida, preached the sermon upon the occasion, and Chancellor Pepper, of the Diocese, read a message from Chancellor Shepard, of Olympia.

At eight o'clock on the first day the Bishop of the Diocese read his annual Council address, which consisted of a very encouraging review of the expansion of the work in the last ten years, and a call to meet this expansion fully and completely, so that the rapidly-growing harvest might be gathered in. Bishop Bratton will complete the tenth year of his Episcopate in September next. St. Andrew's parish, Jackson, will be the host of the Diocese at that time, when a celebration of the anniversary is to be held as a thanksgiving.

At the Corporate Communion of the Council, Wednesday morning, April 9th, the Rt. Rev. Edwin G. Weed, D. D., greeted the members of the Council with loving words of felicitation and cheer. Bishop Weed was a guest of the rector of the parish during the first sessions of the Council.

The election of officers resulted as follows: Rev. Albert Martin, secretary, Yazoo City; Mr. I. W. Richardson, treasurer, Meridian; Mr. A. M. Pepper, chancellor, Lexington; Rev. Nowell Logan, D. D., registrar, Pass Christian. Standing Committee—Rev. E. S. Gunn (President, Natchez); Rev. William Mercer Green; Rev. Edward McCrady (Secretary, Greenwood); Rev. Albert Martin; Messrs. P. S. Gardiner, L. Brame, R. G. McCants, Marcellus Green. Deans of Convocations, who with the Bishop and Secretary, compose the Missionary Committee: Jackson—Rev. R. E. Grubb; Columbus, Rev. W. E. Dakin; Natchez, Rev. J. O. Johnes; Pass Christian, Rev. C. B. Crawford; Delta, Rev. Albert Martin; Oxford, Rev. Irenaeus Trout. Rev. W. S. Simpson Atmore, of Hattiesburg, Secretary and Treasurer of the Missionary Committee. Deputies to the General Convention—Rev. William Mercer Green, Jackson, Rev. Chas. W. Hinton, Vicksburg; Rev. Albert Martin, Yazzoo City; Rev. G. Gordon Smeade, LL. D., Jackson. Lay Deputies—Messrs. J. C. Purnell, Winona; R. G. McCants, Meridian; P. S. Gardiner, Laurel; A. M. Pepper, Lexington. The Rev. Albert Martin was appointed editor of the Church News, the official organ of the Diocese.

The Council adjourned to meet at Laurel, April 12th, 1914. During the sessions of the Council the Bishop was presented with a magnificent pectoral cross of gold with jewels. This was a gift of the women of the Diocese, and the cross itself is interesting, because not only were liberal contributions given for this purpose, but much old gold, the property of the members of the Diocese, composed the material of the cross. The presentation was made as a thanksgiving for the ten years of loving service. The cross was presented by the Rev. Mr. Green, the Bishop responding feelingly as he accepted the gift.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

A Corner-stone Laid.

On Sunday, April 6th, Archdeacon Shepherd laid the corner-stone of the new chapel and parish house for Trinity Mission, West Berlin. In the morning the Archdeacon celebrated the Holy Communion in the mission's temporary place of worship, and baptized one adult and four children. It is hoped to have the building ready for occupancy on Trinity Sunday. The money for it is nearly all in hand, and furnishings and memorial gifts are being provided. The Mission is in charge of Mr. Charles H. Long, a candidate for orders, and student at the Philadelphia Divinity School.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Corner-Stone Laid for Christ Church Parish, Raleigh.

The laying of the corner-stone of Christ church parish house, Raleigh, on the afternoon of Thursday, April 11th, was most impressive. The officiants for the most part were the rector, the Rev. Milton A. Barber, and the Bishop of the Diocese. They were assisted by Archdeacon N. C. Hughes, the Rev. A. B. Hunter, and the Rev. Mr. Smith, retired chaplain of the United States Army. The presence and service of the large and well-trained vested choir added much to the beauty and effectiveness of the whole.

When Mr. Barber, the rector, announced that the corner-stone would be laid, he gave a partial list of the articles in the stone.

In the beautifully polished stone are the Bible and Prayer Book, the names of the subscribers to the building fund, a brief historical sketch, the names of all the past and present vestry, the names of all the Bishops, the date of their consecrations and dates of their deaths, the names of the architect and supervising architect, Mr. Keller, the contractor's name, a copy of the service used, a list of the former rectors, other articles and the accounts of the service yet to be placed in stone.

The choir sang "Glorious Things of Thee Are Spoken," and the stone was set in its place. The Bishop took the trowel and striking the stone three times, dedicated it to the Trinity and the congregation united in the Nicene Creed. The Bishop read the prayers. The address was made by Dr. R. H. Lewis.

In his brief talk, Dr. Lewis declared that the Sunday School work of the parish had been greatly hampered by lack of room and suitable place for holding the children together. They had been forced to go to all places in the city.

But this structure, he said, is not to be merely a Sunday School room. It is to be the social center of the parish. To Mr. Barber, the rector, whose enthusiasm has been such a contagious thing in the congregation, he gave the credit for the prospective parish house. It had not been too big a work for him, and he had brought it to the point where the outcome is certain.

Dr. Lewis declared that no North Carolina church will have a more beautiful place for its children and members than this one, though the merely architectural is not what the church is striving for.

Bishop Cheshire followed Dr. Lewis in a brief address, congratulating the congregation upon such a splendid step.

He complimented the work of the rector, and, speaking of the building itself, said there may be more splendid structures in the country, but that the world will hardly afford a structure of simpler beauty than this one. He referred to the Scotland Neck church, a small one, which was so beautiful to him in his youth, but even more so as he saw the great buildings of this country and those abroad. He predicted that this one would grow in beauty all through the parishioners' lives.

The Rectors and Parish.

The history of the parish, read by Mr. Barber, was wonderfully interesting, and touched every turn in the congregation.

The first work done toward starting a mission here was in 1822, and in 1824 a congregation was organized. Bishop Ravenscroft was the first rector of the church, serving while he was resident bishop. The first church building was in 1827. Prior to that, the congregation had worshipped in a rented room.

Bishop Ravenscroft gave up the work in 1828 and moved to Williamsboro. He died in 1830, and his body was buried under the present church. The second rector was Rev. Charles P. Elliott. He was succeeded by Rev. George W. Freeman, who was a lay reader under the bishopric of Bishop Ravenscroft, and later became Bishop of Arkansas.

The fourth rector was Rev. R. S. Mason. Under his rectorate was built the present church, the perfectly built house of prayer. It was begun in 1848, but was not finished until 1852. The

spire and steeple did not go up until 1861, during the war. Dr. Freeman served thirty-three years.

Rev. Matthias Murray Marshall, who died in October, was the next rector, and his service extended over thirty-three years. It was interrupted in 1907 when Rev. Milton A. Barber, present rector, was made assistant. In 1908 Mr. Barber assumed full charge.

The church has not had a more progressive ministry than his has been. He is without fear and of great energy, a fine preacher, and a devoted pastor. The church has a great future under him.

It is worthy of mention that Richard Upjohn, who built the church, handed down to his grandson, Hobart Upjohn, the builder of the new house, the art which is to make complete the glorious group.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Confirmations by Bishop Harding.

The Bishop of the Diocese was engaged, last week, in the visitation of some of his country parishes. At St. Barnabas' church, Leeland, Prince George's county, he confirmed the unprecedented large class of fifty-five. This would be a large number for a thriving city parish; and that Maryland parish of church and chapel, several miles apart, has only one hundred and forty-one communicants. The rector, the Rev. L. Cody Marsh, has been in charge only a short time.

The Bishop spent Wednesday, April 9th, in St. Bartholomew's parish, Montgomery county, of which the Rev. Henry H. Marsden is rector, and confirmed six. Mr. Marsden has charge of three churches and a chapel, and one can easily imagine how busy a country parson he may be. This burdensome work was for twenty years under the care of the Rev. Wm. H. Laird, one of the most faithful and devoted of our clergy; and his memory has recently been lovingly honored by a chancel window in St. Luke's church, Brighton.

On Sunday, April 13th, at 11 A. M., Bishop Harding visited St. Alban's church, D. C., the Rev. Charles T. Warner, rector; at 4 P. M., St. Patrick's chapel, in St. Alban's parish, and at 7:30 P. M., St. Columba's chapel, Tenleytown, St. Alban's parish. This parish, with its church and five chapels, is doing fine work in both cultivated and fallow ground. One of its missions, "All Souls'," under the very energetic charge of the Rev. Dr. J. McBride Sterrett, will apply for parish autonomy at our Diocesan Convention, in May.

The Bishop's Appointments.

The Bishop's appointments for the rest of this week are as follows:

April 15—11 A. M., Christ church, Port Tobacco Parish, La Plata; 15—4 P. M., St. Paul's chapel; 3:00 P. M., St. Philip's chapel. 16—Archdeaconry of Southern Maryland. 17—11 A. M., St. Thomas', Croome; 5 P. M., Church of the Atonement, Cheltenham. 18—11 A. M., Christ church, Chaptico.

Clerical Changes.

The Rev. Willard G. Davenport, rector of Emmanuel church, Anacostia, D. C., for more than twenty-five years, and one of our most successful pastors, resigned his parish last week, because of impaired health and advancing age; and was elected rector-emeritus of the parish. The date of retirement is June the first.

Mr. Davenport's successor was chosen in the person of the Rev. William Oscar Roome, Jr., a Washingtonian, and the deacon of St. Stephen's church, North Washington. Mr. Roome, who has "purchased a good degree," as deacon, at St. Stephen's, will be ordained to the priesthood on Trinity Sunday, May 18th, and immediately assume the rectorship of Emmanuel church.

The Rev. J. Neilson Barry, formerly connected with the Diocese of Washington as rector of Trinity parish, Charles county, Maryland; later as curate of St. Columba's chapel, St. Alban's parish, D. C.; and yet later, with East Oregon, as rector of St. Stephen's parish, Baker City, has recently been elected a curate in St. Thomas' parish, Washington, D. C., the Rev. C. Ernest Smith, D. D., rector.

Bazaar for Benefit of the Eye, Ear and Throat Infirmary.

Last week the Church in Washington was engaged, on Wednesday and Thursday, at "The Raleigh" hotel, in a bazaar for the benefit of the Episcopal Ear, Eye, and Throat Hospital, and met with encouraging success. This hospital draws no line of distinction as to religion, nation, or color, 'no respect of persons" being its Gospel rule in the treatment and care of sufferers seeking its ministrations.

Church Women of Washington to be Brought Together Socially.

The Richard P. Williams, Archdeacon of Washington, has originated the happy idea of bringing socially together the wives and other female members of the families of our city clergy. While the clergy know each other, their families, in many cases, are strangers to one another. As the feminine of the name of Clericus, the ministers' organization, Clerica has been proposed as the name of the Archdeacon's kindly venture. W.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Diocesan Convention to be Held at Sewanee, May 7th-9th.

Notices have been received by all of the diocesan clergy of the time and place of the coming Convention of the Church in the Diocese of Tennessee. This Convention will mark the twentieth anniversary of the consecration of the Right Rev. Thomas F. Gailor, as Bishop. Besides the celebration in honor of this event, it is expected that a Suffragan Bishop for the diocese will be elected at this time, as the committee appointed to suggest what additional episcopal oversight in the diocese was possible, has reported on this as the wisest plan, and their suggestions have been concurred in by Bishop Gailor. The Church throughout the diocese has shown steady progress and an increased interest has been manifested in all branches of the Church's work. The Convention meets this year at Sewanee, May 7th, 8th and 9th. The Woman's Auxiliary will meet on May 6th and 7th, and there will doubtless be a conference of Brotherhood men and of workers in the Girls' Friendly Society at the same time. One service during the Convention will be devoted to the work of the Sunday Schools in the Diocese.

The Late Mrs. Mercer P. Logan.

Dr. Mercer P. Logan, the rector of St. Ann's church, Nashville, recently suffered a bereavement in the death of his wife, Mrs. Elizabeth Kent Logan. Mrs. Logan was a native of Virginia and a former communicant of St. John's church, Wytheville. She was earnest and faithful in her work and will be missed widely throughout the Diocese of Tennessee.

Death of Principal of St. Katherine's School.

In the death of Miss Elizabeth Joyner, the Diocese of Tennessee has sustained a real loss. Miss Joyner was the principal of St. Katherine's School, Bolivar, Tenn., for some years past, and under her administration it was most successful. This school was established many years ago by the present Bishop of South Florida. The funeral of Miss Joyner was from St. Mary's Cathedral, Memphis.

The new parish house of Christ church, Nashville, the Rev. H. J. Mikell, rector, is now nearing completion and is a substantial addition to this already handsome plant.

Grace church, Memphis, Rev. John B. Cannon, rector, reports an Easter offering of the parish and Sunday School of $3,342.46. Of this amount the Sunday School offering was $271.81, and a bond valued at $1,018.35 was presented by the Guild of the Holy Name. The special offering of the congregation was $2,050.30.

The Lenten confirmations in Grace church, Memphis, this year, numbered fifty. In addition to these a class some months ago numbering twelve, was confirmed, making in all sixty-two confirmations for the diocesan year.

Under the leadership of Mrs. William Andrew Smith, the newly elected Branch Secretary of the Girls' Friendly in the city of Memphis, the work has made very considerable progress. A lodge and restaurant are maintained and classes in cooking, dancing, sewing and other lines of work, have been organized and carried on.

Holy Trinity, Memphis, Rev. P. A. Pugh, rector, reports very substantial progress, with a confirmation class of forty-one and an offering of nearly one thousand dollars, which is to be used in paying for necessary improvements in the church plant.

Mr. P. A. Pugh, the father of the Rev. Prentice A. Pugh, rector of Holy Trinity church, Memphis, died suddenly at the home of his daughter, in Nashville, during Passion Week. The interment was in Clarksville, Tenn.

It has been announced that the Rev. Frank Juhan will take up work this fall in connection with the Sewanee Military Academy. Mr. Juhan left the University of the South in 1911, and became chaplain of the West Texas Military Academy. He has many friends in Tennessee and at Sewanee, who will welcome him back.

The Rev. W. E. Dakin, of Columbus, Miss., has withdrawn his acceptance of the call to St. Peter's church, Columbia, Tennessee, and will remain as rector of St. Paul's church, Columbus, where he has been for the past eight years.

May God give us grace and faith and courage and ambition always to be ready to pass on and up to higher kinds of life, to new kingdoms of heaven as he shall open them to us forever.—Phillips Brooks.

The Latter Day.

We are in the latter day. And we are asking: "What next?" According to Scripture the world was made in six days. We understand that to mean six periods of more or less duration.

At the outset the earth was without form and void, and darkness was over the face of the deep. The period of chaos and darkness terminated. And the work of creation began with the order: "Let there be light," and there was light.

Then came the atmosphere, the firmament; our element, keeping the waters above from the waters below. And the second period closed.

Next comes order, the separation of lands and seas, earth and water. And the third period closes.

Then the sun is set in the heavens, with the moon and planets in their rounds of duty, making the great Clock of the Heavens for times and for seasons. And eclipses began to record years and centuries, and the fourth period closed.

All things were ready for animal life and the waters brought forth fish and birds, and the fifth period closed.

Last of all: of the earth are made beasts.

Finally man is made after the image of God and crowned with glory and honor, endowed with His spirit and given dominion over the whole earth and its occupants. And so the sixth period closed.

And the seventh was established as a day of divine rest.

According to the best authorities, the earth, as we have it, has been in existence, in round numbers, six thousand years, in periods or eras of varying length. These millenniums or periods may be regarded as paralleling the six days or periods of creation, and there are resemblances suggested in what takes place in the answering periods.

The first two millenniums of our history reached from Adam to Abraham, about two thousand years, the first millennium including Enoch, who walked with God and was translated, the type of piety and light.

The second having Noah and Abraham, the Father of the Faithful and "Friend of God," standing for the firmament, the air or element in which we live and move and have our being: Faith!

The third period or millennium of history presents the separation of the divers nations of the earth, establishing "the bounds of their habitation," answering to the separation of lands and seas. It extended from Abraham to Saul and the Kingdom of Israel, the Trojan War and power of Greece.

The fourth millennium extends from the times of David and Solomon, of Homer and the founding of Rome, embracing the splendor and growth of Greece and Rome, the grandeur and fall of Israel, reaching to Rome at its highest under Julius Caesar and Israel at its lowest estate.

In the fourth day of creation the sun with the solar system was set up in the heaven for times and for seasons. At the close of the fourth millennium of our history, the Sun of Righteousness, Divine Manhood, to bring light and life and immortality to men, arises and reveals everlasting righteousness. In whom was life; and the life was the light of men.

On the fifth day of creation the waters bring forth the first form of animal life in fishes and birds, and on the sixth day beasts are created, of the earth, and man after the image of God, crowned with divine life and glory.

In the fifth millennium of history, the first of the Christian era, Christianized and vitalized humanity appears in its first form and phase answering to the first form of animal life.

The sixth millennium begins with the unifying of the Anglo-Saxons in the Kingdom of England, whose history thereafter has been identified with the growth of true religion, the dominion of man over the earth and all things therein—the man of the latter day.

The first half of the sixth millennium opened with chivalry and the renaissance of classic learning, the cream of ancient civilization—the second half the Copernican system, the printing press, the mariner's compass, the discovery of America and the experimental philosophy with all its wonderful results and promises, the general diffusion of Holy Scriptures, and the establishment of the rights and dignity of man and of republican government—the commonwealth.

The last century of the sixth millennium of human history—the twentieth century—has opened with a blaze of glory. Earth and air are giving up secrets withheld from the foundation of the world. Nothing is too profound or mysterious for our investigation and utilizing, nor is anything impossible. Electricity seems to be the mighty power of God. To be handling lightning represents the man of our day, the age of electricity, the borderland of the spirit, himself after the image of God. He with his wires is giving a nervous system to the whole earth and intelligence to matter; as God breathed life into his house of clay.

The first great event of the nineteenth century was the establishment of the American and British Bible Societies, for the diffusion of divine truth. Then follow wonderful discoveries and utilizations: Steam, gas, coal oil, telegraphy and electricity with all its uses, the spectroscope, the telephone, the wireless, chemistry with its mysteries, the X-ray and radium, navigation, surgery, mechanic powers, dredging, each one of them expanding and ramifying and combining for new achievements and acquisitions.

The widow's inexhaustible cruse called for vessels from all the neighbors to hold her oil. The useful knowledge of our day compels us to call upon all the languages that have ever been known to express our ever multiplying discoveries and ideas. Our vocabularies are ever enlarging. Our units of measure are gigantic and our familiar conveniences are not only scientific but miraculous. Our doings and achievements are titanic. We seem almost to ignore time and space, and what once required years to accomplish is now a day's business. What next?

Our great financiers are called kings and are great powers. And the way they come and go, recalls the lines of the poet:

The giant forms of empire, on their way to burn.
One by one
They tower and they are gone.

We seem to be reaching the highest possibilities of our nature. And we are in the midst of fulfilled and fulfilling prophecies. Whole chapters read as statements of familiar facts. And skyscraping in all its forms forcibly impresses the second of Isaiah.

What next?

JOHN L. WILLIAMS.

Richmond, Va.

Let the child's first lesson be obedience and the second may be what thou wilt.—Fuller.

For the Southern Churchman.

The Higher Vision.

C. H. Wetherbee.

It is well for each one of us to have a vision which takes into its embrace both earthly and heavenly things. It is wise for us to view the little affairs of life, but never to the exclusion of the great and eternal realities which call for our best attention. All of us must confess that too often we yield to the temptation to keep our eyes upon material substances and transitory concerns, in the meantime forgetting the much higher ranges of eternal substances and compensating riches. The late Rev. Dr. Alexander McLaren, of England, said: "It is wise for us to look at the dangers, to be fully aware of the perils, to be tremblingly conscious of our own weakness; but it is folly and faithlessness to look at the danger so exclusively as that either one or the other, or both of them combined, shall obscure to our sight the far greater and confidence-giving truth of the knowledge, the sympathy, and the extended protecting hand of our Brother and Lord. We belong to Him, if we have yielded our hearts to Him, and He will not suffer His holy One to see corruption, here and hereafter." This is the true perspective, and the true proportion. There are Christians who go to the extreme of keeping their minds most largely upon purely religious matters. They are passionately fond of discussing the prophecies of the Bible, and they spend a good deal of time in figuring out the fulfillment of the prophecies. Others see but little else in the Bible than certain doctrinal subjects, and day and night they are absorbed in them. They write the word "doctrine" in large letters, and they appear to think that there is nothing else which is equal to it. Even then they magnify some small doctrine into large proportions, and with no essential benefit to anyone. It is, indeed, true that sound doctrine has an important place in Bible teaching, and in Christian life; but it should not be allowed to hinder us from frequent contemplation upon those lofty truths which are divinely adapted to keep the heart lifted up in nourishing communion with Him who dwells on high.

Use Your Gifts.

He who made every power can use every power. Memory, judgment, imagination, quickness of apprehension of insight, specialties of musical, poetical, oratorical or artistic faculty, special tastes for reasoning, philosophy, history—all these may be dedicated to Him, sanctioned by Him, and used by Him. Whatever He has given He will use, if we will let Him. Don't you really believe that the Holy Spirit is just as able to draw a soul to Jesus, if He will, by your whisper of one word, "Come," as by an eloquent sermon an hour long? I do. At the same time, as it is evidently God's way to work through these intellects of ours, we have no more right to expect Him to use a mind which we are wilfully neglecting, and take no pains whatever, than to expect you to write a beautiful inscription with my pen, if I would not take the trouble to wipe it and mend it.—F. R. Havergal.

Let not thy left hand know what thy right hand doeth. Whisper not to thyself, "How worthy is this action"—for then it is already becoming worthless.—Carlyle.

Family Department

My Feeble Life.

I have no wit no words, no tears;
My heart within me like a stone,
Is numbed too much for hopes or fears;
Look right, look left, I dwell alone;
I lift mine eyes, but, dimmed with grief,
No everlasting hills I see.
My life is in the falling leaf:
O Jesus, quicken me!

My life is like a faded leaf,
My harvest dwindled to a husk;
Truly my life is void and brief
And tedious in the barren dusk;
My life is like a frozen thing;
No bud nor greenness can I see;
Yet rise it shall, the sap of spring:
O Jesus, rise in me!

My life is like a broken bowl—
A broken bowl that cannot hold
One drop of water for my soul
Or cordial in the searching cold.
Cast in the fire the perished thing;
Melt and remold it till it be
A royal cup for him, my King:
O Jesus, drink of me!

—Christina G. Rossetti.

Our House from Heaven.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal, in the heavens." This is one of the misread statements of St. Paul. It is often read and interpreted as men read and interpret our Lord's promise to his disciples: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." There is a difference between the two revelations. Jesus was talking about the future home of the good, and comforting his disciples with the assurance that they would be provided for in his Father's house, there being mansions or dwelling places sufficient for all, and that he would prepare a place for them. His words further assured them that their place in the Father's house would be their permanent abode. "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Paul was speaking of the body which the soul would inhabit in the "Father's house." The "earthly house"—the natural, physical body which the soul now inhabits under existing conditions—must die and dissolve, return to dust. This is the divine decree, the penalty of sin: "Dust thou art, and unto dust shalt thou return." The apostle wrote to the Corinthian Christians to assure them that, though their natural bodies were subject to death and dissolution, they would come up in the resurrection with better bodies—buildings of God, suited to the spiritual and eternal world. The terms "building" and "house" refer to the same thing—viz., the spiritual body that would take the place of the natural and dissolved body. St. Paul calls it "our house which is from heaven," and which is to abide, "eternal in the heavens." This future body, the permanent abode of the soul, is to be "built without hands" by the power of God Himself.

St. Paul's illustration is striking. He had in mind the tabernacle of Moses—a wonderful and costly piece of architecture, every part and department of which was designed by the Almighty, with instruction to Moses to see that the work was executed according to the pattern shown him in the mount. This tabernacle was so constructed that it could be taken down, "dissolved," and transported from place to place, and built up again without the use of any kind of tools. It was with the Israelites in all their journeyings in the wilderness. They moved when it moved, and rested when it rested. It was finally carried across the Jordan and permanently located in the Promised Land.

St. Paul seizes upon these facts as illustrative of God's method of dealing with the human body. As the tabernacle was taken down, dissolved, and transported across the river Jordan and built up again, so shall the human body, our earthly tabernacle, be dissolved and carried across the Jordan of death and be re-edified and live forever in heaven. This is consistent with the doctrine of the resurrection as set forth by our Lord and his apostles and as demonstrated by ur Lord himself. Jesus died, and was buried, and rose again from the grave, bringing back to life the body that was laid in the tomb. As he died and rose again, so men who die will rise again. There is this difference: Men die and see corruption; but Jesus, "he whom God raised again, saw no corruption."

"How are the dead raised up? and with what body do they come?" These are not idle nor speculative questions. St. Paul supposes that some man not thoroughly acquainted with the gospel asks them in good faith, and he answers accordingly. The fifteenth chapter of his First Epistle to the Corinthians is principally devoted to this subject.

The dead are raised by the power of God. The fact should put an end to all questions concerning the resurrection. St. Paul thought it all sufficient; and when arrested and arraigned before Agrippa for preaching the doctrine, the basic truth of the gospel, he risked his defense on that proposition. He did not say: "Why should it be thought a thing incredible with you that the dead should rise?" He might have said that and successfully defended his position, but he ended all argument by saying: "Why should it be thought a thing incredible with you that God should raise the dead?" The being and perfections of God leave no room to doubt his ability to raise the dead; and when he expressly tells us that the dead shall hear his voice and come forth, his purpose is clear and the issue certain. This is our faith and hope. Let philosophers and skeptics take care of themselves.

The dead come with spiritual bodies. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." This seems to be contrary to the doctrine of the "resurrection of the body," to which we assent every time we repeat the Apostle's Creed. But St. Paul is ready with a satisfactory solution: "Behold, I show you a mystery; we shall not all sleep (that is, we shall not all be in our graves at the coming of the Lord), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." We understand from this expression that the bodies of those who are dead and of those who will be alive at the coming of Christ shall not stand before God in gross humanity, but that by some process the dross will be eliminated and the bodies spiritualized.

The apostle throws more light on the subject. He informs us that the change which the body undergoes is for the purpose, among other reasons, of making it correspond with the changed and glorified body of our Lord: "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Only with spiritual eyes in spiritual bodies could we see the King in his glory. But "when he shall appear, we shall be like him; for we shall see him as he is."

In this earthly tabernacle we groan. Not infrequently do Christians suffer real anguish. "The flesh lusteth against the Spirit, and the Spirit against the flesh." This is a burden and a hindrance to spiritual progress. On this account, though often conquerors through Christ and happy through a sense of the divine presence and cleansing power of the blood of Christ, we are fully conscious of our shortcomings and utter inability to free ourselves from earthly infirmities. Yet there is no desire to be "unclothed"—to rid ourselves of this earthly tabernacle—but a looking forward to and longing for our house which is from heaven when the tabernacle is dissolved. No Christian is justified in desiring to part with his earthly life. It is needful to remain until God calls and to be ready. "To live is Christ." But he is justified in indulging the hope of reinvesting his spirit with the "house not made with hands, eternal, in the heavens."

Jesus lives and says: "Because I live, ye shall live also." Blessed word! Blessed hope! "O death, where is thy sting? O grave, where is thy victory? * * * Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—J. H. Boswell, D. D., in Nashville Christian Advocate.

The One Church.

The society which Christ founded to proclaim and carry on His redeeming work does not depend for its distinctive character on the men who join it; that character is given to it by Christ alone. The Church was founded by the Life, the Teaching, the Death and Resurrection of Christ, and by the consequent outpouring of the Holy Spirit; it was not made by men; its first members did not construct it, but joined it. If it should happen that, through the infidelity of men, the Church on earth should cease for some years or some centuries to exist, yet even then the first man, who, by reading the New Testament or otherwise, should become a disciple of Christ, would not be a second founder of the Church; he would merely join the Church—one, Holy, Catholic, and Apostolic—to which all the saints belong. There is, and there can be, only one Church. However multiform its organization, however varied in degree of adequacy its interpretation of the fact of Christ, still in its adherence to that one fact it is one, with a unity not made by its members but by Christ, when in utter loneliness He bore the Cross from Jerusalem to Calvary.—William Temple.

When each man is true to himself, then must all things prosper.—Herbert Spencer.

The Other Man.

A man devout once kept a store,
And, not contented, he wanted more
So he schemed and schemed, and he planned so well
That his neighbor merchant was forced to sell.
And he bought, and flourished, and flew into fame.
The other? I never heard what became
Of the other man.

The man devout, so people say,
Once gave a hundred dollars away,
And, of course, he wanted it back again.
So he docked the pay of one of his men,
And the fool rebelled, as some fools will,
Till, actually, it made him ill—
This other man.

The man devout increased his gold
To millions and millions, as I've been told;
And he held a claim on a snug little house,
Where a man as poor as the old church mouse
Abode and toiled till his strength gave out,
And then the rich man put him to route,
And sold the cot to a youth and his bride.
The other? Oh, I believe he died—
That other man!

The man devout fared all alone
The old, old way that is still unknown,
And, stripped of his wealth and power and state,
He stood at last by the heavenly gate,
And he called, "Here waits a man devout!"
Saint Peter answered, "What about
The other man?"

He raised his eyes, with a look serene,
"I know not what other man you mean.
My life has been too filled with work
To think of others. I've been no shirk!"
Then good Saint Peter shook his head;
"None enter here but have loved," he said,
"The other man."

—Emma C Dowd.

Title Deeds to Great Wealth.

"Dominie, ef you hev a leetle time to spare, I wish you'd look over the papers in my strong box."

The words were almost whispered, for the voice was weak from old age and long illness. Room "F," in the Home for Aged Men, was about to lose the peaceful face that had greeted the minister time and again with a smile of heavenly cheer.

Stephen Holoway had lost almost everything in life except his good name, his memory and his faith in God. His dear ones had died, his money had been lost, his eyesight had failed, and his limbs had long refused to support his trembling frame. Nevertheless, when the minister was in special need of stimulus and inspiration, he was apt to drop in for a few moments at Uncle Stephen's bedside. This low spoken allusion to a "strong box" startled him. It could not be that this venerable saint, so long an object of charity, had been hoarding unsuspected resources! Or was his keen heart, alert brain at last failing?

Rev. Mr. Alton bent tenderly over his old friend.

"You know I'm rich, dominie," went on the feeble voice.

"Ah!' thought the minister, "his mind has suddenly given away."

"As rich, as rich," continued Uncle Stephen, his tones growing clearer and stronger, "as rich as the Lord Jesus Christ!"

His patient old face was suddenly illumined. Mr. Alton said kindly:

"Uncle Stephen, you can have all of my time that you need. Where is your strong box?"

"Why, there!" replied the invalid, smiling, and pointing to the large leather-bound Bible on the stand. "Please take it and sit down a few minutes. When I was in business years ago, and makin' a heap of money, I hed an iron box fer my vallable dokerments and specie. There wasn't no safe deposit vaults in them days, an' I kep' the box in my bedroom closet, and I was allus worryin' about it, 'fraid of burglars an' sich, an' scairt of losin' the key. But sence I hed this box what the Lord give me, I ain't hed no trouble with it, and the key is 'faith.' That key is hid deep in my heart where the enemy can't find it. Hallelujah!"

The minister had seated himself, with the great time-worn volume on his knees.

"Now," said Uncle Stephen, "we'll look over them dokerments a leetle. I can't see 'em no more with my eyes, but I know 'em by heart. The fust one in the bundle I never git tired thinkin' about. You see, dominie, many years ago I lived under a good King that I didn't love, an' I rebelled agin' Him, an' tried to hender His cause an' to hurt His kingdom. I was an orful rebel. Finally I was arrested an' thrown into a dark dungeon, an' while I was there I found out that I was under sentence of death. I wept and repented, but the dungeon was jest as dark as ever, an' death was starin' into my eyes when up rode a messenger from the King, bringing a paper signed an' sealed, an' my name on it. It was my pardon! Jest read it over, will you? It's marked St. John, 3:16.

Mr. Alton read the familiar words: "'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish'"

"Then," went on the invalid, "after I was a free man and had promised to serve the King he actually adopted me right into his own glorious family, an' the paper was drawn up an' made as sure as eternity. I love that paper too. It's labeled Romans, 8:15. Please read it."

The minister turned the leaves with a new glory in his soul, and read:

"'Ye have received the Spirit of adoption, whereby we cry, Abba Father.'"

"Now, those next papers air wonderfully comfortin' to look over," said Uncle Stephen, "the three thet I've tied together, the insurance policies—accident, an' life, an' fire insurances. There's Romans, 8:28."

"'And we know that all things work together for good to them that love God.'" read Mr. Alton.

"Thet's the accident policy," said Uncle Stephen, with the simple joyousness of a care-free child in his voice. "St. John, 11:26 is the life insurance."

"'Whosoever liveth and believeth in Me shall never die.'" Mr. Alton's own voice had caught the ring of triumph in that of the aged conqueror on the bed.

"Bless the Lord!" cried Uncle Stephen. "Now let me hear the third. It's marked 2 Peter, 3:12, 13—thet's the fire insurance."

Somehow the solemn words had never seemed so real to Mr. Alton before as he read them slowly to his friend:

"'Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.'"

"I hope I ain't keepin' you too long." said Uncle Stephen, "but I must hev you glance at that will there. You can see my Elder Brother, the King's own Son, died, an' made a will in my favor. Oh, glory to God! Jest think of that, dominie! You kin glance over the items—'My peace I leave with you,' an' 'I will send the Comforter.' Oh, Parson Alton, do you s'pose I was so foolish as to hev that left to me an' not claim it nor get the good of it? Then there's a deed goes along with the will. You hev it there—John, 14: 2."

The minister did not need to turn the leaves. His eyes were full of tears of which he was not ashamed.

"'In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.'"

"For me! for me! Oh, bless His glorious name forever!" There was an eloquent silence.

"And now," continued Uncle Stephen, "there's a lot of shares in thet blessed box. I'm stockholder in some tremenjus companies. You needn't look up all of them papers to-day. They are all marked: 'partakers of His sufferins,' of 'the heavenly calling,' of 'the divine nature of His holiness,' of the 'inheritance of the saints in light.' Jest lay thet treasure box right over here on the bed beside me."

"Too heavy? No. It's heavy with the eternal weight of glory. Thank you, dominie; thank you kindly. 'Taint much matter about the eyes, is it? nor the poor old bones, nor the lyin' awake of nights. I guess millionaires don't care very much if they hev to be away from hum just over night an' things ain't just as they air to hum. Good-bye, dominie. Come again."

Uncle Stephen sank back in his pillows, weary but radiant, and the minister went down the street singing to himself:

"O child of God! O glory's heir,
How rich a lot is thine!"

—Zion's Watchman.

The Power of Christ's Death.

It was during the Feast of the Passover, and while our Saviour remained in the Temple, that certain Greeks came to Philip with the request "Sir, we would see Jesus." Philip and Andrew went and told Jesus. To the divine mind the request was prophetic of the final triumph of the Gospel in the hearts of the children of men. These Greeks were the van of the mighty Gentile host who should in coming time flock around the cross of Christ.

For a rare moment our Lord seemed to be overwhelmed with the thought. He caught the vision of His final triumph;" the hour cometh when the Son of Man shall be glorified." But the exaltation was but for a moment, and then there seemed to come a sudden revulsion of thought. From the vision of his glorification He turned to tell of the terrible price at which this glorification must be purchased: "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." Under the similitude of the perishing grain leading to an abundant harvest, Christ announced the rich usefulness of His own death. It explains the strange, grand power of the Cross.

Philips Brooks has well said that "he is alike foolish and shortsighted who would try to unfold the mystery of the death of Christ. Even the death of the babe and the death of the beggar has in it a mystery of force which no

wisest man can comprehend. He whose life was one with the babe's and the beggar's, and yet infinitely deeper and vaster, must have a mystery in his death over which eternity shall stand guard." And yet we may take this figure, in which Christ himself puts it, and attempt to read its wondrous meaning.

The fact of the power of Christ's death is one of the strangest, most marked and wonderful phenomena of history. It is without a parallel. It was not the fact so often seen of a man's life or the influence of a man's life widening and reaching its greatest extension after death. Neither was it the strange force of sympathy which is sometimes stirred at a spectacle of suffering, and then goes on widening and extending and reaching down into the hearts of men until it becomes a mighty moral force. His death itself was the power fountain. This is the intent of this figure of our Lord. It is something we can not comprehend, but we can in a measure apprehend it from the analogy of nature.

As we pass from the solemnity of Good Friday to the joy and gladness of Easter, we must not lose sight of the fact that Calvary's Death purchased for us Easter's life and joy and gladness.

We venture to hold up this thought as the great need of the age—a return to the old power-fountain, a crushing down of other themes before the fact of Christ and Him crucified, a putting aside of other antidotes for evils and sins for the one antidote of Blood, a holding up of the Cross above every moral issue, which is tossed to the surface, a sending out of the marvellous force of the death of Christ into the countless avenues of life and action, of effort and work.

Standing to-day in the midst of the centuries, and looking back through the misty ages, we see one event, one fact, one object standing out in bold relief—the Cross of Calvary and its sacrificial death. Looking forward into the ages of coming time, we are permitted to catch a glimpse of the world to come, as the great revelator holds back the curtain and the one event which stands out to the devout adoration of the redeemed, is the "Lamb slain," and the final victory of redemption is ascribed to "the Blood of the Lamb." "For Thou was slain and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priest; and they reign upon the earth."—Lutheran Church Work.

The Preparation.

"And that day was the preparation and the Sabbath drew on." So St. Luke writes of the first Good Friday. It seems to me that this term "the preparation" fits the whole season of Lent; not only ecclesiastically, as being the great fact that "prepares" for the great feast of Easter, but also spiritually as expressing the very intent and purpose of its discipline. The end of that discipline is the preparation of life for both its demands and its opportunities, its temptations and its blessings, its duties and its privileges. Our lives commonly break under the test of the one and miss the full richness of the other because they are not "prepared," they are not ready.

Two things Lent says to us:

1. Prepare for the worst. Your life is running smoothly and peacefully just now perhaps. You face no great temptation, duty or endurance. You feel sufficient unto the demand made upon you by the daily round.

But you cannot tell what moment the quiet path you now walk may drop suddenly into the wilderness of temptation. That wilderness lies very near the busy thoroughfares and quiet resting-places of our daily existence. At any moment a lurking lust may raise its head, at any moment a subtle solicitation may creep into the garden of our peace, at any moment a sudden and tremendous pressure may be put upon us. That moment grass, trees, flowers and men's faces melt away and we are left alone in the wilderness to wrestle with the adversary. At any moment the demand for some heroic act of self-sacrifice, the necessity of some great duty, the opportunity for some great service may spring upon us unawares or some unexpected burden of sorrow or endurance be laid upon us. How we shall meet that hour, how we shall issue from that test, depends entirely upon our "preparation," whether we have so disciplined ourselves, whether we have gotten our powers so in hand as to be ready for the test.

Listen to the words of a leading modern psychologist who would not be accused of being an ascetic or even, I take it, of being technically religious or pious. I speak of William James. He writes thus: "Keep the faculty of effort alive in you by a little gratuitous exercise every day. Do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like the insurance premiums which a man pays on his house and his goods. The tax does him no good at the time and even possibly may never bring him a return. But if the fire does come, his having paid it will be his salvation from ruin." And I may add the moral fire is sure to come to us all at some time or other. "The man who has daily inured himself to habits of concentrated moral attention, energetic volition and self-denial in unnecessary things, will stand like a tower when everything rocks around him and when his softer fellow mortals are winnowed like chaff in the blast." That is the meaning and purpose even according to the hard sense of the moral scientist, the psychologist, of the voluntary self-denials and self-discipline of Lent.

And then, prepare also for the best. We often fumble our spiritual opportunities and miss our richest blessings because we are not ready for them. We read perhaps some book of devotion; some record of a deep and rich spiritual experience, like Thomas A'Kempis' "Imitation of Christ," the "Diary of John Woolman," the "Confessions of St. Augustine," the story of John Bunyan and the like. And we find there saints so possessed with the sense of the presence of God, so filled with an inward peace and communion with Christ that no outward lot, however painful, could touch or disturb their souls. Their hearts were garrisoned with the "peace that passeth understanding." They found the secret of that joy which the world could neither give nor take away.

And then we look at our own lives. Why are the consolations of God so small with us? Why is God so unreal and far off to our experience? Why does the slightest touch of the uncomfortable or the disagreeable destroy our peace and joy, make us fretful, irritable, miserable in ourselves and sometimes intolerable to our companions? Ah, is it not for this reason, for lack of spiritual discipline? We expect the consolation of God and the sense of His presence, if we expect them at all, to pour into our souls spontaneously, while we remain utterly passive. These old athletes of God thought not so. They had severe spiritual exercises which they called "the practice of the presence of God." They consisted in fixing, focussing, concentrating the attention, the mind, the will up some great truth of the faith, some aspect of the life and character of Christ, some attribute of the Being of God and holding it there till it burned its way into the heart of the matter. That is the art of meditation. They also practiced the art of prayer. And prayer is an art that must be learned and practiced if one is to master it. It is a strenuous spiritual gymnastic; first a mighty wrestling with God, discouraged by dryness and wandering thoughts, and then a tense holding of the soul at attention and in silence to hear what God has to say to us.

Lent is a spiritual gymnasium, set down in the midst of the year for the practice of these athletic arts of meditation and prayer. If you would attain to the peace of God and the sense of His presence, you must put yourself into spiritual training. If you would seize your spiritual opportunities when they come, the "times of refreshing from the presence of God," visitations and outpourings of His Spirit, you must be ready for them, with a soul and mind attuned and at attention. If you would have the best He is ever ready to give you, you must prepare for the best.—Bishop Charles D. Williams, in Michigan Churchman.

Can Man Forget the Story?

The Son of God, the Eternal King,
Did us salvation bring,
And freed the soul from danger;
He whom the whole world could not take,
The word which heaven and earth did make,
Was laid in a manger.

What comfort by Him do we win,
Who made Himself the price of sin,
To make us heirs of glory!
To see this babe all innocence,
A martyr born in our defence;
Can man forget this story?

—Ben Jonson.

The Sentinel of the Soul.

Those who indulge fretful feelings, either of anxiety or irritation, know not what an opening they thereby give to the devil in their hearts. "Fret not thyself," says the Psalmist; "else shalt thou be moved to do evil." And in entire harmony with this warning of the elder Scriptures is the precept of St. Paul against undue indulgence of anger: "Let not the sun go down upon your wrath: neither give place to the devil." Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed, and the way is opened immediately for an attack upon the fortress.—Pittsburgh Christian Advocate.

We are not to look around us and say what our neighbors are doing; we are to look at our own capabilities and opportunities; the talents, powers, means of usefulness which God has given us. Here is the measure of my duty and the bound of my service. I am to do what I can.

Children's Department

Out Yonder.

Go, little one, and have your play,
Tumble your toys, your treasures all;
Fill to the full the livelong day
With your childish pranks, your prattle and call.
Play, O play,
For there comes a day
When we put our childhood things away.

Sing, little one; come, sing your song,
Ripple your notes and chant your glee,
Brimming with joy, to you belong
Mirth and melody fresh and free.
Sing, O sing.
For the years shall bring
Sorrow and song commingling.

Leap, little one, and frisk about,
Gambol and sport, and dash away;
Full of the spirit of laughter and shout,
Gladsome, blithesome, merry and gay.
Run, O run,
On a day comes one
With slow, sad step at set of sun.

Sleep, little one, thine eyelids close,
Heaven hath heard your prayer just said;
Angels are watching the sweet repose,
And the golden glory of thy dear head.
Sleep, O sleep,
God bless and keep,
Ne'er suffer you wakeful to think and weep.

—K. R., in St. Andrew's Parish Visitor.

Little Bear's Toad.

One morning, when Little Bear was playing in the forest near his home, he heard a Toad calling for help.

"Where are you?" asked Little Bear. "Where are you, Mr. Toad?"

"I have fallen into a deep hole, and I can't get out. Is that you, Little Bear?"

"Yes, and I will get you out, Mr. Toad."

"Please do, Little Bear, and be quick, because I can't live much longer in this dry, sandy place. There isn't a particle of moisture here. If you will help me out of this trouble, I'll be your pet Toad, and work for your father."

Little Bear was too polite to say that he did not care to have a pet Toad, nor did he laugh at the idea of a wee Toad's working for big Father Bear. Gently he lifted Mr. Toad from the hole and placed him on the ground.

"Why, Mr. Toad, you are ill! What is the matter?" inquired Little Bear, when he saw that the Toad was thin and weak.

"Water! water!" begged the Toad. "Please bring me water!"

Without stopping to talk, Little Bear ran to get his tin pail, which he filled at the river, and carried to the sufferer. "Here, Mr. Toad," said he, "take a good big drink."

"Toads never drink with their mouths," answered the Toad. "Please, Little Bear, pour the water over me, I take water in through my skin."

Greatly wondering, Little Bear did as he was told, and soon Mr. Toad was sprawling in a puddle of water, and drinking it through his skin, and soon he was a plump and happy Toad once more. After that, out went Mr. Toad's tongue, and gone was the fly that Little Bear had seen only a moment before. Again a fly disappeared down Mr. Toad's throat, and then another and another.

"How do you do it, Mr. Toad?" asked Little Bear. "I never saw such quick work in my life! You sit still as a mouse, dart out your tongue, and you have caught the fly.

"That's nothing," said Mr. Toad, who felt much refreshed after his bath. "Look at my tongue, Little Bear. You see, it is placed in the front of my mouth instead of at the back, and it is sticky, so that flies can't get away. But I am hungry. I must have a dozen caterpillars and forty or fifty grasshoppers and molasses, or I shall not be strong enough to travel all the way to the Three Bears' house."

Little Bear soon ran away to play in the forest and forgot Mr. Toad until middle-sized Mother Bear called him to dinner. When he reached home, there was Mr. Toad under the doorstep, dressed in a bright new skin. He was winking and blinking happily.

"I have just changed my clothes," explained Mr. Toad. "I am sorry you weren't here to see me do it."

"Where did you put the old ones?" asked Little Bear.

"I swallowed them," was the answer. "My coat split down the middle of the back, I pulled out my legs, drew the skin over my face, and sucked it into my mouth. Our folks always get new suits at least four times a year. Please tell your father that your Toad has gone into the garden to hunt. You must remember, Little Bear, that I am your Toad."

Big Father Bear was much pleased when he heard about Mr. Toad. "Good news, good news!" said he.

Sure enough, from that day Mr. Toad lived in the Three Bears' flourishing garden, where he works from late afternoon until early morning. He destroys Father Bear's enemies—grasshoppers, flies, beetles, crickets, caterpillars, and the tussock-moth.—Youth's Companion.

As Happy as a Child.

A dear old nurse who had become deaf and nearly blind said to one who pitied her. You are mourning for me, my dear, and there's no need; I am as happy as a child. I sometimes think I am a child whom the Lord is hush-a-bying to my long sleep. For when I was a nurse girl, my missus always told me to speak very soft and low, to darken the room, that her little one might go to sleep; and now all noises are hushed and still to me and the bonny earth seems dim and dark, and I know it's my Father lulling me away to my long sleep. I am very well content, and you mustn't fret for me."—The Watchword.

Jimmy Cooper's Woodchuck.

Jimmy Cooper's father owns the flour mill on the stone road, and Jimmy Allen lives in that tiny brown house near the mill. He and Jimmy Cooper are great friends.

One day Jimmy Cooper invited Jimmy Allen to help him catch a woodchuck.

"It's as easy as anything if you know how," explained Jimmy Cooper, tossing a clump of grass into the mill pond. "The mill man told me. He says most woodchucks have a front door and a back door."

"Oh, I know that much," interrupted Jimmy Allen, and he, too, threw a clump of grass into the mill pond. His clump of grass went farther than Jimmy Cooper's and made bigger circles in the water.

"Well, let's hear you tell what you know," Jimmy Cooper suggested, snatching his hat from the grass as he spoke, and making a dive at a butterfly. The butterfly escaped.

"You stop up one end of the burrow so the woodchuck won't get out," continued Jimmy Allen, "and pour in water at the other end until the woodchuck is drowned. Then he made a dive at the butterfly with his old straw hat, and caught it.

"That's the way to capture a woodchuck if you want it for a pet!" exclaimed Jimmy Cooper, watching the quickly released butterfly float through June sunshine.

"Catch a woodchuck with your hat?" inquired Jimmy Allen.

"No. I mean catch him alive. My father's mill man says that two boys can do it if one holds a basket tight over the front door of the burrow. Then the other boy goes to the back door of the burrow and builds a fire in it. Pretty soon the smoke gets so bad, Mr. Woodchuck thinks his kitchen stove must be smoking. But, if he goes back through the long hall and through his bed-room to see what is the matter, he thinks his house is on fire, and straight he goes to the front door, ker-bang into the basket! It is just as easy! All you have to do is, shut down the basket tight, and there is your pet woodchuck!"

"That is easy," agreed Jimmy Allen. "Let's try it. I want to catch him in the basket."

"S'pose you dare?" questioned Jimmy Cooper. "Sometimes woodchucks bite."

"Dare! Who's afraid," replied Jimmy Allen. "Let's get to work, because we ought to build a pen to keep him in."

"And make him a warm little winter house of stones and sod," added Jimmy Cooper. "My father's man says the reason woodchucks get so fat in the summer is because they go to sleep in the autumn and don't wake up until spring. I want my pet woodchuck to be as comfortable as he would be at home."

While the boys built the pen, with help and advice from the miller's hired man, they talked of Jimmy's woodchuck.

"It will be such fun to watch him comb his face!" exclaimed Jimmy Cooper.

"Comb his face!" repeated Jimmy Allen in tones of astonishment.

"Yes, sir, that is what 'Johnson's Natural History" says. He will sit on his hind legs like a squirrel and lick and smooth his fur like a cat. He will clean and comb his face with his claws, too! It seems as if I can't wait!"

When all was ready, the miller's man left his work to watch the boys catch the woodchuck.

When Jimmy Cooper at one end of the burrow was about to light his match, he called to Jimmy Allen at the other end, "Basket! bas-ket—watch out!"

Scr—scratch went the match on a brick, and crackle—crackle the fire began to burn.

Jimmy Allen wasn't afraid as he clung to the basket against the hillside, but he kept wriggling his bare toes and sending loose stones bumpety-bang, bumpety-bang, into the river below.

"Watch out!" watch out!" warned Jimmy Cooper at last. "He thinks his house is on fire by this time; pretty smoky in there!"

The next minute something went bang—bump! against the basket, and Jimmy Allen was rolling down hill. If his blouse hadn't caught on some bushes, he might have rolled into the water.

"Where is the woodchuck?" he called, as he scrambled to his feet and tried to pretend he didn't care if he had skinned his knee.

"Where is he?" repeated Jimmy Cooper. "I'm sure I don't know! I laughed so hard I didn't see what became of the woodchuck!"

"There he is!" called the miller's man, pointing to a higher spot on the river bank. "Look, boys, look, he's a-winkin' at you, I do believe!"

Sure enough, there sat the woodchuck on his hind legs, gazing down upon the little boys. Possibly he took them for the fire department. Anyway, he made a few cheerful remarks, cleaned his coat and combed his face!

Soon, when the boys were gone, home to his burrow ran Jimmy Cooper's woodchuck, straightened his house, and there he lived happy ever after.—The Churchman.

Tottie's Lessons.

Tiny Tottie Tulliver—
Only two years old—
Thought that he could run as fast
As his brother bold;
So he started after him
Down the polished hall—
Tiny Tottie Tulliver
Got a dreadful fall!

Tiny Tottie Tulliver—
He was only two—
Thought that he would like to fly
As the birdies do;
So one day he stepped right off
Into empty space—
All the robins laughed to see
Tottie's sad disgrace!

Tiny Tottie Tulliver—
Two years old was he—
Thought it would be nice to play
With a bumble-bee;
Caught one in his little fist,
Held it close and tight—
What made Tottie Tulliver
Scream with all his might?

Tiny Tottie Tulliver
Learned his Lessons three;
Tried no more to run, or fly,
Or catch a bee.
All the babies in the world—
This is no pretence,
Go to school, like Tottie, to
Dame Ex-pe-ri-ence!

—Jennie Betts Hartswick.

The Twins' Easter Eggs.

The Bruces had never been rich, even when their father was alive. Since he died, they had been very poor indeed. Seven-year-old Gertrude and the five-year-old twins, Bobby and Betty, could hardly remember the time when there had been enough of anything at home.

Their tiny cottage stood on a little hill near the river, some distance from any other house. It was a lonely place, but Mrs. Bruce kept it because there was no other that she could rent for so little money.

Now, just at the end of a long, hard winter, Mrs. Bruce was taken sick. Gertrude, feeling quite old and responsible, tried to take care of both her and the twins.

When Gertrude told them that they couldn't have any Easter eggs, they could scarcely believe her words. No Easter eggs! Why, they had always had them! Who could imagine an Easter without them?

"We've just got to have some," Bobby declared. "As soon as it stops raining, I'm going to the village to earn some money."

"You're too little," Betty objected, but he shook his head.

"I'm five," he said, "and can run errands as well as any one."

"So can I," Betty suggested. "I'm going too. We'll earn enough to buy a whole basket of eggs."

For two days it had been raining, and they watched the fast-rising river to see how high the water would come. Every spring and fall there was a flood, so they had seen the water rise to quite near their door before.

The rain stopped next morning, but the melting snow in the mountains kept the river rising until afternoon.

Just before dark the river stopped rising, which meant that it would soon begin to go down. The twins went to bed feeling that they could now plan some way of getting eggs.

They awoke at dawn, while their mother and sister were still asleep.

"Let's go out now, and gather all the driftwood we can," whispered Bobby.

They dressed very quietly and stole out at the door. The air was clear and crisp after the long rain. In the east the color of the sky showed that the sun was about to rise. But the twins paid little attention to the air or sun. Driftwood and eggs filled all their thoughts.

Suddenly Betty squeezed her brother's hand.

"Look, Bobby, look!" she cried eagerly, pointing toward a heap of brush that the flood had washed into the meadow.

They raced toward it to make sure that they were not mistaken. A basket of eggs rested against the brush, as if just waiting for them to come and take it.

The twins were so excited that they could hardly carry it, but they finally managed to take it to the house. When their mother saw it, and heard their eager story, she sent Gertrude to the post-office to inquire if any one had lost a basket of eggs.

Some one had. Farmer Hawkins, going to market the day before, had passed over part of the flooded road. His horse, mistaking the way in the rushing water, stepped into the ditch and almost fell down. The wagon tipped, and some things fell out. When they were again on dry ground, the farmer missed his basket of eggs, and hunted for it, but could not find it.

When Farmer Hawkins heard the twins tell the story of how they found the eggs, he refused flatly to take them back. Besides, he gave the twins a sack of potatoes, another of mixed vegetables, and a third of cornmeal, "to keep the eggs company," he said.

Best of all was a gift from his wife to the twins—a big white hen with a brood of downy chicks; so they had Easter chicks as well as eggs.

Mrs. Bruce enjoyed watching the chicks almost as much as the twins did, and said that they did her more good than medicine. Perhaps the eggs helped, too. Anyway, she was soon well again, so they were all very happy.—Mary Gilbert, in Sunday School Times.

Bonnie's Unexpected Caller.

"Mother! mother! something just fell down on my head and it scratches!"

Mother saw the cause of the outcry and hurried down the piazza steps.

"Stand perfectly still, dear, and don't scream. It is nothing that will hurt you," she said.

Bonnie's little hand flew to her mouth. Whenever she did as mother told her, nothing very dreadful had happened to her.

"It is a little young bird," mother explained, tenderly taking the clinging feet from Bonnie's ruffled hair.

The little bird chirped shrilly, and clung with all its tiny strength; the mother bird all the while was darting back and forth and scolding sharply.

Finally mother got the bird's claws out of Bonnie's hair, and perched on her own finger, and Bonnie had a chance to look at it more closely. It seemed likely that the bird had fallen from a nest in the tree above, or was taking its first lesson in flying.

"This is a yellow-throated vireo, mother said, noting the yellow throat, white breast, olive back, and white wing-bars. "This little bird looks very much like its mother, I fancy; and, as is the case in some bird families, the mother and the father dress alike," Mrs. Baker explained.

"We will now put birdie where its mother can find it," she said. For the mother bird was still flying near, crying and scolding.

The roof of a low porch was the first place chosen, but as this seemed to be too easy for prowling cats to reach, mother decided to put the little birdie on the small limb of a maple tree, where it could be watched, and where pussy could not crawl. There the happy little mother soon found it. And as the limb was right in front of the piazza, and so near that they could easily have touched the little downy ball if they had wanted to, Bonnie and her mother had the pleasure of seeing the baby bird eat its supper, or, rather, of seeing the mother bird poke worms down her baby's throat.

The first thing Bonnie did, next morning, was to ask about her little bird visitor.

"I haven't had time to look, but I imagine Mother Bird has coaxed it away to the woods by this time," Bonnie's mother answered.

"Well, I'm going to see," said Bonnie, skipping out of the room.

"It's here, mother! it's here!" she called back in a delighted tone.

The mother bird was feeding it, and all the time it was gaining strength and courage.

Pretty soon it flew up to a small twig that began to sway so in the wind that Bonnie was afraid the little thing would fall off. Birdie also must have felt that it was a dangerous resting-place, for it soon flew up to a higher limb. That seemed to please the mother bird, for she chirped encouragingly to it until, all of a sudden, it grew brave and spread its tiny wings and few up into an elm tree near by where it was out of sight.

Bonnie's mother is sure that they would not have been favored with these charming little bird neighbors if Bonnie herself had not been so diligent in keeping the water dish upon a shelf nailed to the trunk of an elm tree in the yard always filled with cool, clean water during all the spring and summer months. For this particular kind of vireo usually stays in some secluded, woodsy place, near a stream of water, especially at the nesting season.—Helen M. Richardson, in Sunday School Times.

"As You Have Opportunity."

One night on my way home after a busy day I was joined by a young lady whom I had often met and with whom I had exchanged greetings, but whose name I did not then, and do not now know. We discovered that we were bound for the same railroad station, and so continued the way together. I did not know whether or not she had any religion, and I presume she was no wiser concerning me; but in some way which I do not now recall, the conver-

sation turned to service for others, and she told me this little story:

"About a year and a half ago a young lady of Swedish parentage came as an employe into our office. I have seldom met one with sweeter Christian character, and we all came to have a very kind regard for her.

"One morning after she had been with us for about a year she failed to make her appearance at the usual time. This was a matter for comment, for she was always in her place. The next day also she was absent, and though we had received no word from her, we concluded that she must be ill. Early on the third day her niece, a girl perhaps fourteen years of age, came to tell us that her aunt was too ill to come down to work. We expressed regret, sent a kindly and reassuring message, and asked the way to her home, promising to go to see the young lady—whom I shall call Katy Nelson—if she were not back in a few days. But the little girl did not seem to be at all anxious that we should do so, and we immediately jumped to the conclusion that we would not be welcome.

"The days and weeks went by, and occasionally we heard from Katy; some reports were favorable, some very much the reverse. I had an uneasy feeling that I ought to go to see her—indeed, I wanted to go to see her—and one Sunday afternoon I started for her home. I had not gone far, however, before the fear that I might be intruding got the better of my good intentions, and I retraced my steps, still troubled as to what I ought to do. A few weeks later word came to the office that Katy had passed away. Filled with remorse, and accompanied by one of the other young ladies in the office, I immediately went to the stricken home. Katy's married sister met us at the door, and as soon as we told her that we had been Katy's co-workers she cried: 'Oh, you're too late! You can't help Katy now! She was able to sit up during a part of her illness for a little while at a time; and every night, when the hour for your office closing came, she would ask to be carried to a chair by the window, saying that some one from the office would surely come to see her that night. My daughter delivered the message that you sent, saying that some of you would come to see her, but you did not fulfill your promise. Night after night she was carried back to her bed a disappointed and grieved girl. She watched until her eyes were weary with the strain and her heart was sick with longing. None of you ever came. If only you had made this visit a week ago, it would have made her so happy. But you are too late now!"

"Those words, 'You're too late, you can't help Katy now!' have haunted me ever since they were spoken, and I doubt whether I shall ever be able to forget them, or rid myself of the impression which they made upon me. And I registered a vow that never again should my heart condemn me because I had neglected to perform a kindly service which it had been in my power to do."—Helen E. Princeton, in Pittsburg Christian Advocate.

I remember one of the first and best men whom I have ever known, after he had lost a dear son by death. "Everyone," he said, "is so careful for me. Everyone is so eager to do something to serve me. If I never knew what the worth of love was before, I know it now. For in the tender watchfulness of my friends, I live on angels' food."—Edward Everett Hale.

The Coming Man.

A pair of very chubby legs
  Incased in scarlet hose;
A pair of little stubby boots,
  With rather doubtful toes;
A little kilt, a little coat,
  Cut as a mother can—
And lo! before us stands in state
  The future's "coming man."

Those hands—those little, busy hands—
  So sticky, small and brown;
Those hands, whose only mission seems
  To pull all order down—
Who knows what hidden strength may be
  Concealed within their grasp?
Though now 'tis but a taffy stick
  In sturdy hold they clasp..

Ah, blessings on those little hands,
  Whose work is yet undone!
And blessing on those little feet,
  Whose race is yet unrun!
And blessings on the little brain,
  That has not learned to plan!
What'er the future holds in store,
  God bless the "coming man!"

—The Beacon.

The Little Gray Kitten.

Once upon a time there was a little gray kitten which wandered far away from home. At first she liked all the strange sights she saw; but by and by she began to feel very homesick, and wished she was once more cuddled up with her brothers and sisters.

Now the only word this little gray kitten knew was "mew." So when she was lonely she would say "Mew;" when she was hungry, "Mew;" when she was cold or tired, glad or sad, it was always "Mew." At home they knew what she meant when she said "Mew," but out in the wide, wide world nobody seemed to know.

Wandering along the street, she came upon a little squirming earthworm. "Mew," said she, meaning: "Where is my home?"

The earthworm, however, did not notice the little gray kitten, but crawled away across the street.

Next the little gray kitten met a butterfly on the top of a dandelion. "Mew," said the little gray kitten, meaning: "Can you tell me where my home is?"

But the butterfly did not say anything, and flew away.

The little gray kitten walked on, and then she spied a robin on a stone wall near by. "Mew," said the little gray kitten, meaning, "Where is my home?"

But the robin, cocking his head on one side, answered, "Chip, chirp;" and then, spreading his wings, flew away.

The little gray kitten felt very sad indeed; but running along, she came up to a big black dog. "Mew, mew," said the little gray kitten, meaning, "O, can you tell me where my home is?"

But the black dog shook his tail and barked, "Bow-wow, bow-wow, bow-wow!" so loudly that the little gray kitten ran away from him as fast ts she could go.

The little gray kitten was very tired; but she still ran on, and soon met a big red cow. "Mew, mew-ew," said the little gray kitten, meaning: "Can you tell me where my home is?"

The big red cow, however, hardly looking at the little kitten, stretched out her big head and shouted, "Moo, moo-oo!" which so frightened the little gray kitten that she jumped over a fence and landed right in the middle of a flower bed. There she caught sight of a little girl running up to her, and with such a sweet smile on her face that the little gray kitten ran toward her and said once more, "Mew," meaning: "Do you know where my home is?"

"O you dear fluffy gray ball!" said the smiling little girl, catching the kitten up in her arms. "I'm going to take you right home to live with me."

The little girl was the only one who had understood, and the little gray kitten purred softly. She was happy, for she had found a home.—Mary L. Turnbull, in St. Nicholas.

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Sheep in Palestine.

To the traveler in the Holy Land the sheep are a perpetual joy, for they seem to carry a burden of sunshine in solution on their backs; they soften the hard lines in the landscape and lend interest and romance to the most desolate hillside. They and their black brethren, the goats, are often united in one flock, and form a pleasing contrast. When being led from one pasture to another, the sheep are invariably on the right side and the goats on the left. Often, too, a shepherd will be encountered carrying a little lamb in his strong arms, reminding one of Isaiah's picture: "He shall gather the lambs in his arms."

The First Candlestick.

The first candlestick was a boy. He sat in the corner of a Scottish kitchen holding a piece of fir candle in his hands, from time to time cutting and trimming it to make it burn brightly. The fir candle was a length of wood cut from a kind of fir tree which is found embedded in the peat. This kind of candle is still used in some parts of Scotland. It usually fell to the lot of the "herd laddies" to act the part of candlestick; but should a beggar ask for a night's lodging, he was expected to relieve the "herd laddie" of his duty. A candlestick is still called, in Aberdeenshire, a "puir man," or "poor man."—Child's Hour.

It is easy to talk glibly of serving humanity and to forget to pass the salt to the man who sits next us at table, to think of placing our lives at a world's disposal and neglect the small attentions which mean so much in our own home.—Henry Sloane Coffin.

Personal and News Notes.

The Rev. W. B. Roberts, of Dallas, has been called to Christ church, Yankton, South Dakota.

The Rev. Joseph Hutcheson has resigned the rectorship of St. Mark's church, Warren, Rhode Island.

The Rev. A. E. Cornish has been transferred to the Diocese of Southern Florida, after twenty years' work in South Carolina.

The address of the Rev. Samuel Borden-Smith is changed from Brooklyn, N. Y., to La Trappe, Talbot county, Md.

Bishop Anderson, of Chicago, is recovering as rapidly as can be expected after his operation at St. Luke's Hospital, Chicago.

On Easter Monday Bishop Biller, of South Dakota, appointed the Rev. J. K. Brennan, dean of Calvary cathedral, Sioux Falls, South Dakota.

Bishop Biller, of South Dakota, has appointed the Rev. J. W. Walker assistant editor of The South Dakota Churchman, to succeed B. S. McKenzie.

The Rev. Francis B. Cannon, formerly of the staff of St. Stephen's parish, Philadelphia, has become assistant at St. Mary's church, West Philadelphia.

A window has recently been unveiled in the Cathedral of All Saints, Albany, N. Y., in memory of Mrs. James Terry Gardiner, daughter of Bishop Doane.

A large and beautiful altar is to be placed in St. Mark's church, Charleston, as a memorial to Bishop Howe. It will be given by the communicants of the church.

The Easter offering for the parish house fund for St. George's church, Schenectady, N. Y., amounted to $1,000, and the Sunday School Lenten offering for missions was $350.

The vestry of Trinity church, Asheville, N. C., has extended a call to the Rev. Wyatt Brown, of All Saints', Mobile. Mr. Brown has asked for two weeks' time in which to make a decision.

The Rev. Karl M. Block, Chaplain of Woodberry Forest School, near Orange, Virginia, has accepted a call as rector of Grace church, Haddonfield, New Jersey, and will enter on his new work on June 15th.

The address of the Rev. William H. Cumpston, formerly Harper's Ferry, West Va., is changed to Gordonsville, Va., where he is now the rector of St. Thomas' parish, succeeding the late Rev. John S. Gibson, D. D.

A processional cross has been given to Grace church, Weldon, N. C., by Mrs. Kate Benedict, widow of a former rector of the church, and Mrs. Emily Hawkins, both of Swansea, Mass., in memory of their aunt, Mrs. Sally Long Prescott.

At a farewell reception given to the Rev. W. W. Gilliss, upon his resignation of the rectorship of St. Thomas' church, Dover, N. H., a purse of $200 was given to him. The Rev. Mr. Gilliss left for Virginia, where he will recuperate from overwork and impaired health.

The Rev. J. Franklin Long, Ph. D., rector of Christ church, Central City, Neb., has accepted a call to the rectorship of Christ church, Canon City, Colorado, where he will enter upon his work on April 15th.

Mr. C. G. Chamberlayne, who some weeks ago accepted the chair of Economies in Sweet Briar College, Va., has withdrawn his acceptance and will continue in Richmond, Va., as head master of the Chamberlayne Country School for Boys.

The Rev. Charles E. Cragg, rector of St. John's church, Huntington, Long Island, N. Y., will take a vacation, and with Mrs. Cragg sailed on the Cedric from New York on Saturday, April 12th. They expect to return the second week in June, spending all of the time in England.

The Rev. A. B. Mitchell has resigned the rectorship of Grace church, Middleway, West Va., and on Sunday, April 13th, entered upon his duties as rector of the Church of the Good Shepherd, Parkersburg, West Va., his address being 1023 Laird avenue.

Easter Day was the tenth anniversary of the Rev. Henry Easter, as rector of St. Clement's, El. Paso. The congregation was worshipping in a little frame structure ten years ago, and it now has a handsome group of buildings, valued at $85,000, in the centre of the residence district, which, except for a small balance upon the parish house, is entirely free from debt.

The clergy of Raleigh have recently organized a Clerical Club, membership being the entire body of those in the city, with the possibility of enlargement by those outside who are practically in the vicinage of the State's capital. The purpose is, while gathering together in a social and fraternal way, to discuss such subjects as may seem most fit for the better work of the Church in all its many and varied relations to life. The president is the Rev. A. B. Hunter; the Secretary the Rev. J. H. Swann. The meetings are monthly, and while two only thus far have been held, and the latter handicapped by the forced absence of the appointed speaker, none the less they have already proven themselves potential for much real helpfulness.

I once saw a weeping willow tree that had mysteriously transformed the character of three silver poplars. They had been planted close together in a garden, when they were tiny slips of saplings. They were large trees when I saw them, and the poplars were weeping, as they gracefully bent their graceful limbs, until they touched the ground. How shall we explain this? Why did not the poplars change the nature of the willow, and make its branches point straight up into the sky? The willow must have had a stronger nature, and so compelled the poplars to become like itself. Some young people can influence a whole group to live a noble life, because of the fine quality of their higher ideals. Tenacity of conviction in a young life may influence others to live for duty and lofty purposes.—Rev. W. S. Partridge.

When friends forsake you, remember that goodness and mercy will follow you all the days of your life.

It is one thing to have all the salvation we want, and quite another to have all we ought to have.

The Martyr's Farewell.

By Mrs. Fielding Lewis Taylor.

Condemned to the Arena from the Mamertine Prison, during the Ides of March.

Sweetheart, good bye! Time's never-resting river
Bears me afar from all I love and thee;
Soon must my bark its earthly mooring sever,
To drift alone upon the unfathomed sea.

I would not leave thee in the golden weather
Of mountain's spring time, gay with laurel bloom;
Thy hand in mine we'd climb together;
But I must walk alone to meet my doom.

Strange is my fate! for love and duty blending,
Called me to that for which my life I pay.
God's mercy never yet had ending;
The truth He'll show to all, some day, some day.

Sweetheart, good-bye, I see my hope's last ember,
Ashen and grey; my earthly sun is set;
Though sad the heart that must its past remember,
I can not ask thou shouldst our love forget.

Far o'er the days I hear my Captain calling
To pilot me across the unknown sea;
Shadows of death are fast around me falling;
Darling, good night! My heart still beats for thee.

White Marsh, Va.

Christian Fellowship.

The sense of fellowship is the gift of the Holy Spirit. The best way to bridge class-divisions and the like is always to bring men together under the inspiration of a common ideal. And, strongest of all, such bonds ought to be that which arises from common devotion to the greatest of all causes—the growth of the Kingdom of God. But for most of us there is no link with other men to be found in our religion; we have no fellowship of (or in) the Holy Ghost, no sense that we belong to one another because we all belong to Him. If some stranger came up to me and claimed a somewhat intimate acquaintance on the ground that he worshipped the same God in the same church, I might regard it as an outrage. That is all wrong. We allow people to claim our acquaintance on the ground that they were at the same school or college; that is recognized as a real bond of union; but merely to be worshipers of the same God is not enough to draw us to one another—because our worship is something laid over the surface of our lives, not something bursting from their inmost depths. We go to church in families, and sit in our own pews; we say our own prayers, and pay our respects to our own God; and then we come out again and go to our own homes, to eat our own luncheons or our own suppers. We do not concern ourselves with the people in the next pew, unless they sing out of tune, when we brace ourselves for the extreme measure of turning round to look at them. How can we hope to realize our fellowship with the whole company of believers in the Communion of Saints when this is our attitude to those who worship at our side? We know some little fragment of the Grace of our Lord Jesus Christ and of the Love of God; of the Fellowship of the Holy Ghost we know virtually nothing. William Temple.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

PIPE ORGANS.

If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Va.

DIED.

TUCKER.—Died in Norfolk, Va., Saturday, April 5th, MARIA WASHINGTON, infant daughter of Richard Blackburn and Elinor Hilliard Tucker.

"Forever with the Lord."

CARTER.—At his home in Charles City county, Va., April 9th, BEVERLEY RANDOLPH CARTER, youngest son of Hill and Mary Braxton (Randolph) Carter, of Shirley, Va., in the 76th year of his age.

OBITUARY.

Joshua Fletcher.

At a called meeting of the vestry of Meade Parish, Fauquier county, Virginia, held April 9th, the following resolutions were adopted:

Whereas, it has pleased Almighty God in His wise providence to take from our midst our brother and fellow-vestryman, JOSHUA FLETCHER, whose death occurred on the morning of April 8th; therefore be it

Resolved, by the vestry of Meade Parish, That in the death of Mr. Fletcher the vestry has lost one of its most faithful and useful members; one whose sound judgment and wise counsel will be greatly missed by the Church as well as by the whole community.

Resolved, That the vestry hereby express to his bereaved widow and children, their heartfelt sympathy and condolence.

Resolved, That a copy of these resolutions be sent to the family of Mr. Fletcher, that they be recorded in the minutes of the vestry, and that they be sent to the Southern Churchman for publication.

Signed:

E. B. BURWELL,
W. J. MANN,
G. R. GAITHER, JR.,
M. G. RICHARDSON,
H. G. TAYLOR,
R. B. LAMSON, JR.,
R. H. DULANY,
B. E. ARMISTEAD,
C. T. SCOTT,
C. F. RINKER,
J. H. TYLER,

The Rev. Edward L. Ogilby.

Entered into the rest of Paradise, at Southern Pines, N. C., on Sunday, March 30th, 1913, the Rev. EDWARD LESLIE OGILBY, for two years rector of Emmanuel church.

"Thanks be to God which giveth us the victory through our Lord Jesus Christ."

IN MEMORIAM.

The Rev. Mr. Ogilby was of a family of clergymen, being the fifteenth in three generations. For a number of years he was in Philadelphia: In Christ church, Chapel; St. Barnabas', Haddington, and St. Barnabas', Kensington. In all of these he did faithful service. About ten years ago he came South, for Mrs. Ogilby's health, and served the Church at Statesville, Burlington, and the last year or two at Southern Pines.

His death has brought sorrow to many people, who were drawn to him by his winning personality and inspired to righteousness by the fervor of his preaching and the saintly consistency of his noble, unselfish life. He was, indeed, a man of God and servant of the Lord Jesus, and through much tribulation, through sufferings protracted, he was not only patient and uncomplaining, but was bright and cheerful, in the confidence of a great faith. The Church is richer through his service. The light of the gospel shines clearer to many through his example, and his life has left an impress upon all who knew and loved him, which shall last forever.

He leaves a heart-broken wife and brothers and sisters to mourn for him. The body was taken to Raleigh and placed in beautiful "Oakwood Cemetery," to await the resurrection morn.

ACKNOWLEDGMENTS.

For the Flood Sufferers.

Ladies' Guild, St. Thomas' church....	$10 00
St. Andrew's church, Baskerville, Va.	8 34
B. W. Stras, N. Tazewell, Va.....	7 50
Christ church, Mathews, Va.....	3 69
St. John's church, Kingston parish, Va.	2 14
Mrs. Richard Poole, Richmond, Va..	19 00

For the John Moncure Memorial Fund.

Mrs. Anson Dodge, Alexandria, Va..$20 00

Contributions to this fund should be sent to the Rev. Morris S. Eagle, Treasurer, 2118 Venable street, Richmond, Va.

APPEALS.

Appeal of the Diocese of Southern Ohio.

Cathedral House,
223 W. Seventh Street, Cincinnati, Ohio.
April11, 1913.

The Diocese of Southern Ohio has deliberately refrained so far from any appeal to the Church at large for help in its flood-stricken condition, until it could send out a carefully considered statement of its losses and needs and be sure of its own inability single-handed to meet them. In order to this, its Bishops, as soon as they could get out of Columbus, where they were shut in helplessly for several days during the flood, began visiting in person, wherever physically possible and with much exertion and even danger, every stricken city and parish. This work has now, within ten days, been practically completed. The fairly reasonable facts and figures are as follows:

The whole central and Southern parts of the State have met with a disaster that is simply appalling. Over this entire area the rain fall during seventy-two hours averaged six inches, and in some places was as high as ten or eleven inches. The general scene of destruction and desolation is beyond words or imagination. Practically the whole of many cities and towns have been under ten or twelve feet of water. The finest residence and business districts suffered alike with all the rest. In some of the larger places, areas anywhere from half a mile to a mile square, where the rivers cut new channels for themselves and the force of the current seemed irresistible, are one confused mass of wreck and ruin. At least five hundred lives were lost. The total of home, church, business and great corporation losses, all with no flood insurance, must easily equal $100,000,000.

The general contributions—Federal, State, Red Cross, Church and local—of funds and supplies for relief have been quick and nobly generous. The more immediate physical needs in food and clothing have been largely met; though much work of this kind, especially in the simplest rehabilitation of the homes of the poor, must still go on for some time. Our own more fortunate churches and people have everywhere been forward in this good work.

Of our own Church people providentially and so far as we know, only some half dozen lost their lives. Our church properties, in at least twenty-five or thirty instances, have been damaged to the extent of anywhere from $500 to $10,000 each. Several of the clergy lost most of their houshold belongings, including library, sermons, etc. The Rev. Mr. Cooke, of Dayton, just escaped with his family, to the second floor of his parish house, where, after rescuing a number of other persons, they were all shut up for two days and nights, with only a handful of food and with only such heat and light as was supplied by the Church's altar lights, secured at great effort and risk. None of the rectories, churches or parish houses were absolutely destroyed, so far as the external structures are concerned. But the interior damage and ruin—organs flooded, floors heaved and broken, doors and windows smashed, vestments and hangings, books and music destroyed, pews, choir stalls and all other furniture piled in indescribable confusion, heating plants wrecked—all under ten or twelve feet of water, and with a final deposit of six inches of mud and slime over everything—is heart-sickening, indeed. But the worst fact is that in nearly every instance the larger part of the congregation has lost so heavily in their homes and business, often to the point of bankruptcy. So that over and above the principal needs already met, the cost of rehabilitation of homes and the absolutely necessary repairs to make the church buildings at all serviceable again, is going to be the struggle for months to come for the simplest maintenance of service, including the reduced salaries. The estimated cost of repairs alone is anywhere from $25,000 to $50,000. The cost of a year's maintenance of service will be as much more. One clergyman writes, "Even first necessary repairs will cost us $3,000. Where are we to get it? My people cannot raise it. The banks will not let us have it." It seems as if the Bishop himself would have to arrange a loan of the total necessary amount and trust the Church at large to help him meet it.

We gladly and gratefully acknowledge the prompt and generous contributions already of some of our brethren from all parts of the Church, amounting to about $4,000. This has been and will be applied, first and so long as needed, to relief of physical needs; and then to repairs and maintenance. But it will easily be seen that this will not go very far in meeting such needs. The stricken congregations cannot do it themselves. What is left of the well-to-do part of the Diocese is not equal to it alone.

Under these circumstances we can only pocket our pride—though not our self-respect—confess our sad plight, and say to the Church at large that we shall greatly need and be greatly grateful for all that our Christian brethren elsewhere will, in their love and fellowship, be pleased to send us in the way of help. We realize that we are not alone in such distress. Other dioceses have also suffered and must not be forgotten. We are only making our own need clear.

Remittances should be made to Bishop Vincent at the above address. This appeal is fully endorsed by the Executive Committee of the Cathedral Chapter, sitting as the Executive Committee of the Diocesan Board of Missions.

Boyd Vincent, Bishop.
Theo. I. Reese, Bishop Coadjutor.
Paul Matthews, Dean of St. Paul's Cathedral.
F. L. Flinchbaugh, Rector Calvary Church.
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If you will let Christ walk with you in your streets, and sit with you in your offices, and be with you in your homes, and teach you in your churches, and abide with you as the living presence in your hearts, you, too, shall know what freedom is, and while you do your duties, be above your duties; and while you own yourselves the sons of men, know you are the sons of God.
—Phillips Brooks.

The Household.

How to Get Rid of the House Fly.

The fly is a nuisance besides being a carrier of infectious diseases, and the attempt to exterminate it needs no justification. How one can make one's home, town or city flyless is described by C. F. Hodge, of Clark University, Worcester, Mass. He says that the American public spends $10,000,000 a year for window and door screens in a futile attempt to exclude a lively insect which insists on getting into the house every time the doors are opened. He believes also that the method of swatting the flies, using fly-paper or indoor traps or poisons is ineffective, but may help. His method is to make use in various ways of the conical wire-mesh fly-trap, which is familiar to almost every one, in such a way as to turn the tables on the flies and "put them in jail and let ourselves out." The plan involves, of course, the abolition as far as possible of all breeding and feeding places for flies and the application of the fly trap mentioned above to the garbage can, to the screens on windows, to the covers on manure-bins, etc., all of which can be done by a little mechanical ingenuity. Garbage cans are on the market which have a cover larger than the can and not fitting down closely on it so that the flies gain access to the can under the cover and escape through a hole in the cover over which is fixed a fly trap. In fighting the fly, Hodge says the essentials of a successful campaign are to transfer the fight against the fly from the house to outdoors, and then to exterminate it. Another essential feature in a town or city is that households must co-operate. One ignorant or careless home can breed flies enough to vitiate the best endeavors of a whole town. Hodge has succeeded in his neighborhood in practically eliminating flies; he uses no screens in windows and doors, and can sit out doors or have windows or doors open at any time without molestation. As flies begin to breed early in the spring and as they breed with marvelous rapidity, the time to arrange for a fly campaign is in the winter.

Orange Basket.

Half-pint of cream, two tablespoonfuls of orange juice, one tablespoonful ground almonds, one glass sherry, castor sugar to taste, angelica, sponge cake.

First prepare the "baskets" by washing and wiping some even-sized oranges, cut the desired number round in half; remove all pulp carefully with a spoon (be careful not to remove the end of the little stalk or there will be a hole). Put long thin strips of angelica, one strip for each basket, into lukewarm water to soak; this renders them pliable and easily bent to form handles for the baskets. Whip the cream until it will just hang to the whisk, add the almonds, gently, then the other ingredients, mixing all thoroughly but lightly. Place a neat round of sponge-cake about one-eighth inch thick into each orange basket; then fill up with cream, using a forcing bag and pipe for the top of the cream, so as to make the sweet as decorative as possible. If a bag and pipe are not available, a very good effect may be gained by using a silver fork. Lastly, bend the angelica, so as to form a handle for each basket. Serve on a pretty dish on a lace paper.

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"In the Spirit, on the Lord's Day."

"How can we be in the Spirit on the Lord's Day?"

No better answer can be given to this question than in observing the command: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord Thy God. In it thou shalt not do any work. Thou, nor thy son nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day, and hallowed it."

To labor conscientiously six days in the week is just as binding as to rest on the Sabbath. Only those who toil can know the joy of being weary. Jesus promised rest only to those who are "weary and heavy laden." The idler has no day of rest.

All through the week preparation should be made for the Sabbath, in order that it may be found holy, honorable and a delight. As the children of Israel were commanded to gather enough manna on Saturday to last them over the rest day, so should we so plan our work that no unnecessary work be done on God's day.

A cheerful, serene attitude of mind that trusts God finds the day a delight. Prayer, thanksgiving, singing of hymns and Bible study contribute to the enjoyment of the day.—Living Water.

We can learn to enjoy the things that do not appeal to us, but it will require an effort of the will and patient persistence. This is one of the methods by which character is cultivated. The greatest joys that we have in life come to us through the overcoming of our reluctance to do the things that we know we ought to do. The task that appears unpleasant will become a real joy to us if we undertake it in this spirit.

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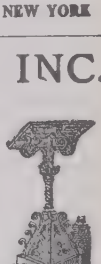
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Thoughts for the Thoughtful

The man who is his own severest critic is immune to the worst his detractors may say.

has its appointed times and seasons for good, which, if they be allowed to pass away, shall never return again.—Keble.

Work is a great blessing; after evil came into the world, it was given as an antidote, not as a punishment.—A. S. Hardy.

Every soul on its way to Eternity
It is the belief of the unseen things that makes possible the right use and enjoyment of the seen.

Hold fast Christ, but take His cross and Himself cheerfully. Christ and His cross are not separate in this life, however they part at heaven's door.—Samuel Rutherford.

The best sign that a man believes anything is not his repetition of its formulas but his impregnation with its spirit.—Phillips Brooks.

"To 'run with patience' the Christian race implies enthusiasm that keeps its glow and a purpose that never flags. Enthusiasm and stability spell—success."

Yet, on the whole, there is no possession so valuable as good habits, for this means that not only is the mind pledged and covenanted to good, but the muscles are supple, and even the bones are bent to what is good.—James Stalker.

We shall be made truly wise if we can be made content not only with what we can understand but content with what we do not understand—the habit of mind which theologians call—and rightly—faith in God.—Charles Kingsley.

We see human heroism broken into units and say this unit did little—might as well not have been. But in this way we might break up a great army into units; in this way we might break the sunlight into fragments and think that this and the other might be cheaply parted with.

One cannot too soon forget his errors and misdemeanors. To dwell long upon them is to add to the offence. Not to grieve long for any action, but to go immediately and do freshly and otherwise, subtracts so much from the wrong: else we may make the delay of repentance the punishment of the sin.—Thoreau.

The old-time clock needed weights in order to run; so Christians need troubles in order that they may rise the highest and do the most. Burdens are sometimes happy experiences. Rutherford testified: "Christ's cross is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor."

Prosperity is a painted window, which shuts out much of the clear light of God, and only when the blue, and the crimson, and the golden tinge are removed, is the glass restored to its full transparency. Adversity thus takes away tinge, and color, and dimness, and we see our God far better than before, if our eyes are prepared for the light.—Spurgeon.

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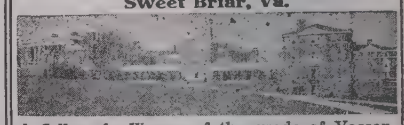
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Southern Churchman

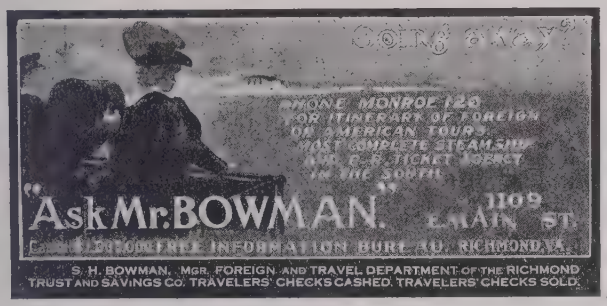
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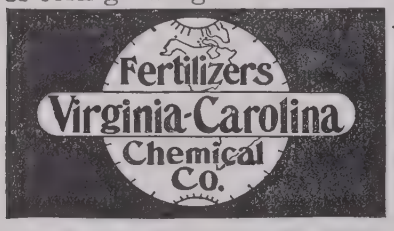
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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., APRIL 26, 1913 No. 17

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

SOUTHERN CHURCHMAN COMPANY,
PUBLISHERS
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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receive subscriptions and to contract for advertising.

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TO OUR CORRESPONDENTS.

We beg to ask the forbearance and patience of our correspondents. The Southern Churchman earnestly desires to furnish an Open Forum for the discussion of all questions of interest to the Church, but its space is limited and many of our kind correspondents fail to recognize this fact. There are many letters on the editor's desk and we will publish them as rapidly as we can, and we ask patience where delay is inevitable. Just as a hint, we would suggest that, other things being equal, a short letter usually has precedence over a long one. Verbum sapientiae.

DISPROPORTIONATE GIVING.

In view of the appeals of our own Board of Missions for funds to meet the obligations assumed by the Church for its missionary work at home and in foreign lands; and also in view of the many like appeals coming from the Boards of other Churches, a thoughtful man is constrained to ask, "Just how far do Christian people recognize regular, systematic and proportionate giving as a part of their Christian duty? The appeal comes from every direction and practically includes every Christian body, and so is one of general interest, and not confined to any locality or denomination.

That it is not poverty that causes the trouble is proved by a hundred evidences. People, as a rule, are living more luxuriously and spending more freely—not to say recklessly—than they, probably, ever did before in the history of this country; and if economy is at all widely practised in this country, there are few or no superficial evidences to that effect. We hear a vast deal, it is true, about the "high cost of living," but we see few proofs that such conditions are affecting the style of living. Our wants seem to increase and expand in every direction. What is the luxury of one year seems to become the necessity of the next; what we assume to be our "needs" grow out of all proportion to the passage of time. Somehow too, we seem able to find the money to meet these growing needs and expanding demands; and year by year we increase our appliances of ease and luxury.

And yet, the one direction in which giving and spending do not all seem to have kept pace with the growing needs and demands is religious work; more especially that form of religious work which is concerned in the support of missionary activities. The opportunities for missionary work have grown with amazing rapidity in all parts of the world. The "Open Door" is no longer a question to be considered, because, practically, all doors are wide open, and the missionary has such a welcome as he has never before had in the history of the world. Nations from which the Gospel had always been barred are to-day ready to give the missionary every opportunity he needs; and intelligent people everywhere hold missionary work in high esteem.

And yet, Christian people are not heeding the call to Christian giving as they are heeding the demands for increased expenditures in almost all other directions. In other words, our personal expenditures are increasing in far greater proportion than our Christian giving.

As an illustration: Probably half of the ninety-odd millions of people in this country are either members of or sympathizers with some form or name of the Christian Church, and the overwhelming majority of these nearly fifty millions of "believers" profess to believe in a greater or less degree, in "Foreign Missions," that is, missionary work all over the world outside of the United States of America. Now, these nearly fifty millions of people, probably, live just as well and spend just as freely as the other half of the population. Yet, all of them put together, of all names and persuasions, gave last year only fourteen millions of dollars for Foreign Missions. Now—per contra—a very high authority says that last year the people of this country spent one hundred and twenty-five million dollars for automobile tires alone, and one hundred and fifty million dollars for the hire of chauffeurs! Now, suppose half of those sums were spent by the "Christian" half of our population, then this is the queer result: "Christian" people in the United States spent one hundred and thirty-seven million dollars—not for automobiles—but, for automobile tires and hire of chauffeurs, and gave fourteen million dollars for Foreign Missions! Or to put it differently—they gave nine times as much for one item—or rather, a small part of one item—of luxurious living, as they gave for the entire work of the Church of the Living God in all foreign lands! Is this "proportionate giving?" Or is it disastrously disproportionate giving? If, in addition, now, to the tires and chauffeurs, the entire expenditure on automobiles was taken into account, what would the dreadful disproportion be?

Suppose now, instead of just the one item of automobiles, we were to take into consideration a dozen additional items of luxurious expenditure; say jewels and wines and tobacco and laces and furs and any more of a dozen or two things that each of us can think of, what would seem to be the proportion between our expenditures on what can justly be called the elegancies and luxuries of life, and our giving to the work of The Church of the Living God? And yet we call ourselves a "Christian" people; indeed, we sometimes almost claim to be the most Christian people in the world!

Certainly it is high time for Christian teachers everywhere to lay emphasis on the teaching that the offertory is an act of worship and to recall and emphasize the apostolic principle, that a Christian gives as God has prospered him or her; does it, too, not only proportionately, but systematically.

If, by God's good grace, the Christian people of America could only grasp truly and hold firmly the principles of proportionate and systematic giving, there would never be heard again an appeal for money from a Christian pulpit, and at home and abroad the work of the Christian Church would be done as it never has been done since the apostolic age.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Change of Name.

Mr. Editor: I hesitate to ask for any space in your paper on the so-called "Change of Name," inasmuch as you are receiving so many communications in regard to it, but I feel compelled to do so because of what I believe is a very widespread and absolutely unnecessary alarm among many of our clergy and uninformed laymen regarding this matter.

I have followed the correspondence on this subject very carefully, not only in some of the Church papers, but also in the several pamphlets I have received, and I have been astonished to see how universally this subject has been presented to the public and our own people in an absolutely false light, by speaking of this contemplated move as a change of name rather than as a change of legal title.

Now from primitive times a name when rightly used has been a revelation of character or nature. This is instanced amongst simple peoples and particularly all through the Holy Scriptures; as, for example, in the case of Moses and the Burning Bush, where on Moses' asking as to His Name, God replied that He was the "I Am," the Ever-present One; so in the case of Samuel, the Asked of God; of Bethel, God's House or Abiding Place; of Bethlehem, the House of Bread; and so on all through the Sacred Writings, and in particular in the naming of Our Lord, by the angel "Thou shall call His name Jesus, for He shall save His people from their sins." Anyone familiar with the Scriptures will at once recall how vital a thing is the changing of a name, as in the case of Jacob, whose name Jacob (Knave or Deceiver), was changed to Israel (Prince or Strength of God), as an outward sign of his change of nature; and the changing of the great Apostle's name from Saul to Paul, for the same reason, instances two prominent examples. Indeed, at baptism we are baptized "into (Greek eis) the Name," etc., because we become "Members of Christ, Children of God," i. e., "partakers of the divine nature." (2 Peter 1:4).

Now, I believe the trouble with a great many clergymen and either misinformed or uninformed laity, is that they fear we contemplate changing the name of the Church, and therefore, a priori, changing her nature or character in some way.

Now, from the very fact that the changing of her nature or character is farthest from our minds and is exactly what we do not wish to do, inasmuch as it is our desire to simply reassert and more clearly define her character, nature and attributes, I believe it should be explained to the general public and our people through the press and pulpit, that all we contemplate is changing the legal title of our Communion by which and through which it is distinguished from other Apostolic bodies and Protestant denominations, and by virtue of which it is entitled to hold property under the common law.

The whole matter at once clears up and dispels apprehension and distrust if it is shown that every branch of the Catholic Church is obliged, by force of circumstances as well as common-sense, not simply to confess the name common to all branches of the Historic Church and found in the Creeds, viz., "Catholic" or "One Catholic and Apostolic Church," but must also have some peculiar legal title in order that it may claim and guard its own property, whether of lands or doctrines.

This is, I say, a practice common to all branches of the Catholic Church. For example, when the Roman Pontiff sends a letter to the faithful of the Latin Communion, he does not address it to the members of the "Catholic" Church, but of the "Holy Roman" or "Holy Roman and Apostolic Church," for this is the technical legal title of the Roman Church—see Council of Trent. So the Russian Church holds property under the legal title of the "Holy, Orthodox, Graeco-Russian Church." So the Catholic Church in England holds property under the legal title of the "Church of England." So with the "Holy Orthodox Church of Greece," et al. Thus it will be seen at a glance that it is an absolutely necessary thing, now that the Apostolic Church is unfortunately outwardly divided, that its different branches have legal designations, for the aforesaid reasons.

What should be explained to our people and the public is just this—that so many different and warring sects have arisen since our American Church took the word "Protestant" as a part of its legal title, that the word has come to be indiscriminately used in America for practically any and every religious body not of the Roman or Greek Communion, thereby classing us in, not only with some good Christians, but also with those whom we "protest" against as much as we do against the medieval and modern fallacies of Rome. For example, it classes us with those who deny the Trinity; those who deny the Incarnation; those who deny the Atonement; those who deny the Resurrection (Our Lord's and ours); those who deny His Sacred Presence in the Eucharist.

This being so, can it not be explained to intelligent people that it is a reasonable and a just thing that by a more definite legal title, our Church should, in common parlance, as well as officially, be given her true status as not only non-Roman, but thoroughly Catholic and Apostolic?

To the ecclesiastic, of course the word "Episcopal" shows our Catholic heritage, but to the uninformed not so; for this word, like "Protestant," has become so abused in its illogical and historically untrue use by several modern sects, that in the public mind it has lost its technical and historical significance and has become merely a designation.

I most firmly believe, as I have already stated, that a great deal of the opposition to what so many of us believe to be a wise and logical, if not absolutely necessary change of legal title is, after all, based on a misconception of words and the failure to grasp the true inwardness of the situation. If our clergy for the next few months would give their congregations plain, simple, common-sense explanations of this whole matter, and get it clearly fixed in their minds that a change of name is not only unthought of, but impossible, because in this case a change of name implies a change of nature or character, and therefore a change of the Creeds and a violation of the faith; and would make it clear that the whole matter is simply a technical and legal one for the better preservation of the faith and for the establishing of our Church in her true ecclesiastical and historical position, I am convinced that the whole matter would be seen in a new light and that much of the present opposition would melt away like mist before the morning sun.

(The Rev.) W. M. Partridge.

Marblehead, Mass.

Opposed to Change of Name.

Mr. Editor: Owing to the general interest which has been aroused in the Diocese by the numerous letters which have appeared in your valuable paper, the following action was taken by the vestry of Christ church, Millwood, Va., which has charge of a part of old Fredrick parish, established by the English Church in the Colony of Virginia in 1738, and which parish was subsequently ministered to by the late Rt. Rev. William Meade, D. D., for twenty-five years. Since that time it has been led along lines laid down by him in all matters of Church doctrine and polity. Having such a heritage of the precious principles of the Protestant Episcopal Church, this vestry unanimously adopted, on April 7th, 1913, a resolution requesting and directing its delegates to the Council, to be held in Charlottesville, on May 22d, to secure, if possible, the adoption by that body of a resolution instructing the delegates to the General Convention to earnestly protest against any change in the name of our beloved Church.

J. M. Robeson, Rector.
G. H. Burwell,, Registrar.

Social Service Commission in Virginia.

Mr. Editor: A committee on Social Service was appointed at the last Council of Virginia. The purpose and scope of this committee seem to me to be so important that every possible effort should be made to awaken the Diocese to the large service it may render our people. There stands back of it the recommendation of the General Convention, and our Bishop in his message to the Council urges its importance. The resolutions offered at the Council in Harrisonburg on this Commission should be carefully read by the clergy, and also the circular letter and series of questions sent out by the Rev. Mr. Bowie, the chairman of the Commission. The thoughtful and comprehensive character of the letter and questions should secure the sympathetic cooperation of every clergyman and layman in the Diocese who is alive to the social evils of the day, and the heroic efforts that are being made throughout the nation to correct them.

Think of the many problems that come within the scope of this Commission. The questions of labor and the homes and wages of the poor; the iniquity of child-labor that is sapping so much of the life-blood of the nation; the saloon problem with its corrupting influences; the social vice question and prostitution, so alarming in its extent and infamy as to challenge the interest of the entire country and arouse the indignation and legislative efforts of Legislatures and Congress. Our public schools, and the necessity of enlightened and free action, unimpeded by selfish political or ecclesiastical influences, to improve and strengthen this fundamental pillar of our national liberties;

public health and sanitary questions and the battles with disease that are being fought so nobly by the Health Department of the State. These and many other problems can be handled by this Commission.

One of the attractive features of this Commission is its general character. Its phraseology is without irritating suggestions. An anti-saloon League, for example, or any other definite association, to combat a special evil would provoke a class opposition; but all the evils that corrupt our people can be considered, and ways and means provided to remove them by the corporate efforts of a Social Service Commission. It seems to me designed to eliminate personal elements and class friction, and unite all good people in a common effort for social betterment, and there is no limit to the good service it can render.

It is fitted too to unite the best people of all our Churches, and I can think of no effort so timely to remove prejudice and break down the barriers that separate us; for surely we can get together and work side by side on the great question referred to, and in so doing we will hasten the day of that union of Churches which we all profess to be praying and working for.

We must be blind to the trend of public sentiment, and away off from the currents of modern thought and action if we do not see and appreciate the unifying forces of our age. They are dominating every department of thought and life, and the man is missing his opportunity, and is disloyal to the highest interests of his Church and age who does not throw his influence into this stream of social uplift. We should do all that we can to help on the work of this Social Commission. I bespeak for it the cordial support of our Council that meets in May.

There should be a branch of this Commission in every community of the Diocese. Not in Richmond only, but in Alexandria, Leesburg, Winchester and every other town and community. Other Churches should be asked to appoint similar Commissions, and we should work together. The Commission in any town should include the clergy of all the Churches at least. They should meet periodically, say every month, to consider all the social evils of their district. The meetings of such Commissions of vigilance could only result in a wide awakening of public sentiment and the public conscience, and a combination of forces for good that would be irresistible. We believe we have good enough in any community to wipe out any evil if we only get together and work for its removal. Under such circumstances would a man interested in liquor be allowed to turn down a proposition to award a prize for the best essay that might be written by high school pupils on the effect of alcohol on the system? Would such a vigilance Commission in any town permit the introduction into the public schools of a book that falsified history in the interest of any Church organization? Would such a Commission allow political interference with the sacred liberties of our educational system? Would children from three years of age and upwards be allowed to work in factories until the sore little fingers had to be bound in cloth to enable them to continue their work? These are not hypothetical cases, but actual facts that have come to our knowledge. And a Commission such as we speak of would not permit a city council to license a whole bunch of saloons at the end of their main street to entice the poor colored people from a neighboring dry county, and send them back to their wives and children to abuse them, incapacitated for work and with their savings spent in drink. I am persuaded that such things would not be allowed. We only need to arouse and educate public sentiment by co-operative effort to make our social conditions as they should be.

The several community Commissions should be in touch with the central Commission in Richmond, and with the Churches they represent, and it would be a good thing to publish a monthly or quarterly bulletin indicating the progress made. But talking and writing will accomplish little unless our towns and cities get to work and appoint commissions, and begin action in some such way as above suggested. Our own Church has a splendid opportunity for leadership in this matter, and if it fails to lead in any community, we hope some other Church will take it in hand. It is certain to be done by some one.

A. Crawford.

Social Service.

Mr. Editor: I have read the preliminary report of the Social Service Committee, and would like to know when the commission given this Church at the beginning had grown so antiquated, so lacking the power "to draw" that it has become necessary to invent something new? At first, and for centuries after it was the old but ever new Gospel of salvation from the dominion and power of sin into the glorious liberty of the sons of God; but now we are urged to preach on bond issues for roads improvement; on school wagons for transporting the children to and from school; on corn clubs; farm demonstration work, and on athletics! Not content with this, but the Church is asked to debase her solemn services of marriage and confirmation into an alignment with science. We must await orders from this science ere we can present a person for confirmation—at least this has been seriously suggested.

It, indeed, makes the heart sick to note how the trend of the times tends towards secularizing the Church, by an unwarranted and unscriptural usurpation of functions belonging exclusively to State, county and school boards. What can be expected as the fruit of all this? The answer is not far off. On the last page is a list of books recommended as "full of inspiration," one of which is "Christianity and the Social Crisis," by Professor Rauschenbusch. This book, as far as I have read, I do not hesitate to pronounce as most pernicious and blasphemous. On every page is a deliberate falsehood, false interpretation and false reading of Biblical history. Jehovah, he seriously tells us, was the "tribal god. He was not fundamentally different from the gods of the surrounding natives, except that he was fortunately stronger than they. Like a despot he had to be kept in a good humor, which might be done by immoral sacrifices as of woman's chastity. And if a member of the tribe offended against his fellow, Jehovah would forgive when the smell of burnt meat filled his nostrils!" He is unusually gratified to know that "our places of worship have no stench of blood and entrails, and that our priests are not expert butchers!" That glorious typology of the Levitical system, divinely instituted, and which pointed to the one great sacrifice for the sin of the world, awakens no responsive chord in Rauschenbusch's heart except one which gives forth a diabolical sneer.

In another place he unblushingly says that Nathan determined the succession of Solomon. Had he read 1 Chron. 22:29, he would not have uttered so gross a falsehood.

He furthermore informs us that the seeds of revolutionary aspiration against the dynasty of David were droped into the heart of Jeroboam by the prophet Abijah. In contradiction of which is 2. Chron. 10:15.

Again, the overthrow of the dynasty of Omri was the result of a political conspiracy between the prophetic party under Elisha and General Jehu." The idea of old Elisha entering into a political conspiracy! but see 1 Kings 21: 17-26.

He next informs us that Jeremiah's sufferings were because he took the unpopular side in the national politics. Jer. 1:4-8, 17-19, contradicts this.

He no longer deals with the individual prophet, but says of all of the Lord's prophets that they were mainly sooth-sayers, who used their clairvoyant powers for any who needed and paid for them.

Passing from the Old to the New Testament, he gravely informs us that "Jesus (he never calls Him Lord), learned how to live a religious life; that He corrected his conception of the purpose and methods of work, and that His tone of sadness in His later ministry was due to the consciousness of failure; but that He had hoped to do better."

The death of John the Baptist was, according to Sts. Matthew and Luke, because he had reproved Herod for marrying his brother Philip's wife; but according to Josephus, it was because Herod feared John's influence over the people, and as Josephus had more direct sources of information his account is entitled to more weight. The incident of the temple tax he reports in this manner: "Jesus said to Peter, as we are sons of God and princes of the blood royal we are exempt from God's temple tax, but lest we offend, go, catch a fish and pay it! Did the Master say this? Was it with the fish that the tax was paid?

Passing on to the Church, he accuses her of modifying or intensifying her Lord's words of prophecy, and warns us to allow for this and be on our guard when we read His sayings, and that she early developed the Christian sacraments with which to placate and appease the Father of Jesus.

But enough of this satanic effrontery and blasphemy, which fills the first part of this book which is recommended by a committee of this old Church as "full of inspiration!"

May God open their eyes to see how they have dishonored their Father, their Lord and the inspired Word.

Rev. L. R. Coombs.

Lancaster, Va.

Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. And all day long they toil, they drop gentle words from their lips, and scatter little seeds of kindness about them, and to-morrow flowers of God spring up in the dusty streets of earth, and along the hard path of toil on which their feet tread. More than once, in the Scriptures, the lives of God's people in the world are compared in their influence to the dew. It falls silently and imperceptibly. It makes no noise; no one hears it dropping, but it covers the leaves with custers of pearls.—Ex.

Church Intelligence

CALENDAR FOR APRIL.

1—Tuesday.
6—Second Sunday after Easter.
13—Third Sunday after Easter.
20—Fourth Sunday after Easter.
25—St. Mark's Day.
27—Fifth Sunday after Easter.
May 1—Ascension Day.

Collect for Fifth Sunday After Easter.

O Lord, from whom all good things do come; grant to us Thy humble servants, that by Thy holy inspiration we may think those things that are good; and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

Collect for Ascension Day.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son, our Lord Jesus Christ, to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell; who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Foreign.

The Church Congress Reception Committee.

Southampton is beginning to realize the importance of the Church Congress which is to be held in the town next October. A meeting of the reception committee was held on Friday, when the Mayor of Southampton presided, and promised on behalf of the residents that they would do all they could to make the Congress a success.

The Bishop of Southampton said he felt confident, from the personality of the Mayor, that the welcome he would give would be of a very generous and genial kind. It was a matter of great pleasure, too, that they had the Rural Dean as vice-chairman, his qualities and experience admirably equipping him to take part in the work of public hospitality. The secretaries of the committee were expert organizers and full of zeal, and it was a great pleasure to see (almost for the first time at meetings of the committees), Canon Walter Smith, the "Captain of the Secretaries." The work before the committee, the Bishop proceeded, was the organization of hospitality. It was necessary to invite preachers, readers of papers, and speakers as the guests of the Congress. The numbers would not be so great, possibly, as at previous Congresses, because of the new departure which had been made. There would be no alternative meetings at different halls, but one meeting each in the morning, afternoon, and evening, though, of course, there would be other meetings independent of the Congress at the same time. He understood that there would be a considerable number of five-minute speakers.

The Rural Dean, the Rev. E. Neville Lovett, mentioned that the Congress banner is being prepared by the members of the St. Peter's, Bournemouth, Embroidery Guild.

The May Meetings.

Over four hundred May meetings will be held between now and the end of June. There was a feeling some years ago, when Exeter Hall was demolished, that the May meetings would be killed, but there are no signs of any diminution in the interest in connection with the chief societies. A considerable number of the gatherings will be held in the Church House. Caxton Hall comes next according to the number of its meetings, while the Y. M. C. A., Tottenham-court-road, and Sion College also come well up in the list. Amongst those in demand as chairmen are the Archbishop of Canterbury, the Bishop of London, the Lord Mayor, Lord Kinnaird, Mr. F. A. Bevan, the Bishop of Sodor and Man, the Bishop of Lincoln. Mr. J. E. May, 68, Fleet street, has again issued his remarkable Pocket Guide to the May meetings and London, price one penny. Not only is a list of the meetings, etc., given, but particulars relating to many of the chief places of worship, the religious and philanthropic societies, and also a delightful article on "London, the Most Amazing City in the World."

The Training of the Clergy.

Dr. Headlam, whose long connection with King's College, London, gives him the right to speak, has discussed in a pamphlet the all-important question of training for the ministry. He views with considerable apprehension the counsel of perfection that the Bishops have adopted by closing, after 1917, the door to the ministry against non-graduates. His experience shows him that the men under his care in King's College were not inferior to the average Oxford graduate, and he holds that as they receive the call to Holy Orders late in life, they should not be expected to pass through the same educational mill as men who have been in training from their youth. He desires to see a post graduate course established at Oxford and Cambridge. Theological colleges should be created in connection with the newer universities, and the course for all non-graduate colleges should be three years. Smaller theological colleges should be examined by a board that has teachers from the colleges to aid in preparing the syllabus and in conducting the examinations. King's College, and any other similar college, should have the privilege of conducting its own examinations, the results of which should receive recognition from the Episcopate. Already there are signs of a falling off of admission to non-graduate colleges, and the Church cannot see with equanimity the cutting off of the source of the supply of some thirty per cent. of her ordinands.

An Energetic Bishop.

The Bishop of Exeter, although he will in a few weeks complete three-score years of life, is still as energetic as he is learned and lovable, and he never spares himself in laboring for the good of his wide-spreading diocese. On Saturday he was at Bere Ferrers, a large village near the confluence of the Tamar and the Tavy (the Rhine and Moselle of Devon), instituting the Rev. James Sharpe as the new rector. On Sunday he was down near the sea holding confirmations in Devonport, the "lowest" part of his diocese. In the afternoon he ascended to its "highest" region (physically, not theologically), at St. Michael's, Princetown, 1,500 feet above the sea, on the wilds of Dartmoor, and there he instituted the Rev Heathcote Smith as the first Vicar of the new parish, now separated from Lydford, twelve miles away. The old parish had 56,000 acres, and the new one, which has hamlets six miles in either direction from St. Michael's church, has not less than 30,000 acres still belonging to it.

American.

Sunday School Convention of the Third Department.

The Sunday School Convention of the Third Department met in Trinity church and parish hall, Wilmington, Del., Monday and Tuesday, April 14th and 15th, and was well attended. The Rev. Howard W. Diller, of Pottsville, Pa., was elected executive chairman to fill the vacancy caused by the resignation of the Rev. W. Herbert Burk; the Rev. Kensey J. Hammond, of Culpeper, Va., was elected recording secretary, to succeed the Rev. Floyd Rogers, resigned. A mass meeting was held in the evening, at which the speakers were introduced by the Bishop of Delaware. The Rev. Stewart U. Mitman, Field Secretary of the Third Department, spoke on "Educational Work in the Third Department—its Condition and Needs." There are approximately 180,000 Sunday School scholars in the Department and between 8,000 and 9,000 teachers, while last year's Lenten offering of the schools in the Department was $58,000. Probably 75 per cent. of the schools number 100 scholars or less. He stated that he had found a very encouraging manifestation of interest and zeal among the smaller schools. Summer schools are doing an important work in the training and inspiration of teachers. As in the past, one of these will be held this year at South Bethlehem, Pa., but a new one will be held at Roanoke, Va., and probably one somewhere in the Diocese of Harrisburg in the fall. One of the great needs is a campaign of education in regard to the new Movement in Religious Education. The Church must become keenly alive to the duty and necessity not only of lengthening its cords through missionary activity that reaches to the world's end, but also of strengthening its stakes by providing for the best possible religious education for each of its members. The Church's duty to teach is of equal weight with its duty to go.

Rev. Wm. E. Gardner, Educational Secretary of the General Board of Religious Education, spoke on the topic "A Programme for Religious Education." He felt that he represented the voices of 500,000 children and 45,000 teachers who are appealing for such a programme, reaching from the kindergarten to the university. People are realizing that the public schools can not do the whole work of education; the Church and the home must do their part. Science is just as necessary in education as in farming. We must bring pedagogy and psychology to our aid. There is an appalling waste that must be prevented. What becomes of the Church students in our colleges and universities and the senior scholars in our Sunday Schools? Why do not more of the boys brought up in the Church enter its ministry? What are we as a Church, doing to train up, from among our foreign populations, missionaries for their own people? While the Church has had a programme of religious education, only since the last General Convention, the great Methodist denomination has had a very definite and explicit programme in her Book of Discipline for the last fifty years. Has this anything to do with the fact that the educational budget for the Methodist Church, last year, was $750,000, while that of our Church was $15,000, only a portion of which has yet been

raised? Let each member of the Church make the new programme of religious education his or her own, by applying it in his or her parish and family.

The Bishop of Bethlehem, the concluding speaker, compared the Church's new educational organizaztion to a magnificent locomotive, waiting only for the fuel and water to supply the power to enable it to do its work. He saw many encouraging signs that the interest and the money needed for making our educational machinery effective are coming. In his own diocese the Convention had recognized their obligations to the General and Departmental Boards and had cheerfully appropriated the amounts apportioned them for each.

The report of the Treasurer, the Hon. Josiah Howard, showed receipts to be $462.10, expenditures, $330.93; leaving a balance of $131.17.

The most important step taken by the Convention was the provision for employing a field secretary to devote his entire time to the work of the Department, at a salary of $2,500 per annum. The Rev. Stewart U. Mitman, Ph. D., was unanimously elected to fill the position.

At the morning conference Miss Helen Jennings spoke on the elementary grades. She discussed in turn the characteristics and capabilities of children in the three periods of childhood covered by the Beginners', Primary and Junior departments and the materials and methods found in these grades. She stressed the importance of separating the children in the Beginners' and Primary Departments and in having the Junior Department in a separate room. Many questions were asked and the discussion was animated. Miss Jennings regarded the Graded International lessons for the Beginners' and Primary Departments as the best for these grades.

Rev. G. C. F. Bratenahl, Secretary of the Third Missionary Department, discussed work in the senior grades, from thirteen years of age to maturity. Owing to a lack of definite teaching, our public schools and Sunday Schools are not so efficient as they should be. Bring clearly before all of the teachers first, the general aim of religious education, then the aim for the department and finally that for the particular grade. Give the pupils the military viewpoint, namely, that they are soldiers in a squad, a company, a regiment, a brigade, an army, and that in loyal service in the class, the school, the parish, the diocese and the Church they are to conquer the world for Christ. They should be taught to seek to have others enlist, by Baptism and Confirmation. Courses should be taught in completion in the senior grades, briefly and comprehensively, although necessarily incompletely as to details.

Rev. G. Otis Meade, of Christiansburg, Va., spoke on Adult Bible Classes. The organized Bible class is comparatively new, especially in the Church. It has its dangers, but so has electricity. The adult Bible class should help to stop the "leakage at the top" which, he believed, is due to "laziness or a fear of the job." He cited three Episcopal churches in Richmond, Va., which have doubled their communicant lists as a result of the establishment of organized Bible classes. The adult class, rightly conducted, is sure to be a power among the members and in the whole school—a mighty influence against scepticism and an agency through which men and women may be led to Confirmation and the Holy Communion.

The Rev. Howard W. Diller, discussing "Teacher Training," explained its necessity and gave instances to show that the number of trained teachers in our Sunday Schools is increasing. In the State of Pennsylvania there are 10,000 teachers who hold certificates, and during the past year 11,000 teachers have enrolled for the Standard Course. One thousand men and women in the Church are now taking the Correspondence Course, some of these being clergymen.

Rev. L. N. Caley spoke on "Grading of the Schools and the Standard Course," and explained how this can be done in the small as well as large school.

The Question Box was presided over by the Rev. W. Herbert Burk. At its closing session the Convention adopted the recommendations of the committee on organization that the names of delegates to the Sunday School Convention be published in the diocesan journals and that the diocesan Sunday School organizations adopt the nomenclature recommended by the General Board of Religious Education.

The Convention will meet again next fall, the place and time to be decided upon by the Executive Committee.

From the Theological Seminary in Virginia.

Bishop-Coadjutor Tucker, of Southern Virginia, came during Lent, at the invitation of the dean, to deliver his interesting address on "Optimism," in which he reviewed the changes and developments which have happened during his own life in the arts and sciences, modes of travel, in literature, ethical and sociological relations—all tending to show that life has become more and more worth living, and that man is keeping his ideals steadily before him. Such lectures inspire those standing at the beginning of their careers, and lift their thoughts to widen and make more plain the paths their fathers trod, as well as to lead their generation in ways to treasures of mind and purpose yet unknown.

Bishop Tucker also referred to the changes passing over religious thought, but as this address was written primarily for the University of Virginia, he did not treat this part of his subject as fully as he would have done for a Theological institution. We hope he may prepare one with reference to this, as he so well knows how to do, for our Seminary, and deliver it at some future time. He reminded the students that no more glorious period for beginning their consecrated work had ever come in the history of the Church than this upon which they were entering.

Another visitor, the Rev. Charles P. Tinker, Superintendent of the New York City Protestant Episcopal Mission Society, made a very pleasant impression upon the whole Seminary, and gave a lasting message by his two fine addresses on Social Christianity, one on City Problems met with in his own experience in the mission, and the other on prisoners, prison life and prison reform, coming under his observation as prison chaplain. In meeting and explaining the momentous questions involved in his work, he was especially illuminating and suggestive. Whenever he may come to us again he will be sure of a hearty welcome.

Missionary speakers have been with us, but we have not time to mention all of them. Among these were Dr. Morrison, of the Presbyterian Mission to the Congo Free State; the Rev. John C. Ambler, of Japan, an alumnus of the class of 1888, and the Rev. Mr. Sinclair, one of our later graduates, who is on his first furlough from his work in China.

But we have been specially favored in our last course of Reinicker lectures, delivered by the well-known and eloquent lecturer, Dr. George R. Wendling, at Liggett Hall, Episcopal High School, on April 8th and 9th. He gave his wonderful lecture on "Unseen Realities," and the inspiring one on "General Robert E. Lee, the Idol of the South." No short description could do justice to these. It is enough to say that they are by Dr. Wendling, and that we wish every one could have the pleasure and the benefit of hearing them.

The Rev. H. B. Lee, D. D., rector of Christ church, Charlottesville, a leading alumnus, preached and took part in the Communion service at the chapel, on the first Sunday in the month. The alumnus is ever more welcome here, and from the deep earnestness and evangelical fervor of his sermon, we hope he may be soon heard in the chapel again.

The Rev. James W. Morris, D. D., of Monumental church, Richmond, Va., and the Rev. W. Russell Bowie, B. D., of St. Paul's church, Richmond, gave their friends here a very agreeable surprise by making the Seminary their home for a few days, the only regret being that they could not stay longer. The Seminary always has an open door and a hearty greeting for her alumni whenever they can come to the old "Hill." The wise experience of the older, and the thought-producing suggestions of the younger alumni add to the richness of our life here. We have also had the pleasure of short visits from the Rev. J. Lewis Tracy Gibbs, of South Richmond, Va., and of the Rev. J. Letcher Showell, of Washington.

Mr. F. C. Morehouse, the experienced editor of the Living Church, was the guest of Dean Crawford on Tuesday afternoon, April 8th. He was accompanied by his daughter and by Mrs. Love and Mrs. Craig, sisters-in-law of the Bishop of Washington. After reviewing the grounds and going through the chapel, halls and library, they had afternoon tea at Dr. Crawford's and then left for Washington, expressing themselves as very much pleased with their visit.

The Church Congress.

Resolution offered by the Rev. Dr. George R. Van De Water and unanimously adopted at the meeting of the Executive Committee of the Church Congress on Monday, April 14th, 1913:

This committee, at the first meeting since the sessions of the Church Congress in Charleston, desires to record its appreciation of the work of the local committee in the preparation for the same and also the hospitality and embounded courtesy of the Church people of that historic city, whose enthusiastic interest and generous attendance made the Congress one of the most successful and satisfactory ever held in this country. The committee recognizes this as a sign of increasing vitality of the Church Congress and a complete justification of its unvarying policy of toleration and loyalty marking its methods and determining its appointments at all times. The Church Congress, in the past, has been, and in the future is determined to be, representative both of the mind and of the constituency, of the whole Church.

Resolution offered by the Rev. Dr. Harry P. Nichols, and unanimously adopted at the meeting of the Executive

Committee of the Church Congress, on Monday, April 14th, 1913:

In view of the misunderstanding of the purpose of the change of Rule II, and until that purpose shall be more fully understood,

Resolved, That the Executive Committee instructs the Committee on Topics and Speakers to put no one in nomination for writers or speakers at the next Church Congress save those of members of the Protestant Episcopal Church.

ARKANSAS.

Rt. Rev. J. R. Winchester, D. D., Bishop.

Memorials presented to Christ Church, Little Rock.

Deadrick H. Cantrell, on Easter Sunday, presented to Christ church, Little Rock, a solid silver alms basin, designed by J. and R. Lamb, of New York, which is a most notable example of the silversmith's art. It is of pure silver, weighing 92 ounces, with a design in high relief representing the Wise Men bringing gifts to the Infant Jesus. It is designed as a memorial to the parents of the donor, Dr. and Mrs. William A. Cantrell, who were among the most prominent members of the congregation. Dr. Cantrell was senior warden for many years, and his wife, Mrs. Ellen H. Cantrell, was parish historian, and published a book, Annals of Christ Church Parish.

Robert E. Wait presented a handsome Litany desk in black walnut as a memorial to his mother, Mrs. Fannie E. Wait.

The Easter offering at Christ church amounted to $1,100.

Bishop Winchester expected to make his annual visitation to Christ church, on Sunday, April 20th.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Seventy-fifth Annual Convention.

The note of Social Service was sounded, at the 75th annual convention of the Diocese, by the Rev. John T Foster, of the Free Church of the Annunciation, New Orleans, who preached the opening sermon before the Council. The "final solution of our social problems," he said, "will never be reached until the teachings of Jesus Christ are accepted and put into practice by those who call themselves by His Name. Our industrial system needs to be born again, in order to enter the Kingdom where Christ rules." The Council took the unusual step of referring the sermon to a special committee, for consideration and report.

The Council was held, as always, in Christ church Cathedral, New Orleans, and lasted through April 9th, 10th and 11th. Rev. Dr. H. C. Duncan, of Alexandria, for many years secretary of the Council, was re-elected. Rev. Louis Tucker, of Bastrop, was appointed assistant secretary. There were twenty-eight clergy present.

The Bishop made his annual address on the second night of the Council. He reported the affairs of the Diocese in a satisfactory condition, though disastrous floods and crop failures had brought heavy damages upon the people. He reported 358 confirmations, and 14 received from the Roman Catholic Communion. One deacon had been ordained—a deaf-mute, and one priest, while one deacon had been ordained for him by the Bishop of New York. Two priests had been received into the Diocese, and one deacon and one priest had been transferred to other dioceses. One deacon had been deposed. Old parish debts resting on Christ Church Cathedral, New Orleans, and St. Paul's, New Orleans, had been practically paid off, with the prospect of greatly increased activity in these parishes as a consequence. New parish houses had been acquired by St. Paul's, New Orleans; and St. Matthew's, Houma; the former by purchase and remodelling, the latter by erection. He commended the work of the Church Club, in maintaining the noon-day Lenten services in New Orleans and the Lenten lectures, and announced that a Lay-readers' Association had been established in New Orleans.

The old Standing Committee was re-elected, viz.: Rev. Messrs. A. R. Edbrooke, W. A. Barr and J. D. Lamothe; Messrs. James McConnell, G. R. Westfeldt and Warren Kearney. The deputies to the General Convention are: Rev. Messrs. W. S. Slack, R. S. Coupland, Luke White and G. L. Tucker; Messrs. James McConnell, Charles M. Whitney, C. R. Westfeldt and Newton Blanchard. Messrs. T. C. Barrett and Hunt Henderson were re-elected lay trustees of the University of the South. Rev. Louis Tucker was elected clerical trustees of the University, succeeding Rev. W. S. Slack, who declined re-election. Mr. Edwin Belknap was re-elected treasurer and Rev. J. O. Miller was re-elected registrar.

The appointment plan was adopted by the Council, for the support of Diocesan Missionary work, on recommendation of the Diocesan Board of Missions. An apportionment of nine per cent. was laid upon current expenses. The deputies were asked to take this as a guide in making their pledges for Diocesan Missions. The amount pledged, following this plan, was nearly four thousand dollars—considerably larger than before.

The Sunday School Commission asked for an apportionment of five cents per scholar upon the Sunday Schools, for the General Board of Religius Education and for the Commission's work. The Commission also reported that field work among the Sunday Schools would be carried out in the Diocese, in order to arouse enthusiasm and to acquaint the Sunday Schools with the plans and methods of the Commission.

A special committee reported on the death of Mr. J. Burruss McGehee, a prominent layman of the Diocese, who first suggested the platform of Christian Unity known afterward as the Lambeth Quadrilateral. He introduced into the Council of Louisiana, in 1883, a resolution offering the Creeds, the Bible, the two Sacraments, and the Historic Episcopate as a basis of Christian Unity.

Meeting of Woman's Auxiliary.

While the Council met in the Cathedral the Woman's Auxiliary held its sessions in the chapel of the Cathedral. The proceedings were vibrant with interest and enthusiasm, while the reports of officers and branches showed great forward strides during the year. The annual sermon at the opening service was preached by Rev. J. Gilmer Buskie, of Baton Rouge. The offering received at this opening service of the annual meeting, together with those received at four other annual meetings, making five successive annual offerings, are to be devoted to the Richardson Memorial Fund, in memory of the late Mrs. T. C. Richardson, of New Orleans, who established the Auxiliary in Louisiana and was its president for many years.

The treasurer reported receipts of $1,732.69 during the year. Twenty-one boxes had been sent out. The United Offerings amount to $1,388.83. The offerings at the three general meetings (the quarterly meetings other than the annual meeting), were promised by the Auxiliary to the building fund for the church and rectory in Plaquemine, where the old church and rectory were recently destroyed by fire.

Delegates to the Triennial meeting of the National Auxiliary at the General Convention were elected as follows: Mmes. Henry Leverich, James McConnell, R. S. Coupland, W. S. Slack and J. L. Harris. Alternates : Mmes. Luke White, James McBride, W. W. Bynum, A. S. Bartlette and Miss Cora McGraw.

The Junior Auxiliary branches held their own annual meeting, with their own opening service. Rev. R. S. Coupland, of Trinity, New Orleans, made the annual address before them. Mrs. F. J. Foxley, president, reviewed a year of great gorwth. There are now eighteen bands in the Diocese. She called especial attention to the band at the Children's Home, in New Orleans, which had worked with great energy and devotion.

The Babies' Branch, through Mrs. W. J. Suthon, secretary-treasurer, reported offerings of $114.72.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

The Rev. Alexander Patterson's Mission Work.

The Rev. Alexander Patterson, the Church's missionary in Beattyville and Lee county, is a man full of faith and good works, and greatly beloved by the people whom he serves. In addition to other duties of Holy Week he had three funerals in the mountains; was asked to officiate at two marriages, and with the help of friends secured homes for three children who had been given to him with the request that he find protection for them. He has one bright boy, three and a half years old, whom the parents cannot support, and for whom he is anxious to get a good home. home.

At Emmanuel church, Winchester, the women of the guild are busy with repairs on the church and are supplying the choir with vestments.

Trinity church, Somerset, was damaged by the recent wind storm in which many houses were destroyed. It was blown from its foundation and a part of the roof carried away. The contract has been let for its repair.

Rev. J. J. Gravatt, Jr., has accepted the call to the Church of the Ascension, Frankfort, the rectorship of which was made vacant by the resignation of Rt. Rev. C. C. Penick, D. D., It has been announced that he would begin his new duties on the 15th of April.

Mrs. John Amsden has equipped St. John's church, Versailles, with beautiful electric light fixtures, and the Ladies' Guilld of the parish presented a complete and beautiful set of altar linens on Easter Day.

The Rev. J. M. Maxon, president of Margaret College, announces that practically every member of the faculty will return in the fall for another year. This has been a splendid year for the college, which is producing good results for the Church and for Christian education.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Youthful Hero.

On Sunday, March 30th, in St. Andrew's chapel, at Woodberry Forest School, a handsome memorial altar, the gift of Mrs. John F. Bransford, of Augusta, Ga., was unveiled to the glory of God and in memory of her son, Alfred Baker Bransford, an alumnus of the School, who lost his life on the 24th of August, 1911, in an heroic but futile effort to save his brother from drowning. The two boys were the sons of Dr. and Mrs. John F. Bransford, and were spending their summer vacation with their parents at their summer home in Chesterfield county, Virginia. Alfred and his younger brother, Henry, had gone to James River in search of amusement. Henry went into the water for a swim and quickly became involved in a treacherous current. He called to his brother on the shore for help. Without a moment's hesitation Alfred plunged into the stream, only to be engulfed by the same current which had swept his brother beyond the reach of human aid. A faithful negro servant, who had accompanied his young masters to the river, made a frantic effort to reach them in an old boat. The boat was overturned and the river claimed the servant as a third victim. Alfred and Henry were the only children in the family, and their father was so prostrated by the shock that he died a few weeks after the loss of his sons.

Dr. Bransford was the surgeon on the Gloucester during the Spanish-American War, to whom Admiral Cervera was entrusted when he was captured, badly wounded.

The clergymen taking part in the service were the Rev. Karl M. Block, chaplain of the School; the Rev. Robert S. Carter, rector of St. Thomas's church, Orange, Va., and the Rev. G. Freeland Peter, of Washington, D. C. Mr. Peter preached the sermon, an address of beauty and power.

The sermon was followed by the dedicatory prayers, pronounced with solemnity and deep feeling by Mr. Block.

The service was deeply impressive, and marked a notable event in the history of the School. Mrs. Bransford was present, with many other visitors from the neighborhood and from a distance.

No more fitting memorial of a brilliant young life that closed in a deed of supreme heroism could be conceived than this handsome altar established in the chapel of a boys' school, where it will stand as a constant reminder to generation after generation of boys who in years to come will pass through the School, not only of the individual life and death it commemorates, but also of the great lesson of self-sacrifice taught by the words of our Lord.

"Greater love hath no man than this, that a man lay down his life for his friends."

Visitations by Bishop Tucker.

Bishop Tucker visited Christ church, Roanoke, and confirmed a small class, on Sunday morning last. The new rector, the Rev. G. Otis Mead, has been in charge only two weeks, and though the work is starting under the brightest auspices, there was not time to make much preparation for the Bishop.

In the afternoon Bishop Tucker went to Salem and administered the rite of confirmation to a good class. The Rev. J. S. Meredith, the rector at Salem, is doing a noble work and is much beloved by the people.

Archdeacon Lloyd Seriously Ill.

A dispatch from Roanoke, dated April 22d, states that the Rev. John J. Lloyd, D. D., is seriously ill as the result of a stroke of paralysis, suffered, on Monday night, while attending a meeting of the Southwest Convocation in Salem. Late Tuesday night attending physicians pronounced his condition critical.

Central Convocation.

Central Convocation met in Trinity church, South Boston, April 14th-17th, with fourteen clergy present. The services were well attended and much interest was manifested. An able essay, shedding much light on the problem of Country Work, was read, on Tuesday afternoon, by the Rev. Chiswell Dabney, of Chatham, Va., on the subject of "The Importance of the Problem of the Country Church." Mr. Dabney was thoroughly at home with his subject, being fully conversant with rural conditions and his words had the weight of authority from practical experience.

The subjects brought forth discussion by those in country work, and the need for suitable Church literature in pamphlet form for the younger generation was pointed out and a wider range of service by the Church advocated, covering educational and social, as well as religious needs.

Convocation enjoyed a delightful paper by Rt. Rev. B. D. Tucker, entitled, "Threescore Years: A Study in Optimism." The paper was scholarly and deep in its analysis of the trend of human thought, by a mind keenly observant and intimately acquainted with the masters of literature and philosophy and science.

Active steps were taken by Convocation towards arranging the territory into districts, for the purpose of holding Sunday School Institutes.

The spirit of fellowship, always an enjoyable feature of Convocation, was rendered especially so at this meeting, by the considerate Church people who arranged to have the clergy take dinner together every day at the hotel.

After service Thursday night, Convocation adjourned to meet in the fall at Amelia Court House.

Norfolk Convocation.

The Norfolk Convocation held its stated meeting Tuesday, Wednesday and Thursday, April 22d, 23d and 24th, in St. John's church, Hampton. The Convocation sermon was preached by the Rev. William A. Brown, rector of St. John's church, Norfolk. The Sunday School Institute held its session on Thursday.

Emmanuel Church, Staunton, Opposed to Change of Name.

The vestry of Emmanuel church, Staunton, at a recent meeting adopted the following resolution:

Resolved, That this vestry is unalterably opposed to any change of the name of the Protestant Episcopal Church, and that the registrar be instructed to publish this resolution in the Southern Churchman.

The departure of the Rev. Francis R. Lee, rector of Christ church, Smithfield, to take charge of a church in Parkersburg, West Va., is deeply regretted by his former congregation. During his rectorship at Smithfield he did good work in building up the Sunday School, having a large Bible class of young men, who presented him with a silver loving cup, as a testimonial of their appreciation of his good work among them. The last service held in Christ church by him as rector, was the baptism of children, and in this dedication of innocence and purity to the service of the Lord, there was a fitting close to the work of one who has lived in the community as an "Israelite indeed, in whom is no guile."

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Convention Date to be Changed.

The congregation of St. James' church, Lenoir, not being able to entertain the Convention this year, by order of the Bishop, the time of the meeting of the Annual Convention has been postponed. The date and place will be announced later, at least thirty days in advance of meeting.

ALFRED H. STUBBS,
Secretary.

Trinity Church, Asheville.

The Rev. Wyatt Brown, of All Saints' church, Mobile, Ala., has accepted the call to the rectorship of Trinity church, Asheville. The congregation have just completed a new church, to replace the one that burned, two years ago. The designs were by Cram, Goodhue and Ferguson, and the church is a most churchly and handsome one, and under Mr. Brown's able leadership, amply displayed in his past charges, should continue to grow and prosper, and to develop the fruitful field offered by Asheville to the Episcopal Church.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Dedication of St. James' Church, Long Branch.

The new church building of St. James parish, Long Branch, the Rev. E. Briggs Nash, rector, was dedicated by Bishop Scarborough, on Tuesday, April 15th. Others of the clergy, beside the rector, assisting, were the Rev. Elliot White, of Newark, a former rector; the Revs. Charles M. Perkins, P. S. Wood, F. P. Swezey, W. E. Howe, Scott Kidder, John C. Lord and R. D. Hatch. A sermon dealing largely with the subject of Christian Unity was delivered by the Rev. Henry H. Oberly, D. D., of Elizabeth. Several memorials and gifts were dedicated at the same time. On the evening of the same day the Bishop confirmed a large class.

The corner-stone of the new church was laid on July 25th last, and the building, in an incomplete condition, was opened for use on February 23d. It is of such beauty and richness that it is accepted, not by Church people only, but by citizens in general of Long Branch, as a valuable addition to the public buildings of the city.

The property now, including church and parish hall, on a prominent and valuable site, will be completed by the building of a rectory adjoining, to replace the one now owned and used in another part of the city.

The Rev. Mr. Nash is the sixth rector in succession since the beginning of services in 1850. The others have been the late Revs. Harry Finch, Richard A. Poole and Elliott D. Tompkins, and the Rev. Messrs. H. H. P. Roche and Elliot White.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Mr. J. Pierpont Morgan's Will.

The will of the late J. Pierpont Morgan, in which is bequeathed many millions of dollars, begins with a statement of unwavering loyalty to Jesus Christ, a conviction that in Him alone the sins of men are washed away, and an injunction to his children always to support and defend this faith. To St. George's church, of which Mr. Morgan was senior warden at his death, is given $500,000 and to the Diocese of New York, the income for Church extension, $100,000. Within the last two years Mr. Morgan served on the Church Extension committee of the Diocese. Nothing was left in the will to the Cathedral of St. John the Divine, of which Mr. Morgan was at one time treasurer, but he had given to it about $1,000,000, and within the year had given $175,000 to erect Synod Hall, now nearing completion. He is a subscriber to the maintenance fund of the Cathedral, $5,000 a year for five years. Mr. Morgan continued his benevolences as at his death; hence this one is secure to the trustees. No sum was left toward expenses of the General Convention, meeting next October, but it had been the intention of the finance committee not to ask him for a contribution, because of his many previous ones. Hospitals and other charities were granted varying sums, and generous provision is made for art objects. The spirit pervading the document is one of large charity, clear insight into affairs, and strong faith and confidence in those whom he entrusted with money and duty. So marked was the religious tone of the will that several New York clergy mentioned it on the Sunday immediately following its publication.

Titanic Memorial Tower to be Dedicated in May.

On the anniversary of the sinking of the Titanic, one year ago, there was dedicated a memorial tower, toward the cost of which many people contributed. The tower surmounts the great Seamen's Church Institute building, which is to cost with site $1,000,000, and which is to be opened in May. Bishop Greer, the Rev. Dr. W. P. Merrill and others took part. The tower is really a light-house in size and pattern, the light of which is visible at Sandy Hook and beyond. There is to be a time-ball operated from Washington. The speakers at the dedication dwelt upon improved conditions of transportation by sea, one outcome of the disaster, and upon the lessons to the living given by those who went down. The Institute owes its existence in great measure to Edmund L. Baylies, a lawyer, who has been chairman of its executive committee from the beginning. It is for sailors of the merchant marine, as the Y. M. C. A. work is for enlisted men of the United States navy; and it is not only a hotel for sailors on shore, but signs men on to the ships, preventing fraud. There is a chapel, toward the furnishings of which many New York churches have contributed. The claim is made that it is the largest and costliest home for sailors in the world. The light and time ball of the tower have been accepted by the Government as part of Uncle Sam's marine service.

Church Social Week.

Twenty-two out of twenty-five parishes and missions began on Sunday, April 20th, some form of observance of a Church Social Week. The first Sunday was given over to consideration of work last year, not in the local parish for itself alone, but for missions, education and social service of the Church in America and in all the world. A small newspaper was issued and distributed. In fully a dozen parishes organizations made reports of work, followed by thanksgiving to God, that so much had been accomplished. In a few cases the clergy exchanged pulpits. During the week beginning April 20th, many parishes hold social evenings, rallies for children, and organized deputations pay visits to neighboring parishes. At Holy Faith the Bishop confirmed classes from Holy Faith parish and Emmanuel mission, and at St. Alban's he consecrated a new altar and confirmed a class. All causes, as parish support, the Sunday School, missions, social service, the boys, the girls, and the Woman's Auxiliary were presented and prayed for. Most churches and parish houses were decorated with American and mission field flags.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Handsome Altar and Reredos at St. Paul's, Chester.

Through the generosity of Mr. Richard Wetherall, who gave it as a memorial to his mother, St. Paul's church, Chester, was on its 210th anniversary greatly enriched by the long-desired altar and reredos. It is a beautiful work of art in stone, and stone and glass mosaics. It was designed by Nathress and Son, Architects of the church. The stone work was by Kelley, whose fine work is well known, notably in the altar and pulpit of the Church of the Advocate; St. Martin's church, Radnor, and St. Asaph's church, Bala. The marble and glass mosaics were wrought by Nicola D'Ascenzo. The altar and reredos are of white marble. The facing of the back and side walls is of green veined Istrian marble. The glass mosaic of the altar represents the scene at Emmaus, where Christ was made known in the breaking of bread. Symbolic representations of the four Evangelists in marble mosaics are in the reredos, to the right and left of the altar. The massive columns of the altar are of onyx. The only work on the front of the altar is a lamb, carved in pure white marble. A handsome credence is carved in the rear wall. On the sides of the chancel are marble sedilia.

Bishop Rhinelander Urges Attendance of Lay Deputies at the Annual Convention, on May 6th.

The Rt. Rev. Dr. Philip M. Rhinelander has sent a letter to all the clergy of the diocese asking them to urge upon their lay deputies the importance of being present at the opening session of the Diocesan Convention, on Tuesday, May 16th. It is his purpose to then deliver, in place of the usual sermon, the main part of his annual address. He also asks that the clergy use, in the regular services of the Church during the two weeks preceding the Convention, the prayer provided in the Prayer Book.

$50,000 Given to the Inasmuch Mission.

A great surprise was given to the directors of the Inasmuch mission, at their meeting on Monday, April 14th, when the Rev. D. M. Steele announced the gift of a wealthy lady of Germantown, of $50,000 for the erection of a four-story reinforced concrete building for the mission. It was purposed, some months ago, to erect a twelve-story "poor man's hotel," but the difficulty of financing it led to its abandonment. The new structure will have a front of ninety feet on Locust and extend back to St. James' street the same distance. It will be bounded on the east by Alder street and on the west by Warnock street. A chapel seating 350 will occupy half of the first floor. The other half will have offices, dining-room, kitchen and a wayfarers' lodge, where bunks will be built. A bath and lounging room will be next to the lodge. Sixty-five bed-rooms will be on the second and third floors. The fourth will be used as a dormitory with 150 beds.

Memorial Window Dedicated.

Mr. Samuel R. Marshall, the oldest communicant and the grand old man of St. Matthew's church, now in his ninety-seventh year, has placed in the west side of the church a window in memory of his wife, who died in 1893. The design is William Holman Hunt's, "I am the Light of the World." This was the subject of the rector's, the Rev. C. C. Pierce, D. D., sermon at the dedication, on Sunday morning, April 13th. Mr. Marshall was present. For a long period he has been a vestryman and represented the parish in the Diocesan Convention.

Special Service for Church Club Brotherhoods.

The Brotherhoods of the Protestant Church Club, an organization for the promotion, under Church auspices, of athletic sports and good fellowship, held a special service in St. Andrew's church, on Friday evening, April 18th. The rector, the Rev. J. J. Joyce Moore, is the chaplain. The singing was accompanied by a band of thirty pieces. Addresses were made by the Rev. Floyd W. Tomkins, S. T. D., George Long, superintendent of the Inasmuch Mission, and Mr. H. W. Hepburn, president of the Club. Though only two years old, there are twenty-five churches connected with it and the membership is 1,300.

Ground Broken for St. Barnabas' Church.

The Rt. Rev. Dr. Thomas J. Garland broke ground, on Saturday, April 12th, for St. Barnabas' church, Haddington, which is to be erected by the Diocesan Board of Missions in memory of the Rt. Rev. Dr. Ozi W. Whitaker. With the rectory and the completion of the parish house, the cost will be about $60,000.

Meeting of Sunday School Representatives.

On Saturday afternoon, April 19th, St. Philip's church was crowded with the representatives of the Sunday Schools of the diocese. The augmented choir from the Sunday Schools was under the direction of Mrs. John Loman. Addresses were made by the Rev. Charles Campbell Pierce, D. D., who told of the beginning of the Church's work in the Philippines. The Rev. J. B. Halsey told of how his Sunday School raised their splendid offering of $1,010.21. The Rev. P. C. Daito expressed the thanks of the missionaries of Japan for the encouragement which such services give them. When counted by Mr. George W. Jacobs, the treasurer, the offerings were found to be $30,567.79 in cash and $1,148.74 in pledges—making a grand total of $31,716.53.

The Rev. Francis B. Cannon has accepted an assistantship at St. Mary's church and has entered upon his duties.

On Sunday, April 27th, the Rev. Norman Van Pelt Levis will have completed the tenth year of his rectorship at the Church of the Incarnation. He will preach a special sermon on that morning.

Upon his graduation from the Divinity School in Philadelphia, in June, Mr. William Edwards will be made deacon and become assistant minister at St. Stephen's church.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Sunday School Convention of the Diocese.

The annual Sunday School Convention of the Diocese of Newark was held on April 16th, at Trinity church, Newark, with the church completely filled, both afternoon and evening. In the afternoon, Miss Susan Mendenhall, of New York City, made an address on "The Art of Story-telling," and Rev. Henry M. Ladd, of Rutherford, spoke on "The Layman's Christian Obligation as regards Education." The evening address was by Rev. Wm. E. Gardner, Secretary of the General Board. The report for the Diocesan Convention was presented by Rev. Henry H. Hadley. The treasurer was able to report the payment of the diocesan apportionment for the General Board. The officers elected were: Archdeacon Frederick B. Carter, president; Rev. Robert J. Thomson, secretary; Mr. Arthur E. Barlow, treasurer. Delegates to the Department of the Sunday School Convention are Rev. E. J. Cleveland, Rev. G. M. Foxwell, Rev. G. D. Hadley, Miss E. W. Currie, Mr. M. V. Sutphen.

MONTANA.

Rt. Rev. L. R. Brewer, D. D., Bishop.

Success of the Duplex Envelope System.

St. James' parish, Lewistown, which was organized a year ago after an existence of fifteen years as a mission, is accomplishing a wonderful work under the vigorous rectorship of the Rev. George Hirst. This parish is a conspicuous illustration of the success of the duplex envelope system, through which the salary of the rector is paid by the parish, with an increase over that ever paid any previous rector, Added to this there have been expended for improvements $1,050 on the rectory, and a reduction of $450 on indebtedness. The people are talking about a new and larger church. The Sunday School is larger than it has ever been before, and during the year the Bishop has confirmed twenty-one persons.

The past year has been one of marked achievement for this diocese. Four missions became parishes, the salaries of seven clergymen were increased from $1,200 to $1,500 per year. In various missions an increase in the local support has been effected so that there has been a saving to the diocesan treasury of over $2,000. All this has been accomplished through the duplex envelope system. There are now twelve parishes in the diocese assuming all provision for their support, in none of which is the salary of the rector less than $1,800 with rectory, and in several of them is more. Through the thoughtful oversight for his clergy's comfort, the Bishop has now provided as a minimum stipend for his workers, $1,500.

Preparations are under way for the entertainment of the Diocesan Convention at Billings on the 15th of June. It is planned to invite workers in the Woman's Auxiliary from the neighboring dioceses to participate in a programme of departmental importance and range, rather than diocesan only. Rev. C. G. Bennett is an indefatigable worker and in his short rectorship has accomplished noteworthy results.

The largest confirmation class for the year was presented by the rector of St. Luke's, Billings, and numbered twenty-four.

The Parish Guild have placed in St. Peter's church, Helena, a magnificent brass lectern, in memory of the late Mrs. A. M. Holter.

The Rev. William Atkinson has accepted the tender of the rectorship of St. John's church, Butte, and will occupy the field September 1st. In the meantime the services of the Church are being continued by the Rev. S. C. Blackiston, rector emeritus, who returned to Montana to assume charge after the death of the late Rev. Allen K. Smith. At a recent visitation of the Bishop a class of seventeen was confirmed. A parish house is to be built—the second in the diocese.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Brave Under Adversity.

Though the Mississippi river has again boldly entered the streets of North Memphis, yet the flood stage of forty-six feet was of short duration, owing to a break in the levees on the Arkansas shore, above Memphis.

The Church of the Good Shepherd, of which Rev. George L. Neide is rector, was again surrounded by water, but Mr. Neide and his family remained in the rectory, without a word of complaint. Mr. Neide has the faith and fortitude of a true Christian soldier, and goes smilingly through everything. Much praise is due his family, also, who have so heroically endured this uncomfortable situation a second time..

Over 1,600 refugees (mostly negroes), are being taken care of in Memphis by the merchants of the city. These come from the overflowed section of Arkansas.

Men's League Organized.

Since Easter a very enthusiastic meeting of men was held at Calvary parish house, the Rev. Walter D. Buckner, rector, at which time seventy men formed an organization to be called the "Men's League of Calvary Church." The special subject discussed at the first meeting was that of "Christian Education." Following the discussion a resolution was presented and passed, "to send a committee before the School Board of Memphis City Schools, requesting that the Lord's Prayer be used in the opening morning exercises of all local schools, and that the Ten Commandments be displayed on charts in each grade room of the public schools."

Calvary Church, Memphis.

Rev. Dr. W. D. Buckner, of Calvary church, Memphis, made an impression on Sunday, the octave of Easter, by quoting a couplet, he said he had read recently, as follows:

"What sort of a church would my church be
If every member was just like me."

The simple question, so searchingly put, seemed to reach every one of the large congregation, and to arouse them to renewed energy in the several branches of the parish work.

Memorial to Gen. J. H. Morgan.

Bishop F. Gailor was recently granted a permit to "The Confederate Dames," of Memphis, to erect a bronze memorial tablet to Gen. John H. Morgan, in the church lot (St. James' church), at Greeneville, Tenn. It was in the beautiful private garden of Mrs. Katherine Williams, (donor of the church lot, which was a part of the garden), that General Morgan was overcome and killed by Federal soldiers, on Sunday morning, September 4th, 1864.

Mrs. C. W. Richmond, Director of the Confederate Dames, is raising the fund for this tablet, which is expected to be ready for the fiftieth anniversary of this sad occurrence.

Rev. Thomas D. Windiate, Archdeacon of Middle Tennessee, is visiting in St. Augustine, Fla., with his sister, for a short recreation, after his arduous Lenten work, which extended over his entire district.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Death of Daniel M. Thomas.

One of the oldest, most active and best-known of Baltimore Churchmen, Mr. Daniel M. Thomas, died at his home on North Charles Street, on April 16th, in his eighty-seventh year. He had been a vestryman of St. Luke's church since the organization of that parish, and had been one of its delegates to the Diocesan convention almost from the beginning. He was the oldest member of the Baltimore Bar and of the Convention. In spite of his advanced age he had in no wise abated his interest or activity in Church affairs, but was in his place at the last Convention, and took his usual prominent part in its proceedings. He was one of the trustees of Church Charities and a member of the Committee on Canons.

Memorial to Dr. Eccleston.

St. Andrew's church, Baltimore, has just erected a handsome marble tablet on one of its chancel walls to the memory of the Rev. J. Houston Eccleston and his wife, two of the best friends that this parish ever had. At the time when St. Andrew's congregation had to sell its old church on High Street, Dr. Eccleston, then rector of Emmanuel church, took the homeless congregation under the wing of his strong parish, tided it over the period of its first struggles, and by substantial help and friendly supervision made it the strong and hopeful mission that it now is. The congregation has also erected an oak pulpit in memory of Mr. John Loos, who was for many years one of its wardens and superintendent of its Sunday School.

Activity in Church Work in Western Maryland.

Churches in Western Maryland within the Archdeaconry of Cumberland, report many tokens of activity. St. John's church, Hagerstown, has paid off the mortgage on its rectory and is now free from debt altogether. It has sold the old Chapel of All Saints, which has long ceased to be of any use for Church purposes.

Ground has been broken for a new rectory for St. Thomas' church, Hancock, which will be one of the neatest and most comfortable in Western Maryland.

St. Paul's church Sharpsburg, reports the largest Easter offering in its history, which is to be applied to the fund for building a parish hall.

The Rev. Levin P. Sothoron, after a rectorship of twenty years, has resigned the charge of Christ church, Rock Spring, Harford county.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Richmond Convocation.

Will meet at Emmanuel church, Brook Hill, Tuesday and Wednesday, April 29th and 30th, and May 1st. Services will be held Tuesday morning.

HUGH W. SUBLETT,
Secretary.

Church Periodical Club.

The annual report of the Church Periodical Club of the Diocese states that 347 current periodicals and papers were mailed regularly. There have been distributed 24 Bibles, 540 books—religious and secular; 5,385 odd magazines and 33 barrels of literature distributed. The Southern Churchman has a large circulation through the Church Periodical Club.

The Rev. P. A. Arthur has resigned the charge of Dettingen parish, Manassas, the vestry of which has testified their appreciation of his high character, unselfishness and devotion to duty, and their expression of regret that circumstances beyond his control or theirs, make it necessary for him to terminate his work there.

The Richmond Protestant Episcopal Society met in Grace church Sunday School room, on Monday evening, April 21st. Bishop Gibson announced the declination of the Rev. David H. Lewis, of his appointment as City Missionary, and the Rev. F. A. E. Warren, rector of Meade Memorial church, South Richmond, was appointed to the place.

Woodberry Forest School, near Orange, Va., has lately become allied definitely with the Church by the erection of a beautiful chapel on the school grounds, where services are conducted by the Rev. Karl Block, chaplain.

The Rev. Benjamin Dennis, lately in charge of St. Mary's church, Northumberland county, has been called to the rectorship of Leeds and Piedmont parishes, Fauquier county, in succession to the Rev. P. D. Thompson, resigned. This charge includes Leeds church, All Saints' chapel and Emmanuel church.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Institute for Religious Education.

The annual meeting of the Diocesan Institute for Religious Education took place on Monday evening, April 7th, in the parish house of Trinity church, Pittsburgh. The devotional service preceding the business meeting was conducted by the new rector of the parish, the Rev. E. S. Travers, who made an address welcoming the Association and proffering the use of the parish house for any similar gatherings in the future. The election of officers resulted as follows: President, Dr. H. C. Westervelt; vice president, Mr. James M. MacQueen, of Sewickley; secretary, Mr. E. J. Edsall; treasurer, Mr. John A. Powell. The executive committee was instructed to look after the details of the Sunday School rally to be held on Rogation Sunday. The evening was given over largely to general discussions on three subjects, "The Home Department: Of the Sunday School," the Rev. William Porkess, of Calvary parish, who has been very successful in introducing this feature into the Sunday School of that parish; "Advisory Boards and Boards of Administration in Sunday School management," Mr. Marcellin C. Adams, superintendent of the Sunday School of the Church of the Ascension; and "The Financial Side of Sunday School Work," by Mr. G. I. Neilson, Superintendent of the Sunday School of St. Thomas' Memorial church, Oakmont. The attendance was large and representative, and the gathering was one of the best of its kind in the history of the organization.

Easter Offerings in Pittsburgh Churches.

Easter Day saw all the churches filled with large congregations and their altars thronged with communicants. The offerings were good in all the churches, notably in Calvary church, Pittsburgh, where a special effort was made to raise sufficient money to liquidate the mortgage of $75,000. The amount received on Easter Day was $64,000. Other offerings in city churches were St. James' Memorial, $400; All Saints', $325; St. Mary's Memorial, $400; St. Peter's, $500; St. John's, $375; St. Paul's, $200; Ascension, $1,000; Redeemer, $1,400; Christ, $2,500; Trinity, $2,500, and St. Andrew's, $2,500. Some of the offerings in the outlying towns of the Diocese were Canonsburg, $200; Johnstown, $500, and Bellevue, $750.

A rectory has just been acquired by St. Thomas' Mission, Canonsburg, on a lot adjoining the property upon which the church is located. The lot is a large one, and it is hoped that some day a parish house may be erected upon it.

The Church Club held one of its most successful dinners in its history, at the Hotel Schenley, on Tuesday evening, April 1st, the guest of honor being the Rev. Dr. W. T. Manning, rector of Trinity church, new York City. A. P. Burgwin, President of the Club, presided and acted as toastmaster. Nearly two hundred members and guests were present. Church Unity was the subject for the evening, and Dr. Manning made the principal address. Other speakers were the Bishop of the Diocese; the Rev. Dr. Ewere, representing the Disciples' church; the Rev. Dr. Lindsay, the Presbyterian church, and the Rev. Dr. McClurkin, the United Presbyterian church.

The Rev. C. J. De Coux, diocesan vicar, held a Mission in Grace church, Menallen, one of our country parishes, in the week beginning Sunday, March the 30th. The opening service took place on Sunday evening, when the large vested choir of Uniontown was present. Preaching services were held on each night of the week, and the Sacrament of Baptism was administered to a number of children.

At a meeting of the Church Historical Society of the Diocese, held in the Church Rooms on Thursday evening, March 27th, a paper on "Woodville" was read by the Rev. W. L. H. Benton, which had been prepared by Professor T. J. Chapman, a former Principal of Schools in the neighborhood before his death. At Woodville is located one of the oldest churches in the Diocese.

The forty-eighth Convention of the Diocese will be held on Wednesday and Thursday, May 14th and 15th, at St. Stephen's church, Sewickley.

The Rev. H. A. Grantham, of St. Andrew's church, New Kensington, has declined a call to St. Paul's church, East St. Louis.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Confirmation Services.

The Bishop of the Diocese officiated at three confirmation services, on Sunday last, first, at mid-day, in the Church of the Ascension, Washington, when he also preached; at 4 P. M., in Bethlehem chapel, National Cathedral, when he confirmed a class of young ladies of the Cathedral School for Girls, and preached; at 8 P. M., in the Church of the Incarnation, when he confirmed a class and preached.

On April 22d, at 8 P. M., the Bishop will visit Trinity church, Upper Marlboro, Md. April 23d, he will preside at the annual meeting of Cathedral Chapters. At 10 A. M., Holy Communion and address by the Bishop in Bethlehem chapel; at 11:30 A. M., business meeting in St. Alban's Memorial Hall. April 24th, Christ Church Mission, Kensington, Maryland. April 25th, 3 P. M., the National Cathedral School for Boys. April 25th, St. Mark's Day, St. Mark's church, Capitol Hill, Washington.

Annual Council Daughters of the King.

The seventeenth annual Council of the Daughters of the King of the Diocese of Washington will meet in the Church of the Ascension, Washington, on Thursday, April 24th. At 10 A. M., the Quiet Hour will be conducted by the Rev. George F. Dudley, of St. Stephen's church, North Washington, and the Holy Communion by the Rev. Dr. Nelms, of Ascension church. At 8 P. M., Evening Prayer and address by the Rev. G. W. VanFossen, of Trinity church, Washington.

The Washington Clericus.

The April meeting of the Washington Clericus occurred at the residence of Canon Devries, Woodley Road, D. C., April 15th. Including several guests from Washington and Alexandria, Va., about forty clergymen were present. An interesting resume of the Philosophy of Henri Bergson was made by the Rev. Jay Johnson Dimon, of St. Andrew's church, Washington, which was followed by an illuminating debate by the Rev. Messrs. Williamson, Smith, Dunlop, Nelms, Childs, Sterrett, of Washington; Dean Crawford, of the Virginia Seminary, and others.

Sunday School Institute.

The April meeting of the Sunday School Institute was held in Epiphany parish hall, at 8 P. M., April 15th. The subjects were: 1st, Debate: Should the City Sunday Schools be closed in Summer?" Affirmative leader, Mr. Albion K. Parris, Superintendent of St. John's Sunday School, Georgetown, D. C.; negative leader, the Rev. Thomas Hubert-Jones, of Epiphany church. 2d, "A Review of the Temple Series of Bible Land Books," by Miss Mary A. Wilbur, of the National Cathedral School for Girls.

The May meeting of the Institute, the final one of the season, will be held on Tuesday, May 6th, at 8 P. M., before the meeting of the Diocesan Convention, which will occur on Wednesday, May 7th, in St. Stephen's church, Washington.

Bishop Harding's Appointments.

The following are Bishop Harding's appointments, from May 1st:

Ascension Day, May 1st, 4:30 P. M., Cathedral, Washington.

Sunday after Ascension, 4th, 11 A. M., Cathedral, St. John the Divine, New York City.

Whitsunday, 11th, 11 A. M., Epiphany church, Forrestville, Md.; 11th, 3 P. M., Christ church, Surratsville, Md.

Trinity Sunday, 18th, 11 A. M., Bethlehem chapel, ordination, Washington; 20th, 4:30 P. M., St. John's, Bethesda, Md.; 25th, 11 A. M., Trinity church, Takoma Park, D. C.; June 1st, 11 A. M., St. Philip's church, Laurel, Md.

Another cottage may be built at the Episcopal Home for Children, Anacostia, D. C., during the coming summer, a memorial of Washington's first Bishop, Dr. Henry Yates Satterlee. W.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Clergymen Aiding in Clergy Relief Fund

The recent floods in Ohio with their devastating and distressing results, brought into leadership in their respective communities, several of our parochial clergy. At Tiffin, Rev. James Henry Young, rector, the homes of eighteen church families, including that of the rector, were flooded, eventuating in great damage to and in some cases in almost total destruction of household furnishings. Twelve Church families, some of them being among those whose homes were inundated, lost heavily in business. Notwithstanding the parish at once organized for and led in the work of public relief. The rector at Fremont, Rev. Thomas Jenkins, offered his services in any direction needed, was appointed chairman of the committee on investigation, and a member of the executive committee on relief, and spent several days in visiting and personally helping in the restoration of devastated homes. At Masillon 2,500 families were temporarily rendered homeless, and had to be sheltered, clothed and fed, some of them for more than a week. The rector of the parish, Rev. Samuel Ward, was made chairman of the committee on investigation, and to prevent blockade in the streets, many of which were swirling rivers, stood, with others much of the time of the first day of the flood, waist deep in water pushing on floating timbers and other debris.

Consecration of the Restored St. St. Stephen's Church, East Liverpool.

The consecration of St. Stephen's church, East Liverpool, Rev. Robert Keil, rector, brought joy and gladness to Churchmen beyond the borders of the parish. On the night of January 27th, 1900, the Rev. Edwin Weary being the rector, the church building at East Liverpool, which had been paid for under Mr. Weary's rectorship, was destroyed by fire. Before the ruins had gotten cold the rector had his plans for the present building, a beautiful stone edifice of churchly designs and appointments, on which, however, there was considerable debt when he accepted work in another diocese. At the close of the Sabbatical year of his ministry in the parish the present rector was able to present the building to the Bishop of the Diocese for consecration The Bishop was the preacher, and in connection with the service of consecration, in which he was assisted by clergymen from the Diocese of Ohio and Pittsburgh, a class was confirmed —making a total for the year in three visitations of 117.

The rector of Emmanuel church, Cleveland, Rev. Robert W. Woodroofe, is preaching a course of special sermons at the evening service on, "Naaman, the Syrian; His Cure and Conversion." At the April meeting of the Men's Club, two hundred were present and listened to an instructive lecture by Mr. S. M. Rogers on the manufacture of steel from mine to market.

IOWA.

Rt Rev. T. N. Morrison, D. D., Bishop.

News of the Diocese.

Rev. George R. Chambers, rector of St. Andrew's church, Chariton, is to preach the graduating sermon for the high school, and also the sermon, on Memorial Sunday, for the G. A. R. and the Woman's Relief Corps. The Rev. Dr. F. E. Drake, rector of St. Mark's church, Fort Madison, will be the speaker of the day on the occasion of the observance of Memorial Day, May 30th, in that city.

The parish of Grace church, Clermont, which suffered the loss of its rectory through a disastrous fire, some months ago, is to build a new rectory immediately.

The Rev. Mark G. Paulson, who has been priest-in-charge of Grace church, Estherville, and was made Deacon and priest in this diocese, has resigned his work and accepted a call to Seattle, Washington.

One of the oldest wardens in the diocese, Solomon Coldren, of Trinity church, Iowa City, owing to advanced years has resigned, and the vestry, by unanimous vote, passed a resolution of appreciation of his long and faithful service.

The Rev. Charles E. Maltas, lately assistant at St. John's, Keokuk, has accepted the rectorship of Trinity church, Emmetsburgh, and entered upon his duties second Sunday after Easter.

The Diocese of Iowa possesses a furnished cottage at a summer resort on Lake Minnewashta, Iowa, known as the Silas Gardiner Cottage, which is used during the summer without cost, for the recreation of the clergy and their families. As usual, this cottage will be at the disposal of the clergy during this coming summer.

Rev. F. M. Crouch, of New York, Field Secretary of the Joint Commission on Social Service, will be at the coming Diocesan Convention, and on the invitation of Bishop Morrison will make an address.

The date of the meeting of the Diocesan Convention has been changed from Monday, May 19th, to Sunday, May 26th. It will meet at Christ church, Burlington.

Through the generosity of Major Samuel Mahon, senior warden of Trinity parish, Ottumwa, the last of the debt on the rectory, amounting to $950, was paid at Easter time.

The Very Rev. Marmaduke Hare, Dean of Trinity Cathedral, Davenport, delivered the address of welcome at a gathering of the Salvation Army in Davenport.

Mr. J. D. Spauling, of St. Thomas' church, Sioux City, an old and honored Churchman of that parish and a leading lumberman in that section of the State, is dead at Sioux City, where his funeral took place.

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The Clericus (a gathering of the clergy of the Southeastern part of the Diocese), met with Rev. Dr. Edward N. Rudd, rector of St, Luke's church, Fort Madison, Tuesday, April 15th. The paper, "Meditation," was given by Rev. Dr. R. G. Jones, of Christ church, Burlington.

The Sisters of St. Mary, in charge of St. Katharine's School, the Diocesan School for Girls, Davenport, took advantage of the Easter vacation to make a number of improvements in the school buildings, especially refitting the office and placing the new stained glass window therein—the parting gift of last year's senior to the school.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Trinity Sunday School, Scotland Neck.

The Sunday School of Trinity church, Scotland Neck, feels justly proud of its Easter offering this year. The enrollment, including officers and teachers, numbers only sixty-two, and the parish has been without a rector since June, 1912. The offering last year amounted to $31.29, and to help arouse fresh interest and missionary zeal an effort was made to double that, at least, this year. One of the plans used was the distribution of mite-boxes among members of the congregation, and any child was allowed to mark with his class number any box so given out by him and count its contents in his class offering. The whole parish became interested and many people who had never had a mite-box helped gladly, and among the contributors were a Presbyterian, two Roman Catholics and a Jew, and even the negro servants of one family. At an enthusiastic service on Easter afternoon while the congregation sang the doxology the offering, amounting to $129.29, was presented by the Archdeacon of the Diocese.

Proposed Church at Townesville.

Many of those who formerly worshipped at St. John's, Williamsboro, have moved nearer the growing village of Townesville, terminal of the Roanoke River R. R. Others have moved into the town itself, so there is an earnest effort on foot to erect at this point a church which will not only be a center ter of increasing activities, but it is hoped will make it more feasible to have the occasional services at old St. John's.

Arrangements have almost been perfected by which the present site, on the main street, of the church at Sanford, may be sold at such a price that not only a more eligible lot may be secured and the church removed there, but a sufficient balance will be left so that if put at interest will help in the support of a minister while the congregation is small, and can be available to build another church whenever it may be needed.

Family Department

Light of the World.

Light of the world, illume
This heart of mine;
Thro' all its chambers dark
Thou, radiant shine.
In every hour, my path
Shine Thou along;
So be my losses gain,
My mourning song.

And when I come to pass
The final shade,
Be Thou unto my soul
A lantern made.
And when from sleep of Death,
I shall arise,
Thy radiance be the first
To greet mine eyes.

—Rev. Randolph Lowrie.

No Jealously in Christian Fellowship.

Is it easy, or hard, for us to hear our fellow-Christians praised? Is it easy, or hard, for us to find ourselves ignored when a number of our fellow-Christians are being characterized for their good works? If we have had difficulty with ourselves on this score, we may find suggestiveness in a passage of one of Paul's writings.

In the last chapter of the Epistle to the Colossians, as in many of his epistles, Paul mentions a number of friends and associates, and applies to some of them designations showing the regard in which he held them, and his judgment of their efficiency and faithfulness. Tychicus he calls "the beloved brother and faithful minister and fellow-servant in the Lord." Onesimus is "the faithful and beloved brother." Epaphras is "a servant of Christ Jesus," and Paul testifies to his diligence in prayer and in labor. And Luke is "the beloved physician." But side by side with these warm and expressive characterizations occur names of which Paul speaks without praise or affectionate description. Aristarchus is simply "my fellow-prisoner," and Mark 'the cousin of Barnabus," and Jesus "that is called Justus," and Demas is only Demas, without an additional word.

Not only is there this discrimination in his reference to these friends, but in the middle of the list he introduces a reference which seems to separate the names which follow from those which precede. After mentioning Tychicus, Onesimus, Aristarchus, Mark, and Jesus called Justus, Paul adds: "These only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me." Then he proceeds to mention Epaphras and Luke and Demas, one at least of whom had been a long time one of his fellow-workers.

When we read this letter and these frank characterizations we say to ourselves: "Well, if I had been in Luke's place or Epaphras', I should have wondered why Paul did not count me among those who had been a comfort to him; and if I had been Aristarchus I should have resented a little the praise of Tychicus which passed me by." It is not to be doubted that these friends heard the letter read when it was finished. They were with Paul; and when the bold hand had added the closing salutation, the letter would be read aloud and each would hear the exact terms in which Paul had referred to him. If any one of them was sensitive or observant of preference in praise, he had full opportunity to lay his grievance to heart and to go away sore in spirit at Paul's lack of adequate appreciation of him.

As a matter of fact, we may believe that thoughts like these never entered their heads. "How true that is of Tychicus," Mark would say. And if we had been there and had called their attention to the fact that Paul spoke of some of them as the only men who had been of comfort to him, and then went right on to speak of others with the implication, we would say, that they had not been of comfort to them—"Why, bless you, "they would one and all have exclaimed, "such a thought never entered his mind. Paul is incapable of such things. And even suppose he did get more comfort from some others than from us, are we to feel offended at him for that? That was our fault. We ought to have helped him more and been better men than we were. If we were not what we ought to be, we will be."

There are these two ways of treating depreciation. One way is not to see it, to be utterly unaware of it, and, if it is pointed out, to declare it purely imaginary, to deny that it has been intended. This was the frame of mind of these early Christians. They lived in an atmosphere of perfect love and trust. Perhaps this idealizes their life too much. But at any rate the gospel and its brotherhood was a reality to them, and in the warmth and glow of their Christian life they were utterly unconscious of the innuendo and implication of which we begin to be suspicious when the warmth has cooled and the glow has died away and a vital experience begins to give way to reflection and introspection, and we think of ourselves before our brethren. It is a lovely thing when this primitive Christian atmosphere, as true and real a thing today as in the apostolic age, prevails among us. In it, all mean suspicions and comparisons and measurements slink away. Nay, they do not slink away, for they do not exist. The air is pure and clear, and the charity reigns of which Paul says that it thinketh no evil, taking no account of it; vaunteth not itself and is not puffed up; seeketh not its own; reoiceth not in unrighteousness, but rejoiceth with the truth, whatever it be; beareth all things, believeth all things, hopeth all things. A charity like this, which is incapable of suspecting meanness or unkindness in others, which never entertains the notion of it, and which amazedly denies the possibility of it if it is suggested, would transform our life to-day, and sweeten homes and churches and human relationships that now are shadowed with suspicion of embittered by jealousy.

But there is a second way to treat depreciation. Perhaps it is not imaginary. Perhaps it was intended. Now, if it was intentional it may, nevertheless, not have been meant as depreciation at all. It may have been simply the honest, cordial, sincere and friendly acceptance and utterance of facts. Some men are more affectionate, more beloved, more faithful, more efficient than others. It is a falsehood to say or to imply anything else. To recognize the truth in love in such things is not an offense. We may be hopeful that even if Paul did distinguish between these associates and distribute his praise unevenly, there was no ill-feeling or heartburning in consequence. They all loved one another. They all recognized that their Lord was all in all, and that all that they were and had was in Christ. And each rejoiced in another's glory or praise. Why can we not do this now?

And, furthermore, if the best Christian men we know do not esteem us to be as faithful and beloved and loyal as we ought to be, and as Christian men may be, what have we to complain of in the matter except our own delinquency? If another is praised for his faithfulness in prayer and diligence in work and we are not, the person for us to feel aggrieved at is not the one who praises, nor the praised one, but our own sinful and negligent selves. "So he said that of me, did he?" said a man whom another man had described. "Well, if he said that, I have only two things to say in reply. In the first place, if he said it, I am sure he believed it; and, in the second place, if he said it, it is probably true, and I must take heed of myself." If I am the subject of depreciation, or if I suffer in any statement of the moral value and efficiency of myself in comparison with my fellow-workers, I am to find in this simply a summons to gird up my loins and to be—whether I ever gain appreciation for it or not—the better man I ought to be, and ought ever to be forthcoming.

Here, then, are two kinds of charity, two types of attitude. A man may be so simple of nature, so ingenious, that he never will be conscious of any depreciation, explicit or implied or imaginary. Or he may be so sophisticated, and yet be sensible and strong, that he will fearlessly, and without feeling or resentment of any kind, recognize facts and find in the facts of his own inferiority an incentive, a challenge, a spur to transcend himself and to rise up into Christ.

In the Christian life, accordingly, there is no place for resentment or jealousy. There may be only utter unconsciousness that there is occasion for it, or there may be welcome for

"Each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!"

Perfect love must either be blind to all offenses or able to find in each offense the occasion of love's richer perfecting. S. S. Times.

What the Bible Says About Confirmation.

Confirmation is the completion of baptism, and has two parts—viz., the "outward and visible sign and the inward spiritual grace."

"The outward and visible sign" is the laying on of the Bishop's hands, probably referred to in the Epistle to the Hebrews—

Of the doctrine of baptisms and of laying on of hands."—Heb. 6:2.

"The inward spiritual grace" is the gift of the Holy Spirit promised through Joel. "I will pour out My Spirit upon all flesh."—Joel 2:28 and Acts 2:17.

This was ratified by our Lord in His words after the last supper—"the Spirit of truth . . . dwelleth with you and shall be in you;" also by His act in breathing upon them and saying, "Receive ye the Holy Ghost."—St. John and 14:17; 20:22.

The Bishops are the successors of the Apostles, and the rite of confirmation itself is based upon the two incidents in the Acts. The Apostles St. Peter and St. John laid their hands on those who had already been baptized by St. Philip the deacon; and St. Paul laid his hands upon the Ephesians who had been baptized "unto John's baptism."—Acts 8:14-17; and 19:1-6.

The Bishop prays for those he confirms (as St. Peter and St. John did), quoting Isaiah's description of the sevenfold gift of the Spirit. "The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."—Acts 8:15 and Is. 11:2.

The spirit in which we should come to confirmation is expressed in Psalm 116: "I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of His people. . . . I am Thy servant . . . Thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving."—Ps. 116:12-19. All these points are carried out in the Confirmation Service.

That "the inward and spiritual grace" is not limited to "the outward and visible sign" we see from the story of Cornelius: "While Peter yet spake these words the Holy Ghost fell on all them which heard the Word, for Cornelius and his friends had not yet been baptized."—Acts 10:44.

This story also shows us that the gift was not limited to the Jews; and St. Peter's words, "to you and to your children," on the day of Pentecost warrant us in claiming the blessing now, and remind us of the promise through Isaiah: "I will pour My Spirit upon they seed."—Acts 2:39 and Isa. 14:3.

The Bishop's prayer, "Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them Thy manifold gifts of grace," may be connected with St. Paul's teaching about the sealing and strengthening and renewing by the Holy Spirit; and also with St. John's teaching about the anointing of the Holy Spirit.—Eph. 1: 13; 4:30; 3:16; Titus 3:5; and 1 John 20:27.

Sowing and Reaping.

As ye sow so shall ye reap.—Gal. 6 : 7.

And let us not be weary in well-doing: for in due season we shall reap if we faint not.—Gal. 6 : 9.

The sweetest lives are those to duty wed,
Whose deeds both great and small
Are close knit strands of an unbroken thread,
Where love ennobles all,
The world may sound no trumpets, ring no bells,
But the Book of Life the shining record tells.

Thy love shall chant its own beatitudes,
After its own life working. A child's kiss
Set on sighing lips, shall make thee glad.
A poor man served by thee, shall make thee rich,
A sick man helped by thee, shall make thee strong.
Thou shall be served thyself by every sense
Of service which thou renderest.

—Mrs. Browning.

Eastertide—A Reality.

"Easter has come and gone. Like the beautiful lilies, with their heavy perfume, is now only a memory." Do you believe that? If you do, you have never understood the Easter message. There is always a danger in the observance of special seasons that their inspiration may be but temporary. Through a long Lent we have waited for the joyous Easter, but the raising and the quickening of our religious life seems to pass away before the week is gone.

Not thus did our Saviour think of His Resurrection. It was to be the beginning of a great future. The coming of the Comforter and the new era of power and progress were the results of the Resurrection. The Church's programme, given by her Divine Lord, was to spread the news and to live the life of the Resurrection. The risen Lord was her message. The Risen Life was her testimony to that message. The Life was inseparable from the message.

Not thus did St. Paul think of the Lord's Resurrection. "Likewise reckon ye yourselves to be dead, indeed, unto sin, but living unto God through Jesus Christ our Lord." So the Church repeats in glad refrain on Easter morning, "Dead unto sin, living unto God." That is the message not only for Easter morning, but for every morning. "Living unto God" is the ideal for every Christian. It is the hope of the Master for every follower. Unless we are won to live the life dedicated to God, the Master's work has failed in us. We must strive to realize the Master's hope for us. That is the test of our understanding of that message. If we see in Easter only the confirmation of our hopes and yearnings for immortality we have not seen all. True enough it is that to the Resurrection of our Lord we must turn for the only "proof" of a resurrection and immortality. Science and nature will not, cannot, indeed, confirm or deny our hope. Through the Resurrection of Him in whom all the fulness of the Godhead dwells our hope alone is changed to certainty. But that is not all the Easter message. Immortality and eternity are words which we use with little idea of their meaning. We are like children on the seashore playing with the bright shells from the tropics that have been brought in ships' ballast, never thinking of their origin. So immortality is a brilliant shell which attracts us, but we have scarcely realized the awfulness and responsibility of the word.

It is an awful thing to be immortal unless we are in the way of life and peace. How many a poor unfortunate seeks to end the troubles of this world by self-destruction. If we are immortal, such a one has changed only conditions, but not self. He has no more changed self than a traveller who has changed only his skies. All Scripture witnesses to the persistence, the inexorable continuance of our living self. If we have our feet in the way of life, if our tendency is towards God, then blessed is immortality! But if in our life of opportunity here we have put small value on things of the spirit and followed tenaciously the things of the flesh, then who would desire the continuance of such a self? If our feet are away from God, and peace and life, then immortality will be not a blessing, but a curse.

"Living unto God" is the condition for a blessed eternity. That means that the consciousness of God's presence must be in all the hours of the day. Every thought, word and deed must be passed by His censorship. Nothing that is contrary to His honor will be permitted in our live. But is God only a judge, a monitor, a censor? If that is what we think we have not come to the Resurrection Life. The Resurrection is to be not only a check and deterrent, but also an inspiration, power, strength, a mighty uplift for good. The power of the Risen life is to be the inspiration of every Christian. Henceforth we live not unto the flesh, but unto the spirit. The final dominance of the spirit has been declared and assured in Christ. Here our body is dead because of sin, but our spirit is life because of righteousness. The Risen life is the life of the spirit.

The success of our living the Risen life will altogether depend on one application of the principle. We accept and rejoice in the principle, but so few of us understand its application. Simply put, it is the Holy Ghost who is to apply this principle throughout our entire lives. That is one of the offices, the purposes, of the Holy Ghost. Before that is possible, we must be willing to allow His control. That willingness must not be limited in any sphere of our life. Every part of us will then feel the pulse of the new life throbbing through our being. St. Paul's great word about life was, "Not I, but Christ that dwelleth in me." Think what a difference this would make to our lives. Our speech and conduct at home and at work, our life's interests in all their intricacies, our friendships, our business, our ambitions, all under the control and strengthened by the power of the Risen life through the unimpeded operation of God's Spirit. A day of such absolute control would be a blessed memory for us and those nearest to us. A week would improve us beyond expectation. A month would change us so that our friends would scarcely know us. A year would utterly transform us. A whole life would transfigure us into the glorious possibilities of our personality, redeemed and inspired by Christ. This is the will of God for us, a whole lifetime of His power. Let us, as sons of God, claim our inheritance, joint heirs with Christ. Let us henceforth live the Risen life in the power of the Resurrection of Jesus Christ.—Canadian Churchman.

The Passing Years.

Back in the days of childhood, when we dreamed dreams and saw visions, old age was never drawn far beyond the line that marked the beginning of two score years. The half-century mark was well over the line which to us then seemed so far distant. In our dreamings of great things to be done, the goal of success was always this side of forty. What would be gained, we thought, in reaching that goal if success came not until after we had turned our faces toward the evening sun?

But as the years passed we moved forward the line which marked the boundary between youth and age. We smile now at childhood's classification of the young and the old. It is true that the disturbing suggestion that perhaps youth saw more clearly the truth than do those who have passed out of that land into middle age will come occasionally to try our patience. But in spite of these occasional suggestions and the warnings sometimes sounded by overtaxed bodies, we push forward each year the boundary line beyond which is waning physical strength with its attendant ills.

There are those among us who frankly confess that they have crossed over the line into the land of the aged. Many of these have not lost the spirit of youth, even while they acknowledge that they must stand aside and see others go up to the battle. How they hearten those who are in the thick of the fight! They bring to us proof that life is worth the living unto the end of the journey. They have not lost interest in the present, even while they live much in the years long gone. The best things of life, the friendships that abide, the love of those gone on before, and faith in the unseen and eternal—all these are the gifts of the years of the past. These have helped to keep alive the spirit of youth, and have brought messages of hope and cheer all along the path of the years. They have not lost heart as they think on the changes the years have brought, for they enjoy fellowship with One who is unchangeable—"the same yesterday, and to-day, and forever"—and "e'en down to old age they prove his sovereign, eternal, unchangeable love."

But there is a larger company of

those who have crossed the boundary line between youth and middle age. These are they who have not acknowledged that old age is yet within range of their vision. It is better for them, perhaps, that they are not ready to acknowledge, or even that they do not yet realize, that there has been loss of strength or that the years have left any sign of decay. But he who has not even crossed the half-century line will, as he honestly faces the facts, be startled as he calls to mind those with whom he journeyed in the days of youth. How many of that great host were not permitted to reach what he now tells himself is life's noon. Alone with these memories of the past, the unwelcome suggestion that he cannot much longer fight back old age comes to disturb his dreams of greater things yet to be done. He hears the suggestion, kindly meant it may be and yet it stirs him to resentment, that he is not quite equal to the tasks of twenty or even ten years gone.

And then he sees the years slip by, and he wonders now that they ever seemed to drag their slow length along. He looks around him, and the ranks of those with whom he once kept step have grown thin indeed. More speak to him from out the unseen world than from the hosts of those who bear the burden of the present day. He must acknowledge to himself, and occasionally to others who are counted worthy of this confidence, that he cannot do the work that once he was well able to undertake. If he has kept faith with himself, his fellow man, and his God, he is not weary of life, but sometimes its burdens weigh heavy upon him.

Why do we fight against what all acknowledge is inevitable—old age and its attendant infirmities? It is not rebellion against the law of the God who gave us life, or at least those who fight best this battle are not of that number who defy him and his law. It is because we see in this world, with all its sorrows, its suffering, and its sin, something worth living for. We are not satisfied to leave the unfinished task when we see so much needed to be done; we are not willing to stand aside and let another take up our burden so long as there is strength to bear that burden, even though we halt and stumble in the way. There is no sadder picture than that of one who loses heart and stands aside when there was opportunity to toil and strength for further service. God did not intend that we should thus surrender.

The men and women who have come down to the eventide and still find life worth the living are not those whose burdens have been easy, or even those who have not learned that life has its great sorrows. They have found something worth living for all along the way; and that which they have counted well worth the toil and sacrifice that the years have demanded has been not what the world could give to them, but what they were able to give. Such of these to whom God grants days of waiting before the final summons have found that at eventide there is light. They better understand now the words of one of old: "Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon Jehovah shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Whether we have barely crossed over the line that marks the boundary of that land wherein the aged dwell, or have traveled far in that way, may we have learned through fellowship with the Eternal that

"The best of life is yet to be;
The last of life for which the first was made,
Our lives are in his hand
Who saith: 'The whole I planned;
Youth shows but half!' "

—Nashville Christian Advocate.

They Shall No More Go Out.

"They shall no more go out," O ye
Who speak earth's farewell through your tears,
Who see your cherished ones go forth,
And come not back through weary years;
There is a place—there is a shore,
From which they shall go out no more.

"They shall no more go out," O ye
Whose friends have journeyed farther yet—
Whose loved will not return again
For all your pleading or regret;
They wait you at the sheltered door
From which they shall go out no more.

No chariot wheel rolls from those gates,
No bridled steed impatient stands,
No stately caravans move forth,
To cross through silent desert lands,
No swelling sail, no dropping oar,
Rejoice! They shall go out no more.

—Kate Tucker Goode.

The True Riches.

Psalm 119:4.

"As great delight in the way of Thy testimonies: as in all manner of riches."

This sentiment repeated in various forms (vv. 72, 127, 162) gives us the true standard of values. Ruskin asked Dr. John Brown to define Wealth; his main aim in writing was to rescue Wealth from being, as it mostly is, confused with money and possessions. Here the Psalmist is using Riches in the ordinary sense, he does not say Righteousness is wealth, but that the delight, or value, of God's testimonies is greater than that of possessions. His words suggest that we might define Wealth as "whatever adds right delight to life."

The delight of Riches is precarious because they may be squandered or be wrongfully acquired or used; their value depends on something beyond them, on a capacity and character in the possessor. But the delight of God's testimonies is certain and self-contained; they cannot be used amiss; they are the rules of the right use of all life; therefore "in keeping of them there is great reward."

(a) Sometimes we are tempted to screen a real lurking love of riches by the plea: "I desire more wealth in order to do more good." Natural and right as this may be, it must never be allowed to reduce our standards of value back to the level of those of the World. The fact that riches may be used for God's glory does not make them in themselves more valuable; but it emphasizes the importance of that restrained, self-denying capacity to use them aright. The testimonies are still to be valued "above gold and precious stone" (127).

(b) Many may feel that their standards of value are, thanks to our Faith, high; that they delight in the highest kind of Beauty, in Truth, in Worship, in active service, but yet lack any keen delight in the stricter discipline of life, in the doing of dull duties, in the drudgery work of keeping God's testimonies. If so, still using the profession of this verse to stimulate and impress our hearts, we shall turn to the prayer or another verse for a right standard of values (122): "Make Thou Thy servant to delight in that which is good."

Jesus Only.

A skeptic, who had spent his life in justifying his rejection of the Bible, and especially in objecting to the words and works and missions of the Lord Jesus, came face to face with the great question, "Who think ye that I the Son of man am?" He could not answer it, till he had become impressed with the idea that this Jesus was more than man, and, if more than man, what could he be less than God? He wrote the following lines, and, two weeks later died, leaving them on his desk:

"My soul is night, my heart is steel;
I cannot see. I cannot feel;
For life and light I must appeal
To Jesus.

"He died, He lives, He reigns, He pleads;
There's love in all His words and deeds,
Aye, all a guilty sinner needs
Is Jesus.

"I've tried in vain a thousand ways
My fears to quell, my hopes to raise,
But all I need, the Bible says,
Is Jesus.

"Though some will mock and some will blame,
In spite of fear, in spite of shame,
I'll go to Him, because His name
Is Jesus."

—Herald and Presbyter.

The True Freedom.

C. H. Wetherbe.

It is asserted by religious people of the liberal type that those who maintain adherence to the established dogmas of the Church to which they belong are under a bondage that belittles their manhood and stifles their true progress in spiritual life. Some prominent ones among that class, who were formerly members of a Orthodox Church, now speak of their circumscribed freedom, while in that Church, and of their longings for much greater liberty of thought and expression. At present they are glorying in a fullness of freedom which, they say, is the choice privilege of all of God's people. But our very liberal friends are mistaken in believing that they are living in the paradise of true Christian freedom. Nor are they reveilng in true intellectual freedom. The man who is dominated by pernicious error is neither intellectually nor morally free. He is the slave of false doctrine, while fancying that he is a free man. His mind is in bondage to those heretical beliefs which prevent personal progress in the realm of real truth. He is being held fast in the grip of the enemy of right thinking. There is no greater despotism than that which holds a man's mind in the tentacles of those errors that rob him of the power to exercise simple faith in the whole Bible as the inspired revelation of the God of all truth.

The man who denies the supreme divinity of Christ is the slave of his infidelity. He is in bondage to the doubts which lead him away from a supernatural anchorage, and into the quicksands of a damning naturalism. True freedom of thought is evermore founded of strict subjection to all that is verily true. Shirctian freedom allows its subvects to believe all that was taught by Christ and, with Him, to accept the Old Testament as God's Book. Christ, in the fullness of His freedom, had a sacred regard for all of the Old Testament. To demand any greater freedom than He had is to do injustice to one's best and holiest interests.

The ability to speak wisely and well is a great gift, but wisely to refrain from speaking is oftener the evidence of a superior mind.

Children's Department

Dick's Alarm.

Dot and Dick and their tiny cat
Were having a romp on the library mat.
Little puss was quick and full of grace,
Her eyes were blue and her baby face

Was round and full; her nose was pink,
Her teeth were sharp—and, what do you think?
She wore white socks on her tiny feet!
Her coat was gray and warm and neat.

Dot's kerchief dragged upon the floor,
The kitten caught and begged for more.
Quick as a flash she bared her claws
And held her 'kerchief in her paws.

Dot pulled in glee the clinging cat
Halfway across the library mat.
Dick, in alarm, cried, "Stop! because
You'll pull the teeth from out her paws!"

Oh, little child, lie still and sleep!
Jesus is near,
No one need fear whom God doth keep,
By day or night;
So lay thee down in slumber deep
Till morning light.

The Two Mothers.

Rev. William R. Savage.

A Nature Story Founded on Fact.

Among the reeds along the bank of a mountain stream a boy found the nest of a wild duck. Transferring the eggs to his cap, thence to his father's barn near by, where his mother had an old hen that was "powerful sot on settin'," the boy anxiously awaited the time when "that brood" was to be for him a "new breed o' ducks in the settlement."

In due time the hen sallied forth, the proud and happy mother of the "queerest lookin' chicks a hen ever hatched.' No sooner out than scratching lessons began, the hen scratching and calling, to which hearty invitation the "web-footed biddies" paid no attention, for "what could they do at scratchin' for a livin'?" However, nothing convinced the hen that her way was not the best for all kinds of "chicks" regardless of the shape of their feet, and so the faithful old hen-mother clucked and scratched on, making the dust fly, while she called lustily when a lively bug or a wriggling worm was unearthed; and yet, no interest had been aroused on the part of the spoon-billed, shovel-nosed babies, for bugs and worms were, as the narrator put it "not half as temptin' as tadpoles and baby frogs fresh outen a mud-puddle."

But the brave old hen-mother, nothing daunted, kept her feet going this side and that, with a forward step and a backward step, clucking persuasively, hopefully inspecting the hole she had dug by the wood pile, and calling out to the shovelling duckies that she had at last found the "very best bug on the farm!" But yet the poor old hen failed to interest them in any kind of food that mud and water did not provide; indeed, they seemed all the more desirous of getting away from their "fussy old foster mother," and gradually worked their way toward the water, she following and calling fretfully to come back!" While they waddled riverward, digging their broad bills into this and that puddle or crawfish hole along the way.

Now, in all their lives of a few days duration the little ducks had never seen the water, but instinct made them realize its presence somewhere near, in the very direction in which they were going, wonderful charms awaiting them there; and so they struggled on, occasionally squatting to rest their tired legs and get a fresh supply of air into their lungs, while the old hen caught up with them and gave them a "piece of her mind" for running away. However, to her scolding they gave no heed, for they were determined to reach the water at all costs; and so they pushed forward again, hardly stopping long enough to dig into an inviting-looking crawfish hole or even a deeply-cut horse-hoof print filled with the muddiest of muddy water.

At last the excited little regiment reached the summit of the bank overlooking a quiet bay of the mountain stream rushing on in its eagerness to reach the sea. For a moment the tired little travellers paused, squatting in sheer exhaustion; and, as they looked out upon the water stretching below and beyond them as far as eye could reach down stream, they uttered queer little "quack-quacks" suggestive of surprise mingled with admiration, for they were really looking upon a familiar scene, one which, though unseen until now, yet had been pictured in their little brain because their little hearts had earnestly longed for it. Then, as they caught sight of the wavelets dancing in the sunlight, seemingly calling "Come, duckie darlings, let's dive and swim and splash and have a good time generally," the whole brood, with one impulse, arose, stretched, flapped their wings, and, with funny little "quack quacks" of joy, tumbled headlong down the embankment and rolled pell-mell into the water—ker-splash!

Meantime, the hen-mother reached the top of the bank, and seeing her darlings in imminent danger of drowning, with a scream rushed to the water's edge just in time to see the fluffy little fleet launch out into the stream, their flat feet paddling for dear life; and, as the saucy little things, giggling gaily, disappeared around a sudden bend in the river, the poor old hen, bereft of her whole family, flew up the bank and toward home, calling loudly for help!

Just then a wonderful thing happened. A wild duck that had been feeding and sunning by turns along the river bank, hearing a familiar sound as of wee ducks "a pipin' and a quackin," held her head high and to one side to make sure that her ears did not deceive her, then, satisfied that she was not mistaken, hurried along by the water's edge in the direction of the familiar sound, which seemed coming nearer every moment, when, all of a sudden she caught sight of a downy little brood paddling around the bend in full view, and which brood resembled the one which she had hoped to hatch from eggs which she herself had claimed the right to call her own.

Just here the duck stopped and stood still as if transfixed, her heart almost ceasing to beat. One moment of indescribable yearning—the next a thrill of mother-love shook her frame as, with a wild cry of joy, the duck-mother lifted her wings and, the next moment, alighted in the midst of the group of astonished but jovous ducklings, their nervous little "quack-quacks" and the queer way they had of thrusting out their downy heads this way and that indicating that at least they recognized the stranger as one of their own kind; and who knows but that they thought "well, well!— if that fussy old hen hasn't been turned into a real dear old mother-duck!"

However that may be, the duck-mother had made up her mind to take charge of that little fleet, and swimming ahead of them and looking back now and then to see if they were following, giving, as she did so, odd sounding calls, a language which they had never heard, but to which they readily responded, because easily understood, decoyed them out in the stream, where the swift-running current gave them their first experience in "shooting the rapids," and hastened them beyond the vision of the interested observer. Let us hope that no misfortune overtook them, but that, as the story books used to say, they "lived happily together ever afterward."

Blowing Rock, N. C.

Note.—The eggs of a wild duck were found along the Wataugu river, in North Carolina, and put under a hen, which hatched them; and when the ducklings wandered to the water's edge a wild duck decoyed them—the real mother, of course.

The Heart of a Child.

B. C. M. L.

Nancy had scarlet fever and was very lonesome, shut away from her little sisters; for the trained nurse, a conscientious woman, so far as her profession went, was totally lacking in the qualifications to amuse a child of seven, who found quarantine most irksome, now that she was better and able to walk around the room.

The nurse could not even play dominoes, and as for telling tales, she did not know a single story. All she could do was to disinfect and see that Nancy observed the proper precautions while peeling.

But Frau Von Talberg was very different. She had many resources to make herself attractive to children: and when she heard her little music scholar had scarlet-fever she sent a nice little note, written in the quaint foreign script: and in the envelope was a paper doll, naked as if the stork had brought her instead of the post-man. Frau Von Talberg write that to-morrow's mail would bring the Baby some clothing; so Nancy watched eagerly for the arrival of the promised garments. And she was not disappointed. Frau Von Talberg sent some paper dresses for the infant, and a sacque and cap such as a very young baby should wear. Then there was a note of explanation, telling that each day the Baby would be growing older, and that Nancy must be on the watch-out for her first tooth; for then it would be time to shorten her dresses.

Just a little make-believe game between Frau Von Talberg and the child; but it brightened the prosaic hours of quarantine and brought happiness to the little shut in.

The successive days brought a child's outfit for the paper dolly. Then one morning, after the mail-man's visit, Nancy saw her blossom into a debutante, with party dresses, ermine-lined cloaks and hats with trailing ostrich plumes; but that was not all.

The Prince came in an envelope, next day. Nancy knew he was the Prince though he only had on a bathing suit; so she hid him away till his wardrobe arrived. And he made a very different appearance, next day, when Frau Von Talberg sent him a white flannel tennis suit, in which he looked so handsome, Nancy knew her dolly would fall in love with him on sight; and Frau Von Talberg must have guessed it too, for the mail brought, soon afterwards, a Bride's outfit—white satin dress, a paper veil and orange blossoms, as well as a suit of evening clotnes for the groom.

"It is all lovely and just like a story

book—the way Frau Von Talberg planned it out!" laughed Nancy, clapping her hands.

"I think so, too," said the nurse, "and to-morrow I am going to let you run around and thank her; for the Doctor has taken down the quarantine sign and you need not be my little prisoner any longer.

"You have been very kind to me," began Nancy—

"But it was Frau Von Talberg who made you happy, and I mean to look her up myself and get her to give me some of her ideas to amuse children. She ought to hold a Post Graduate Course for nurses—for lots of them are as stupid as me when it comes to knowing what to do with convalescents."

"She is a real old lady, with right grey hair and she hasn't got much money; but she says Gott has given her more than wealth—that she can understand the heart of a child."

A Story of Long-Ago China.

Long ago in the land of China there lived a mandarin who was ruler of a city and the country and villages round about. Every mandarin is called "The Father and the mother of his people," and this one really loved his people. He had a good friend too, with whom he used to talk over plans for helping the people. This friend was second in power to the mandarin, and he wished he could know the hearts of the people. So one day he dressed himself in rags and changed the look of his face so that he seemed to be very old. He wrote on his back the Chinese words that meant, "I am old and poor; my cup contains no water, and my bowl no rice." Then he walked through the city, not asking for help, but hoping always that someone would show kindness to him.

But everywhere people laughed at him. Day after day he walked, and day after day he was laughed at. But at last a man and woman in whose home there was no a-kong (grandfather) said to him, "Will you not come and live with us and be the a-kong of our home?"

Very gladly he accepted. Day after day they cared for him, day after day the neighbors laughed at them for befriending an old man who could not help them work in their fields, but who only ate their food. But they answered, "He is old and cannot work, and has no one to care for him."

The official, after many days, thought he would test them still more to see if their love and respect for him were sincere. So as he was carrying their child, as he loved to do, he purposely fell and, of course the child fell too. The young people hurried to them and began to help the a-kong from the ground.

"Help the child;" he said; "I am an old man, help him."

But they said, "He is young and you are old. No harm will come to him; we will help you."

Then he was sure that their love for him was sincere. He wrote a letter and told the young man to carry it to the magistrate.

"I am afraid to go," the man said; "I do not dare."

"No, don't be afraid; go," said the a-kong.

When the magistrate received the letter that told of his friend's experience and asked him to send back a package, he called in the young man and gave him the bundle to carry back to the a-kong. He carried it back to his home, and when it was opened, beautiful jackets and suits were taken out for the family, as well as the clothes of the official himself. The mark of honor, a hat with the button on the top that meant that the wearer was of high rank, was given to the young man, who had brought it from the mandarin's house.

The man and his wife were astonished and delighted too, as the a-kong told that, though they had thought he was a poor old man, he was really a great official.

"You have been very kind to me," he said. "I cannot forget it."

He went back to his own home, but he did not forget them. He sent the child to the best schools until he was well educated, and at last became a magistrate. And so they have all lived and died a happy family.—Edith G. Travers, in World Wide.

The Little Cripple.

The little cripple, never out of pain
On crutches crept along. No constant strain
Could daunt the spirit brave, by sorrow led.
"Now God be praised!" the little cripple said.
We gazed in awe upon her lovely face,
And thanked the Lord, who gave his wondrous grace
To this afflicted child, so patient, sweet,
Who ever with a smile her friends would greet.

The other girls could dance, and she alone
Sat looking on, but no complaint or moan
The little cripple uttered. Flowers fair
Her skillful hands arranged to deck their hair.

"What are you thinking of?" I said one day,
So dreamy was her look, so far away.
"My thoughts," she said, "are with that sacred throng
Where I, at last, shall be forever strong!

"No lameness there shall make me suffer; now
I bear a heavy cross; upon my brow
A crown of light shall rest! Now God be praised!"
The little cripple said, with eyes upraised.

—Christian Advocate.

Shoes for Baby.

There was once a postmaster in Arizona who, for three weeks, shook his head every time he emptied the Overland mail-sack. He felt in a way responsible for the contents of that bag. Day after day came Beth Allard asking the same question, receiving the same reply.

"Is there a package for Mrs. Allard?"

"No, Beth, not to-day. Beats all how slow they are in Chicago."

If the postmaster hadn't known that Beth's mother had sent for Baby's shoes, he might not have been so interested. You see he made out the money-order, and Mrs. Allard told him her little son must have white shoes. There was to be a baby show in the village, and every infant for miles around had been invited.

The Allard baby wasn't pretty—Beth was the only one in the family who hoped for the beauty prize; but his smile was winsome.

"I'll tell you what we'll do," said mother. "We'll have Baby dainty from top to toe, and possibly the judges will agree that he is the best-natured baby in town."

Aunt Alice made Baby's dress, and grandma sent the bonnet from New York. Two weeks passed before Beth began her regular trips to the postoffice in quest of the shoes.

At last, the very day before the baby show the postmaster smiled. He went to meet the little girl when he saw her coming down the dusty road.

"Here it is, Sis, here it is! 'Better late than never!'"

"Oh, thank you!" exclaimed the child.

It is doubtful if any little girl in Arizona ran faster the next few minutes than Beth Allard, with her brother's shoes in a box.

Baby joined the family in exclamations of delight over the shoes. He evidently considered them good enough to eat, and straightway stuck one in his mouth.

"No, no, Baby!" sister remonstrated. "Baby musn't spoil pretty shoes! Beth put them away! No, no!"

It was all the same to Baby whatever happened. When Beth took the shoes, he laughed, and said: "All gone, all gone!" He was such a good-natured little fellow.

About four o'clock that afternoon Aunt Alice saw the Japanese puppy chewing something small into bits. It was one of Baby's white shoes! No use talking about how the puppy managed to get the precious thing—it was ruined.

At first Beth cried violently. Then she said her prayers. If one of the family had been willing to go on a railway journey for new shoes, it was too late. There was no big city within a day's ride from that little village in Arizona, where one could be sure of finding infants' white shoes for sale. That was why Beth's mother wished that her small daughter would not pray for shoes. She said nothing, however, and Beth continued her prayers. So great was the child's faith, she expected to see a pair of white shoes on the doorsteps next morning.

"Did you hope to have them drop from the sky?" Aunt Alice inquired.

"Stranger things have happened," Beth replied.

Soon after breakfast mother asked Beth to take care of Baby for an hour.

"Choo-choo cars," suggested Baby.

Every one laughed but Beth. She was too broken-hearted at the thought of allowing Baby to take his place among other infants, arrayed in a pair of old black slippers, to see fun in anything. Baby meant that he wished to be taken down by the canyon to see the Overland cross the trestle.

"Choo-choo cars—choo-choo cars," insisted the little fellow.

"I suppose it doesn't make any difference where we go," was the reply. "Sister'll get your cart."

Although feeling utterly forsaken, Beth continued her prayer for white shoes. When the Overland whistled in the distance, and the whistle echoed and re-echoed through the mountain passes, Beth knelt behind a big rock, and prayed for white shoes, while Baby waved both hands and feet in his excitement.

The "choo-choo cars" were coming—Baby's greatest joy in life. Slower and slower came the monster engine, "puff—puff—puff—choo-choo"—carefully it seemed to feel its way across the trestle, followed by the long train. Many and many a time Baby and Beth had watched the Overland go east, and waved their hands at passengers.

Baby Brown happened to be on that particular Overland. He was going to Philadelphia to see his aristocratic grandmother. In Philadelphia babies wear shoes. Baby Brown was two years old, and had never in his life worn a pair of shoes. He was a California infant, strong and well; had slept outdoors from the day of his birth.

"Nevertheless," said Mrs. Brown, "it would shock his grandmother if we let him go barefooted in Philadelphia."

Therefore white shoes and white stockings were purchased in Los Angeles. The little rebel wouldn't wear them. The morning of the baby show Mrs. Brown had been trying to induce her wee son to try on the shoes.

"Pretty shoes," she coaxed, adding other bits of truth by way of convincing reluctant Master Baby.

When the Overland reached the canyon trestle, Baby Brown thought of a way out of his difficulty. Quick as a flash he

tossed both shoes through the open window and shouted gleefully because one hit a little girl in the face.

Ever so many Arizona mothers were disappointed and surprised that afternoon when prizes were awarded. They admitted that Baby Allard was entitled to consideration as the best-natured baby, but how the judges ever gave him first prize in the beauty competition was more than they could understand.

"It must have been his smile," said mother.

"And it was the shoes that made him smile," added Beth. "He kept saying: 'Choo-choo-cars! Choo-choo! Shoes hit sister!' Then how he would laugh!"

"No wonder the judges couldn't resist that smile," remarked Aunt Alice. "They really believed, I suppose, that our baby was the prettiest one at the show."—Congregationalist and Christian World.

Be Not Anxious.

Never you worry, never you fret;
Flowers shall blossom everywhere yet;
Blue must the sky be under the grey;
Clouds will blow over another sweet day.
Never you worry, never you fret;
Spring hasn't flouted the old world yet.

Never you worry, never you fret;
Sorrow endureth, joy shall come yet;
Lo, the day faileth, night mounts the skies;
Walk in the starlight till the sun rise.
Never you worry, never you fret;
God isn't done with the old world yet.

Never you worry, never you fret;
Green will the grass be on the graves yet;
Those your heart longs for draw near to you;
Keep yourself ready, keep yourself true.
Those you remember, can God forget?
The best hasn't happened to any one yet.

Learned on Crutches.

Linn is a little boy who has to go around on crutches. He is not a cripple, but he fell one day and hurt his knee, and the doctor said that the only way for it to become well and strong again was for Linn to use crutches for a time.

It was a good thing that the accident happened in the summer-time so that the little boy did not need to be shut up in the house. But it is tiresome for an active boy to keep still for a long time, and Linn's mother suggested that it might be a good plan for him to see that the birds had water to drink and to bathe in during the hot summer days.

Linn was delighted with the idea. So his father nailed a shelf to the trunk of an elm tree in the yard, and his mother gave him a large, deep dish. Linn's duty was to see that the water in it was kept clean and fresh. "Birds like clean, cool water just as well as we do," his mother told him.

It was such fun to watch the different families come there for water. One day a robin wanted to bathe at the same time that a sparrow wanted to drink. The robin got there first, and he did not intend to give up his chance. So he stood in the middle of the dish, and every time the sparrow tried to dip its bill in, he pecked at it.

After a while the sparrow flew off for help, and pretty soon three spunky little sparrows were doing their best to drive the robin away; but they did not succeed. The robin finished his bath, and when he flew off, his merry chirp seemed to say: "You can drink all you want now; I'm through."

One day a beautiful orange-colored bird with black wings, that Linn's mother called an oriole, stopped at the dish for a bath. Pretty soon after that a dear little yellow bird stopped for a drink. Before Linn's knee got well enough for him to go without his crutches and romp with the other boys, he had learned to know ten different kinds of birds.

He had also learned that birds are always grateful for water, and that they grow very friendly when not disturbed.

Limping slowly around on crutches, Linn was able to see a great deal more than he could possibly have done if he had been racing about the yard with a lot of noisy companions. And when he went back to school he had many amusing and interesting things to tell.

"You see, even our troubles can be our teachers," his mother said, when Linn was telling her some of the curious things he had learned about birds while giving his lame knee a chance to get well.

Linn did not forget his little feathered friends even after he could romp and play again; and filling the birds' dish with water before he went to school was one of the duties that he never forgot—Helen M. Richardson, in S. S. Times.

The Little Feet.

Did you ever think that everybody, big and little, as well as everything, has to have something to stand on, and that the place we reach in the world, as well as the way we fill it, depends a great deal upon what sort of feet we have, and what we do with them?

Some of the most wonderful little feet to be found in all this big, busy old world we never see, for they are kept safely tucked away out of sight. They are there though, those tiny, unseen feet, right in the earth under every plant that is making the world beautiful with its blossoms or with its fruit. And they always tuck themselves in the ground hard and fast, those little feet so that by "standing steady" they can help the little hands that they can never even see, go on reaching up and out!

The little feet under the flowers and the vegetables are the roots, and, dear me, how busy they are to be sure. They have to reach down, down into the earth far enough to hold the plant straight and strong, so it can stand even a hard tussle with the wind. And they must also send out their tiny toes to gather up the moisture and the food that the earth holds in such abundance for all her lovely plant children. And just think of it! These little root feet actually wear tiny slippers, every one of them, no matter how tiny it may be! Right on the tip end of each root is a pointed scale, hard and smooth, so it can make its way around and about deep down in the earth without getting its toes mashed! For injury to the toes of these busy feet means serious trouble for the little plant that is growing away as hard and fast as it can above the ground.

Another queer thing about these helpful little feet is that in the tip end of each root, or toe, there is placed a tiny mouth. This sucks up all sorts of minerals from the earth, as well as any moisture that may be around and about, and carries it up to the plant to help feed the growing leaves and flowers.

Then sometimes there are plants whose heels are not all fastened in the ground. They are busy little feet still, though, wherever you see them, for if they pop out unexpectedly on the ivy, high in the air, they at once begin their life work by clinging hard and tight to the wall, helping the vine to stand steady as it goes on and up! Sometimes these tiny roots will come out on the stem of a plant as well as a vine, as they do on a corn stalk. But if you will watch them you will find that they are always doing their best to reach the earth that they may plunge in and help to make the plant strong and steadfast. And always you will see that the one object the little feet have in life is to help—to help make strong and to help make steady.—Harriet M. Hobson, in The Child's Gem.

A Royal Baking Powder Hot Biscuit is the luxury of eating

—MADE AT HOME—

"God Loves You."

Dr. Grenfell's manifold ministrations to the fisher folk sometimes include gentle help to the dying. He tells of one such help in The Boston Transcript.

Yesterday, he says, I sat by the side of a dying fisherman. For years his great, strong frame and his forceful, unrestrained spirit had allowed him to do exactly as he liked, for the neighbors all stood in fear of him. But now the strong man lies a helpless wreck, gasping his life out.

A family of small children, an empty locker and a sorrowing woman complete the setting. A few tins of milk, an occasional pound of gunpowder, to get a fresh bird, a bottle or two of medicine, are all the messages of affection available. They can only prolong the period of waiting for an inevitable end.

"What do you think will be the end of it all?" I asked him.

"I don't know, doctor; I never thought of it."

"But you must have thought life couldn't last forever."

"I thought nothing could happen to me for a long time yet," he replied.

"But now that you know you can't stay here long, do you hope for anything afterward?"

"If I had my time again, doctor, I'd do very different. I'd try to do better."

"But you love your children, don't you?"

"If I gets a bit 'o clothing I always shares it equal," he replied.

"Well, you punish your children, don't you, when they are bad?"

"I ropes 'em all when they're bad."

"But afterward you still give them their share of everything?"

"That's right," he replied.

"That means you love the bad ones just as much as the good ones, in spite of their badness?"

"I likes 'em all alike. On times, I think the bad ones is the best," was the reply.

"Well, of course, I don't know any better than anyone else, but don't you think God, our Father, loves his children just as much as we love ours?"

"That's right, I s'pose, doctor."

"Then even if no one else really loves you—God does. Don't you believe God loves bad as well as good folk?"

"I see it," and a bright smile lit up his sunken face.—Christian Advocate.

Personal and News Notes.

The address of the Rev. H. C. Salmond is 403 Transylvania Park, Lexington, Ky.

The address of the Rev. George Robert Brush is now Trinity rectory, Shelburne, Vermont.

The address of the Rev. W. P. Williams, formerly Oscaloosa, Iowa, has been changed to Modesta, Cal.

Bishop Guerry, of South Carolina, has recovered from a recent indisposition, and is paying his official visitations.

A piano player and music rolls have been given to the Cathedral House, Louisville, Ky., by Mrs. and S. Thurston Ballard.

The Rev. J. Hanckel Taylor, missionary at Graniteville, South Carolina, has declined the rectorship of St. George's church, Louisville, Kentucky.

The Rev. Charles Harrison Bohn, in charge of Trinity, Marshall, Mo., died in St. Luke's Hospital, St. Louis, on Sunday morning, March 30th.

The Rev. Robert N. Merriman has accepted a call to the Church of the Mediator, Allentown, Pennsylvania. He will assume charge on May 1st.

The Rev. Samuel S. Mitchell, recently of St. Chrysostom's chapel, Trinity parish, has received a unanimous call to Trinity church, Watertown, South Dakota.

The Rev. Creighton Spencer has resigned the cure of St. John's church, Bisbee, Arizona, and accepted the rectorship of Christ church, West Collingswood, Diocese of New Jersey.

Bishop Horner visited St. Paul's mission, Glen Alpine, Diocese of Asheville, on Sunday, April 13th, and confirmed thirteen persons, presented by the minister-in-charge, the Rev. James Joyner.

Mr. Louis P. Nissen, of the graduating class of Cambridge Theological School has been appointed curate of St. Mark's church, Warren, Rhode Island. He will begin his duties after ordination, on June 1st.

Bishop Lawrence consecrated the new Chapel of All Saints', Ashmont, on April 1st, erected in memory of the Rev. Charles Tileston Whittemore, the Rev. Charles Mockridge and Mrs. Mary Lothrop Peabody.

By the will of Mrs. Harriet M. Goodsell, St. Paul's church, Allen's Hill, N. Y., is given $3,000, St. Peter's church, East Bloomfield, N. Y., is bequeathed $1,500, and the Church Home in Rochester, N. Y., receives $10,000.

A handsome litany desk has been presented to the Chapel of the Guardian Angel, Baltimore, Md., the Rev. George J. Kramer, rector, by Mr. C. E. C. Smith, as a memorial of his mother, Mrs. Elizabeth Smith.

The Standing Committee of the Diocese of Chicago lately issued a letter to all the clergy, quoting the words of Dr. E. A. Halstead, Bishop Anderson's physician, with reference to the Bishop's condition. While the Bishop is regaining his strength but slowly, there is no cause for apprehension, and the convalescence is progressing as rapidly as could be anticipated. The Bishop is still at St. Luke's Hospital, resting quietly.

The Rt. Rev., the Lord Bishop of Aberdeen is expected to arrive in America soon to visit his brother, the Rev. John Forbes Mitchell, deacon in charge of St. Paul's church, Warsaw, Ill. The Bishop will be present at the General Convention in October.

Because of failing health and need of rest, the Rev. J. G. Minnigerode, D. D., will retire from the active rectorship of Calvary church, Louisville, Ky., next fall. Dr. Minnigerode has been the faithful and devoted rector of Calvary for nearly thirty-six years.

The Rev. Barr G. Lee, for eight years rector of St. Paul's church, Salem, Oregon, has resigned, to accept the rectorship of Bishop Scott Grammar School, which is to be reopened in the fall. After June 1st his address will be at the School, Yamhill, Oregon.

The Church of the Good Shepherd, Hawk Run, Pa., Diocese of Erie, was destroyed by fire, on Tuesday afternoon, April 1st. The church, consecrated in 1885, by Bishop Whitehead, was erected as a memorial to Mr. and Mrs. Reuben C. Hale, by their children.

The Rev. R. E. Gribbin, assistant at Grace church, Charleston, South Carolina, has declined a unanimous call to the rectorship of the Church of the Holy Comforter, Sumter, South Carolina, in succession to the Rev. H. H. Covington, rector of St. Paul's church, Norfolk, Virginia.

The prospect for the new Arapahoe mission, Wyoming, is very encouraging. On Sunday morning, recently, about 225 of the Indians gathered in the Council House for service. There were twenty-seven communicants, and Herbert Welsh presented sixteen for baptism, eleven of whom were adults.

Bishop Nelson confirmed forty-two persons at St. George's church, Schenectady, on the second Sunday after Easter, presented by the rector, the Rev. B. W. R. Tayler, D. D. The majority were adults and three had been Presbyterians, three Roman Catholics, one Baptist, three Lutherans and three Methodists.

On the evening of April 3d, the parish of Christ church, Andover, gave a reception to the Rev. Frederic Palmer, D. D., and Mrs. Palmer, in recognition of Dr. Palmer's twenty-fifth anniversary as rector of the parish. The whole Andover community, as well as the people of the parish, were represented among the guests.

At a recent meeting of the members of Holy Cross chapel, The Rocks, Harford county, an act of incorporation, in accordance with the State laws and the canons of the Church, was adopted. The incorporators and vestrymen for the first year are John A. Streett, William H. Smithson, William Durham, John W. Street, Thomas S. Gladden and Walter Stansbury.

Archdeacon Samuel G. Babcock was elected Bishop Coadjutor of the Diocese of Massachusetts, by the Convention, on Thursday, April 10th, the nomination having been made on the first ballot. Mr. Babcock is in the 62d year of his age. After his graduation at the Episcopal Theological School at Cambridge, Mass., he became curate of Grace church, Providence, Rhode Island. In 1892 he became rector of Christ church, Hyde Park, and in 1893 he accepted appointment as Archdeacon of Massachusetts.

Unveiling of S. P. G. Window in Trinity Church, Hattiesburg, Miss.

In the presence of a large congregation of prominent persons, both of the clergy and laity from different parts of the United States, there was unveiled during the meeting of the Council of the Diocese of Mississippi, in Trinity Church, Hattiesburg, the celebrated S. P. G. window, which is of international interest and importance. The window is the gift on the part of American Churchmen, in recognition of the worth and work of the Society for the Propagation of the Gospel, as well as an expression the esteem and love in which the Society is still held by American Churchmen. The act of unveiling was performed by the Rt. Rev. Dr. Bratton, Bishop of Mississippi, and the special sermon for the occasion was preached by the Rt. Rev. E. G. Weed, D. D., Bishop of Florida. After the sermon the window was proffered to the rector, the Rev. Dr. Simpson-Atmore, who from 1906-1910, was a Secretary of the Society for the Propagation of the Gospel. After accepting the window and replying on behalf of "The Venerable Society," the rector read a letter of appreciation and thanks to American Churchmen from Bishop Montgomery, the head of S. P. G. The window was then proffered by the rector to the Bishop of the Diocese, who accepted it on behalf of the Society. Next followed words of esteem and tributes of appreciation recognizing the great worth and work of S. P. G., by the Rt. Rev. Dr. Tuttle, Presiding Bishop of the American Church, and by the Bishops of Albany, Pennsylvania, Ohio, West Virginia and Bishop Courtney, or New York. The Presiding Bishop said:

"Had it not been for a long continuance of nursing care and protection, ministered by the Society for the Propagation of the Gospel, while some British colonies, through severe birth pangs, were being born in the United States of America, I doubt if there could have been a presiding Bishop of the Church of the English-speaking race to send a greeting to Hattiesburg to-day. There would hardly have been strength to bring forth a daughter Church. If in lineage the Church of England, the mother of the Church in the United States, yet "The Venerable Society" was the foster-mother, without whose watchful care and tenderness one doubts if there could have been a birth and a rearing. To that kind and unselfish foster-mother the hearts of American Churchmen turn in loving gratitude, and they are glad that some of God's bright and blessed light, shining through a beautiful window than is to tell out to future years a small measure of their thanks and joy."

After the ceremony of unveiling, letters to the rector of Trinity church, Dr. Simpson-Atmore, warmly congratulating him upon the unveiling and possession of the S. P. G. window, were read.

Immediately after the ceremony of unveiling the S. P. G. window, another beautiful window, known as "The Chancellor's Window," was unveiled, by the Hon. A. M. Pepper, Chancellor of the Diocese of Mississippi. This window is the gift of the Honorable Charles E. Shepard, Chancellor of the Diocese of Olympia, and other chancellors of the of gladness on the part of American Churchmen that such a window in honor of "The Venerable Society" that so lovingly nurtured the Church in this country in Colonial days, should be at last erected and unveiled.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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FAMILY RESEARCH. Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Virginia.

MARRIED.

KUYKENDALL—MILLER.—At the home of the parents of the bride, Mr. and Mrs. Charles M. Miller, of Keyser, W. Va., Wednesday evening, April 16, 1913, by the Rev. R. E. Strider, rector of Emmanuel church, Keyser, W. Va., Mr. WILLIAM JOHNSON KUYKENDALL to Miss NANNIE LEWIS MILLER.

DIED.

BAKER.—Entered into rest, on December 2, 1912, SARAH ELIZA BAKER, of Wilmington, N. C., relict of the late Capt. John White Gregorie, of Prince William's parish. Interment in family plot at Richfield Plantation, Hampton county, South Carolina.

KING.—Entered into rest, on Sunday morning, April 13th, at 10 o'clock, at his home on Main street, Warrenton, N. C., Dr. JOEL G. KING. The burial service was read by Rev. E. Lucien Malone, rector of St. Paul's, Louisburg, N. C.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

LANE.—Mrs. SOPHIE CALDWELL LANE, the beloved wife of Harry B. Lane, and youngest daughter of Horace B. Hall, of Fredericksburg, Va., was suddenly called to be at home with God, on the 6th day of March last.

BROOKE.—At Staunton, Virginia, April 14, 1913, FRANCIS TALIAFERRO BROOKE son of Robert Spotswood and Margaret Lyle Brooke. "Wearing the white flower of a blameless life."

OBITUARY.

Daniel M. Thomas.

The Vestry of St. Luke's church, Baltimore, Md., desires to put on record their deep sense of loss at the death, Wednesday, April 16th, of Mr. DANIEL M. THOMAS.

Since 1865, Mr. Thomas had been a vestryman of St. Luke's; from 1869, until his health began to fail in 1911 he was treasurer of the parish, and since 1871 acted as our delegate to the Diocesan Convention. His simplicity and purity of character, his marked ability and his great and practical charity made him a conspicuous and valuable son of the Church—a champion of righteousness and a tower of strength. His counsel and judgment were sound and helpful, his devotion exemplary and his life an inspiration. His loss is keenly felt and deeply mourned.

The Vestry desire to express to his relatives their profound sympathy in their bereavement, and in formal meeting assembled have passed the following resolution:

Resolved, That a copy of the above minute be spread upon the books of the Registrar, be forwarded to the relatives of the late Mr. Thomas, and be published in the Church papers.

HERBERT PARRISH, Rector.
WILLIAM B. MYER, Registrar.

April 20, 1913.

ACKNOWLEDGMENTS.

For the John Moncure Memorial Fund.

Previously acknowledged	$351 26
W. A. Emmanuel church, Brook Hill, Va.	20 00
Junior Auxiliary, Christ church, Richmond, Va.	5 00
Junior Aux., Holy Trinity church, Richmond, Va.	5 50
Total	$391 76

M. S. EAGLE, Treasurer,
2118 Venable street, Richmond, Va.

For the Rectory at Simeon, Va.

Mrs. V. A. Macon (through Rev. H. B. Lee	$10 00
Mrs. A. M. C.	10 00
Miss S. B. H.	5 00
Miss K. D.	1 24
Miss Maria M.	4 00
A friend, Cumberland, through Rev. H. B. Lee	7 00
St. Anne's School Junior Auxiliary	25 00
Mrs. Easton (one of our poorest Sunday School Scholars)	1 00
A Gift of self-denial, Norfolk	50
A friend, Richmond, Va.	40

These gifts are truly acceptable to aid us in our hard struggle to build the small rectory at Simeon. It has been almost four years that we have been praying, working and striving over this effort, but have not yet been able to build. We must have more money before we can house the minister, Rev. C. S. Davidson. Any amount will help us, no matter how small. Address Rev. H. B. LEE or Miss JULIA R. MACON, Charlottesville, Va.

Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund, from March 12th, to April 16, 1913:

Whittle parish	$ 12 00
Monumental church, Richmond	34 41
Church of the Epiphany, Barton Heights, Va.	3 00
St. Paul's Memorial church, University of Virginia	10 00
Emmanuel church, Harrisonburg, Va.	25 00
St. James' church, Ashland, Va. (additional)	5 00
St. John's church, South Farnham parish, Va.	1 83
Holy Trinity church, Richmond, Va.	125 00
St. Anne's parish, Albemarle, Va.	5 00
St. Stephen's church, Richmond, Va.	13 60
All Saints' church, Richmond, Va.	125 00
St. Luke's church, Richmond, Va.	4 00
St. Mark's church, Richmond, Va.	20 00
Zion Episcopal church, Fairfax, Va.	10 00
Ladies' Sewing Society, Seminary Hill, Va.	5 00
St. Paul's chapel, Lincolina	2 00
E. B. and C. K., Vigor, Va.	10 00

WM. H. PALMER, Treasurer.

For the Flood Sufferers.

From Oklawaha, Fla.	$ 2 00
Lewis Ostenson, Oconomotoc, Wis.	1 00
Christ church S. S., Richmond, Va.	1 60

APPEALS.

Appeal for Homeless Boys.

Our Home for Homeless Boys is doing fine work. We will receive at once two boys from Covington, four from Richmond, and one from Portsmouth. Others are applying. We give them Christian training and a home. They are taught to know the value of actual work, and of an agricultural kind. They are also taught in the day school and in Sunday School. Aid is needed for actual support and for further development, so that others now applying may be received. Their necessity is your opportunity. Contributions should be sent to Rev. Thomas Semmes, Covington, Virginia.

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Founder, and Chairman Diocesan Committee.
THOMAS SEMMES, Rector.

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WANTS.

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WANTED—YOUNG LADY, EDUCATED AT Randolph-Macon Woman's College, experienced teacher, wishes position as teacher in home, or companion, for summer months. References furnished. Address D. O. T., 411 Spencer street, Bristol, Virginia. 26apr-3t*

WANTED—POSITION AS COMPANION to invalid. References exchanged. Miss Fannie Upshaw, 820 Fourth avenue, Highland Park, Richmond, Va. 26apr-4t*

WANTED—FOR THE SUMMER, CLERICAL work, or musical engagement. Best references. Address Miss Ada Clarke, Bowen, Woodbridge, Va. 26apr-4t*

WANTED—A WOMAN WHO NEEDS A ood permanent home, to assist in housekeeping for a family of two. Light work. One child no objection. Address Mrs. Grymes Meade, White Post, Va. 19apr2t*

WANTED — EXPERIENCED TEACHER wishes position for summer months to teach a few subjects. Can prepare pupils for the school grades, or would take a music class. Pleasant home desired. Good references given and required. Address 3101, care Southern Churchman, Richmond, Va. 26apr2t*

WANTED—BY A REFINED AND EDUcated young lady, position as companion, secretary or governess. References. Address, 308, care Southern Churchman. 19apr3t*

WANTED—EXPERIENCED NURSE, UNdergraduate, would like position as nurse and companion to some one leaving for the summer. Free after June fifteenth. Best references. Address, K. L., St. Mary's Seminary, St. Mary's City, Md. 12Apr3t*

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The question of the woman on the way to the tomb is a picture of the way we worry about imaginary trouble. They asked, "Who shall roll us away the stone?" We say, "How can I bear the misfortune that I fear may come to me to-morrow?" We fret and worry and complain because of difficulties we think are in our path—only to find that our path is not blocked at all. We try to cross bridges before we come to them—and we do not come to them; we never come to them. Our eyes are fixed on trouble and disaster—and the trouble and disaster are not for us. God's goodness and mercy ever follow us and underneath us are the Everlasting Arms.

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The Household.

CHILDREN'S FOOD.

There is a widespread belief that children ought not to eat sweet things. Yet whenever a craving is as universal as this love of sugar, it is sure to be based on some universal need, the truth being that children need more sugar, and need it oftener, than adults. Sugar, provided it is pure, gives heat and energy, and growing children have need of large supplies of both. Again, as a rule children dislike fat, yet some parents insist on it being eaten because "it is good for you," never remembering that a child's liver may not yet be in a state to deal properly with much fat. Then nervous, intense children have a great liking for meat. Do parents always try to discover the reason for it? The degree of energy obtainable from any food depends upon its nutritive value. Vegetarians urge that you can get as much nutritive value from wheat as you can from meat, but you cannot get it out of the same bulk, therefore an all-vegetable diet is less compactly nutritious than meat. To insist on a child eating only the most bulky of foods is not the part of wisdom, for the digestive organs will have to work very hard to extract the amount of nutrition required to keep up heat and repair waste and growth. At the same time, we must remember that bulky foods have a dietetic value of their own, while it will not do to feed a child altogether on porridge and vegetables, neither will it do to omit them. The digestive organs need a certain amount of bulk to work upon.

Value of Variety.

Variety is necessary to health, and in order to secure perfect nutrition it is necessary to give a wide range of foods. Of course there are things, such as pork, veal, goose, pickles, pastry, and many other articles which, as every one knows, are unsuited to childish digestions, while, on the other hand, plenty of milk, eggs, butter, and good cocoa are to be recommended. Still there is not a single food which in itself properly supplies all the material needed by growing girls and boys, and it is well to remember Herbert Spencer's theory that even animals will change their dispositions and appearance according to the kind of food administered to them.

All Meals a Pleasure.

Growing children require an amount of food out of all proportion to their size and weight, and their diet, though simple, should be varied, and should certainly include a fair amount of hard food. Children fed in a faulty manner often have dyspepsia, and those whose diet is stinted and monotonous never compare in size, vigor, and brightness with the more adequately fed. Another thing to bear in mind is the fact that food in order to be digested well must taste good, for the nerves of taste when pleasantly stimulated rouse the digestive powers. Children need not be pampered, but they ought to find every meal a pleasure, and care should be taken to make their food not only wholesome but palatable. For breakfast the cereal course may be enlivened by stewed fruits; lightly boiled eggs, and fish of a light nature may follow, and weak tea or coffee be varied with good cocoa made with plenty of milk. For the mid-day meal (which should be the principal one) unseasoned soups, fresh meat and vegetables, and nourishing puddings should be provided. In the latter connection the merits of suet should ever be recognized. This valuable article of diet may be used in a hundred delicious ways, and not merely in the unattractive plain suet-pudding which so many children dislike. Home-made gingerbread and simple cakes and some fruits are all excellent additions to the afternoon tea, while poached eggs, custard puddings, light fish dishes, and plenty of bread and butter form the most wholesome of suppers, for the old-fashioned plan of no supper for children is being wisely ruled out as a sure way of preventing sleep.

Cream Basket.

Take a sponge cake and scoop out the centre, leaving a border 1 inch wide. Spread whipped cream outside the basket with a knife. Fill the basket with any fruit, such as pineapple in dice, oranges in small pieces, bananas sliced, and pour in some sugar syrup. Finish with cream roses forced round the border, and a violet or rose leaf here and there.

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"Brother John."

We've seen it stated so often that it has grown stale that "one touch of nature makes the whole world kin." The "touch of nature" descended upon Omaha on the evening of Easter Sunday. And recently there came into the World-Herald office a Chinaman, who modestly failed to leave his name. He did leave, however, $120, and with it a little note—"In token of sympathy with the tornado sufferers. From the Omaha Chinese."

God bless you, John Chinaman, with your yellow skin, your slant eyes, and your inscrutable face with its thousands of years of sad and patient racial history behind it! Our white man's money has gone out to your own people in times when the great turbulent floods went pouring over China's teeming plains. Our missionaries have penetrated the vastnesses of your ancient civilization preaching that you are our brothers, too. Nevertheless the idea never quite got under our skins, we must confess. But it's there now. We've mocked your pigeon English and your mincing steps and your pigtails—and dreaded you a bit, too, even as we mocked. We've speculated on "the yellow peril" and read, in the lurid magazines, of how your deft, long fingers were itching to plunge into our hated hearts. We've idly wondered if you really did despise us as you washed our linen and served us your chop suey and performed your menial tasks with that enigmatic smile forever on your lips.

It's different now. The whole world is kin after all. That $120 earned nickel by nickel; that little note, "In token of sympathy for the tornado sufferers, from the Omaha Chinese," has taught us more than we could learn from many ponderous volumes. You're Brother John after all.—Omaha World-Herald.

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WILLIAM M. HILL, Vice President.
J. W. SINTON, Vice President.
JULIEN H. HILL, Cashier.

Report of the Condition of

BANK OF RICHMOND, INCORPORATED, at Richmond, State of Virginia, at the close of business, April 4, 1913.

RESOURCES.

Loans and discounts		$ 36,791 34
Bonds, securities, etc., owned, including premium on same.		106,722 65
Other real estate owned		4,223 94
Due from National Banks		740 26
Due from State Banks, Private Bankers, and Trust Companies		18,971 97
Paper currency		29 00
Silver coin		50
Total		$ 167,479 66

LIABILITIES.

Capital stock paid in		$ 150,000 00
Surplus fund		.....
Undivided profits, less amount paid for interest, expenses and taxes		13,413 05
Individual deposits, including savings deposits		3,363 61
Reserved for accrued taxes		703 00
Total		$ 167,479 66

I, Lewis D. Crenshaw, Jr., do solemnly swear that the above is a true statement of the financial condition of Bank of Richmond, Incorporated, located at Richmond, in the State of Virginia, at the close of business on the 4th day of April, 1913, to the best of my ability and belief.

LEWIS D. CRENSHAW, JR., Cashier.

Correct—Attest:
L. M. WILLIAMS,
J. T. WILSON,
E. L. BEMIS,
Directors.

State of Virginia,
City of Richmond.

Subscribed and sworn to before me this 19th day of April, 1913.
R. J. WILLINGHAM, JR., Notary Public.
My commission expires January 23, 1914.

Jesus' works have never ceased. People are still learning and profiting by his great preaching and teachings. Broken lives and hearts and depressed spirits are healed and uplifted by him. Jesus is and was and ever shall be the same unfailing friend.

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Thoughts for the Thoughtful

Obedience to God is the most infallible evidence of sincere and supreme love to Him.—Emmons.

Toil and pleasure, in their nature opposites, are yet linked together in a kind of necessary connection.—Livy.

Thou canst not tell how rich a dowry sorrow gives the soul, how firm a faith, and eagle-sight of God.—Dean Alford.

"This is God's world. No labor wrought in co-working with him for it can be lost. Therefore let us work while it is called to-day."

Be as much as you can with God. I declare to you that I had rather be one hour with God, than a thousand with the sweetest society on earth or in heaven.—McCheyne.

"All that is most real and best in our lives is that which has no material reality—sentiment, love, honor, patriotism—these continue when the material things pass away."—G. F. Watts.

Let men account for this wonderful change since Christ. What did it? How came it, if Jesus Christ be not what he claimed to be—the Son of God, the Saviour of the world.—Frances Cable.

Try to secure some part of each day for meditation; apart from men we can look ourselves more honestly in the face, lift up our hearts to God and give our panting lives a chance.—Stevenson.

Don't suppose that so blessed a thing as the salvation of a soul is simply the outcome of "believe you are saved and you are saved," but remember the many "means of grace" which our Lord has provided "for us and for our salvation."

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

In the final analysis most of our grief is a very selfish thing, and most of our happiness is born of unselfishness.

"Christ actually meant prayer to be the great power by which His Church should do its work, and the neglect of prayer is the reason why the Church has not great power over the masses in Christian and in heathen countries."

"Some men's religion is like a field of snow—beautiful and clean, but awfully cold."

Do not look forward to what might happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either he will shield you from suffering or he will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—St. Francis de Sales.

If the love of God once shed abroad in the heart begins to grow cold and duty irksome, then begin to work for God. Choose some line of work, either in the church or out, which will be helpful to your fellows, beneficial to the church, or useful to the kingdom, and assuredly the warm currents of love will begin to flow again and duty, which seemed so irksome, will become again a pleasure and a song.

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It is when we follow the Saviour to Gethsemane, to the cross, and to the tomb, and then see Him rising from the grave, that we discover how trivial some of our theological vaporings are and what a grand over-towering fact our Christianity is. Its height and depth and length and breadth then loom up before us like a majestic mountain whose snow-capped peak is buried in the infinite expanse of the life beyond and hidden from our view by the cloud of our poor finite reasoning. —The Lutheran.

"Give me a place to stand on and I will move the world," was the boast of Archimedes. It was an empty boast; for no such place could possibly be found. Paul could make a better boast. He had found a place to stand on. It was the great resurrection fact. It is expressed in the simple statement: "Now is Christ risen from the dead." That was the base on which the great apostle placed the fulcrum of his gospel,—and by means of it he moved the world. The Resurrection was to Paul the pledge and surety of the Gospel which he preached. It gave meaning and value to every part of his redemptive message. Not a word or syllable or letter in it had any significance apart from the resurrection fact. It was the central logic of the whole proposition. How the entire superstructure would crumble were that arch-stone to be removed, he expressed in simple yet most forcible language when he said: "If Christ be not risen, then is your faith vain; ye are yet in your sins." No risen Christ, no all-sufficient Saviour, no forgiveness of sins,—that is the inevitable logic from which there is no escape. This is the crowning miracle against which all the miracles of the New Testament lean.

"But now is Christ risen from the dead and become the first fruits of them that slept." After giving the evidence of it, this statement of blessed and joyful assurance is added. Here is the first Resurrection and in it is embodied the pledge of a universal resurrection of believers. Death has now lost its sting, the grave its terror, and the door of a triumphant and glorious emancipation from the bondage and limitations of this life has been opened to all who have part and lot in that Resurrection. All who are buried with Christ in baptism have a glorious rising to look forward to. The whole aspect of this life, all its relations and hopes and promises, have been radically changed and given a new meaning. Old things are now passed away; all things are become new. We now interpret life in terms of the Resurrection. It is the culminating point toward which all the lines of Christ's redemptive work converge. Any conception of Christianity that thrusts the Resurrection into the background, or rules it out, reduces it to a system of ethics or natural religion.

Do we live in the high atmosphere of this great fact as Paul did? Hardly. Intellectual and ethical concepts of Christianity have become dominant and Faith does not speak with the authority with which Christ and Paul invested it. We unconsciously breathe the atmosphere that is round about us in the world of Christian thought, and that is largely an atmosphere of doubt and questioning. Men want to be intellectually satisfied concerning doctrines and mysteries which plainly transcend the limitations of reason. That is why our Lord laid the great stress on the unseen and the spiritual; that is why he demanded faith. It is the only key that unlocks the mysteries of the kingdom of heaven. Are we using that key, or are we exchanging it for another that unlocks more doubts than mysteries? Searching and investigating has its uses,—we may even say that it is a necessity, it is proof against stagnation,—but is it not also true, that the danger is always imminent, that we may do a kind of searching that never brings us to a knowledge of the Truth? We may be moving around the great temple of Truth with the critical and questioning eye, and yet not enter it. It is remarkable how things secondary and circumstantial claim the attention, and how the central and vital things are forgotten. We may well ask: When the Lord cometh, will He find faith on the earth?

Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXVIII. RICHMOND, VA., MAY 3, 1913 No. 18

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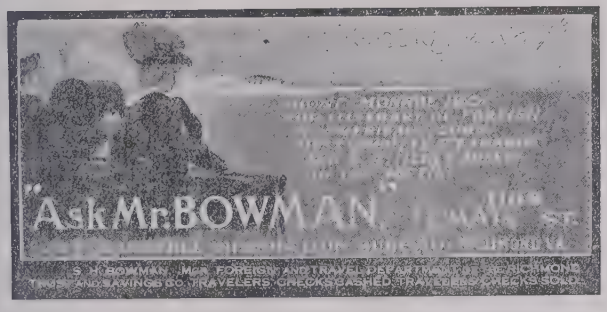
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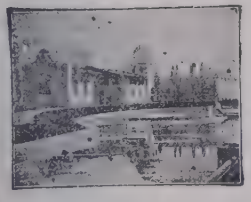
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"Perpetual devotion to what a man calls his business is only to be sustained by perpetual neglect of many other things. And it is not by any means certain that a man's business is the most important thing he has to do."—Robert Louis Stevenson.

You cannot dream yourself into a character; you must forge and hammer yourself into one.—Froude.

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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., MAY 3, 1913 No. 18

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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DEATH OF ARCHDEACON LLOYD.

Sunday morning, April 27th, Archdeacon Lloyd, of Southern Virginia, fell asleep, after a brief illness from paralysis. So vital and strong, physically, mentally and spiritually, was John Lloyd that it is hard for his friends to realize that he has gone from the Church Militant.

Dr. Lloyd was as fine a specimen of the Christian gentleman and human saint as the Church has seen in this generation; and he was a typical and devoted missionary. He was true and faithful, and genial and cordial—always fearless, and always kind and gentle. He never failed to say the inspiring word and do the helpful deed; and his whole life and character was a splendid example of the full work of the Holy Spirit. He loved pioneer work, and he loved men; and as a mutual result, all men loved him. He has left a gap in the work of the Church, but he has left a far greater gap in the hearts and lives of his friends. He was a power for righteousness and happy Christianity wherever he went, and though he rests from his labors his works will follow him for many a year. May the God whom he so lovingly and happily served help and comfort all who were near and dear to him.

THE MISSIONARY SITUATION.

Something certainly seems to be seriously affecting the attitude of the Church towards the Apportionment for Missions during this current year. Instead of rising to a higher opportunity and meeting adequately a greater obligation, the Church seems to be actually dropping behind in her work in this great cause. Instead of larger offerings in response to renewed calls and better agencies for education and the diffusion of information, in many places the offerings are at a standstill, and in some places they are actually falling off.

Possibly the wide and constant agitation in connection with the "Change of Name" proposition and the large amount of space the discussion is taking is resulting in diverting the mind of Church people from the great duty of the Church—the carrying of the Gospel into all the world—to this other issue. If so, it is an evidence in advance of the great harm this movement is likely to do the Church and its most vital work.

But whatever the cause, the facts are clear and plain, and before the eyes of the whole Church. In the face of the greatest opportunity the Church ever had in modern history, instead of enlarging our enterprises and increasing our force, we are at a positive standstill and even threatened with a step backward. Surely, the Church cannot quietly accept any such situation as this and allow it to continue.

There is no intimation from any quarter that the Church of to-day is less able and capable, or any more restricted in means than it was a year ago; and yet a careful reading of the fine and full reports of the Treasurer of the Board of Missions will show that many dioceses are considerably behind their contributions to the Board, as compared with one year ago. Nor has there been, so far, any intimation of such large increase in diocesan obligations as to account for this falling off.

What is the trouble, and how can it be accounted for? The Laymen's Missionary Movement and other more or less notable efforts have been started and carried on during the last few years, and quite an expenditure of effort and money have been made, and yet they seem to have produced no adequate results. Does a "big meeting" with big talk tend to evaporate in "talk" and produce no adequate results in fact?" And are we more and more tending to trust in such methods, and leave out the personal equation?" At any rate, it is high time that we were investigating the situation and making some intelligent diagnosis, with a view to apply some effectual remedy.

That our readers may fully understand the situation, we commend to them the careful reading of the full and detailed reports issued by Mr. King for the month of April; and as a help thereto, we give them Mr. King's April Letter to the Churches. He writes:

For the past three months we have been recording a growing decrease in offerings for the Apportionment. Now it is our privilege once again to announce that the decrease has been wiped out, and in its place to record a substantial increase. To April 1st, the receipts have been $452,564.20; last year they were $409,987.86. Increase, $42,576.86.

We hope we are the last ones who wish to try to detract from any good news—but we think it should be realized that the Lenten offerings from parishes and the Sunday Schools have much to do with this change of the situation. The increase of $42,576.34 has largely occurred since Easter, March 23d, and is due to that festival coming in the month of March and two weeks earlier than last year. As compared with last year then, the offerings between March 23d and April 1st, appear to be $5,614.82, and the overplus, $36,961.52, is part of the Lenten offering which comes after Easter. The net increase therefore is $5,614.82. It is also good to know that the decrease of $17,120.67 reported on March 1st, has been changed to an increase of $5,614.82.

Far away back in 1836, the Board had in its employ one Missionary Bishop and twenty-five clergymen in the domestic work; while two missionaries were on their way to China, and two to Liberia. How different is the story to-day! The Church has her flag raised all over this land of ours, and in many far distant countries as well. No one will say she is doing too much—no one dare say she is doing enough.

That we ourselves are not yet perfect, is no reason why we should not extend our religion to those who have not had the privilege of hearing the name of the living God. Unbelievers in missions sometimes say that, since we have made such poor success of our religion, we have no right to force it upon others who are getting along well enough and are content. This argument, we believe, is based on error, for it fails to appreciate that the glory and inspiration of our Saviour's life lay in a perfection of character for which we strive, but which we know we cannot attain here on earth. Nevertheless, we find our happiness in the striving. And if we slip and fall, time and again as we do, that is no reason why we should not keep on striving. Where would the doctrine of the Atonement come in? Where would there be room for the grace of the Holy Spirit and the forgiveness of Jesus Christ, if we attained our goal here upon earth, and became perfect even as He is perfect? There-

fore since we find our greatest joy and duty in the actual striving, the fact that we are not perfect, can in no sense be an argument against the truth of our religion.

Sometimes, too, it is said that since non-Christian lands are content as they are, we should not disturb them with a gospel which will upset all their preconceived ideas, and which will fill them with the restless spirit of the Western world. To this we answer that the nervous, restless spirit of the Christian nations is the very condition and price of progress. Yes, the Christian religion does make men discontented, but it is a divine discontent. It fills men with a desire to know more and more, to realize more and more their own failures and shortcomings, and to earnestly pray to live more and more purely and perfectly.

If all this is what the critic means, then we admit the charge. We are grateful to God that we are discontented, and we pray that He will strengthen His Church so that she will put the same discontent into the heart of every nation—for until they become discontented with themselves they can never hear the voice of God.

MAY MAGAZINES.

Scribner's.—The May number of Scribner's Magazine, with its continuation of John Galsworthy's "The Dark Flower (The Love Life of a Man," Mrs. Wharton's "The Custom of the Country," and its short stories, is notably strong in its fiction. Mr. Galsworthy's story has a universal appeal, and it gives early promise of being the most popular story he has ever written. Mrs. Wharton's presentation of certain aspects of American social life in its verity to type and analysis of character is one of here most remarkable stories.

Another instalment from the "Letters and Journals of Charles Eliot Norton" describing English Friends, is particularly interesting for a long letter giving his impressions of a visit to the home of Ruskin, and of Ruskin's character, which was so little understood by many of his contemporaries. The author of "Modern Painters" presented a very attractive personality to his friends. There is another letter about Carlyle, one of the author's warmest friends, whose kindliness and delightful sense of humor, as revealed in these letters, make the reader see him in a new and genial light.

In his final article on "Germany and the Germans from an American Point of View—'from Envy, Hatred and Malice,'" Price Collier summarizes Germany's new place among the nations and makes some very pertinent comments upon the relations that exist between Germany and England. Incidentally he pays a high compliment to what our ambassadors have accomplished in establishing our own relations with the English. These German articles have attracted the widest interest and comment all over the world.

Lippincott's.—Spring, the season of youth and growth, is here, and the human animal is full of zest and vigor and impatient of restraint. We still find time for some fiction reading, but to hold our interest stories must be lively, full of action, and be either humorous or have a vital plot. Lippincott's for May affords reading matter of just this sort. The complete novel is a new detective story entitled "Anybody but Anne," by Carolyn Wells. Her previous books along these lines—"The Maxwell Mystery," "A Chain of Evidence," "The Gold Bag," "The Clue," etc.—have had enormous sales—the surest test of a book's popularity.

Short stories that are humorous in tone are "The Unwilling Philanthropists," by Lowell Hardy; "Mazeppa," by George Hibbard; and "The Road to the Heart," by John D. Swain. "Romance," by Carl H. Grabo, is a sprightly little love-story, and "The Javelina Skin," by Elizabeth Maury Coombs, is a strong story of a hunting expedition with a strange aftermath. This month's "Short-Story Masterpiece" is "The Old Bell-Ringer," by the wonderful Russian author Vlandimir Korolenko. As usual, there is an introduction by the editor.

"A Crisis for Our Consular Service" is the title of an important paper by Dudley Harmon. Mr. Harmon points out the advantages that have accrued since consular positions came under the Civil Service law, and were no longer looked upon as plums for political patronage. "The Corporation Deed of Trust" is a financial article by Edward Sherwood Mead, who also conducts the magazine's financial department of inquiry "Investments."

The Century.—Among the articles in the May Century stand out pre-eminently: "The Hayes-Tilden Contest for the Presidency," by Henry Watterson, a companion article to his "Grant-Greeley Campaign," which won wide comment and appreciation; "Schedule K," a clear and authoritative exposition of the wool situation by N. I. Stone, formerly chief statistician of the Tariff Board; "A War Worth Waging," by Richard Barry, telling how New York city has, by means of improved sanitation, milk dispensaries, etc., doubled the length of life of her citizens within half a century, and "The Widening Field of the Moving Picture," by Charles B. Brewer, in which the scientific, artistic, commercial and educational phases of the subject are treated in detail and illustrated with many photographs.

The stories of this number include, "The Elixir of Youth," by Albert Bigelow Paine; "Her Own Life," by Allan Updegraff; "The Tachypomp" (in the series of reprints of classics of the last generation), by Edward P. Mitchell, and "Them Old Motheaten Lovyers," by Charles Egbert Craddock. And there is a further installment of Mrs. Burnett's "T. Tembarom."

Privileges are always attended by perils, and perils are thickest round about the most exalted positions in life. Exalted spiritual knowledge and experiences are attended with temptations that may prove real perils to our spiritual progress. Exalted privileges is no guarantee of security from temptation. It rather puts us into conditions that demand the fiercest strife. It will always be true in the Christian's experience that the measure of our privilege is just the measure of our dangers.

To live content with small means—to seek elegance rather than luxury, and refinement rather than fashion, to be worthy, not respectable, and wealthy, not rich—to study hard, think quietly, talk gently, act frankly, to listen to stars and birds, babes and sages, with open heart—to bear all cheerfully—do all bravely, await occasions—never hurry; in a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Drop the Word Protestant.

Mr. Editor: The Rev. Dr. George F. Bragg, in your paper of April 19, proposes the elimination of the word Protestant from our now full title, as a Church, thus causing the title in our Prayer Book to read, The Episcopal Church in the United States of America." It is the wisest solution I have yet read of the intricate problem for our coming General Convention to settle or try to settle. It removes the one stumbling-block in the discussion between two dividing factors in our Church, thus promoting harmony; and it will disarm all hostile criticism from the denominations of Christians in our land and from the Roman Catholic Church. For. if we boldly call ourselves "The Catholic Church," etc., or the like, the title will fret many of our own people, and arouse caustic criticism from both the Roman communion and from the Protestant communions, which latter, however, carefully exclude the word Protestant from their own titles. I thank Dr. Bragg heartily. WM. COPLEY WINSLOW.

Boston, April 20th.

The Church's Opportunity.

Mr. Editor: As the years roll on and our people increase in knowledge and intelligence there is a growing tendency toward an earnest striving after a more spiritual and less emotional form of worship. Not that emotion should be left out of religion, however, for that is one of the deepest and withal one of the finest traits in the negro character; but that the emotional should so blend with the spiritual as to be under the control of the latter, while still infusing warmth and life in the services.

Now, that yearning is in a measure being satisfied in many of the denominational churches by the use of abbreviated forms of worship taken from the Prayer Book, responsive reading of the Psalms; the Creed; the Commandments, the chanting of the Lord's Prayer; and in some instances, the greater part of their Communion service, with slight changing of the wording of the original in the Prayer Book.

True, there is sometimes a lack of reverence in saying the Creed, repeating it hurriedly, near the close of the service, as though it had been forgotten; at other times repeated while finishing the collection, in order to save time. That fault will be corrected with time and culture.

Some individual ministers wear robes, as our priests wear vestments; and it is common to see vested choirs in many of the churches on great occasions, such as Easter and Christmas.

All of which shows clearly this earnest desire for some higher, better form of worship than they have been accustomed to.

I have personal friends among the clergy in the denominational churches

who use the Book of Common Prayer as a guide in their ministrations, and who say that it is a great help to them.

Let not the Church think, therefore, that our services are not adapted to the negro, but let her rather stretch out her arms to them, and bid them welcome into the fold; bend her efforts more to inclusiveness rather than exclusiveness, which so often has been charged to her; and there will be a rich harvest of souls reaped for the Master among the colored people of our beloved Southland.

CHAS H. BOYER.

St. Augustine's School, Raleigh, N. C.

An Answer to Dr. McKim.

Mr. Editor: "I held my tongue, and spake nothing; I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me; and while I was thus musing the fire kindled: and at last I spake with my tongue."

Throughout the present controversy, I have kept silent, being but a poor missionary priest, but I can refrain no longer, if you will grant me space in your columns to answer the letter of Dr. McKim in the Southern Churchman of April 12th.

The Doctor takes up six points in regard to certain doctrines and practices, which he says that the Anglican Church has "officially rejected."

1. First, as to the Sacrament of Penance. In one paragraph the Doctor admits that "occasional confession is now allowed" and in another paragraph says that the Church has "officially rejected" it. How could it be even "occasionally allowed," if it has been "officially rejected"? Great stress is then laid upon the answer in the Catechism. Then follows in brackets: "(I take it for granted you will not take refuge in the quibble that in saying 'two sacraments only, as generally necessary to salvation' the Church means to imply that there are other sacraments that are not necessary to salvation.)" Why is this interpretation summarily dismissed in brackets as a mere quibble? Why were the words "As generally necessary to salvation" added? Have they no meaning? These words are superfluous, unless there are other Sacraments which are not "generally (i. e. universally) necessary to salvation." The Catechism should stop with the words "two only." No one contends that the Sacrament of Penance is generally necessary for post-baptismal mortal sins. It is not necessary for venial sins. Holy souls who live a life free from mortal sin are saved without it. Nor is it required of one baptized at the time of death.

But, on the other hand, though it is not in all instances necessary, it is indeed most helpful to salvation, even in the case of venial sins. It is true, of course, that only those who conscientiously use this blessed privilege, are competent to testify to its helpfulness and the abundance of grace which flows through this sacramental channel.

2. Seven Sacraments. "The quotation already made" is regarded as sufficient proof that the Church has "officially rejected" the doctrine of Seven Sacraments. So let us follow the same line of argument for the others that we have used for Penance. The Sacrament of Confirmation is not "generally necessary to salvation." A dying man, for example, may receive the last rites of Holy Church without confirmation, if the Bishop cannot be reached. However, I think we all agree that confirmation is necessary if it may be had. The Sacrament of Holy Unction is not universally necessary, but is certainly most helpful and grace bestowing. Nor is it necessary for the salvation of every soul that he or she be married or ordained to the ministry. Whether or not it is true that the Catechism was never finished, and that there were to be two more sets of questions, one on the other five Sacraments and one on the Sacred Ministry—whether this be an historical fact or not, certainly we cannot say that the Church has in the Article or in the Catechism, "officially rejected" these things.

3. The Mass. The whole contention here is based on the fact that the word Mass has been omitted from the Prayer Book. I admit that this is true, except in the word "Christmas." But is the real crux of the matter the word, or the thing itself? What constitutes the Mass? What constitutes the Lord's Supper? The things which the Doctor calls the "heart and substance" of it, are only the things that cluster about it. We have what Our Lord did and said. "Do this" means "offer this sacrifice." We have the Apostolic nucleus. This is what constitutes the Mass, the Lord's Supper, the Holy Communion, the Holy Eucharist, the Divine Liturgy, by whichever name you call it. The lections, prayers and other devotions have always varied in the great families of Liturgies and in different times and in different churches. Can the Doctor really intend to say (and he certainly does say it), that the "heart and substance" consists in such things as "The Rubrics, the Commandments, the Responses, the Offertory Sentences, the Exhortations, the Invitation, the Confession, the Comfortable Words. Did our Lord have any of these things, or His Apostles? It is true that the Prayer of Consecration is included in the list of "heart and substance," but does he mean that the Canon of the Mass is not the same thing.

4. The Objective Presence. Surely this is not to be taken in any gross or carnal sense. Not in the sense of a piece of our dear Lord's Body and certain drops of His Precious Blood. Christ is not divided. The whole Christ is present in the Blessed Sacrament. His own words are the strongest ever uttered or written. And so long as the Church retains Our Lord's words, "This is My Body," "This is My Blood," she has not "officially rejected" this fundamental truth.

5. Reservation of the Elements. Surely we all know the history of the rubric referred to. And that it was not intended to prevent reservation at all, but to prevent irreverence. Nor is it true that "if this rubric is obeyed there can be no reservation." It is what remains "after the Communion" that is ordered to be consumed. Reservation is made at the Communion and what remains after the Communion is consumed by the priest.

6. Eucharistic Adoration. The quotations given on this subject are all against the adoration of bread and wine. We do not adore bread and wine, that would be idolatry. We adore the Blessed Sacrament of Our Lord's Body and Blood. It is the Lord, and Him only that we adore, who said of the Holy Spirit, "He shall take of Mine and shall show it unto you." And who also said, "Wheresoever the body is, there will the eagles be gathered together."

7. Invocation of Saints. The Church has not "officially rejected" Invocation of Saints, by not putting it in the Mass, because that is not the place for it. In the Holy Sacrifice we address only the Father. It is not even in accord with strict liturgical principles to address the Son, or the Holy Ghost, but only the Father. Even the Invocation of the Holy Ghost is not addressed to Him, but to the Father. Hence the Invocation of the Saints would be out of place in the Mass itself. But the principle is there implied. For what are we doing? Our worship on earth is a representation of the worship of heaven, and in fact of the whole Church. The nave represents the Church Militant, the choir, the Church Expectant; the sanctuary, the Church Triumphant. The altar, the throne of God; the Blessed Sacrament, the Lamb as it had been slain; the river flowing forth from the throne of God, the grace we receive through the Holy Spirit. We worship and adore and then go forth to do God's bidding. In this great act of worship, the Lord is indeed among the candle-sticks, and the priest, the choir and the people call out to one another in responsive prayer and praise, mingled with the incense. This represents the great antiphonal worship of the whole Church, on earth, in paradise and in heaven, and in that blessed fellowship we call to one another, no matter what part of the Church we are in.

Where and when has the Church "officially rejected" any of these doctrines and practices?

Taking up the conclusion of the letter, which refers to "the real crucial issue * * * beside which the change of name controversy is trivial and superficial," here we agree. The issue is real and crucial, not so much as regards the name, but the fact. Are we Protestant, or are we Catholic? Shall we put ourselves into the class with Lucifer and his angels, who protested against the authority of heaven, or shall we strive to pattern ourselves after St. Michael and his angels? Shall we follow Cain, in his private judgment, or Abel, who offered the sacrifice as God commanded? Shall we follow Balaam, who taught Israel to disobey God's ordinances, that we may have the reward of prosperity in this world? Shall we follow Corah, Dathan and Abiram, who protested against the established Priesthood, or Moses and Aaron? St. Jude in his Epistle tells us which to do. Shall we take our stand with Arius, or with St. Athanasius and the Council of Nicea? Shall we follow Wilfrid of York or Archbishop Theodore? Shall we follow Luther, Calvin and Zwingle and break with the past, or stand for historic continuity? Shall we be classed either with schismatic Rome or with the other non-conformists, or shall we stand for our truly Catholic heritage?

With all our imperfections and shortcomings, in all humility and Christian charity, let us tolerate no additions to the faith nor subtractions therefrom. Let us be neither Roman nor Protestant, but in fact as well as in name, Catholic. Let us contend earnestly for the faith, which was once for all delivered to the saints. There is the "real crucial issue." CAMPBELL GRAY.

Key West, Fla.

Change of Name.

Mr. Editor: In discussions regarding the Change of the Name, there has been but little consideration given to the first part of the suggested name, "American Catholic." I assume that those who desire this name desire to have the word Catholic understood as Universal, for all men, for all ages, for all

places. Of course it would be rather peculiar to have a Universal Church with the adjective American qualifying it. And yet there is in the word American, just that which makes it possible to place it before the word Catholic in a sense in which it is absurd to think of placing the word Anglican or Roman in a similar connection. With its great cosmopolitan population, America is a truly universal nation. Further, it seems to me that those who admire the word "Protestant" have not given proper consideration to the word "American."

The "American Catholic Church" is more than the Catholic Church in America; it is the Catholic Church in America with distinctively American characteristics. Surely Democracy is one of these, not imperialism or monarchism, but a rule of the people, for the people, by the people. A dangerous thing, say some, but still nevertheless a thing closely associated with Americanism. A true Democracy like a true Catholicism is not national; here we should make the greatest divergence from the Anglican, national, traditions of the Episcopal Church, and would step forward boldly into the future, as I presume all advocates of the change desire. America is a most fit place for the development of a Catholic, international Christianity. The proposed name would then be indicative of a desire to accommodate ourselves to the coming American, Democratic, social mind.

The Church has always been the great leveller of man-made distinctions, though it has at times fallen into some of the errors of its environment. Democracy can not for any great length of time permit distinctions between man and man as existing per se in the nature of things divine. Our Church still clings to old feudal ideas of Orders, placing one order in a house by itself and then having the other two Orders vote separately. These distinctions are not in any way to be compared to the distinctions in the two houses of Congress, where even its distinctions are felt to be unreal and the nation has been demanding a direct election of the Senate and has at last secured it. The only resemblance between the two Houses of Congress and the two Houses of the General Convention is the number two. When the Church steps forward and frankly puts aside artificial distinctions, she will have won a great victory over mere traditionalism and artificiality and will have become more truly American.

We have often professed our belief in the Episcopacy, locally adapted, but we have not gone so far as to think of an Episcopacy locally adapted to American democracy and in conformity with the American social mind. Everywhere there is a growing demand for provisions, such as the Recall, for instance. Is it not possible that an American Church will provide for the Recall from office of those officials, Bishops, and priests and laymen, who fail to represent those who placed them in office? It is rather hard to think of the Episcopacy locally adapted to the Recall, but such possibilities exist in an American Catholic Church, and for that reason we must need be careful in changing to names which are so radical. It was not until I had pondered very seriously the proposed change of the name that I saw its real meaning. For a long time the suggestions had seemed to me reactionary and expressive of a desire to go back to the good old insular and national feudal catholicity of the English Church, with its monarchical episcopacy.

When once I grasped the real import of the name "American Catholic," I became anxious to support it, and I regretted that it was impossible to support it in the Convention of the Diocese of California without disturbing the quiet, gentle and fraternal spirit which was there brooding. However, it is impossible that any compromise should last for long, and it is only a question of time before the change to some progressive and living name and to that for which the name stands, will become imperative and will be adopted by those who are truly American Catholics. W. R. H. HODGKIN.

Berkeley, California.

Church Intelligence

CALENDAR FOR MAY.

1—Ascension Day.
4—Sunday after Ascension.
11—Whitsunday.
12—Monday in Whitsun-Week.
13—Tuesday in Whitsun-Week.
18—Trinity Sunday.
25—First Sunday after Trinity.

Collect for Sunday After Ascension.

O God, the King of Glory, who hast exalted Thine only Son Jesus Christ with great triumph unto Thy Kingdom in heaven; we beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

American.

Resignation of the Rev. Dr. Minnigerode.

The Rev. J. G. Minnigerode, D. D., after a continuous service of nearly thirty-six years, will retire from the active rectorship of Calvary church, Louisville, Ky., his resignation to take effect in the fall. This action is taken only on account of his failing health and need of rest. This relationship has been an ideal one, and few rectorships have been so greatly blest. The following minute has been adopted by the vestry:

In accepting the resignation of the Rev. Dr. J. G. Minnigerode as rector of Calvary church, the vestrymen of that parish caused to be placed upon the parish records the following appreciation of Dr. Minnigerode's service:

The vestry of Calvary church, having under consideration the resignation of the Rev. J. G. Minnigerode, D. D., rector, direct that this appreciation be spread upon the minutes:

In the early part of 1878, Calvary church, consisting of less than 100 communicants, who were worshipping at the present location on Fourth street, in an unfinished church and were struggling under a debt of more than $15,000, invited the Rev. James Gibbon Minnigerode, then a young priest at Culpeper, Virginia, to accept the position of rector.

Responding to this call on the first Sunday in February, 1878, the newly elected rector entered upon his pastorate, the text of his first sermon being "Therefore I came unto you without gainsaying, as soon as I was sent for; I ask, therefore, for what intent have you sent for me." (Acts 10:29). The spirit of this first text has dominated a consecrated ministry of more than thirty-five years, for without hesitancy or questioning, in season and out of season, the beloved rector of this church has, with fidelity and devotion, responded to and met every call upon him whether coming from the pulpit, from the councils of the church or from those "in trouble, sorrow, need, sickness or any other adversity."

Notwithstanding the discouraging circumstances under which this pastorate was undertaken, the church, now consisting of more than 500 communicants, under the wise leadership of the rector, in due time, discharged the debt then resting upon it, and in addition to meeting numerous other calls made within and without the diosese, in succeeding years completed the present church building and Sunday School room at a cost of more than $65,000 and purchased, paid for and maintained on Campbell street (on the Point), a mission church.

The manifold duties pressing upon the rector have been ably and faithfully discharged, and through all these years his work has been supplemented by the active co-operation of his devoted wife and family.

The retrospect brings to the rector and vestry names and forms of those who have passed on before, and, as we contemplate the days that are gone, it is most fitting that our leader, who has so gently, yet firmly, led this congregation, should on the second Sunday after Easter ("the Sunday of the Good Shepherd") indicate to his vestry the fact that, by reason of his physical inability, they must seek another to "shepherd this flock."

The vestry bear cheerful testimony to the fact that through all the years of this pastorate there has been, between rector and vestry, the fullest co-operation; that there exists at this time no friction whatever; that each member is loyal and devoted to the rector, and they are moved only to consider the resignation tendered by reason of the fact that the present rector, unmindful of the great obligation it is under to him, feels that he is physically unable to meet the pressing demands upon him, and hence that he should retire from a pastorate to which he has given his best years.

Scores of loving hearts will unite with this vestry in giving expression to the pain that this announcement causes and will join in the fervent prayer that as the years pass our much-loved rector may realize, as never before, that "the path of the just is as the shining light that shineth more and more unto the perfect day."

E. H. BOWEN, Registrar.

Memorial Service to J. P. Morgan.

A service in memory of the late John Pierpont Morgan was held in St. Paul's Memorial chapel, Lawrenceville, Va., on April 14th. Archdeacon Russell read the opening sentences of the Burial Service; the Lesson being read by the Rev. Arthur P. Gray, Jr., of St. Andrew's parish, Lawrenceville.

Mr. John M. Pollard, of St. Paul's School, read from the Outlook Mr. Roosevelt's splendid tribute on the personality of Mr. Morgan, and the touching tribute of the Rev. Mr. Reiland, rector of St. George's, as to his religious faith. Mr. James A. Russell, lay reader and teacher in St. Paul's, read from The Churchman the article entitled 'John Pierpont Morgan," together with

a Minute of the General Executive Committee on Arrangements for the General Convention.

It seemed, then, that the students and teachers entered into closer sympathy with those who mourn the loss of this Christian layman, and that the magnificence of his financial success was lost in more beautiful sides of his life, until then unknown, and when they sang "For all the saints who from their labors rest," those present seemed to sing as he would have wished—all sang.

Rev. Mr. Gray spoke feelingly of the character and the simplicity of Mr. Morgan's life. He told how Mr. Morgan attained his greatest successes because of the magnificence of the confidence in which others held him. The speaker continued and spoke of how in the presence of carping critics this man, whose life needed no hiding, answered fearlessly and honestly, and then went out smiling even though suffering, until God touched and called him.

Archdeacon Russell gave a brief history of Mr. Morgan's kindness to St. Paul's, telling he had seen him in General Convention a strong, bold, earnest layman, devoting himself to the building up of the Christian Church, laying aside weight of business and giving of his time freely in helping to solve the questions which were before that body. Mr. Russell also told how Mr. Morgan had agreed to contribute $10,000 on the $100,000 fund and of how later, when this fund had been abandoned, Mr. Morgan had written from London that he would consent to apply this $10,000 as the last payment on the School's debt. Moved to deepest feeling, the principal of St. Paul's then explained how without this help by Mr. Morgan the School would have staggered for no one can tell how long under the burden of this debt. Mr. Russell concluded with a feeling tribute as to the kindness of heart of Mr. Morgan and as to the deep sorrow felt by the School, the country and the world because of his loss.

Day of Prayer for the New Republic of China.

In response to an appeal made by the Chinese government to all Christian churches in China to set aside April 27th as a day of prayer that China may be guided to a wise solution of the critical problems besetting her, Dr. Pott, President of St. John's College, Shangai, telegraphed the Board of Missions in New York asking that the same day be appointed for Prayer in the churches of the United States. Accordingly a form of prayer for the purpose was set forth by Presiding Bishop Tuttle and sent to the several dioceses. The prayer was generally used.

The appeal has given extraordinary satisfaction to mission circles, where it is pointed out that this is the first time in the history of the world that such a request has come from a non-Christian nation.

The Alien Law in California.

The Board of Missions has received a cable from Bishop McKim, of Tokyo, and Bishop Tucker, of Kyoto, urging that all proper steps should be taken by the Board to help to a right adjustment of the serious situation created by the proposed alien land law in California. It is evident from their cable that the Bishops feel that the passage of the law in its proposed form would be regarded by the Japanese Government as unfriendly discrimination and would probably affect unfavorably Christian work throughout the Empire.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Dinner in Honor of Rev. Dr. Jenvey.

On the evening of April 21st, in Trinity House, Newark, sixty or more of the clergy of the Diocese gave a dinner to show their respect for Archdeacon Jenvey. Rev. Albert L. Longley presided. The speakers for the different parts of the work of the Diocese with which Dr. Jenvey had been associated were Rev. E. Stuart Hamilton, Rev. Dr. George S. Bennitt, Rev. William P. Brush and the Bishop of the Diocese. The closing address was made by Dr. Jenvey.

Rev. David N. Kirkby, of Salisbury, Conn., has been called to Essex Falls, N. J., and is expected to take up the work in the early summer.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Sunday School Institute to be Held with Diocesan Council.

Mr. E. L. Carruthers, on behalf of the Sunday School Commission in the Diocese of Virginia, and with the consent of the Bishop, has issued a circular to the clerical and lay delegates to the Diocesan Council of Virginia, which is to meet at Charlottesville on May 21st, urging them to attend the meetings of the Sunday School Institute. The first session of the Institute will be held on Tuesday night, May 20th, at 8 o'clock, and subsequent sessions on Wednesday, May 21st, from 9 to 10 o'clock A. M., and from 2 to 3 o'clock P. M.

The rector of Christ church, the Rev. H. B. Lee, D. D., or his reception committee, would be glad to receive the names of all who are expecting to be present on that occasion and should also be glad to receive the names of all delegates, being particular to give full and complete address for the rector and committee to be governed by in mailing all notices, etc.

Visitations by Bishop Gibson.

On April 4th, Bishop Gibson visited Weyanoke, on James river, and held service at the home of Mrs. Douthatt.

April 5th, at Mapsico church, three candidates were presented by the rector of the parish, the Rev. Joseph Baker. This church is in good condition, and the congregation was good, for a week day service.

April 6th, at the morning service at Westover church, the Bishop confirmed one candidate, also presented by the Rev. Mr. Baker. Arrangements are nearly completed for restoring this old church, and work thereon will be commenced soon. In the afternoon, at Grace church, Charles City county, the Bishop confirmed a class of seven candidates, presented by the Rev. Mr. Baker—making eleven confirmations in this parish.

April 10th he confirmed six candidates at the new St. Mary's church, Fleeton, presented by the Rev. Benjamin Dennis.

April 13th he confirmed eight candidates at St. Paul's Memorial chapel, Charlottesville, in the morning, presented by the rector, the Rev. B. D. Tucker. Jr., and in the afternoon, at Grace church, Albemarle county, twelve miles distant from Charlottesville, six were confirmed, presented by the Rev. F. L. Robinson.

April 14th, at Remington, Fauquier county, he confirmed two persons, presented by the Rev. D. C. Mayers.

April 15th, he preached at Grace church, Casanova, in the morning, and in the afternoon confirmed one person at St. Stephen's church, near Catlett's, Fauquier county, the candidate being presented by the Rev. Mr. Mayers.

April 16th, at night, at Glen Carlyn, he confirmed six persons, prepared by Mr. Duvall Gwathmey, a student at the Theological Seminary in Virginia, the class being presented by the Rev. Samuel A. Wallis, D. D., of the Seminary.

April 17th, at the evening service in Grace church, Alexandria, the Bishop confirmed a class of six candidates, presented by the rector, the Rev. Edgar Carpenter.

April 18th, in St. Timothy's, Herndon, he confirmed three persons, presented by the rector, the Rev. L. D. Vaughan.

April 19th, Bishop Gibson held a service in the old Margaret chapel, Belmont, Loudoun county, confirming a class of fourteen persons, presented by the Rev. W. H. Burkhardt.

April 20th, at morning service in St. James' church, Leesburg, six candidates were presented by the Rev. Mr. Burkhardt and confirmed by the Bishop. In the afternoon of the same day, at St. Peter's church, Purcellville, three were confirmed, and at night, at Mount Calvary, Round Hill, one person was confirmed and another in private; the five candidates being presented by the Rev. Roberts Coles, rector of the churches named.

April 23d, at old St. John's church, Richmond, eleven candidates were presented by the rector, the Rev. Robert A. Goodwin, D. D., and confirmed.

Work of the Diocesan Missionary.

The Rev. Nelson P. Dame, Missionary of the Diocese, lately made a visit to the North, for the purpose of obtaining contributions to aid in building St. Paul's Memorial church at the University of Virginia. He had some success and awakened much interest in the project, which will produce desired results.

Mr. Dame's work has been extensive, including his visits to Haymarket, Culpeper, Ridley parish, Rappahannock county; Farnham and the mountain missions of Greene county. His arduous labors have so stirred churches in the localities named that vacant parishes are securing ministers and those not vacant have been greatly encouraged. The Rev. G. L. McBrydon's churches in King George county, especially, have been much strengthened. At Old Farnham church an association has been formed for its restoration, and the time is not distant when this venerable old church will again be occupied for Church services.

Immediately after his ordination, Mr. Churchill J. Gibson, a son of the Bishop, will take charge of the work at Luray, Page county. The situation of the church at the west end of the town has become ineligible, and a lot for a church and rectory has been secured in a more suitable location, $3,000 being in hand towards their erection. In the meantime the old church will continue to be used until the new one is ready for service.

The Rev. Mr. Dame has put new life

into the Church work in Page county, and he will continue to give the fourth Sunday in each month to the congregation in Luray.

Losses and Gains of Clergymen in the Diocese.

Since the last Council, five clergymen have entered into rest, namely: The Rev. John S. Gibson, D. D.; the Rev. James E. Poindexter, the Rev. R. W. Micou, the Rev. Francis A. Meade and the Rev. John Moncure, D. D. Four clergymen have relinquished their charges from disability, and ten by removal to other dioceses—a total of nineteen. There have been added twelve clergymen, leaving seven vacancies.

Bishop Gibson has received the resignation of Deaconess Lawrence, who has been working at the Industrial School in the Blue Ridge Mountains, which the Rev. George P. Mayo is building and managing.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The Diocesan Convention.

On Wednesday, May 7th, at 10 A. M., the eighteenth annual Convention of the Diocese of Washington will meet in St. Stephen's church, North Washington, the Rev. George F. Dudley, rector. The Convention consumes two days. Its membership consists of about one hundred and eighty clerical and lay delegates. The most important question to come before it is that of the Name of the Church—to change it or not. Tyo years ago a resolution, introduced by Rev. E. M. Thompson, of Washington, looking to a change, was withdrawn, as being too near the end of the Convention; and one year ago it was again introduced and laid on the table; and just before the close of the Convention, it was

Resolved, That the resolution of the Rev. E. M. Thompson, concerning the name Protestant Episcopal in the Prayer Book be taken from the table, and that consideration be postponed until the next meeting of the Convention.

This is now its status; and what its fate in the coming Convention will be no one can safely prophesy. Two years ago Bishop Harding urged brotherly consideration among the members of Convention; since each one had a right to his opinion on the question.

Meeting of Cathedral Chapters.

At the annual meeting of Chapters of the Cathedral Building Fund, held at Mt. St. Alban, last week, delegates were present from Maryland, New York, Massachusetts, (Pennsylvania, New Jersey, Ohio, and Washington, to the number of one hundred and twenty-five. The chapters of New York and Pennsylvania, were pledged, by their delegates, for $20,000, each; and Bishop Harding announced a gift of twenty thousand dollars from a donor whose name was withheld.

Parish Hall of Epiphany Church.

One of the Church's most numerously attended centres of activities is the Parish Hall of Epiphany church. The Rev. Thomas Hubert-Jones, first assistant of that church of many activities in good works, in a recent statement, says that, since October last, thirty-nine thousand people have been in the hall, and, also, that the gymnasium alone is daily visited by between two and three hundred. The Rev. Gilbert F. Williams' Bible class also meets in this hall.

Christian Worship in Chinese Temples.

In a recent number of the Boston Congregationalist, the edition gives the following quotation from a private letter of Principal A. E. Sterns, of Phillips Andover Academy, now traveling in China:

"An astonishing transformation has taken place in the attitude of the authorities in Peking, China, as to the use of temples and temple grounds, and particularly as to the Temple of Heaven. To this Temple the Emperor came, thrice yearly, for the people, for rain, for good harvests, etc. Recently, the Government has allowed the people to use the Temple grounds for a series of fairs. Permission was also given the missionary societies to hold Christian services here, in connection with the fairs, preaching being done from a platform erected within the inner shrine. Streamers hang at the back, giving, in Chinese characters, the names of the various speakers and the days on which they are to speak. One banner gives the words of familiar hymns. The exercises are conducted under the direction of five missionary societies at work in the city—four American and the London Missionary Societies; but the speakers are all Chinese."

The Rev. G. Freeland Peter, formerly the popular first assistant minister of Epiphany church, Washington, and more recently a special student at Oxford University, England, ras received a call to a church in Columbus, Ohio, and another to Norwood parish, Montgomery county, Md., in this diocese, recently vacated by the Rev. Thomas D. Lewis for the chaplaincy of Sweet Briar Institute, Va.

The Day of Prayer for China was observed in the Diocese, Bishop Harding having sent to his clergy a special appeal and a prayer to be used on that occasion. W.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Sudden Death of the Rev. John J. Lloyd, D. D.

Rev. John J. Lloyd, D. D., Archdeacon of Southwest Virginia, with residence at Big Stone Gap, Va., while attending the meeting of the Convocation at Salem, Va., on Monday, April 21st, was stricken with paralysis just as he was retiring for the night. The members of the Convocation were beginning to arrive, and next morning all stood aghast at the great calamity which had befallen them. Their chief missionary, a true soldier and servant was stricken, but a few doors from the church where sessions of the Convocation were being held. All that medical skill and loving ministrations could do for him were done, but he entered into rest on Sunday morning, April 27th, at 2 o'clock.

Dr. Lloyd was sixty-three years of age, and he was rector of Grace Memorial church, Lynchburg, fifteen years, until he resigned, five years ago, to become Archdeacon. He is survived by one brother, the Rt. Rev. A. S Lloyd, D. D., President of the Board of Missions; his wife, two sons—Dr. J. J. Lloyd, of Catawba, Sanatorium and Pev. Hubard Lloyd, a missionary in Japan, and a daughter. The funeral took place on Tuesday afternoon from Grace Episcopal church, Lynchburg.

Dr. Lloyd was the oldest deputy to the General Convention in length of service, from the Diocese of Southern Virginia, and a trustee of the Theological Seminary in Virginia.

Dr. Lloyd had the very truest spirit of the missionary. He resigned his church in Lynchburg to accept the Archdeaconry, which meant a missionary in the mountains and coal fields. In 1907 he went to his new field, teeming with people, great mining operations, great possibilities through the mountain hollows, to reach an unreached people. Standing alone, with a territory 175 miles long by fifty miles broad, with a chapel located near each end, about 100 miles apart, the people were not looking for an Archdeacon, and cared not for his coming, and at first paid little attention to his presence, but after six years of work and prayer he has now an assistant and five faithful women occupying stations scattered through his large territory. Calls came frequently from communities that he should come or send someone to minister to them to teach them the ways of the Church. Instead of the two dilapidated chapels he had a comfortable rectory, three new chapels, several semi-church preaching places and numberless opportunities to officiate in halls and rooms of interested people. He poured out his energy unstintingly until worn out in body and mind he succumbed to this stroke, which laid him low.

Dr. Lloyd was not only deeply esteemed and loved throughout Virginia, but was recognized as a man of ability at sessions of the General Convention, and wherever he has appeared before the Church at large. His brother, Bishop Lloyd, and all the members of the family were around his bedside, excepting his son, Rev. Hubard Lloyd, who is a missionary in Japan.

Dr. Lloyd was ordained deacon in 1876 and priest in 1877, by Bishop Whittle. His first charge was Cople parish, Va., 1876-78; next, Bedford City, Va., 1878-80; evangelist of Southern Virginia, 1880-82; Holston parish, Va., 1882-93; Grace Memorial church, Lynchburg, Va., 1893. In 1908 he became Archdeacon of Southwest Virginia.

Convocation of Southwest Virginia.

The Convocation of Southwest Virginia was in session April 21st, to 24th, in St. Paul's church, Salem, Va., the Rev. J. S. Meredith, rector. Twenty-four out of twenty-nine members were present. On Monday, at 8 P. M., Evening Prayer was said, with sermon by the Rev. W. H. Osborn, of Clifton Forge. On Tuesday there was an early celebration of the Holy Communion.

Each meeting, at 9:30 o'clock, an hour of devotion and meditation was held, conducted by the Rev. Robert B. Nelson, of Blacksburg. The general theme was Pastoral Work; the Preparation and Conduct of the Ministers.

The practical essay was read by the Rev. J. W. C. Johnson, of Roanoke, on "The Significance of a Church School for Boys." He pointed out from history and experience, the wonderful influence and importance for such school, for while the public schools did good work it was obvious that they could not take the place of the Church schools. The paper treated the subject in a general way, so did the speakers who immediately followed, but all led to the practical matter of establishing a Church School for Boys within the bounds of the Diocese.

The Convocation has been considering this question for two years, and at

their earnest request was discharged, with the thanks and appreciation of the Convocation for their work. The following committee was then appointed to take up the matter: Rev. Messrs. J. B. Dunn, R. C. Jett, J. W. C. Johnson, and Messrs. William King, of Lynchburg, and W. E. Mingea, of Abingdon. There have already been some substantial gifts made to this object, and the school seems to be an assured fact. A site near Lynchburg appears to be most advantageous and acceptable.

A theoretical essay was read by Rev. Hunter Davidson, of Hot Springs. His subject was "Tennyson as a Religious Teacher." Mr. Davidson treated his subject in a scholarly manner, showing the character and religious development of the poet.

The Rev. Mr. Meredith followed as an appointed speaker on an essay emphasizing also the great influence the poet has upon his readers. Many of the clergy, together with Dr. Morehead, President of Roanoke College, and Bishop Tucker, delighted the Convocation with remarks on the man and his poems.

The Rev. Dr. Corbett, superintendent of the Baptist Orphanage, Salem, appeared before the Convocation by special invitation, and spoke of the workings and advantages of an orphanage, which deeply impressed the Convocation and accentuated the importance of the movement now on foot to rush forward the completion of our orphanage, or home for homeless boys and school for mountain children within the Convocation, near Covington, Va.

An interesting discussion was entered into as to the perpetuation of the work of the Church Extension Fund, and it was the consensus of opinion that everything possible should be done to see that this work is continued, and a committee, consisting of the Revs. R. C. Jett, J. W. C. Johnson and W. T. Roberts, was appointed to take steps to carry forward the great work of the Church Extension Fund, which has been done in the last five years. This was largely precipitated by the fact that the General Agent, the Rev. Otis Mead, had laid down his office to take charge of a parish in Roanoke.

Also a matter of deep interest was discussed as to supplying the needs of the vacant parishes through the Convocation. A parish within its bounds had offered to share its rector's time with the Convocation or Diocese, and the Dean was instructed to arrange with the Bishop for the selection of a man suitable to both this parish and the general work.

The committee on the State of the Church made report which shows the strength of this Convocation, which was as follows: Twenty-nine clergy, with eighty-three parishes, 4,660 communicants; 122 baptisms in the past year; 138 confirmed in the past year; $103,-619.44 total contributions for all purposes; $6,136.00 in material improvements; three new stations; Sunday School methods and organizations improved, but small increase in the membership reported.

On Tuesday night a meeting was held especially in the interest of men. The Rev. C. A. Ashby, of Amherst; Mr. T. M. Terry and Mr. John W. Carter made stirring addresses of especial interest to men. Mr. Ashby spoke on the subject, "The Clergyman's Need of Lay Assistance," which he handled with vigor and pungency. Mr. Terry, of Lynchburg, was in an especially felicitous humor and spoke happily and impressively on the subject, "The Church Layman's Responsibility." He spoke of humility and obedience, dependence upon God. He declared with emphasis that God will lead us if we are only willing to go where He leads.. Mr. Carter followed Mr. Terry with an absorbing address on "The Christian Layman's Opportunity." He, too, was in a happy humor and injected into an otherwise serious discourse a number of witty and pointed paragraphs. He said in part: "A man who drives sharp bargains, gives bad advice and cuts corners to get rich six days out of the week, and then on Sundays puts on a long-tail frock coat, a 'biled' shirt and a sanctimonious expression, and walks into the house of God, is a fraud and a cheat. He is hurting the heart of God and hindering the divine cause." He then referred to the importance of establishing an altar to God in every household, making the home a nucleus of Christianity in its practical sense. The speaker mentioned Sunday School work, Bible study work, and personal work in behalf of the Church as great opportunities for laymen, dwelling with emphasis upon the opportunity presented in the mountain fastnesses of Southwest Virginia.

Wednesday afternoon the children's service was held. It consisted of a short bright service, chiefly in singing hymns, and addresses by the Rev. Thomas Semmes and Rev. Llewellyn N. Caley, D. D. A number of children were in attendance and were deeply interested in this service, which the Dean assured them was always held, because the children of the Convocation must ever bear in mind that there was a deep interest in their general and religious welfare, so one afternoon was set aside for their services.

On Wednesday night the services were given over to Sunday School work. The congregation was addressed by the Rev. G. Floyd Rogers, his topic being, "The Spiritual Power of the Sunday School Teacher." Dr. Llewellyn N. Caley, D. D., of Philadelphia, treated the subject, "The Sunday School Work," in two parts, namely: 1, Sunday School; 2, Work in the Sunday School. He showed that childhood is the most important part of the great human life and contended that the Sunday School is the logical place for the training and direction of the mind and soul of the child.

The closing services of the Convocation, on Thursday night, were devoted to Missions. Rev. W. T. Roberts, Mountain Missionary in the Blue Ridge, spoke of the character and needs of the mountain people and the wonderful progress which has been made in the last six years, giving most credit to the faithful women who had been laboring there with such great persistence and fortitude.

The chief address was that by the Rev. John C. Ambler, Missionary to Japan. He spoke of the progress of the Church and told many instances which give a clear insight in the work of the Flowery Kingdom.

After the benediction by Bishop Tucker the Convocation adjourned to meet at St. Peter's in the Mountains, in September next.

Norfolk Convocation.

The spring meeting of the Norfolk Convocation was held in beautiful and historic St. John's church, Hampton, the Rev. E. R. Carter, rector, April 22d-24th. The attendance was the largest in some years and the spirit of enthusiasm and brotherhood that prevailed speak assuringly for the future work of the Convocation. The Holy Communion was administered by the Dean, Rev. A. C. Thomson, assisted by the rector of St. John's. The preacher was the Rev. Percy Owen-Jones, the new assistant minister of Christ church, Norfolk. A 3 P. M., the Rev. John F. Coleman, of Suffolk, read an interesting and inspiring essay on the "Life and Work of David Livingstone."

The Dean, Rev. Mr. Thomson, said that, he felt that the honors as well as the responsibilities of the deanship of the Convocation should be distributed and asked that his name be not presented for re-election.' The Rev. T. C. Darst was elected dean; the Rev. M. B. Marshall, treasurer; and the Rev. J. D. Gibson, secretary.

The evening service was hearty, the Rev. Mr. Brown preaching a strong sermon.

Wednesday opened with a "quiet hour" conducted by Rev. Mr. Thomson. Morning Prayer and sermon by the Rev. R. J. Alfriend followed at 10 o'clock. The members of Convocation were then driven to the Hampton Normal and Industrial School, where they were shown the truly great work that is being done for the education and uplift of the negro race.

At the afternoon session the Duplex Envelope System was the main topic for discussion and proved interesting and helpful. The greater number of the churches in the Convocation are using it with marked success.

The telegram announcing the serious illness of Archdeacon Lloyd, who was to have addressed the Convocation at the evening service, greatly saddened the clergy. Prayers were offered for him and many were the affectionate tributes paid him by his friends present. In Dr. Lloyd's absence the Rev. E. Ruffin Jones addressed the congregation at the evening service, telling them of Missionary Work in Idaho.

Thursday was given over to the Sunday School Institute. Rev. Thomas C. Darst spoke on Teacher Training, and the Rev. Mr. D. W. Howard on "The Parent's Responsibility."

After luncheon, served by the ladies in the parish house to more than 100 members of the Institute, the programme was continued. The "Primary Opening Exercises" by Mrs. Hewins, was especially interesting and gave good points to the many workers present. Mrs. Edna P. Hastings, of Washington, D. C., taught a Model Lesson, and Miss Walter spoke on the "Development of Child Nature."

The next meeting of the Convocation will be held in Christ church, Eastville, and the Sunday School Institute will meet in October at St. Thomas' church, Berkley, Norfolk, Va.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

West Virginia Churches Injured by the Flood.

Bishop Peterkin recently visited the churches damaged by the flood, in the Ohio valley, on the West Virginia side, except Trinity church, Huntington, which was above the flood line. Grace Memorial church, at Williamstown, of which the Rev. H. Jenkin is the rector, was almost entirely demolished, part of the building having drifted upon Blennerhasset Island. Christ church, Point Pleasant, the Rev. C. F. Magee, rector, was also greatly injured. The Bishop has appealed for aid in restoring the damaged churches.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Meeting of the Churchman's Club.

The annual meeting of the Churchman's Club of the Diocese of Maryland was held at the Belvedere, Baltimore, on the evening of April 22d. The following officers were elected for the year: President, R. Brent Keyser; vice presidents, Dr. Henry Barton Jacobs and R. C. Norris; treasurer, John Glenn, Jr.; secretary, Edward Guest Gibson; council, W. W. Chipchase, Claude Worthington, Marion K. Burch and William F. Cochran, Jr. The election was followed by a club dinner, served in the Belvedere's highest style. The after-dinner speakers were the Rev. Herbert Parrish, of St. Luke's church, who made a strong and conservative address on Church Unity; Mr. F. A. Lewis, of Philadelphia, who spoke on the change of the name of the Protestant Episcopal Church; and Mr. J. Walter Lord, of the Baltimore bar, who gave an interesting and valuable address on Workmen's Liability and Compensation Laws. The great feature of the evening, however, was the announcement by Bishop Murray of a most important and far-reaching plan which he proposes to carry out next December, of a great Advent Mission.

"My idea," said the Bishop, "is to have the Mission begin on the Monday following the First Sunday in Advent; to have services held each day during that week at three convenient points in different parts of the city, at which sermons shall be preached by three of our greatest preachers, and on the next Sunday to hold a mass meeting in the Lyric, to be addressed by those preachers. In selecting the preachers for these meetings, I have felt that we should not be confined to this side of the ocean, but should get the best men we can find anywhere, and I have already been in communication with Bishop Boyd-Carpenter, Dr. James Freeman, of Minneapolis, and one other, whose name I am not at liberty to mention at this time. If you men will get back of this undertaking, this mission can be made, I believe, the greatest movement of its kind that has occurred here for many years."

The Bishop's announcement was received with the deepest interest, and Mr. Keyser, the president of the Club, expressed his belief that the Bishop might count upon the hearty support and assistance of the Club. The clerical guests of the evening were stirred by the Bishop's earnest words, and he will have their cordial co-operation in the prosecution of this momentous undertaking.

The Church of the Transfiguration, at West Arlington, a suburb of Baltimore, has called the Rev. B. W. B. McKinley, of Westernport, Md., to be its rector, in succession to the Rev. William Rollins Webb, whose resignation takes effect on May 1st, after a rectorship of twenty-one years.

The Rev. George W. Dame, D. D., has accepted a call to the rectorship of All Saints' parish, Reisterstown, Md., and has taken charge of this important country parish.

In recognition of the invaluable services of Mr. John Glenn, Jr., in connection with the recent renovation of Christ church, Baltimore, a dinner was given in the parish building in his honor, on April 21st, by a number of his friends in the parish. Among the guests were Bishop Murray, the Rev George Currie, who was rector of the church from 1891 to 1907, and several of the city clergy.

The Rev. Percy Foster Hall, who has lately resigned the charge of St. Timothy's church, Catonsville, after a rectorship of eighteen years, has returned to Maryland quite restored to health. On April 20th, Mr. Hall preached at the Tome Institute, Port Deposit, Md., where one of his sons is a pupil.

The family of the late Mrs. Eliza Hammond Bowerman, who died two years ago, has presented to St. John's church, Waverly, Baltimore, a beautiful altar-service book, in memory of her. The book was used for the first time on April 13th.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Consecration Anniversary at St. Paul's, New Haven.

On April 22d, the anniversary of the consecration of the church in 1830, at St. Paul's, New Haven, the 20th anniversary of the Men's Club of the parish was observed. It was made a parish gathering, and Bishop Lines, rector of the parish, 1879-1903, made an address of a historical character. Rev. George L. Paine, rector of the parish; Rev. Dr. Stewart Means, of New Haven, and Rev. Dr. Harry P. Nichols, of New York City, also spoke.

Rev. Dr. Means' Thirtieth Anniversary at St. John's, New Haven.

On April 23d, the thirtieth anniversary of Rev. Dr. Stewart Means, as rector of St. John's, New Haven, was kept. The New Haven County Convocation met to observe the anniversary. In the morning, with the service of the Holy Communion, the sermon was preached by Rev. Dr. Harry P. Nichols, of New York City, whose ministry at Trinity church, New Haven, covered part of the time of Dr. Means' rectorship. In the afternoon Bishop Lines read a paper: "Reminiscences of the Connecticut Clergy of Forty Years Ago." At the luncheon at noon, brief addresses were made by Prof. F. W. Williams, Senior Warden; Prof. William L. Phelps, and Col. Norris G. Osborn. The day brought Dr. Means' assurance of love and remembrance from many people.

IOWA.

Rt Rev. T. N. Morrison, D. D., Bishop.

Ordained to the Diaconate.

Mr. Harry J. Buxton was ordained to the diaconate by the Rt. Rev. Theodore N. Morrison, Bishop of Iowa, at Trinity Memorial church, Mapleton, Tuesday, April 8th. He was presented by his brother, the Rev. Dr. A. G. A. Buxton, rector St. Paul's church, Council Bluffs. The sermon was preached by the Rev. Thomas Horton, rector of Grace church, Boone, who took as his theme "the Gospel of the Kingdom of God." The Litany was said by the Rev. C. A. Corbitt, of Sioux City. Mr. Harry J. Buxton is a convert from the Methodist church, in which body he was licensed to preach, sixteen years ago. He was born in Longton, Staffordshire, England, and has been lay-reader in charge of Trinity Memorial church, Mapleton, since October, 1912, where he has done excellent work in preparation for his diaconate.

Gifts to Churches.

Among the gifts at Grace church, Boone, recently, were a pair of massive eucharistic candlesticks and a new red morocco-bound altar service book.

At St. George's church, Le Mars, the Rev. Seth Wilcox, rector, two beautiful five-holder candelabra of brass and two eucharistic candlesticks, also of brass, were presented recently.

At Trinity church, Winterset, recent gifts to the parish have been a brass altar cross, given by Mr. and Mrs. J. H Dow; an organ, by Mrs. F. L. Drennan, and a Prayer Book and Hymnal for chancel use, by the Women's Guild.

Grace church, Albia, has been presented with a silver chalice and paten.

Appeal for the Widows of Clergymen.

In response to an appeal by the Bishop, for an offering for the relief of the widows of Iowa clergy, because of urgent needs, the communion alms the first Sunday in April were devoted throughout the diocese in the various missions to this purpose, a sufficient sum being realized to meet the needs for the purpose indicated by the Bishop. Towards this amount Trinity Cathedral parish contributed $172.

The Rev. Dr. LeRoy T. Weeks, a distinguished literary man and a poet of no mean ability, who came into the ministry of the Church from the Methodist body, and was ordained deacon and priest in this Diocese, and who has been priest-in-charge of St. Stephen's church, Newton, has tendered his resignation to the Bishop, to take effect June 1st. Early in June he will be united in marriage to Miss Ada Kuhn, of Evanston, Illinois, and will hereafter live in that city, where he will undertake some literary work.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Bishop Leonard Will Ask for Coadjutor.

The 96th annual Convention of the Diocese will meet in the Church of Our Saviour, Akron, Rev. George P. Atwater, rector, at 10:45 A. M. Tuesday, May 20th, and simultaneous with this announcement, the Bishop of the Diocese sent out notice to the clergy and lay delegates of his intention to ask at this Convention for a Coadjutor. He states that "The diocese has grown so vigorously and we have so many mission stations in operation, and there are so many places into which our Church has not made its way, that it is physically impossible for me to do the work now necessary for a proper development of our jurisdiction. The details of this important issue I will present in my annual address to the Convention, for your consideration. I cannot consent to a division of the diocese; nor am I willing to have a Suffragan Bishop. The election of a Coadjutor is the more dignified, and the strongest thing for us, under all the circumstances, to do. In view of the fact that it is necessary for us to take ample time for the regular business of the diocese: its missionary responsibilities, and particularly the election of deputies to the General Convention, I think it would be unwise and undersirable to attempt the choice of a Coadjutor in May. I shall therefore ask for a special convention to meet in Trinity Cathedral at the end of October, after the close of the General Convention in New York, for the purpose of electing a Coadjutor.

A New Feature in a Year Book.

A feature of the Year Book and Directory of St. Paul's parish, Steubenville, valuable to those who do not read the rubrics of the Prayer Book and the canons of the Church, is the rubrics printed in full on Baptism, Confirmation and Holy Communion. Visitation of the Sick, Removing of Communicants, and the Canons of the Church on Marriage and Divorce, the Due Celebration of Sunday, and Officiating of Ministers Within the Cures of Others. Those who attend the early celebrations of the Holy Communion are called by the rector "The Guild of the Morning Hour," there being no meetings except those most sacred ones about the altar. Fifty-five persons were confirmed during the year.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Junior Auxiliary Work.

St. Mary's branch of the Junior Auxiliary is divided into seven chapters, variously named. Their first work each year is to assist the Woman's branch in the support of a scholarship at St. Mary's Hall, Shanghai, in memory of Dr. Albert Smedes; next to assist in the support of the "Bennet Smedes Memorial," at the Thompson Orphanage. The chapters contribute besides to the Apportionment Fund, the Church Periodical Club, the United Offering, the Central Fund, and this year to Miss Cheshire's salary. There has been a gain of two branches of Juniors this winter in the Convocation of Charlotte. Winston reports admirable work. Those at Mayodan have been the first to meet their pledges. They have done practical work among the convicts in camp near there. With their leader they have walked out to the camp, and distributed books and papers, which were received with much appreciation. Holy Comforter branch, Burlington, had to be divided. They both continue to meet weekly in the Junior room, and receive missionary instruction. The three branches at Holy Innocents', Henderson, have continued their usual faithful service. Besides other work, Branch number one has contributed an altar rail to the recently completed new chapel of St. John's, at the North Henderson mill-mission.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Annual Convention to Meet May 7th, 8th and 9th.

The coming Convention of the Diocese is to be one of the most interesting held for some time in Tennessee. Bishop Gailor was consecrated at Sewanee twenty years ago, and plans are being made for a fitting commemoration to express the loyalty of the clergy and people of the Diocese to him, and their thankfulness for the blessings of his administration and ministry. In addition to this celebration there is to be some action taken on the report of the committee appointed at the last Convention to provide for additional Episcopal supervision in the Diocese. The committee has recommended the election of a Suffragan Bishop, and this plan has met with the approval of Bishop Gailor.

Bishop Gailor has set forth a special prayer for the Convention, to be used at the regular Church services and in the private devotions of the people.

Convocation of Colored Churchmen.

The seventh Convocation of colored Churchmen in the Diocese of Tennessee, was held in St. Paul's church, Mason, March 25th, 26th, 27th and 28th. Bishop Gailor preached the sermon at the opening service. The Convention sermon, on March 26th, was preached by the Rev. W. H. Wilson. On Thursday, the 27th, the Archdeacon for colored work, the Rev. E. T. Demby, made an address. On Friday, March 28th, an address was made by J. T. Settle, of Memphis, on the Dignity of Citizenship.

Accessions from Other Churches.

At Knoxville, on the Fourth Sunday after Easter, Bishop Gailor visited the local churches and preached to crowded congregations. Thirty-one persons were confirmed in St. John's, of whom twelve were from other churches, and nine at the Church of the Epiphany.

The rector of St. John's, Knoxville, the Rev. W. C. Whitaker, D. D., is preaching a series of sermons on the Sunday nights of April and May, on 'A Man's Religion," the respective topics being: Religion and Jesus Christ; Religion and the Church; Religion and the Bible; Religion and the Sacraments; Religion and Theology; Religion and the Social Order, and Religion and Individuality.

Dr. Herbert C. Tolman, professor of Greek at Vanderbilt University, Nashville, Tenn., has declined his election as president of Hobart College, Geneva, N. Y. Dr. Tolman for some years has been connected with Vanderbilt University, and has served the Church in many ways throughout the Diocese since his ordination some years ago.

Trinity church, Clarksville, reports an Easter offering of between six and seven hundred dollars, which clears the parish of all its indebtedness. The parish is engaged now in raising $2,700 for a new organ. It is hoped later that a parish house may be erected. The Rev. Rogers H. Peters is rector of the parish.

The new branch library at Riverside School, South Memphis, was recently opened by the Bishop of the Diocese. The library consists of about 3,000 books, besides periodicals and magazines.

The total Easter offering for St. Mary's Cathedral, Memphis, was $2,875.60.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Improvements to St. Mark's, Lewistown.

St. Mark's church, Lewistown, is undergoing thorough renovation and repair. The woodwork of the interior has been revarnished, the floor refinished and the side walls decorated in harmonious colors. The floor is not to be recarpeted except a strip in the aisle. An oak reredos is projected and may shortly be in place.

Recommended for Ordination.

At the meeting of the Standing Committee, on April 18th, David Pugh Griffith, Malcom DuPui Maynard and Henry Vane Bearns Darlington were recommended to the Bishop for ordination to the diaconate, and the Revs. Harold Eugene Schmaus, John Charles Lewis and Roberts Alger Seilhamer were recommended for ordination to the priesthood. An ordination is appointed in Trinity church, Williamsport on Trinity Sunday.

New Parish House in Gettysburg.

A parish house in connection with the Church of the Prince of Peace, in Gettysburg, is nearing completion. It is about thirty by thirty-five feet in size, constructed of brick with a metal roof. Though it is still incomplete, it will be used at once for various purposes. The original donation for this much-needed building was given by the widow of the first minister in charge of our work here. The building is so located that it can easily be extended to the building line of the church, thus nearly doubling its capacity. By fronting it, when it is extended, with stone, it will harmonize exactly with the church. As it is it will supply room for Sunday School and choir purposes, both of which have heretofore been sorely needed.

The Diocesan Convention occurs a week later than usual this year. It is to be held in St. Paul's church, Bloomsburg, on May 20th-21st.

The Trinity ordinations this year are to be held in Trinity church, Williamsport, on Trinity Sunday.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan

Church Social Week.

Eight Bronx churches closed their Church Social Week on April 27th, a success beyond expectation. Six more are yet to hold their weeks, and five or six additional ones make some mention of the week and its plans. The Men's Forum of St. Andrew's, Yonkers, hearing of the week in the Bronx, has named a committee to study its results, with a view of recommending the plan to Yonkers' churches. The total attendance at all services and conferences of the eight parishes and missions observing the week, April 20th to 27th, was 10,000, a number far in excess of any possible mass meetings. Much longer and better instruction was given them, and missions, Sunday Schools, social services, work for boys, Bible classes, and also parish support, were reported upon and considered. The expense was merely nominal. The feature of the Church Social Week was meetings in many centres rather than in one. With rare exceptions, only local speakers were heard. The parishes making most of the week included St. Ann's, St. James' St. Margaret's, St. Alban's, where a new altar was consecrated, Emmanuel, Holy Nativity and the Advocate.

The Day of Prayer for China.

Much attention was given the request of the Chinese government that April 27th be observed as a day of prayer for the new Congress of that Republic, for the president whoever he may prove to be, for wisdom in drawing up the new Constitution, and that wise and clean men may be elected to office, and as changed it was used in many New York churches. The Federal Council recommended the observance of the day, and so did missionary societies. A result was that not in years has so marked response been given to the many requests to set aside Sundays for prayer for special purposes. In some churches the China flag was displayed.

Creating Public Spirit in New York.

That men should spend their lives creating in New York, and that with indifferent success, a public spirit that

will make its citizens seek its welfare may seem strange to public-spirited citizens of other cities, but such is the task Hon. Frank Moss, assistant district attorney, told one hundred and twenty-five men of St. Andrew's church that he has long been doing and expects to give his life to it. The occasion was the third annual dinner, and the Rev. Dr. George R. Van de Water presided, saying he felt himself again in all respects, after his serious trouble with his eyes. Reports from St. Andrew's parish, suffering from changes in Harlem population, were more favorable than for some years. Bishop Greer was one of the speakers.

The Cathedral began on April 27th a service for art and artists. The preacher was the Rev. Howard C. Robbins. It is intended to make this an annual event. Bishop Greer said in his invitation that New York has in it many people employed in the arts, and that the Cathedral makes use of art in many forms. A wide definition was given the term, and at the service the Cathedral contained men and women of note as authors, painters, architects and the allied professions.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Memorials Presented.

A handsome carved oak reredos has been put in place lately in the Church of the Messiah, Sheraden, by Mrs. Morrison, in memory of her husband.

St. Andrew's church, Pittsburgh, has lately been the recipient of two memorial gifts. One of these is a large Bible for the lectern, Oxford great primer, demi-folio, red morocco, beveled, held together by a clasp of special design of a St. Andrew's Cross. It is the gift of Mrs. J. B. d'Homergue, a memorial of Abbott Augustow Low. The other gift is a bell, which has been provided by members of the congregation and has been set apart as a memorial to the first Bishop of the Diocese, the Rt. Rev. John Barrett Kerfoot, D. D. A third gift now being installed is an organ, presented by Mrs. Frank Semple Bissell and Miss Mary Louise Jackson.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Convention of Sunday School Teachers.

On Saturday, April 19th, in Christ Church, Trenton, a convention of Sunday School teachers and scholars was held; and a special service was held for presenting the Lent missionary offerings of the Sunday Schools of the diocese. Bishop Scarborough celebrated the Holy Communion.

An interesting feature of the day for the children was a sight-seeing tour of the city of Trenton, conducted by the Rev. S. Norris Craven. There was an exhibit of Sunday School and missionary literature and material, in the Diocesan House near Christ church. The arrangements of the day were in charge of Archdeacon Shepherd, President of the Missionary Commission, ably assisted by the Rev. Robert A. Trenbath, rector of Christ church, and the Rev. Thomas A. Conover, corresponding secretary of the Sunday School Commission. Addresses were made in the morning by the Bishop of Delaware and the Rev. William E. Gardner, secretary of the General Board of Religious Education. The address at the afternoon service was by the Rev. Robert E. Wood, of Ichang, China. At this service the children's offering was presented, amounting to over $4,000. It is expected that the offering eventually will exceed $5,000. The treasurer of the fund, appointed by the Bishop, is Mr. William S. F. Pierce, of Camden.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Memorial Service to Blind Organist.

On Sunday afternoon, April 20th, a musical service, which was a memorial to the late David D. Wood, for many years the noted blind organist of St. Stephen's church, was given in the Church of St. Luke and the Epiphany. He was also organist and director of the chorus at the Baptist Temple, and active in the music of the Pennsylvania Institute for the Blind, at Overbrook. A former pupil and protege of Dr. Wood, Rollo F. Maitland, the young blind organist of the Walnut Street Presbyterian church, presided at the organ. The Rev. S. D. McConnell, D. D., for fifteen years rector of St. Stephen's church, made an obituary address. The music rendered was Dr. Wood's compositions, including his Deus Miseratur, Behold I Show You a Mystery and the Twilight Shadows Fall.

Fiftieth Anniversary of St. Luke's, Kensington.

The Rev. Robert Johnston preached the historical sermon on the fiftieth anniversary of St. Luke's church, Kensington, on Sunday evening, April 20th. The rector, the Rev. Joseph Manuel, preached in the morning and addressed the Sunday School in the afternoon. This church grew out of the labors of Miss Catharine C. Biddle, who, through her large men's Bible class, always numbering much over a hundred, wielded a vast influence in the Kensington District of Philadelphia.

Annual Meeting of Sunday School Workers' Union.

A very large audience attended the fourth annual meeting of the Primary and Junior Sunday School Workers' Union of the Diocese of Pennsylvania, in the parish house of St. Matthew's church, on Monday evening, April 21st. The rector, the Rev. Charles C. Pierce, D. D., welcomed the delegates. The Rt. Rev. Dr. Philip M. Rhinelander presided and stated what the teacher in these departments should be. The subject of discussion was Church Teaching in the Elementary Grade. A complete set of card-board models and drawings from the Pro-Cathedral of the Nativity, South Bethlehem, Pa., used in teaching Old Testament lessons; the Tabernacle and its Furnishings; the Life of Christ and Church and chancel furniture was used to illustrate teaching by handwork. The Art of Questioning was illustrated by the Rev. W. Herbert Burk, of the Washington Memorial chapel, Valley Forge. Mrs. M. K. Hawkes, Mrs. C. S. Burger, Mrs. John Loman and Mrs. Thomas Raven, Jr., pointed out how the little ones may be taught by music and story.

On Tuesday evening, April 22d, the Rev. Joseph Hooper addressed the Church Historical Society in the Neighborhood House of Old Christ church, on The Office of the Presiding Bishop.

On Sunday morning, April 20th, the Rev. Charles Campbell Pierce, D. D., unveiled a window in memory of the parents of Miss Clarissa Nuhn, who bequeathed a sum of money for that purpose. The subject of the window is The Angel of the Resurrection. It is an usually beautiful work and formed the theme of Dr. Pierce's sermon.

Over 1,100 members and associates of the Girls' Friendly Society of the Diocese of Pennsylvania attended the annual service in the Church of the Holy Trinity, on Thursday evening, April 24th. The rector, the Rev. Floyd W. Tomkins, S. T. D., preached the sermon on Unity, Sincerity and Simplicity of Purpose. An exhibition of Lenten work for Missions was held during the afternoon in the parish house.

The Rev. G. C. F. Bratenahl, D. D., and the Rev. Dr. William Jeffreys, addressed the Foreign Branch of the Woman's Auxiliary, in the Church House, Philadelphia, on Monday morning, April 21st.

The Guild of St. Elisabeth's church held its fourth annual banquet, in the parish house, on Wednesday evening, April 23d. The Rev. Robert Johnston, Edward James Cattell and others made addresses.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Memorial Presented to St. Mark's, Crescent Hill.

Recently the Rev. R. S. McCready, of St. Mark's church, Crescent Hill, who formerly also had charge of St. Luke's, Anchorage, presented St. Luke's with a handsome embossed brass alms basin, in memory of his mother. The Easter offering at St. Luke's was $705; $500 of which was given by the Church Guild. Attached to the check was a card containing the words: "Because the Lord thy God shall bless thee in all thy increase and in all the works of thine hands, therefore shalt thou surely rejoice." The Rev. W. C. Compton has been rector of St. Luke's since September, 1912, and the church has grown and prospered under his ministry.

Interesting Sunday School Celebration.

The Church of the Advent, Rev. H. S. Musson, rector, had a celebration for the Sunday School that was indeed a glorious service of praise. A tall cross at the front was filled with blossoms by the little ones, until it stood "a thing of beauty," a mute witness to the precious truth of the Resurrection.

Services at St. Thomas' mission of the Church of the Advent, of which the Rev. Mr. Martin had charge, were well attended and all enjoyed his Lenten course of talks on Japan: "A Helping Hand in the Sunrise Kingdom."

The rector of St. Andrew's, Rev. James M. Owens, on March 11th, delivered an entertaining and instructive lecture on the English Cathedrals. The illustrations, with explanations, were much enjoyed. The lecture was given in the parish house, for the benefit of St. Margaret's Guild.

An Easter offering of 25 per cent. over the sum which had been asked by the vestry, amounted to $2,553.80. The Rector's Aid Society gave for use in the church pews 125 Prayer Books and Hymnals. St. Margaret's Guild delighted the children with a party on Easter Monday.

The Easter offering of Grace church, Paducah, of which the Rev. Clinton Quin is rector, was $530. The Lenten offering of the Sunday School was about $50.

Three young women of St. John's parish have undertaken the care of the church, cleaning, etc. They receive a modest monthly payment for the work, which they turn over to the fund intended for purchase of a new piano, which is greatly needed in the Sunday School. That is a living example of real service.

At St. Paul's church, the rector, Rev. David C. Wright, is again conducting a weekly Bible class, which was discontinued during Lent. It is most interesting, and attracts members of many other churches. The Senior Brotherhood of St. Andrew is re-organized with a membership of twenty-four.

St. Mark's Sunday School wished to make their Easter offering one hundred dollars. The mark was not reached, but thirty-six dollars and ninety-five cents over, was their offering.

Emmanuel chapel, of which Mr. Owen's assistant at St. Andrew's, has charge, will soon need enlargement, as the congregation is growing. The Ladies' Guild started a building fund nearly a year ago. They had $250 on hand and the Easter offering of $187.-50 was turned over to them.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Blessing of Gifts to Christ Church, Sag Harbor.

On Friday, April 18th, in Christ church, Sag Harbor, the rector, the Rev. Francis V. Baer, conducted the service of benediction, blessing the new altar and furnishings installed by Mrs. Herman Aldrich, of New York, in memory of her father, Marimont B. Edison. The church has been completely refurnished with altar, pews, locturn, litany desk, prayer stall, hymn board and alms box. Mrs. Aldrich has also donated a complete silver communion service and altar linen. New stained glass windows have been put in and lights of polished brass installed. The wainscoting is done in paneled oak, and all interior woodwork is of dull finish oak. Mrs. Russell Sage recently gave a new bell for the belfry, and had concrete walks laid about the church grounds. The day was the 100th anniversary of the birth of Mr. Edison. The service was simple but impressive. The offering taken was for the Western flood sufferers. The donor of the new furnishings and her husband have done many things for St. George's Christ church. A few months ago Mr. Aldrich erected a handsome parish house, and hi swife is now preparing to have an $8,000 rectory built on the lot south of the church.

Service for West Indian Church People.

A service for the West Indian colored people of Brooklyn was held in St. Ann's church, Brooklyn Heights, on Sunday afternoon, April 20th, under the auspices of the Violet Flower Club, a society for the purpose of keeping them together and to continue in their lives an interest in religion, as well as to give them the often sadly-needed benefits of a fraternal organization. Very many of these people are well educated and most of them communicants of the Church of England; but with the varied conditions of the new country some are apt to drift away from the influence of the Church. In the absence of the rector, the sermon was delivered by the Rev. Reese F. Alsop, D. D., rector emeritus, and the sermon was delivered by the Rev. J. V. Cooper, curate. The service was earnestly followed by all and the singing was an inspiration. The offering, amounting to twenty dollars, was given for the benefit of one of the parishes on the island of Antigua, in which all are interested.

Archdeaconry of Queens and Nassau.

Fifty clergymen and a large number of laymen attended the twenty-second annual meeting of the Archdeaconry of Queens and Nassau, at St. George's church, Flushing, on Wednesday, April 24th. The meeting opened with a celebration of the Holy Communion by Archdeacon Duffield, of Garden City, assisted by the Rev. Henry E. Swentzel, of St. Luke's, Brooklyn; the Rev. Henry D. Waller, of St. George's, Flushing; the Rev. George W. Eccles, of St. John's, Flushing, and the Rev. Benjamin Mottram, of St. Paul's, College Point. The business meeting was presided over by Archdeacon Duffield. Among the matters discussed was the raising of money to wipe out a deficit in the treasury of the Archdeaconry. After considerable discussion it was decided that letters should be sent to the rectors of the churches in the two counties, explaining the deficit and suggesting a plan for raising it. Mr. R. P. Jennings, of Merrick, was re-elected treasurer and Mr. George W. Sweeney, of Flushing, was again chosen secretary. The executive committee will include the officers and the Rev. W. P. Evans, the Rev. Charles E. Newbold, the Rev. Herman Lilienthal, and Messrs. George L Fowler and Daniel Whitford.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

The Apportionment for Diocesan Missionary Work.

The Council will meet in Christ church, Tuscaloosa, on May 7th. Last year at Council a committee was appointed to apportion to the various parishes and missions the amount desired for Diocesan Missionary work. This has been done. The endeavor is to raise $10,000, whereas heretofore only $6,000 has been raised. At Council the parishes will report whether or not they accept the apportionment and make it their pledge or not.

Rev. W. H. Brown, of all Saints' church, Mobile, will soon move to the Missionary Jurisdiction of Asheville, where he has accepted a call to Trinity church, in the city of Asheville.

Rev. Randolph R. Claiborne has been extended a call to St. James's church, Marietta, in the Diocese of Atlanta.

A "Red-hot" Admiral.

Read-Admiral Winnington Ingram, brother of the Bishop of London, speaking at a Church Missionary meeting at Derby, described himself as "red hot on foreign missions from what I have seen myself." The gallant Admiral told the following delightful story against himself. An Australian young lady whom he once took in to dinner at Sydney freely expressed her opinion to him concerning the Bishop of London. "What a beautiful face he has got," she said; "he's not a bit like you. Is he older or younger?" she next asked, and on being assured that he was younger, observed, "I thought so." The Admiral confessed that in the early days of his naval career his religious faith was weak, and that it had been brought to full strength by what he had seen of the power of the Gospel among the heathen.

Foreign.

Death of the Bishop of Richmond.

The Right Rev. John James Pulleine, Bishop-Suffragan of Richmond, Yorkshire, died at Stanhope Rectory, Durham, on Tusday morning, April 15, of heart failure. Dr. Pulleine came of an old Yorkshire family, and was the third son of the late Rev. Robert Pulleine, rector of Kirkby Wiske. He was born in 1841, and was educated at Marlborough, whence he proceeded with a scholarship to Trinity College, Cambridge; he graduated with a Second Class Tripos in 1865. He returned to Marlborough as an assistant-master, and was ordained deacon in 1866, and priest in the year following. In 1868 he became assistant-curate of St. Giles's-in-the-Fields, and in the same year he was presented—at the age of twenty-seven—to the rectory of Kirkby Wiske, just vacated by the death of his father. There he remained until his appointment as a Bishop-Suffragan in 1888.

The Worst Sentiment.

The Bishop of St. Davids recalled the wise saying of Dr. Magee that fatalism in politics is the worst of all sentiments. The Welsh Church is not yet Disestablished, and there is no reason to despair in its defence. It still remains a great religious issue, and Churchmen are able to make their voices heard although they have the serried ranks of the coalition presenting an unbroken front. Wales has to face the same problems as England. The cry in the past was for religious equality: it is now for religious disendowment and the alienation of Church funds to secular uses. Wales needs every penny it possesses for the work of Christianity, which the Nonconformists as well as the Church have professedly at heart. Will any Christian body be one whit the better for Disestablishment and Disendowment? The answer is plain. The Church will be crippled in its beneficent activities, and Nonconformity will gain nothing through the secularization of Church funds. We have the spirit of the best Christian thought with us. We mean to defeat the Bill, and this can be done if we are thoroughly in earnest and show that we realize that the issue at stake is not funds or position, but the spiritual well-being of the Principality.

The S.P.G. Anniversary.

The annual service of the S.P.G. was held in St. Paul's Cathedral on Wednesday, April 16th. There was a large congregation, but there were two notable absentees—the Archbishop of Canterbury, who usually attends, but who was this year prevented by illness from being present, and the Archbishop of Melbourne, who was to have preached the sermon, but was forbidden by his doctor to fulfil any engagements this week. The prelates present were the Bishops of London, Kensington, Kingston, Rangoon, Madagascar, Columbia, Zululand, and Bishop Montgomery. The Litany was sung in procession, and at the Communion Service which followed the Bishops of London celebrated, the Bishops of Kensington and Madagascar reading the Epistle and Gospel respectively.

"The weapons of our Christian warfare are not carcal. Do not isten to the subtle sophistries that would persuade you to the contrary."

Family Department

I Would Go Up On High.

Thou art gone up on high
To Mansions in the skies;
And round Thy Throne unceasingly
The songs of praise arise.

I am yet lingering here,
With sin and care oppressed.
Lord, send Thy promised Comforter,
And lead me to Thy Rest.

Thou art gone up on high;
But Thou didst first come down,
Through earth's most bitter agony
To pass unto Thy Crown.

All girt with griefs and fears
My onward course must be;
But only let my path of tears
Lead me at last to Thee.

I would go up on high,
Where Thou, my Saviour, art:
I would to Thee be ever nigh.
Lord, cheer my troubled heart.

Let me arise above
My sins, and woes, and sighs.
And one day, in Thine endless Love,
Take me to Paradise.

—Lutheran Standard.

The Religion of the German Emperor.

Carl Theodore Wettstein.

The German emperor, William II, is, undoubtedly, the most interesting personality among the rulers of Europe. Not since Frederick II (the Great) has Germany had a ruler of such strong personality, such strong character as William II. Off and on he may have made a little blunder in his speeches, but they did not hurt anybody except himself. His character is clean beyond reproach; not his worst enemies have been able to find a black spot in it, and his family life is the purest and most pleasant; he loves his wife and children as only a true German burgher can love them.

But in this article we have to do only with his religious character, and the best way to find out what he believes, and what he does not believe, is to quote his own words. From them the reader can form his own opinion.

To the students at Bonn he said:

"Whether we are modern people, or whether we work on this field or that—if we don't place our life on the basis of religion, we are lost. Therefore, I will here publicly confess that I place the whole empire, the whole people, myself and my house (family) under the cross and under the protection of Him of whom the great Apostle Peter said, 'There is no other happiness and no other name given to man in which he can be saved,' and who said of himself, 'Heaven and earth shall pass away, but my words will never pass away.'"

To his sons at their confirmation:

"In your instructions you have read and heard many sublime and beautiful words of great statesmen and poets which have elevated and inspired you. What German youth will not feel his soul filled with enthusiasm by the words of our Koerner and of our Arndt! But they are human words. Nothing equals the words of our Saviour. And this I say to you, so that, when in the near future, in the whirlpool of life, you hear different opinions about religion, principally about the person of our Saviour, you may be able to defend this. No words of a human being have ever been able to inspire people of all races and of all nations to one and the same aim, namely, to equal Him, and if necessary, to lay down their lives for Him. And this miracle can only be explained by the fact that the words He said are words of the living God, which bring life, and will live after thousands of years, when the words of the wise men have been forgotten."

In presenting a cross to a Benedictine Abbey at Beuron, the kaiser said:

"The twentieth century has let loose ideas, the struggle against which can only be successfully carried out with the help of religion and the support of heaven. That is my firm conviction. The crown I wear can be worn only because it rests upon the word and the person of the Lord. As a symbol of this, I present a cross to this church, to show that the governments of Christian princes must be founded upon the teachings of Jesus, and they must help to strengthen the religious spirit which is inborn in the German race and to increase the reverence of my subjects for the altar and the throne. Those are one and the same thing. They belong one to the other, and cannot be separated."—Wm. E. Curtis, in Record-Herald.

To his friend, Pastor Stolte:

"I often read the Bible. I love to read in it every night. A Bible always lies on a little table by my bed. I find therein an expression of the most beautiful thoughts and I cannot imagine why so many people pay so little attention to the Holy Scriptures. How can anyone read the narratives of the Gospels and other portions of the Bible, without being convinced that these words contain the simple truth, founded on incontrovertible facts? Every time, when I must make a decision, I ask myself what the Bible would instruct me to do. It is the source from which I draw strength and light. I seek consolation therein in the hour of sorrow and depression, and I find comfort. I am convinced that many who have neglected religion and have fallen from God, will regain their faith, and feel the need of communion with the Almighty. Periods of dangerous doubt have always been followed by periods of enthusiastic religious feeling. All of us must go through Gethsemane for hours and hours, in which our pride is humbled. It is difficult to be humble, for each of us wants to be his own master."

To the President of the Swiss Republic, he said:

"I hold to the Bible which I constantly read. In it one finds the solution of every difficulty and every problem, even of a political nature."

The Zeitung, of Bonn, Germany, has recently given a full report of a conversation between the kaiser and Professor Myer, of Berlin. The conversation seems to have turned largely on theology. The kaiser asked Professor Myer to what school of thought he belonged, and stated that he himself was by no means orthodox, and was much afraid that this was a very sorry confession to make, but he could not help making it. The kaiser then went over various points of theology, with great clearness and precision. His majesty, it was learned, "does not live in dogma," and creeds for him have not much vital power. For him the Bible alone is the supreme authority and rule of faith. In all questions of life and conduct, the kaiser said, he asked himself the question: What would Christ do or think on this particular matter? Had Christ touched this question with His teachings, either directly or indirectly? If He had, then the question for the kaiser was, How did this teaching bear on the question as it was affected by modern life and conditions? It was his majesty's belief that pastors should not bother themselves with dogma in their sermons; they should place the consciences of men in touch with Jesus Christ and lead their hearers to the treasures of the Holy Scriptures. The kaiser's view on inspiration is exceedingly wide. He maintains that inspiration is a constant, never-ceasing process between God and His creatures.—Christian Work.

Some years ago La Laterna, in Paris, had this to say about the kaiser's preaching on his yacht:

"It is a remarkable spectacle. The bell of the vessel rings; 130 sailors, cap in hand, assemble on the deck. Opposite, the suite of the emperor, also bare-headed. Then the emperor, standing before an improvised altar, reads the Protestant liturgy, the band of the yacht plays that wonderful German Lutheran hymn, "Ein feste Berg ist unser Gott,' (A strong fortress is our God). All, including the kaiser, join in the chorus. Then he opens the Bible, reads a chapter, and preaches a sermon, partly religious, partly about the duties of soldiers and sailors to their country. He finishes by a short prayer, followed by another hymn. 'And all this,' says Laterna, 'in such an earnest, convincing manner, that we really thought we were transplanted to another age.'"

In 1905, at the request of the emperor, a little sermon was published in the newspapers of Germany, England and America, which he preached to his retinue when traveling unattended by chaplain or clergyman. His text was: "God with us." Lack of space will not permit us to publish the whole sermon—one of the most interesting and practical sermons we ever read or heard—and we can only select one small sentence from it: it was published in full in the Chicago Record-Herald and other papers.

"'God with us!' This device makes us joyous and faithful in our labors. Be honest! Why dost thou often accomplish thy duty so sullenly and unwillingly? Why art thou, when thy actions are judged in the clear light of day, so often lacking in true faithfulness in small things, in conscientiousness in hidden things, in the joyful persistence thou shouldst show even in difficult tasks? That is the fundamental reason why thou losest sight of thy God. Arm thyself each morning with the device, 'God with us': begin thy daily labor with thy God, and thou wilt gain the experience that with Him our labors become more congenial and easier, that with Him we accomplish the duties of our service more joyfully and more earnestly, and our duty will appear grander and more sacred."

In answer to the criticism of his speech in which he said: "I rule by the grace of God," the emperor said:

"When I represented myself, like my sainted grandfather, as being under the protection of the Highest, and as working under the highest commission of our Lord and God, I assumed that every honest Christian, whoever he might be, did the same. Whoever works in this spirit knows well that the cross imposes obligations. We should hold together in brotherly love, and we should leave to each race its peculiarities."

In the workroom of the emperor hangs a scroll which gives us an insight of his character; it may be called a "Confession of Faith." Some years ago it was published in the Chicago Tribune. By the courtesy of the Tribune we are permitted to republish it. We think it is highly interesting, and worth preserving for the future:

"To be strong in pain; not to wish what is unattainable or worthless; to be content with the day as it comes; to seek all that is good, and enjoy mankind and na-

ture as they are, one for all; to be comforted with one single happy hour for a thousand bitter ones, and from our heart and with all our ability to always give our best even if we don't receive thanks. Whosoever learns this and can do it, is happy, free and can be proud; his life will always be beautiful. Whosoever is distrustful, commits a wrong towards others and harms himself. It is our duty to consider all men good as long as they do not prove to us the contrary. The world is so great, and we mortals are so small that, certainly, everything cannot turn around us alone. If something harms us that pains, who knows whether it is not necessary for the benefit of the whole creation. In everything in the world, whether it is dead or breathes, lives the great wise will of the Almighty and omniscient Creator; only we small, insignificant mortals have not the sense to comprehend it. As everything is, so it must be in the world, and however it may be, it always is good in the mind of the Creator.—Carl Theodore Wettstein, in The Lutheran.

Our Leader.

He leads us on
By paths we do not know.
Upward He leads us, though our steps are slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day;
Yet when the clouds are gone
We know He leads us on.

He leads us on
Through the unquiet years;
Past all our dreamland hopes, and doubts, and fears,
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and of clouded days,
We know, His will is done;
And still He leads us on.

And He at last,
After the weary strife,
After the restless fever we call life,
And all the dreariness and aching pain,
The wayward struggles that have proved in vain,
When all our toils are past,
Will give us rest at last.

An Unexpected Promotion.

Jim Carson drove the water-wagon for the Palmer thresher. There were three men besides himself with the machine—Dacie, the engineer, and Bill and Sam Scott, the two feeders. It was Jim's duty to keep the engine supplied with water, and when they happened to be near a river or spring, his work was light; but if they were threshing at a considerable distance from water—as was often the case—he was taxed to his utmost to keep up the supply.

During the working season—that is, from the time they began to thresh out the grain in July, to October or November—they were very busy. Days commenced with the light, and only ended when it was too dark to see. Often they worked as many as seventeen or eighteen hours in a day, and it seemed to Jim that he had only touched his bed at night when it was time to rise.

There were several threshing machines in the neighborhood, and competition was keen; and this very competition made his employer accept jobs that he would otherwise have refused. A farmer would want his rye threshed one week, and his oats the next, and perhaps his wheat a week later; and often he would not have more than one or two hundred bushels of either. As the machine was capable of threshing from ten to twelve hundred bushels a day, this necessitated a constant moving from one farm to another. Some days they would thresh at as many as three or four places, and more than half the time would be consumed in moving.

Naturally this made a sharp competition for large jobs. The farmer who had three or four thousand bushels of wheat to thresh was an object of interest to the owners of machines, and they approached him from every vulnerable point.

Jim was not yet fifteen, but he was strong and well-grown, and had already been over a year with the machine. He was thoroughly interested in his work; and as he was a boy to be trusted, the owner, Mr. Palmer, was already beginning to hint of the time when he might be given charge of the thresher. The other men were fair workers, but they were stolid and ignorant, and had little interest in their labor beyond the wages it brought them. They had been with Mr. Palmer for years, but they were not the kind of men to have charge of a machine, so he said. He wanted a hustler, a person who would be ambitious to pick up jobs. The only trouble with Jim was his age; but if he kept on as he had been doing he would certainly be competent to look after the entire outfit before very long.

And with this understanding Jim rose in the morning and went to bed at night; and the thought of it made his work lighter, and his days shorter, and his small wages more satisfactory. There were only himself and his mother, and they lived in a small cottage surrounded by two or three acres of land. The owner was anxious to sell, and Jim had already saved one hundred of the four hundred dollars necessary for its purchase; and now he was looking eagerly forward to the time when he would be old enough to have charge of the thresher. With the good wages he would then receive, it would be only a question of time to pay for the place.

During the latter part of August the season became very dry, and many of the small streams and springs dried up. At some places it was almost impossible to find water enough for the engine.

At one of these places Jim was obliged to go to a small roadside spring nearly a mile away, and dip up water with a bucket. Just across the road from the spring was a Negro cabin. As Jim was filling his wagon a Negro woman came wrathfully across the road.

"Doan you take dat water!" she cried. "We-all 'pend on hit 'spressly for our libin'. Jes' you frow dat bucket in de cyart an' h'ist out. Now, I tells ye."

Jim laughed.

"But I must take it, aunty," he expostulated. "This is the only water in the neighborhood, and we must keep our machine going."

"What I car' for your machine? I tells you leave dat water 'lone. Dar's de creek."

"Two miles away, aunty. Too far for us. Plenty more water will run into the spring for you to use," and Jim reached down to take up another bucketful.

"Hello, what's the matter?" asked a gruff voice; and Jim looked up to see a portly, well-dressed man rein in his horse.

"Dis rapscallion thresher's done takin' the water," complained the colored woman. "I tells him I make my libin' by dis spring."

"Too bad—too bad," said the man. "There's too little water in the springs for it to be taken away by wagon loads."

Then turning to Jim, he asked: "Can't you go to the creek?"

"It is too far away," answered Jim civilly. "I couldn't get it fast enough to keep the machine going."

"Whose machine are you with?"

"Mr. Palmer's."

"Ah! Did he tell you to come here for water?"

"Yes, sir; he got permission from the man who owns the land."

"What I car' for dat?" broke in the Negro woman fiercely. "I been use dis spring for twenty year, Jedge. Ain' I got to wash you alls clothes, an' ain' Mis' Laura tell me do hit sho' to-morrom? Mebbe dis spring run 'nough to drink, but how 'bout de washin'? I's 'bleeged to have mons'rous big lot, Jedge; an' if dis thresher use hit all, whar I be? Take dis no 'count spring free days to run full ag'in. Jes' make him go 'way, honey."

The Judge shook his head. "I reckon you'll have to make the best of it, Aunt Lisa," he said. "This boy seems to be rather obstinate. If he has permission from the owner of the land, there's nothing more to be said. But it does seem too bad to have all our spring water used up by threshing machines.

Jim watched him anxiously as he rode away. Judge Morgan owned several large farms, and was supposed to have ten to fifteen thousand bushels of wheat to thresh. Mr. Palmer had been negotiating for the job, but so far had only been able to obtain an indefinite answer. Would this incident affect his decision? Jim was afraid that it might.

"Can't you leabe me jes' a few tubfuls, please, sur," asked the Negro woman anxiously, as she saw the water gradually disappear from the spring. "I jes' 'bleeged to wash for de Jedge to-morrer. If you take hit all dar won't be 'nough to-morrer to rense de clothes."

"Can't you find enough in the neighborhood to do your washing?" asked Jim.

"All but dis spring done dried up."

"Well, I'm sorry, aunty; but I'm afraid I'll have to take every bit of it. Mr. Palmer told me to keep the machine going at all hazards, and I can't do that and go to the creek. We are on a particular job which we must finish before night.

But it was long after dark when the job was finished, and Jim was free to seek rest. Instead of doing that, however, he went to the creek and once more filled his water wagon. And it was near midnight when he stopped at the Negro woman's cabin and called for her to bring out her tubs.

A few days later Judge Morgan rode up to the machine as it was at work.

"I've decided to let you have that job, Mr. Palmer," he said abruptly. "You may commence on it whenever you like. And, by the way, I saw that water boy of yours the other day. Quite an independent, well-spoken fellow I thought him. I particularly liked the way he treated an old colored woman who does our washing. She told my wife about it. From a business point of view, Mr. Palmer, I would advise you to keep hold of him."

As the Judge rode away, Mr. Palmer turned to Jim.

"I don't believe it will be worth while to wait until you grow up, Jim," he said smilingly. "It isn't always age and size. You're perfectly competent to run the machine now, and you're trustworthy and hustling. Suppose you take charge at once. I have other work that needs my attention, and will be glad to be relieved."—Frank H. Sweet, in American Messenger.

The chief qualification of a guide is that he shall know the way. The Lord never leads his sheep over any paths which he has not traversed himself.

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Ascension Day.

Full forty days have passed away
Since from the dead He rose again,
And now on Olivet, to-day,
He stands among His chosen train
Of followers from lowly Galilee.

The scars upon His hands and feet
Remain that all may see who look:
His gaping side reveals the seat
And source of that Life-giving Brook
Of which who drinks from thirst is ever free.

His hour is come! On earth is done
The gracious work He came to do.
A cloud obscures the noonday sun,
And lo! He passes out of view
As tearful eyes gaze upward wistfully.

The Master's gone! But this He said:
I will not leave you comfortless:
One sent from God, the Fountain-head,
Your hearts shall teach, your tongues shall bless;
And He shall dwell with you eternally.

—E. H. J. Andrews.

Ascension Day.

If in these columns it has been frequently said that the best commentary on the Scriptures is the Book of Common Prayer, there was good cause to say that. The student who reads the Lessons of Scripture for any of the high days of the year is impressed by the force and beauty of the selections, by the harmony between Old and New Testament, by the golden chain binding Epistle and Gospel. If the college graduate will read the Lessons in Greek his sense of their great age, their root in a remote past will deepen. Many a high school senior could take a Vulgate New Testament and follow at least half of the Lessons as they are read. In a large number of congregations there are some who could, with a little practice, read the Lessons in German or French. Here and there are those who could do so in Spanish and Italian.

Without laying down a rule for any person in particular it may be said that general experience teaches this—the eye glides over the familiar words of one's own language; this extra effort necessary to follow the meaning in another tongue develops attention, the attention brings out strong phrases, words ring out as if a soldier's bugle or a herald's blast were sounding. A devout German said that his spiritual life had been deepened by the practice of reading the Lessons in English. Many a young man or woman would be helped by reading the Lessons in Luther's powerful German.

Ascension Day brings out the mature thought. Little children in some degree feel the power of the birth in the manger, and respond to the tokens of Easter's life—they have seen the caterpillar and the butterfly, the grain of wheat and the stalk. But the mysterious moral changes of the forty days rarely impress any but experienced minds. First, the women, and then the Apostles, next a company of five hundred were convinced that the Resurrection was an actual fact. This was no easy process—if a low-spirited man cannot believe in a new Dayton after the flood he will not believe reports; he must see the town with his own eyes—and he will see it if he lives a year or so. Then the natural dread of a Visitor from the unseen world had to be overcome—the Apostles grew accustomed to the appearing and disappearing of their Master. He showed His wounds, He walked with them, He entered a room, He vanished, He shared their food. He explained the Scriptures. He may have done a number of things that are not recorded, for we read that He gave "many infallible proofs" of His Resurrection. What He said to them about the work they were to do is beyond us, but the contrast between the man who fled from the garden and the man who spoke on Pentecost tells us that a marvelous leaven had worked in the meal.

If we read the Scriptures, the Ascension Day Psalms and Lessons, the Epistles and Gospel, we get a deepening sense of the historic reality of the great forty days. On Easter morning not one of the Apostles believed in the Resurrection—did not look on it as a possibility. By the day of Pentecost they were prepared to tell the world of the Resurrection. This is something to be read, marked, learned, and inwardly digested.—American Church S. S. Magazine, Philadelphia.

The Christian's Safety.

C. H. Wetherbe.

If an unsaved person will commit himself to Christ for rescue and redemption, will he be in a place of perpetual safety? This is a question which has come to multitudes of unsaved persons. They have been tempted to believe that if they were to become Christians they would not "hold out." They have been told by some religious people that after one has become a real Christian, he is liable at any time to fall back into his old state and be worse than he ever was. It is the fear of moral failure that has kept many an unconverted person from yielding himself to Christ for salvation. But this is a falsely-grounded fear. It is directly opposed to the teachings and assurances of Christ. Knowing that this fear was likely to trouble a great many unsaved ones he was very particular to assure all of such ones that they might commit themselves to Him with the fullest confidence that they would be forever safe. At one time he said: "Him that cometh to me I will in no wise cast out." He guaranteed absolute safety to every soul who put his trust in Him. The celebrated John Newton said: "I have been enabled to commit my soul to Him who says: 'Him that cometh to me I will in no wise cast out,' and who is 'able to save to the uttermost.' These two texts have been as sheet-anchors by which my soul has outrode many a storm, when otherwise hope would have failed. 'In no wise' takes in all characters, and 'to the uttermost' goes many a league beyond all difficulties. I commend these anchors; they are true and steadfast." Paul never had any fear that Christ would let him slip from His almighty grasp. He said that he was persuaded that Christ was able to keep that which he had committed to him. If I have an unconverted reader, I say to him to yield himself to Christ as his only Saviour, with no fear of unsafety. He is infinitely greater than all foes and all fears. Do not allow yourself to be deprived of salvation by anything which can be said to hinder you.

African Proverbs.

Mr. Dan Crawford, who has lately returned from a twenty-three years' sojourn in the wilds of Central Africa, says that the natives have a firm belief in the immortality of the soul. They hold that the "dead" do not die, and that the body is "the cottage of the soul." Where we say of a friend who has gone before "he is departed,' the native declares with triumphant conviction, "he has arrived." They have dozens of poetic names for the Deity; one among them being, "The Unraveller of Life's Perplexities." If you shoot at a hippo and miss it, the natives will tell you that "It is not God's gift for thee." If you speak to them of our Lord as 'The Man of Sorrows," they will quickly adopt this aspect of His life, for they say "that he who has most of heart has most of sorrow." And yet these men are cannibals and slaves who are sold for eighteenpence apiece in the market place! What wonderful possibilities lie beneath the dusky exterior of people whose minds and morals can compare favorably with many who are far more "civilized." The native to whom Mr. Crawford rhapsodised about London and the wonders of recent discoveries and improvements, remarked quietly, "To be better off is not to be better." How true that may sometimes be!

He also declared that "the black man is about ten Shakespeares rolled into one," and "every man is his own Wordsworth." Saying once to a native boy that "Heaven is beyond the stars," the boy replied simply, "The stars are the lights He has laid along the dark road that leads up to His city."

There are always those whose eyes are holden so that they cannot see the beauty and holiness that wait in any place where men live, but must go to the ends of the earth in a vain search for that which stands at their doors. Sir Launfal leaves the Christ at his gates when he goes on the long and idle quest, and finds his Master only when he has learned that the divine is always close at hand. The illusion of the remote, complex, and obscure is the thinnest of veils to those who have once seen life face to face and passed through the process to the reality.—The Outlook.

One of the sweetest promises of God's Word is, "Your sorrow shall be turned into joy." A confident faith and trust in Jesus Christ as our Saviour will cause sorrow to flee away and joy to fill the heart.

"It is not what we say, nor what we do; it is what we are that tells."

Children's Department

The Power of Little Things.

"When every little hand
Helps sow the Gospel seed,
And every little heart
Doth pray for those in need,
When every little life
Such fair, bright record shows,
Then shall the desert bud
And blossom as the rose."

A Present for Mother.

Mother's birthday was drawing near and how to get money to buy her a present was puzzling little Tim. He sat there by the window a long time in perfect silence, his little forehead wrinkled up, his right hand pushing back the stray locks of hair that would fall over the little puckered up forehead. Such a little mite he looked, and yet he was ten, growing on eleven.

That is one-half of being a man, father reminded him on his last birthday; so every day since Tim felt the importance of the scales pointing towards manhood. Of course, he wanted to earn the money to buy mother a birthday present; Ned, his older brother, who was sixteen, had earned the money for his present, and Tim felt sure that he was able to do the same thing, but how, how could he earn the money? Ned had been doing odd jobs for the neighbors who were glad to employ the active, energetic boy—he had saved money enough to buy mother a picture, so he had confided to this little brother.

"Why don't you ask Daddy? He'll give you the money."

"That would not be a real present. No, sir, I must earn it just like you did."

"That all sounds very fine, but what's a little boy like you going to do to earn money? You're not larger than a peck measure any way."

But seeing a hurt look in his little brother's eyes, he added, I'd put you ahead of any little fellow I know for pure spunk, even if you are only ten."

"Well, I'm one-half of being a man and I'll show you, Ned Harvey, what a little fellow can do, once he makes up his mind."

"Right! my son. Right!" exclaimed the father of the two boys, who had overheard the conversation, as he came into the room. Then father laughed.

"What is the matter, Daddy? Something amuses you."

"Well, I was thinking of your Aunt Nellie when she was about four years of age. My mother took her to Boston on a visit. One day, mother was going out to spend the day, so she gave all the children a nickle apiece, presenting it as a reward for their promised good behavior. No sooner was she gone, than your Aunt Nellie suggested they go to the business part of the city to spend the money."

"But I do not know the way," one little Boston cousin answered.

"All you have to do is to make up your mind you know the way, and you will know it."

"But I don't know the way."

"My mother says—once you make up your mind to do a thing, you can do it. You make up your mind you can find the way to the candy store and you will find it, all right."

"Happily, an older member of the family appeared on the scene, else my dear mother's pet theory might have caused trouble. It is easy for me to understand why Tim believes making up your mind is the first step toward success. Let me see, my son, if I can suggest a scheme for helping your very excellent purchase. You want money enough to give mother a birthday present, and want to earn it all by yourself?"

"That is it, Daddy, and I believe I have an idea."

"Good! Let us hear what it is."

The snowy season had set in in real earnest; it was safe to predict that there would be snow for the next ten days, or two weeks.

"I believe, Daddy, I can loan my double-decker for ten cents an hour."

"Good! Who would ever have thought of that, but our little man Tim?"

"Now, this double-decker sled was at once the pride and delight of Tim's heart. It had been a Christmas present of last year. No sled in town could go so swiftly, nor hold so many people; each time Tim had used it, he had carefully wiped it off and stood it upright in the stable, so it was like new, not one speck of rust could be found on it. Everybody in town had admired it and not a few had envied Tim the possession of it. In fact, Tim Harvey's sled, double-decker sled, was known to everyone in the village, even the big boys could not boast of one-half so big or so attractive. Every day after this he spent his spare moments carefully writing letters to all the boys in town.

Of course, Tim remembered the sled would be banged carelessly about, that it would come home scratched and marred and would never again look so fresh and bright, but on the other hand, he likewise knew that it would earn for him money enough to buy a beautiful gift for mother's birthday, a gift she would be proud of.

Soon it became noised about town—"only ten cents an hour for Tim Harvey's double-decker sled!" And the orders began coming in. Mrs. Henry Rolph offered a dollar for it on Saturday, engaging it for the five little boys in her Sunday School class. At the Orphans' Home it was engaged for another Saturday. Two boys clubbed together and engaged it for an afternoon; it was not long before that sled was earning a neat little sum of money, and it began to look as though mother would have a rather fine birthday present.

Mother's birthday was Monday, and as Tim counted over his money on Saturday evening, he found himself the possessor of five whole dollars. Every afternoon he had spent looking in the store windows, wondering what would please his mother most. On Saturday evening, as he was returning home, somewhat dismayed at the prospect of being compelled to select a gift no later than Monday morning, he spied a florist's window, one side of which was filled with plants in bloom. The other side seemed like a great bank of fresh green fern leaves; then inside of the store, he spied a variety of fancy pots in which to place the plain red earthenware pot. What could be more attractive for the cozy little living-room, where mother sat every afternoon, when she was reading or sewing? Tim quickly made up his mind.

First, that lovely, dark, rich looking fern was three dollars and fifty cents, and then the jardiniere was one dollar and fifty cents more. Tim emptied his little fortune into the hands of the florist, who helped him make out a card which read:

"To the best mother in the world. From her loving son.

Timothy Harvey."

"I'll be sure and get up to your house by Monday morning."

"And you won't lose the card, 'cause that's the most important?"

"Well, I guess not! That's a mighty fine present. And you are the boy who rented the sled?"

"Yes. Did you hear about it?"

"Well, I guess I did. You're a mighty smart little chap. Wouldn't be surprised if you made a business man some day."

"That's the way I earned this plant."

"So I thought. Whose idea was it?"

"All my own."

With that Tim walked out of the store, feeling a great joy tugging at his heart. You should have heard mother's exclamation of joy when she saw that plant and jardiniere! Tim believes that the florist managed to send it home just between the morning and afternoon session of school. It would be hard to say who was the happier, Tim or his mother.

Oh, no, the double-decker was not badly scratched; of course, it showed service, but Tim rather liked that, because he declared that that sled did a good turn for mother.—Mrs. Livingston Barbour, in N. Y. Witness.

Little Bravo.

Years ago some Indians lived on the banks of a beautiful river. The men fished, and the women planted corn in little hillocks instead of in rows. When they sat down for a friendly gossip, they held their little babies in their arms or strapped upon their backs. One young mother never took her eyes from the cradle in which her handsome boy slept. When he wakened, she sang to him and called him "Little Bravo" with such love and tenderness in her voice that the other women all stopped to listen.

Years passed merrily until Little Bravo was ten years old. He could hunt and fish, and his mother was happy dreaming of the time when he should be a man. All her spare moments were spent in embroidering clothes for Little Bravo and his father, with the result that they outshone all others of their tribe. Little Bravo always wore moccasins of yellow buckskin trimmed with beads and porcupine quills. He was a noble, warm-hearted, and sunny-tempered lad. One summer night the heat hung heavy over the land. "There will be a storm," said the father. "Where is Little Bravo?" "Down on the river bank, asleep," replied the mother. "I sat by him a long time brushing away the insects that bothered him. He had taken off his moccasins, and his little feet were bare. He is very beautiful, our Little Bravo. When the storm comes, I will carry him in without awaking him."

The storm soon broke with great violence. The mother hastened to the river. As she was about to lift her boy, a vivid flash of lightning revealed the two hands of the spirit that lived in the water. They reached up and drew Little Bravo into the waves. All the mother saw was the print of his body on the shore and his two yellow moccasins. A scream brought the father to the spot. They both dived into the water, though the storm raged. What cared they for that? Their Little Bravo had disappeared beneath the surface. Finally in broken-hearted accents they pleaded:



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"O Spirit of the River, give him back to us!"

By and by the father arose and, looking into the sky, said: "It is the will of the Great Spirit. He has taken him away, but will save him for us." Turning, he disappeared into the forest. The mother sat by the river for many days, without food or sleep, kissing and caressing the little yellow moccasins.

One night, raising her eyes to the sky, she beheld the pathway made of star dust that leads to spirit land. Longing to follow it, she felt the pressure of a hand upon her shoulder. Turning, she met the smiling gaze of her son.

"O Great Spirit, I thank thee! The dead is alive!"

"Come, mother," said the boy. "We are to follow yonder path to-night. I have come for thee, because thy weeping grieves the happy ones."

The mother placed her hand in the small clasp and said: "Here are thy moccasins. Thou wilt need them. The way is rough."

The boy laughed and held up his foot, upon which flashed and gleamed moccasins of shining gold. "Lay down my old moccasins," he said, "and thou shalt see how a mother's love shall be remembered."

She placed the little yellow moccasins on the ground, and about them green leaves unfolded. The leaves grew rapidly into a flower stalk, and on the highest spray the moccasins were fastened. They shrank in size and changed into flowers, keeping their first shape and color.

Then Little Bravo spoke. "See, mother," he said, "these flowers shall bloom on forever by this shining river. Long after the red men shall have gone, they shall bloom."

Wondering but happy, the mother followed Little Bravo along the star-strewn path to spirit land. Not many moons later the father joined them out of the mists of battle.

All this was long ago. The Indians have left the banks of the river, but the yellow flowers bloom by its waters. White children gather them and call them "orchids" or "lady's slippers," but the Indians always give them their real name of "Indian moccasins."—Presbyterian Examiner.

Bozzie.

Bozzie was a wonderful dog. At a reception given Governor Yates in Chicago a few years ago, I saw Bozzie. She had been invited with her master to help entertain the Governor one evening.

Bozzie could do almost everything except talk, and she even talked in her own way, by short barks.

I will tell you some of her tricks of that evening.

The master and Bozzie were on a platform in front of a room full of people. The master said:

"How many people in the front row of seats, Bozzie?"

Fourteen short barks answered correctly.

"How many men?"

Eight short barks.

"How many ladies?"

Six barks.

"Go to the fourth row, and tell the second gentleman to please come to the platform."

Bozzie obeyed, indicating her man by standing in front of him, and giving little barks.

She was an excellent mathematician. She could add columns of two or three figures, giving the answers very rapidly.

She could tell time, barking the hour, and the number of minutes before, or after the hour.

She knew all the different denominations of money, both in coin and bills, and would select a dime, or quarter, very quickly from a number of coins.

But the most wonderful trick of all (and I hesitate to tell you because I have not as yet solved the mystery), was this: Bozzie's master asked some one in the audience to write a number, not too large, on a slip of paper. The master went to the gentleman who wrote the number, looked at it, folded the paper, and put it into his pocket. He then went back to Bozzie. who had not seen the paper. Placing his hand on Bozzie's head, he said:

"Bozzie, I have a piece of paper with a number on it in my pocket, how many figures in the number?"

Bozzie barked twice.

"What is the left hand figure?"

Four barks.

"The right hand figure?"

Nine quick barks.

Sure enough, the number was forty-nine. The paper was passed around.

Can you tell how she knew.—I. A. B., in Young Churchman.

The Dark.

Upon my windowpane
The trees like fingers knock
So loud I cannot hear
The tick of mother's clock.

The rain, like trailing ghosts,
Sweeps by above my head,
As through the dark I stare
From out my small white bed.

Of course I know they're rain,
And that wind blows trees at night.
But I knew it more before
They took away the light.

—Mabel King, in Harper's Magazine.

"Hurt-Nobody" April-Fooling.

"Get down, quick! There's a man coming!" Jack warned excitedly.

The little bunch of boys hidden behind the retaining wall crouched lower, stifling their snickers; the leader took a firmer hold of the end of the stout cord, in readiness to give the "jerk!" and all eyes fastened upon the corner in expectation.

"It's an old fellow, and he's going slow, 'cause it's slippery. He'll find it slipperier when he hits our trap," he chuckled.

Presently they could hear the tap, tapping of a cane, accompanied by slow, cautious footsteps, coming down the slope still wet with an early morning shower. Ernest Poole peeped slyly and dodged back, grinning.

"Say," he whispered shrilly, "he's kind o' shaky anyhow; he'll go down with a bang and a ker-plunk!"

Pretty soon they began to hear curious sounds—scrape, shuffle, scrape, shuffle. Shuffling along without lifting his feet? Sam chuckled; he knew how to balk that trick—just pick him up by the end of his toes! The scraping was something they didn't understand, but they soon found out what it meant, for the end of a cane, tipped with a steel safety-point, came into view, neatly lifted the cord, and held it up, while a bluff, jolly voice cried:

"April fool, boys! Saved my precious old bones that time."

"We're the April fools, all right." Sam threw down the cord.

"How did you get on to us?" Petey Shore asked.

"Well, hats and caps bobbing along a wall generally have heads under them, and the heads are pretty apt to belong to boys," the old gentleman twinkled. "Broken any bones yet?" he asked, leaning against the wall, puffing a little.

"We don't break bones, and we haven't fooled a person yet," Jacky grumbled.

"And you missed this old fellow who looked such an easy one, for old fellows are not very spry. It looked as if you'd have your sport this time, for when old fellows fall, they fall hard," the old gentleman commented.

The boys squirmed uneasily.

But Sam declared stoutly, "A little tumble like that couldn't do much harm."

"Oh, yes, it could—and has," the old gentleman returned. "When I was a little shaver, one of our old neighbors was tripped by boys with a cord like yours, and the bone of his hip-joint was broken. It often breaks very, very easy in old people, and it hardly ever gets well. But it isn't only old people that are injured by these cord contraptions. I knew a woman who was tripped by some boys, and she was months and months getting over it; and I knew a boy—the old gentleman shook his head soberly. "That was a very bad thing, and the boys that did it would have done anything in the world to have taken it back if they only could, but once done, they couldn't undo it. The boy's baby sister was sick, and April fool morning she was taken with convulsions, and the boy went in a great hurry for the doctor—there were no telephones then. He was running as fast as he could, thinking of nothing but the suffering little sister, and some boys at a corner tripped him with a cord, sending him headlong; then they ran away laughing and shouting, 'April fool!' never stopping to see if he was hurt, and he lay there helpless with a broken leg, until some one came along and found him. But that wasn't the worst of it, for the doctor did not get there in time to save the little sister."

Sam silently jerked the cord loose, rolled it up, and put it in his pocket.

"But didn't you ever play April-fool tricks?" Petey asked, after a bit.

"Oh yes, plenty of them," the old gentleman laughed. "But after our kind old neighbor was crippled so, we boys played only the 'hurt-nobody' tricks."

"Well, I don't see how there'd be any fun if you wasn't a little rough sometimes," Sam muttered.

"I guess you don't exactly mean being rough," the old gentleman smiled, "though you think you do. What you do mean is just a jolly good time with lots of fun, and you can have that without hurting any one. There's lots of fun in fooling people by doing the opposite of what they usually expect on April fool morning. One time we boys ran across a fruit-peddler with his loaded push-cart stalled in the mud of a crossing; we all got hold and pulled his load

to the walk in a jiffy, and ran away yelling, 'April fool!'

"Once we April-fooled a crusty old man (made a friend of him, too!) by going in a body and helping him fix his fence and chicken house that he'd been trying to get done all the spring. And once we went in the night and spaded and raked and got ready to plant the small garden of a widow woman who had no one to help her. We left a big April-fool card on a stake, and she was so delighted with our trick that she made a candy-pull and invited all the boys in our part of the town for fear she wouldn't get all 'those April-foolers,' as she said it. We had more fun at that candy-pull than if we'd tripped a dozen people.

"Oh yes, we did a lot of April-fooling. We even fooled"—he boomed a big ha, ha—"we even fooled old Dominick, giving her a nice nest of eggs instead of the china one she'd been trying to hatch. And once, when April-fool came on Sunday, we fooled our good superintendent by hustling around and getting a new class of boys. He said he'd like to be fooled that way every Sunday. We had plenty of tricks and jokes on each other, too, but they were the sort that both sides could laugh it. Lots of fun to you, only look out for people's bones," he laughed, and went on, waving his hand to them.

"Well," Jacky exploded, "isn't he a dandy? I'm glad he didn't get tripped.

"So'm I!" Sam echoed. "And say, boys, the other gang went off towards the 'Old Folks' Home' with their cord. Come on! We've got to look out for the old people's bones, you know," and they plunged away to try the "hurt-nobody" kind of April-fooling.—Louise Jackson Strong, in Sunday Sunday Times.

New York the Greaest Toy Market.

New York City claims to be the largest toy market in the United States. The annual volume of trade at wholesale prices is $75,000,000, and of this a large part is shipped out of the country, mainly to the great fairs of Europe and Asia.

In mechanical toys and in toys made of iron, tin, lead, and brass, New York has ranked first for twenty years. More recently the local toy interest has branched out in building wooden-toy-making factories in the lumbering regions, where much of the refuse from sawmills makes fine stock for toymakers and can be obtained at such low prices that European makers of wooden toys cannot compete with the larger producers of American wooden toys, who push their trade throughout Europe and Asia.

There are 9,583 live patents issued by foreign nations to New York makers of mechanical and other toys. This assures a good market for those toys in countries which possess 200,000,000 children.

Exports of toys from that city begin to be large in July, and the trade holds out until late in October, when all large consignments for the great marts of Europe must be forwarded to meet requirements for Christmas and New Year trade. There are now residing in New York City about 125 Indians who do fine work in basketry and beadwork and in Indian toys to the order of local toy-trade factories.

Rag dolls, made by women and girls in that city, are sold in all countries. A Brooklyn woman who a few years ago began making rag dolls for one retail toy shop now employs 300 girls in her factory and farms out work to 500 women in and around New York. A Harlem woman originated negro dolls. Handsomely-dressed, they are sold to well-to-do colored families. She built up a national business, and has found a good market through local toy exporters to North Africa, where many kinds of American toys are distributed by caravans over enormous trading zones.

A factor in making American toys popular in Europe in recent years is the large number of gifts of toys sent from here by fathers, brothers, or sisters of the little Germans, Russians, Poles, Austrians, or Italians. There are many imitations of domestic toys in Europe, but the majority of buyers prefer the genuine American-made toys, which, while they cost a little more than the imitation products, are said to last longer.—New York Sun.

My Prayer.

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me.
Let me praise a little more,
Let me be, when I am weary,
Just a little bit more cheery,
Let me serve a little better
Those I am striving for.

Let me be a little braver,
When temptations bid me waver,
Let me strive a little harder
To be what I should be;
Let me be a little meeker
With the brother that is weaker;
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter,
Make my life a bit completer,
By doing what I should do
Every minute of the day;
Let me toil without complaining,
Not an humble task disdaining,
Let me face the summons calmly
When death beckons me away.

The Fair Deal.

"That is all just now. You will please transcribe these letters at once, Miss Leeds. They must get the next mail." And Mr. Porter swung round to his desk and was deep in his calculations before the girl had left the room.

Back at her own desk, Emily worked skilfully and swiftly. She was careful and accurate, and liked to do her work well. When the letters were finished, signed and mailed, however, she leaned back with a sigh of pleasure. From her seat she could look out over the city roofs—a fairy view in the late afternoon, with long amethyst shadows and floating plumes of smoke, golden as sunset clouds, and the blue glint of the harbor behind it all. Emily's eyes grew dreamy. She longed to write a poem about it; absently she wrote down stray lines and phrases.

She was startled by the voice of Mr. Lane, the treasurer:

"Miss Leeds, can you tell me anything about account 805 B? I can't find it in the index."

Emily started up at once. During her vacation, her substitute had played havoc with the card indexes. Emily had not yet straightened them out.

"I'll find it, Mr. Lane," she replied; and five minutes later she triumphantly unearthed it. Mr. Lane took it with a growl. "You'd better get those things in order as soon as you can," he remarked.

Emily walked away with heightened color. They expected her to undo another girl's carelessness and do her own work, too! Still, of course, it had to be done some time, and her very anger made her work more swiftly. Fortunately, no calls interrupted her, and by five o'clock she had finished the work.

"Now I hope there'll be peace," she said to herself. Really, it was a comfort to have it done; to-morrow she could bring her Keats to read in odd moments.

She was utterly unprepared for the blow that fell a month later. Half-stunned, she stared at Mr. Porter.

"But—but—I do my work well," she stammered.

"Yes," he returned, bluntly, "what you do. But you haven't been square; we engage our employes for eight hours a day, and we expect them to give us a fair deal. They must be all there for eight full hours. We don't pay for poetry and day dreams—they don't belong in our business. We want eight hours' work—you haven't delivered the goods, Miss Leeds."

With a sinking heart, Emily turned away. It was true—she could not deny it. And suddenly, through her humiliation, she caught a glimpse of a new ideal. —Youth's Companion.

Perfect Protection

Capital and Surplus
$3,000,000

First National Bank
Ninth and Main

God Answers Prayer.

Jehovah, the loving God, distinctly promises to answer the prayers of his children. He that gave parents a love for their children, will he not listen to the cries of his own sons and daughters? He has wonders in store for them. What they never heard of, never saw or dreamed of, he will do for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; he will send every angel out of heaven to succor them if their distress requires it. He will astonish them with his grace, and make them feel that it was never before done in this fashion. All he asks of them is that they call upon him.—Spurgeon.

A single dewdrop, as it quivers on a leaf on a June morning, mirrors and reflects the whole blue sky; yet what a miniature picture it gives of that vast expanse of heaven! So human fatherhood is a dewdrop which mirrors the divine fatherhood; but it is only a picture compressed into minutest size, and with only dim, broken reflection of a glorious love which is infinite in its length and breadth and height and depth.—Rev. J. R. Miller.

Personal and News Notes.

The address of the Rev. J. J. Gravatt, Jr., is changed from Rapidan, Va., to 318 Washington street, Frankfort, Ky.

The Rev. John P. Bagley has accepted a call to Calvary church, Rockdale, Pennsylvania, and will enter upon his duties May 1st.

The Rev. Leslie F. Potter, of St. Louis, Missouri, has commenced his duties as rector of St. Simon's church, Chicago, Illinois.

The Rev. Stanley R. West, curate of St. Matthew's church, Philadelphia, has accepted a call to the rectorship of Christ church, Pottstown, Pa.

Mr. J. D. Spaulding, of St. Thomas' church, Sioux City, an old and honored Churchman of that parish, died recently at Sioux City.

Emmanuel church parish house, Norwich, N. Y., was dedicated by Bishop Olmsted, of the Diocese of Central New York, on April 7th.

A solid silver chalice was stolen from Christ church, Calumet, Mich., on the night of Saturday, April 12th. It is engraved with the initials of the church, "C. C."

On April 6th, the new rector of St. James' church, Roxbury, Mass., the Rev. Chauncey H. Blodgett, was formally instituted by Archdeacon Babcock, acting for Bishop Lawrence.

The Rev. H. H. Lumpkin, rector of St. John's church and city missionary of Charleston, South Carolina, has been invited to deliver the oration Memorial Day in Asheville, North Carolina.

The Rev. George H. Young, who for many years cared for parishes in Belvidere, Delaware and Hope, New Jersey, becomes minister-in-charge of St. Peter's church, Washington, New Jersey.

Bishop Anderson has suffered a relapse since his operation for appendicitis, and is greatly weakened by his protracted illness. It is not expected that he will be fully recovered until fall.

The rectory of the Church of the Atonement, Augusta, Ga., was considerably damaged by fire in Easter week, the roof being almost entirely destroyed. The household goods of the rector, the Rev. C. P. Holbroook, were only slightly damaged.

The Rev. Otis A. Glazebrook, D. D., for more than twenty-seven years rector of St. John's church, Elizabeth, New Jersey, has sent in his resignation, to take effect on July 1st, after which time he will be rector emeritus.

St. Thomas' church, Thomasville, Ga., on a recent Sunday afternoon, had a narrow escape from destruction by fire, caused by an overheated furnace flue. The damage was fortunately confined to a corner of the parish house and the doorway which leads into the church. The loss was about $500, covered by insurance.

Announcement has been made that Thomas, Churchman & Moliter are preparing plans for a large church for the Chapel of the Mediator, of the parish of the Holy Apostles, Philadelphia. Also that Nattress & Son are preparing drawings for a two-story stone parish house for the Church of the Atonement, Morton, Pa.

Dean Rousmaniere expects to sail for Italy on April 26th, to be away until August. The Rev. Frederick J. Walton will be in charge of the work at St. Paul's Cathedral, Boston, during the absence of the dean.

The Woman's Auxiliary of the Cincinnati Convocation met with the president of the diocesan branch, Mrs. W. S. Scarlett, of Columbus, and agreed to accept the additional burden of helping to make up the pledges of those parish branches located in the flooded districts.

The Rev. E. J. Batty, Director of Fairmount College and priest-in-charge of Christ church, Tracy City, Tennessee, has accepted a call to the rectorship of the Church of the Redeemer, Cairo, Illinois, and will be in residence there on and after the first of June.

The Rev. James I. T. Coolidge and Mrs. Coolidge celebrated the seventieth anniversary of their marriage at their home in Cambridge, Mass., on April 18th. Mr. Coolidge is in his 96th year and is the oldest graduate of Harvard College. He was a Unitarian minister before coming into the Church.

The Rev. Herman L. Duhring, D. D., of Philadelphia, was appointed at the recent meeting of the General Board of Religious Education, which met in St. Louis, the Rt. Rev. Dr. Daniel S. Tuttle presiding, to represent it at the World's Sunday School Convention, to be held in Zurich, Switzerland, July 8th-15th.

The vestry of St. John's church, Montgomery, Alabama, at a recent meeting, adopted resolutions expressing their sincere appreciation of the earnest and faithful labors of their beloved rector, the Rev. E. E. Cobbs, through whose efforts the church begins this year free of debt, although since the beginning of his rectorship two new churches have been organized, which have drawn many communicants from the congregation.

What Shall We Do About It?

Ten years ago we moved into the new parish house where, besides the library and reading room, there are cosy quarters for the minister. Back of this building, covering a half-acre lot, is a beautiful flower garden, with walks and beds, grass and rock-borders, rustic fences and seats, a small pergola with climbing roses adorning it, a sun dial and little resting-places, where many summer visitors stop and admire the flowers and watch the birds darting here and there, feeding their young or singing the happiest of songs. In this little "Eden on the Mountain," which we call "Welcome Garden," are bird boxes for our feathered friends: a box like a house on the top of a high post, containing six rooms—this for the martins; in a gable of the barn a triangular box with seven rooms, for pigeons; in the gables of the work shop two more boxes with six rooms each, twelve in all, for bluebirds. On the two little back porches looking due north, the other south one room each, for wrens; and in a gable, high up above them all, a little house with tiny porch, columns, roof and all, for, well—the couple that gets there first in sweet springtime—in all twenty-eight rooms for as many bird couples in which to raise their little families, out of reach of feline marauders and "young hopefuls" of the genus homo—in a little paradise all their own.

This we accomplished ten years ago. But alas! alas!—the first spring the martins came, inspected their six-room house, chatted awhile, then left never to return. They were followed by the blue birds, who took possession of the high-perched house and began building. The wrens were delighted with their porch houses, but, finding the doors too large for privacy, and being too modest to put up with the saucy sparrows "peeking in and making sport" of them, departed, much to the disappointment of the gardener, but to the great delight of the sparrows, who forthwith took possession of the deserted homes of the wrens.

The bluebirds entered the same complaint against the sparrows who kept trying to take possession of their homes and remained but a season. The other houses, occupied in part by the bluebirds that season were deserted by them soon afterward, until the only birds nesting in the boxes at present are the English sparrows.

What shall we do about it? The sparrow is the only bird that remains with us all during the long and dreary winter; the only cheery, live things outside, no matter how cheerily the fire burns and crackles within. Shall we banish him? Some cry "Shoot the sparrow." Others, "Poison him!" But how can "we of the tender heart" do such a thing?

And yet, without a doubt the English sparrow is driving away, indeed, has banished from our premises every bird not a sparrow. True it is that now and then a song bird will come and claim the right to perch upon the "tip-most top" of a young white pine, or the peak of the barn roof and sing as if his little throat would split, but only for a while does this go on, for pretty soon a band of wicked sparrows will gather, make a dash at the sweet little singer who cuts short his song and in terror beats a hasty retreat, not daring soon again to venture on "forbidden" ground, though it be an Eden. What shall we do about it? Please, some one tell us. Maybe some wise and kind-hearted reader of the dear old Southern Churchman might help us solve the problem and help us answer the question, "What shall we do about it?" Address

WM. R. SAVAGE,
"Welcome Garden," Blowing Rock, N. C.

Opposed to Change of Name.

The rector and inhabitants of Poughkeepsie, in communion with the Protestant Episcopal Church of the State of New York, commonly known as Christ church, have gone on record as opposed to change of the name of the Church, in resolutions adopted, as follows:

"Whereas, the movement to change the historic and long-honored name of The Protestant Episcopal Church seems to be assuming menacing proportions,

Be it resolved, That we, the rector, wardens and vestrymen of Christ church, Poughkeepsie, N. Y., unanimously and earnestly protest; we believe that such a change as the one proposed, "The American Catholic Church," would subvert the character and integrity of the Protestant Episcopal Church.

That it would unsettle and separate from us many who are earnest and loyal members of the Church of our fathers.

That it would disturb with distrust the sympathy that now binds us to other Protestant Churches and which gives promise of at least a spiritual unity and toleration."

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

PIPE ORGANS.

If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Virginia.

DIED.

BOATWRIGHT.—Entered into rest, Monday evening, April the seventh, at her home near Ridge Spring, South Carolina, AGNES LOUISE BOATWRIGHT, youngest daughter of Henrietta Moore and John Lewis Strohecker, of Charleston, South Carolina, and relect of the late Captain James Boatwright.

"Forever with the Lord."

GIBBONEY.—Died in Wytheville, Virginia, Friday, April 11, 1913, DAVID KYLE GIBBONEY.

"Blessed are the dead who die in the Lord."

CHRISTIAN.—At his residence, 204 West Franklin street, Richmond, Virginia, April 21, 1913, ANDREW H. CHRISTIAN, Jr., in the fifty-fourth year of his age. Funeral from St. Paul's church, April 24th, at 11 A. M.

MAURY.—Entered into rest at Dunlora, the home of his father-in-law, Hon. John B. Moon, Albemarle county, Virginia, April 20, 1913, JOHN MINOR MAURY, son of Sally Fontaine and the late Charles Broadnax Maury, of Washington, D. C., and beloved husband of Jane Bell Moon. Funeral services at Dunlora, Tuesday, April 22d.

"God's finger touched him and he slept."

RIDLEY.—Entered into the rest of Paradise, at Portsmouth, Va., on April 18th, after a long illness, ROBERT RIDLEY, eldest child of the late Robert and Ann Eliza Blount Ridley, of "Rock Spring," Southampton county, Virginia.

MORRIS.—At the home of his brother, Mr. Frank C. Morris, in Louisa county, Virginia, April 24, 1913, Dr. THOMAS NELSON WATSON MORRIS, son of the late Richard B. Morris, of Louisa. Funeral April 25, 1913.

OBITUARY.

Leroy E. Williams.

The friends of LEROY EUSTACE WILLIAMS were greatly distressed to learn of his death, which occurred in Louisville, Ky., on the 20th inst.

Leroy Eustace Williams was a son of Leroy Peachy Williams and Nancy Helm Williams, and was born at "The Glen," his father's home, near Wickliffe, Va., on July 1, 1839.

He was gentle and affable of manner, frank and ingenuous of character, and his mind, vigorous by nature, was cultivated by the study of the classics and a wide, discriminating course of reading.

At the beginning of the War Between the States he was a student at the University of Virginia, but sharing the creed of his people that his highest allegiance was due to the State of his birth, he put aside his studies and enlisted in the Clarke cavalry, serving with it throughout the war, and making a record conspicuous for courage and a cheerful endurance of the hardships incident to the life of a Confederate soldier.

At the battle of Trevillian station on June 11, 1864, where his company was called on to perform a deed of exceptional daring and gallantry on the capture of a battery, he fell pierced by a bullet, beyond the guns he had aided to capture.

He is survived by his widow, his two daughters, Mrs. Cockrell and Mrs. Gray, and by a son, Eustace, of Louisville, Ky., also by three sisters, Mrs. William D. Smith, Mrs. E. G. P. Walker, and Miss Hannah Williams, all of Clarke county.

His relatives and friends are consoled by the knowledge that he played his part on the stage of life with regard always to what was high and pure, and thus left a legacy of inestimable value to them.

They will cherish his memory with lasting affection.

He was for many years a communicant of the Episcopal Church.

ACKNOWLEDGMENTS.

Widows and Orphans' Fund.

Please acknowledge the following contributions to the Widows and Orphans' Fund since last report, January 31:

St. Paul's church, Alexandria, Va.	$25 76
Church of Our Redeemer, Aldie, Va.	5 00
St. Luke's church, Remington, Va.	5 00
Emmanuel church, Henrico Co., Va.	616 61
Emmanuel church, Harrisonburg, Va.	6 90
Emmanuel chapel, Theological Seminary, Va.	25 00
St. Patrick's church, Port Royal	3 57
Grace church, Richmond	10 87
Whittle Parish, Fauquier Co., Va.	5 00
Holy Trinity, Richmond	125 00
St. James' church, Ashland, Va.	10 00
Calvary church, Front Royal	5 50
St. Paul's church mission, Haymarket, Va.	20 00
Church of the Epiphany, Barton Heights, Richmond	7 16
Kingston parish, Mathews Co., Va.	10 00
St. Paul's church, Fredericksville parish, Va.	10 00
St. Ann's parish, Albemarle Co., Va.	3 00
St. Peter's church, Port Royal, Va.	1 43
All Saints' church, Richmond	125 00
St. Luke's church, Richmond	4 00
Zion church, Fairfax, Va.	10 00
St. Thomas' church, Ginter Park, Va.	10 00
Monumental church, Richmond	40 00
Church of the Ascension, Highland Park, Richmond	5 00
Cople parish, Westmoreland Co., Va.	5 00
St. George's church, Fredericksburg, Va.	40 00
Overwharton parish, Stafford Co., Va.	5 00

E. B. ADDISON, Treasurer.

For the Flood Sufferers.

Miss V. M. Heaton, Aylett, Va.	$1 00
A Friend	1 00

APPEALS.

Appeal for Homeless Boys.

Our Home for Homeless Boys is doing fine work. We will receive at once two boys from Covington, four from Richmond, and one from Portsmouth. Others are applying. We give them Christian training and a home. They are taught to know the value of actual work, and of an agricultural kind. They are also taught in the day school and in Sunday School. Aid is needed for actual support and for further development, so that others now applying may be received. Their necessity is your opportunity. Contributions should be sent to Rev. Thomas Semmes, Covington, Virginia.

GEORGE FLOYD ROGERS,
Founder, and Chairman Diocesan Committee.
THOMAS SEMMES, Rector.

Pension and Relief of Clergy, Widows and Orphans.

Legal title for use in making wills: the "General Clergy Relief Fund."

Annual offering from all churches, and bequests from individuals, recommended by the General Convention. Please send offering and remember in will.

$30,000 per quarter required for over 500 sick and disabled clergy and their widows and orphans. The need is urgent.

$120 from 1,000 churches or individuals will provide for present need. Will you be one?

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

The ONLY NATIONAL, OFFICIAL, INCORPORATED SOCIETY. Offerings can be designated for "Current Relief;" "Permanent Fund;" "Automatic Pensions at 64;" or "Special Cases."

All contributions go to the object for which contributed. Royalties on hymnals pay expenses.

THE GENERAL CLERGY RELIEF FUND.
ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia, Pa.
281 Fourth Ave., New York.

St. Athanasius' School, Brunswick, Ga.

St. Athanasius' School is steadily developing under Mr. Perry; is doing unusually good work considering the handicap of poverty, and we greatly need a good piano. Perhaps someone will help us.

We also need seats for the assembly room there. We ought to have $300, and if any church or parish house is getting rid of seats, we should greatly appreciate them.

Please communicate with the Rev. SAMUEL H. BISHOP, Secretary and General Agent of American Church Institute for Negroes, 416 Lafayette street, New York.

THE BOARD OF MISSIONS.

RT. REV. ARTHUR S. LLOYD, D. D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Board of Missions

is the Church's executive body for carrying on its missionary work.

The Church is aided in 43 home Dioceses in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

$1,550,000 is needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

WANTS.

WANTED—REFINED, EDUCATED, MAIDen lady, fond of children, earnestly desires position as companion to lady; will travel, or assist in housekeeping. References. Miss B., Fredericks Hall, Va., R. 1, Box 57. 3may2t*

WANTED—HOUSEKEEPER OF EDUCATION and refinement and ability desires situation in nice private family, where faithful services will receive reasonable appreciation and fair salary. Address, stating all particulars, and with references, Miss M. R. J., 2307 Stuart avenue, Richmond, Virginia. 1t*

WANTED—A SETTLED LADY FOR COOK and general house-work in family of three. References exchanged. Address 309, care Southern Churchman. 26apr-3t*

WANTED—YOUNG LADY, EDUCATED AT Randolph-Macon Woman's College, experienced teacher, wishes position as teacher in home, or companion, for summer months. References furnished. Address D. O. T., 411 Spencer street, Bristol, Virginia. 26apr-3t*

WANTED—POSITION AS COMPANION to invalid. References exchanged. Miss Fannie Upshaw, 820 Fourth avenue, Highland Park, Richmond, Va. 26apr-4t*

WANTED—FOR THE SUMMER, CLERICAL work, or musical engagement. Best references. Address Miss Ada Clarke, Bowen, Woodbridge, Va. 26apr-4t*

WANTED — EXPERIENCED TEACHER wishes position for summer months to teach a few subjects. Can prepare pupils for the school grades, or would take a music class. Pleasant home desired. Good references given and required. Address 3101, care Southern Churchman, Richmond, Va. 26apr2t*

WANTED—BY A REFINED AND EDUcated young lady, position as companion, secretary or governess. References. Address, 308, care Southern Churchman. 19apr3t*

Ocean City, N. J.

Hotel Brighton has unobstructed view of the ocean, three large verandas on the East and South sides. Rooms with and without baths. Capacity, 250 persons. All modern conveniences. Send for booklet. Ocean City will please you. R. R. SOOY.

BOARDERS WANTED.

Wanted, a few boarders in pleasant country home. Mountain breezes; home comforts; fine trees; attractive surroundings; spring water; good table. Terms moderate. Engagements for season desired.
The MISSES PENDLETON,
Delaplane,
Fauquier county, Va.

ROOM AND BOARD

for July and August, in a private home. Address Mrs. ALICE MASON, 13 Belmont avenue, Northampton, Massachusetts.

SUMMER BOARD.

Foot Southwest Mountains. For people appreciating refinement and homelike conditions. Good table. Modern accommodations. No children. Mrs. ERNLE MONEY, Cismont, Albemarle county, Virginia.

The Household.

A Woman's Ideal Kitchen.

A contributor to the April "Woman's Home Companion," on the subject, "A Woman's Ideal Kitchen," says in part:

"If you are going to build a new house, lay out the kitchen yourself, and insist that the rest of the house plans conform to that. A woman may have all the latest conveniences in the world for making her kitchen-work light, but if it is impossible for her to have such an arrangement of the essential articles of furniture as will help her to save time and energy in her work, the other things count for little.

"Make room for a long table at one side of the sink, anyhow; if it is possible to put the sink near the middle of a side of the room, with tables on each side of the sink, all the better. Both sink and tables should be placed high enough to enable you to work there without stooping, and as it is best to have no space between them, it is an excellent plan to have the tables built in the house. Plumbers usually install sinks with the tops thirty inches from the floor, but a height of thirty-two or thirty-four inches will be less likely to cause backache when working before the sink.

"The stove should be near the sink. This is very important, because in every kitchen there is a continual filling of kettles and pans and draining of water, and if there is one thing that tires a woman more than anything else, it is the lifting and carrying of heavy articles.

"If you use more than one stove, they should stand side by side.

"In planning your new house do not forget the refrigerator and the muddy feet of the iceman. A refrigerator that is built into the house and can be iced from the outside is ideal."

Stewed Herrings.

Prepare and clean six herrings, and cut each into three or four pieces crosswise. Put these into an earthenware stew-jar, with two finely sliced shallots, a teaspoonful of chopped parsley, and salt and pepper to taste. Add half a pint of fish-stock, cover the jar, and allow the fish to stew gently in a moderate oven for an hour. Now mix a dessertspoonful of Robinson's Patent Barley to a smooth paste with a little cold milk, add it to the stew, and when sufficiently cooked and nicely thickened serve very hot and garnished with croutons of fried bread.

Cornish Fish Pie.

Prepare either mullet or bass for this by boning it and cutting the flesh into neat pieces. The bones and trimmings must be boiled down with seasoning, herbs, and cold water to cover for the stock. Put the pieces of fish into a pie-dish, sprinkle with chopped parsley, add a little of the seasoned stock, and cover with a piece of good shortcrust. When nearly cooked pour in through a hole in the crust a little warm milk or cream and finish cooking.

Cod and Macaroni.

After removing the head from a small cod, split it, and after cleaning it lay it in a buttered baking-dish. Smear it well all over with Coleman's mustard mixed with a little fish-stock, then cover it with chopped onions, add fish-stock to moisten, and cook it in a moderate oven. Serve with nicely boiled macaroni round.

Special Offer

"When I Grow Up"

By W. W. DENSLOW.

A new juvenile volume that will be sure to delight small boys. 24 full-page illustrations in color.—Cloth-bound with decorated cover. Many full-page and smaller illustrations in black and white. Large print and excellent paper. A well-made book.

The regular price is $1.00, but we will send a copy to any address upon receipt of only

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Lloyd's Clerical Directory

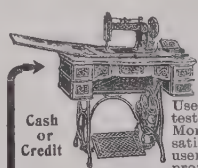
For 1913

IS NOW READY

In addition to the well known features of this Standard Annual the present issue provides a list of the clergy who desire a change in the name of the Church.

One thousand copies ordered before publication. The clergy and laity should all possess a copy of this important issue. Cloth bound. Price $3.00, postage paid. Please order immediately.

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SAVE $12.00 on a sewing machine. Let us send you one of our machines on **Free Trial for 30 Days** Use it in your own home, test it in any way you please. Money back instantly if not satisfied. We sell direct to users. You keep the big profit usually paid to agents and retailers. Our

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The Power of a Holy Life.

We cannot anticipate or analyze the power of a pure and holy life; but there can be no doubt about its reality, and there seems no limit to its range. We can only know in part the laws and forces of the spiritual world; and it may be that every soul that is purified and given up to God and to His work releases or awakens energies of which we have no suspicion—energies viewless, as the wind; but we can be sure of the result; and we may have glimpses sometimes of the process. Surely there is no power in the world so unerring or so irrepressible as the power of personal holiness. All else at times goes wrong, blunders, loses proportion, falls disastrously short of its aim, grows stiff or one-sided, or out of date—"whether there be prophecies, they shall cease; whether there be knowledge, it shall vanish away;" but nothing mars or misleads the influence that issues from a pure and humble unselfish character.—Bishop F. Paget.

The Best is Yet to Be.

For all men, small as well as great, even for those who have succeeded, and conquered apparently all honors, it is true that the best is yet to be. Heroic Paul, earth's intrepid and earth's sublimest spirit, standing forth in old age, with a thousand victories behind him, knew that he had not yet attained. No matter what your success, I appeal from the seed to the coming sheaf, from the acorn to the coming oak, from this little spring to the future river, from your ignorance to wisdom, from your fragmentary tool or law or custom to perfect virtue, from the broken arc to the full circle, from the white cloud to the stars that are above the clouds. Because life is in a series of ascending climaxes, and because it waxes ever richer and richer, for every man, whether young or old, it is better farther on, and the best is yet to be.

Life.

Life is often compared to a voyage upon the sea. God has given man a conscience that should serve as a compass to guide his course. But every compass of which man has any knowledge needs to be corrected in view of the variation of the magnetic needle. So man's conscience needs correction to make it accord with the divine standard. As one has said: "It must be set right by comparison with the true standard of the Sun of Righteousness, rated frequently by the Bible record, and guarded watchfully lest by careless usage its accuracy be lost and the soul in mid-ocean be without a guide."

Men shun poverty; they toil, and moil, and lie, and cheat, and weary themselves in the very fire for money, yet poverty may be a perfect blessing. Christ chose the lot of poverty. There has hardly been a great saint or benefactor of mankind who has not been poor; and often to be a millionaire has proved to be an utter curse, and to die a millionaire has been to die disgraced. There is a poverty, honest and noble, like that of Christ, which is transcendently preferable to riches; a poverty which has "its sweet complete untainted happiness like the intermittent notes of birds before the daybreak, or the first gleams of heaven's amber in the eastern gray."—Canon Farrar.

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If I were to look over the world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow—in some parts a very paradise on earth, I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered the greatest problems of life, and found solutions of some of them, which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we here in Europe, who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans, and of one Semitic race, the Jewish, may draw that correction which is most wanted in order to make our inner life more perfect, more comprehensive, more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India.—Max Muller.

O struggling and sometimes despairing soul, God desires your salvation your sanctification, more than you desire it. O anxious mother, He yearns over the soul of that son for whom you pray, with a parental love of which yours is but a faint reflection. Associate yourself with him in prayer and in holy energy, as a fellow worker with God. Plead with Him for help, because the honor of victory shall be His, not yours, while the defeat would be a triumph of the enemy against Him and not merely against yourself. Say in the words of the Psalm, "Help us, O God of our salvation, for the glory of Thy Name."

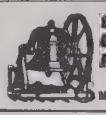
Little things are little things, but faithfulness in little things is something great.—St. Augustine.

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Thoughts for the Thoughtful

"To do what is impossible for talent is the mark of genius."

My most passionate desire is to have a clearer and fuller vision of God.—Tennyson.

We are born subjects and to obey God is perfect liberty. He that does this shall be free, safe and happy.—Seneca.

God met Job face to face, but after he had conquered. While he had to fight God helped him without his knowing it and unseen.

We are too much haunted by ourselves; we project the central shadow of ourselves on everything around us. —F. W. Robertson.

The daily blessings of life ought to be constant reminders of Him from whom cometh down every good gift and every perfect gift.

Ideals are like stars. You will not touch them with your hands, but like the sailor, you choose them as your guides, and reach your destiny.

He who does not first hide himself in the secret place to be alone with God, is unfit to show himself in the public place to move among men.

The love of Christ is not an absorbing but a radiating love. The more we love Him, the more we shall most certainly love others.—F. R. Havergal.

Christianity removes the attraction of the earth; and this is one way in which it diminishes men's burdens. It makes them citizens of another world. —Henry Drummond.

"The surest way of making the world better is to begin with ourselves. Until we have fought our own sins, and combated the deceitfulness of our own hearts, we cannot be wise warriors for the right."

God blesses the home where the family altar is maintained; and if the altar has never been set up or has been neglected for a season, it is not too late to get into the path of blessing.

Heaven would be an uninteresting realm, and, in some respects, a dangerous one if we were not educated for it by means of trials which bring out nobility of character. Only after the frictions of time is it safe to promise frictionless eternity.—William T. Herridge.

The greatest joys in life do not come from the taking of one's ease and from release from responsibilities. We are so constituted that joy is a reaction from effort. Happiness is the reflex of energy. Whittier expressed a truth when he said: "There is life alone in duty done, and rest alone in striving."

One of the greatest gifts of life is sympathy. We long for the kind word or sympathetic counsel during the time of any great trial or sadness. Our grief is divided when we are able to share it with some sympathetic heart. And by sympathetic I do not mean sentimental. Mere sentiment is weak. True sympathy is divine and comes not with the mere asking, but develops rather as the fruit of deep suffering, "If you would have the priestly gift of sympathy, you must be content to pay the price; like Him—you must suffer."



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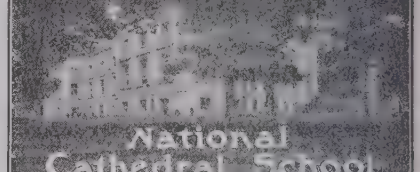
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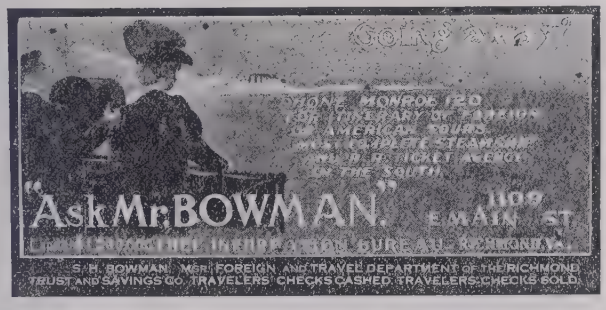
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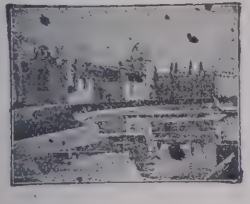
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The Thing Called Faith.

The facts of daily life and experience make for pessimism, and the way to meet the facts, to change pessimism into optimism, to do away with the ancient plaint, "Who will show us any good?" is to be possessed now, as men were then, with that parodoxical thing called faith. To-day, as always, men must have faith, and having it "be fools for Christ's sake," be like Him "despised and rejected of men." And yet that is what the world asks of the Church to-day, that it be true to itself as the household of faith. Criticism that is heard of the Church means, in a word, a blunt demand that it be consistent if it would solve its problems: that it "resolve to be thyself and know that he who finds himself loses his misery." Criticism of the Church (says the "Churchman," New York,) means, not that men require the clergy to be orators, social service experts, literary geniuses, legislators, general administrators (though the fact remains that the average minister must be an all-round man). The world finds its specialists for these lines and departments, but world criticism does mean the demand that ministers and priests be men of God, of religious faith, with a strong hold on the great eternal fundamentals, who will "speak of His testimonies before kings and be not ashamed.—Scottish Chronicle.

That grounded maxim, so rife and celebrated in the mouths of wisest men, that to the public good private respects must yield.—Milton.

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VOL. LXXVIII. RICHMOND, VA., MAY 10, 1913 No. 19

Southern Churchman.

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CHANGE OF NAME AND DISCUSSION.

Several times, of late, the Southern Churchman has been asked by correspondents if a stop could not be put, in its columns, to what they call "the waste of time and diversion of energy" involved in the discussion concerning "Change of Name."

The Southern Churchman is just as sorry as any one can possibly be that this subject has come before the Church in its present serious shape; but inasmuch as it has come up, it not only does not propose to try to put any stop to it, but, so far as its own columns are concerned, to give it the very widest latitude possible, and all the space that can be spared for that purpose.

The subject of "Change of Name" is certainly coming before the next General Convention, and unless all signs fail, in very definite and specific shape, and under those circumstances, the only wise and safe course is to have all Churchmen fully and intelligently informed, and ascertain beforehand, as fas as possible, the mind of the Church at large on this most momentous proposition.

The men who are opposed to this change have strong and clear and definite reasons for their opposition, and are ready to give a reason for the Faith that is in them. The men who are in favor of it seem to have like specific and, to them, satisfactory reasons for their position. Under such circumstances, if there is to be any safe action taken it must be, by carrying, for that action, the convictions of the majority of the deputies to the General Convention.

The Southern Churchman has no fear of the result of submitting the arguments of those who agree with it in its strong and definite and convinced opposition to any change of name to the intelligent consideration of the Church public; and at the same time, it has no least intention of excluding from its columns the arguments of those who take the other side. While it has clear and positive views and convictions of its own, and purposes under all conditions to express them, it is not a partisan paper, and does not propose to treat with disrespect the views of those who differ from it.

But it does ask that those who write for its columns in this grave discussion do so with a kindly spirit and in good temper; and, if it be humanly possible, to put their thoughts and requirements in short space.

Again, be it understood, we would consider the carrying out of the proposed plan for "Change of Name" the most serious and grievous disaster that could befall this Church, and one whose harmful consequences would outlive the present generation and afflict the Church for many years to come. And hence we wish, for the present and future welfare of the Church—and for no party purpose whatsoever—to do all we can to avert that disastrous mistake.

ON THE CHANGE OF NAME.

By the Bishop of West Virginia.

It would seem almost impossible to present the much discussed question upon change of name in any new light, and yet there is one aspect of it that I do not think has been sufficiently emphasized, and I desire to say a word about it to-day.

In this comprehensive Church of ours there are practically two religions and that fact is at the bottom of all our trouble. The difficulty of further defining arises from the very different use of the same words, so that you cannot tell positively what one means by "Protestant" or by "Catholic." To urge that we must abandon the term "Protestant" because the word has changed its significance, is altogether inconclusive, because "we have as much right and reason to assume an ideal and expurgated sense of the term 'Protestant,' as others have to assume such a sense for the word 'Catholic.'"

That there are practically two religions at this time in our Church is not too strong an assertion. The one champions Sacramental Confession, that is the Sacrament of Penance; the Objective Presence of the Body and Blood of Christ in the Elements on the Altar; the Sacrifice of the Mass; Eucharistic Adoration; Reservation, and Seven Sacraments. All these things are openly professed and practiced in the one religion. While the other is distinct from it in this—not to define more closely—that it strongly holds that all these things, without exception, were cast out of the English Liturgy and omitted from the English standards of doctrine at the Reformation.

It is not claimed that all who favor dropping the word Protestant from our title hold the views described above, but the most active and influential among them do hold them; and while it is hardly fair to bind any considerable number of people to the absolute leadership of any one man, however eminent he may be, yet I am not aware that any of the extreme utterances of Lord Halifax have been by any authority repudiated or modified; and his statements are not less than alarming. Among other things he says, "That the principles of the Reformation are things to be repented of with tears and in ashes." Is anything more needed to show the utter divergence between the two religions?

But Lord Halifax's words are more aggressive when he says that "Some important 'Catholic' practices and doctrines are obscured in the Prayer Book, such as the Invocation of the Saints and Prayers for the Dead." But the fact that these practices find no place in the Prayer Book is not in his estimation a final answer, he asks, "Are Catholic beliefs and Catholic practices to be determined by and conformed to that which is explicitly ordered by the Prayer Book; or are the arrangements contemplated by the Prayer Book to be interpreted by the requirements of Catholic practice and doctrines, that is the real point at issue." In other words, he denies the ultimate authority of the Prayer Book and substitutes for it an appeal to Catholic tradition, whatever that may be.

And again, as bearing directly upon the relation of the two religions in our Church, can we be blamed if we conclude that should the religion of the so-called Catholic party obtain control of this Church, and proceed as we can-

not but expect, to modify its standards so far as to express more fully the Catholic practices and doctrines now confessedly obscured in the Prayer Book, and for support of which appeal has to be made to the "higher law" of Catholic tradition, if this were to come to pass, could we be blamed if we should conclude that those who professed Protestant principles could no longer expect to be tolerated?

One writer says "Protestantism and Catholicism are irreconcilable, and they cannot continue indefinitely to exist in the same Church. The Anglican Church alone has tried the hazardous experiment of tolerating Protestantism, not only in her Communion, but in her ministry. And the great leader who seems to forecast the principles and trend of his party more than any one else, in expressing himself on the subject of the toleration of Protestants, says: "It may be well to tolerate these differences as things are, for the sake of the conversion of those who may thus be brought to the full knowledge and acceptance of the truth; but more than this is impossible. Since the sixteenth century Protestantism has affected a de facto lodgment within the borders of the Church, an anomaly in itself hardly tolerable." So we Protestants are given to understand by the great leader whose influence, as far as I know, has never been called in question by the most active and influential among the advocates of the proposed change, we Protestants are given to understand that we have no right within the pale of this Church, and are only tolerated for a purpose, that is, in hope of our conversion to what he calls Catholic truth, and even thus on conditions that nothing shall be done to legitimize the position we occupy within the Church, inasmuch as we ought never to have been allowed to acquire that position.

We are insistent as we are in regard to this matter, because we cannot but regard the movement to drop the word Protestant, if not on the part of the great mass of those favoring, yet on the part of the most active and influential leaders, as evidence of their affiliation and practical sympathy with the views of Lord Halifax, and these leaders are apt to determine policies rather than the great mass, and they have shown their purpose in striking at what Protestants consider one of the bulwarks of their position, and so disturbing the balance, on the preservation of which depends the continued working together of the two religions in our Church. This is the gist of the whole controversy. We can work along as we have been doing, however illogical it may appear to be, but let the balance between the two religions be disturbed by addition to or subtraction from our present standards, and no one can tell whereunto the difference will grow. We therefore deprecate further agitation of the question. If the party of change can stay with us, well, they know where we stand. If they must go, we bid them God-speed. As for ourselves, here we are in the Protestant Episcopal Church, the Church of our Fathers. We have no idea of going out, or being cast out. Here we stand; can do nothing else God help us.

The Institution Office.

By Rev. Randolph H. McKim, D. D.

The advocates of sacerdotalism are ready with what they think is an answer to our argument against sacerdotalism. They point to the office of 'Institution of Ministers" into parishes and quote the following language: "We hereby do institute you into said parish possessed of full power to perform every act of sacerdotal function among the people of the same;" and call attention to the phrase "sacerdotal relation" and "sacerdotal connection," used further on in the same office. Here they tell us is a clear proof, therefore, that the Prayer Book does support the system of sacerdotalism. Let it be observed, however, in the first place, that this Institution Office is an occasional office only and that its use is optional. Even then if it were admitted that this office sanctions sacerdotalism we should have to ask the question whether the clear teaching of the Articles of Religion, and the Catechism, and Communion Office itself, can properly be set aside by an office which is, as is just pointed out, only an occasional office, and whose use is optional only.

Is it not a sound principle that if we would discover the doctrines of the Prayer Book with reference to sacerdotalism, we should go to the Communion Office, the Articles, and the Catechism for an answer? Now, when we go to these standards of doctrine, we find that none of them lends support to mediaeval sacerdotalism. The Office of the Holy Communion teaches a doctrine entirely inconsistent with it. So careful were the Reformers to guard against this that they even obliterated the word "altar" in the Communion Office, and substituted "holy table," in its place, for the express purpose of doing away with the idea of sacrifice in connection with the Holy Communion. The same is true of both the Catechism and the Articles where the doctrines of the Church are definitely stated. Surely it would be illogical to suppose that the teaching of these standards should be set aside and reversed by a single phrase in an optional office, which was never authorized for use until the year 1808. In this view of the case we must then face the question whether the Institution Office shall be allowed to nullify the great standards of the Church, or whether in the light of these standards we shall interpret that office in a different sense.

Now, as I have already pointed out, there is an interpretation of the words "sacerdotal function," which is not inconsistent with the teaching of the Articles and the Communion Office. The clergyman who is instituted is authorized to perform every act of sacerdotal function, that is every act of priestly function; that is to say, of such priestly functions as are recognized in the Prayer Book and other standards of doctrine. I will remind the reader of what I have already said; that sacerdotal is the equivalent of priestly, and what we deny is that there is any vicarial priesthood in the Christian Church. Representative priesthood we accept. As one of the ministerial organs of the Church's priesthood, the rector who is instituted is authorized to perform acts of sacerdotal function. That is to say, as the organ and representative of the people to offer the sacrifice of prayer and praise on their behalf; to make intercessions on their behalf; to present their gifts and offerings before God, and to plead before God in the Holy Communion Christ's one offering once offered for the sins of the whole world. It cannot on any defensible principle of interpretation be maintained that the words of the Institution Office authorize the clergyman to perform any acts of alleged sacerdotal function which are not authorized in the rest of the Prayer Book.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Identity in Relation to Name and Property Rights.

Mr. Editor: Property rights adhere, ex necessitate rei, to something, or to some person. That something or person must be found, before we can deal with its or his property rights. Identity then, is of prime importance.

Name has much to do with the finding of identity. A definite fractional part of any entity can only be found by its name. Its special name is essential to its identification. The name, Protestant Episcopal Church, U. S. A., identifies a special part of an entity. No one claims that the whole unit is indicated. And whether it is truly and validly connected with the creed Church, is not involved in change of name. For the alternative that it is not is too grave a question to be allowed serious thought. Every deacon, priest and bishop has sworn allegiance to the creed Church, and to the part thus identified.

Two things, then, are admitted. First, it is only a part of the creed Church, second, It is a true and valid part. This rids the question of bones of contention, and asks, nor gives any concessions. Parts of any entity must and do have names, in order to distinguish the parts from each other, and from the entity of which they are the parts.

The court orders that one-half of an estate be given to John Star. His bequest can only be found by its name; and before the court's order can be executed the bequest must be found, and John Star must be identified.

Now let us apply this reasoning in regard to the property rights of the Protestant Episcopal Church, U. S. A.

All parties interested in the change of name, pro and con., agree that whatever is identified by the present name is only a part of an entity, identified by Holy Catholic Church, and one Catholic and Apostolic Church, in the creeds of the Book of Common Prayer.

The catholicity of the creed unit is not in question; nor is the Catholicity of the part identified by P. E. C., U. S. A.; nor is the catholicity common to the unit and the part. Pros and

cons. will readily admit that if anything essential to the life of the part, which must be common to the unit and to the part but is lacking in the part, no possible name can put it in the part.

The question is not whether John Star is a good or bad man; but is he John Star, and the John Star, to whom one-half of a certain estate has been bequeathed. It is a clean cut question of identity. His part of a certain estate is fixed by its name. And the right to it adheres to John Star, no matter whether the name John Star is the hereditary family name or not. That is not before the court. In all justice and honor the estate can be adjudicated to no other person nor for any other purpose, without John Star's consent. And if we multiply John Star into many persons we must concede the same property rights to each.

Now can the Protestant Episcopal part of the creed church be identified by any other possible name? Its name is and must be unique. When organized and legalized, there was need that it should have a unique name; for there were other organized and incorporated religious Episcopal bodies in U. S. A. And now, in including our own, there are at least seven of that type of polity. And whether the name is a misnomer or not, matters not. It is admitted that the name defines and describes a true part of the creed Church so exactly, that common sworn allegiance to it, and to the creed Church, has been given for more than a century. And it will be admitted, that the P. E. Church, U. S. A. has its share of all the essentials of being, adhering to or inhering in the creed Church. For a true cognate part of any whole must have its proportional share of them. And its existence today is prima facie evidence that it is so equipped. And its present name so precisely identifies it, that it has never been confounded with any other particular part of the same unit. The name, then, is practical and has aided to preserve the continuity of the identity of a definite cognate part of the creed Church.

The P. E. Church, U. S. A., as a corporate body, has two things by which it can be identified: 1st, Name, 2d, A body of essential principles or doctrines. And the union of these two things made organization and legalization possible. The junction of name with a certain body of governmental and essential doctrinal principles designated an identity. And that particular identity was ecclesiastically and civilly legalized. And the more liberal and dubious the meaning given to the word "Protestant," or to "Episcopal" as defined by it, the greater becomes the danger to identity, if we omit either word or both, or if we substitute words or phrases. For the exact meaning must be preserved in order to preserve the identity of the legalized body known as the P. E. Church, U. S. A. For to that exact identity and to its sub-divisions all property rights adhere. Can the name and the body of principles be divorced and identity be sustained?

The name is not the thing? Admitted. Nor is the body of principles alone the thing. It is possible for any incorporated body of principles, in its working history, to acquire abuses and corruptions which embarrass and menace life itself. These must and can be cast aside; and as they are no part of the original thing, its continuity and identity do not depend on their presence. A time came in the history of the creed Church when a certain part presumptuously claimed to be the whole entity, and assumed to legislate for all the other parts, and imperiously demanded of them the same allegiance which had been given, ab initio, to the sovereignty lodged in, expressed by, and inhering, by Divine right, to the Ecumenical Council, composed of authoritative delegates, representing all parts of the creed Churches. All the other parts protested, and are still protesting against such prodigious presumption.

And, when, in the Providence of God, it became necessary for the members of the Church of England who were in U. S. A. to organize and to be identified and legalized as a part of the creed Church, they were legalized under our present name in order to hold and use property for charitable and religious purposes; and Protestant identifies a policy which cannot allow supreme sovereignty to any one part of the creed Church.

Justice and honor to the living and dead demand our present name.

J. H. WATERMAN.

Fresno, Cal.

Shall the Women of the Church be Ignored in the Decision of this Question of a Change of Name?

Mr. Editor: The letter of the lady at Centreville, Md., which recently appeared in your columns, under the caption, "Changing of the Old Order," deeply touched me. Reminding us of the simplicity which, "not many years ago," marked the services of the Church, and the painful contrast which now presents itself in many of our churches, she says: "All but the name Protestant has gone, and that will, too, soon be a thing of the past," adding, "Some of us will be glad not to live to see that day." I believe that she has many sympathizers, and that it would be a little more accurate to say, not "some," but many of us will be glad not to live to see that day.

But why this unwillingness to have the word Protestant dropped from our Church's name? Because it means today just what it meant when it was first put there: Protestant against the errors, both in doctrine and practice, which were repudiated at the Reformation and which are still repudiated in our standards, and that the dropping of it would mean a change of attitude towards those errors; and, therefore, a serious change in the character of the Church itself. There is the supreme objection. In spite of all our denials to the contrary, the dropping of that word Protestant would mean such a change to many both in and out of our Church, and by a large number of our membership, and among them many of our best people. It would be deeply resented as having seriously changed the character of the Church in which they were born and brought up or with which they had voluntarily united themselves. And who can tell the result? We are blamed by some of the advocates of this change for opposing them, because, as they tell us, they are actuated only by principle and firm conviction. But are principle and firm conviction only on one side?

But I make no prophecies of what may happen should such a change take place. I simply ask, Is it right, wise and timely to press a measure which must create discord and division in our own household, at the very time when we are so loudly preaching unity to all other Christian people? If we are sincere in this matter of unity, it seems to me that the very first thing in order would be the recognition of all true Christian people as members of the one Church or Body of Christ on earth, instead of adopting a name for ourselves, such as the American Church or the American Catholic Church, which, virtually unchurching all other Christians on this American continent, would create for them a new barrier of separation from us. It would be poor loyalty to Him "whose name is above every name" for a branch of His Church to adopt a name which would tend to defeat or postpone the fulfilment of His prayer: "That they all may be one, as thou Father art in me, and I in Thee, that the world may believe that thou hast sent me." J. T. HUTCHESON.

San Antonio, Texas.

Change of the Name of the Church.

Mr. Editor: The article by the Rev. D. A. Sanford, in a late number of the Southern Churchman, it seems to me as very considerate, and worthy of being well pondered.

Upon this matter the writer of this recalls the words of the late Bishop Coxe, whom all delight to honor. Forty-five years ago, the fourth Sunday of last Advent, he admitted me to the priesthood.

At my examination the day before, as recorded in my journal, the Bishop said he "considered the name Protestant Episcopal as the greatest blot on the character of the American Church."

Let us all be considerate in this matter.

W. S. HAYWARD.

Syracuse, N. Y.

Communicants and the Change of Name

Mr. Editor: In view of the proposals which are being advocated in regard to changing the name of the Church, there is a side to the question which has not received attention. No one, I think, wishes a change to be made which would not be approved by at least a majority of the communicants of the Church, and yet with our present system of representation that might easily be done. Referring to the vote by orders in the last General Convention on the proposal to change the title page of the Prayer Book, the following table will show the situation:

Clerical.	No. of Dioceses.	Per Cent. of Dioceses.	No. Communicants 1912.	Per Cent. Communicants.
Affirmative	42	63	458,252	49
Negative	15	22	350,175	38
Divided	10	15	117,546	13
	67		925,973	
Lay.				
Affirmative	31	46	352,606	38
Negative	24	36	448,044	48
Divided	8	12	106,667	11
Not voting	4	6	18,656	3
	67		925,973	

It is unnecessary to point out the meaning of the table. When the votes of sixty-three per cent. of the Dioceses of the Church can represent only forty-nine per cent. of the communicants; or when the votes of New York, Pennsylvania and Massachusetts, with 196,689 communicants, can be offset by the votes of Marquette, Michigan City and Duluth, with 8,344 communicants, the mind of the Church is not likely to be expressed adequately by the General Convention.

In addition to that there are 44,478 communicants in twenty-three Missionary Districts which had no vote at all on this important question. It is true that an amendment giving the Missionary Districts a quarter of a vote has re-

ceived the preliminary endorsement of the Convention, but that is only at the ratio of one vote for every 7,735 communicants, and there are thirty-six Dioceses in the Church which have a vote for a less number than that. Giving the Missionary District a part vote is a step in the right direction, and the next should be to provide proportional representation for the House of Deputies. Then it would be possible to have the will of the Church expressed on this and other matters. PAUL JONES.

Logan, Utah.

Church Intelligence

CALENDAR FOR MAY.

1—Ascension Day.
4—Sunday after Ascension.
11—Whitsunday.
12—Monday in Whitsun-Week.
13—Tuesday in Whitsun-Week.
18—Trinity Sunday.
25—First Sunday after Trinity.

Collect for Whitsunday.

O God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

Foreign.

China's Call for Prayer.

The remarkable action taken by the Chinese Government in setting apart Sunday, April 27, as a day of prayer for China, has made a profound impression throughout the Christian world. Time alone will reveal the full significance of this epoch-making step.

Bishop Montgomery, Secretary of the S. P. G., wrote to the Chinese Minister, pointing out that the Society for the Propagation of the Gospel united in prayer for the welfare of China at their meetings last Friday, and added:

"Rest assured, your Excellency, that we shall not cease to add our prayers to those of the Christians of China that God may establish your Empire on strong foundations, giving you a firm Republican Government, a noble President, and righteous rulers in Parliament and in the provinces. There are no more loyal supporters of your Government in China that the members of the Chung Hua Sheng Kung-Hui.

The Minister replied in the following terms: "I have the honor to acknowledge the receipt of your letter of the 19th instant, reporting to me officially in the name of the Society for the Propagation of the Gospel that you have taken the first opportunity to unite in prayer to God for the welfare of the Government of China, and to thank you most sincerely for the very kind sentiments expressed in your lordship's letter."

In the course of a statement issued to the supporters of the S. P. G., Bishop Montgomery says:

"Although the letter from the S. P. G. to the Chinese Minister naturally alluded merely to the work our own Society aids in China, we desire to range ourselves in prayer side by side not only with all Anglican missions—from the United Kingdom, the United States and Canada—but also with all others missions, Roman Catholic and Protestant.

"What may be the outcome of this movement none can say. But things cannot be as they were. When China talks for the prayers of its Christian subjects the day of persecution of those subjects is passed. The danger indeed may lie in the opposite direction, in the attempt to invent some State religion not strongly founded upon the Catholic verities. But we will not anticipate. We are asked to pray for China. We accept the challenge in the belief that China one day may be the brightest jewel in the crown of a world-wide Christendom."

Degrees for Ordination Candidates.

The unanswerable plea of Dr. Headlam, supported by the strong opinions of the heads of many institutions engaged in the preparation of candidates for Holy Orders, made it plain that the case in favor of the admission of men to the ministry who have not University degrees, is stronger than has been supposed. The fact that in recent years more than 30 per cent. of the men ordained have no University degree, and the recognized shortage of candidates, made it possible for the Bishops to enforce their determination not to ordain any man without a degree, except in special cases, after 1917. The period of training for non-graduates is three years, and had the resolution been adhered to, the number of men in colleges that admit non-graduates would have shown a serious diminution. Now the Council of Bishops appointed by the Upper House of Convocation advise that the resolution should not be put in force until 1920. Is it too much to hope that during the next three years the whole question of the training of candidates will be reconsidered and that an effort will be made to raise the standard of the clergy schools, so that all men may be recognized as intellectually fit for the work of the ministry?

The King and His People.

The King and Queen are determined to see for themselves how their subjects in industrial centres live and add to the wealth of the nation. This week they have been in Crewe and the Potteries, and their welcome from the workers proved their loyalty to the Throne. The Potteries are not picturesque—they are among the drabbest parts of England, and even Mr. Arnold Bennett has not succeeded in endowing them with beauty although he shows that romance lives there. They are, however, an indispensable department of our industrial life and their men and women workers will look back with joy to the happy visit of the King and Queen. From the rector's four-year-old daughter, who shouted in her pride on seeing her father presented to the King, "That's my daddy," to the old women who had spent more than half a century in the workshops, all were thrilled by the presence of the Royal sympathetic visitors, whose interest in the well-being of all classes is as sincere as it is undemonstrative. The monarchy is more firmly rooted in the hearts of Englishmen than it has ever been, and we see a democracy united in reverence for its rulers.

The funeral of Dr. Pulleine, Bishop of Richmond, took place at Stanbone on Friday. A service was held in the parish church by Bishop Boyd-Carpenter, assisted by the Bishop of Ripon and the Bishop of Durham. A large number of clergy from the dioceses of Durham and Ripon were present.

American.

The National Conference of Church Clubs.

The programme of the twenty-first annual Conference of Church Clubs in the United States will be held at Boston and Cambridge, Massachusetts, May 22d, 23d, 24th and 25th, 1913. General subject of all addresses, "Christian Unity."

First Day, Thursday, May 22d.

6:30 P. M. Reception and dinner to the delegates by the Episcopalian Club of Massachusetts at the Hotel Somerset, Commonwealth avenue, Boston.

Second Day, Friday, May 23d.

8:30 A. M., Celebration of the Holy Communion, Trinity church, Copley Square, Boston; 9:15 A. M., breakfast to the delegates as guests of the Men's Club of Trinity church, Hotel Brunswick, Boylston and Clarendon streets, Boston.

First Session.—Jacob Sleeper Hall, Boston University, Boylston and Exeter streets, Boston. 10:30 A. M., the President's address, "What is Christian Unity?" Prof. Lawrence B. Evans, of the Episcopalian Club of Massachusetts. Appointment of committees. 11 A. M., address, "The Fundamentals of Christian unity;" discussion; 12 M., address, "The Church: The Various Conceptions of its Nature and Functions." Discussion. 1 P. M., Adjournment. The delegates and the ladies accompanying them will be taken in automobiles to the parish house of Christ church, Cambridge, where they will be the guests at lunch of the Cambridge parishes.

Second Session, Second Day, Paine Hall, Episcopal Theological School, Cambridge.—2:30 P. M., Report of the Committee on Credentials. Report of the Secretary and Treasurer, Mr. Charles F. Chase, of the Church Club of the Diocese of Connecticut. 3 P. M., Address, "Christian Missions." Discussion. 4 P. M., Garden party, at which the delegates and the ladies accompanying them will be the guests of the Dean and Faculty of the Episcopal Theological School; 5:30 P. M., Evening Prayer, St. John's Memorial chapel; 6:15 P. M., Dinner to the delegates, in the refectory of the Episcopal Theological School, as guests of the dean and faculty.

Third Session, second day, Paine Hall, Episcopal Theological School—8 P. M., Address, "Fellowship in Christian Work as a Means of Attaining Unity." Discussion. Address, "The World's Conference on Faith and Order."

Third Day, Saturday, May 24th.

Fourth Session, Jacob Sleeper Hall, Boston University, Boylston and Exeter streets, Boston.—9 A. M., Opening prayer. Reports of committees and election of officers. Selection of place of next meeting. New business. 10 A. M., address, "Christian Unity and Social Reform." Discussion. 11 A. M., address, "Obstacles to Christian Unity." Discussion. 12 M., the Bishop of Massachusetts will describe the recent restoration of Christ church, Boston; 12:30 P. M., lunch to the delegates at the Hotel Brunswick, as guests of the Episcopalian Club of Massachusetts; 1 P.

M., the delegates and the ladies accompanying them will be taken in automobiles to Christ church and the Bunker Hill monument, and thence to Concord, following the route of Paul Revere. Tea will be served at St. Andrew's; 7:30 P. M. Festival of the Choir Guild of Massachusetts, Trinity church, Boston. Delegates to the Conference and ladies accompanying them are invited to attend this festival as guests of the Choir Guild.

Fourth Day, Sunday, May 25th.

11 A. M., Addresses on "Christian Unity" will be delivered by several delegates at various churches in and about Boston. The Bishop of Massachusetts invites the delegates and the ladies accompanying them to attend the morning service at St. Paul's cathedral, as guests of the Cathedral Chapter.

Fifth Session, Symphony Hall, Boston.—3 P. M., Public meeting, with addresses by three laymen of different churches. A vested choir of four hundred men and boys will sing. Admission will be by ticket.

Help Needed for Churches in the Middle West.

We have reason to be thankful that great as was the desolation wrought by the tornado in Omaha and the floods in the Middle West, few of our communicants lost their lives, and comparatively speaking the destruction of the Church property was not overwhelming. The damage, however, was very serious, and help will be sorely needed to keep Church activities alive. Already several thousand dollars have been given by generous-minded people who are concerned for the welfare of the Church. The treasurer of the Board of Missions, at 281 Fourth avenue, New York, is receiving contributions.

St. Luke's Hospital, Shanghai.

Last year was one of the most successful in the history of St. Luke's Hospital, Shanghai. The number of patients greatly increased. There was improvement in the condition of the hospital and in spite of increased expenses the treasurer was able to close the year with a balance of $121. A new building, containing two wards and ten private rooms was opened during the year, increasing the capacity of the hospital to 140 beds. Among other improvements was an open air ward for tubercular cases. The total of treatments reached 72,643. There were 1,400 ward cases and more than 65,000 cases in the out-patient clinic.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Washington Memorial Chapel, Valley Forge.

A special service in the Washington Memorial chapel, Valley Forge, was held on Sunday afternoon, April 27th, to mark the beginning of the twenty-third annual Convention of the Daughters of the Revolution. The service was said by the rector, the Rev. W. Herbert Burk, who preached the sermon. This was followed by an address by Mrs. Clarence L. Bleakley, of New York.

At the dedication of the Delaware Bay of the Cloister of the Colonies, of the Washington Memorial chapel, last June, a gentleman promised to build the chancel of the chapel, provided that funds for the completion of the chapel walls were raised this spring. Bishop Garland has appointed a committee, of which he is the chairman, to secure the necessary funds for this purpose. Contributions may be sent to him or to Mr. R. Francis Wood, 328 Chestnut street, Philadelphia.

Memorial Service for the Late George C. Thomas.

A memorial service for the late George C. Thomas was held in the parish house of the Chapel of the Mediator, on Sunday afternoon, April 27th. By a gift of $10,000, from Mrs. George C. Thomas, the fund of $55,000 was completed, assuring the building of the church, which is to be a memorial to Mr. Thomas.

Anniversaries Celebrated.

Sunday, April 27th, was the fifteenth anniversary of the ordination, in St. John's church, Elizabeth, New Jersey, of the Rev. Norman V. P. Levis, by Bishop Scarborough, and the tenth of his rectorship of the Church of the Incarnation, Philadelphia. After serving a year at St. John's church, he was for four years rector of Christ church, Westerly, R. I. In his morning sermon he gave a brief history of the parish and a detailed account of the work accomplished in the past ten years. He also suggested a number of further improvements of the church. In the evening there was a large number of former parishioners living in distant parts of the city present, when Mr. Levis again preached. At the close he was tendered an informal reception, the occasion being marked by the presentation to him of a purse of money.

The Rev. Dr. Manning Advocates Free Pews.

The Rev. William T. Manning, D. D., rector of Trinity church, New York, preached the sermon at the thirty-seventh annual service of the Free and Open Church Association, in Old Christ church, on Sunday, April 27th. In it he showed that the pew-renting system is not what it was formerly; that it has no warrant in the New Testament. It is also out of harmony with the Social Service agitation of the day. When the Society was organized there were no free churches; now eighty-seven and one-half per cent. of the churches are free and over 400 are open every day for private devotions.

Parish House to be Built.

A contract has been awarded for the erection of a two-story parish house, designed by Nattress & Son, for the Church of the Atonement, Morton, Pa. It will be 58 by 28 feet. On the lower floor there will be a gymnasium, kitchen, etc. On the main floor the assembly room for the Sunday School and Bible classes, with a large platform. It will be built of stone, with slate roof; heated by steam and lighted by electricity.

Twenty-seven Prisoners Confirmed.

On Friday morning, May 2d, the Rt. Rev. Dr. Philip M. Rhinelander held a confirmation service in the Eastern State Penitentiary. The Rev. T. William Davidson presented fourteen men and the Rev. Charles B. Williams, thirteen. Some of these men have been under careful instruction for more than two years. A week previous the Rev. T. William Davidson administered the Holy Communion to thirty men in the same institution.

Deaconess Clara M. Carter Appointed Head of the Church Deaconess House.

The past winter has been most successful for the Church Training and Deaconess House, though through the illness of Deaconess Sanford, who had been its head for twenty-two years, it was found necessary to secure another housemother. This they did when they chose Deaconess Clara M. Carter, then leaving on furlough her work at Allakaket, Alaska. She is also a graduate nurse, which specially fits her for her trying duties, as does also her experience, gained by the ten years she labored under Bishop Rowe. Two graduates of the Deaconess House will go to Allakaket this summer.

Death of Mrs. Ernest Zantzinger.

Mrs. Ernest Zantzinger entered into life, suddenly, at her home at St. David's, on May 1st, being over seventy years of age. She was an active member of St. Mark's church and prominent in many philanthropic enterprises. One of her surviving children, by her first husband, is George Wharton Pepper, a lawyer of note and prominent in Church councils.

The Rt. Rev. Dr. Ethelbert Talbot was the preacher in Houston Hall, on Sunday, April 27th, to the students of the University of Pennsylvania.

Two wealthy parishioners of the Church of St. Luke and the Epiphany, who heard the Rev. D. M. Steele, on Sunday morning, April 27th, preach on Changing the Name of the Church, have offered to print it and send it to all the clergy of the Church.

The annual meeting for the presentation of the United Offering was held in the Church of the Holy Apostles, on Ascension Day. The offerings amounted to $10,000. The Rev. Wm. T. Capers, rector, welcomed the 400 contributors present, and the Rt. Rev. Dr. Philip M. Rhinelander made the address.

The Rev. W. Arthur Warner, who has been Secretary to the Bishop for the past two years, has resigned that office and has accepted the Superintendency of the Home Missionary Society.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Emmanuel Parish House, Norwich, Formally Opened.

On Monday, April 7th, the new parish house of Emmanuel church, Norwich, was formally opened, with religious exercises in the afternoon and a general reception, with addresses, in the evening. The Bishop of the Diocese was present in the afternoon, and offered the prayer of benediction of the house; the rector of the parish, the Rev. H. W. Foreman, taking the service, the choir singing the hymns and canticles. In the evening the reception was largely attended, and the Rev. Wilson E. Tanner and other clergymen, addressed the people. The house is well arranged, and will be a great help in carrying on the work.

The same evening, April 7th, the Bishop went to Greene, to attend a reception given in the parish house of Zion church, Greene, to the members of the ten confirmation classes which have been confirmed during the rectorship of the present rector, the Rev. Percy T. Olton. There was a large attendance, refreshments served, and short addresses were made by the Bishop, the rector, the treasurer of the parish, and others. Altogether it was a very pleasant occasion.

The clergy in Elmira, acting in unison with the General Board of Reli-

gious Education have organized The Elmira Church Teachers' Association, to promote the aims of that society.

Memorial Tablet.

The members of the parish have erected in St. Paul's church, Otsego, a tablet to the memory of the Rev. James Holwell Kidder, priest, A. D. 1861-1911; for forty-two years the devoted pastor of the parish.

The Huntington Club of Cornell University.

In September, 1913, the Huntington Club of Cornell University will begin its third year. This club was formed by a group of prominent Churchmen in the Diocese of Central New York. They were struck by the fact that the great majority of Cornell students were obliged to live in private rooming-houses, with little opportunity for social intercourse. To provide more attractive surroundings for at least a small proportion of this number the present club-house was rented and named the Huntington Club, in memory of the late Bishop Huntington, of Central New York. About thirty students, the majority of them Churchmen, now live in the house. The local board of governors has control of the conduct of the club, but in all but questions of policy and business matters the students are self-governing. The question of religion is not made obtrusive; there is no compulsory Church attendance nor inquisition of personal faith; but voluntary Church attendance is encouraged, and occasional talks are given by men prominent in social and religious work.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Recent Visitations by the Bishop.

On Friday, April 25th, Bishop Gibson visited Holy Comforter chapel, Madison Mills, the Rev. B. T. Turner, rector, where four persons were confirmed. The Rev. R. S. Carter, of Orange, and the Rev. Mr. Turner assisted in the service.

On Friday night, in the new chapel at Woodberry Forest School, near Orange, the Bishop confirmed three young men, presented by the chaplain of the school, the Rev. Karl Block.

On Saturday night, at the Chapel of the Good Shepherd, Alexandria, four persons were confirmed. They were presented by the Rev. P. P. Phillips, of the Theological Seminary in Virginia, who is in charge of the mission, in the work of which he has been assisted by Messrs. Maynard, Marshall and other students from the Theological Seminary.

On Sunday morning, April 27th, at St. Paul's church, Alexandria, nine candidates were presented by the rector, the Rev. P. P. Phillips.

On Sunday night, at the chapel of the Theological Seminary, twenty-three candidates were confirmed—seventeen of whom were young men from the Seminary and six from the mission at Howardsville and West End.

On Monday afternoon, April 28th, at Winchester, the Bishop confirmed one man in private, and at evening service in Christ church, Winchester, he confirmed a class of fourteen persons, two of whom were members of St. Stephen's church, Stephen's City. These fifteen candidates were presented by the rector of Christ church, the Rev. W. D. Smith.

On Tuesday night, April 30th, at Christ church, Richmond, the Bishop confirmed a class of twenty-six candidates, presented by the rector, the Rev. M. S. Eagle.

Piedmont Convocation.

A well-attended meeting of Piedmont Convocation was held, last week, in Zion church, Fairfax county. Sermons were preached on Monday night by the Rev. W. H. Burkhardt and on Tuesday morning by the Rev. W. J. Morton.

Officers were elected as follows: President, Rev. E. S. Hinks, of Warrenton; Rev. D. C. Mayers, of Casanova, secretary; Rev. Roberts Coles, of Hamilton, treasurer.

The Rev. A. P. Gray was appointed preacher for the next session and an invitation to Meade parish, Fauquier county, from the Rev. E. B. Burwell, rector, was accepted for the autumn meeting. The Rev. Kensey J. Hammond was elected essayist for that meeting; and "What Institutional Work is possible in the Town or Rural Parish?" was chosen for the subject. At the evening service the Rev. W. Cosby Bell preached on Heaven and its Life.

On Wednesday, Convocation Day, the Rev. W. E. Callender conducted a "Quiet Hour" for the clergy, speaking on Prayer: Its Use and Hindrances. At 11 A. M., the Dean celebrated the Holy Communion, and the Rev. A. S. Gibson preached on Stewardship and Faithfulness. In the afternoon the essay was read by its author, the Rev. Paca Kennedy, on Sunday Observances in the Changed Conditions of the Present Day. The subject was discussed by the Messrs. Morton, Gray, Hinks, Page, Hammond and Burkhardt. In the evening a missionary service was held, at which addresses were made by the Diocesan Missionary, the Rev. Nelson P. Dame, and the Rev. Edward L. Goodwin, D. D.; the first speaking on the underlying principle of Missionary Effort, and Mr. Goodwin on Diocesan Missions.

On Thursday after Morning Prayer said by the Rev. Messrs. Vaughn and G. V. Bell, the Rev. Kensey J. Hammond preached on the Hindrances the Community Furnishes to Church Attendance. At night the Rev. Arthur B. Kinsolving, D. D., of St. Paul's, Baltimore, preached the closing sermon of the Convocation.

There were present, besides those mentioned, the Rev. Messrs. J. F. Burks, Berryman Green, D. D., Everard Meade, D. D., and B. T. Turner.

Richmond Convocation.

The sixtieth Convention of the Richmond Convocation was held at Emmanuel church, Brook Hill, April 29th and 30th and May 1st. The meetings were marked by a deep spiritual tone. Everything was in keeping—the charming spring weather, the beautiful situation of Emmanuel, the trees, the flowers, God's acre and God's house and God's people. On Tuesday, at 10 A. M., the devotional service was led by the Rev. Frank A. Ridout. Morning Prayer followed, and sermon by the Rev. Joseph Baker, of Westover. The clergy were given luncheon at Brook Hill. A business session was held in the afternoon, and at 7:45 there was a service in the interest of Sunday School work, at which the Rev. J. F. Ribble and Mr. R. E. Anderson made addresses.

Wednesday was Convocation Day. The Rev. Z. S. Farland led the devotional service, and Morning Prayer was said by the attending clergy. The Rev. J. W. Morris was the preacher, and the dean, the Rev. G. Peyton Craighill, celebrated the Holy Communion. The visitors were entertained at luncheon in the parish house. Business session was held at 3 P. M., and at 4 P. M. the Rev. David H. Lewis read a strong essay on "By What Ideals and by What Methods of Work Can the Church Best Relate its Forces to the Betterment of Community Social Needs?" At night was held a service in the interest of Missions, with the Rev. S. Roger Tyler, the Rev. E. L. Goodwin, D. D., and the Rev. W. B. Lee as speakers.

Thursday, Ascension Day, the dean led the devotions. A beautiful feature of the service that followed was the singing of the children of the parish school. Their hymns and anthems rendered Morning Prayer and the Holy Communion exceedingly beautiful. The Rev. Hugh W. Sublett was the preacher. The clergy and visitors were entertained at luncheon at Brook Hill. Business session was held at 3 P. M., and Evening Prayer was said by the clergy at 7:45 and the Rev. J. J. Gravatt, D. D., preached a strong and helpful sermon.

Next fall the Convocation will meet at Abingdon and Ware churches, Gloucester county.

All Saints' Church, Richmond, to be Consecrated on Trinity Sunday.

All Saints church, Richmond, the Rev. J. Y. Downman, D. D., rector, having been freed from debt by the last Easter offering of the congregation, will be consecrated by Bishop Gibson on Sunday, May 18th. The consecration sermon will be preached by the Rev. E. L. Goodwin, of Ashland. The first All Saints' church, an outgrowth of Monumental—that mother of churches—stands on Madison street, and is now used as a parish house and for Sunday School purposes. The new and handsome church, situated on Franklin street, near Madison, cost about $200,000. The rector and congregation are to be congratulated upon the happy culmination of many years of efficient work. The choir of All Saints' is unique in the city, being composed of boys, under the direction of Mr. F. A. Cosby, organist and choir master.

The Sunday School Institute.

To the Clergy of the Diocese of Virginia:

We have all received the programme of the Sunday School Institute, to be held in conjunction with the Diocesan Council. We must all admit that the religious instruction of our children is one of the most vital questions we can consider. We must keep abreast with our public schools and other institutions which, in recent years, have given so much attention to child study, and which have made such wonderful advancement in child instruction. I appeal to you to help make this Institute at Charlottesville a great success and to carry back to the work some of the inspiration which must come from the able speakers the Sunday School Commission has provided.

J. FRANCIS RIBBLE,
President Sunday School Commission,
Diocese of Virginia.

Protest Against Change of Name.

At a meeting of the vestry of St. George's church, Fredericksburg, held in the church on the fourth day of May, 1913, the following protest of the vestry was ordered to be spread upon its minutes and a copy sent to the Southern Churchman for publication:

"The vestry of St. George's church,

Fredericksburg, Virginia, enters of record its protest against any action of the General Convention of the Protestant Episcopal Church in the United States directly or indirectly affecting the existing name of the Church, or recognizing officially 'Sacerdotalism' as practiced by Ritualists in some of the Dioceses of the Protestant Episcopal Church.

"And it further enters of record that in the judgment of this vestry, the Diocese of Virginia has never parted with its antonomy nor its right to control its name as Protestant Episcopal and the fundamental doctrines of theological faith upon which that name is based."

While the delegate and alternate to the Council which meets at Charlottesville on the 21st instant are not instructed, they are informed, by this expression, of the position of St. George's congregation in the premises.

GEO. W. SHEPHERD, Registrar.

Mr. J. Stanton Moore, a prominent citizen of Richmond, and a devoted and active member of old St. John's church, died suddenly, on Saturday, May 3d, aged nearly seventy years. He was the author of several books and pamphlets, among which is a "History of St. John's Church."

The Rev. F. E. A. Warren has declined the position of City Missionary, to which he was elected by the Richmond Protestant Episcopal Missionary Society. Mr. Warren is the rector of Meade Memorial church, South Richmond, where he and his congregation are engaged in a project for building a new church. A site has been secured, a sum of money raised and it is hoped that erection of the building will commence next fall.

The Rev. John McGill, D. D., has taken charge of Falls church, Fairfax county, of which the Rev. W. E. Callender was formerly rector.

On Thursday night, May 1st, the Bishop visited St. George's church, Fredericksburg, and confirmed a class of eight candidates, presented by the rector, the Rev. J. J. Lanier, D. D.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop

Ascension Day Services.

The great Feast of the Ascension of our Lord Jesus Christ into Heaven was ushered in in Washington with a lovely morning sun, and, all day long, to live seemed a joyful thing. The great Day was observed generally by the Church, and will be remembered, in future, let us hope, in a more general observance than in the recent past. Why it should be almost ignored in the Church is a strange fact, since our blessed Lord Jesus assured His Apostles that this, His "going away," was "expedient for them," and would result in the great Gift of the Holy Ghost, the Comforter, coming to them and the Church; and, since, says Wheatly, "as a thankful acknowledgment of which great and mysterious act of our redemption, the Church hath, from the beginning of Christianity, set apart this day for its commemoration." The day was also made memorable in Washington by three eloquent sermons by the Bishop of Bethlehem, Pa., the Rt. Rev. Ethelbert Talbot, D. D., who preached in St. Paul's church, at 11 A. M., at the National Cathedral Close, Mt. Alban, at 4 P. M., amid ideal surroundings, which reminded one of the Olive Mount, near Bethany, from which the Lord ascended in presence of His disciples; and, at 8 P. M., in Trinity church, where he had the inspiring presence of eight hundred Sir Knights Templar, with their inverted drawn swords at the Apostles' Creed, to fire his mind and heart!

Archdeaconry of Southern Maryland.

The Archdeaconry of Southern Maryland met, on April 15th, at Charlotte Hall, St. Mary's county, All Faith parish, the Rev. D. Wellington Curran, rector. Archdeacon Williams, Diocesan officer, presided. Holy Communion was celebrated at 11 A. M., when the preacher was the Rev. Frank T. Cady, rector of All Saints' parish, St. Mary's county. The Rev. Millard F. Minnick, rector of St. Mary's parish, St. Mary's county, was chosen president for the ensuing year, and George Wilmer, of Charles county, was re-elected secretary and treasurer.

At short Evening Prayer the Rev. H. W. Stowell, of Port Tobacco parish, Charles county, made a brief address about "The Church's Claim on Her Men;" and Archdeacon Williams gave a short talk on the question of "The Church's Claim on Her Boys."

The fall meeting, the third week in October, will be held at LaPlata, Charles county.

Annual Meeting of Girls' Friendly Society.

The seventeenth annual meeting of the Washington Diocesan Girls' Friendly Society—one of our most helpful institutions—began on Sunday night, May 4th, in St. Paul's church, Washington, when the annual festival service was held, with the Rev. C. R. Stetson, of St. Mark's church, Washington, as preacher. On Monday, May 5th, at 10 A. M., Corporate Communion at Church of the Epiphany, Washington, and the business meeting at 11 A. M. On Tuesday, May 6th, at 8 P. M., in Epiphany parish hall, the annual meeting for members, and thereafter, until 11 P. M., the annual reception to Miss Mary A. L. Neilson, president of the Girls' Friendly Society in America.

Vestries Oppose Change of Name.

The vestry of St. Philip's church, Prince George's county, Md., have adopted a resolution declaring "Allegiance to the principles of the Reformation and policy of our Church, as represented by the present name, 'Protestant Episcopal,' and most earnestly deprecating the agitation in favor of any substitute for it."

At a meeting of the vestry of Epiphany parish, Washington, held April 14th, resolutions were unanimously adopted declaring the agitation for a change of name disturbing and hurtful, and viewing the possibility of such a change with grave apprehension for the future peace and unity of our communion. Deprecating the movement, the vestry enter their earnest and solemn protest against the commitment of the Diocese of Washington to any such change, and urge the delegates to the Diocesan Convention to send such delegates to the General Convention as will vigorously and unfalteringly oppose any change in the name of our beloved Church.

The deputies to the General Convention are also asked to consider and effect some system of representation in that body which will be more nearly proportionate to the numbers of communicants in the several Dioceses.

By a provision in the will of Miss Elizabeth M. Greenfield, of New York, who died April 23d, 1913, her jewels of emeralds, pearls and amethysts are given to adorn the sacred vessels and altars of the Cathedral of St. John the Divine, New York City, and Sts. Peter and Paul, Washington, D. C.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Seventh Annual Council of Colored Churchmen.

The seventh annual Council of the Colored Churchmen of the Diocese of Georgia took place in St. John's church, Albany, the Rev. C. B. Pritchett, minister-in-charge, April 30th and May 1st and 2d. There was a full attendance of the clergy and a good representation of the laity. At the service on Wednesday night, April 30th, the Bishop spoke of his work among the colored people during the year. Special mention was made of the establishment of the mission of St. Ambrose, in Waycross. He urged the clergy to be zealous and active in the performance of their duties.

At the celebration of the Holy Communion on the Feast of the Ascension, the Bishop was the celebrant, the Rev. J. J. N. Thompson being the Epistoler and the Rev. Richard Bright being the Gospeler. The sermon was preached by the Rev. A. M. Forsyth. The Rev. G. R. Jackson, of St. Simon's Mills, was elected secretary, and C. A. Shaw, of Brunswick, was elected treasurer. The Rev. S. A. E. Coleman read a paper in which he emphasized the necessity of the clergy spending more time in the study of Holy Scripture. The Rev. J. J. N. Thompson maintained that the preacher should have something to say and to say it in a way to be understood by the people.

The most interesting meeting of the session was on Thursday evening, when Dr. Redfern, in the absence of Dr. Barrett, read an exhaustive paper on how to make a healthy home. He pointed out that much sickness was due to ignorance and uncleanliness; the need of fresh air and personal cleanliness. He emphasized the scourge of tuberculosis, malaria and venereal diseases. Although he sometimes used technical terms, still the language was so simple that everybody could understand it. The Rev. Charles T. Wright, rector of St. Paul's church, Albany, made it clear that neither money nor education made happy homes, but sincere love and self-sacrifice. Unity of the family should be preserved, the ideal home being father, mother and children. Only death should separate the former.

The Rev. J. J. N. Thompson told how to make a Christian home by having the children taught from the earliest childhood Christian precepts at the family altar. It being a subject which the Bishop has at heart, he closed the meeting with some telling words.

After the celebration on Friday morning, by Rev. R. Bright, the Council decided to devote the offerings during this session of the council to St. Ambrose, Waycross. The Bishop appointed as executive committee, the Rev. Richard Bright, the Rev. J. J. N. Thompson, the Rev. M. M. Weston, and among the laymen, C. A. Shaw and L. M. Pollard.

The Rev. Richard Bright read a paper, at night, telling what the Church does for colored people by founding schools, by having a head, the Bishop, and in teaching reverence in the use of the Book of Common Prayer. The meeting closed with an address by the Rev. F. M. Mann, on the Missionary Jurisdiction of Cape Palmas.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

City Mission Work to be Increased in Newark.

The Newark City Mission, having thought for the religious work in the institutions of Essex county and the ordinary purposes of a City Missionary Society, has been incorporated with six of the rectors of the city, and six interested laymen, with the Bishop, as trustees, with the purpose of increasing its work.

The laying of the corner-stone of the new Church of St. Mary Magdalene, at Weequahic, in the southern part of Newark, was appointed for Sunday, May 4th; the service to be held by Archdeacon McCleary, on account of other appointments by the Bishop.

St. George's, Passaic, under Rev. Hugh D. Wilson, Jr., having been worshipping in the basement of the new building for the last year, now occupy the main room for worship, and the service of dedication by the Bishop was held on Sunday evening, May 4th.

Rev. P. F. Sturges, rector of St. Peter's church, Morristown, has been appointed Archdeacon of Morristown, with oversight of the mission work in Morris county, N. J.

KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

Death of a Pioneer Churchwoman.

Mrs. Mary S. Beatty, widow of the late Dr. Archibald Beatty, S. T. D., of the Diocese of Kansas, died at the home of her daughter, Mrs. A. N. Oliver, in Boulder, Colorado, April 4th, 1913. She was buried on Sunday, April 6th, in Lawrence, Kansas, beside her husband. Dr. and Mrs. Beatty were pioneers in Church work in Kansas, his ministry having begun back in the sixties, under the late Bishop T. H. Vail. At the time of his death, March 5th, 1904, he was the oldest clergyman, in point of canonical residence, and had served forty years in different parishes in Kansas. Those who knew Mrs. Beatty during her long residence in Kansas, remember her many noble acts of loving kindness, charity, and words of encouragement to those in distress, and her noble Christian womanhood. She was an able assistant to her husband in his parish work, and up to the last moments of her life, was an inspiration to all who came within her influence.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

The Astor Memorial Cross.

Work has just started on the construction of the Astor memorial cross in Trinity churchyard. It is to be built of limestone, with a granite base, and will be thirty-six feet high. The rector of Trinity, the Rev. Dr. Manning, says of it: "The erection of this superb cross is matter of great interest from the standpoint of art as well as of religion. The design embodies the genealogy of our Lord as given by St. Luke. In the twelve inches in the shaft are the figures of our Lord's human ancestors. Beginning at the bottom on the front are figures of Adam and Eve, and then around and upwards the figures are: Seth, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Judah, Ruth, Jesse, David and Mary, the whole structure culminating in the crucifix, the figure upon it being not that of the suffering Christ, but of the ruling Christ. On the base of the monument will be Corinthians 1: "The first man Adam was made a living soul, the last Adam was made a quickening spirit." The design in its general idea of the many crosses to be found in England and on the Continent, and the great shaft with its beautiful carving crowned by the figure of Christ reigning from the cross, will be most impressive as seen across the churchyard among the trees. It is especially appropriate and significant that so striking a witness to the Christian religion should be lifted up in the midst of the dense crowds and the great business interests gathered in the lower part of the city."

Memorial to Bishop Satterlee.

On Ascension Day Bishops Harding, of Washington, and Greer, of New York, assisted by the Rev. Theodore Sedgewick, consecrated a handsome memorial to the late Bishop Satterlee, of Washington, in Calvary church, New York, of which the late Bishop was for many years rector, and in which he was consecrated to the Washington see. The memorial, erected by friends in and out of Calvary parish, consists of five panels of Caen stone, forming a background for the chancel. Above is the reredos of white marble, in the central of which is a marble figure of our Lord, with arms extended. There is a white marble altar, and a mensa, the whole serving well to light up what has always been a dark chancel.

Discussion of Change of Name.

Discussion of the change of the name of the Church gains in interest, it might almost be said in heat. The vestry of Christ church, Poughkeepsie, the Rev. Dr. Cummins, rector, has adopted resolutions opposing a change and has sent them to vestries of supposedly low parishes of the Dioceses, soliciting their adoption. One of the fifteen signers of the letter to Bishop Tuttle, the Rev. Herbert Shipman, of the Heavenly Rest, the Rev. Dr. W. T. Manning, the Rev. Theodore Sedgewick, and others have preached sermons on the subject. Mr. Shipman takes the ground that the controversy is not over the name at all, but a fight—he uses the word—between an evangelical and medieval Gospel conception. Mr. Sedgewick says there are more important matters to engage the attention of the General Convention. Dr. Manning takes the usual High ground and asks a change. A Protestant league, proposed by John Brooks Leavitt, of St. Mark's, and partially formed, argues that the General Convention has no jurisdiction in the question of change of name. It can remove the words "Protestant Episcopal" from the Prayer Book title page, but cannot discard one name, its own, and adopt another one.

Opposed to Marriage of Unknown Couples.

There is growing demand in New York that rectors take the stand on marrying people that has been taken by the Cathedral clergy, Chicago, and the Social Service Commission of the Diocese has approached the Cathedral of St. John the Divine on the subject. The Rev. Robert P. Kreittler, formerly of Mt. Vernon, but now of Scranton, speaking on eugenics here, advocated a policy that refuses to marry couples unknown to rectors, or who cannot bring witnesses known to them. At the annual service of C. A. I. L., held at St. George's church on the first Sunday evening of May, similar ground was taken by two speakers.

Clerical Changes.

The Rev. N. B. Groton, of Grace staff, has gone to St. Thomas' church, Whitemarsh, Diocese of Pennsylvania, to be rector, and the Rev. A. C. Coburn, of the same staff, to St. James' church, Danbury, Diocese of Connecticut, of which large parish he becomes rector, in succession to the Rev. G. W. Davenport, now department secretary. The Rev. Dr. J. Holmes McGuinness, of Chester, has gone abroad with his family for six months, and his work is being taken by the Rev. Dr. F. B. Blodgett, of the General Seminary. Mr. Tertius Noble, of York Minster, England, has arrived in New York and entered upon his work as organist and choirmaster of St. Thomas' church, in Fifth avenue.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Orphans' Home to be Built in Mobile.

The Building Committee for the Orphans' Home in Mobile have had wonderful success. Not quite a year ago they were appointed by the Council to raise $50,000 for the building. They expect to report to the Council that meets next week that it has been raised. Sunday before last about $7,000 was pledged in Montgomery, and last Sunday more than $8,000 was raised in Birmingham.

St. John's Church, Montgomery.

St. John's church, Montgomery, held its annual meeting on Monday night, April 28th. A resolution was passed commending Mr. Cobbs for his faithfulness in the work and their appreciation for his ministry. Two new churches have sprung out from St. John's during Mr. Cobbs' rectorship, viz.: the Church of the Ascension and Christ church.

Delegates from St. John's to the Council were elected as follows: Major Screws, Dr. Baldwin, Messrs. E. C. Andrew, E. C. Taber and Frank Stollenwerck. From the Auxilary, the delegates are Mrs. Cobbs, Mrs. Wyley and Mrs. Royall.

On April 27th, Bishop Beckwith confirmed a class of twenty-four at St. John's church. In the afternoon he confirmed a class of eight at the Ascension. Rev. and Mrs. DeVall gave a reception to the congregation of the Ascension on Friday, April 25th.

Rev. and Mrs. Claiborne entertained at a reception to the Christ church congregation, on April 29th, in celebration of the third year of its life and work.

Christ church, Montgomery, is making plans for building an addition to the church for the use of the Sunday School, or rather for that part of the school that overflows the church. Mr. R. A. Chapman was elected as delegate to the Council. Mrs. Claiborne and Mrs. Chapman are delegates to the annual meeting of the Auxiliary.

The Council will meet in Christ church, Tuscaloosa, on May 7th. On May 6th there will be an all-day conference of the clergy and the Bishop. The Woman's Auxiliary will hold their annual meeting on Tuesday, May 6th.

A committee to apportion to the various parishes and missions the amount desired for mission work in the Diocese was appointed last year. They have recently sent out the result of

their work. Each parish and mission is asked to raise the amount apportioned or at least to base its pledge upon that amount. The increase is to be from $6,000 last year to $10,000 for the coming year.

Rev. Randolph R. Claiborne, of Montgomery, has under consideration a call to St. James' church, Marietta, Ga.

The Rev. Charles K. Weller, rector of St. John's church, College Park, Ga., has accepted a call to St. Michael's church, Anniston, which has been vacant since the death of Dr. J. H. Blacklock, its former rector. Mr. Weller is a brother of Bishop Weller and has recently come into the ministry from the business world. He has done a splendid work in College Park, and he will find a fine field awaiting him in Anniston.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Church Work in Memphis.

St. Mary's Cathedral, Memphis, has just published a report of its work during the past year, ending Easter Day, 1913. Celebrations of the Holy Communion, 134; Sunday services 155; week-day services 335. In addition to these the Dean has held 159 services at St. Mary's School for Girls; the Church Home and St. Alban's chapel, and also occasional services in other places. There have been 38 baptisms, 36 confirmations and 18 burials. Daily services have been maintained at the Cathedral and the building has always been open for private prayer. The Bible Class of the Cathedral reports an attendance of about thirty-five, of whom twenty are men.

One of the most stimulating influences in the Church life in Memphis is the Sunday School Institute, composed of the rectors, superintendents and Sunday School teachers of the various parishes in the city. The Institute holds monthly meetings, when the Sunday School lessons for the following month are discussed, a missionary meeting under its auspices in one of the city parishes once in each year, and it serves as a clearing-house for all of the problems that confront the Sunday School in the City of Memphis. The Institute expects to be represented largely at the Sunday School Conference to be held at Sewanee, August 5th to 10th.

The Diocesan Convention meets at Sewanee, on May 7th, 8th and 9th. The Bishop has issued a prayer that the Convention may have a right judgment in all things and asks the clergy to use it at the regular services of the Church and in their private devotions.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

Confirmations at St. Andrew's Mission, Houston Heights.

On the Fifth Sunday after Easter the Bishop made his second annual visitation to St. Andrew's Mission, Houston Heights. A congregation that crowded the chapel awaited his coming. A vested choir of about twenty-four voices rendered grandly and most impressively the music selected for the occasion. The Bishop was at his best. His sermon was full of Christ, and we could almost see Him as the Bishop portrayed Him as the Saviour of us sinners. At the request of the people, the Rev. Henry J. Brown presented a class of seven adults and nine children, for confirmation.

St. Andrew's Mission has no minister. The work thus far accomplished has been done by the faithful laity, for which they have much reason to "thank God and take courage." This is the second confirmation; at the former there were eighteen confirmed. Now with a very neat chapel paid for, on a lot given to the church, the people, in pocket, heart and mind, are ready and praying for a clergyman.

VERMONT.

Rt. Rev. A. C. A. Hall, D. D., Bishop.

New Pulpit at Manchester Center.

A new memorial pulpit in polished brass with a vase of oak in amber-colored finish has been erected in Zion church, Manchester Center, Vermont, the Rev. W. H. Bamford, rector, and was dedicated on Ascension Day, May 1st, on the occasion of the visitation of the Bishop of the Diocese. The pulpit was designed under the supervision of Charles R. Lamb and executed in the Lamb Studios, New York. It is pentagonal in form, the gallery being of brass with top rail of wood, it is erected on the gospel side of the choir, the pulpit platform being two steps above the level of the choir floor. In the center and the two side panels are placed quatrefoils, the cusps in the center panel holding the monogram I. H. S., and the two side panels being filled with the Alpha and Omega, respectively; while the two panels forming the returns are occupied by double Gothic arches. Above and below the five panels are wide bands of Gothic ornamentation. The base of the pulpit has deeply recessed arches, divided by columns with carved capitals which give shadow to the lower part, in contrast to the brightness of the metal above. The pulpit is the gift of the rector and his parish, in memory of his wife, as is shown on the record engraved above the center panel in a special plate containing the inscription as follows: "In Loving Memory of Dorothea Bamford. At Rest, November, 1913, R. I. P.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

News Notes of the Diocese.

The Rev. Hugh McD. Martin, rector of St. James' church, Anne Arundel county, has gone for a visit to Panama and the Canal Zone, where he is the guest of his friend, Chaplain Brown, U. S. N. During his absence Mr. Thomas J. Hall, lay-reader, has had charge of the services, with the occasional assistance of the Rev. Robert A. Mayo, of Christ church, West River.

St. Stephen's church, Severn parish, has recently undergone a complete interior renovation. This church reports the largest Easter offering since its organization.

The Rev. Dr. Joseph P. McComas, rector of St. Anne's church, Annapolis, will sail with his family, on May 20th, for an extended tour in Southern and Central Europe. Dr. McComas expects to land at Gibraltar, and go from thence on a trip among the cathedral towns of Spain. The entire journey will occupy about two months.

St. John's chapel, Shadyside, a mission of Christ church, West River, proposes to build a parish house, which will be a memorial of the faithful minister of Christ, who started this mission, the Rev. Thomas J. Packard, D. D.

On the evening of Ascension Day the five commanderies of Knights Templar stationed in Baltimore attended service at the Church of St. Michael and All Angels, in full uniform, and headed by a band. The sermon to the Knights was preached by Bishop Murray.

WESTERN MASSACHUSETTS.

Rt. Rev. T. F. Davies, D. D., Bishop.

Russians and Greeks Attend Service at St. Stephen's, Pittsfield.

On Sunday, April 27th, the Easter Day of the Orthodox Churches, the morning service at St. Stephen's church, Pittsfield, in the Diocese of Western Massachusetts, was a special celebration of the Holy Eucharist. It was attended by the parishioners and also by sixty or more Russians and Greeks, who had been directed by their own priests to attend this service.

Most cordial relations have been established with the Greeks and Russians by St. Stephen's church. Their priests, who live fifty miles away, have celebrated at the altars of St. Stephen's according to their own rites, and they have directed their people to apply to the clergy of St. Stephen's for all ministrations when it is impossible for these priests to come to Pittsfield. This work is felt to be of importance, as many of the people ministered unto are men of intelligence and are most excellent citizens.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Memorials Presented.

Misses Clara and Mattie Dills, of Kansas City, Mo., and their sister, Mrs. James Gilmore, of Tulsa, Oklahoma, have presented to the Church of the Advent, Cynthiana, a complete set of altar linens and a polished black walnut case for the same. The case bears a plate inscribed "To the Glory of God and in Memory of William and Rosa Dills."

The Altar Guild of St. Peter's church, Paris, has presented to the church a brass altar desk, two brass vases and a cut glass cruet.

At the beginning of the service, on Easter night, at St. Stephen's church, Latonia, Rev. J. M. Magruder read appropriate prayers and unveiled a brass altar cross in memory of Miss Lucy Glenn. This mission has made considerable progress in the reduction of the debt on its church building during the past year, and is now preparing to open a Sunday School.

Church Indebtedness Paid.

Trinity church, Covington, Rev. J. M. Magruder, rector, continues the forward movement begun more than a year ago. At Easter, 1912, for the first time in many years, the church met all of its obligations and wiped out an accumulated indebtedness. During the past year the parish has met all of its obligations and at the annual parish meeting, Easter Monday, reported a balance of nearly $1,000 in the treasury. The greater part of this balance has been designated for necessary improvements and repairs on the fabric. Trinity is now endeavoring to adjust itself to the greatly changed conditions of the parish and city, and there is every reason to feel that it is enterng upon a period of renewed strength and usefulness.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.

Farewell Supper to a Clergyman.

The Rev. James T. Lodge, recently rector of the Church of the Incarnation, Dallas, left on April 28th, for his new work in Montclair, N. J. On Wednesday evening, April 18th, a farewell supper was given in his honor. Fifty men were present and addresses of appreciation were made by Bishop Garrett and others. Mr. John Catto, of the vestry, presented to Mr. Hodge a beautiful watch, as a token of regard on the part of the congregation. The vestry have caled Rev. Charles Clingman, of Newport, Ky., to the rectorship.

On May 13th the annual Council of the Diocese of Dallas convenes. At that time a Bishop-coadjutor will probably be elected.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Memorial Church Consecrated.

The Church of the Ascension, Monroe H. Kulp Memorial, in Kulpmont, was consecrated on Ascension Day by the Bishop of the Diocese. The sermon was preached by the Rev. Leroy F. Baker, General Missionary of the Diocese. The Instrument of Donation was read by Spencer T. Hamilton, and the Sentence of Consecration by Rev. R. R. Morgan, of St. Stephen's church, Mt. Carmel; the above named clergymen, with the Rev. W. C. Charlton, of Trinity church, Shamokin, taking part in the service. The congregation completely filled the church, many sitting on the steps of the chancel and standing wherever they could find place. After the service luncheon was served in the basement of the Church. A Sunday School is held every Sunday morning and services are held every Sunday afternoon.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Sunday School Exhibits at the Council.

The first afternoon of the session of the Diocesan Council, which will be held at Lexington, on May 27th, will be devoted to a consideration of Sunday School Problems. Addresses will be made by the Rev. Dr. S. U. Mitman, field secretary of the Third Department, and the Rev. G. Otis Mead. The Executive Committee of the Sunday School Commission ask for an exhibit, at that time and place, from any or all of the Sunday Schools of the Diocese. These exhibits should be sent to the Rev. G. F. Rogers, care of the Rev. Oscar Randolph, Lexington, Va.

Meeting of Council, Tuesday, May 27th.

The twenty-first annual Council of the Protestant Episcopal Church in the Diocese of Southern Virginia will meet in R. E. Lee Memorial church, Lexington, Virginia, on Tuesday, May 27th, 1913, at 10 A. M. Forms for reports have been sent to all the parishes in the Diocese. Any clergymen or Church officers who have not received these forms can obtain them by writing to the secretary. The General Convention meets this year, making complete reports especially desirable. The rectors and Church and Sunday School officers are urgently requested to make prompt and ful reports.

WM. A. BROWN, Secretary.

Summer Normal School.

A Summer Normal School of the Third Department of the General Board of Religious Education will be held in Roanoke July 7th to 11th. A strong faculty has been secured and local preparations are about complete. Delegates can secure board in Roanoke for $1 per day, and will be asked to pay an enrollment fee of $2 to help derray expenses. No doubt Sunday School workers from all over the State will attend.

Bishop Randolph will consecrate Christ church, Pulaski, on Tuesday evening, May 13th. The Rev. J. B. Dunn, of Suffolk, Va., will preach the consecration sermon, and the Bishop will confirm a class.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Division of the Diocese Advocated.

Many clergy and the laity generally are now advocating a division of this diocese. Connecticut is the fourth largest and is considered by some as being unwieldly. The Bishop expresses the belief that division is inevitable, but owing to the length of time required before it could be satisfactorily accomplished, he still favors the election of a Suffragan-Bishop. In a recent public letter addressed to the clergy and laity of the Diocese, Bishop Brewster says: "From some of the clergy I learn that there is an increase of sentiment in favor of division of the Diocese. Regarding division, my own mind has been before this plainly expressed, and is, I trust, sufficiently understood. The division of the Diocese, ultimately, is, I am convinced, inevitable." The election of the Suffragan-Bishop as suggested, will no doubt take place at the next Diocesan Convention, which will be held at St. Paul's church, New Haven, in early in June.

The Rev. Ephraim Whitcome, for twenty-nine years rector of St. Paul's, Brookfield, passed away at Poughkeepsie, N. Y., where he has made his home for several years. Mr. Whitcome was eighty-one years of age. He was well known and beloved throughout the Diocese.

St. Paul's church, Willimantic, which has been a mission for thirty years, has recently been organized as an independent parish.

Christ church, Middletown, is the latest parish in this diocese to adopt the Duplex envelope system for parish collections.

Rev. Arthur J. Watson has been called to the rectorship of St. Paul's church, Windsor Locks, and of Calvary church, Suffield. Mr. Watson is a native of India. He takes the place of Rev. Hiram Van Kirk, wko has accepted the rectorship at Darien.

Rev. Charles B. Carpenter has accepted a call to the rectorship of St. Mark's church, Bridgewater.

Christ church, Greenwich, has been presented a beautiful new set of ten chiming bells, by E. C. Converse, who gives them in memory of his wife. The largest bell is in key F and weighs 2,000 pounds.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Bishop Scarborough's Address to the Council.

The Bishop of New Jersey, in his annual address before the recent Diocesan Convention at Atlantic City, evidenced his usual clear and strong grasp upon the business affairs and conditions of his diocese. But one death of a clergyman was noted: that of the Rev. E. R. Baxter, of Camden. The record of deaths among the laity included W. D. Corcoran, of Atlantic City; Henry A. Neilson, of New Brunswick; Franklin B. Levis, of Mount Holly; Mrs. Wright, of Sewaren; Harry M. Rolin, of Spring Lake, and Miss Mary Walker. Several of these were noted as having remembered the church in the disposition of their estates. The prosperity of St. Mary's Hall was alluded to with the fact that the sum of $40,000 has been expended in the past year in material improvements at the Hall. Two of the oldest clergy of the diocese are about to become rectors-emeritus—Dr. Baker, of Princeton, and Dr. Glazebrook, of Elizabeth.

The Bishop announced his intention not to ask for a coadjutor at this time. He reported a larger number of clergymen in the diocese than ever before and but one vacant rectorship.

The work of the Diocesan Board of Missions was commended; as also the successful editing of the diocesan paper, the diligent missionary work of the Archdeacon, and the increasing effectiveness of the Woman's Auxiliary, the Girls' Friendly Society and the Brotherhood of St. Andrew. The Sunday Schools of the diocese have given to missions nearly $5,000 during the past year.

A new opportunity seems to be presented, in the Bishop's judgment, by the establishment of an Immigrant Station at Gloucester. The Bishop spoke in a thoughtful way of the advisability of special study and training for lay readers.

As usual, the Bishop was able to report many material improvements in the past year: the rebuilding of St. James' church, Atlantic City; a parish house, at West Collingswood; new rectories in Camden, Metuchen, Rahway, Wildwood, Plainfield, and Haddon Heights; renovation of the Bishop's residence and the diocesan house; a chapel at West Berlin; the reduction or liquidation of debts in several places; new churches at Long Branch and Pitman.

The Bishop stated that he had confirmed about forty thousand persons in the course of his long episcopate.

Sunday School Association.

The Burlington District of the New Jersey Sunday School Association held a meeting in Christ church, Riverton, the Rev. John Rigg, rector, on April 24th. There was a business session at 4 P. M., at which the Rev. James Stoddard presided. Addresses were made by the Rev. Herbert J. Cook, D. D., on the Intermediate Department of the Sunday School, and the Rev. C. W. Twing, who gave some echoes of the recent Sunday School Convention at Trenton. At the night service, which was largely attended, addresses were made by the Rev. Charles E. Snavely, on The Work in Cuba, and by Bishop Rhinelander, of Pennsylvania, on The Spiritual Work of the Sunday School.

The Blessing of Dissatisfaction.

When the leader of the little group of ladies who had been half persuaded to help with along with fresh-air camp for poor city children gave it as her opinion that the children would only be dissatisfied with their poor homes on their return to the city, it began to look as if the whole undertaking would be lost. She was talented, persuasive, active and beloved, so one after the other the young women went over to her side of the case, and the city missionary was about to give up the plan. "But why isn't it a good thing to make them dissatisfied with their surroundings?" inquired the new member timily. I thought that is why they are sending them to the country towns." That saved the day, and the children came to enjoy two weeks of unalloyed bliss.

Out of curiosity at first, and with keen, kindly interest later the young ladies watched from a distance the effect of two weeks' outing of those forlorn boys and girls. Through the city missionary they learned that the children took an increased interest in the cooking and sewing classes—the children who had already been drawn into the little city school—while those who had been indifferent before now wanted to be entered as students. Particularly were the boys interested in the work of transforming boxes into household furniture, and many a humble home in the tenement district rejoiced in box cupboards, chairs and tables. While in the small town the young men had shown them something of the art of making this box furniture, and they were glad to carry it on under a competent instructor in manual training. Those two weeks of right living, fresh air, good food and inward peace and happiness had sown seed that would bear fruit in eternity. The blessed dissatisfaction the new member longed to sow in their hearts made them forever out of harmony with filth and poverty and impelled them towards better living as no amount of teaching without the object lesson would have done.

It is one of the greatest privileges of youth to create dissatisfaction with circumstances, and to give the incentive to better and higher living. The old idea of inculcating contentment with poverty and talking as if the hopelessly poor were specially blest and held in divine favor has passed away forever. The worst thing that can happen to people in abject poverty is to make them content to be poor. The thing to do is to make the boys and girls dissatisfied with ignorance and poor living and them help them into higher and better ways.

But the best part of this work is still to be mentioned. In arousing an interest in better living in the minds of the forlorn children the young workers come to be dissatisfied with themselves, and the miracle is performed. It is simply impossible to help another without helping ourselves. Many a young person has gone home after working with the poor only to pull out neglected school books, or to go down on the knees for more of divine grace and favor, or to attack some neglected piece of work, feeling ashamed to preach without putting the sermons into practice.

A young girl who tried to teach patience to the little group of girls about her knee when they would have laid aside their knotty thread, perspiration-soaked work and sticky needles, went home tired and depressed to be confronted by a task she had put off from day to day for weeks. She was tired and warm and discouraged, but to know how to sympathize with her little pupils she set resolutely to work on that dreaded task, and before she went to bed that night she had it out of the way. And the next time she met those girls in class she was able to inspire them to work harder than ever before, for she knew by experience how to help them to conquer their difficulties.

In a religious meeting a young lady was telling her friends that when she became a Christian she expected to be at rest and content, but her first experience was one of dissatisfaction with herself arising from her new association with young men and women who had come into the Kingdom before her. "At first I didn't like it a bit," she said frankly, "and I thought all my good times were spoiled forever, but now I find that they are only beginning." Like the little children of the slums, she was simply having her eyes opened to better and higher things, and she had discovered an entire new world here on earth. Satisfaction is not designed for the Young Christian, or the old one either, if by satisfaction meant ease, complacency and rest of the body. It does mean all these for the soul, but after all they come only to those who are ever reaching higher in the spiritual life and inspiring others never to be satisfied with anything short of the ideal of becoming just like Christ Himself.—American Messenger.

Joseph Smith as a Translator.

Bishop Spalding of Utah has put forth a pamphlet on "Joseph Smith as a Translator." It is a serious, scholarly discussion bearing upon the authenticity of the Mormon sacred writings. It is the verdict of scholars that the pamphlet demonstrates the fraudulent character of the hieroglyphics employed and explanations made by Joseph Smith. As might have been expected, it has made seemingly little impression upon the Mormon people. One of them publishes the statement, "For my part, with Joseph Smith on one side and the scientists on the other, I will take Joseph Smith every time."

The Religious Press.

The religious press has come to its problems, and faces its dilemma, at least in New York City. A "Religious Press Club" had to be organized to clear the way. The question perplexing the editors of religious journals in that city is the following: "Shall the people have what they want or appear to want, or shall they be given what is deemed good for them?" And the apparent demand of the reading is such as to raise a question as serious as this: "Have people lost the power to think through our great problems of life, society, and human destiny, or are they not interested in the great questions of the mind and soul?" It is claimed that there "seems to be a growing demand for short, concrete, snappy articles dealing with actual happenings of the day, and accompanied by many illustrations."

The mission of the religious press and particularly of the Church paper is unquestionably the same in principle as that of the pulpit. It is its claim that it preaches most effectively through the printed page and reaches a larger audience than does the pulpit. It goes every week into multitudes of homes with its ministries of pastoral work. It can make the tactful appeal of personal evangelism to the individual intelligence and heart in the solitude of the mind of the reader. And so the religious paper is not a caterer to popular taste, but a teacher and elevator of the popular mind. It is not its mission to provide menus for the fastidious and vitiated, but to bring spiritual food and drink for human immortals.

The real problem of the religious press is that of the pulpit. How most wisely, seasonably, and attractively can we bring God's truth and growing work to the attention and practical interest of the people? It is stated that "the editor of one of the most widely circulated religious journals in the world never pays any attention to the letters from subscribers except those seeking light." There can be a large success in Church journalism without "coming down to the people with some qualms of conscience." We cannot believe that the Christian people of our enlightened age are so "simple-minded" and anxious to "be saved mental strain" that we cannot continue in our ministries to them through the press to deal with the great truths of religion or the fundamental principles of life. We are to be teachers and leaders of thought and not purveyors to popular sentiment and taste.—Gulf States Presbyterian.

"We all have trouble, dearie—it's part of life; but I believe that we all share equally in the joy of the world. Allowing for temperament. I mean sorrows that would crush some are lightly borne by others, and some have the gift of finding new happiness in little things. Then, too, we never have any more than we can bear—nothing that has not been borne before, and bravely at that. There isn't a new sorrow in the world—they're all old ones—but we can all find new happiness if we look for it in the right way."—Myrtle Reed, in "Lavender and Old Lace."

CHILDREN OF DEFECTIVE MINDS.

The education and training of feeble minded children, in body and mind, received their greatest impetus in America from the life and labor of the Dr. John Q. A. Stewart, of Kentucky. Dr. Stewart was the pioneer in this field of education. He devoted the best part of his life to the work and established the Stewart Home and School, a private institution for the education and training of children of arrested mental development. At. Dr. Stewart's death in 1898, his son, Dr. John P. Stewart, who had been associated with him for years, assumed the responsibilities of the work. Under his administration the School has grown in influence, equipment and faculty until it is now the leading institution of its kind in America.

Supported by a faculty of specially trained teachers and assistants, Dr. Stewart is giving the unfortunate children of the South facilities for mental and physical development which should be known and understood by the parents and guardians of every backward child.

A copy of the annual catalogue may be had by addressing the Superintendent, Dr. John P. Stewart, Box 12, Farmdale, Ky.

Family Department

Unto the Hills.

Helen Elizabeth Coolidge.

Unto the hills! O Lord, ofttimes,
My gaze hath inward turned,
And I, the help that Thou wouldst give,
With earth-dimmed eyes have spurned.

Unto the hills! O Lord, instead
Of looking up to Thee,
The stony path, the barren plain,
Were all that I could see.

Unto the hills, I, faithless still,
Not seeking strength to live,
Had ceased to look and claim the love
Thou never fail'st to give.

Unto the hills! unto the hills,
Now, Lord, I, reverent, gaze—
Thy sentinels, in safety keep
Thy trusting child—always.

Dropping Stitches.

"The trouble," said grandmother, "about dropping stitches, is that if one is dropped anywhere, it runs the length of the whole stocking. The only way is to take it up the moment you notice the omission even if you have to ravel out a good deal of your work before you get to the place. When stitches are dropped, the best plan is to mend the matter as soon as you can."

Grandmother was knitting away so fast that her needles fairly twinkled in the sun. Little Jennie sitting at her feet was knitting very slowly with small clumsy fingers that had yet to learn the art. Grandmother and Jennie were the greatest of friends, and every day they had confidential bits of talk, as Jennie in grandmother's room learned the old-fashioned accomplishment in which the matron excelled.

Jennie's mother happened to be passing through the hall at the moment and glanced in. She was what is called in these days a busy woman. Her husband, who had a way of bantering her good-naturedly about her numerous engagements, would say laughingly, "Well, Elsie, how many more boards are you going on? You are president, vice president, or director of everything in town now, and you certainly are something in the national congress of mothers. How you ever find time to engineer this house, look after the children and me, and manage the reigning Bridget, is more than I can explain. Let me see, the present Bridget is the fifth this year, and the year is not yet very old."

"Now, John," the dear old mother would say, putting her soft hand gently on her son's, "you are not to tease your wife. She is a good wife to you, a good daughter to me, and a dear mother to her bairns. What more can you ask?"

"Really, John," said Mrs. Northam, "I could not do half so much for the public if your mother was not here to fill up the chinks. As for the maid in the kitchen, I am no worse off than anyone else. Everyone has trouble at present. The Bruces intend to give up housekeeping in the spring and go to a hotel because Mrs. Bruce is not strong, and they cannot get any one to suit them at any price. It's all because the material in the market is poor and the supply does not equal the demand. I am to read a paper on the subject this afternoon at the civics club."

"I thought," said the husband, that your paper was on bringing up boys. I seem to have a vague idea that you were reading two or three thoughtful books on child-nature and making quotations from them for some purpose."

"That paper, John," replied Mrs. Northam, with dignity, "is in preparation for the mother's association meeting next Thursday, not this week."

As Mr. Northam gathered up some pamphlets and left the room with a whimsical smile, his wife sighed. She said to herself, "John would like me to do as his mother did when she was young. I cannot reconcile it with my conscience to limit myself to the narrow circle of duties in this house. A purely domestic woman is apt to be dull and unprogressive. She may have good bread and a clean, well-swept house, but she is in danger of arrested development. I think I can do more for my children in the end by having outside interests than I can by settling down to a drudge, as women used constantly to do."

The last conversation of this kind had taken place in the morning of the day on which Mrs. Northam overheard grandmother's speech to Jennie about dropping stitches. Notwithstanding a good deal of special pleading, the mother's heart just then was somewhat ill at ease. Her oldest girl, Mildred, was sixteen and in the graduating class of the high school. Willie, next in age, was passing through a period of restlessness and obstinacy, transforming him from the docile, affectionate lad he had been into a disagreeable and rebellious young person, with whom his father had little patience. Next to him again was Elbert, still tractable but easily influenced by others and disposed to be furtive and to conceal any small misdemeanor if it could be done. Little Jennie, the baby of the family, seven years old, and much with her grandmother, was the child who was the home's sunbeam and its chief comfort.

Sitting with her pen in her hand and writing a paragraph on the necessity of administering the home according to system, Mrs. Northam was interrupted by her maid. Bridget entered abruptly, forgetting the preliminary knock. Her eyes were red, and she had a letter in her hand. "You ought to knock, Bridget," Mrs. Northam observed coldly.

Bridget was indifferent to the reproof. "I am sorry, mum," she said, "but I'm leaving you at once. My sister's baby is dead and her husband is sick with pneumonia. I have the letter and I have to pack and go by the three o'clock train. I'll get the lunch for ye, and that's all I can do."

"But, Bridget," remonstrated Mrs. Northam, "you are leaving me without an hour's warning. I'm sorry your sister lost her baby. It is very sad, but isn't there anyone who can take care of your brother-in-law? It seems heartless for you to go off when I have so much to do. How long do you mean to stay?"

"It's not coming back at all that I am," was Bridget's reply. "I've been that lonesome in your house that the heart has near gone out of me. I wouldn't stay for any wages where I'm nothing but a machine. You don't care for my sister's trouble, nor about anything much except them clubs."

"Very well," answered Mrs. Northam, "your week's money shall be ready. I will leave it for you in Madam Northam's room. I am going out to luncheon myself. Good-bye, Bridget, I hope you'll get another place where you will be as much considered and as well off as you have been here."

When Bridget went to granmother's room for her wages, her eyes swollen with weeping, the daughter-in-law would have been surprised to see the difference in her attitude. The dear old lady put her arms around the girl and holding her close said to her, "Don't grieve too much over the little lamb that is safe with the Good Shepherd, and don't be discouraged about the man who is ill. There is just as much reason to hope that he will get well as to fear that he will die and I will be praying for you, my dear."

If the younger woman had but known it she had dropped too many stitches in the fabric of friendliness and confidence that must be woven around the relation of mistress and maid, if it is ever to have anything in it that is permanent. Merely as a commercial relation it cannot be maintained successfully in a country like ours of continually changing conditions. The household will never compete with the factory until the woman at the head of it is willing to be a comrade in part at least, to the woman who is her assistant in the day's work.

Another day came. Mrs. Northam went on with her paper and was not disturbed until Willie, rushing in from school, asked if he might bring two of his friends to spend the afternoon in his room. "I want to show them my new tool chest, and I thought you wouldn't mind if we had a spread up there of doughnuts and cheese, or nuts and raisins. Mildred said she would see to it for me."

"Willie," replied the mother looking from her paper in some irritation, "you always choose the most inconvenient times for bringing in your friends. There is mud outside to-day and it will be tracked all over the clean carpets. You know very well that I do not like to have luncheons eaten in the rooms upstairs."

"We might go into the dining-room," the boy answered eagerly.

"That would not do. Bridget has left, as you know, and I cannot have crumbs scattered over the rug and spots on the mahogany table. Ask the boys another day, dear. Why in the world must you have them this afternoon when I am hurrying to finish my paper, and have an important meeting besides?"

Willie went out, shutting the door with emphasis. A few minutes later the hall door was banged, and with his school-mates Willie went off to spend a rainy afternoon at the corner grocery, a resort much affected by idler older boys and two or three men whose company was not elevating nor desirable.

Little as Mrs. Northam dreamed it, the dropped stitches in her influence with her older boy was fast making a rent in the mutual affection of son and mother. Such rents are hard to remedy by later care. With Mildred, too, and with little Elbert, the mother's hold was growing weaker by imperceptible degrees. The woman in the community who is able in her own person to combine the offices of home-maker and house-mother with that of general care-taker in society is as yet far to seek. If she does not fall in the midst of her days beneath the weight of her wholly improper burden, she probably becomes the victim of

exhausted nerves and passes into a leaden atmosphere of depression.

Fortunately for the Northam family, a time arrived when the mother's eyes were opened. The words she casually listened to as she passed the door of grandmother's room on the morning when Jennie was learning to knit sank into her mind as the seeds sink into the ground. They lay there dormant, but they were vital and the soil was good. Mrs. Northam was a Christian woman. She owned allegiance to the Master. When she awakened to the necessity of looking after her household first, of making husband and children happy and contented, and of giving even to those who served her the gentle attention needed if the golden rule were observed, she sent in her resignation to three boards on the same day. She really had a change of heart. John congratulated her warmly. "I would never interfere," he said, "between you and anything that your mind was set upon; but, my dear, I have been afraid for a year or two that you were getting to be such a busy woman that I was losing my wife. There is no reason why the work of the town should fall on one pair of shoulders. There are unoccupied people enough who will take up the work that you lay down, and to them it will be a means of grace."

When I last heard from the Northam household, there had been a good deal of ravelling done. Sometimes we have to undo mistakes with both hands before the work of repair can begin. There have to be both prayers and pains, but in the end the new work is better than the old. Mildred, the sweet home daughter, is going to college in the fall. She and her mother have found in each other qualities that make them the closest of friends. Will has crossed the bridge between crude boyhood and ambitious youth. His obstinacy is becoming firmness, his restlessness will pass when he discovers what is to be his true work in the world. Elbert and Jennie find grandmother's room as ever their pleasantest retreat, and the atmosphere in the kitchen, always the foundation of peace, or the arena of war in the home, has changed very much for the better. Mrs. Northam has picked up her dropped stitches.

In grandmother's corner the sunshine stays,
Golden and bright in the gloomiest days,
In grandmother's sweet, benignant face
There's a lightsome look for the loniliest place.
And I think the flowers are glad to bloom
In one dear little window of grandmother's room.

Very blessed is the presence in a household of benignant old age. Length of days do not invariably mean saintliness and sweetness, but when serenity and piety characterize those who are advanced in years, all near them are benefited.—M. E. Sangster.

Some men see little, feel little, enjoy little; and only bewail the poverty that is under the sun. Life is "a symphony in drab," and the sooner might brighten the world! Pulling the thistle of vexation from our neighbor's tone, and leaving a laugh in its place; supplanting the ugly suspicion in some heart with restored confidence; plucking discouragement from a weary worker by a deserved commendation—these things are daily within our power if only we were watchful.

Mrs. Marry S. Beatty, widow of the

The Resurrection.

The Day was breaking,
Through the gray shadows of the parting night,
The tearful Marys turned their footsteps toward
The Saviour's tomb. They longed to look once more on Him—
On Him they loved. They reached the hollowed rock
Wherein—two days a-gone—they saw their Master laid;
What now they saw did shake their hearts with fear;
Close to the tomb an Angel sat. His face
Was like the lightning's flash, and yet his words
Did soothe their hearts and drop like balm
Upon their wounded souls: "Be not afraid."
Why come ye here? Why look ye for the living 'mong the dead?
Be of good cheer and go thy way in peace,
For Christ, the crucified, whom ye do seek,
Is risen with the morn!"

—Joseph Whitton.

A True Knight.

King George of England has conferred the honor of knighthood upon Doctor George Turner. His name when printed among those who had received the king's favor, meant little to the British public. He had not been in the limelight, and most persons wondered what he had done that commended him so strongly to the king. Had he shown great courage in war, or great wit in society, skill in letters, or preeminence in science, or was it just a whim of his majesty to place an unknown among the names of the truly great?

The London dailies have unraveled the mystery, and identified him as the medical officer in Cape Colony who for twelve years rendered services to the cause of humanity which have never been adequately recognized, except by a very few. It was he who completed the system of inoculation against the rinderpest, begun by Dr. Koch, and produced a curative and preventive serum. It was he who, during the Boer war, when the ravage of typhoid were so severe, undertook the supervision of the military hospitals and concentration camps at constant risk of his own life. It was he who, coming across a leper asylum at Pretoria, with about fifty Dutch and forty native patients, gave all his spare time to work among the poor creatures, doing all he could to alleviate their lot.

For three years he labored without extra pay of any sort. He saw the lepers early in the morning, again when he came home in the evening. In addition he made as many post-mortem examinations as possible. He was in his laboratory at dawn in order to have time for work. A visitor who watched him moving among the patients in the asylum bears witness to the passionate devotion with which he was regarded by all the inmates.

On reaching the age limit he retired to pursue his studies into the bacteriological side of leprosy. It has always been the ambition of his life to find some remedy for the disease.

There is nothing in the world so inspiring as the thought of such men as Doctor Turner, working without hope of glory or money, and desiring only to protect posterity from the diseases which have caused so much suffering.

Sir George Turner is now a leper. He contracted the disease in trying to relieve the sufferings of others, men and women whom he scarcely knew. Already his right arm is useless. He is living in solitude, compiling the information which he has gathered. Knighthood is small reward for him. Proportionate reward can never come to him in this life.—Christian Intelligencer.

The Snare of Fictitious Success.

There are some preachers who appear to think that success is to be measured by the numbers that wait upon their ministry and the attention that they command from the public. They seem scarcely to dread sin and Satan more than they do obscurity and the lack of applause in their work. They have never learned to stand alone for God when the multitudes have gone off after other things, as they did on that memorable occasion, when the Master turned to the twelve and said, "Will ye also go away?"

The Western Christian Advocate, in a recent issue, quotes an English Wesleyan writer as follows: "Wesley never could be brought to see that there was anything necessary in great congregations. He gave as much attention to a congregation of half a dozen as he gave to one of ten thousand. Nay, he had some of his happiest hours and most secure victories when only two or three were gathered together."

Another eminent minister who had something to say on this subject, was the Rev. F. W. Robertson, of Brighton. In his memorable sermon on "Religious Despondency" occurs the following searching passage: "What is ministerial success? Crowded churches—full aisles—attentive congregations—the approval of the religious world—much impression produced? Elijah thought so; and when he found out his mistake, and discovered that the applause on Carmel had subsided into hideous stillness, his heart well-nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humble hearts; unseen work recognized in the judgment day. * * * Get below appearances, below glitter and show. Plant your foot upon reality. Not in the jubilee of the myriads on Carmel, but in the humble silence of the hearts of the seven thousand, lay the proof that Elijah had not lived in vain."

Oh! brethren, let us not deceive ourselves; many of the things by which we set great store, and over which we make much ado, will in eternity be discovered to be but withered leaves or worthless tinsel. We should not in our work count as valuable anything except that which we know will stand the test when scrutinized by the eye of Omniscience. The genuine only is worth while.—New Orleans Christian Advocate.

A Living Christ.

A living Christ, dear friends! the old, ever new, ever blessed Easter truth! He liveth; He was dead; He is alive for evermore. Oh, that everything dead and formal might go out of our creed, out of our heart to-day. He is alive! Do you believe it? What are you dreary for, O mourner? what are you hesitating for, O worker? what are you fearing death for, O man? Oh, if we could only lift up our heads and live with Him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of the life out to its completion. May God give us some such blessing for our Easter Day. —Phillips Brooks.

"When the outlook is not good, try the uplook."

Comforter Divine.

Come to our poor nature's night
With Thy blessed inward light,
Holy Ghost, the infinite,
Comforter divine.

We are sinful, cleanse us, Lord;
Sick and faint, Thy strength afford;
Lost, until by Thee restored,
Comforter divine.

Orphan are our souls and poor;
Give us from Thy heavenly store
Faith, love, joy forever more,
Comforter divine.

Like the dew Thy peace distil;
Guide, subdue our wayward will,
Things of Christ unfolding still,
Comforter divine.

Gentle, awful, holy Guest,
Make Thy temple in each breast;
There Thy presence be confest,
Comforter divine.

With us, for us, intercede,
And with voiceless groanings plead
Our unutterable need,
Comforter divine.

In us, "Abba, Father," cry;
Earnest of the bliss on high,
Seal of immortality,
Comforter divine.

Search for us the depths of God;
Upwards by the starry road,
Bear us to Thy high abode,
Comforter divine.

—George Rawson.

Socializing The Church.

More and more in our day social aspects of Christianity are being examined, and persistently pressed upon the attention of the Church. On every side we hear the voices of the heralds of the "social gospel." The "social conscience" is not carefully defined but one thing is certain, it is something that has been sufficiently aroused as to be pressing for attention. In some circles in our day there is a decided tendency to make society better than the man, the unit of salvation, and the accent accordingly is placed upon social service and social reconstruction rather than upon individual salvation. It is of vast importance that the Church should know all the facts obtainable about the social situation, about classes and conditions existing among us, and in the face of which it must carry on its work. But we are constrained to believe that both the cause of social reconstruction and the work of the Church will suffer, if for any reason the latter is in any measure turned aside from its primary work which is the bringing in of the kingdom of God among men, that kingdom wherein dwelleth righteousness, peace and joy.

There is enough to divert the minds of men from the one great cause for which the Church exists. Thousands are wholly absorbed in business and the pursuit of wealth, many of our great cities at night seem to be only like unto huge pleasure palaces. There are strong and influential factors at work in society that constantly show trends toward the stomach only. All of us are constantly under the impact of material things and most people are much more interested in the construction of vast buildings, Titanic steamships, high-hung bridges, great inter-oceanic canals and airships than they are in the things of the Spirit. All of this makes it all the more important that the Church, the one institution among men that deals with the soul of a man, should not be induced to minimize its high calling.

The following statement accredited to Rev. Dr. Jowett, now a pastor in New York, indicates something of the opinion on the part of another great English preacher, one of the really great preachers of our day, "Dr. Alexander Maclaren once said to me, speaking of some proposed institutional work, 'It will take a lot of billiards to make a Christian.'"

From what we note in our contemporaries there is a widespread impression that the Church is in some measure, under pressure from without and within to turn somewhat aside from its business of dealing with the souls of men.

Here for example is Professor Louis Wallis, who in a recent book published in the Chicago University Press, while an eager reformer, shows the danger to churches from sociological questions. He holds that political and economic programmes resulting from the increased interest in sociological problems is a peril to religious growth. He says: "More and more we hear it said that the church machinery should put itself behind projects of social reform, such as liquor legislation, child-labor, unionism and socialism. If the Church should lend itself to social reform, it would have to take a definite position with regard to politics and economics. But men have always dinered about politics, and if this view of Church life prevails, those who do not favor the particular programmes adopted by their church cannot support the organization."

Here, too, is another admonition from one of our contempories, the Journal and Messenger: "There is a general tendency of secular organizations to make use of the churches to carry out their projects. That a church should exist for higher purposes never seems to occur to them. Their fads, perhaps their important reforms, are more to them than Christianity, or any of the principles which have made the churches what they are. Some of these objects are good. Concerning others, there is wide difference of opinion, and the church members, acting as individuals, ought to take what they think is the right course. We cannot expect every member of a church to think in the same way on every subject. Secular organizations want to drag the churches at their chariot wheels. They would use them and throw them aside contemptuously when the object is gained. We have a higher ideal of the purposes for which a Christian church is formed. Many church members are unthinkingly led into the support of a measure, by cant. The literary bureau which is paid to push the project has learned, not to use religious terms with correctness and discrimination, but to deal in a few pious phrases which sounds religious to superficial Christians. A circular just received, pushing a secular project, has a religious department; that is its scheme to make a cat's paw of the churches. Such a course ought to defeat the project. Even if the reform is good, why should secular societies dictate to the churches what reforms they shall push?"

We deem it timely to reproduce here the words of a wise master builder in the kingdom of God, the late Dr. Alexander Maclaren, who was increasingly distrustful of all schemes and plans calculated in any measure to turn the Church aside from its great work of ministering to the souls of men.

Dr. Maclaren says: "God forbid that I should not give full weight to all other methods for the partial reformation and the bettering of humanity. I would wish them all Godspeed. But brethren, there is nothing else that will deal with my sin in its relation to God, or in its relation to my character, or in its relation to my future, except the message of the Gospel. There are plenty of other things, very helpful and very good in their places, but I do want to say in one word, that there is nothing else that goes deep enough. Education? Yes, it will do a great deal, but it will do nothing in regard to sin. It will alter the type of the disease, because the cultured man's transgressions will be very different from those of the illiterate poor. But wise or foolish, professor, student, thinker or savage, with narrow forehead and all but dead brain, are alike in this, that they are sinners in God's sight. I would that I could get through the fence, that some of you have reared round you, on the ground of your superior enlightenment and education and refinement, and make you feel that there is something deeper than all that, and that you may be a very clever and a very well-educated, a very highly-cultured, an extremely thoughtful and philosophical sinner, but you are a sinner all the same."—Lutheran Church Work.

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The Blessing of Work.

Work that is hard because it is not ust what we ourselves would choose is likely to be one of our greatest blessings. Its very difficulty and distastefulness are a challenge and a discipline that usually bring better results than effort in a work that is easier or nore to our liking. Few persons can safely be trusted to choose their own work. They would not choose that which has in it enough resistance to draw out the best that is in them. But we may always know that any work from which we can not honorably escape s needed; and therein lies our inspiration. Only the man who is not driven and crowned by compulsory work is to be pitied. As Emerson has said: 'Every man's task is his life-preserver. The conviction that his work is dear to God, and cannot be spared, defends him." And we are fortunate in that we cannot in this life, as a rule, get free from the compulsion of hard work. The reward of hard work is more work. Let us rejoice if God is trusting us with such a large share in the conduct of his universe that it takes all the will power we have to do what he asks.—Great Thoughts.

Children's Department

Mother's Apron Strings.

When I was but a verdant youth,
I thought the truly great
Were those who had attained, in truth,
To man's mature estate.
And none my soul so sadly tried,
Or spoke such bitter things,
As he who said that I was tied
To mother's apron strings.

I loved my mother, yet it seemed
That I must break away
And find the broader world I dreamed
Beyond her presence lay.
But I have sighed and I have cried
O'er all the cruel stings
I would have missed had I been tied
To mother's apron strings.

O happy, trustful girls and boys!
The mother's way is best.
She leads you 'mid the fairest joys,
Through paths of peace and rest.
If you would have the safest guide,
And drink from sweetest springs,
O keep your hearts forever tied
To mother's apron strings.

—Nixon Waterman.

The Nicest Place in the World.

A Story for Very Little Folks.

The sun was shining down through the trees on Little Brother Rabbit and Grandma Badger. She was telling him a story; it was all about the Nicest Place in the World. Pretty soon, Grandma Badger's head began to nod, and it nodded, and nodded and nodded, until it nodded itself right into Sleepy Land. Then Little Brother Rabbit got up and stretched himself; then he hopped off, looking very busy. Pretty soon, whom should he meet but Friend 'Possum, who said to him: "Where are you going, Little Brother Rabbit?"

"I'm going to look for the Nicest Place in the world," said he.

"Isn't that a long way off?" said Friend 'Possum.

"I don't care," said Little Brother Rabbit.

"Well, then, neither do I," said Friend 'Possum; "I'm going, too."

So they hopped along, and they ran along, until they met Neighbor Bluebird, who said: "Where are you going, Friend 'Possum?"

"I'm going with Little Brother Rabbit."

"Where are you going, Little Brother Rabmit?"

"I'm going to find the Nicest Place in the World."

"Isn't that a long way off?" said Neighbor Bluebird.

"I don't care," said Little Brother Rabbit.

"Nor I," said Friend 'Possum.

"Well, then, neither do I," said Neighbor Bluebird; "I'm going too."

So they hopped along, and they ran along, and they flew along, until they came to the great big black cave where Grandpa Bear lives. He was sitting outside, enjoying the warm sun and the smell of the pine trees.

"Where are you going, children?" said Grandpa Bear in his kindly way.

"I'm going with Friend 'Possum," said Neighbor Bluebird.

"Where are you going, Friend 'Possum?"

"I'm going with Little Brother Rabbit."

"Where are you going, Little Brother Rabbit?"

"I'm going to find the Nicest Place in the World," said Little Brother Rabbit. "They say it is very far off. Do you know where it is?"

Grandpa Bear looked up at the sky, and saw that the sun was setting. Then he looked at the ground, and saw that the shadows were growing longer. Then he sniffed the air, and smelled night coming along; so he said:

"Indeed I do; and it isn't far at all. You must walk to the big oak tree on the edge of the pond. Then walk to the little pine tree at the beginning of the road. Then walk to the middle-sized maple tree at the foot of the hill, turn to your right, and you'll walk directly into the Nicest Place in the World."

So they hopped along, and they ran along, and they flew along, until they came to the big oak tree. And they hopped along and they ran along, and they flew along, until they came to the little pine tree. And they hopped along and they ran along, and they flew along, until they came to the middle-sized maple tree. Then they turned to the right, and where do you think they were? Right in front of their own house!

Then Neighbor Bluebird looked at Friend 'Possum and laughed; and Friend 'Possum looked at Little Brother Rabbit and laughed; and Little Brother Rabbit looked at them both and laughed. Then he said: "Didn't Grandpa Bear know, though? Home is the Nicest Place in the World!"—Katherine L. Edgerly, in St. Nicholas.

The Hickory Tree.

Once upon a time there was a thrifty gray squirrel. All the bright autumn days he went whisk, whisk, through the woods, gathering nuts for his winter's supply, and hiding them away in his pantries.

We have but one pantry at our house in which to store good things for winter, but the gray squirrel had more pantries than he could count; and, whenever he needed a new one, he made it for himself. His pantries were holes in the ground, and, as soon as he had filled them with nuts, he covered them up so well that nobody else could find them.

There were acorns in some of them and chestnuts in others, and one day he brought a fine large hickory nut from a far-off tree and hid it right on the top of the hill where he lived. It was the last nut that he stored away, for that very night the North wind came with a whirl of snowflakes, and the next morning the gray squirrel stayed in his hollow tree house with his bushy tail wrapped around him for a blanket.

"This is the time for a nice long nap," he said to himself; and he slept there almost all winter, except when he got hungry and went to his pantries for something to eat.

He nibbled acorns, and feasted on chestnuts; but for some reason (I think it was because he had put up more nuts than he could eat), he left the hickory nut just where he had hidden it on the top of the hill.

It lay there as still, as still could be till spring came and the gentle rain pattered down with a tap, tap, tap; tap, tap, tap; it was a very pleasant sound. The grasses heard it and thrust their little green heads out of the ground; the flowers heard it and hurried out of their brown earth beds; and something in the heart of the hickory nut heard it and began to stir and grow and push its way out and up through the darkness into the light.

"What is it? What is it?" whispered the grasses when they saw it.

"What is it?" asked the flowers.

"It is a tree," answered the South wind that was playing on the hilltop. "I know too many trees to be mistaken in one of them. It is a tree—a little green hickory-tree."

And so it was, the tiniest tree that you can imagine. Why, it was no taller than a little flower!

"It will grow," said the South wind, blowing softly upon it.

"Oh, yes, it will grow," said the bright sun.

"Grow, little tree, grow," sang the April showers; and the little tree grew taller and straighter and stronger every day.

Day after day and year after year it grew till there was no taller tree on the hill, and no other nut tree bore finer nuts.

The first year that there were nuts on the hickory-tree wonderful things happened on the hilltop. Early one morning men came with sharp axes to cut down some of the trees and bushes and make a great cleaning in the wood. They were busy for days, and no sooner had they gone than carpenters came with lumber and tools. Zish, zish, and rap-a-tap! The wood was filled with the noise of their work from morning till night. There is no need for me to tell you what they were doing. You can guess without a word from me that they were building a house. It was a pretty house, with good stout walls to keep out the rain and the sleet and the snow, and wide beautiful windows to let in the sunshine and air. When it was finished, the carpenters fenced in a yard around it; and what do you think? In one corner of the yard stood a tall, straight hickory-tree, the very hickory-tree about which I have been telling you.

When the family to whom the house belonged moved there, the hickory-tree was the first thing they noticed at their new home. A little boy named Rob spied it as they were riding up the hill.

"Oh, what a nice, big hickory-tree!" he said; and, as soon as they had gotten out of the carriage, he and his sister Mary ran to see if they could find some nuts.

"Who planted this nice, big hickory-tree?" said Sister Mary.

Now if somebody should ask you that, I wonder what you would say.—Kindergarten Review.

Flowers of Easter.

Every country has its flowers especially given to Easter, whether spotless white or tinted in opal hues like the wings of Fra Angelico's angels. The entire church calendar may indeed be counted in bloom from the Candlemas lily in February, to the Glastonbury thorn on Christmas Day. The Easter flower of two centuries ago for the little English girl was the yellow daffodil, and she bore its golden bloom to the service with a glad devotion. It was the Lent lily, and she watched eagerly for the first green blades to pierce the earth, or remembered a bank where it grew in wild profusion and went to seek it there, full of delight when its yellow bells greeted the sunshine.

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The little Dutch maiden carried handfuls of anemone, the first flowers that come after the cold and snow. The Dutch maiden calls it Paas Blumtje, because it blooms at Easter. But the Prigster-Bloem, the flower of Whitsunday, our pink azalea, is even dearer, and parties of young people gather it to adorn the homes.

In Italy the day is called Pasquata rosata and the rose is dedicated to its services. All the countryside flushes pink with blooming roses.

In Germany the peony is sacred to Easter and to Whitsunday. This flower was believed by the Greeks to be of divine origin, and to have come from the moon. It was thought to possess great curative properties and to ward off evil spirits when planted near the house The physician, Paeon, used it in treating the Greeks wounded at the siege of Troy, and gave it his name. All over our country, the lily is claimed for Easter, and the name is given to one species which we call Easter lily.

A Complete Change.

Mrs. Emberson did all the cooking, washing, mending, and other housework for her family of five. Among her other duties was the making and baking of five loaves of bread three times a week, for Mr. Emberson and the growing children had hearty appetites.

At last Mrs. Emberson decided she must have a vacation.

"I feel," she told her husband, "that if I had to stand up to that bread-board and make one more batch of bread I should drop dead. I've got to have a change."

Mr. Emberson was more than willing. He had often urged her to take a rest. It was decided that she should pack up that very day and go to visit her younger sister in Kansas.

"Now, Laura," said Mrs. Emberson, as soon as she had got into a loose house dress and dropped into an easy chair, "I've come to rest and visit. I'm sick and tired of housework, and I don't want even to hear it mentioned."

"All right," said Laura, laughing, "you can depend on me. I've always wanted you to rest and let somebody else take the work and worry for a little while."

At dinner the second day Mrs. Emberson said to her brother-in-law, "John, do you like baker's bread?"

"No," confessed John, "we don't any of us like it, but Laura has so much to do that I insist on buying the bread."

"You bring home some yeast this evening," said Mrs. Emberson, "and I'll make you some home-made bread."

Two weeks later, when Mrs. Emberson returned home, her husband was delighted to see how fresh and rested she looked. Nevertheless, he tried to speak severely:

"Now, see here, Martha, I thought you went for a rest and change. Laura wrote that you had been baking bread for them ever since you got there. I'd like to know what change there was in that."

"Oh," and Mrs. Emerson laughed happily, "it was a change of breadboards!"—The Youth's Companion.

Nothing New.

The hopping toads are hopping in the same peculiar way
The hopping toads are hopping in the same gone childhood's day.
The humming bird is humming and the roosters seem to crow
In the self-same ancient manner that we children used to know.
The caterpillar's humping and the little spider's spin
Just the same as when the homestead held us youngsters all within;
The bees are making honey and their sting is just the same
As it was before Progression bore an all-important name.
The girls of my acquaintance simper still on land and lake;
The men I meet in business are as strictly on the make;
The boys are just as noisy and the women just as fine
As they were when I was twenty, or fifteen, or even nine.
I hear about Progression and I see some new machines,
New books, new gowns, new bonnets, new tin pans and soup tureens.
But in glancing history over, if my search is deep, I find
We have little in this era that has not been known in kind.
Beasts and birds and plants are doing just as they have always done.
And it's obvious there is nothing that is new beneath the sun;
We are traversing a circle, round and round without a pause—
But I find old human nature is the same's it always was.

—Lurana Sheldon.

That Empty Back Seat.

A very small girl, beside whose chair leaned a little crutch, pressed her face against the windowpane one morning and watched the man who lived next door as he backed his automobile out of the garage; she was absolutely motionless while he inspected the car, cranked up the engine and started off. After watching him out of sight she wiped a tear from each eye, and picked up a rag doll that lay in her lap.

"Now, Lily Violet Rose," said she to the doll, in a voice that quavered ever so little, "you sit right up there on the table. You are a little girl what has a pain in your hip every minute. You can't go outdoors 'ceptin' somebody pushes you in the go-cart; and you never was in a awe-mobile, never once 'N' you sit up there in your room and watch me. I am a great big man; and I don't have any pain in my hip, and I can walk all over; and I got a awe-mobile and everything. See, this chair is my awe-mobile. 'N' you just watch me, 'N' think may be p'raps I might look up and see you, and say 'Want a ride, little girl?' But you see I am a great man, and I have some very 'portant business to do, and I can't be botherin' with little girls what can't walk. So I don't even look up to your window; but just wind up my awe-mobile, jump in quick, and turn a little thing and jerk something and away I go, just a-flying."

Then in a burst of pity the little girl snatched her limp dolly to her heart, and kissed her again and again. "Don't cry, Lily Violet Rose, my dear darling. You shall go with me, so you shall. Don't feel sorry any more."

The laundress, who was laying the clean clothes out on the bed, heard, and the tears rolled down her cheeks; she told the cook next door, and the tears rolled down her cheeks. The cook told the mistress, and the mistress must have told her husband, for the very next morning the "great big man" looked up at the window and waved his hand and said, "Want a ride, little girl?"

So the little girl got her ride, and the limp dolly went too; and every time the man looked at them he had to wipe his eyes.

The automobile is fast becoming an old story, but there are still many people who have never motored. There are many longing eyes that follow those empty back seats, and there are probably no persons who can give so much pleasure with so little inconvenience as those who go about in motor cars. —Ladies' Home Journal.

Why Polly Was Kept.

"It's nothing but meanness in Haven & Shaw!" Sarita Farnum declared, pinning her trim hat upon her carefully arranged hair. "They could perfectly well afford to keep all their stenographers throughout the season. It's all of a piece with some other things I could tell. There isn't a man in business that isn't on the lookout for number one first of all, you may be perfectly sure of that."

"I shouldn't call it meanness." There was an anxious expression upon Polly Poynton's usually cheerful face, but she spoke positively. "Lots of people have to do it at times, and everybody knows it. It's a splendid firm. I'm glad to have been with them six months, anyway."

Sarita turned from the mirror and stared frankly. "Well, I never saw such lack of spirit—standing up for people that are going to turn you off!"

"That doesn't alter facts," Polly rejoined, stoutly.

Sarita shrugged her shoulders. "Much comfort may it give you!" she retorted.

Her heels clicked briskly down the corridor. Polly very soberly finished putting her desk in order. She realized that she was slow; and as she went down the corridor her heels did not click, for the way looked dark ahead of her.

The next morning the blow fell; but it was Sarita who looked at Mr. Haven with angry, incredulous eyes, for she was a better stenographer than Polly, more experienced and much more rapid.

"I know that your work is better in one way than Miss Poynton's," Mr. Haven told her, "but there is something besides speed and cleverness to be considered. We can buy speed almost any time, but we cannot buy loyalty. In a law firm like ours we are always watching for young men and women whom we can trust—in whose hands we can feel

that confidential matters are entirely safe. We are sure that we have such a person in Miss Poynton, and we cannot afford to let her go. Her speed will improve with experience, but even if it never reaches that of some others, we shall still consider ourselves fortunate in the services of one who works for the honor of the firm."

Sarita Farnum, with flaming cheeks, swept by Polly's desk and over to the coat closet. It was not yet noon, but there was no use in keeping hours with a firm that would turn you off like that.

After Polly's work was completed she hastened home to her anxious mother who was more than happy to hear that Polly's faithfulness had secured her a permanent position.

A Morning Hymn.

New every morning is the love
Our wakening and uprising prove,
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thought of God, new hopes of heaven.

If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

Old friends, old scenes, will lovelier be,
As more of heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care.

The trivial round, the common task,
Will furnish all we need to ask;
Room to deny ourselves, a road
To bring us daily nearer God.

Only, O Lord, in thy dear love,
Fit us for perfect rest above;
And help us this and every day,
To live more nearly as we pray.

—John Keble, 1822.

Two Glasses of Milk.

Keen-scented reporters are busy night and day in every city and town of this great country hunting out the bitter tragedies and the shocking scandals of life to make big-type stories for the newspapers. We think, sometimes, that the world is more bad than good, and that crime and sorrow are the rule of life rather than the exception. It is not so. The newspapers do not reflect the whole of life.

If as many reporters were detailed to hunt up the records of goodness and joy, they would find countless stories of love and devotion and self-denial. They would find far more goodness and beauty than evil. They would find that many men and women are working and living in quiet usefulness and purity of character to gladden other lives and to exalt and sweeten the life of the nation.

A prominent surgeon was riding one summer day through the country on his bicycle. The road was long and dusty; the afternoon heat was intense. The open gate of a farmstead invited him to turn in. An enticing glimpse of cool, green shade, and of a well sweep, with a shining dipper hanging near, promised rest and refreshment.

A young woman was sitting on the porch, and arose to meet the doctor as he approached, asking permission to help himself to water at the well.

"Certainly," she exclaimed, "but wouldn't you like some milk instead? We have a pitcher of fresh milk on the ice, and I shall be glad if you will have some of that."

"Oh, thank you," replied the doctor, "that would be delightful, but I'm afraid it would impose too much on your kindness. The water will answer as well."

But with a charming grace the young woman insisted upon bringing the pitcher of milk, and the tired doctor drank two glasses of it and was refreshed. When he had rested and was about to go he handed the young woman his card and said, "If you ever come to the city and need the advice of a physician, please call me."

* * * * *

Months passed and the incident was forgotten. About a year later the mother of the household was very ill. The local doctor, who had attended her for many years, could do no more, and informed her that she must go to the city to a hospital for a serious operation. This was sad news for the little family, whose income was slender. The mother protested that such expense was out of the question, but both father and daughter insisted, and planned between themselves for the sacrifices they would make to meet the cost.

Preparations for the trip were hastily completed. The daughter arranged to go and stay near the hospital at the home of an aunt. While packing her trunk, the card of the bicycle traveler was found, and the young lady decided at once that she would hunt him up as soon as she reached the city before selecting the hospital. She was somewhat awed as she entered the house of the great surgeon, but he set her at ease in a moment and made her happy by remembering her. She explained all that the country doctor had said about her mother, and asked his advice as to which hospital she should select.

"My dear young lady,' said the greathearted man, as he took her hand, "if you will trust your mother to me I shall be very happy to do all I can for her. I have my own private sanatorium right here, and will personally attend your mother. In the morning I will send a carriage for her, and you can come to see her every day. If you have any doubts about the matter, just write your doctor and tell him I have the case."

The next day her mother was safely established at the sanatorium, and her daughter was assured that everything possible would be done for her comfort. But in the evening there was panic at her aunt's house.

"My child! What have you done? That man charges the most terrible prices. They say he gets a thousand dollars for one operation, and when he keeps a patient at his own hospital he charges fifty dollars a week for board and nursing. Oh, dear! you should have asked about this before taking your mother there. Your poor father can never pay such charges."

So the frightened girl fled to her room and wept alone in her dismay; but as she remembered the kind face and gentle tones of the great surgeon, she felt that somehow it would come out right.

* * * * *

The operation was entirely successful, and at length the happy daughter was told that she could take her mother home in two weeks. This would make a total stay of four weeks at the sanatorium, and as she realized what this meant, together with the cost of the operation, which the great man had performed himself, the anxious girl began again to wonder, with fear tugging at her heart, how they would ever be able to pay.

The final day arrived. In the surgeon's private office were the father, mother and daughter ready to return to their home. The mother was entirely well and looked better and happier than she had been for years. The father and daughter were happy because of the mother's splendid recovery, but the daughter could not shake off her worry on account of the bill which the surgeon would soon give them.

"Now, I am so glad that you are all right, again," he said, "and I hope your little visit with me has done you good that will last. I have put your bill in this envelope, which I will ask you not to open until you get home this evening. Then after you have finished supper you can take it out and talk it over."

A little puzzled, but profuse with thanks for giving back health to the beloved mother, the family departed. That evening when the meal was over, the envelope was brought out, and at least one heart beat quickly as the bill was unfolded. Here is the way it read:

To professional service rendered, $.....
To service at Sanatorium, $.....

$.....

Received payment in full, by two glasses of milk given to a weary traveler.

The above is only one illustration of the beautiful truth that giving pleasure is sure to bring its reward.

It reminds us also of that well-known scriptural injunction, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."—The Lutheran.

"If we take the Good Shepherd as the great type of Christ, if we remember that we also are among those whom He has sought and found; we may find ourselves committed to a more thoroughgoing search for the lost sheep than at first we like."

Perfect Protection

Capital and Surplus
$3,000,000

First National Bank
Ninth and Main

Personal and News Notes.

Work is to be begun immediately on the erection of a church at the Navy Yard in Charleston.

The Rev. Frederick Sanford, of Phoenix, Rhode Island, has declined a call to St. Mark's church, Mystic, Connecticut.

Rev. R. E. Gribbin, of Grace church, Charleston, S. C., has declined a call to the Church of the Holy Comforter, Sumter.

The address of the Rev. Henry Cooper Amos, General City Missionary, is changed to 60 Que street, N. W., Washington, D. C.

The Rev. John P. Bagley, of Philadelphia, entered upon his new duties as rector of Calvary church, Rockdale, Pa., on May 1st.

The address of the Rev. G. Otis Mead, formerly Christiansburg, Va., is now 210 Church street, Roanoke, Va., where he is now the rector of Christ church.

St. Augustine's School for Negroes, Raleigh, N. C., is to erect a $5,000 dormitory for girls, to be a memorial to Mr. George C. Thomas, late treasurer of the Board of Missions.

Christ church, Somerset, Ky., Diocese of Lexington, was blown from its foundation, during a recent storm. Part of the roof was carried away and the interior of the building somewhat injured.

Bishop Codman, sailed from Liverpool, April 19, after a trip of three months in Egypt, expecting to fill his appointments at once, beginning at St. Barnabas's church, Rumford, Maine, on Ascension Day.

The Rev. Edgar F. Gee has resigned the rectorship of St. John's church, Oakland, Cal., and will devote his entire time to the development of St. Peter's mission, Oakland, which is an offshoot of St. John's church.

The Rev. Philip Schuyler, canon missioner of Maine, has organized religious work at Fort William, Cape Elizabeth. He has started work among the enlisted men of the army, and holds services every week.

The vestry of St. James's church, Danbury, Connecticut, has presented a set of resolutions to the Rev. G. W. Davenport, expressing deep appreciation of his ten years' service as rector and sincere regret at his leaving the parish.

The children of the Sunday School of St. Matthew's church, Fairbanks, Alaska, who gather their Easter Offering in condensed milk cans, sent to the Church Missions House last month $580. The Sunday School numbers only about fifty.

On Saturday, April 19th, word was received at the Church Missions House, New York City, of the death of Mrs. S. Harrington Littell in Hankow. As Miss Charlotte M. Mason she went out as a missionary in 1901, after a course at the Philadelphia Church Training and Deaconess School. In 1902 she became the wife of the Rev. S. Harrington Littell. She inaugurated the Training School for Bible Women, which is now an effective part of the Hankow Mission. Mrs. Littell leaves four children, the youngest an infant born shortly before her death.

So far as can be judged at this early date there is every possibility that the Easter Offering of the Sunday Schools will equal the splendid record of last year, $167,000. It is hoped that it may even go beyond that figure. Never has there been more interest and enthusiasm displayed.

The Rev. Albert Martin, secretary of the Diocese of Mississippi, has become editor of the Church News, the official organ of the diocese, in place of the Rev. L. W. Rose, resigned. The paper will hereafter be issued from Yazoo City, where the editor is also rector of Trinity church.

The Rt. Rev. W. A. Leonard, D. D., Bishop of Ohio, has asked the clergy and lay delegates to the next annual Convention to give their consent to his request for a Coadjutor Bishop. The Bishop asks for relief because of his age. The Convention will meet in Akron, this month.

Rev. H. H. Covington, formerly rector of the Church of the Holy Comforter, Sumter, S. C., left on April 21st for Norfolk, Va., where he goes to assume the rectorship of St. Paul's church. Mr. Covington has to a great degree recovered from the injury received last fall, when his knee cap was broken, and he is now able to go about to some extent again, although he still has to use crutches.

The Rev. W. T. Allan, rector of St. Luke's church, Jacksonville, Ala., has been appointed Chaplain General of the Sons of Confederate Veterans and is on the programme to open with invocation the convention to be held at the Confederate reunion at Chattanooga, Tenn., May 26th to 30th. He will also present an historical paper on the second day of the convention.

It is reported that in one city of Southern China all the Buddhist nunneries have been closed by the government authorities. All inmates over thirty years old will be allowed to remain and will be cared for at public expense; those under thirty or over fifteen are to be sold for wives, the price being fixed at $2.50. Those under fifteen are to be placed in training schools.

The Rev. Francis Thompson Howell Finn, assistant minister at St. Paul's church, Cleveland, Ohio, died at his home in that city on Friday, May 2d. He was graduated at the Philadelphia Divinity School; was ordained deacon in 1905, and priest in 1906, by Bishop Whitaker. His first charge was Washington Memorial chapel, Valley Forge, Pa.; Church of the Advent, Cape May, N. J., 1904-1906; assistant at St. Paul's, Cleveland, 1910.

The Rev. W. T. Allan, chairman of the White Cross Single Standard League of America, reports thirty-five chapters and twenty-five hundred members in the colleges and universities of the country. There are over forty chapters in all. The League in this country is only a year old, and active field work was only begun eight months ago. The League is non-denominational, and stands for one standard of morals for men and women.

The annual reunion of the Alumni of Berkeley Divinity School, Middletown, Conn., will be held on Tuesday, June 3d. The hour of the service in the chapel will be 5:30 o'clock; and the preacher will be the Rev. Frank Flood German, of the class of 1893, rector of St. Thomas's church, Mamaroneck, N. Y. The Alumni dinner will be served at 7 o'clock. The Ordination will be held on Wednesday, June 4th; the preacher will be the Rt. Rev. James De Wolf Perry, Jr., D. D., Bishop of Rhode Island.

Church Organs

Latest Improved Methods. Highest Grade Only. Established 1827.

We offer for sale one of our two-manual instruments (19 speaking stops—Cathedral chimes, etc.) built for exhibit on in a studio on Fifth Avenue, New York. Excellent opportuity

HOOK & HASTINGS CO.

Main Office: Kendall Green, Mass. (near Boston)

EDGE HILL SUMMER HOME

Montvale, Virginia.

Mrs. C. H. READ, Proprietor.

On the line of the Norfolk & Western R. R., one-half mile from station. Large shady grounds; Iron and Lithia Water; comfortable rooms; good service; excellent fare; bath rooms. Carriage and wagonette will meet trains daily.

WANTS.

WANTED—A LADY WITH SEVERAL years' experience wishes position as nurse-companion to invalid or elderly lady. Do not object to country. References exchanged. Address Miss E., care Southern Churchman, Richmond, Va. 1t

WANTED—POSITION TO HELP TAKE care of children in Orphan Asylum in Richmond, Virginia. Address Miss Liza L. Cocke, Cartersville, Va. 10may-1t*

WANTED—A LADY TO SHARE THE home of young woman living on and superintending farm. For further information address Miss Ann Payne Lewis, Charles Town, Jefferson county, West Virginia, R. D. No. 3. 10may-1t

WANTED—REFINED, EDUCATED, MAIDen lady, fond of children, earnestly desires position as companion to lady; will travel, or assist in housekeeping. References. Miss B., Fredericks Hall, Va., R. 1, Box 57. 3may2t*

WANTED—HOUSEKEEPER OF EDUCAtion and refinement and ability desires situation in nice private family, where faithful services will receive reasonable appreciation and fair salary. Address, stating all particulars, and with references, Miss M. R. J., 2307 Stuart avenue, Richmond, Virginia. 1t*

WANTED—A SETTLED LADY FOR COOK and general house-work in family of three. References exchanged. Address 309, care Southern Churchman. 26apr-3t*

WANTED—YOUNG LADY, EDUCATED AT Randolph-Macon Woman's College, experienced teacher, wishes position as teacher in home, or companion, for summer months. References furnished. Address D. O. T., 411 Spencer street, Bristol, Virginia. 26apr-3t*

WANTED—POSITION AS COMPANION to invalid. References exchanged. Miss Fannie Upshaw, 820 Fourth avenue, Highland Park, Richmond, Va. 26apr-4t*

WANTED—FOR THE SUMMER, CLERical work, or musical engagement. Best references. Address Miss Ada Clarke, Bowen, Woodbridge, Va. 26apr-4t*

WANTED — EXPERIENCED TEACHER wishes position for summer months to teach a few subjects. Can prepare pupils for the school grades, or would take a music class. Pleasant home desired. Good references given and required. Address 3101, care Southern Churchman, Richmond, Va. 26apr2t*

WANTED—BY A REFINED AND EDUcated young lady, position as companion, secretary or governess. References. Address, 308, care Southern Churchman 19apr3t*

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

Card of Thanks.

Mrs. John J. Lloyd and her children wish to express to the following organizations their sincere appreciation of the beautifur expressions of sympathy tendered them in their bereavement:

Convocation of Southwest Virginia; Richmond Clericus; Vestry and Members of Grace church Woman's Guild and the Mission of the Good Shepherd, Lynchburg; Woman's Guild of Christ church, Big Stone Gap; Vestry of Christ church, Roanoke; Churches in Giles county; Churches in Tazewell county; The Episcopal Guild, Pearisburg; The Juniors, of Salem; The Juniors, of Berkley; St. Andrew's Mission, of Salem, and the personal kindnesses of the ministers throughout the State.

UNIQUE HISTORICAL CHART

with notes showing descent of the Church through five lines: Jerusalem, Ephesus, Lyons, Rome, England. Prepared for use in Sunday Schools. Price 25 cents. Rev. SAMUEL WARD, B. D., Massillon, Ohio.

PIPE ORGANS.

If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Virginia.

MARRIED.

PHILPOT—SWENSON.—In St. James' church, West Somerville, Mass., April 24, 1913, at 3 P. M., by the Rev. W. H. Pettus, HARRY T. PHILPOT and ESTHER W. SWENSON.

SCOTT—HAYNE.—Married, by Rev. A. R. Mitchell, the rector, in Christ church, Greenville, South Carolina, on Tuesday afternoon, April 29th, Mr. JOHN GORDON SCOTT, of Petersburg, Virginia, to ADELE IRVINE HAYNE, daughter of Mr. and Mrs. Paul Trapier Hayne.

DIED.

FINN.—At his home, 1615 Hazel Drive, Cleveland, Ohio, May 2, 1913, FRANCIS THOMPSON HOWELL FINN, assistant minister at St. Paul's church, Cleveland.

HODGSON.—Entered into rest, at his home in Mobile, Ala., on April 24, 1913, Col. JOSEPH HODGSON, a brave soldier and Christian gentleman.

ADDISON.—At her residence, Washington City, April 26th, Miss ELIZABETH H. ADDISON, daughter of the late Dr. Edmund B. and Eliza Bowie Addison, of Maryland.

"Blessed are the pure in heart."

MAGRUDER.—Entered into rest at "Edgemont," his home in Albemarle county, Virginia, FRANKLIN MINOR MAGRUDER, son of Sally Minor and the late Henry Minor Magruder, of Albemarle county, Virginia, and the beloved husband of Elizabeth Dunbar Long. Funeral services at "Edgemont," March 31, 1913.

"God's finger touched him and he slept."

OBITUARY.

Mrs. Nannie Adams Brown.

With the death of Mrs. NANNIE ADAMS BROWN, wife of Hon. Philip F. Brown, at Blue Ridge Springs, Va., April 2, 1913, there closed a life that had been very full and very rich in human service. As hostess of the summer resort of which Mr. Brown has been proprietor for more than three decades, Mrs. Brown's interests comprehended a wide range of activities; and that she met the many exacting responsibilities coming within the purview of her concern with ceaseless energy and superb efficiency there be many hundreds of Blue Ridge guests scattered all over the country to attest. But to those who knew her, Mrs. Brown will be best remembered for other things than these. She was a Virginia gentlewoman, graced with singular charm of personality; and the simple elegance which marked her bearing, combined with sweet dignity of manner and impelling courtesy, to draw others to her in bonds of high respect and real affection.

The writer, however, who, for many years, has accounted it a high privilege to enjoy the friendship of Mrs. Brown, prefers to recall, now that she is gone, the real goodness of her brave and patient heart; the loveliness of her nature; the nobility of her character; the fragrance of her kindly deeds. All this was best made manifest in her concern for others; in her beautifully sincere, unflagging desire to contribute to the happiness of others; and to bring comfort where there was need for it—in her alert, thoughtful, ready impulse to minister to others in time of pain or stress or trouble. In this way she expressed and exemplified the promptings of her true nature—revealing, while not conscious of the revelation, what was the crowning benison of her sweet and useful life.

Mrs. Brown was an unusually loyal Churchwoman. She was devoted to her Church, proud of its traditions; versed in its history; loving much its ritual—and active,, vigilant, helpful in serving its cause whenever occasion made it so that she could. Verily one among the most faithful of the Protestant Episcopal daughterhood of Virginia, passed on when Mrs. Brown took leave of earthly things a little while ago.

A crushing sorrow has indeed come into the life of the gallant gentleman to whom Mrs. Brown had been loving wife and helpmeet for more than thirty years. Grief grips him, very relentlessly; the shadows gather, and the way seems dark. But to him, in some measure, as to others who loved Mrs. Brown, should come the consoling thought that while this dear woman lived she wrought in manner and to end, entitling her to the blessed "well done" that is the guerdon of all good and faithful servants of the Master. WALTER E. ADDISON.

ACKNOWLEDGMENTS.

For the Flood Sufferers.

St. Paul's church, Petersburg, Va....$26 30

Education Society in Virginia.

Please acknowledge the following contribution to the Education Society in Virginia, during April:

St. Paul's, Hamilton	$ 5 00
St. Thomas', Christiansburg	10 00
Johns' Memorial, Farmville	1 61
St. Peter's, Port Royal	5 00
St. Stephen's, Henrico	5 00
All Saints', Richmond	65 00
Zion, Fairfax	5 00
St. Paul's, Petersburg	50 00
Immanuel, Theological Seminary	21 13
Christ, Groveton	1 00
St. John's, Glencarlyn	2 31
St. Paul's, Newport News	15 25
St. Thomas', Ginter Park	5 00
Trinity, Portsmouth	21 35
St. Andrew's, Richmond	30 00
Grace, Alexandria	14 08
St. George's, Fredericksburg	40 62
Ware parish, Gloucester	5 00
Christ, Middlesex	5 00
St. Paul's, Richmond	53 30
St. John's, Richmond	35 00
Westover parish	5 00
St. Mark's, Richmond	10 00
Class of 1907	10 00

P. P. PHILLIPS, Treasurer.
Alexandria, Va., May 1, 1913.

APPEALS.

Pension and Relief of Clergy, Widows and Orphans.

Legal title for use in making wills: the "General Clergy Relief Fund."

Annual offering from all churches, and bequests from individuals, recommended by the General Convention. Please send offering and remember in will.

$30,000 per quarter required for over 500 sick and disabled clergy and their widows and orphans. The need is urgent.

$120 from 1,000 churches or individuals will provide for present need. Will you be one?

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

The ONLY NATIONAL, OFFICIAL, INCORPORATED SOCIETY. Offerings can be designated for "Current Relief;" "Permanent Fund;" "Automatic Pensions at 64;" or "Special Cases."

All contributions go to the object for which contributed. Royalties on hymnals pay expenses.

THE GENERAL CLERGY RELIEF FUND
ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia, Pa.
281 Fourth Ave., New York.

Appeal for Homeless Boys.

Our Home for Homeless Boys is doing fine work. We will receive at once two boys from Covington, four from Richmond, and one from Portsmouth. Others are applying. We give them Christian training and a home. They are taught to know the value of actual work, and of an agricultural kind. They are also taught in the day school and in Sunday School. Aid is needed for actual support and for further development, so that others now applying may be received. Their necessity is your opportunity. Contributions should be sent to Rev. Thomas Semmes, Covington, Virginia.

GEORGE FLOYD ROGERS,
Founder, and Chairman Diocesan Committee.
THOMAS SEMMES, Rector.

St. Athanasius' School, Brunswick, Ga.

St. Athanasius' School is steadily developing under Mr. Perry; is doing unusually good work considering the handicap of poverty, and we greatly need a good piano. Perhaps someone will help us.

We also need seats for the assembly room there. We ought to have $300, and if any church or parish house is getting rid of seats, we should greatly appreciate them.

Please communicate with the Rev. SAMUEL H. BISHOP, Secretary and General Agent of American Church Institute for Negroes, 416 Lafayette street, New York.

THE BOARD OF MISSIONS.

RT. REV. ARTHUR S. LLOYD, D. D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year
The Board of Missions
as the Church's executive body for missionary management, spent to administer the world-wide enterprise, three and three-tenths per cent. of the amount of money passing through its treasury.

To make the work known and collect the necessary funds cost six and six-tenths per cent. This includes the expense of eight department secretaries, the cost of the educational department, the Woman's Auxiliary, and the Sunday School Auxiliary, the free distribution of literature and duplex envelopes and many other items.

Leaflet No. 956 tells the story. It is free for the asking. Address

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

TWENTY-SECOND PERSONALLY CONDUCTED EXCURSION

TO NIAGARA FALLS, TORONTO, CANADA, BUFFALO, PHILADELPHIA, ATLANTIC CITY AND WASHINGTON.

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The Household.

Improvement in Jelly Making.

Like many another valuable discovery, the above was learned when not being sought for. My wife had pressed the juice from the fruit, and the weather was stormy for a few days. Fearing that the juice would spoil and that it would not keep over Sunday, she brought it to a boil and sealed it hot in jars, proposing to make the jelly the first suitable day the following week. When a good day came, other work came also, she interviewed me as to what she should do. We reasoned together if that jelly stock had kept two or three days sealed, why would it not keep longer. The outcome was that the jelly was not made until autumn. This was perhaps ten years ago. Some of the points we learned were these: The fruit may be pressed as much as you please; get all the juice you can and seal it hot. All of the sediment will settle, the juice will be as clear as water. Pour off the clear of each jar and make by itself, then make up that at the bottom of the jars; this will do for some purposes, being practically as good, only muddy. Currant jelly being made in July is often hard to keep through the summer without moulding, especially near salt water, and all jellies shrink with keeping. All of this is overcome by not making it up until wanted, the fruit stock keeping perfectly until used. My wife had just made up some crab-apple from juice put up a year and a half ago, and is jellied as well as though just from the crabapples.—Rural New Yorker.

Scotch Eggs.

These are delicious served hot or cold. The ingredients called for are one cupful lean cooked ham, shopped very fine, five hard-boiled eggs, one-third cup bread crumbs cooked to a smooth paste in one-third cupful milk, one raw egg, one-half teaspoonful mixed mustard and a half saltspoonful cayenne. Add ham and seasonings to the bread and milk paste, together with the raw eggs. Mix well. Take the shells from the boiled eggs and cover with the seasoned ham and bread paste. Have ready a kettle of deep fat smoking hot, drop in the eggs, fry two minutes, drain, and if to be served hot send at once to the table.

Beans and Spaghetti.

Red kidney beans, so widely used in Italy, are best for this dish. Have ready a cupful of them cooked gently until tender in water to which a little salt has been added during the last few minutes of cooking. Drain the beans thoroughly. Also have ready a cupful of spaghetti. Make a sauce by cooking two tablespoonfuls of finely-chopped onion or shallot in two tablespoonfuls of olive oil until softened. Stir in one tablespoonful of flour to thicken it, and when sufficiently cooked add a cupful of tomato-puree made by rubbing preserved tomatoes through a hair-sieve. Add a little grated lemon rind, and salt and pepper to taste, and when well mixed and quite hot add the spaghetti and a little grated cheese. Have the cooked beans arranged in the centre of a hot dish and pour the spaghetti round.

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Do Not Prop A Fruit Tree.

Never prop a fruit tree is the sound advice given by a sensible writer. Sometimes fruit trees are so loaded and burdened with apples, pears, or peaches that we seem obliged to prop up the limbs. This excessive bearing injures, if it does not ruin the tree; and besides, the fruit will be insignificant, and much of it is likely to fall off and never come to maturity. It is useless to prop up limbs under such circumstances. It is far better to go and shake off part of the fruit, leaving the rest to grow, and develop, and come to perfection. This is a much better way than to prop up the branches that they may sustain the burden of a host of gnarly, half-grown fruit.

There are many men who would do well to embody the same principle in their daily lives. They are overworked, overburdened, overtaxed, overloaded They have so many things to do, so many enterprises on hand that they are not able properly to accomplish a large proportion of the work which they undertake. It is useless for such persons to think to prop the tree. They are sure to neglect their work, or they are sure to do it slackly, and bring no fruit to perfection. The best way is to shake the tree, and free it of the extra fruit. Prune, clip, cut, pluck and reduce the fruit till it becomes manageable, and until the tree can support its burden, and then let every branch be loaded with fruit that comes to perfection, but not overloaded with fruit which never will reach its full development.

How much human energy is wasted in half finished jobs, in plans that never are carried out, in talking, and working, and undertaking things which are predestined failures, and in finally leaving a large amount of work unaccomplished with all the labor lost which has been bestowed upon it. Do not prop the tree. Prune it, shake it, cut down the product, reduce the business, do less work and do it better. Undertake less, but finish what you begin. A few things accomplished are worth vastly more than a host of unfinished things to ruin and decay.

The Gift of Waiting.

"It is always easier to begin than to continue, to work than to wait, to mount up with wings of eagles than to walk and not faint. The years of our youth, when our hearts are full of dreams and we are eager and active in the fields of high endeavor, do not strain us so much as the years when our steps are slow and we can only wait. Yet God remembers us. He understands the strain of our waiting hearts. He has His own time. We have but to tarry the Lord's leisure, and in due course God will remember us and all others who are the burden of our hearts."—Dr. Clow.

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Faith is Superior.

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It must be conceded as a most reasonable proposition that true faith is distinctly superior to doubt and disbelief. He who habitually indulges in doubt toward God and the Bible is morally weak. He is easily defeated by the strong foes which militate against all that is best in one's nature. On the other hand, he who puts all possible faith in God and in Christianity, is on the winning side. He is the true conqueror. His faith brings to his help the great power of God, and the ministry of the best spiritual forces. A religious paper says: "The man who doubts God cannot possibly have the comfort and support of a victorious faith. The reason for this is obvious—faith cannot be stronger than the object upon which it depends. Dr. Howard A. Kelly, of Baltimore, a physician of world-wide reputation, having passed from the region of doubt and uncertainty to the experience of a buoyant and dominating confidence in God, recently wrote: "I place no limits to faith when once vested in God, the sum of all wisdom and knowledge; and I can trust Him, though I should have to stand alone before the world in declaring Him to be true? This is a lesson which some of us are slow to learn." Yes, and a great many religious people are practically ignorant of this large and most valuable lesson. They have no experimental knowledge of the great possibilities of true personal faith. They do not put whole-hearted faith in prayer. They know nothing of the spiritual burden which many a Christian has in pleading with God in behalf of his heart's needs, and the critical condition of those who are suffering from a serious malady. Yet many, after tasting the bitterness of unbelief, have come into the liberty of and largeness of that faith which pleases God. The greatest moral characters in all history were built by faith in God, the Bible, and the truth. There never was any true civilization without the dominance of faith.

God Knows our Need.

Our need of God's help for the meeting of the petty vexations and the minor trials of our every-day life is as real as it is for the supremest struggle of our being in the final conflict with the arch-enemy of our souls. And as to the relative measure of God's power requisite for our aiding, who shall say what is much or what is little for God to do? God is as ready to aid us in one time of need as in another. We can depend upon him alike when to us our requirements seem great or seem small. He who will help us in our dying will help us also in our daily living. He knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but he has caught them all in his own vessel, and will see to it that all are duly fulfilled. He knows your need, your spiritual need, your need to-day, your need yesterday, and your need to-morrow. And he knows it that he may supply it.—George Brown.

The greatest honor God ever conferred on a human soul is this of co-working with Him for the salvation of the world. Let us pray that we may be worthy of it with a soul-filling worthiness.


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Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—Joseph Hall.

Thoughts for the Thoughtful

The conventional fault-finder is one who thinks that right always lies in the opposite direction.

The proper way to make an estimate of ourselves is to consider seriously what we value or despise in others.

Piety is not abstinence from vulgar crime; it is consecration to spiritual purpose and perpetual aspiration after spiritual ideas.

Money cannot save a soul, but it can open doors of service. It can open gates into fields where souls can be saved.

God met Job face to face, but after he had conquered. While he had to fight, God helped him without his knowing it and unseen.

The best sign that a man believes anything is not his repetition of its formulas but his impregnation with its spirit.—Phillips Brooks.

To the truly moral and religious man, everything that comes to pass is the will of God with him, and therefore the best that can possibly come to pass.—Fichte.

How mankind defers from day to day the best it can do, and the most beautiful things it can enjoy, without thinking that every day may be the last one!—Max Miller.

If the Word of God is hid in the heart it will come at once into our thoughts when we are tempted to sin, and the reply to the tempter will be, "it is written."

If thou neglect thy love to thy neighbors, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten, and by thy love to thy neighbor thy love to God is nourished.—Quarles.

It is never foolish to do a thing because we want to do it. The folly lies in doing a thing because other people think we ought to want to do it, and we do not.—Ellen Thorneycroft Fowler.

"Sanctify what you have by what you give."

Dost thou see a soul that has the image of God in him? Love him! love him! Say, this man must go to heaven some day. Do good to one another, and if any wrong you, pray to God to right you, and love the brotherhood.—John Bunyan.

To be hindered in the work and yet not be impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And it has been the problem of many a man who was tempted to think himself forsaken ever since.—Hilton Jones.

Never fancy you could be something if you only had a different lot and sphere assigned to you. The very things that you most depreciate, as fatal limitations or obstructions, are probably what you most need. What we call hindrances, obstacles, discouragements are probably God's opportunities.

Riches deceive men by making them think themselves other than they are. It was a favorite saying of Francis of Assisi that what a man is in the sight of God, that, and only that, and nothing else, he really is. Now riches are unquestionably a great hindrance in the way of seeing ourselves as God sees us.—W. R. Huntington.

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That thought has no right in your mind. You may think you cannot stop it, but you can, as it is only a bad habit you have fallen into and you must break it or it will break you. You must get the mastery of your own mind, and the control of your own thoughts, and while it will be the hardest battle you will ever have to fight it will be the most glorious victory you will ever win

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think on any subject you please places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful to realize, but which enables you to develop your character and shape your life according to your own choice. When you begin this work never shut yourself up in a room alone to brood or weep over your sorrow, but do those things which will make you forget it, live in the open air as much as possible, get acquainted with the birds, watch the clouds, study the flowers, talk to the streams or trees and make companions of the wonderful works of the loving Father, which will help you out of yourself into the broader and sweeter life which they live. But if you cannot do this, have a book at hand and compel yourself to read a few lines or a few verses, visit a friend, do some work that demands close attention, study a picture, and whenever the hateful, tormenting thought presents itself turn your back on it and your attention to something else till you can say to it, "Not at home."

God Is At Work On Us.

In one of George Macdonald's books occurs this fragment of conversation: "I wonder why God made me," said Mrs. Faber, bitterly. "I'm sure I don't know what was the use of making me."

"Perhaps not much yet," replied Dorothy; "but then He hasn't done with you yet. He is making you now, and you don't like it."

It would give us more patience with ourselves if we always remembered this. We would not get so discouraged with our infirmities, imperfections, and failures if we always kept in mind the fact that we are not yet made, that we are only in process of being made, that God is not yet through making us. It would often help us to understand better the reasons for the hard or painful experiences that come to us. God is at work on us, making us. If we yield ourselves to His hand in quietness and confidence, letting Him do what He will with us, all will be well.—Rev. J. R. Miller, D. D.

To be silent, to suffer, to pray, when we cannot act, is acceptable to God. A disappointment, an affliction, a harsh word received and endured as in His presence, is worth more than a long prayer.—Fenelon.

Southern Churchman

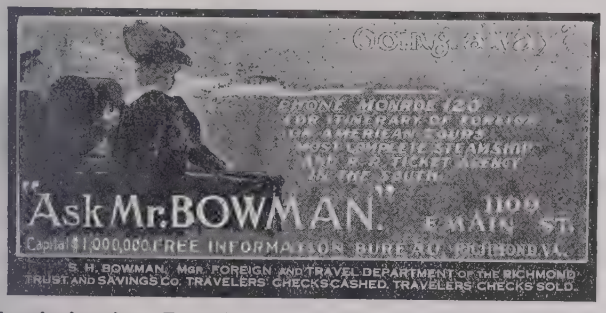
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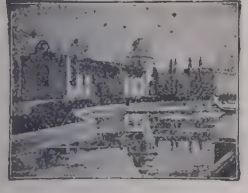
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The Way to the Spiritual Heights.

One of the most luminous parables spoken by our Lord is that of the Talents. Its main teaching is that every man is endowed with capacity and opportunity for service to God and humanity, and that he is under a law of accountability for the use that he makes of them, from which there is no escape. There is but one way for a person to increase his talents, and that is to "trade with them," to use them in harmony with the divine will. To misdirect them is, in effect, to bury them. Any sort of life that finds its aim and end in self is worse than wasted. Not only are its energies and possibilities irrecoverably lost, but it also leaves the soul at last face to face with the day of reckoning, bankrupt and ruined.

The only life worth living is that which spends its strength for others. Such a creed brings the highest attainable satisfaction on earth, ennobles and expands the soul, and fits it for loftier ministries in the sky. Literally true, though hard for human beings to accept, is that paradoxical statement to which the Master more than once gave utterance: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." As some one, in substance, has said, the brightest names in the history of the Christian Church are those who forgot themselves into an earthly immortality. And these also are they who shall be the most exalted and honored among the countless hosts of the redeemed.—New Orleans Christian Advocate.

Keep Still.

Keep still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

Time works wonders. Wait till you speak calmly, and then you will not need to speak, it may be. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy.

Where is there a brighter, warmer spot than in the sunshine we create for others? It is the secret of happiness.

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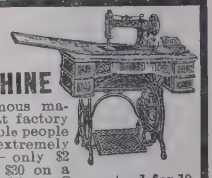
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*8.40 A.M. Byrd St. Sta.	†12.50 P.M. Main St. Sta.
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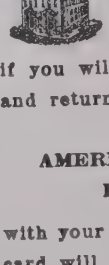
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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., MAY 17, 1913 No. 20

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receive subscriptions and to contract for advertising.

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"ARRESTED PROGRESS."

At this season of much writing and speaking on "Change of Name," and Church administration, and such matters—when there is danger of lack of emphasis on the fundamental duty and message of the Church—we ask the careful attention of our readers to the following thoughtful and forceful editorial from the "Canadian Churchman:"

"There does not seem much doubt of the fact that the Church of God is not making the progress it might and ought. This is the conviction of thoughtful men in almost every part of the Christian world. The unconverted are not being won, the young people are not being kept, and even the children are not being gathered in. The Churches of all denominations are bewailing losses, in the decrease of membership and the decline of conversions. The other day, the able and far-sighted editor of one of England's best papers, the Westminster Gazette, said: 'No one who attempts to look into the future can regard the present state of religion and religious bodies as either final or satisfactory.' And now comes the announcement of a fall of more than two million dollars in the voluntary offerings of the Church of England in the Old Country, and, making allowance for everything purely adventitious and temporary, the fact remains that during the past year contributions both to home and to foreign work have diminished.

"When we seek to discover the cause of this trouble we are met on several hands with suggestions of importance. But beneath everything else we cannot help feeling that the vital question concerns the spiritual life of those 'who profess and call themselves Christians.' In Professor Forsyth's new and powerful work, 'The Principle of Authority,' he rightly says that 'the arrest of the Church's extensive effect is due to the decay of its intensive faith, while a mere piety muffles the loss.' This decay of 'intensive faith' is very largely seen in the way in which the evangelistic spirit is absent from many of our churches. The theory of evangelism is, of course, held in a certain way, but as a practical policy the work of evangelism is very far to seek in many Christian communities. And yet if the evangelistic spirit were what it ought to be in our Churches, and each member won only a single soul for Christ during the year the membership of each individual Church would be practically doubled. But, unfortunately, the average Church member feels practically no responsibility, and leaves the work of evangelism to the clergy. It does not seem to occur to the ordinary Christian man and women that the supreme business of life is to win men for God. The result is that there is no consciousness of present urgency and no spirit of earnest desire and entreaty. Sermons are preached to the converted, which are full of helpful Christian teaching, but no message is delivered to 'them that are without.' Our churches are fully organized for social effort, but as to the work of conversion, little or nothing is being done. And yet this was the primary idea of the Brotherhood of St. Andrew, following the great prototype of that name. The supreme purpose was that of personal work for Christ, in winning men to Himself and to His Church. It is only when this is being done that the Brotherhood is fulfilling its proper object. But according to the New Testament every Christian is to regard it his bounden duty to do the work St. Andrew did. To quote from Dr. Forsyth once again: The prime object of the Church, with its Gospel, is neither to sweeten, spiritualize, nor rationalize the civilizations and religions; but it is to conquer them.' And if this is not being done all other forms of effort will count for little or nothing. Is it not time, therefore, to face this problem and to endeavor to arrest the backward movement and turn it into a spiritual progress? We are convinced that if all our clergy and people would unite in definite prayer and effort the result would soon be seen in the surrounding communities. It is unutterably sad to realize how little influence Churches have on the neighborhoods in which they are situated, and to see the large numbers of people who never darken the door of a place of worship and who are apparently, if not really, indifferent to the call and claim of Christ. All our elaborate services and social attractions will be fruitless to win many of these; we must, instead, follow the New Testament plan and 'go out into the highways and hedges.' If people will not come to the Church, the Church must go to them, and at all costs Christ must be brought to bear upon their hearts and lives.

"In urging the importance and necessity of evangelistic work we are not suggesting any precise methods, but only pleading that our Churches should adopt the New Testament attitude towards the unconverted, which will express itself in a definite and constant effort to win souls for Christ. When once we have this spirit we may be sure that God will guide to the adoption of the right methods. In the forefront of every Church activity we ought to place the supreme duty of evangelization. Once in a Salvation Army paper there was a picture of a lifeboat full of soldiers on a rough sea, in which were many drowning persons. In the boat sat General Booth reaching out and taking the hand of one to pull him into the boat. Mrs. Ballington Booth's little son picked up the paper, studied the picture for a moment, and then exclaimed: 'Is Grandpa trying to get that feller into the boat, or is just shaking hands with him?' The work of evangelization is infinitely more than 'shaking hands.' It is rescuing and helping men, pulling them out of danger and holding their hands in the endeavor to give them assurance of salvation and cheer. 'Of some, have compassion, making a difference; and others save with fear, pulling them out of the fire.' It is to be feared that many of our Church organizations amount to little more than 'shaking hands' with people. But the Master commands us to 'rescue the perishing.' We may plan organizations for the improvement of social conditions, but without result. We may alter methods and adopt proposal after proposal, and all to no effect. We may think we

need different clergymen, different Church services, different hours, but even so, it is more than probable that the work would remain at a standstill, because we do not proceed on the New Testament lines of evangelization in the power of the Spirit of God.

"It is admitted by all that we are living in difficult and solemn days. The outlook depresses the earnest soul, for wherever he turns he sees elements of evil and trouble, and is conscious of strange conditions in the Church and in the world. Godlessness becomes more defiant; indifference becomes more widespread; the love of many waxes cold; an universal charity tends to condone almost every form of false doctrine; and as a result the clear definite witness of the Church to the Loving Christ is clouded and hindered. There is only one way of changing all this and of ushering in a new era of Church life in harmony with New Testament days and principles. This is by the declaration of 'the Old, Old Story' out of full hearts, of clean spirits, and consistent living. 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.' Actuated by such principles the Church is certain to go forward."

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

How Can We Retain Our Name and Change Our Legal Title?

Mr. Editor: In your issue of 26th April, I find a letter from Rev. W. M. Partridge, in which he urges that the contemplated change in the name of our Church is not in any wise a proposal to alter our name, but rather our legal title.

Being a lawyer I ought to know something about quibbling, but I find I have much to learn, thus: 'The American Express Company" is not the name of that concern—only its legal title. "Texas" is not the name of that State—only its legal title. Would your correspondent explain how we can retain our name and change our legal title?

But I am more interested in another part of your correspondent's letter. He calls attention to the fact that none of the branches of the Catholic Church has ever used the word Catholic in its legal title. That would be arrogating and appropriating something that is common property; from which fact he concludes that it would be right and necessary that we should do so. As one of the minisformed or uninformed laity, to whom he refers, this looks like a non sequitur. Mr. Partridge gives with approval "the following legal titles: The Holy Roman and Apostolic Church; The Holy Orthodox Greeco-Russian Church; The Holy Orthodox Church of Greece; The Church of England. It therefore follows that one of the following should satisfy your correspondent as an appropriate legal title: The Anglo-American Church; The Holy Anglo-American Church; The Orthodox Anglo-American Church; The Apostolic Anglo-American Church; The Holy Orthodox and Apostolic Anglo-American Church.

The word Christian could be substituted for the word Anglo-American; for if we are going to appropriate a name by which another body is popularly known, I would as soon pilfer from the Campbellites as from the Romanists. The one organization has preempted the word "Christian" and the other the word "Catholic."

I do not apprehend, however, that any of the foregoing would be acceptable to Mr. Partridge, because, like all the Catholic party that has developed in the Protestant Episcopal Church, he evidently yearns only for such change as will pointedly indicate a reversal of the work of the Reformation.

It is to be deplored that we have among us those who are ashamed of the word Protestant of which our Church was once proud, and who stay with us and labor to change our name—I beg pardon, our legal title—so as to be in accord with the Romish doctrines which our Protestant Church repudiated long ago, while there is a Church ready and anxious to accept them and where they would be comfortable and at home.

JOHN CHURCH.

McKinney, Texas.

Social Service and the Church.

Mr. Editor: Can I find a space in your next issue relative to a letter from Rev. L. R. Combs, of Lancaster, on the subject of the Social Service Commission of the Diocese?

He seems sadly to have misunderstood the purpose and intent of their "Preliminary Report." I take it their desire is not to substitute any new line of activity for what the Church is now doing. They wish her to do other work in addition. The effort is not to lessen interest and zeal in the things of God and the ministrations of the Church; but rather to stimulate an activity in the things of human life. Why can't a preacher preach on the Atonement and debate also, at another time, on a "bond issue for road improvement?" Not less activity nor a substituted activity, but wider interest and broader usefulness.

The books recommended! He mentions merely one of a large number. Even granting there are sentiments in this one that are not in accord with accepted Commission views, this report is for men, men of intelligence and training, not for children. There is no reason an intelligent mind can not get "inspiration" and stimulus from a book with which it disagrees wholly or in large part.

Again, why should not the Church obey the dictates of "science?" What is science save discovery and application of the facts and laws of the world, established by God? How, pray, can the Church ignore and neglect known and demonstrable laws, and be true to her mission? I cannot see how a self-respecting and loyal Church can do otherwise than put herself in accord with scientific research? The God of Christianity created the material world, and neglect of physical conditions and environment is despite to God and can only result in ultimate injury. Religion must ask what a man knows, where he lives, what he does, before she can accomplish the most elevating and beneficial results.

R. R. PHELPS.

Oak Grove, Va.

The Change of Name.

Mr. Editor: Is it true, or is it not, that we have a special mission to fulfill as a witnessing Church? One of our most learned and conservative Bishops wrote, as we remember, many years ago, of the "Double Witness of the Church."

The position of the Anglican Communion, in refusing to accept the Creed of Trent, and in insisting on the administration of the Holy Communion to the laity in both kinds, is one of witness, of protest, in act. And if in act, why not in word? It is claimed that the term Protestant "reflects the controversial spirit of a bygone age," and that we have "progressed beyond it." The temper of the time is indeed eirenic, and we would maintain the eirenic spirit. But this is perfectly consistent with the witness to the simple Primitive Faith, as against addition, and to the administration of the Sacraments as Christ hath ordained them, without subtraction. "Is there not a cause" for such witness in an era that has been marked by the putting forth of two Dogmas, the Immaculate Conception and Papal Infallibility, as necessary to salvation, to the receiving of Christian Sacraments, along with those decreed by the Council of Trent four centuries ago? Do we not owe it to the cause of truth and of Christian liberty, to maintain a witness in word, temperately, and in a brotherly spirit always? Do we not owe it, in true charity, to Rome herself? The name we bear, "Protestant," records such witness, quietly, and without controversial statement. To strike out the word at this time from the title we bear, would it not tend to give the impression, within and without the Church, in both the Roman and Protestant worlds, that, after all, there is little or nothing that calls for special witness on our part? Would it not be opening up an easy pathway to Rome from our own borders?

The proposed name, "The American Catholic Church," is open to objection or the score of ambiguity. And who shall give us an authoritative interpretation? Is it to be understood as claiming, simply, that we are a true branch, here in America, of the Holy Catholic Church; an "American Catholic" Church? Or that we are "the American Catholic" Church; the sole representative of American Catholicity in our land? How, then, as to the Roman, and Greek, and Armenian Communions among us? Is the cause of "Christian Unity" to be more effectually forwarded by the adoption of this name than by the retention of the word "Protestant" in our present name? Will not Rome be forward to dispute with us the title "American Catholic?" Shall we be commending the cause of unity with our brethren of the Reformed fellowships by the use of a name which they might understand as limiting membership in the Holy Catholic Church in America, not only as regards the matter of organization, but that of individual relations as well, to the Protestant Episcopal Church? And it is a matter for serious consideration, "whether," to use the words of the late Bishop Lay, "it is best to force from the lips of men indifferent, or in a sense hostile, a style of address where of they deny the suitableness." Not surely a very effective way of gaining the ear of the American people for a reasonable and persuasive presentation of the Church's claims.

In the word "Episcopal" in our present name we have the counterbalancing

witness to our identification with the historic fellowship; to that which supplies a connecting link with the Church of the Apostolic days, and through which the Church's extension is provided for, according to the rule and method obtaining in the Church from the first. May not the term help too, to convey the reminder of the Rite of the "Laying of Hands," as one of "the principles of the doctrine of Christ," in the case of those among our brethren of the Reformed faith in whose systems that Rite has found no place?

Should the matter of the change of name come to a vote in the next General Convention, we trust that action in the House of Deputies may be preceded by a vote taken in committee of the whole, by dioceses and orders, that it may be fairly tested how far the demand for the change represents the real membership of the Church. It is to be hoped that deputies—many of them, at least—who have voted affirmatively in committee, would feel constrained to change their vote in open Convention, should it appear that the action in favor of the proposition represented a minority, or even a feeble majority of that membership.

WILLIAM SCHOULER.
Trinity Rectory, Elkton, Md.

Correction.

Mr. Editor: First, let me thank you for your kindness in publishing my answer to Dr. McKim, in your issue of May 3d. I fear that I have already trespassed at too great length upon your correspondence columns, but I must ask you please to make one correction. A typographical error makes me say the opposite of what I wrote. You have:

"No one contends that the Sacrament of Penance is generally necessary for post-baptismal mortal sins."

What I wrote was:

"No one contends that the Sacrament of Penance is generally necessary to salvation. It is only necessary for post-baptismal mortal sins."

CAMPBELL GRAY.

Key West, Fla.

Belief and Salvation.

Mr. Editor: Your column, "Thoughts for the Thoughtful," is often interesting and instructive; but let me call attention to the following portion of a paragraph in that part of your paper for the 26th of April: "Don't suppose that so blessed a thing as the salvation of a soul is simply the outcome of 'believe you are saved and you are saved.'"

The Scriptures do not say, "Believe you are saved and you are saved;" but, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31); and, "He that believeth on the Son hath [now] everlasting life" (John 3:36). They also declare, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." (1 John 5:13).

Believing that I am saved, unless I am really saved, may be unspeakably disastrous; but if I believe on the Lord Jesus Christ I have His word for it that I have eternal life. The Lord Jesus, "the Amen, the Faithful and true Witness (Rev. 3:14), solemnly declares in John 5:24: "Verily, verily [Greek—Amen, Amen—most certainly, most certainly], I say unto you, he that heareth My word and believeth on Him that sent Me hath [now] everlasting life, and shall not come into condemnation [judgment], but is passed from death unto life." Again, the same faithful and true Witness says, in John 6:47, "Verily, verily [Amen, Amen], I say unto you, He that believeth on Me hath [now] everlasting life." And the apostle John says that his object in writing was that those believing on that worthy Name might know that they have [now] eternal life. Read carefully the whole passage, 1 John 5:9-13.

Salem, Va. J. LEWIS LOGAN.

Bishop Andrews and the Seven Sacraments.

Mr. Editor: My attention was called only yesterday to Rev. Mr. Horsfield's letter in your columns, challenging the accuracy of my quotation from Bishop Andrewes about the Seven Sacraments. Mr. Horsfield is to be commended for going to the original to test my quotation; but in so doing he has made a truly wonderful discovery, viz., that the famous Roman controversialist, Cardinal Bellarmine, said in his controversy with Bishop Andrewes, that for more than a thousand years the number of Seven Sacraments was never heard of!

Mr. Horsfield tells us that the words of Cardinal Bellarmine are in one type and the words of Bishop Andrewes in another, so as to avoid confusion. That statement is quite correct; passages from Bellarmine are printed in very small type; and then follow comments of Bishop Andrewes. But this quotation which I made is not in that small type; it is included in Bishop Andrewes' own comments.

Let any Latin scholar read pp. 71-2-3 of the "Responsio," as published in the Anglo-Catholic Library, and he will find that Cardinal Bellarmine has been reminding Bishop Andrewes that King Henry had accepted the title of "Defender of the Faith" for a book written by him on the Seven Sacraments against Martin Luther. (Titulum defensoris fidei * * * ob librum ab eodem Rege Scriptum de VII. Ecclesiae Sacramentis adversus Lutherum).

Then Bishop Andrewes answers and says, the king has now no faith in the Seven Sacraments. (Cujus de Septem Sacramentis fides nulla est, quem numerum, per aliquammulta saecula nescivit Ecclesia). The king, he says, is the defender of the Catholic faith; but "certainly for more than a thousand years the number of Seven Sacraments was never heard of. How, then, can belief in Seven Sacraments be Catholic, that is, always believed, for it was never heard of before for a thousand years." p. 72. The Rev. Mr. Horsfield should adjust his glasses and examine the Latin more carefully. Had he done so before he wrote to the Southern Churchman, he would not have committed himself to the absurd statement that he has made in that letter.

I take this opportunity of giving a little information to another of your correspondents, Rev. Campbell Gray. He asks what is meant in the Catechism by the statement that Baptism and the Lord's Supper are "generally necessary to salvation." He will find the answer in the words of the Office of Adult Baptism, "where it may be had." It is generally necessary that a man should be baptized, for Christ has commanded it. It is not universally necessary, however, for the dying thief was received into Paradise without having been baptized. So also with the Lord's Supper; it is necessary "where it may be had." Neither one or the other is necessary where no opportunity exists for receiving them.

It would have been well had your correspondent read some approved commentary on the Catechism, or on the Articles, e. g., Harold Browne, before committing himself to the statements he has made in what he has written in your columns. In writing as he did he was following in the steps of John Henry Newman in his famous tract, No. 90, wherein he endeavored to show that the Articles of the Church of England were not inconsistent with the doctrines of the Church of Rome. That attempt, as all the world knows, was a failure; and Newman, recognizing it, went over to the Church of Rome.

Your correspondent's letter, however, serves a good purpose in showing that men who hold his position are full of venom against Protestantism and all that it stands for. He only emphasizes the painful fact that a great many men in the so-called Catholic party are absolutely out of harmony with the teachings of the Prayer Book.

RANDOLPH H. MCKIM.

Invocation of Saints.

Mr. Editor: In your paper of May 3d, the Rev. Campbell Gray criticises the Rev. Dr. McKim's letter, and says: 'The Church has not officially rejected Invocation of Saints by not putting it n the 'Mass,' because that is not the place for it."

I wish merely to say that our American Church plainly, emphatically and "officially" rejects the Invocation of Saints, in Article XXII, in which she says: "The Romish doctrine concerning * * * Invocation of Saints is a fond thing, vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." WM. B. BURK.

Reading, Pa.

"Fear Not Ye."

There is one lesson which we may draw from the words of the "Angel of the Lord," who rolled back the stone from the door of the sepulchre, after Christ had left it on the resurrection morning.

The keepers which had been placed to guard the sepulchre, and to prevent the "disciples from coming to carry away" our Lord's body, quaked with fear when they the Angel, and "became as dead men."

But when the holy women appeared, and beheld the Angel, he said to them, "Fear not ye!"

So when we shall rise from the dead and shall behold the resurrection Angel, only those who have crucified the Lord in their hearts need to fear; the lowly, loving disciple has no need to be afraid; for to such the Angel will surely proclaim, as he did to the holy women, "Fear not ye!"—Young Churchman.

This is a varied life, and the years are long. When one has passed his threescore years and ten, he finds the things of life palling on his tastes. He yearns for the things which earth cannot give. Yet the perennial freshness of the deep things of the Spirit is one of the undeniable outstanding facts of human experience. The roster of humanity does not contain the name of a single one who can truthfully say that he is tired or has ever grown tired of religion. On the contrary, the more one uses and enjoys it, the more attractive it becomes. The highest enjoyment of the Bible, of prayer, and of exercises of faith in God is found among these pilgrims who are nearing their journey's end.

Church Intelligence

CALENDAR FOR MAY.

1—Ascension Day.
4—Sunday after Ascension.
11—Whitsunday.
12—Monday in Whitsun-Week.
13—Tuesday in Whitsun-Week.
18—Trinity Sunday.
25—First Sunday after Trinity.

Collect for Trinity Sunday.

Almighty and everlasting God, who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee that Thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

Foreign.

"Fatuous Opposition."

The Archdiocese of York and the Diocese of St. Albans cry aloud for subdivision. The money needed to found new Sees is in hand, and all the machinery for giving effect to the desires of Churchmen is in existence. The hostility—or, as the Bishop of London said at Convocation, "the fatuous opposition"—of a few members of Parliament block the enabling bill, now confined to the creation of the two bishoprics which have been endowed by the voluntary gifts of Churchmen. The case of the Diocese of St. Albans is especially worthy of notice. The work imposed on the Bishop has broken him down. No Bishop is more admired for his fidelity to duty and for his self-denying labors. He commands the confidence of all parties and has never spared himself in his desire to live for his people and to do all in his power to advance their spiritual interest. A poor diocese has nobly responded to the call to provide funds and for some years it has vainly waited on the pleasure of Parliament to pass a bill that will give it the necessary power to carry through its plan. Lord Hugh Cecil has introduced a bill dealing with St. Albans and the Sheffield Bishoprics, and we trust that the good sense of members of the House of Commons will subordinate personal feelings to the good of the Church and to a desire to recognize the urgency of the present situation.

Sudden Death of Chester Canon.

By the death of Canon Arthur Gore, the Church at large and especially the Diocese of Chester, has lost a great worker and a valued counsellor. The deceased, who was eighty-four years of age, was returning home from York Convocation yesterday week, when he was taken suddenly ill and never again rallied. Canon Gore was born in Kilkenny, and graduated in Trinity College, Dublin. He was ordained by the Bishop of Derry in 1855, and three years later he went to Liverpool as Superintendent of the Church of England Scripture Readers' Society, and in 1861 became Vicar of St. Luke's, Liverpool. At that time Liverpool was included in the Diocese of Chester. In 1873 he accepted the living of Bowden, Cheshire, where he remained for thirty-eight years. From 1884-93 he was Archdeacon of Macclesfield, when he became a residentiary Canon of Chester. Despite his great age he addressed Convocation last week on the subject of "The Exchange of Benefices," when he pleaded that in considering any such proposal they should not overlook the parishioners.

The interment took place on Tuesday at Bowden.

The Oxford Diocese.

Owing to statements which have been in circulation in the Oxford Diocese to the effect that the division proposed by the Bishop had been definitely abandoned in the fact of growing hostility, the Archdeacon of Oxford has issued an announcement to the effect that the scheme has not been abandoned, but it is true that great difficulties are being met with, and the canvass for subscription is not being actively pressed at present. The committee meets again in June and the whole matter will be brought before the Diocesan Conference again in October.

Secularization of Sunday.

Preaching at Emmanual church, Scuthport, on Sunday, the Bishop of Sodor and Man (Dr. Denton Thompson), said he was fearful when he saw the starving poor increasingly unable to provide themselves with even the necessaries of life. When he thought of these populations, with the Church of Christianity surrounded and confronted by the potent forces of evil, he asked himself: "Is the future to be as the past? Will the character of the Britisher be maintained in the years to come up to even the level it obtained in years gone by?"

Proceeding, he said he found in the Isle of Man, as they found in Southport and everywhere they went, that there was a serious disposition not only on the part of ungodly people, but also on the part of those who used the name of Christ to transform the Holy Day into a holiday. It would mean more and more as the days passed that there would be a decline of public worship. In his judgment the secularization of the Sunday was one of the most serious symptoms of modern life. He was not declaiming against fresh air, invigorating walks in the parks and in the country, nor was he asking for a dull, lifeless, stupid and melancholy Sunday.

American.

Clergymen's Retiring Fund Society.

The Directors of the Clergymen's Retiring Fund Society at their semi-annual meeting, May 9th, in the Church Missions House, were much gratified at the exceptional favorable showing of the report of the Financial Secretary, Rev. Dr. Henry Anstice. The current receipts, during the six months, had amounted to $21,241.24. To the permanent fund $20,000 had been added with the certainty of $40,000 more from the Cummings legacy before the close of the fiscal year, which will raise the invested capital to $381,528. Annuities had been paid totalling $19,951.70. Twenty-six new members had been added to the list.

The Rev. Dr. Henry Lubeck was elected a director in place of the Rev. Dr. William G. Farrington, recently deceased.

The Next Church Congress.

The Church Congress has received and accepted an invitation to meet in New Haven, Conn., in the Spring of 1914. This will be the fortieth anniversary of the organization of the Church Congress, and as the Rev. Dr. Harwood, then rector of Trinity church, New Haven, was the prime mover in the enterprise, it is eminently fitting that the coming Congress should be held in the city of his fruitful work and abiding influence.

Church Unity.

The first joint conference looking to a World Conference on questions of Faith and Order was held on Thursday, May 8th, in New York. Representatives from most of the Protestant communions in America were present and the conference lasted all day, except for a brief respite for luncheon.

Bishop David H. Greer called the gathering to order. The Rev. William T. Manning, D. D., of Trinity church, New York, was made chairman and Robert H. Gardiner, secretary.

The purpose of the meeting was a preliminary discussion of the steps next to be taken to bring the World Conference nearer. The secretary reported that the project had been brought formally to the attention of Cardinal Gibbons and of Archdeacon Platon, of the Russian Church. Both prelates had expressed approval of the movement and desired to be kept in touch with its progress.

It was announced that centres of influence had been established in every State in the Union and in every country in the world, with two or three minor exceptions.

It was further announced that the Archbishops of Canterbury and York had appointed a large and most representative commissions to stand for the English Church.

The meeting was chiefly devoted to the consideration of the best method of approach to Churches not yet represented. The following gentlemen were appointed to confer on this subject with the Episcopal Commission: Bishop John W. Hamilton, D. D.,; Dr. Rev. Peter Ainslie, D. D.; Rev. W. C. P. Rhoades, Professor Wilston Walker, Henry W. Jessup, Esq.

The meeting was an informal one called by the Executive Committee of the Episcopal Commission and to it the chairmen and secretaries of the other commissions were invited Already twenty-two similar commissions have been appointed by as many different communions. The following gentlemen were present:

Congregational: The Rev. Newman Smyth, D. D., the Rev. S. H. Woodrow, D. D., the Rev. Raymond Calkins, D. D.; Disciples of Christ: The Rev. Peter Ainslie, D. D., the Rev. F. W. Burham; Evangelical Lutheran Church in the United States: The Rev. Junius B. Remensnyder, D. D.; Presbyterian Church in the United States: The Rev. Russell Cecil, D. D., the Rev. J. Horace Lacey, D. D.; The United Presbyterian Church of North America: The Rev. D. F. McGill, D. D.; Northern Baptist Convention: The Rev. Cornelius Woelfkin, D. D., the Rev. W. C. P. Rhoades; Reformed Church in America: The Rev. Edward B. Coe, D. D.; Seventh-Day Baptist: The Rev. Edwin Shaw; Russian Orthodox Church: Very Rev. Alexander Hotowitsky; Church of Eng-

land: Rev. Tisington Tatlow; Protestant Episcopal Church: Rt. Rev. D. H. Greer, D. D., Rev. W. T. Manning, D. D., Francis Lynde Stetson, George Wharton Pepper, George Zabriskie, Robert H. Gardiner.

It is contemplated that at a future time as yet not determined a great conference shall be held between Christian men of the various churches for the friendly consideration of points of difference as well as of points of agreement. The purpose is not to force any scheme of unity but merely to promote fraternal study and consultation, on the things that a frank recognition of difference must precede any effort at reconciliation. All communions of Christendom acknowledging Jesus Christ as God and Saviour will be invited to participate.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

St. Andrew's Church, Greensboro.

On the morning of Sunday, April 27th, the Bishop of the Diocese officiated at Holy Trinity church, Greensboro, preaching, celebrating and confirming a class of thirteen, presented by the rector, Rev. Thomas G. Faulkner. At night the rector held a special service, at which time twelve women and girls of the Church were admitted as members or associates of the Girls' Friendly Society.

St. Andrew's church, having stood for nearly twenty-five years on the corner of Arlington and Lee streets, has been moved to the new lot on the corner of Aslie and Sycamore streets, in order to have room for a larger structure in the future at this central point. When the new church shall have been erected the present building is to be used as a Sunday School.

On the morning of the fifth Sunday after Easter, the rector, Rev. J. D. Miller, spoke feelingly of the excellent work that had been done and the gratitude to be felt at both the accomplishment and the outlook. On the evening of the same day Bishop Cheshire preached and confirmed a number of candidates, presented by Mr. Miller. In addition to other important changes, it is purposed to instal a twenty-five hundred dollar pipe organ in a short time.

Church Work Among the Mill People.

Mr. Edwin Stevens, who is a most skilful craftsman, has recently made and presented a beautiful Litany-desk to St. John's chapel, the mission among the mill people in North Henderson, of Holy Innocents', Henderson. On the afternoon of April 27th, the rector, Rev. Isaac Wayne Hughes, baptized one adult and fourteen children, this being the second service, aside from the Sunday School work, held in the beautiful new chapel.

Archdeacon Hughes was at the mission of All Saints', Roanoke Rapids, on the morning of the Sunday after Ascension, celebrating the Holy Communion and preaching an excellent sermon. In the afternoon of the same day the Bishop confirmed a class of ten. While immediately, perhaps, the influence of the recent mission held there by the Rev. J. J. D. Hall, of Philadelphia, is expressed in this admirable result, yet it also bears most indubitable testimony to the faithful labors of Mr. Taylor, the lay missionary stationed there. Mr. Taylor, with the devoted service of his excellent wife, has proved himself untiring and most efficient. While the whole work is included under "Roanoke Rapids," there are in reality three mill settlements—Roanoke Rapids, Patterson Mills and Rosemary; Roanoke Rapids and Rosemary being more than a mile apart. This is the second class for confirmation prepared by Mr. Taylor since he began his services in March, 1912. He has put new life into the mission and a Sunday School at Rosemary is held in a private house and overflows the room.

Death of a Devoted Missionary to Africa.

Miss Margaretta Scott, President of the Woman's Auxiliary of St. Stephen's parish, Oxford, N. C., passed into life eternal on April 22d, after many days of acute suffering. Miss Scott was born in Pennsylvania some seventy years ago. For thirty-four years she was in active work as a missionary in Africa. She served in Cape Palmas, in Liberia, and on the East Coast, under Bishop Smyth, of the English Church. At one time, in Cape Palmas, she was in charge of the Theological Seminary there. Endowed with an unusually active mind, she could enter into every department of the work of the mission field. When necessary she surveyed for new roads, blasted rocks by heat and cold water, performed minor amputations and reset broken bones. After impaired health closed her labors as a missionary, she lived in Honolulu, in California, in Florida and three years ago came to Oxford.

The life, fruitful with good works for the Master's Kingdom, was drawing to a close, she could only pass along some of the inspiration of her own labors. Her body was laid to rest in Oakwood cemetery, Raleigh, where the choir of St. Augustin's School sang her favorite hymns, and while the African woman, whom she had rescued as a child, and always cared for, made the sad mound beautiful with flowers.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Special Service for the Daughters of the King.

A special service for the Daughters of the King in Maryland was held on the evening of April 28th, in the Church of the Nativity, Forest Park, under the auspices of the Bishop Murray chapter. The twentieth annual Convention was held at the Church of the Ascension, on the following day. The rector, the Rev. Richard W. Hogue, conducted the opening service and Bishop Murray made an address, in which he dwelt upon the great help that a chapter can give to its rector and urged the Daughters to do all that they could to stimulate and extend the work of the society. The business meeting followed, with the president, Miss Packard, in the chair. Highly encouraging reports were presented by the various chapters. The question submitted by Miss Richmond, of the China Mission, as to the disposal of the fund originally given to her for a Bible Woman's Home in Shanghai, was answered by a unanimous resolution that she be permitted to use the fund for her new work. After supper, which was served by Ascension chapter, addresses were made by Mrs. Birney and Mrs. Arndt. The following officers were elected for the year: President, Miss Packard; vice president, Mrs. W. Stiles; secretary, Mrs. Bingley; treasurer, Miss Helen Sherbert; delegates to the General Convention of the Society in October next, Miss Shafer, Miss Arnold and Mrs. Barnard. The next annual meeting will be held in St. Michael and All Angels' church, Baltimore.

Plans Accepted for the New Chapel of the Advent, Baltimore.

The annual congregational meeting of the Chapel of the Advent, Baltimore, was held on May 5th, and the plans prepared for the new church and parish hall, by a Philadelphia firm, were submitted for inspection and consideration and were accepted, with a few minor alterations. The designs call for the expenditure of about $35,000. The new church will front on Charles street and will have a seating capacity of about 500.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

The Diocesan Council.

The Council of the Diocese will meet in the Church of St. John the Evangelist, St. Paul on Wednesday evening, May 28th.

The Bishop has made the following preliminary appointments of chairmen of council committees: Reports and business, Rev. Elmer N. Schmuck; finance, Rev. E. B. Woodruff; legislation, Rev. C. A. Poole, D. D.; State of the Church, Rev. C. L. Bates.

Fiftieth Anniversary of Calvary Church, Rochester.

Calvary church, Rochester, the Rev. Arthur H. Wurtele, rector, on May 5th, celebrated its fiftieth anniversary. The parish was organized on June 7th, 1860, the first edifice being completed in May, 1863. The Rev. W. W. Fowler, rector of the parish from 1889 to 1911, and now rector emeritus, delivered the historical address at the jubilee. The parish is building a handsome new rectory.

Christ church, Red Wing, the Rev. Addison E. Knickerbocker, rector, has received a bequest of $2,500 from the estate of Mrs. Mary A. Crary, towards the building of a new rectory.

St. Peter's church, St. Paul, the Rev. I. Zoubek, rector, has cleared off its debt and celebrated the fact upon April 3d, by a gathering of the parishioners, at which the mortgage was burned.

On Thursday, April 24th, at the Church of the Messiah, St. Paul, the Church Club tendered a dinner to the Bishop, the St. Paul clergy and the members of the Church Extension Society. The concluding speaker was the Rev. W. S. Howard, of Christ church, St. Paul.

St. Martin's church, Fairmount, has been bereaved by the death, on March 20th, of its senior warden, Mr. H. W. Sinclair.

The Rev. Alexander Coffin, of Benson, has been appointed dean of the Willmar Deanery, to take the place of the Rev. Horatio Gates, who has removed to Wisconsin.

Mrs. C. B. Woodruff has been appointed diocesan librarian of the Church Periodical Club.

The Rev. Irving P. Johnson, D. D., rector of Gethsemane, Minneapolis, has received an appointment as instructor in Church History in Seabury Divinity School, Fairbault. Dr. Johnson will perform this new work in conjunction with his present duties as rector of Gethsemane.

Work has been begun on the new

parish house for St. Clement's, St. Paul, the Rev. A. B. Woodruff, rector.

The Rev. Wm. G. Studwell, assistant at St. Mark's, Minneapolis, has accepted a call to St. Mark's church, Chicago, and will take charge of that parish on May 15th.

The Very Rev. Paul Matthews, Dean of the Cathedral, in Cincinnati, has been chosen Dean of the Cathedral at Faribault, and also Professor of Ethics and Christian Evidences in Seabury Divinity School. He hopes to be in residence in Faribault shortly after June 1st. Dean Matthews is a son of the late Justice Stanley Matthews, of the United States Supreme Court.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

The Diocesan Council.

The Diocesan Council held its sessions in Christ church, Tuskaloosa, from May 6th to the 9th. There was a business session in the morning and in the afternoon, and at night there was service in the church with addresses. The Holy Communion was celebrated each day at 7:30 A. M., and morning service was conducted at 9 o'clock. On Wednesday, the opening of the Council proper, the Holy Communion was celebrated at 10 o'clock. All in all, it was the best Council held in Alabama in many years. Good work, and more work was done and the finest spirit manifested.

Tuesday, the 6th, was devoted to an all-day conference of the Bishop and the clergy. There were things to be discussed and threshed out that could not well have been handled on the floor of the Council.

On Wednesday, at 10 o'clock, the sermon was preached by the Rev. T. H. Johnston, of Eufaula, from the text: "Ye shall receive power when the Holy Ghost has come upon you." The Bishop was the celebrant, being assisted in the chancel by the Revs. E. A. Penick, M. S. Barnwell and Cary Gamble. The Council was called to order in the parish hall immediately after service. The Rev. E. A. Penick welcomed the Council to Tuskaloosa in a short address.

The resignation of Rev. J. G. Glass as secretary of the Council, was read and accepted. A letter of appreciation of Mr. Glass' services, which have been exceedingly efficient, was directed to be sent to him. The Rev. Horace Weeks Jones, of Demopolis, was then elected secretary. The Rev. Willis G. Clark, of St. Andrew's, Birmingham, was appointed as assistant secretary.

At 3 P. M., on Wednesday, the Bishop read his address. For the first time, Alabama reported more than 10,000 communicants. A tremendous amount of work had been done by the Bishop, though he had been much handicapped by ill health. He made a strong appeal for the mission field. He had placed a man in charge of five counties, in which there had been found less than one hundred communicants. He appealed to the Council to make arrangements for placing men at Auburn, where the Polytechnic Institute of the State is located, and to Montevallo, where there is a large girls' school.

The Committee on Unfinished Business reported for consideration as coming from the last Council: the revision of Constitutions and Canons, expenses of deputies to General Convention, the Nelson Plan for raising endowment for University of the South, the resolution requesting ministers to report the number of confirmed in the parish and also the number of those who communicated within the twelve months.

A resolution was passed that the Bishop appoint a Sunday School Commission to prepare a system of instruction for use in the schools of the Diocese, the expense for the same to be paid by the diocese and the proceeds from their sale to be paid to the diocese. It was requested that each parish and mission should put the system on trial immediately upon publication, and test its efficiency till the next annual Council. The Commission is to be composed of the Bishop and three to be appointed by him.

The Proposed Church Home.

The Church Home Building Committee, appointed at the last Council to raise $50,000 with which to secure land for building a home for orphans, a chapel and an infirmary, etc., acting with the Bishop, reported that more than $50,000 had already been subscribed. The committee proposes to get a farm outside of the city of Mobile, upon which the buildings will be erected. The Home will be made partly self-supporting. Both boys and girls will be admitted.

The Standing Committee reported that there were three postulants who had been received in the last year. The Diocesan Missionary Society reported that nearly $7,000 had been expended in the missionary work of the Diocese. The Bishop's Church Guild fund had yielded $3,300, which had been expended in the mission field.

A resolution was passed requiring that vestrymen shall sign a statement as to their belief in the Scriptures of the Old and New Testaments, and in the doctrine, discipline and worship of the Church.

Deputies Elected Opposed to Change of Name.

A resolution was passed instructing the deputies to the General Convention to vote against any change of name that might be proposed. A warm discussion ensued as to the wisdom of instructing, though it appeared that the Council was unanimous in thinking it unwise to make any change at this time. No one was chosen as deputy who had spoken against the resolution.

The clergymen elected as deputies are the Rev. Stewart McQueen, the Rev. E. A. Penick, the Rev. E. W. Gamble, the Rev. M. W. Brewster.

The lay deputies are Messrs. D. M. Drennen and Robert Jemison, of Birmingham; Major W. W. Screws, of Montgomery, and Judge Tayloe, of Uniontown.

A resolution passed directing the treasurer of the Diocesan Mission Board to borrow, if necessary, in order to pay each missionary in the field his salary each month instead of quarterly, as heretofore.

General Missions was discussed with enthusiasm and a committee appointed to apportion Alabama's share to the various parishes and missions.

The subject of General Clergy Relief Fund was emphasized and appeals made that the stated offering should be taken and that a percentage of the Communion alms should be given to the same.

Missionaries were requested to send at least once in three months news from their field to the editor of the missionary organ of the Diocese.

Resolution passed requesting clergymen in making their annual reports to state the number of confirmed in the parish or mission, and also the number of those who have communicated within the year.

An appropriation was made for the work of the Missionary Council.

The Board of Equalization was commended and thanked for their work in trying to present a better plan for raising funds for mission work.

On the first night of the Council, the Rev. M. S. Barnwell spoke with much force on General Missions, presenting our duty in the matter. He commended the Duplex Envelope System as the means with which to solve the problem. The Rev. Cary Gamble spoke effectively on Diocesan and Parochial Missions. He spoke of the missions as the children, and without such children there would be Church suicide.

The Bishop made his closing address, which was very impressive. At one o'clock, Friday, Council adjourned, to meet at Selma next year.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Archdeaconry of Reading.

The Archdeaconry of Reading met at St. John's church, East Mauch Chunk, on Monday evening, May 5th, Archdeacon A. A. Bresee presiding. The Rev. G. B. Matthews spoke on "A Diocesan Mission; Miss M. E. Wood, of Wuchang, China, gave an illuminating address on the part the Church took in the Revolution in China, and Bishop Talbot spoke of the remarkable meetings he had had the privilege of addressing during the preceding week, in Wilkes Barre, Washington and New York.

On Tuesday morning, after Holy Communion, celebrated by the Bishop, Archdeacon Bresee conducted the Intercession for Missions and calling for prayer for them.

The quiet hour was conducted by the Rev. C. A. Jessup, D. D., of Buffalo, N. Y., whose subject was "The Life of Prayer." The Rev. R. Waverly Baxter, of Reading, who is to leave for Brooklyn, N. Y., after a brief speech of appreciation of work and fellowship in the Archdeaconry, added a few words regarding the topic of the quiet hour. Mr. J. D. Pearsall, secretary of the Diocese, spoke earnestly and impressively of the Work of the Clergyman, its high character, its great responsibilities and its privilege.

In the afternoon the Rev. H. C. Parkman, of Palmerton, read an exegesis on I St. Peter 3:19, which elicited an animated discussion.

Large Mass Meeting in the Interest of the Church.

About 2,000 people attended a great mass meeting in the interest of the Church, in Irene Temple, Wilkes Barre, on Tuesday evening, April 29th. The Bishop presided and made an address on "What the Episcopal Church Stands For." Bishop Woodcock spoke on "The Relation of the Individual to the Parish," and the Rev. J. Howard Melish, of Brooklyn, N. Y., on "The Relation of the Individual to Society."

Invitations were received for the next two sessions of the Archdeaconry, the November meeting to be held in St. Luke's, Lebanon.

The Rev. E. C. Holmes, of the Methodist ministry, has been confirmed recently and been placed in charge of Archdeacon Bresee, at St. Paul's church, White Haven.

The Rev. S. W. Derby, of St. Paul's,

Minersville, has resigned the work there and accepted work in the Diocese of Connecticut.

The Rev. Robert N. Merriman has begun the work at the reorganized parish of the Church of the Mediator, Allentown. The parish has secured plans for a comprehensive plant—church, parish house and rectory, and intends to begin at once work on the parish house, which will provide a place for services, Sunday School, etc., until a church can be built.

The annual meeting of the Woman's Auxiliary of the Diocese will be held in St. Luke's parish, Scranton, Thursday, May 22d, immediately after the meeting of the Diocesan Convention.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Meeting of Diocesan Convention.

The eighty-first annual Convention of the Diocese of Tennessee met in All Saints' chapel of the University of the South, on Wednesday, May 7th. The Rev. Arthur Howard Noll, LL. D., was re-elected secretary and Rev. John Cannon, of Memphis, was appointed assistant secretary. The most important matter to come before the Convention was the election of a Bishop Suffragan, recommended by the Committee appointed the year previous, as the best method of providing additional Episcopal assistance and the Bishop formally called for a Suffragan and outlined his duties; his salary being fixed at $3,000 and expenses.

The Convention sermon was preached by Rev. A. H. Noll, LL. D., and the Bishop in his Convention sermon touched principally on the Change of the Name of the Church. He gave fully and historically the arguments pro and con., presenting strongly the position of the Church's being both Catholic and Protestant, having a right to both names historically, theologically and etymologically, and while he was not opposed to a change of name himself, he thought a factional spirit was being engendered and it was best to stop all talk and rest awhile; that the Church was not prepared. He feared unhappy divisions if such were done, and it was a question of statesmanship and loyal unity.

No Election for Suffragan Bishop.

Immediately after the reports of the Committees on the matter of a Bishop Suffragan, the Convention proceeded to ballot without nominations.

Before the announcement of the 9th ballot a motion was carried that if on next ballot no election was had, the matter be postponed indefinitely, in which proposed action the Bishop expressed approval. On the ninth ballot, the vote was as follows:

	Clerical	Lay
Rev. M. P. Logan, D. D.	16	36
Rev. W. S. Claiborne	12	15
Rev. W. C. Whitaker	10	4

There being no election the matter was postponed indefinitely.

The Committee on the State of the Church as well as the Bishop commended development of the Missionary work under Archdeacon Windiate. The same officers were generally elected.

Deputies to the General Convention: Rev. W. C. Whitaker, Rev. H. J. Mikell, Rev. Loaring Clark and Rev. J. Craik Morris; alternates—Rev. Walter D. Buckner, Rev. M. P. Logan, Archdeacon Windiate and Rev. John B. Cannon. Lay Deputies; Messrs. G. M. Darrow, W. B. Hall, M. D., Capt. B. B. Wilkins and James Maynerd; alternates, Messrs. W. D. Gale, John Shortridge, R. H. Allen and A. W. Burk

Rt. Rev. T. F. Gailor's Twentieth Anniversary as Bishop.

During the Convention the Bishop celebrated the twentieth anniversary of his episcopate, upon which he touched in his Convention address, and to accord with which services were arranged. A banquet was given in his honor at which the Rev. H. J. Mikell was toast-master, and addresses were made by Dean Morris, in presenting, for the clergy, an illuminated address and gifts from St. Faith's Guild, Memphis; by M. M. Darrow, for the laity; by Mrs. John Shortridge, for the Woman's Auxiliary; by the Rev. W. C. Whitaker, in presenting a handsome set of gifts and a purse from the clergy and laity.

The next meeting of Convention will be held in Grace church, Memphis.

Annual Meeting of Woman's Auxiliary.

The twenty-sixth annual meeting of the Woman's Auxiliary in the diocese was held in Sewanee on May 6th, 7th and 8th. The meeting was opened by a celebration of Holy Communion, a corporate communion for the women of the diocese, held in the University chapel by Bishop Gailor, assisted by the Very Rev. J. Craik Morris, Dean of the Cathedral. The preacher was the Rev. Mercer P. Logan, D. D., rector of St. Ann's, Nashville. Following the service the Auxiliary convened under the presidency of Mrs. John Shortridge, of Memphis, diocesan president. Reports showed a material increase both in gifts and in "box" value for the past year. Mrs. C. K. Benedict made a graceful address of welcome, happily responded to by Mrs. Walter Buckner, of Memphis. The educational session, under the direction of Mrs. Tyler Calhoun, was of special interest and was the first meeting of its kind held at a diocesan gathering of the Auxiliary. Mrs. Calhoun inspired her hearers with her enthusiastic vision and dealt fully with methods and means of disseminating information.

A report of the Auxiliary Department meetings written by Mrs. Richard McCarge was read by Mrs. A. M. Thompson. Mrs. E. D. Richards, Custodian of United Offering Funds, reported upon her work and asked for the special interest of the women in this feature of Auxiliary work from now until the time for the Triennial in New York.

The Bishop gave an address on the spiritual side of the life of the worker for missions, and addresses were given by the Rev. W. S. Claiborne on the mission stations around Sewanee and the needs of the Memorial Hospital; the Rev. George L. Neide, on his work in South Memphis; Miss Laura Bassett on the work in connection with the Mission of Our Saviour at Jump Off and at St. Agnes, Cowan; and Miss Clementine Rowe, United Offering Missionary at Sherwood, told of the work she is engaged in at Sherwood amongst the rural residents who have yet to acquire a knowledge of sanitation and the laws for securing a healthy community. Mrs. Felix Ewing also spoke on the work at Cedar Hill, where Glenraven is a center for the activity of the Church. Miss Helen Turner, of Knoxville, diocesan president of the Girl's Friendly Society, spoke on the work accomplished by the society, and asked the members to endeavor to form branches in the parishes where they do not now exist.

Mrs. B. T. Howard presided over the Junior Session and Mrs. S. S. Roche spoke of the work amongst the branches for the Babies' Department. Both these important branches reported an increase in membership and in gifts.

Officers for the ensuing year were appointed: Mrs. John Shortridge, Memphis, president; Mrs. W. H. DuBose, Sewanee, vice president; Mrs. Loaring Clark, Chattanooga, secretary; Mrs. Charles Duntze, Memphis, treasurer. The delegates appointed to attend the Triennial meeting were Mrs. John Shortridge, Mrs. E. D. Richards, Mrs. Thos. F. Gailor, Mrs. B. T. Howard and Mrs. Loaring Clark.

The social features attendant upon the Convention were very delightful. The Bishop and Mrs. Gailor entertained the delegates at luncheon on Tuesday and Mrs. Kirby Smith tendered them a reception on the afternoon of the same day. There was also a reception at the Bishop's residence, on Wednesday afternoon, which was greatly enjoyed.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Diocesan News Notes.

New plans for St. Mark's church, New Britain, have been placed on exhibition and met with general approval. The new building will be of brownstone and the architecture will be of the cathedral type. The parish needs some additional $50,000, which it is hoped will be raised in a short time.

Rev. Arthur J. Watson, who recently was called to the rectorship of St. Paul's church, Windsor Locks, has accepted a called to the rectorship of Trinity church, Milford, Mass. His place at Windsor Locks will be taken by Rev. R. R. Parker, for the present.

The vestrymen of various parishes in this diocese are now giving considerable thought and attention to the question of a division of the diocese. The general opinion seems to be decidedly against the alteration.

Rev. A. C. Coburn, formerly curate at Grace church, New York, has become assistant at St. James', Danbury.

The Italian Mission of St. Paul, in Hartford, is getting along very well at present, although more teachers are needed for the Sunday School, which is composed of children of all nationalities.

The Rev. Hugh Wallace Smith has resigned as curate of St. John's church, Stamford.

The Connecticut Churchman, the excellent little diocesan paper edited by the Rev. George T. Linsley, of Hartford, now has a circulation of 1,500 copies in this State.

At a joint meeting of the Fairfield County Archdeaconry and the Fairfield Clerical Association, held recently, at Bridgeport, an interesting paper was read by the Rev. James H. George, on "Division of the Diocese." Over thirty clergy were present and without one dissenting voice, declared in favor of division. They also voted to rescind the action taken at the December meeting, at which they declared in favor of changing the name of the Church to "The American Catholic Church."

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

The 123d Annual Council.

The 123d annual Council of the Diocese of South Carolina was held in Grace church, Charleston, May 6th-8th. The service of Holy Communion began at 10 o'clock, with a large attendance of clergy and laity. The Bishop read his address instead of the sermon. The custom here has been for the Bishop at each Council to appoint the preacher for the next year. Last year, the Rev. F. H. Harding, of Camden, was appointed, but, owing to sickness, could not give the sermon. The Bishop then asked Bishop Lloyd, who was to have come, but could not, being prevented at the last moment. Many think it a good plan to leave the Bishop free to either invite any distinguished preacher in or out of the diocese or else, to give, as he did this year, his address. Every possible arrangement for the comfort and entertainment of the Council had been made by the rector of Grace church and his assistant. Outside of purely local affairs, the Bishop's address dealt with (a) Christian Education; (b) Work Among the Mills and Factories; (c) The Name of the Church—if there was any change of name, he hoped it would be "American Catholic," though he was not in favor, apparently, of any change at all.

In the afternoon of Tuesday, from 6 to 7, the Bishop and Mrs. Guerry entertained the Council at a reception in their home, which was well attended and much enjoyed.

Tuesday night the time was taken with Educational concerns, the speakers being The Rev. Messrs. Lay, of St Mary's, Raleigh, N. C.; A. B. Hunter, of St. Augustine's School, Raleigh; Walter Mitchell, of the Porter Military Academy, and Professor Haskell Dubose, of Sewanee.

Wednesday and Thursday were taken up with the usual elections for the diocesan committees, and the deputies to the General Convention. There was little change in the personnel of the committees. The efficient secretary of the Council, the Rev. A. S. Thomas, of Cheraw, was unanimously re-elected. The Rev. S. C. Beckwith was elected to the Standing Committee, thus putting some new blood into it and at the same time a recognition of the ability of the man and his position as rector of the oldest parish in the State.

Several new canons were proposed: one, establishing a Missionary Commission, another a Commission on Social Service, and one for a Sunday School Institute. The Committee on Constitutions and Canons was empowered to sit during the year, as a revisory committee on Constitution, Canons, Rules of order and Standing Resolutions.

Council Opposed to Change of Name.

A resolution was passed against any change in the name of the Church. In favor of change two able speeches were made by the Rev. H. C. Jordan and Mr. W. G. Mazyck. On the other side, Col T. W. Bacon, a deputy to the General Convention, made a brief but effective address, incidentally, vindicativing the historic position of South Carolina in the matter of the Episcopate at the time of the formation of the General Convention.

The deputies elected to the General Convention were—Clerical: Rev. Dr. John Kershaw, Rev. A. S. Thomas, Rev. K. G. Finlay, Rev. A. R. Mitchell. Lay: R. I. Manning, T. W. Bacot, J. P. Thomas, Walter Hazard.

It was, perhaps unfortunately, that a resolution, which was lost, was introduced to memorialize the General Convention against a racial Episcopate independent of the diocese; also to commit the diocese to a preference for a negro suffragan, which was defeated last year. It was purely an academic question, as the General Convention has no power to impose a bishop of any sort upon an organized diocese, and certainly none to segregate any part of a Bishop's jurisdiction, either in clientele or territory, without the consent of the Bishop and the Diocese. The alternative presented by the resolution was purely artificial.

A resolution was passed in opposition to the memorial for a racial Episcopate, to the General Convention, from the seventh Missionary Department, also urging delay on the part of the General Convention as to any final action.

The elections, after much delay, were completed on Thursday morning. Wednesday night the deans of Convocation reported on the Missionary Work of the Diocese, and the Treasurer, the Rev. A. R. Mitchell, of Greenville, read his report, which showed a fairly good financial condition. The Committee on Finance made an exhaustive and interesting report, Thursday morning, on the financial affairs of the Diocese. Mr. H. P. Duval, of Cheraw, is the chairman. The assessments for various purposes, missionary, church extension, etc., were largely increased. There seems to be a sub-conscious impression on the part of some that money-raising is a main criterion of success and growth. The Diocese, though tolerably well endowed, is overburdened with assessments.

Wednesday afternoon the Sewanee Alumni had a lunch in the parish house of Grace church. Mr. Swinton Whaley is the president. He gives much time and labor to his Alma Mater. The lunch was well attended.

On Tuesday, immediately after organization, Dr. Kershaw, in the name of the clergy, presented to the Bishop a purple cassock and biretta, in commemoration of the completion of the fifth year of his sole administration of the Diocese.

The Council adjourned, sine die, Thursday afternoon, to meet next year in Greenville.

On Friday, May 9th, the Rev. Messrs. Gribbin, assistant of Grace church, and Penick, of Bennettsville and adjacent missions, were advanced to the priesthood.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Annual Diocesan Convention.

The 141st Convention, being the 129th annual Convention of the Diocese of New Jersey, was held in the Church of the Ascension, Atlantic City, the Rev. Charles M. Niles, D. D., rector, on May 6th and 7th. The group of spacious buildings and the excellence of the local arrangements secured every convenience and comfort for the Convention. The Bishop of the Diocese officiated and presided at all services and sessions. There was a large attendance, especially of the clergy. The notable services were the opening celebration, accompanied by elaborate music by the well-trained choir of Ascension parish, at the night service, when addresses were made by the Rev. Pascal Harrower and the Rev. John R. Harding, D. D., and the early celebrations on the second day in all the parishes of the city. The Convention preacher was the Rev. R. E. Brestell, rector of St. Paul's parish, Camden.

Elections in part resulted as follows: Rev. Howard E. Thompson, secretary of the Diocese; Mr. Edward H. Levis, treasurer; Rev. E. B. Joyce, trustee of the General Theological Seminary. Standing Committee: Rev. A. B. Baker, D. D., Rev. Charles M. Perkins, Rev. James .F Olmsted, and Rev. H. M. P. Pearse; Messrs. J. Bingham Woodward, David E. Baird, Charles Townsend and Warren R. Dix. Delegates to the Second Missionary Department: Rev. Messrs. E. B. Joyce, R. Bowden Shepherd, R. E. Brestell and John C. Lord; Messrs. Harry Humphreys, Augustus A. De Voe, Charles Townsend and John S. Broughton. There were other re-elections of the several committees, trustees and auditors.

In the vote for Deputies to the General Convention, after repeated ballots were elected: Rev. R. Bowden Shepherd, Rev. R. E. Brestell, Rev. Otis A. Glazebrook, D. D., Rev. Charles Martin Niles, D. D., and Messrs. Geo. A. Armour, Harry Humphreys, William D'Olier and Augustus A. DeVoe. Supplementary Deputies subsequently elected were: Rev. Messrs. James Stoddard, Henry H. Oberly, Robert MacKellar and Robert McKay; and Messrs. Archibald D. Russell, Arthur M. Crane, J. Lawrence Boggs and B. F. Haywood Shreve.

The Deputies were not in any way "instructed" by the Convention.

Canonical revision accomplished by the Convention was chiefly in the interest of Missions, aiming to concentrate the business of Missions in the Board of Missions and leaving the Convocations to be of a more social character. There was also special canonical provision made for the work and the needs of the Social Service and Sunday School Commissions.

By resolution the Brotherhood of St. Andrew is to be reorganized as an established agency of the diocese, and required to report at each convention.

Important steps were taken toward the organizing of a Cathedral Corporation of the Diocese, to be known as "The Trustees of the Cathedral Foundation in the Diocese of New Jersey." The trustees were elected.

The next Convention will be in Trenton, in such parish as the Bishop may designate.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

129th Annual Convention.

A large number of the clergy were vested and entered the Church of St. Luke and the Epiphany, on Tuesday morning, May 6th, for the celebration of the Holy Communion, which marked the opening of the 129th annual Convention of the Diocese of Pennsylvania. The Rt. Rev. Dr. Thomas J. Garland was the celebrant. The Rt. Rev. Dr. Philip M. Rhinelander delivered his charge in place of the usual sermon. When the Convention was called to order the Rev. Charles L. Fulforth was elected secretary and the Rev. Charles S. Lyons assistant secretary.

The Convention Declares Change of Name Inexpedient.

Asking for a suspension of rules, Mr. Francis A. Lewis presented the following, after it was explained that it was not intended as an instruction to the

deputies to the General Convention:

"Whereas, The Convention of the Diocese of California has memorialized the General Convention to change the title-page of the Book of Common Prayer so as to make it read: The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies by the Holy Catholic Church,' according to the use of that branch thereof commonly known as the Episcopal Church in the United States of America.

"Resolved, That the Convention of the Diocese of Pennsylvania deems any change whatsoever, either of the name of the Protestant Episcopal Church in the United States of America, or of the title-page of the Book of Common Prayer to be inexpedient at this time.

"Resolved, That the deputies from this Diocese to the General Convention be requested to present the foregoing preamble and resolution as a memorial to that body from the Convention of the Diocese of Pennsylvania."

The resolutions were adopted. The vote was : Ayes, clerical, 130; laymen, 93; nays, clerical, 53; laymen, 27.

At the afternoon session the Bishop named several committees and several amendments to the Canons were presented, among which were the proposed amendments to the Missionary Canon of the Diocese, which on the third day was referred back to the Board of Missions for revision and presentation to the next annual Convention.

The Bishop read his address, in which he reviewed the work of the Diocese during the past year, telling of the division of the labors between himself and the Bishop Suffragan and commending various faithful workers.

The Rt. Rev. Dr. Thomas J. Garland followed with his address.

An hour was devoted to the consideration of Missions; the Rev. G. C. F. Bratenahl, D. D., speaking on General Missions; the Rev. Francis M. Taitt, Dean of Chester, on Rural Missions, and Mr. Roland Morris on the Problems of Missions in the City.

In the report of the Standing Committee it was recommended that the salary of the Bishop Suffragan be increased from $5,000 to $6,500. This was done on the last day of the session. Also that greater care be exercised in selecting men for holy orders.

Elections were held for the various officers and boards of the Diocese. The standing committee was elected as follows: The Rev. James DeWolf Perry, D. D., the Rev. C. M. Armstrong, the Rev. J. Andrews Harris, S. T. D., the Rev. E. M. Jefferys, S. T. D., the Rev. Francis M. Taitt. Lay—Messrs. R. Francis Wood, John E. Baird, W. W. Frazier, S. F. Houston and Morris Earl.

The Rev. William M. Groton, S. T. D., and the Rev. James B. Halsey, with Messrs. Rowland Evans, Francis A. Lewis and Roland S. Morris, were elected deputies to the General Convention. On the next day the number was completed by the election of the Rev. Floyd W. Tomkins, S. T. D., the Rev. John B. Harding and Mr. George Wharton Pepper, and as alternates, the Rev. D. M. Steele, the Rev. Louis C. Washburn, S. T. D.; Messrs. William Drayton and Arthur E. Newbold.

Mr. George Wharton Pepper's Position.

Previous to his election, Mr. George Wharton Pepper made the following explanation:

"I desire to make my position clear. I stand exactly where I stood at the General Convention at Cincinnati. I hope that no one will vote for me in the belief that I favor the name of American Catholic for this Church. I am not in favor of it, and will only favor that name when this Church becomes a part of the greater Church that should have that title. On the other hand, I hope no one will vote for me believing that I am content with the name of the Church as it stands. I hold that this Church has an inheritage of Catholicity and a legacy from the Reformation, and I am in favor of omitting 'Protestant' because it places too much emphasis on the legacy.

"If I am elected by your vote it will be simply as a Churchman. It would be satisfactory to me to be relieved of attendance at a General Convention, but if I am elected I will regard it as a charter of liberty to speak and vote in accordance with the principles I have just enunciated."

The Rev. D. M. Steele introduced an amendment to the Constitution looking to proportionate representation in the Convention, which was subsequently adopted, subject to confirmation at the next Convention.

The Rev. T. William Davidson, as secretary, presented the annual report of the Board of Missions of the Diocese, and on his motion the Convention asked the parishes to contribute $22,000 during the coming year for Diocesan Missions, and that they make on Whitsunday, or some other suitable time, an offering for Diocesan Church Extension, exclusively.

What is most unusual, the Convention held a session on the third day. It gave a substantial endorsement in the following resolution, offered by Mr. Francis A. Lewis:

"Resolved, That this Convention desires to express to Director of Public Safety Porter, its cordial appreciation of the efforts he is making to stamp out commercialized vice in the city of Philadelphia, and to assure him that every proper step he shall take in this direction will receive the cordial and active support of the Bishops, clergy and laymen of the Diocese of Pennsylvania."

In speaking to the resolution, Mr. Lewis said that the city has appropriated $6,000 for the expenses of the vice commission, but nothing for its printing. In addressing the men of St. Peter's church, Germantown, he aroused such enthusiasm that the rector, the Rev. Stewart P. Keeling, said that he would be responsible for one half of the $1,500 needed for the printing and circulating 10,000 copies of the report. Subsequently two gentlemen gave the other half.

The special committee on Parochial Apportionment presented a plan for that purpose and a revised form of financial report of the parishes and missions, which were adopted and the reports of the parishes for the year ending April 30th, 1913, were directed to be made according to the latter.

The Rev. G. C. Foley, D. D., presented the report of the Committee on Social Service, and the Rev. Llewellyn N. Caley, that of the Sunday School Association.

A resolution was adopted asking the Board of Missions to report to the next Convention on the salaries of the clergy and missionaries.

The Church of St. Luke and the Epiphany was chosen as the place of holding the next annual Convention on May 5th, 1914.

After the reading of the rough minutes and prayers by the Bishop of the Diocese, the Convention adjourned sine die.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.

Church of the Ascension, Decatur.

On the evening of Ascension Day, Rev. C. R. D. Crittenton, general missionary of the Diocese of Dallas, held service in the Church of the Ascension, Decatur. It was a season of great thankfulness with this little congregation, as through the generous help of the Woman's Auxiliary of Dallas and a substantial gift from Mr. Lingo, of the same city, the church has been moved to a desirable location on W. Walnut street; a new vestibule has been built; the building freshly weather-boarded, and the interior nicely papered, making it one of the neatest churches in town.

The Rev. C. R. D. Crittenton is a most zealous worker and ardent Churchman, and is doing much to build up the Protestant Episcopal Church in the towns in this section.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Death of a Well-known Clergyman.

The Rev. Francis Thompson Howell Finn, senior curate at St. Paul's, Cleveland, died at his home, Hazel Drive, Cleveland, Friday, May 2d, and was buried from St. Paul's church the following Monday, May 5th, the Bishop of the Diocese and the rector of the parish, Rev. Walter R. Breed, D. D., officiating. A large number of the Cleveland clergy attended the service. The vestry of St. Paul's church met on the afternoon of May 4th, and formally recorded its deep sense of loss in the death of Mr. Finn, and the Cleveland Clericus at its meeting Monday, May 5th, took like action. The Rev. Mr. Finn was born in Philadelphia, where he was prepared for and entered the ministry, being ordained to the diaconate in 1905 and to the priesthood in 1906, both by Bishop Whittaker. In June, 1910, he was called from the Washington Memorial chapel, Valley Forge, to become the senior curate at St. Paul's, Cleveland. After two years he was granted leave of absence from all duty, and went to Saranac Lake, hoping to recover ihs health. Two years ago he was married to Miss Florence Harkness Brown, a communicant in St. Paul's parish, who survices him.

Stereopticon Views of Mission Work to be Shown at the Diocesan Convention.

The Committee on Programme for the missionary session of the Convention of the diocese, which meets at the Church of Our Saviour, Akron, Tuesday and Wednesday, May 20th and 21st, is preparing an order somewhat aside from the usual. Hitherto considerable time has been consumed in the hearing of annual missionary reports, which are always printed and distributed at the opening of the Convention, and in the calling of the roll of parishes to receive their pledges for diocesan missions, which pledges are, as a rule, sent in prior to the meeting of the Convention. This year the Convention is to be requested to dispense with these two features of the missionary session and allow an hour to be given to stereopticon views of both general and diocesan missions, the speakers to the pictures representing diocesan missions being chosen from among

the missionaries themselves, who personally know about the work.

Meeting of the Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary of the diocese will be held at St. John's church, Cleveland, Thursday, May 22d. Next to the annual Convention, this is always the most important, interesting and inspiring gathering of Church people in the diocese during the year. The day will begin with a celebration of the Holy Communion by the Bishop, followed by business sessions in which reports will be read, pledges taken for the new year, officers and committees appointed, and an address on The New China, by Rev. Robert Wood, of the Order of the Holy Cross.

The Cleveland Clericus held its May meeting at the cathedral, Monday, May 5th, at which a strong paper was read by the Rev. Charles Clynch Bubb, rector of Grace church, Cleveland, on the Change of the Name of the Church, the change being favored. The discussion that followed revealed many different ways of thinking upon the subject, but upon the whole there was quite general agreement that any change at the present time would be premature and unwise.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Eighteenth Annual Convention.

The eighteenth annual Convention of the Diocese met in St. Stephen's church, North Washington, at 10 A. M., Wednesday, May 7th. It was opened with the Holy Communion, at which the Bishop of Washington was celebrant, assisted by the Rev. Messrs. A. S. Johns and Charles E. Buck and Archdeacon Williams. The sermon was preached by the Rev. William E. Gardner, secretary of the General Religious Education Board.

At 12:25 P. M., the Convention proceeded to business. The Bishop read his address—a paper of excellent spirit and delivered with much earnestness. Loving mention was made of the several clergymen who had died since the last Convention, and affectionate honor was also given to the deceased laymen and several very zealous female workers of the Diocese.

The Bishop reported the parishes of the Diocese, with one exception, supplied with rectors; and, also very warmly called upon the Convention for sufficient means with which to meet the demands made by the mission field of the Diocese—work which he considers the most important of all.

The Bishop stated that through the liberality of Mrs. Murray, the donor of the fund for the building of a new house for the Bishop of Washington, which is to be a memorial of her young daughter, who died while a student at the Cathedral School, $10,000 have been added by her to that fund, thus making it $60,000, and sufficient to erect a house in conformity with the architectural plan of the Cathedral, near which it will stand. It had been hoped, the Bishop said, further, that the present house, in Washington, might be retained for Diocesan purposes; but it would, probably, have to be disposed of and, if so done, a temporary house provided for him during the erection of the new house.

The Rev. Arthur S. Johns, secretary of the Convention since the organization of the Diocese, was unanimously re-elected. He appointed the Rev. H. Allen Griffith and Messrs. John Lane Johns and Ogle Singleton as his assistants.

Christ church mission, Kensington, Md., the Rev. George W. Atkinson, Jr., minister-in-charge, and All Souls' mission, in St. Alban's parish, D. C., the Rev. J. McBride Sterrett, minister-in-charge, were permitted to form parish organizations in connection with the Convention. Money being in hand for the building of a church for All Souls' mission, an attractive church will soon be erected, with the active and earnest Dr. Sterrett as its rector and a zealous vestry to support him.

Mr. W. H. Singleton was unanimously elected treasurer.

The report of the Standing Committee was read by Dr. McKim, president, and committees were appointed by the Bishop.

Archdeacon Williams offered a resolution that the Convention appoint a committee to present to Congress a bill providing for the incorporation of a board of trustees who shall acquire and hold titles to property for religious purposes. This very important resolution was adopted.

The Rev. Dr. Devries reported on Social Service, with a resolution, which was adopted.

The Rev. Dr. C. Ernest Smith made report for the committee on regular contributions, together with resolutions. Adopted.

Nominations were made for the Standing Committee and for deputies to the General Convention—the election to take place the next day.

Resolution to Change the Name Voted Down.

The Rev. E. M. Thompson again introduced his resolution of the last two Conventions, viz., to amend the title-page of the Prayer Book to "The American Catholic Church, * * * according to the Use of the Protestant Episcopal Church." It was lost.

Dr. McKim, nominated for General Convention, took the floor and announced his determined opposition to any change in the name of the Church, in order that the Convention might vote intelligently. He was followed, in turn, by the majority of both clerical and lay nominees, all of whom, for and against, stated their positions.

At 4:30 P. M., the Convention attended a reception at the House of the Bishop.

Missionary Addresses.

At 8 P. M., the Convention met as the Board of Diocesan Missions. Addresses were made by the Rev. Dr. G. C. F. Bratenahl, secretary of the Third Missionary Department, on "General Missions;" the Rev. H. W. Stowell, rector of Port Tobacco parish, Md., on "Conditions and Prospects in Southern Maryland," and the Rev. Patrick Murphy, rector of St. Michael and All Angels' church, and City Missionary, Washington, on "City Missionary Work."

The Bishop and Missions Board asked for $10,000 for the ensuing year, to keep the work up to its present high mark; and the Convention voted about $8,000, which was increased the following day in Convention, by nearly one thousand dollars, by parish and individual subscriptions, when the Bishop declared this to be the Convention's most important work.

A Vote for Proportionate Representation.

The second day, Thursday, was the day of deepest interest, because of the discussions and voting on the "burning question" of the Change of the Name of the Church and the resolution of Dr. McKim, on the question of apportionment, or equable representation of communicants in the General Convention. He declared that, as now done, the manner of voting in the House of Clerical and Lay Deputies, it was by no means representative of the Church, and illustrated this inequality by a comparison of the Diocese of Washington, or New York, with five or six of the small dioceses in the South and West. Washington, with its twenty-three thousand communicants, or New York, with its forty-eight thousand communicants, can be defeated by either one of those small dioceses of three or four thousand communicants each, whose aggregate vote is only some twenty-one thousand communicants.

This resolution to memorialize the General Convention was warmly discussed, pro and con., one young clergyman warning the Convention that, if such a change in the time-honored order of voting should occur, such power might be given to New York that they might establish another Papacy in America! This caused a ripple of laughter in the Convention. Good temper prevailed; and the resolution was passed by the vote of 69 to 65.

At 12 M., voting for the Standing Committee began, and when the tellers retired to count the votes, the Convention voted for clerical and lay delegates to the General Convention. This first ballot being finished and taken out by the tellers for counting, the vote for Standing Committee was announced. An almost unprecedented thing had happened, namely: the whole membership of the Standing Committee was elected by the one ballot, as follows:

Clerical: The Rev. Randolph H. McKim, D. D.; the Rev. Herbert Scott Smith, D. D.; the Rev. Charles E. Buck, the Rev. Richard P. Williams. Lay: Dr. William C. Rives, Mr. J. Holdsworth Gordon, Mr. Melville Church.

The result of the first vote for deputies to the General Convention was then announced, amidst excited interest. It showed the election of but one clerical deputy, the Rev. Dr. McKim, while all four of the lay deputies were chosen.

The Convention, in a dead-lock as to deputies, adjourned from 5:30 to 7:30 P. M., when reassembling, balloting was resumed.

Finally, with the ninth ballot, the three clerical delegates lacking were chosen, making the full delegation as follows: The Rev. R. H. McKim, D. D., the Rev. Roland Cotton Smith, D. D., the Rev. R. P. Williams, the Rev. Arthur S. Johns.

The following were chosen clerical and lay alternates: Rev. Messrs. C. E. Buck, F. B. Howden, J. J. Dimon, J. H. W. Blake. Lay—Read-admiral Stockton and Endicott, Dr. William C. Rives, H. L. Rust.

After the reading of the minutes and devotions, at 11:40 P. M., the Convention adjourned, to meet next year in St. Margaret's church, Washington.

W.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Southern Convocation.

The spring meeting of the Southern Convocation began its service Tuesday evening, May 6th, in St. Stephen's church, East New Market. Addresses were made by Rev. W. F. Allen, on the command, "Tarry ye," etc., and by Rev. C. G. Cogley, on the command, "Go ye," etc.

On Wednesday morning there was a

celebration of the Holy Communion at 7 A. M., and another at 10:30. At the latter the Bishop of the Diocese was the celebrant, assisted by Dean Barlow. The sermon was preached by Rev. David Howard, of Salisbury. In the afternoon, after a short business session, an essay was read by Rev. W. F. Allen, pertaining to the much-discussed subject of Change of Name of this branch of the Catholic Church, followed by a discussion, the trend of which was that a change would be acceptable, provided a suitable name were proposed.

At 8 o'clock, after a short service, read by the Dean, addresses were made by the Bishop of Easton, "What the Church Has to Offer in Work," and by Rev. L. L. Williams, on "What the Church Has to Offer in Worship." After blessing by the Bishop, Convocation adjourned to meet in Coventry Parish, next October.

The absence of "Father" Greene was noted. At the time of his death he had been rector of Trinity church, Church Creek, thirty-five years.

The clergy of the Diocese have recently been reinforced by the following accessions to their number: Rev. R. B. Whipple, Quantico; Rev. Mr. Eaton, North East; Rev. P. B. Stauffer, Kennedyville, and Rev. C. G. Cogley, Upper Fairmount.

St. Stephen's parish, East New Market, is making many improvements to rectory and grounds, preparatory to receiving the new rector, Rev. J. C. Horton, who is expected June 1st.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The Rev. F. A. E. Warren Called to Amherst.

The Rev. F. A. E. Warren, rector of Meade Memorial church, Manchester, Richmond, has accepted a call to Amherst parish, Virginia, to succeed the Rev. C. A. Ashby. The Rev. Mr. Warren was graduated from the Theological Seminary in Virginia in 1910. His first charge was St. Luke's parish, Mecklenburg county, Va., where he ministered until he became the rector of Meade Memorial church.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

To the Clergy of the Diocese.

The Social Service Commission mailed this week to all the lay delegates to the Council copies of the preliminary report of the Commission, and because the Commission did not know the names of the delegates, it addressed these reports in the care of the rectors of the several parishes. May I ask that the rectors will kindly turn the reports over to the delegates as quickly as possible, and that they request the delegates to bring the reports to the Council? The final report of the Commission, to be made at that time, will depend for its full understanding upon reference to the preliminary report.

W. Russell Bowie.

Resignation of a Richmond Rector.

The Rev. Morris S. Eagle, for four years past the rector of Christ church, Richmond, has resigned that charge and has decided to accept a call lately received by him to become the rector of Haymarket parish, Prince William county, Va. This parish includes St. Paul's church, Haymarket; Grace chapel, Hickory Grove; St. Luke's chapel, Buckland, and Holy Trinity chapel, Thoroughfare. For nine years Mr. Eagle was in charge of the Church of the Incarnation, Mineral City, and missions at Armenias and Sulphur Mines.

SALINA.

Rt. Rev. S. M. Griswold, D. D., Bishop.

Tenth Annual Convocation.

The tenth annual Convocation of the district was held on May 6th and 7th. Elections resulted as follows: Registrar, Rev. Canon Holsapple; secretary, Rev. W. H. Heigham; treasurer, Rudolph Rehberg. Deputies to General Convention—Very Rev. Geo. B. Kinkead 3d, and Dr. J. H. Winterbotham. Delegates to Woman's Auxiliary General Convention—Mrs. J. R. Crawford, Mrs. W. C. Perdue, Mrs. R. M. Botting, Mrs. W. O. Lehman, Mrs. Calkins. Bishop Partridge preached on Tuesday evening, May 6th, on Missionary Enterprise.

Memorials to the General Convention were presented, one asking for provision for the needs of missionaries in domestic field as for those in the foreign field. Another, stating that to the belief of the Convocation "the present title of the Church is a hindrance to her growth. The name we bear is a negative one and expresses more the idea of a sect than that of a branch of the Church of God."

Convocation put itself on record as being opposed to a change of representation in General Convention, unless it be looking towards the fair treatment of the present missionary Dioceses which, under the present system, are always robbed of their inherent right to vote.

The Rev. Henry Lodge has been transferred to this district, and has taken up work at Oberlin, with charge of Norton and Goodland.

Rev. J. P. Lytton, who has been an invalid in St. Barnabas' Hospital for the past two years, has removed to Kansas City, Mo.

The Dean of the Cathedral, Very Rev. George B. Kinkead 3d, has with the concurrence of the Bishop of Salina, established the rules for marriages that obtain in the Cathedral at Chicago, among them, requiring certificates from a reputable physician as to the health of the parties.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Annual Meeting of Woman's Auxiliary.

The annual meeting of the Diocesan Woman's Auxiliary was held in Trinity church, when an address was made by Bishop Lloyd, on "Fellow Laborers with Christ." Bishop Scarborough and Archdeacon Shepherd gave encouraging statistics of the work done in and beyond the diocese during the past year.

Mrs. Arthur S. Phelps presided at the business sessions. Her address summed up the year's work.

Mrs. W. B. Abbey reported encouragingly for the intercession committee, larger attendance at the "quiet days," more interest manifested and larger offerings.

The following offerings were reported by the different departments: Domestic Missions, $6,385.71; Foreign Missions, $979.36; Indian Missions, $1,780.46; Diocesan Missions, $844.81; Work for Colored People, $589.39; Work in Mexico, $250; Junior Auxiliary, $2,302.40; Babies Branch, $114.87; United Offering, $4,000. Total, $17,247.00. Pledges of $100 were made for a scholarship in an Indian school in Alaska.

The following appropriations were made from the Ten Cent Assessment Fund: For the Bishop's Trust Fund, $32.10; Archdeacon's Extension Fund, $50; Mexican Scholarships, $35; Foreign Insurance Fund, $22; Patterson School pledge, $10.50; Expenses of Mission Study Class, $20; Expenses of Church Periodical Club, $5; Indian Missions, $13.60. Total, $188.20.

Satisfactory reports were made of the Mission Study Classes, the Church Periodical Club and the work of increasing the circulation of the Spirit of Missions.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Millions to be Spent on Church Structures.

There near completion but not yet opened, or are projected for erection immediately, Church structures on Manhattan Island, New York, costing $4,450,000. These do not include hospitals but only structures in which worship and education are to be maintained. Of the sum $3,400,000 is for Protestant worship and work, and not a dollar of it is represented by mortgages. The Presbyterians and the Baptists will each spend several hundred thousand dollars in Church improvements.

The Church Association for the Advancement of Labor.

The Church Association for the Advancement of Labor met in St. George's church this year, Bishop Courtney presiding. Canon Douglas of the Cathedral and Hugh Frayne of the American Federation of Labor, two of the speakers, had much to say about the protocol. Mr. Frayne reported that organizations winning strikes almost always go to pieces immediately afterwards, the members having won lose interest; and employers usually regain all they have conceded. The outcome is more strike. The protocol stands for co-co-operation—no muskets, no policemen, as Canon Douglas described it; and Mr. Frayne told of a strike settlement in New York recently inside of four days, and in such fashion that the employees take more interest in their organization than formerly. He added that labor never had any real cause to quarrel with the Church, wants no cause now, and does want the goodwill and help of all Christian peoples.

Campaign for the Completion of the Cathedral Nave.

Four hundred women attended the annual meeting of the Cathedral League, on May 10th, and heard Bishop Greer outline plans for a campaign to secure funds at once to complete the Cathedral nave. About $1,000,000 is needed. President Butler of Columbia, and Architect Cram of the Cathedral were the speakers. A committee of five members each from two diocesan societies was named, with power to add to the number up to one hundred. It was stated that two thousand sections of the nave are available for designation, and that each section can be built for $500. So the plan is to secure as many $500 subscriptions as possible.

Family Department

Life Out of Death.

Were there no night we could not read the stars,
The heavens would turn into a blinding glare;
Freedom is best seen through the prison bars,
And rough seas make the haven passing fair.

We cannot measure joys but by their loss,
When blessings fade away we see them then:
Our richest clusters grow around the cross,
And in the night time angels sing to men.

The seed must first be buried deep in earth
Before the lily opens to the sky;
So "light is sown" and gladness has its birth
In the dark deeps where we can only cry.

"Life out of death" is heaven's unwritten law;
No, it is written in a myriad forms;
The victor's palm grows on the fields of war,
And strength and beauty are the fruit of storms.

Come, then, my soul, be brave to do and bear;
Thy life is bruised that it may be more sweet;
The cross will soon be left, the crown we'll wear;
No, we will cast it at our Saviour's feet.

And be among the glories never told,
Sweeter than the music of the marriage bell,
Our hands will strike the vibrant harp of gold,
To the glad song, "Who doeth all things well."

—Henry Burton.

"If I Were a Millionaire."

We were sitting round our dinner-table in our mountain castle of Sinaia, and the conversation had turned upon the multi-millionaires of America.

Somebody said: "What would you do if you were a multi-millionaire?"

The Princess was the first to answer, being the youngest. She said: "I should have as many flowers and as many horses as I want."

An artist-painter, Lecomte du Nouy, said, "I should make an arena in white marble, in which there would be games and sights for thousands and thousands, to make the people enjoy themselves."

The Prince said: "I should give the last penny to sweep my country of all its diseases, and make it healthy."

An aide-de-camp said: "I should build ever so many model villages for the peasants."

I was the last to answer, as the King said never a word, and I said: "I should build a cathedral with a school beside it for every kind of art."

I don't know if the others, after so many years, would still give the same answer. I should. I should say to-day, as I said then: "A cathedral with chapels for every religion in it, and an arts school beside it."

You can build ever so many houses, and misery will enter there; care will follow the inhabitants, anger and strife, and illness and death can't be kept away. There is only one peaceful house on earth, that is God's house. You leave your pain at the door and lift your soul up and free it from what makes it heavy. The house of God is the people's real house, because there the poorest can be alone, which he so seldom is in his cottage, and the richest is nobody—nobody to envy, as he is nothing more than the poorest.

The Romans have shown us where an arena leads after a certain time, and that amusing the people is not the best way of helping them.

Flowers are lovely, but in the cruel winter time, if you haven't conservatories large enough, no thousands of people can enjoy them; whilst a cathedral, if it is large enough, like Saint Peter's in Rome, is warm in winter and cool in summer, and its air remains pure. There you can carry all your trouble and lay it down before the only One who understands, and go away quieter. Your drunken husband cannot reach you there; your sick child does not moan there; money seems so small, it doesn't seem to count; and if you are hungry, a beautiful organ will drive away even hunger for a few minutes. It is the only place in which everybody tries to be good, and lifts up his soul above the meanness of life.

The arts school beside it would show all those who learn there to what heights they may reach, and what grandeur awaits them. They would become much better musicians, hearing the organ roll out the greatest master's greatest thoughts every day; the paintings would draw their mind away from the dung-hills it is rather the fashion to paint nowadays. The high vault would bring them nearer to the heights they ought to wander in always. If I were a millionaire I should build a cathedral!

A big library would belong to the necessities of that arts school, for nobody can be a great artist without reading and learning a great deal; all that makes men better, and less selfish, would be united round my cathedral.

I can't give food to one single town to satisfy it during one year: there would be still some unfed, and unclad, and out of work, which is the worst misery. But food for the soul I could give to many, to thousands and hundreds of thousands in all ages to come. Can you leave Westminster Abbey and not feel better, not feel yourself amongst the grandest of your nation? Can you leave a very grand concert hall without feeling as if you would embrace the whole world, and kneel to the composers, whose thoughts you have been allowed to understand?

I spent one evening of my life alone in Westminster Abbey, beside the organ, and even before it, playing a few chords only, in the gathering dusk, when the statues began to look as if they were alive and moving, and I have felt better ever since. If I were a millionaire I should build a cathedral!

I was in Saint Peter's for Easter, and I saw that all those thousands of inattentive people who crowded it could not take away one atom of its grandeur and solemnity. If I were a millionaire I should build a cathedral!

There my renowned ancestor was archbishop in the sixteenth century, and was Luther's friend and wanted to introduce the Reformation! If he had succeeded he would have averted the splitting of the churches and the Thirty Years' War. The grand cathedral of my home, the cathedral of Cologne, has been the solace of my stormy life, and from early childhood upward it has comforted me as no other good on this earth. When I come to the Rhine I always go to the cathedral of Cologne, and enter the treasury only to have a look at the crosier of my great ancestor, Archbishop and Elector Hermann, with the Peacock of our house of Weir upon it. And Saint Isaak, in Petersburg, has its own solemn grandeur, though heavier and more massive, less artistic, perhaps, but when the wonderful Russian choirs begin to penetrate its vaults, one is lifted quite beyond earth and its miseries.

I have never seen an Indian temple, but I am sure it must appeal to everything profound and great in human nature.

My cathedral would be of white marble, like that of Milan, inside and out; not so ornamented, much quieter than Milan, but with columns that would give the feeling of a beechwood. A beechwood must have been the origin of the Gothic style.

The Saint Mark's Cathedral is perhaps the one that enters your soul most of all, when the sun gently touches the far-off columns till they seem lilac in all that gold; but I should always prefer an enormous height, and white marble with a first-rate organ, of course, and choirs like the Russian ones, educated in the arts school beside the church.

If I were a queen in a fairy tale I should do all that. But the queens in life have never a penny to bless themselves with, as so many poor people have to be helped that there is never anything left for the poor queen; she has to be content with looking at other people's beautiful creations.

Make a home for the homeless, a place that belongs to everybody alike, where there are no rights and no precedences, no hustling, as there is room for all; no unkind words spoken, as speaking is forbidden; no strife, as it remains outside; the place in which king and beggar take off their hats and pray, a place where your bitterest enemy is an enemy no longer; a place where you would be alone in a crowd, and surrounded by thousands if you were quite alone.

If I were a millionaire I should build a cathedral!—"Carmen Sylva" (H. M. Queen of Roumania).

The Black Letter Days of the English Church Calendar.

Alphege, Archbishop of Canterbury.

In the Calendars of the English Church one finds the names of many saints of whom no mention is made in our American Calendar. The days on which their memory is honored are called "black-letter days" from the practice in ancient Calendars of writing the names of the principal feasts in red and the lesser ones in black. No collect, epistle and gospel are appointed for these days, but in religious houses commemoration is made of these saints in the offices for the day. For the most part they are the family days of the Church. Just as each family keeps special anniversaries of the joys and sorrows which have come to them, so the Church began to keep anniversaries of the men and women who had been outstanding figures in her history,

"A noble army; men and boys,
The matron and the maid."

Perhaps in years to come the American Calendar will have the names of those men and women who have witnessed well for the faith. Although there are many inspiring stories connected with all these black-letter days this series of articles will be confined to

those saints who have been specially identified with the Church in England.

On April 19th, commemoration is made of St. Alphege, Archbishop of Canterbury. He was born of a noble family in Gloucestershire in the year 954, and in early youth entered a monastery at Tewkesbury. Afterwards he presided over a large community at Bath. When he was thirty years old the Bishop of Winchester died and Alphege was appointed to the see. Dunstan was archbishop of Canterbury at the time and the story is that St. Andrew appeared to him and suggested that he appoint Alphege.

For twenty-two years Alphege labored among the people of Winchester greatly beloved. Severe towards himself yet most kind and sympathetic towards others, he won the hearts of all men. He seemed to have the gift for dealing with widely different types of men and he let no one go away unaided. His deep spirituality bore its fruit in the diocese and the beauty and sweetness of his character became known throughout Britain.

It was therefore a great joy to the people of Britain when Alphege was made Archbishop of Canterbury in 1906. But he had only been Archbishop a few years when the nation was thrown into troublous times by the invasion of the Danes who ravaged the country. In 1011 they sacked Canterbury and the saintly Alphege while attempting to plead for humanity was seized and made to witness the burning of his own Cathedral. They imprisoned him in their ships in the hope of extorting the treasures of the Church for ransom but Alphege would not consent to this means for obtaining his freedom. During the Eastertide of 1012 the Danish ships were in the Thames near Greenwich. The Danes were holding some pagan festival and into the midst of their drunken revelries they dragged the Archbishop. They began to ill-treat him and finally killed him outright to spare him further agony. His body was allowed to be taken away and it was buried with all reverence in St. Paul's Cathedral, London, and afterwards moved to Canterbury.—G., in St. Andrew's Cross.

Caring for Workers on the Panama Canal.

The canal force as it stands to-day, and has stood for the past five years, is a body of picked men; a force the like of which has never before been gathered for any similar work. As men, they are loyal, contented, and happy. And certainly they are healthy. The first requisite for appointment on the canal work is a clean bill of health. This having been assured and the appointment given, from that moment the health of the man or woman in the service is a matter of the greatest concern to the government. Every employee is entitled to thirty days' sick leave,' in addition to his forty-two days' vacation leave. He is cared for while ill by a district physician, medicines being provided; or he is sent to one of the hospitals until he recovers. This care is not "free;" it is a part of the employee's pay just as much as his monthly money wage. It is one of the government's ways of maintaining the highest health conditions in the force.

The spiritual wants of the builders are supplied by the maintenance of chaplains of the various denominations; the family life, by the establishment of a public school system which is modeled after the most approved system in the United States; the social requirements are met by encouraging and forwarding the work of clubs and societies. Healthful athletic exercise is encouraged in the clubhouses, at each one of which is employed a physical director. These clubhouses are the great recreation centers of the men and women alike. They provide legitimate entertainment, such as reading in a room liberally supplied with newspapers and periodicals, entertainments of various kinds, music, singing clubs, besides the athletic department. They are the scenes of the community Christmas celebrations, school entertainments, and carnivals, of lively debates and serious addresses.—Christian Herald.

"Resting in God."

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is He!
Know His love in full completeness
Fills the measure of thy weakness;
If He wound thy spirit sore,
Trust Him more.

Without murmur, uncomplaining,
In His hand—
Lay whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Fearest sometimes that thy Father
Hath forgot?
When the clouds around thee gather
Doubt Him not!
Always hath the daylight broken,
Alway he the comfort spoken—
Better hath He been for years
Than thy fears.

To His own thy Saviour giveth
Daily strength;
To each troubled soul that liveth
Peace at length;
Weakest lambs have largest sharing
Of this tender Shepherd's caring;
Ask Him not, then—when or how—
Only bow.

—Tr. K. R. Hagenbach.

The Daughter Worth Having.

Two gentlemen friends, who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off; I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, 2 o'clock sharp. I want you to see my wife and one child.

"Only one," came the answer, tenderly; "a daughter. But she is a darling."

And then they parted, the stranger geting into the street-car for the park. After a block or two a group of five girls entered the car. They all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately decorated lunch basket. Each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car stopped, this time letting in a pale-faced girl of about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he had heard one of them say, with a look of disdain:

"I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that, would you?" This to another girl.

"No. indeed; but there is no accounting for taste. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry. Just then the exclamation: "Why, there is Nettie! wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood, beckoning to the car-driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Whom are they for?" asked another.

"I'm on my way to Belle Clarke's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then glancing toward the door of the car, she saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked his sister:

"This little boy is sick, is he not? He is your brother, I am sure."

It seemed hard for the little girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going, the young girl replied, in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but, you see, we didn't have any to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess mebbe Freddie 'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived, and wrote the address in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little one comfortless. Half the bouquet of violets and hyacinths were clasped in the sister's hands, while the sick boy, with a radiant face, held in his hand a package, from which he helpd himself now and then, saying to his sister in a jubilant whisper:

"She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?"

And the little girl whispered back:

"It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage, and treated them to oyster soup at the part restaurant.

At 2 o'clock sharp, the next day, the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing the comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in a cordial greeting, "this is

the dear girl whom I saw yesterday in the street-car. I don't wonder you call her a darling. She is a darling, and no mistake. God bless her."

And then he told his friends what he had seen and heard in the street-car.

With Folded Hands.

What though my little world be dark and dreary,
The sun I love no longer shines for me;
What though of facing hours of pain I weary,
I murmur not; the end must brighter be.
Content I am to rest where He has placed me,
Or follow wheresoever He may lead,
To walk within the boundaries He has traced me,
For well He knows what is my greatest need.

I hear the world in which I took enjoyment;
I listen as the busy throngs go by,
While I with my own thoughts may find employment,
A wreck, a memory to the world I lie;
What matters it? 'Tis useless my repining,
Although the darkest clouds obscure my sun,
I know behind it still is brighter shining,
In golden glow goes down when day is done.

Each morn I hear the busy crowds departing,
At eventide come flocking home again,
To share their burdens I no more am smarting,
With folded hand quiescent I have lain,
For what remains when fondest hopes have perished,
When earthly comforts vanish one by one.
But put aside ambitions one has cherished
And murmur, "Lord, Thy will, not mine, be done!"

—Boston Transcript.

The Sin of Sensitiveness.

Frank Crane treats this subject in one of his books, and when you come to think about it there is more in it than appears at first blush. Sensitiveness is that tendency in one's nature to occupy one's thoughts with self, and it usually finds its taproot in some form of egotism. Take a naturally highly organized nervous temperament and load it down with self-consciousness and you have all the conditions of torture of the most exquisite type. Such a nature is self-depreciative outwardly, but very self-realizing inwardly. You can easily find this out by giving your unstinted approval to the judgment of the person who places a low estimate upon himself and his ability. The very moment you do this you give mortal offense and make an unforgiving enemy. If you doubt this, just try the experiment on some sensitive and self-depreciating soul.

Such a man makes himself the bane of his friends, for they are in constant dread of doing something or saying something that he will misunderstand and take as a personal effort to offend him. His feelings lie on the surface and even when you do not dream of such a thing, much less intend it, you have ruffled his temper and put him in an ill humor. He is on the alert looking for inquiry and affront. He is incapable of humor, because he takes himself so seriously the idea of fun has never found a place in his head or heart. Your attitude toward him has to be one of apology and explanation. When you are with him he imposes an intolerable tax upon your patience and forbearance. He provokes you by his everlasting readiness to become provoked or offended at everything you do or say.

But when this quality of mind and heart manifests itself in the domestic circle, it is at its worst. It creates unhappiness at the fountain. A sensitive wife who forces herself to imagine that her husband does not properly appreciate her, is about the most disagreeable woman on earth. The wife who wants to be loved, but devotes her sensitive soul to the task of killing everything lovable in her nature by her habit of complaining that she is neither loved nor appreciated, has reached the utmost depth of pity and disagreeableness. She is diseased with self-consciousness and does not know it. Her egotism has degenerated into the most deplorable kind of selfishness, and she mistakes it for virtue upon her part and for neglect and meanness upon the part of those nearest and who ought to be dearest to her. She is displeased with herself and grieves because she has made herself displeasing to those about her. She whines and nags and complains until the peace of her home is destroyed.

And the same is true, but not on such a large scale, with the sensitive husband, or the sensitive daughter. There is but one remedy for such a mental disorder and that is to forget self and think of the self of somebody else. No self-forgetful man or woman is unhappy. They have no time for unhappiness, for they so occupy themselves with life and its duties that they give no thought to their own treatment by others. They take it for granted that everybody loves and appreciates them, and when this is true they realize peace of mind and joy of heart. This was the secret of Christ's joy; He was so busy with His desire to help and relieve some one about Him that He submerged His own feelings in His unselfish activity in behalf of others. He had no time for morbid self-depreciation; He was too busy about His Father's business. And the only way to be happy and get the most out of life is largely to forget self and fill your thoughts and desires with the interests of those who need your love and sympathy. Then it is that we suffer less, have less offenses, less neglects, less thought of appreciation. Then, let us dig up the taproot of sensitiveness, which is selfishness, and get into us the mind that was in Christ, self-forgetfulness, self-sacrifice, and loving service.—Texas Advocate.

A Lamp Shining in a Dark Place.

"I wonder whether I am preaching to some brother or sister who has lost his or her way—who used to be in the way, who used to tread that path when they were boy and girl, but they came to London, and they drifted away from the track? They are not anything like as happy as they once were. There are all kinds of wire fences and pitfalls in the dark, and they have fallen into many of them. May I to such a one hold up once again the lantern, the lamp shining in the dark place and say, 'Come back, come back into the way of peace'? It is sent for you. Remember who it was said, 'I am the Light of the world, and he that followeth Me shall not walk in darkness, but shall have the light of life.' Oh! if there is but one of you, one wanderer in the dark who would come back into the well-troden way of Peace, it would be worth while holding this service.

"And, then, when we have came back, what does the lamp shining in the dark place do for us? It lights our path. Its great feature is its constancy. I believe there is one truth which changes life more than any other, and that is to take one day at a time, and never look beyond that day. It is the plain teaching of the Gospel. We are only promised food for the day and light for the day, and the lantern, the lamp across the common, only shows us one step at a time—

"'Lead, kindly light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on.'

That is the Christian's prayer."—Bishop of London.

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RICHMOND, :: VIRGINIA.

Leave the Rest to Christ.

When you have given yourself to Christ, leave yourself there and go about your work as a child in the household. When He has undertaken your salvation, rest assured He will accomplish it, without any of your anxiety. There remains enough for you to do with no concern for this part of the labor.

Let us illustrate this posture of mind as well as we can. A shipmaster was once out for three nights in a storm; close by the harbor, he yet dared not attempt to go in, and the sea was too rough for the pilot to come aboard. Afraid to trust the less experienced sailors, he himself stood firmly at the helm. Human endurance almost gave way before the unwonted strain. Worn with toil, beating about, worn yet more with anxiety for his crew and cargo, he was well-nigh relinquishing the wheel and letting all go a-wreck when he saw the little boat coming with the pilot.

At once that hardy sailor sprang on the deck, and, with only a word, took the helm in his hand. The captain went immediately below for food and for rest, and especially for comfort to the passengers, who were weary with apprehension. Plainly now his duty was in his cabin; the pilot would care for the ship.

Where had his burden gone? The master's heart was as light as a schoolboy's; he felt no pressure. The pilot, too, seemed perfectly unconcerned; he had no distress. The great load of anxiety had gone forever.

No matter how unadorned the preacher's speech may be with the flowers of rhetoric, he will always have good attention and be heard by the people with profit when he stands before them in the right spirit and in the right way gives them a message that comes from God. The greatest gift of oratory is nothing compared to that something which God can put into the words of the humblest man who is filled with His Spirit.

Children's Department

The Seed and the Flower.

A baby seed all dressed in brown,
Fell out of its cradle one day;
The West Wind took it with loving arms
And carried it far away.

He laid it down on a bed of leaves,
And hid it with blankets white;
And there it slept like a weary child,
Through the long dark winter night.

It woke at last, when the springtime came,
And stretched its arms on high,
And it grew and grew through the livelong day,
Toward the sun and the clear, blue sky.

It drew its food from its Mother Earth,
And it drank the cooling shower,
Till the small, brown seed was changed at last
To a sweet, wild wayside flower!

The Last Apple Left.

It was the first warm April day, and Ross and Nina were leaning out of the dining-room window, paring a big, polished winesap apple. Ross, of course, was doing the work—with his Christmas pocket-knife; and Nina was holding the end of the long ribbon of red skin as it uncurled from under the bright blade. 'Twas the very last apple left in the bottom of the barrel sent down full from Grandfather's mountain farm at New Year's, and the children found it there only after much searching and feeling around in the dark closet.

"Peel thin, Rossie," warned his sister.

"'Course I will," promised Ross. "My, but she's a corker!"

And just then, somehow or other, the apple slipped from under the blade, and left his hand suddenly. "There!" exclaimed Ross, preparing to scramble down, and in the next breath, "Well; look at that, will you?"

A boy, a little dark, thin boy, whom they had not noticed before, darted swiftly forward from somewhere, as though he had been waiting for the opportunity, and caught the apple cleverly in his cupped hands.

Ross drew back quickly, his own up and ready to receive it again, and Nina watched with interested eyes.

Both children were astonished when the boy made no move to throw, merely clutching the partly peeled apple, and staring at them with black, wide eyes. Before Ross could say the sharp sentence that occurred to him, the other boy, with a little jerk, had carried the fruit to his mouth. But before he bit into it, his expression changed, and with another jerk he flung back his arm and tossed it straight up into Ross' still ready hands.

"Good throw!" cried the boy at the window, "you better had have given me back my apple; 'twas the last one left!"

The other only scowled a little in reply, and was about to turn away when Nina cried, "Boy, wait!" Seizing the apple almost roughly, she picked up the pocket-knife and cut it in two. Then, leaning far out, she pitched one-half to him, in her awkward little-girl fashion. It was caught neatly.

"Why, Nina Allen!" exclaimed Ross, with heat, "what's that for?"

"Look!" said Nina, softly. The strange boy was devouring his treasure. He could hardly be called eating it; the half apple really disappeared in two gulps, seeds, stem and core, before the children's astonished gaze. He seemed only to have twisted his face a little, and lo, the thing was done. Putting his hands in his ragged pockets, he stood and stared unblinkingly at the other half in Ross' clutch.

"Oh, how dreadfully hungry he must have been!" breathed Nina.

"Why don't you give him something to eat, then? Some bread and meat, and not your last piece of apple?"

"Because," his sister replied, her lip quivering a little, "the pantry key is in mother's room, and she is lying down with a headache."

Ross hesitated. The thing he held in his hand seemed to burn him. He said to himself, over and over, "It's the last one left." Then he decided suddenly, and his wrist twisted backward.

The boy saw the twist and was ready. In an unbelievably short space of time, this piece, too, was gone.

"Well, I never did!" said Ross under his breath. "What did you have for breakfast, boy!" There was a shake of the head that appeared to mean a great scarceness of breakfast. "Going to have any dinner?" Another shake. Evidently the stranger had better ears than tongue. But neither breakfast nor dinner!

"Don't you go!" Ross said. Running to the mantel, he grabbed a little bank, and was back at the window in a flash. The boy looked doubtfully at the object in Ross' hands, and very puzzled when he ran the knife blade into the slit on top. "Hold up your cap," Ross told him and when the grimy cap was lifted, out from the tilted bank, along the blade, slid a dime, one fivecent piece, two, three. "That's all," Ross said, straightening up. "Go around the corner and get yourself something good. You are a sport, you are!"

Nina clapped her hands softly. The boy's black eyes snapped as he gathered up the coins, ready for instant flight around the corner. As he turned, he flashed a brilliant smile at the two. "God bless-a-you!" he cried, in mellow, broken speech, and was gone.

"It was all the money you had," Nina said, lovingly, "and your last apple."

"Pshaw," replied Ross, "it was your last apple, too, and but for you I'd have made a pig of myself. Let's always peel the last apple here at the window."—Nancy Byrd Turner, in S. S. Times.

Two Mysteries.

Once upon a time Frederick, king of Prussia, when taking a ride, noticed an old farmer ploughing his acre by the wayside and cheerfully singing at his work.

"You must be well off, old man," said the king. "Does this acre belong to you?"

"No. sir," replied the farmer, who knew not that it was the king. "I am not so rich as that; I plough for wages."

"How much do you get a day?"

"Eight groschen" (about a shilling), said the farmer.

"That is not much," replied the king. "Can you get along on it?"

"Get along and have something left."

"How is that?"

"Well, if I must tell you—two grochen are for myself and wife; with two I pay my old debts; two I lend out; and two I give away for the Lord's sake."

"This is a mystery which I cannot solve, said the king.

"Then I will solve it for you," said the farmer. "I have two old parents at home who kept me when I was weak and needed help; and now that they are weak and need help, I keep them. This is my debt toward which I pay two groschen a day. The third pair of groschen which I lend out I spend for my children, that they may receive Christian instruction. They will pay it back in the comfort they will be to me and my wife when we get old. With the last two groschen I maintain two sisters whom I could not be compelled to keep. This is what I give for the Lord's sake."

"Bravely spoken, old man," said the king. "Now I will give you something to guess. Have you ever seen me before?"

"Never," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses."

"This is a mystery which I cannot unravel," said the farmer.

"Then I will solve it for you," said the king. Thrusting his hand into his pocket and counting fifty brand-new gold pieces into his hand, stamped with his royal highness, he said to the astonished farmer: "This coin is genuine, for it also comes from our Lord God, and I am His paymaster. I bid you adieu."—The Continent.

The Potato Family.

It was a very hot day, and Betty was restless. She couldn't remember what in the world she wanted to do next—even the newest things didn't stay new very long when the very breeze seemed stale and cooked. She felt sticky, and thought she must surely be going to melt and fall over sideways as the candles on the nursery mantel sometimes did.

"If I could only have something to play with that I never saw before," the little girl sighed, rolling over on the grass in the shade of the big maple by the kitchen door, where her mother sat, preparing the vegetables for dinner.

"Did you ever hear of the potato family?" her mother asked. Betty sat up with a bound.

"Why, no, indeed," she said, "where do they live? Down in the village?"

"Some of them do," her mother laughed, "and some of them under the earth in our garden, and some in our cellar and—"

"Why, mother," Betty cried, quite forgetting how sticky and melting she had felt only a little while before, "how could anybody be living in our cellar?"

"And some of them," her mother went on, with a twinkle in her eyes, "are living right this minute in my vegetable basket."

"Oh," Betty sighed, understanding at last what her mother meant, "it's only plain old potatoes you're talking about, and I thought it was people!"

"Well," her mother returned, "suppose the plain old potatoes could turn into people, and you could play with them? When I was little I had an Auntie who used to help me make whole families of potato dolls and even potato cows and horses and pigs and chickens—and one of the nicest things about them was that neither the rain nor the sun could hurt them the least bit."

"Oh," Betty cried, "I wish I had had lived when you were a little girl so you could have played Potato Family with me too."

"Well, why not play it with me right now?" her mother laughed, "run and get a knife from the kitchen and some of that light kindling wood and bring a handful of toothpicks, too, from the box in the closet, and we'll have a splendid family in no time." Betty was

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delighted. It seemed much cooler now that she was running about, doing things—"And bring me a handful of feathers, too," her mother called after her, "from a bag by the cellar door."

Soon everything was ready to begin, and a hundred or more potatoes of all sizes spread out on the grass before them. "Now these very little ones," Betty's mother said, "will do best for the chickens," and she broke a toothpick in two for their legs and stuck a few feathers in them here and there for tails and wings, and stood them up on the grass.

"Oh, mother," Better cried joyfully, "they do look almost like really truly chickens walking about!"

"Now, let's try the cows—they aren't so easy," her mother went on, "but we can twist bits of toothpick up this way and stick them in here for horns, and put a bit of string or rope tied to a pin in here for a tail and short bits of wood for legs and—there you are! If we want to make horses, we leave off the horns and untwist the bit of rope to make it like a long flowing tail, and pin some more untwisted rope, only very much shorter bits, up here by the head for a mane—see, this way—and give them much longer legs than the cows. There, now—isn't that a fine horse? And now we come to the family itself—there must be Mr. and Mrs. Potato, of course—and how many children shall we have?"

"Six," Betty said promptly, "and all of 'em girls but the very littlest—"

"All right," her mother laughed, "you pick me out six potatoes, each one a little bigger than the 'littlest' boy, while I make eyes and noses and mouths for their mamma and papa with this knife. And shall we have a grandmother and some aunts and uncles?"

"Oh, yes," Betty exclaimed, busily sorting out the six children, "lots of 'em—and cousins, too; let's have a whole really truly houseful—"

"There's one curious thing about the Potato family," her mother said, carving away at the little brown faces, "they are all quite fat—none of them have any waists or necks—or almost none. Once in a while you find a slender one, or one with some sort of a waist, but usually they are a pretty plump set of people. But fat people are apt to be very jolly, you know, so we needn't feel distressed about that, at all." Betty was delighted as the animals and people grew in numbers on the grass before her.

"It is just like having a whole storeful of dolls, isn't it?" she cried. "It will soon be like a real Noah's Ark!"

"Now, how would you like to make some clothes for your family?" her mother said, "as they are so fat they will look quite as well in wrappers and shawls and capes, and things of that sort, that are quite easy to make and don't need to be fitted. Some of them can have hats and hoods, too—"

At last the whole family was finished and dressed, and all the chickens and animals lined up in rows. It had not taken so very long to make them, and yet there were enough of them to keep any little girl busy for a week to come, finding out all the different things they could be made to do. There were plenty of other days just as hot as that one had been, but as long as her Potato Family lasted, Betty never forgot what she wanted to do next, nor felt as if she were going to melt or fall over sideways like the candles on the nursery mantle.—Esther Harlan, in McCall's Magazine.

As a Fond Mother.

As a fond mother, when the day is o'er
Leads by the hand her little child to bed,
Half willing, half reluctant to be led
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Not wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not
please him more.
So nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what
we know. —Longfellow.

Bess and Her Dolls.

"Open your mouth, dolly," said Bess. "You're sick and you have to take medson. You have to take all that big bottle full."

"I don't want to take it," said dolly. "Don't make her take it," said the big doll on the floor.

"Don't make her take it," said the little doll in the carriage.

"Open your mouth, dolly," said Bess. "You have to take this so you'll feel better. I can't let you pine away."

"What's 'pine away?' asked the big doll on the floor.

"What's 'pine away'?" asked the little doll in the carriage.

"I don't know. I just heard that word, but I don't want my doll to do it," said Bess. "Open your mouth and take your medson."

"Does she have candy afterward?" asked the big doll on the floor.

"Does she have candy afterward?" asked the little doll in the carriage.

"I wish you other dolls would not talk so much," said Bess. "The mother of so many dolls cert'nly has a hard time bringing them up. First one has the whooping-cough and then another. I believe that when one of you is sick I'll give medson to all of you, and then perhaps you will all want to be well at the same time."

Waste Paper in China.

Whatever may be said about the untidiness of Chinese streets, one never sees, as in Western lands, a piece of paper blown about or lying in the roadway with any Chinese writing upon it; even a bit of foreign newspaper is seldom thrown down, unless by some careless European. Chinamen of every class are superstitiously scrupulous about preventing any scrap of paper with one single written or printed character upon it from being trodden under foot or used for any unclean purpose. No one, for instance, would take such a piece of paper to wipe a table or dust anything.

A common sight is the little basket-like receptacle fastened to a wall. These "waste-paper baskets" are placed everywhere, and it is an act of great virtue to place rescued pieces of paper in them. The paper is afterwards taken out by some pious neighbor and religiously burned. Often one sees some poor, uneducated coolie stop to secure a little fragment of paper, then reverently place it in a crack or crevice of the nearest wall, out of harm's way.

The explanation lies in the popular belief that the Sages received the Chinese characters from the gods, that the great Confucius arranged and sanctified them, and hence that it is awful sacrilege to allow them to be abused. In Mukden Taoist priests may be seen hunting over rubbish heaps, trying to rescue any old piece of paper that may chance to have been overlooked. Chinese shop-keepers dare not sell their old ledgers for any purpose to their own countrymen, from the vague fear of some sacrilege; but they do sometimes sell them to Koreans, who like to cover the walls of their rooms with Chinese writing, as a kind of charm. Now and again a Chinaman will use up old books by soaking them in lampblack, and then place the results as padding behind native mirrors.

"Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver, for the strife."

Personalities in Conversation.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up character go forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.

Our Opportunity.

"Do not despise your situation," says a French philosopher; "in it you must act, suffer, and conquer." Too many young people say: "If I were in such a place in life how much good I would do, and how nobly I would live," and then do nothing where they are. Our place in life is our opportunity, to use or to complain of and throw away.

I am yet more impressed by the influence of Christ upon the lives of humble and simple people. I have known plowmen, I have known artisans, I have known people whose names were not known beyonw the villages where they lived, upon whom the spirit and influence of Jesus has come so that they have had characters so lovely and have lived so beautifully that I have felt that I was not worthy to unloose the latchets of their shoes.

Be Kind.

It costs so little to be kind—
A word in season or a smile
Will oft the weary heart beguile,
And bring contentment to the mind.

A little lift behind the load,
From one who has none of his own,
For much of sorrow may atone
And lighten up a lonely road.

A hand to clasp that answers back
With warmth and tenderness to ours,
May strew a stony way with flowers
That otherwise were bleak and black.

It costs so little to be kind—
A word, a handshake, or a smile
Will shorten many a dreary mile
And leave a radiance behind.

A Pleasant Auswer.

No matter how busy she is, she has always a pleasant answer ready," was said of a woman who was greatly beloved not only in her own home circle but abroad.

It is no easy matter to always answer pleasantly, when one is busy or preoccupied, or the question is repeated with a tiresome persistency. It requires great self-control to be able at all times to answer pleasantly when addressed. Often the quick answer, the impatient response, is made unwittingly, but it cuts, nevertheless, and influences more than we sometimes realize the person to whom we have spoken sharply.

"You always snap a fellow up so," complained a boy to his sister. "I shall not tell you now."

He had come to her brimming over with a piece of boyish confidence. The sister was busy over a household task, which absorbed all her energies. Impatient at the interruption she made a curt, short response. The brother's confidence was forfeited and a chance for an elder sister to give sympathy, help and advice was lost. The girl regretted it the instant after, and coaxed her brother to tell her his secret, but the boy's ardor had been dampened by her sharpness and the confidence was taken elsewhere.

"I know you're mad at me 'cause you talk cross," lisped a four-year-old to his mother one day.

"Talk cross!" The mother was filled with amazement. She had no such intention. She did not realize that her answers to the childish questions were short and impatient, as she labored on a necessary task. She stopped to think them, and after that she strove to control her tones at all times and to make her answers kind and patient so that the child would not think again that "mother was cross" when she was only busy and preoccupied.

It requires self-control and patience, when one is occupied and is harassed by insistent calls and questions, to answer pleasantly, "I will be there in a few minutes." Sometimes it comes far easier to answer shortly and sharply, "I am coming just as quickly as I can. Stop bothering me!" It requires self-control to suppress the impatient rejoinder, but how it pays in the end, not only in the maintenance of peace and harmony, for the time being, but in the growth of a habit, which in time makes the person noted for a pleasant manner.

It is one of the things we have to watch daily and hourly, this inclination to speak sharply and irritably in moments of stress. It is a habit which grows on one unconsciously and can only be overcome by constant watchfulness and self-control.

Many years ago the "soft answer was noted for its ability to turn aside wrath, and its power is no less efficacious in these days. Let us then watch our speech and let us strive for this self-control and ever-present good will which will make us always answer pleasantly, no matter how we may be engaged nor how unwelcome the inquiry or call may be. The influence of kindly speech, of a pleasant manner is twofold. It reflects not only upon our own characters, but it makes a deeper impression and welds a more powerful influence on others than we can estimate.—Anne Gilbert Mahon, in American Messenger.

The Foolish Rabbit.

Once upon a time a rabbit was asleep under a palm tree.

All at once he woke up and thought: "What if the world should break up! What then, would become of me?

At that moment some monkeys dropped a cocoanut. It fell down on the ground just back of the rabbit.

Hearing the noise, the rabbit said to himself: "The earth is all breaking up."

And he jumped up and ran just as fast as he could without even looking back to see what made the noise.

Another rabbit saw him coming and called after him: "What are you running so fast for?"

"Don't ask me," he cried.

But the other rabbit ran after him, begging to know what was the matter.

Then the first rabbit said: "Don't you know? The earth is all breaking up!"

And on he ran; and the second rabbit ran with him.

The next rabbit they met ran with them when he heard that the earth was breaking up.

One rabbit after another joined them, until there were hundreds of rabbits running as fast as they could go.

They passed a deer, calling out to him that the earth was all breaking up. The deer ran with them.

The deer called a fox to come along, because the earth was all breaking up.

On and on they ran, and an elephant joined them.

At last a lion saw the animals running and heard their cry that the earth was all breaking up.

He thought there must be some mistake, so he ran to the foot of a hill in front of them and roared three times.

This stopped them, for they knew the voice of the king of beasts, and they feared him.

"Why are you running so fast?" asked the lion.

"O king lion," they answered him, "the earth is all breaking up!"

"Who saw it breaking up?" asked the lion.

"I didn't," said the elephant. "Ask the fox. He told me about it."

"I didn't," said the fox.

"The rabbit told me about it," said the deer.

One after another of the rabbits said:

"I did not see it, but another rabbit told me about it."

At last the lion came to the rabbit who had first said that the earth was all breaking up.

"Is it true that the earth is all breaking up?" the lion asked the foolish, timid rabbit.

"Yes, O lion, it is," said the rabbit. "I was asleep under a palm tree. I woke up and thought: 'What would become of me if the earth should all break up?' At that very moment I heard the sound of the earth breaking up and I ran away."

"Then," said the lion, "you and I will go back to the place where the earth began to break up and see what is the matter."

So the lion put the little rabbit on his back, and away they went like the wind. The other animals waited for them at the foot of the hill.

The rabbit told the lion when they were near the place where he slept, and the lion saw just where the rabbit had been sleeping. He saw, too, the cocoanut that had fallen to the ground near by. Then the lion said to the rabbit: "It must have been the sound of the cocoanut falling to the ground that you heard, you foolish rabbit."

And the lion ran back to the other animals and told them all about it. If it had not been for a wise king of the beasts they might be running still.—Ellen C. Babbitt, in St. Nicholas.

Talk to God.

Talk to God; let God talk to thee. Do not simply ask; commune. Ask is good, but commune is better. Tell him everything—thy hopes, thy plans, thy fears. Tell him all that is in thy heart. Then be still; humble thyself in his presence; let him tell thee all that is in his heart. Fear not for familiarity. Familiarity and humility make an ideal blending. "Let us come boldly to the throne of grace." Many shrink from this. They do not like intimacy, they say. They are content with a distant acquaintance—just talking terms. But this is wrong. You do not enjoy a walk with a companion if you are only on talking terms. The experience will cure you. One of the richest words in Scripture is the word "fellowship." Our fellowship presupposes familiarity. Our God is not a hard master; he is a tender Father. He is not a surly tyrant; he is a loving Friend. He is not difficult to approach; he is easy to approach. He is not severe; he is sympathetic. He is not domineering; he is endearing. God is goodness. God is love.—Malcalm James McLeod.

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Personal and News Notes.

The Rev. H. E. Speers has taken charge of St. Paul's church, Newport, Arkansas.

The address of the Very Rev. Edgar A. Sherrod is The Deanery, Orlando, Fla.

The Rev. W. Dudley Powers, D. D., has resigned the charge of St. Paul's church, Flint, Mich.

The address of the Rev. Samuel S. Mitchell is now Watertown, S. D., where he is rector of Trinity church.

The address of the Rt. Rev. William F. Weeks, Bishop Coadjutor of Vermont, is 30 Cottage street, Rutland, Vt.

The Rev. W. S. W. Raymond, rector of Emmanuel church, Miles City, Montana, has resigned, effective September first.

The address of the Rev. Bancroft Whipple, rector of Spring Hill and Stepney, diocese of Easton, is Quantico, Maryland.

The Rev. G. Freeland Peter, of Washington, District of Columbia, has been called to St. John's church, Providence, Rhode Island.

The Rev. William Hirst Heigham has been elected Secretary of the Missionary District of Salina. His address is Ellsworth, Kansas.

All correspondence for the secretary of the diocese of Atlanta should be addressed to the Rev. John Durham Wing, secretary, West End, Atlanta, Ga.

The Rev. Ernest A. Osborn, of Chico, diocese of Sacramento, has been elected rector of St. John's church, Oakland, California, and will begin duty June 1st.

Bishop Gray has sent to the Presiding Bishop his resignation as the Missionary Bishop of Southern Florida, to be presented to the House of Bishops in October next.

The Rev. Stuart L. Tyson, Professor of New Testament in the University of the South, will be special preacher at Old Trinity, New York City, during July and August.

The Rev. William Osborn Baker, formerly rector of Trinity church, Haverhill, Massachusetts, was installed as rector of Christ church, New Haven, on Ascension Day.

The Rev. Hugh McD. Martin, rector of St. James' church, Anne Arundel county, Maryland, is on a visit to Panama, as the guest of Chaplain Henry M. Brown, U. S. N.

A complete set of white altar hangings was presented at Eastertide to St. Clement's church, Arkansas City, Ark., by Mrs. John Bernhardt and Mrs. Edward Reitzammer.

The Rev. Hanson A. Stowell, rector of St. Paul's church, Batesville, Ark., has accepted the rectorship of Trinity church, Pine Bluff, Ark., where he will begin his work on June 1st.

The Rev. Charles Knight Weller, secretary of the Diocese of Atlanta, and priest in charge of St. John's church, College Park, Ga., has accepted a call to the Church of St. Michael and All Angels, Anniston, Ala., and can be addressed at Eighteenth street and Cobb avenue, Anniston, Ala., after May 25th.

The Rev. Thomas B. Barlow, of Cambridge, Md., Diocese of Easton, has been called to the rectorship of St. Matthew's church, Homestead, Pa., and will enter upon his work there shortly.

The Rev. R. H. McKim, D. D., rector of Epiphany church, Washington, will sail for Europe next week. His address, until further notice, will be Care of Brown, Shipley & Co., London, England.

The Rev. A. E. MacNamara after a service of two years in the missions of Dawson county, Montana, with Glendive as headquarters, has accepted a call to St. Mark's church, Hood River, Diocese of Eastern Oregon.

The Rev. B. W. B. McKinley, rector of St. James' church, Westernport, Maryland, has been called to the Church of the Transfiguration, West Arlington, to succeed the Rev. William Rollins Webb, whose resignation took effect May 1st, after an incumbency of twenty-one years.

Holy Trinity church, Hartwell, Cincinnati, which was destroyed by fire, last summer, has been rebuilt and furnished with only a small debt remaining. While the new church was building services were held in an old brick building, originally the church, but lately used by the Sunday School.

The Rev. Jacob Streibert, A. M., Ph. D., Griswold Professor of Old Testament Instruction, Bexley Hall, Gambier, has been appointed by the Bishop of Ohio to membership on the diocesan committee on canons, in succession to the Rev. Samuel N. Watson, D. D., who is now in charge of Holy Trinity church, Paris.

At a recent meeting of the members of St. James' parish, Bozeman, it was unanimously voted to erect a parish house at the cost of $15,000 approximately. The architect's plans which were favorably considered provide for a brick building, with a high concrete basement, faced with native stone. The building is to be erected on the ots adjoining the church.

The Rev. Stephen H. Green, who has been acting as locum tenens at St. Margaret's church, Brighton, Mass., for several months, during the temporary absence of the rector, has accepted a all to Caroline church, Setauket, New York, in the Diocese of Long Island, and will take charge of the parish on Trinity Sunday. Address Setauket, Suffolk county, New York.

Rev. Wm. H. Laird, rector of Christ church, Greenville, Delaware, recently assumed charge, also, of Immanuel church, Wilmington, (lately made vacant through the resignation of the Rev. Kensey Johns Hammond) thus becoming joint-rector of these two parishes. He will have a clergyman to assist him in the work. After September 1st, Mr. Laird's address will be 2410 West 18th Street, Wilmington, Delaware, instead of, as at present, Greenville, Del.

The Rev. Charles Buckner Hudgins has been granted a summer's vacation by his vestry, St. Peter's church, Rome, Ga., for a tour through Europe and the British Isles, and to attend the Seventh World's Sunday School Convention at Zurich, Switzerland, July 8-15th, 1913, to which he and his daughter, Miss Florence, are delegates from the State Sunday School Association of Georgia. They will sail from Boston, June 12th, on the Canopic for Naples, Italy. They expect to return late in August via Liverpool.

IOWA.

Rt Rev. T. N. Morrison, D. D., Bishop.

Ascension Day Service for Knights Templar.

On Ascension Day, Damascus Commandery, Knights Templar, on the invitation of the rector, the Rev. John C. Sage, held their annual service in St. John's church, Keokuk. They invited as their guests members of the various commanderies in the neighboring cities. Besides the rector, who preached the sermon on "The Worth, Dignity and Destiny of Man as Revealed in the Ascension," there were present in the chancel the rector-emeritus of St. John's, Rev. R. C. McIlwain, D. D., who is prelate-emeritus of the Damascus Commandery; the Rev. Edward H. Rudd, D. D., rector of St. Luke's church, Fort Madison, and prelate of the Delta commandery; and the Rev. John F. Mitchell, curate.

Announcement has been made of the coming marriage of Rev. Wilbur S. Leete, of Grace church, Lyons, and Miss Eva Burton Clark. For some years Miss Eva Burton Clark has been connected with St. Katharine's School. The marriage takes place at LaCrosse, on May 29th.

The vestry of St. Paul's church, Council Bluffs, have instructed their delegates to the Diocesan Convention to vote only for deputies to the General Convention who are favorable to the dropping of the word "Protestant" from the Prayer Book.

The Rt. Rev. Sidney C. Partridge, D. D., Bishop of Kansas City, has accepted an invitation to preach the sermon at the Diocesan Convention to be held in Burlington, Sunday and Monday, May 25th and 26th.

"The surest way of making the world better is to begin with ourselves. Until we have fought our own sins, and combated the deceitfulness of our own hearts, we cannot be wise warriors for the right."

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Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

RESOLUTIONS

On the Departure of Rev. F. R. Lee.

On March 7, 1913, the Smithfield Baptist church, Smithfield, Va., in its regular church conference of that date, unanimously passed the following preamble and resolutions:

Whereas, our brother, F. R. LEE, has resigned the care of Christ Protestant Episcopal church, to accept a call to Parkersburg, West Virginia; be it, therefore,

Resolved, That the Baptist church, of Smithfield, Va., hereby expresses its sincere regret at his departure from our community, and also the high esteem in which he is held by us, and, we believe, by the community in general. He has been the embodiment of fraternal spirit and Christian courtesy. He has been a force for righteousness among us, not only by his evangelical preaching, but also by his consistent example. He has practiced what he preached. He has won the respect and affection of saint and sinner, and his good influence will linger with us when he shall have departed. We believe that he will be a benediction to any community in which his lot may be cast, and we pray that God's richest blessings may rest upon him wherever he goes.

Resolved, That we omit our regular Sunday evening service, on his last Sunday with us, that as a further token of esteem our members may attend his farewell service.

Resolved, That a copy of these resolutions be spread on our records, a copy be presented to the Vestry of Christ Protestant Episcopal church, with the request that they be preserved on the records of that church, and a copy be presented to Brother Lee.

Done by order and in behalf of the Smithfield Baptist church, and signed on their behalf by

T. S. DUNAWAY, Pastor.
CHAS. S. HART, Clerk.

The above resolutions are published at the request of the Vestry of Christ Episcopal church, Smithfield, Va.

Change of Work Wanted.

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DIED.

BRADFORD.—At Fort Benton, Montana, on March 31st, EDMUND BRADFORD, eldest son of Kate Braxton Bradford, in the thirty-first year of his age.

FONTAINE.—Suddenly at his home at the University of Virginia, on Tuesday, April 29th, Prof. WILLIAM MORRIS FONTAINE, in the seventy-eighth year of his age; late Professor of Mineralogy and Geology in the University.

LEWIS.—Entered into rest, at his home in Lynchburg, Virginia, March 27, 1913, Dr GRANVILLE R. LEWIS, in the seventy-eighth year of his age.

Physician, soldier, gentleman, Christian.

"Blessed are the pure in heart."

OBITUARY.

Mrs. Nannie Adams Brown.

With the death of Mrs. NANNIE ADAMS BROWN, wife of Hon. Philip F. Brown, at Blue Ridge Springs, Va., April 2, 1913, there closed a life that had been very full and very rich in human service. As hostess of the summer resort of which Mr. Brown has been proprietor for more than three decades, Mrs. Brown's interests comprehended a wide range of activities; and that she met the many exacting responsibilities coming within the purview of her concern with ceaseless energy and superb efficiency there be many hundreds of Blue Ridge guests scattered all over the country to attest. But to those who knew her, Mrs. Brown will be best remembered for other things than these. She was a Virginia gentlewoman, graced with singular charm of personality; and the simple elegance which marked her bearing, combined with sweet dignity of manner and impelling courtesy, to draw others to her in bonds of high respect and real affection.

The writer, however, who, for many years, has accounted it a high privilege to enjoy the friendship of Mrs. Brown, prefers to recall, now that she is gone, the real goodness of her brave and patient heart; the loveliness of her nature; the nobility of her character; the fragrance of her kindly deeds. All this was best made manifest in her concern for others; in her beautifully sincere, unflagging desire to contribute to the happiness of others; and to bring comfort where there was need for it—in her alert, thoughtful, ready impulse to minister to others in time of pain or stress or trouble. In this way she expressed and exemplified the promptings of her true nature—revealing, while not conscious of the revelation, what was the crowning benison of her sweet and useful life.

Mrs. Brown was an unusually loyal Churchwoman. She was devoted to her Church, proud of its traditions; versed in its history; loving much its ritual—and active,, vigilant, helpful in serving its cause whenever occasion made it so that she could. Verily one among the most faithful of the Protestant Episcopal daughterhood of Virginia, passed on when Mrs. Brown took leave of earthly things a little while ago.

A crushing sorrow has indeed come into the life of the gallant gentleman to whom Mrs. Brown had been loving wife and helpmeet for more than thirty years. Grief grips him, very relentlessly; the shadows gather, and the way seems dark. But to him, in some measure, as to others who loved Mrs. Brown, should come the consoling thought that while this dear woman lived she wrought in manner and to end, entitling her to the blessed "well done" that is the guerdon of all good and faithful servants of the Master. WALTER E. ADDISON.

Jane D. Gadsden.

At noon on December 28, 1912, in her seventy-fifth year, in Anderson, S. C., passed to her reward JANE D. GADSDEN, widow of William Sayre, of Virginia, and last remaining daughter of the late Rt. Rev. Christopher E. Gadsden, Bishop of South Carolina. She left a son and a grandson, Christopher Gadsden Sayre.

Her childhood and early married life were passed in and near Charleston, S. C. All her days were spent in good works, and always and everywhere she gave liberally of her means and labored for the upbuilding of the kingdom of her Master.

In her younger days a teacher she then and always spoke the word "in season." She believed the soul of every child and of the humblest retainer in the household precious in the sight of the Father of all. And so as Sunday School teacher and as mistress she labored that all should know her Lord, from the least to the greatest.

She was a generous supporter of her parish church, of which her twin brother, Thomas F. Gadsden, was rector at the time of his death, and gave liberally to the Church Home Orphanage in this diocese.

At the time of noonday intercession she, one of "the elect," entered into that "rest which remaineth to the people of God."

M.

APPEALS.

Appeal for Homeless Boys.

Our Home for Homeless Boys is doing fine work. We will receive at once two boys from Covington, four from Richmond, and one from Portsmouth. Others are applying. We give them Christian training and a home. They are taught to know the value of actual work, and of an agricultural kind. They are also taught in the day school and in Sunday School. Aid is needed for actual support and for further development, so that others now applying may be received. Their necessity is your opportunity. Contributions should be sent to Rev. Thomas Semmes, Covington, Virginia.

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WANTS.

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WANTED—MOTHER'S HELP. ADDRESS Z. T. Woodward, Brookewood, Va. 1t*

WANTED—BY LADY OF REFINEMENT, position as companion or mother's helper. References exchanged. Box 128, R. F. D. 2, Norfolk, Va. 17may-4t*

WANTED—A GRADUATE KINDERGARten teacher. Must be 25 years of age or over. Apply Rev. W. T. Cavell, Lake City, Florida. 1t

WANTED—POSITION AS MATRON IN some college, for the fall term. Have had one year's experience. Can furnish the very best testimonials and references. Mrs. J. B. Williams, Kittrell, N. C. 17may-2t*

WANTED—A COMPETENT TEACHER wishes coaching for the summer months. Address Miss Douthat, Danville, Va. 1t

WANTED—A LADY WITH SEVERAL years' experience wishes position as nurse-companion to invalid or elderly lady. No objections to country. References exchanged. Address 312, Southern Churchman. 17may-2t*

WANTED—POSITION AS COMPANION to invalid. References exchanged. Miss Fannie Upshaw, 820 Fourth avenue, Highland Park, Richmond, Va. 26apr-4t*

WANTED—FOR THE SUMMER, CLERical work, or musical engagement. Best references. Address Miss Ada Clarke, Bowen, Woodbridge, Va. 26apr-4t*

The Household.

Banana a Food Fruit.

The banana is certainly a food fruit, and contains, in an agreeable form, all the essential elements of nutrition. It gives, moreover, a variety to the domestic menu and mingles well with other comestibles. It is excellent eaten raw, but must be quite ripe, and that is only when every trace of green has disappeared.

By way of variety, a few recipes are appended. These are all delicious and are bound to be appreciated:

Banana Custard.

Peel six bananas and pass through a sieve; add two tablespoonsfuls of sugar, four well-beaten eggs, two cupfuls of milk and one teaspoonful of lemon extract; pour into a buttered fireproof dish and bake till set in a moderate oven. When cold ornament with cherries cut in halves.

Banana Salad.

Select large ripe bananas, one for each person; peel and place on a lettuce leaf. Cover with a good mayonnaise sauce and sprinkle with chopped English walnut meats, and serve at once.

Another method is to add one tablespoonful of olive oil by degrees to an equal quantity of vinegar, mixing carefully; then add one teaspoonful of sugar. Peel three ripe bananas and slice them across in equal slices of medium thickness; place in the salad bowl and pour the dressing over. Dust with white pepper and salt.

Banana Charlotte.

Line the bottom of a plain mold with a layer of lemon jelly and decorate with strips of neatly cut angelica and candied cherries. Trim the required number of lady fingers and line the sides of the mold so that they fit closely. Beat up three eggs in a basin and stir in two cupfuls of boiling milk, sweetened with three tablespoonfuls of sugar. Return this to the saucepan, add one heaping tablespoonful of powdered gelatin which has been dissolved in half a cupful of boiling water, one teaspoonful of vanilla extract, and stir over the fire with a wooden spoon until it thickens. Remove from the fire, add the pulp of four ripe bananas, and when cool fold in one cupful of whipped cream. Just before the mixture sets pour it on ice to firm. Unmold the shape carefully on to a cold dish and serve.

Banana Tartlets.

Soak eight tablespoonfuls of chopped cocoanut in sufficient milk to cover, beat up till smooth and the thickness of batter, then add three tablespoonfuls of melted butter, four beaten yolks of eggs, half a cupful of whipped cream, one teaspoonful of vanilla extract and the stiffly beaten whites of two eggs. Peel 12 bananas and rub them through a sieve, then add them to mixture. Line gem pans with pastry and fill with the mixture; baked in a hot oven for ten minutes. Beat up the whites of two eggs until stiff, then add half a pound of confectioners' sugar and one tablespoonful of cornstarch, and mix well together. Put a thin layer over the tartlets and put them in the oven to dry.

Tact a Divine Gift.

"Yes," not long since was said of an absent Christian, "he is a happy and happyfying person. He has the divine gift of tact." "Divine gift!" you would, perhaps, deprecate as too strong an expression in regard to the greatest of social virtues. But is it? Tact may be said to differ from mere diplomacy in that it usually has an unselfish rather than a selfish motive. It belongs, indeed, to the noble courtesy described by the standard old couplet:

"Politeness is to do and say
The kindest thing in the kindest way."

Who was it who, though He might find it necessary to rebuke sin sternly, never said anything severe without strongest reason, and who never made harder the sinner's way? But His method is not, alas! always our method; for while we love to cover up our own sins and shortcomings, and hate to be confronted by them or even to confront ourselves with them, too many of us, rather glory in confronting other sinners with their faults.

"We pray in church, 'Let me never be confounded,'" said a minister, "then rush out and confound some shy child, some struggling fellow human, with the mistakes or faults that true charity would hide."

"Nobody ever remembers a hurt that Grace gives," one woman said of another. Yet Grace, loving and beloved, was no characterless weakling, no fawning toady. She could—and did, if absolutely necessary—speak her mind clearly; she never allowed wrong to pass undeprecated. But she was so tactful, because so loving, that "nobody ever remembers a hurt" administered by her gentle persuasive tongue.

The divine gift of tact—truly divine because of the tactful kindness of that Elder Brother who never needlessly hurt or grieved His "little ones"—saves many a heartache.

"Dear me! How gray your hair is growing! And you positively have wrinkles around your eyes!"

It was not intentional unkindness, but thoughtlessness—often a synonym for tactlessness—which made a girl utter this exclamation to the tired business associate, who shrank as from a sudden dash of cold water and whose heart and hands went more heavily all day because of it. Two days later another friend, noting the same changes, was more comforting and equally veracious.

"How prettily your hair is turning," she said, gently, "and how becoming, and charming it looks with your rosy cheeks!"

And she never knew, this kindly sister, that her friend's soul was suddenly flooded with pleasure, and that, because of that one tactful speech, her world looked brighter all the rest of the day.

Tact may save a soul from distress, from despair, it may be even from actual perdition. There are moments when it is "touch and go" with the faith and fear of the bravest among us, when the slightest pressure on either side of the scale will tip the balance dangerously.

"I shall always love that woman, no matter what happens," a woman once declared, speaking of a sister celebrated neither for wit nor brilliance nor beauty, "because, when I felt that all the world was against me, that failure was imminent, she recalled to my mind and to the minds of those around me, the one occasion, long since over, when I had achieved a modest but unmistakable success. It heartened me, that comforting memory: it gave me strength to struggle on."

Such tact as this has its roots in human sympathy and Christian lovingkindness. To watch for the opportunity of averting shadows, of saying pleasant things, is a habit worth cultivating. Tact is a quality—or better, a virtue—that deserves high rating. It should be removed from the ranks of the merely social good assets and placed among the tools and aids of the true humanitarian. Since its use averts pain and increases joy and gladness, is this not where it truly belongs?

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Worry.

How often do we run to meet trouble! Those good women on their way to the sepulchre, hastening with pious zeal to perform their loving task of annointing the dead body of their dear Lord, suddenly bethought themselves of the great stone which sealed the door of the tomb. In dismay they said: "Who shall roll us away the stone from the door of the sepulchre?" And they began to worry. But when they reached the sepulchre "they found the stone already rolled away, and an angel sitting on it." So is it often in our life. We anticipate some obstacle, some great stone beyond our ability to move, but when we come to the fancied difficulty, lo! the stone is rolled away, and perhaps an angel of light is in the place of the stone.—Holy Cross Magazine.

Humanity is one of the most honorable of the Christian graces. A writer said recently: "One test of the religious life is in its willingness to occupy a subordinate place and work faithfully in it." Many persons are willing to work so long as they occupy positions of prominence and importance. A friend once described a Christian worker by saying: "He has plenty of religion to lead, but not enough to follow." The measure of our usefulness is not our conspicuousness nor our public recognition, but rather our faithfulness in doing our duties in obscurity and often without praise.

Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? * * * Be still, my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything.—George Matheson, D. D.

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For the Southern Churchman

Enjoying Ourselves.

It does not sound well to talk about "enjoying ourselves."

We enjoy our food; our friends; all good and true and beautiful things. We are made up of wants and appetites and cravings. It is these that make us; kindle and stimulate all the activities of our nature. And the supply and gratification of them fills us with joy and makes us happy. And the perfection of our being is, Every longing satisfied and full salvation blest. No one is complete in himself. Mankind is duplex.

It is the character of the loves and longings and tastes that determines the dignity of the satisfaction or happiness. A hog is content to wallow in the mire; a dead pig knows no cares. Samson Brass is happy in a piece of villainy; the still small voice sings comic songs within him, and all is happiness and joy. The nature of the beast determines the style and degree of happiness. The lowest beasts and diabolism have their reward. Perhaps they may be said to enjoy themselves, and the fulness of their beings. It is bestiality and diabolism.

Misery results from a nature being made and adapted to one style and kind and manner of life, and being made or driven into the opposite. And the pitiable part is that the miserable don't know what is the matter with them.

The Apostle says to the Laodiceans: Because thou sayest, I am rich and increased in goods; and knowest not that thou art wretched and miserable and poor and blind and naked, I counsel thee to buy of me gold tried in the fire that thou mayest be rich, &c.

They enjoyed themselves; thought they were having a good time, and didn't know how miserable and poverty stricken they were. They supplied themselves from their own resources, and fed on very bare diet and "thin potations."

King Solomon says: Seest thou a man wise in his own eyes? There is more hope of a fool than of him.

And, when we get to be satisfied with what we are, we are hopeless. The absurdest of spectacles is a peacock spreading out his splendid tail; a turkey gobbler swelling and strutting; a dandy and a society enjoying their fine clothes, or a booby rejoicing in his ancestry; or a great general getting the name of "Fuss and Fathers," or a fancy preacher to be known as the Rev. Cream Cheese.

The historical spectacle is Nebuchadnezzar bragging over great Babylon that he had builded, and his son Belshazzar among his thousand lords and ladies. He acting his doom.

We were made to enjoy things true, honest and just; pure, lovely and of good report. But to claim such things as our own specialties, and in any way parade them, betrays ourselves as hypocrites of a common order. Modesty and self-denial are the soul of godliness. His nature, no man can overrate; nor underrate his merit. Self-conceit degrades the best.

Our Lord proclaims himself as a Holy Trinity: the Way, the Truth and the Life; and the first principle of His Life is Divine self-sacrifice.

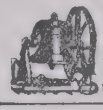
JOHN L. WILLIAMS.

It is certain that either wise bearing or ignorant carriage is caught, as men take diseases, one of another; therefore, let men take heed of their company.—Shakespeare.

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Thoughts for the Thoughtful

One short sleep past, we wake eternally, and death shall be no more.—Donne.

To choose Jesus Christ as the Saviour of the soul is that supreme act of the will by the help of God that opens all tht channels of the soul to the inpouring of saving grace.

Happy and strong and brave shall we be—able to endure all things, and do all things—if we believe that every day, every hour, every moment of our life is in His hands.—Henry van Dyke.

We may build more splendid habitations,
Fill our rooms with paintings and with sculptures,
But we cannot
Buy with gold the old associations!
—Longfellow.

The earthly city is the home of sin, disease, poverty and death. The heavenly city is free from all these. If you desire to enter the heavenly, you must do all in your power to make your earthly city like it.

I will govern my life and my thoughts, as if the whole were to see the one and read the other; for what does it signify, to make anything a secret to my neighbor, when God, (who is the searcher of our hearts) all our privacies are open. —Seneca.

Love is a great beautifier—not necessarily romantic love, but the pure unselfish love, the Christ love, for one's fellow men. Such love blots out expressions of harshness, criticism, hatred, writing on the face instead the gentle beauty of soul which transforms ugliness into light and softness.

Prosperity is a painted window, which shuts out much of the clear light of God, and only when the blue, and the crimson, and the golden tinge are removed, is the glass restored to its full transparency. Adversity thus takes away tinge, and color, and dimness, and we see our God far better than before, if our eyes are prepared for the light.—Spurgeon.

Work in every hour, paid or unpaid: see only that thou work, and thou canst not escape the reward. Whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work done to thine own approbation, it shall earn a reward to the senses as well as to the thought; no matter how often defeated, you are born to victory. The reward of a thing well done is to have done it.—Emerson.

Faith is the secret of joy because it begets comfort. If we are in trouble and a friend tries to console us, his words are a mockery unless we believe in him. He may be sincere, but if we doubt his sincerity, we destroy the benefit of his sympathy. Just so, the promises of God are valid only to him who believes. If one's heart is breaking and he reads, "Let not your heart be troubled," the comfort will depend on whether he is a doubter or believer.—Rev. R. S. Smith.

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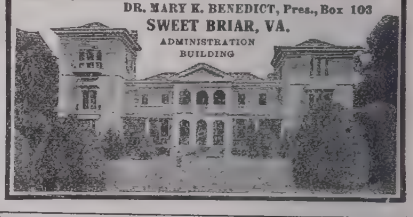
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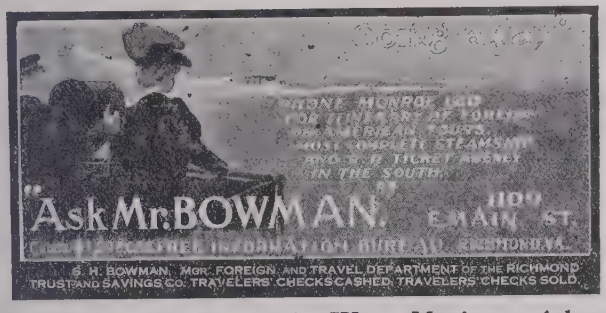
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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., MAY 24, 1913 No. 21

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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BISHOP DOANE.

In the death of the venerable and venerated Bishop of Albany, the Church has suffered a bereavement such as seldom befalls it. He was a splendid man, a genuine Christian, a great Churchman, and one of the most notable Bishops this Church ever produced.

His personal character made him attractive to every one with whom he came in contact. Gentle of bearing and of unfailing courtesy, it was always a pleasure to be with him. His memory of names and faces was marvellous, and he seemed never to fail to "locate" a man whom he had once met. With all that goes to make a "vital" man, his religion had so tempered every impulse and moulded every characteristic as to make him a typical Christian gentleman. He seemed to have fought his way up, through a virile human nature, to his high spiritual plane, and "fighting the good fight" of conquering himself, had given him a tremendous capacity of sympathizing with and love for the man who was treading the same path. He might most truly say with St. Paul, "By the grace of God I am what I am"—not naturally a saint, but saved and sanctified by grace.

As a Churchman, he was a man of clear and wide vision, tremendous grasp on the verities, strong and clear-cut in his convictions, and absolutely fearless in expressing and living them. He was a born leader of men, and men naturally looked to him for leadership. He always knew where he stood on every question, and no man could mistake his position; and no matter how far any one differed with him, no sane man ever questioned his intellectual and spiritual integrity.

As a Bishop, he was great, and his greatness was generally recognized. He was one of the leaders that the Church can ill afford to lose in the present conditions.

It was characteristic of his entire life that his last public appearance should have been attendance on the meeting of the Board of Missions, the day before his death. He died as he lived, a fighting soldier in the ranks of the Church Militant.

CHANGE OF NAME: AS OTHERS SEE IT.

One of the curious arguments used in favor of a "Change of Name" is that somehow, after a hazy and indefinite fashion, the working of which has not been so far specified, it will give us some kind of impetus in our work that has been so far lacking. There seems to be -an undefined idea—distinctly nebulous in its meaning and expression, that some good people, somewhere, are debarred from connecting themselves with "This Church" because of its name, and if this barrier could only be removed, they would come rushing into our sheltering fold.

And another idea, even more preposterous, seems to have found lodgment in some minds to the effect that our present name is a bar to Christian Unity, and that if this segregating barrier could only be removed the millenium of Christian Unity would be much nearer at hand, and that our noble band of Christian believers would promptly become the nexus between all the disunited bodies of Christian believers. No proof has ever been given or even suggested as to the actuality of these propositions, but they are sometimes used as though such proof has been given in abundance. The fact that the Roman Church has for a century and more stood before this country in all the dazzling power of a "Catholic" claim, and still done nothing towards stampeding other Christians into its fold, nor made any perceptible contribution towards Christian Unity, seems to have no weight whatsoever with the brethren who advance these propositions.

Nor does the fact that in those parts of our land where the present name of the Church is consistently disused and ignored, the Church has made no perceptible progress towards possessing all the land and largely gathering in the people, nor has drawn the segregated members of divided Christendom any nearer together in Christian accord seem to weigh with them either.

Nor does the further fact that the present discussion as to change of name seems to be alienating our fellow Christians, instead of bringing them closer to us in the bonds of fellowship and brotherhood seem to be given any weight at all.

In view of the effect that this discussion may be having on our fellow Christians, the Southern Churchman has been for some time noting with painful interest the editorial expressions of the papers published by other bodies of Christians. Largely those utterances may be roughly divided into two classes: First, those that resent the movement for a new name as a tendency towards an exclusive assumption that cannot be proved historically, and is not supported by the facts in the case, and so is taken as an indirect insult to our fellow Christians; that is to say, as an effort to "unchurch" them, and assume towards them an "I am better than you" attitude; and, second, those that are distinctly and patently amused and diverted by the whole proceeding, and tend to treat it with levity, as a huge joke, rather than as a matter of serious consideration. In no case is there any suggestion or hint that this Church can gain any strength or make any contribution towards unity by the change; and in many cases there is expressed the good-natured regret that the Protestant Episcopal Church should run the great risk of weakening its position and forfeiting much of its influence by even discussing with any seriousness the proposed change.

The Southern Churchman has two typical utterances, one from a Presbyterian, and one from a Baptist paper, which it does not care to reproduce, because of the tone of bitterness that characterizes them. But two others, just by way of examples, we reproduce for our readers.

The Lutheran says, under the caption: That "Cumbersome and Ugly" Word:

The rector of Trinity church, New York—Dr. Manning—calls the term "Protestant" a "cumbersome and ugly" word. In his judgment, it hangs like a stone around the neck of the "Pro-

testant Episcopal Church." He and many others in that communion have for years been trying to cut the rope that ties it fast to the Church of which they are members, and substitute the words 'Catholic and Apostolic.' The latter words are quite beautiful and significant, and there could be no possible objection to them did they express the real truth; but there's the difficulty. If the so-called Protestant Episcopal Church is really catholic and apostolic, does that fact make the Presbyterian or the Lutheran or any evangelical Church less so? Have other churches any less right to those noble adjectives than the Episcopal Church? Is it not rather confusing to blot out landmarks history has made and cast aside a name that was once held in honor? In what sense is the Episcopal Church catholic and apostolic that the Lutheran Church is not? Those terms belong to that invisible church of believers bound together by one Lord, one faith and one baptism, and known as the communion of saints. Calling a Church catholic or apostolic does not make it so. And why object to 'Protestant?' What is 'cumbersome' about it? What, 'ugly?' Was it wrong to protest against the errors of Rome in the sixteenth century? Is it wrong to do so still? Has the Episcopal Church ceased to protest against those errors? If so, then she is neither truly catholic nor apostolic. The Lutheran Church calls itself the Church of the Gospel (Evangelical). It became such by protesting against teachings which contradicted the Gospel. How would Dr. Manning like the term, Evangelical Episcopal Church?

And the Southern Methodist organ, under the caption, "A Difficult Thing to Do," has this to say:

The movement to change the name of the Protestant Episcopal Church to "The American Catholic Church," has stirred up a tremendous amount of opposition, and the indications are that this attempt will result in overwhelming failure. This, to us, is not surprising, since if a body of Christians have a church name that has been historically developed and to which they have become attached, they are not apt to favor changing it unless it can be shown that some great advantage would thereby be gained. And this has not been done either in the case of the Episcopal Church or ours. It is quite easy to affirm that more could be achieved if this or that were true, but the demand is not for unsupported assertions, but for something that has at least a faint resemblance to proof. Are the other Southern Churches that have no geographical word in their names, doing any better in the Far West than ours? If such a word in its name is so tremendous a handicap to a denomination as some allege, how is it that the Roman and Greek Catholic Churches, with restrictive words in their titles, have spread themselves over such vast areas of territory? The Methodist Episcopal Church, though it has no so-called sectional word in its name, finds it, except where it is re-enforced by immigration, as difficult to establish itself in the South as ours does to plant itself in the Far West, where Northern sentiment largely dominates.

The truth is, a Church cannot dissociate itself from the history that it has made. Nor can it, if its name has a historical significance, by a mere official pronouncement start the public to calling it something else. The Presbyterian Church in this section discarded the word "Southern," but it is still almost universally applied to it. We do not believe that it has gained a single thing of consequence by trying to assume a more pretentious title. The brethren may "resolute" as much as they please, but our denomination will continue to be known as the Methodist Episcopal Church, South.

We commend to the consideration of those who are worrying over the task of finding a new and better name for our Church, the following homely, but suggestive lines, which first appeared in the New York Times, and were recently reproduced in The Independent:

"She ransacked every novel,
And the dictionary, too,
But nothing ever printed
For her baby's name would do;
She hunted appellations
From the present and the past,
And this is what she named him
When they christened him at last:

"Julian Harold Egbert
Ulysses Victor Paul
Algernon Marcus Cecil
Sylvester George McFall.
But after all the trouble
She'd taken for his sake,
His father called him Fatty,
And his schoolmates called him Jake."

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

The Proposal to Change the Name of the Protestant Episcopal Church. By the Rev. Randolph H. McKim, D. D., LL. D., D. C. L.

Mr. Editor: The whole Protestant Episcopal Church owes Dr. McKim a debt of profound gratitude for the publication, at this critical time in the history of our communion, of his strongly written, unanswerable and learned work, in defence of the retention of the word "Protestant" in the title of our Church, which has just been issued from the press of Messrs. E. P. Dutton and Co., New York. We say, with due regard for the arguments of his opponents and ours in the present controversy, which they have brought upon our Church and pushed to the front, that Dr. McKim's position is "unanswerable" in the light of the changes that came upon the Anglican Church at the time of the Reformation in the sixteenth century, and in the subsequent history of this Church in all her branches to the present time. For as Dr. McKim writes, "The Church of England in order to remain Catholic, was compelled to become Protestant; and to-day her Protestantism is an indispensable note of her true Catholicity." And as he reminds us, without any fear of contradiction on the part of loyal Churchmen, that to call our Church Protestant in no way impeaches her antiquity or her apostolicity." In acknowledging her to be Protestant we do not make her date from the Reformation any more than the adoption of the Nicene Creed made the Christian Church begin in the year 325. This has been the understanding of the great divines of the English Church from the Reformation down to the period of the Oxford Tracts. These great men did not repudiate the Protestant position of the Church of England. On the contrary they justified it, they defended it; they gloried in it. The Reformation was in their eyes a purification that had become imperative in order to save Catholic truth."

We have known and highly esteemed Dr. McKim as one of the few champions of unquestioned ability who has for years courageously and consistently spoken and written in defence of our Protestant position—a position dear to, and undoubtedly held by, the great majority of our communicants and adherents to this very day; but who, in many cases, have remained silent because they have thought that things would probably right themselves in some providential manner or else they have considered the question an academic one, not connected with the very life and existence of the Church herself, if she would hold to her true ancient Catholic principles. We have had what has been called an era of good-feeling, and a supposed obliteration of party lines which we have accepted in good faith, and we are truly thankful for all evidences of such a spirit of godly union and concord; resting upon and conformable with the vow given in answer to the Bishop's questioning in the Ordering of Priests: "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded and as this Church hath received the same, according to the Commandments of God, so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same?" Now we believe in all the recognized proprieties of Christian controversy, and the standard, set centuries ago, by St. Paul, of speaking the truth in love—all of which are carefully preserved by Dr. McKim in the present volume. But we as strenuously hold that we must contend earnestly for the faith once delivered to the saints as maintained by our branch of the Catholic Church, and when we know that the organ of the so-called "Catholic" party has lately championed, as Dr. McKim reminds us, the following doctrines and practices: Sacramental Confession, that is, the Sacrament of Penance; the Objective Presence of the Body and Blood of Christ in the Elements on the Altar; the Sacrifice of the Mass; Eucharistic Adoration; Reservation and the Seven Sacraments, is it not time to say with Dr. McKim, "that all these doctrines and practices are foreign to the whole Anglican system as settled by the Reformation, and we appeal not only to the decisions of the Ecclesiastical Courts, but to the teaching of the great Anglican divines in support of our contention. But all these great leaders and even the established order of our public worship is set aside by members of the extreme section of the non-Catholic school of thought, so 'that loyalty to their own Communion and to its doctrines and Liturgy and Canons is no longer paramount, but has been relegated, in fact, to a secondary place. They are first, "Catholics" and then Anglicans; and if the Anglican Liturgy, or the Anglican formularies, or the Anglican ceremonies are not in harmony with their conception of Catholicity, then these must be interpreted in a Catholic sense, or, if this is impossible, must be set aside, and superseded by those which have a higher obligation on their consciences." And as Dr. McKim says, (mirabile dictu), the judge in these cases is the individual priest as to what Catholic doctrine and practise is. Thus, instead of the liturgical conformity, individualism and congregational-

ism reign rampant in such minds. So is not Dr. McKim right in asking the leaders of the non-Catholic party amongst us "whether it is not their purpose to eliminate from our standards not only the name, but the things for which the word 'Protestant' stands—the doctrines which are connoted by the word and which the word was understood to imply at the time of the Reformation."

Dr. McKim gives an able defence of the word Protestant in its true meaning as standing for positive, true Catholic doctrine, while opposing error, as error has always been opposed in conciliar decisions from the Council of Nicæa down. He shows, too, its noble history; that it stands for the open Bible; for the supremacy and divine authority of Holy Scripture; for the purity of the faith and for the liberty wherewith Christ has made us free. He stands up, also, for the great value, historically speaking, of the word "Catholic," but he rightly shows that it has been and is just as liable to misunderstanding as the word "Protestant," and the proper thing to do, in both cases, is to carefully explain them by diligent instruction and show that they equally hold a glorious lineage from the past, and that neither of them can be set aside without serious injury to the breadth and comprehensiveness of the Church.

We hope to call attention to other valuable statements in Dr. McKim's work. His whole discussion of the change of name is fair and convincing; the chapter on the Anglican Church and the Vincentian Rule of Catholicity is most enlightening.

We congratulate Dr. McKim on his book and trust that it will have a large circulation. It deserves this and will well repay careful reading.

SAM'L. A. WALLIS.

Theological Seminary, Va.

Protestant Catholic.

Mr. Editor: I wonder if one might without stirring up more strife, say a word in deprecation of what seems to me the unhappy attitude assumed by some of the leading champions of the term "Protestant" towards (as a body) those whose general sympathies would be on the side of "Catholic."

Let me say at once that I am not advocating any change in the existing name of the Church. I entirely recognize the difference between the *adoption* and the *change* of a corporate name, and that a change should not be made without *general consent*. This to my mind is clear, whatever preferences any may have, or whatever inconveniences they may feel in the use of the existing name.

But this is not the point of my letter; but rather to protest (that is, I think, a legitimate use of the word) against such statements as that of the respected Bishop of West Virginia in the *Southern Churchman* for May 10, "that there are practically two religions at this time in our Church." These are thus distinguished. "The one champions Sacramental Confession, that is, the Sacrament of Penance; the Objective Presence of the Body and Blood of Christ in the Elements on the Altar; the Sacrifice of the Mass; Eucharistic Adoration; Reservation, and Seven Sacraments. All these things are openly professed and practised in the one religion. While the other is distinct from it in this—not to define more closely—that it strongly holds that all these things, without exception, were cast out of the English Liturgy and omitted from the English standards of doctrine at the Reformation."

The same line in general is taken by the Rev. Dr. Randolph McKim in his "Catholic Principles and the Change of Name."

What I wish to urge is this, that every one of the doctrines or practices enumerated above, which are here stated in what may be called their objectionable form, is capable of being held in a way that is, I believe, entirely free from objection on either Anglican or really Catholic lines.

Freedom to confess where the conscience is troubled, and to have the assurance of God's pardon brought home by an individual ministerial absolution; the real presence of Christ's Body and Blood as the inner part of the Sacrament, given to us from without (which is what I understand as the meaning of "objective"), for spiritual apprehension and for spiritual purposes—not more real in the elements than in the baptized person; the special pleading in the Eucharist of our Lord's vicarious sacrifice, and the seeking therein application of its benefits; the worship of our Lord, not of the Sacrament, in our sacramental approach to Him and His to us; the possibility (not now lawful) and under some circumstances the advantage of reserving the consecrated elements from the public communion in church, so that those who are hindered from being present may share as fully as possible in the common Feast; the reality of (say) Confirmation and Ordination as grace-conferring ordinances, of like nature, though not of the same dignity, with Baptism and the Lord's Supper. This is an unobjectionable statement of the doctrines protested against. Understood in this kind of way I venture to plead that "these things" were not "cast out of the English Liturgy and omitted from the English standard of doctrine at the Reformation."

Of course, it may be said, this is an explaining away of what is objected to. But these are my points:

(1) Is it not the fair and true method in controversy or discussion to fasten upon elements of truth and points of agreement, and so to throw off errors and distortions, rather than to state the matter objected to in the most obnoxious form?

(2) In days when Reunion is much in our minds and prayers, surely this ought to be the attitude with which we approach differences of doctrine and practice that we find in other religious bodies, and in our own communion.

(3) Certainly, none are bound to the extravagant utterances (which, with deep personal regard, I most earnestly deplore) of a man like Lord Halifax.

(4) On the other hand, I think it may reasonably be asked when the negative utterances of great Anglo-Catholic divines (beyond whose position I certainly have no desire to go) are pressed upon us, whether those who so quote them are prepared to accept their *positive* statements, for instance as authorizing such a representation of impugned doctrines as I have given above. If so, then the idea of "two religious" in the church may be banished; we shall have only, as I have supposed, a difference of emphasis.

(5) For myself (though this is a matter of small concern, and I only mention it as a pledge of good faith), I have in various published works protested against what may be called the Roman or Romanizing side and representation of the impugned doctrines, as well as against the adoption of strange and repellent terminology and unauthorized practices.

ARTHUR C. A. HALL,
Bishop of Vermont.

Burlington, Vt., May 10, 1910.

Churches and Names.

Mr. Editor: Your readers feel greatly indebted to you for drawing out so many able and well informed writers on the subject of the name of their Church, which is to form one of the chief topics for consideration at the next General Convention of the Protestant Episcopal Church. Your columns have been open not only to those who agree with you on this subject, but also to those who differ with you; so that no one can accuse you of being a "one-sided theologian." While this liberal course may be carried to an extreme, a certain measure of it is to be commended. For no one can be said to be a liberal man, who knows only one side of a question. We, therefore, commend you for this feature of your paper.

I take up my pen now to ask you for the favor of a space in your columns for some thoughts on the question of the name of the Church, which is to be debated, and perhaps, decided in the next General Convention.

1. In the first place, I call attention to a fact, which seems to have been overlooked by most of your correspondents, viz., that a large proportion of the Protestant denominations have at least two names, some have more.

The first of these is "The Christian Church," which was given it at the time of the apostles in the first century, at Antioch, and has been held by every Christian denomination since that time, no matter what other name it may have claimed. And so, if in the course of your travels you should have visited any of the large Christian churches in the large cities and have inquired, "To what body of worshippers does this church belong?" you would be told, "It is not a heathen, but a Christian Church." You would know to what class of religious bodies it belongs.

If, as you traveled on, you came to another church building and enquired, "What church is this?" and should be told that it was used by Mohammedans, you would know it was not a Christian church. If you should come across another church edifice, and should be told that it was a Protestant Episcopal church, you would know that its name was included in that of a Christian church. If you came across another church which should be pointed out as a Methodist church, you would know further that it was in the class known as a Christian church. And so it would be revealed to you that the Christian Church embraced in its folds churches of many other names, while still claiming to be Christian churches.

If now you should ask what the need of more than one name "Christian Church," the answer is not difficult. It is simply that one large section of the Church seized upon the reins of government of the whole body, and demanded that the whole body should accept its decrees of government, and also whatever doctrines it should decree; that it should yield obedience to its priests, bishops and its other supreme officers, and contribute to its support, and help to maintain its authority. All this a large portion of the Christian people refused to do, and separated from this so-called Christian Church, which claimed all this power and authority. And then, while still claiming to be a part of the Christian body by taking Christ as their leader and Master and Saviour and teacher, separated from the body making all these claims, into various bodies, and gave themselves different names to distinguish themselves from other Christian bodies, while holding on to the name Christian Church to show that they claimed to belong to the body founded by Jesus of Nazareth, and built

up on His revelation given to His Apostles, and handed down in the Epistles and Gospels given to them.

The different names of these different bodies were taken by them to distinguish and designate in what particulars they differed from their fellow Christians; as, for example, those who called themselves Presbyterians differed from those who called themselves Episcopalians in that they did not accept Episcopacy and popery; while the Episcopalians believed that the government by Bishops was required to complete a Biblical Church government. And so we have a large religious body calling itself a Presbyterian Church, and still claiming to be a Christian Church.

Now what we desire to notice particularly at this time, is that the Protestant Episcopal Church, having at the time of the American Revolution separated from the Church of England and not desiring to separate from the Church of Christ, did not give up its name of Christian, but continued to call itself a Church of Christ. Yet not wishing to separate itself from the other Christian Churches with which it agreed in doctrine, adopted one of the names which these other Christian Churches, including the Church of England, had adopted, viz., Protestant; and so continued to be a Christian Church as well as a Protestant, and an Episcopal as far as the Church of England is concerned.

Now, as it adopted the name Protestant Episcopal Church, and also retained the name Christian, so its name in full is a Christian Church that claims to be one with the Protestant churches, and also claims affiliation with the Episcopal Church of England, as well as with all the churches that claim to be churches of Christ, or Christian Churches governed by the revelations contained in the Bible.

We go on to remark that there is one exception. It is that of the Church of Rome. The Protestant Churches do not acknowledge the Church of Rome as fully a Church of Christ, or Christian Church, because that Church claims that Christ appointed the Bishop of Rome the Successor of Christ, to reign in His place, and requires all Christians to acknowledge the pope as taking His place, and ruling on earth, and refuse to acknowledge any as Christians who do not acknowledge him as Christ's Vice-Regent, and so refuse to acknowledge as followers of Christ those who profess to be followers of the Pope of Rome.

We do not see how any can acknowledge the facts thus presented as historical truths and not refuse to vote against the change of the Protestant Episcopal Church to any other name yet presented to the convention of the Protestant Episcopal Church.

(Rev.) THOMAS DUNCAN, D. D.,
Formerly Rector of St. John's Church, Montgomery Co., Md.
Washington, D. C.

To walk straight and upright in the path of duty as that duty appears, and looking neither to the right nor to the left nor behind, but with steadfast eye fixed on the goal; to regard neither pleasure nor pain, personal loss nor gain; to be unmoved by the flattery of friends or the sharp criticisms of others; to keep the heart free from all unkindness and full of brotherly patience and charity, and faith and hope and good cheer; and, undiscouraged by difficulty and undaunted by danger, to press ever upward and onward—this is heroic, noble Christian manhood, the manhood that is approved of the Master, and that ultimately wins the victor's crown.—Alabama Christian Advocate.

Church Intelligence

CALENDAR FOR MAY.

1—Ascension Day.
4—Sunday after Ascension.
11—Whitsunday.
12—Monday in Whitsun-Week.
13—Tuesday in Whitsun-Week.
18—Trinity Sunday.
25—First Sunday after Trinity.

Collect for First Sunday After Trinity.

O God, the strength of all those who put their trust in Thee, mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy Commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. Amen.

Foreign.

Ne Temere Decree.—Bishop of Manchester's Warning.

The Bishop of Manchester, in a pastoral letter to his clergy, says: "It seems that a mission has recently been held by the Roman Catholic Redemptionist Fathers in Burnley, and that strong efforts have been made to induce parties to mixed marriages to submit to some kind of remarriage, called 'the blessing of the Church,' in conformity with the Ne temere decree. In the case referred to me, a couple who had been married in St. Andrew's, Burnley, had lived together happily for more than a year, and a child had been born. In consequence of the mission, the mother left her husband, taking the child with her, and on the father trying to recover his wife and child, the parties were told in the presence of a Redemptionist Father, that they had been living in 'open adultery.'"

The Bishop states that it must be remembered that if the Vicar of St. Andrew's had refused to marry the couple he would have subjected himself to severe legal penalties; also that if any ordinary person had spoken of them as living in adultery he would have been liable to conviction for slander or libel and that the marriage is absolutely valid at law.

"But in this instance," he adds, "Papal law claims to overrule the law of the land, and to treat an absolutely valid marriage as null and void. The father of the child is informed that his only remedy is either an expensive lawsuit, or that he should recover his own child from his own wife. If this occurrence had happened in Ireland, Englishmen would probably have refused to believe the facts with that wilful disregard of fact which, to their infinite danger, they are cultivating in respect of Ireland. But it is possible that an instance of the effect of the Ne temere decree in Lancashire may open some eyes that have been wilfully closed.

"Are we content that marriages valid in English law should be treated as acts of adultery, that the parties should be separated, and children taken from their homes? It behoves the clergy when called upon to celebrate such marriages to warn the Protestant party of the dangers that are before him or her. I shall be grateful if the publication of this case brings me any suggestions as to the Burnley father's remedy at law."

The King has approved the appointment of the Rt. Rev. J. A. Kempthorne, Bishop Suffragan of Hull, to be Bishop of Lichfield, in succession to the late Dr. Legge. It is generally admitted that Mr. Asquith has made an excellent selection—one that will meet with the approval of Churchmen generally and one that is calculated to be a distinct gain to the Diocese of Lichfield.

American.

Death of Bishop Doane.

The Rt. Rev. William Croswell Doane, first Bishop of Albany, entered into rest, in New York City, on Friday, May 16th. He was ordained deacon in 1853 and priest in 1856, by Bishop George W. Doane. In 1869 he was consecrated Bishop of Albany, having been the rector of St. Peter's church, Albany, at the time of his election as bishop. He was one of the foremost Bishops of the Church, and his eloquence, learning and piety gave him widespread influence. Among the books and pamphlets written by him are the following: "Questions on the Collects, Epistles and Gospels;" "Mosaics, on the Harmony of Collect, Epistle and Gospel for the Sundays of the Christian Year;" "Life and Writings of the Second Bishop of New Jersey;" Rhymes from Time to Time." His funeral took place at Albany, on Tuesday, May 20th. In our editorial columns will be found an appreciation of his life and character.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Ninety-first Annual Convention.

The ninety-first annual Convention of the Diocese of Georgia was held in the Church of the Good Shepherd, Augusta, the Rev. William Johnson, rector, on Wednesday, May 14th. The Holy Communion was celebrated by the Bishop, the Epistle being read by the Rev. James B. Lawrence, and the Gospel by the Rev. J. Watson Winn. A forceful sermon on "Liberty," was preached by the Rev. Charles T. Wright. In the afternoon the Bishop delivered his address to the Convention, in which he spoke lovingly of the Rev. Samuel B. Carpenter and the Rev. John H. Ilsley, who passed into Paradise since the last meeting. He said that during the year the Diocese had made much progress in a material way. The most notable progress was the building of a parish house of St. Paul's church, Augusta. He said that great zeal had been displayed in the Diocesan Missions, but deplored the fact that Georgia has never yet raised in full its apportionment for General Missions. His remarks on the lines of Social Service were both timely and stimulating. The address closed by commending greater interest in Sunday School Pedagogy. The Convention adjourned for an automobile ride and reception in the new St. Paul's parish house.

In the evening a missionary meeting was held, when interesting addresses were made by the Rev. J. W. Bleker, the Rev. Guy H. Frazer, the Rev. H. W. Robinson, the Rev. W. B. Sams and the Rev. R. W. Patton, Secretary of the Fourth Missionary Department.

On Tuesday morning there was a celebration of the Holy Communion for the clergy only, the Bishop being the celebrant. The Bishop made an ad-

dress of counsel to the clergy in his usual helpful manner on such occasions. Morning Prayer was said by the Rev. G. A. Cornell and the Rev. C. H. B. Turner. In the morning session the subject of "Diocesan Missions" was fully discussed and then elections were the order of the day. They resulted in the election of the Rev. Samuel J. French, secretary; the Rev. George C. Williams, assistant secretary; Mr. William K. Miller, chancellor; Mr. Frank G. Bell, registrar, and Mr. William K. Miller, treasurer.

Standing Committee: The Rev. Charles T. Wright, the Rev. G. S. Whitney, the Rev. D. Watson Winn, Mr. H. C. Cunningham, Mr. A. B. Moore and Mr. Edward S. Elliott. Board of Missions: The Rev. F. A. Brown, the Rev. C. H. B. Turner, the Rev. W. T. Dakin, Mr. F. K. Huger, Mr. Dobbin Holmes and Mr. W. L. Wilson. Mr. A. B. Moore was elected treasurer of Diocesan Missions.

Delegates to the General Convention: The Rev. Charles T. Wright, the Rev. G. S. Whitney, the Rev. F. A. Brown and the Rev. William Johnson. Lay delegates: Messrs. A. B. Moore, W. K. Miller, Edward S. Elliott and H. C. Cunningham.

Alternates—Clerical: The Rev. R. E. Boykin, the Rev. W. T. Dakin, the Rev. James B. Lawrence and the Rev. D. Watson Winn. Lay—Messrs. John A. Cobb, F. P. Harrold, F. K. Huger and L. H. Jerger.

A delightful luncheon was served in the parish house and later a splendid address was made by Mr. David Shepherd, in the interest of Sewanee. A resolution was introduced by Mr. H. C. Cunningham to collect $20,000 in the Diocese for Sewanee. It is greatly hoped that this resolution will be effectively carried out. The Convention came to a close by singing the hymn, "Blest Be the Tie that Binds," with prayers and the benediction of the Bishop.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Toledo Convocation.

The Toledo Convocation held a one-day session at Trinity church, Toledo, Tuesday in Whitsun-week, May 13th. The following officers were chosen for the ensuing term: Dean, Rev. Louis Eugene Daniels, of Toledo; secretary, Rev. Arthur M. Griffin, of Lima, and treasurer, Rev. Jesse Samuel Wicks, of Defiance. Rev. Harry M. Laws, rector of St. Paul's, Toledo, and Mr. W. E. Brigham, of Toledo, were put in nomination to the Convention for membership on the Board of Missions. The afternoon was devoted to a paper on "The Inspiration of Holy Scriptures," by the Rev. Frederick Constable Roberts, of Grace church, Toledo, who took the grounds of plenary inspiration, even to the word and letter, and two addresses by the Rev. Mr. Laws, on "The Needs of Men and Means for the Western Work," he himself having just come from a charge in Western Colorado, and Mr. G. W. Millard, of Toledo, on "How to Build up a Sunday School." The Bishop of the diocese arrived during the afternoon session.

A combined service of the Toledo parishes was held in Trinity church, Sunday evening, May 11th, in memory of the late Rev. Thomas Nathan Barkdull, a venerable priest, for many years in residence in Toledo, who died last January. Addresses were made by the rector of the parish, Rev. George Gunnell, and Rev. J. L. P. Clarke, rector of St. Mary's, Cleveland, an old friend of the family.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Jersey City Archdeaconry.

The clergy of the Jersey City Archdeaconry, in large numbers, held their spring meeting at Grace church, Rutherford, Rev. Henry M. Ladd, rector, May 13th. In the afternoon two subjects were discussed: "How Far Should the Clergy Take Part in Public Affairs?" opened by Rev. Edmund J. Cleveland. "What Changes in the Sermon Does the 20th Century Require?" opened by Rev. C. M. Douglas and Rev. Dr. Fleming James. Many took part in the discussions. The preacher in the evening was Rev. A. Peter Tulp, of Hackensack, and in his closing address, Archdeacon Jenvey gave his "Reminiscences of the Jersey City Archdeaconry," over which he has presided for many years.

Rev. George H. Young takes charge of the church at Washington, and Rev. James F. Lane succeeds him in charge of the work at Belvidere, Delaware, and Hope.

Rev. J. T. Lodge began his rectorship at St. John's Montclair, May 1st.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Bishop Gailor's Position as to Change of Name.

At the recent session of the Council Bishop Gailor spoke of his position in regard to the proposition which is to come up in the General Convention in October, to change the name of the Church. He said, that some years ago he thought the name of the Church ought to be changed, and he favored the name "American Catholic Church," but now, while he still thought the name Protestant Episcopal was inadequate, yet he would vote against the change of name, for he thought it was inadvisable and inexpedient to make any change at present, since there was such a difference of opinion as to the advisability of it; and further, he thought that even if a change of name should be suggested there would be still more difficulty in getting a name to suit all parties concerned. He believed it would create factions and divisions in the Church, and he rather felt that if we were to assume the name "Catholic" now,, in the mind of the general public we would but add ourselves to the eleven sects which call themselves Catholic at the present time.

St. Mary's School for Mountain Girls.

On the first day of May, St. Mary's School for Mountain Girls, near Sewanee, completed the eleventh year of its permanent work. The work is divided in four departments—the convent, the school, the Crafts House and the mission rooms. The convent is the Sisters' home, where guests are entertained, retreats for ladies are given and classes of instruction for baptism and confirmation are held. In the school are forty-five pupils in residence and everything that has to do with the training of the girls takes place there. The Crafts House accommodates the industrial department of the mountain work. Here are held classes in needle-work for fifty girls; classes in quilting for the older pupils of the school and for the mountain women of the neighborhood. There is a carpet loom for the weaving of rugs and other things. A night class for men is also conducted here and they are taught reading, spelling, writing and arithmetic. The mission rooms are open daily, except Sundays, to the poor who come from far and near to exchange the produce of their gardens for clothing and household furniture.

The church at Jackson has been largely improved. A new organ has been installed, a new hardwood floor laid, and a new altar, choir stalls and pulpit put in place, all of which add materially to the appearance of the church and they are a tribute to the faithful and good work done in Jackson by the rector, the Rev. George O. Watts.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Consecration of Christ Church, Pulaski.

On May 14th, Bishop Randolph consecrated Christ church, Pulaski. The congregation which filled the church was made up not only of the communicants of the parish, but friends from all the denominations in the town. The ministers of all these churches were present and their choirs united with Christ church choir in rendering the service, which was most inspiring. The clergy present were, Rev. Messrs. Francis H. Craighill, of Wytheville; E. A. Rich, of Graham; Joseph B. Dunn, of Lynchburg, and Mercer P. Logan, D. D., of Nashville, Tenn.

The Sentence of Consecration was read by the rector of the parish, and after the consecration by the Bishop, the Rev. Messrs. Logan and Craighill read the service for the day. The Rev. J. B. Dunn preached the sermon from the text, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." He emphasized the importance of spiritual religion and showed how this sort of worship has always impressed heathen people, who were first drawn to the Christians by seeing them "visiting the fatherless and the widows and keeping themselves unspotted from the world."

This was a happy day for the congregation of Christ church, and one looked forward to for years. The last of the struggle was reached when the debt of $2,800 was paid within the last year, and made it possible to have their beautiful church consecrated.

In 1875, when Pulaski was called Martins, the Rev. G. S. Gibbs, rector of Emmanuel church, Dublin, held services for the few Church people living there. In 1879, chiefly through the good offices of Mrs. J. Stuart Magill, a chapel was built. In 1897, during the rectorship of the Rev. G. Gordon Smeed, a large and handsome stone church was built, for the place had grown rapidly into a mining and manufacturing center and named Pulaski City. Just as this church was ready for service it was burned, leaving the parish without a church and with a debt of $10,000. Worship was resumed in the old original Magill Memorial and during the rectorship of the Rev. John S. Alfriend, the congregation, with outside help, paid off the debt. In 1905 a rectory was built at the cost of $4,-

500, and in 1908 the corner-stone of the present Christ church was laid and in due time completed, at a cost of $9,000. This was during the rectorship of the Rev. Luke White. During these years many were confirmed and the Church life emphasized and built up in the town and surrounding country; but amid reversals and trials, the people bore their burdens nobly, and now are rejoicing in the fruit of their labor and self-denial. The old rectory was recently sold and the proceeds largely devoted towards paying the debt. Since a larger and better located rectory was given by the late Mr. J. M. Molick, who was for years a vestryman and hard worker for the church.

Pulaski is a growing town and the future of the Church is bright. The present rector, Rev. Chas. E. A. Marshall, has been in charge only a year and gives great praise to the efficient and faithful vestry and loyal congregation.

St. Paul's, Berkley, Reconsecrated.

St. Paul's church, Berkley, Norfolk, which has been rebuilt, recently, and enlarged to nearly double its former capacity, was reconsecrated, on Sunday, May 18th, by Bishop Randolph, who was assisted in the service by the Rev. D. G. McKinnon, of Philadelphia; and the Rev. James D. Gibson, rector of the church. A class was also presented to the Bishop for confirmation by the Rev. Mr. Gibson.

Mr. McKinnon had previously conducted a series of mission services at the church and addressed a large congregation at the service on Sunday night.

Bishop Randolph visited St. John's church, Roanoke, on Sunday night, May 11th, and confirmed a class of twenty-seven, one being for Christ church.

Upon the urgent request of the vestry, the Rev. F. E. A. Warren, rector of Meade Memorial church, South Richmond, has withdrawn his acceptance of a call to St. Luke's church, Amherst, Va., and will remain in charge of his present work.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

The Bishop's Appointments.

The following are the appointments of Bshop Brewster until June 1st:

May 24th—P. M., Trinity church, Brooklyn; evening, Pomfret School.

25th—A. M., Christ church, Pomfret; P. M., Mission, Plainfield; evening, St. Alban's, Danielson.

31st—P. M., Grace church, Saybrook.

June 1st—A. M., Calvary church, Stonington; P. M., St. Mark's, Mystic; evening, Seabury Memorial, Groton.

Recent Confirmations.

Confirmations by Bishop Brewster during the last few months have been: Holy Trinity church, Middletown, forty; All Saints', Meriden, twenty-nine; Christ church, Hartford, one; St. Luke's, Bridgeport, twenty-three; Trinity church, Bridgeport, thirteen; Christ church, Westport, seven; Christ church, West Haven, thirty-two; St. James', Derby, seventeen; Christ church, Ansonia, eighteen; St. Margaret's chapel, Westover School, sixteen; St. John's, Waterbury, eighty-one; Trinity church, Waterbury, thirty; Christ church, New Haven, twenty-six; St. Paul's, New Haven, fifty-one; St. Thomas', New Haven, eleven; St. John's, New Haven, four; All Saints', New Haven, eleven; St. James', Westville, nine; St. Paul's, Huntington, four; St. James', Hartford, twenty-six; St. Mary's, South Manchester, thirty; Calvary church, Suffield, one; St. Thomas', Hartford, seven; St. John's, Hartford, twelve; Grace, Hartford, thirteen; St. John's, East Hartford, seventeen; St. Stephen's, East Haddam, six; St. James', New London, twenty-four.

The Rev. Samuel W. Derby has become rector of St. Andrew's church, Bloomfield, and of Trinity church, Tariffville.

The Rev. Hamilton Bancker Phelps has received a call as rector of St. Peter's church, Plymouth.

Rev. Samuel McKibbin and the Rev. Morton C. Stone have been given letters dimissory to the Diocese of New York.

Rev. John Winfield Burrass has removed to the Diocese of Long Island.

Rev. William E. Gardner is licensed to officiate in this diocese.

Rev. Aaron C. Coburn has taken up the duties as rector of St. James' church, Danbury.

Rev. R. W. Trenbath, rector of Christ church, Trenton, New Jersey, and Rev. Henry Quimby, of Monrovia, California, are available for supply work during August and July.

Rev. Charles L. Adams is now rector of Windham and Willimantic.

The library of the late Rev. Edwin E. Johnson, about 4,000 volumes, has been presented to Trinity College and Trinity church. Mr. Johnson was at one time a professor at the college and later rector of Trinity church, Hartford. He died in 1883.

St. John's church, New Milford, is raising a fund for the purchase of a new organ.

The May meeting of the New London Archdeaconry was held on May 6th, at St. James' church, New London.

The Rev. X. A. Welton, who died several months ago in California, was for many years rector of the Seabury Memorial at Groton.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

127th Annual Convention.

The 127th annual Convention of the Diocese was held in St. Peter's church, Lewes, the Rev. C. H. B. Turner, rector, on May 14th, who, with the Rev. H. B. Phelps, assisted Bishop Kinsman in the celebration of the Holy Communion.

Mr. Frederick Bringhurst, treasurer of the diocese, showed in his report that the balance on hand is $384.66. The balance on hand May 31st, 1912, was $175.12; receipts, $434.73; expenses, $245.10. Dr. Hall, Revs. Alban Richey, L. W. Wells and W. H. Laird were appointed members of the examining board.

The report of the committee on missionary and education showed the total receipts to be $4,667.86; expenditures, $3,670.02; balance, $997.84.

Deputies to the General Convention were elected as follows:

Clerical—Rev. S. G. C. Hall, Rev. A. E. Race, Rev. F. M. Kirkus and Rev B. F. Thompson. Alternates—Rev. Albin Richey, Rev. C. H. Holmead, Rev. W. H. Laird and Rev. E. H. Andrews.

Lay—Judge Edward G. Bradford, A. Felix duPont, Dr. W. P. Orr and Dr. H. R. Burton. Alternates—Chancellor Charles M. Curtis, H. V. Lyons, Merritt Willetts and H. B. Thompson.

Rev. H. B. Phelps, Rev. W. H. Laird, Rev. B. F. Thompson, Judge Bradford and Chancellor Curtis were elected as the Standing Committee of the diocese.

The retiring register, H. B. Phelps, and the treasurer, Frederick Bringhurst were re-elected for the ensuing year, as was Judge Edward G. Bradford, trustee, for six years, and the Rev. Alban Richey as a member of the committee on constitution and canon. Rev. Albin Richey succeeded Hubert W. Wells, retired. At 1 o'clock the convention adjourned for lunch.

The canon allowing archbishops to assume charge of the missions of the diocese was adopted.

Bishop Kinsman Desires Assistance.

Bishop Kinsman, in his Convention sermon last evening, declared that while he felt when selected Bishop, nearly five years ago, that he had been selected under "false pretenses," he liked Delaware and hoped to make this his home. At the same time the Bishop said he was not satisfied with the official assistance he was receiving.

Bishop Kinsman, in his address, summarized his official acts:

Celebrations of the Holy Communion, 86; other services, 125; sermons and addresses, 155. He also confirmed 185 persons in the different churches of the diocese.

Ordinations: By commission from the Bishop of Kansas, William Christy Patterson to the diaconate; the Rev. John Emory Parks, to the priesthood; the Rev. Thomas Getz Hill was instituted rector in St. Peter's, Smyrna.

On September 13, 1912, in the Chapel of the Good Shepherd, Bishopstead, the Rev. Francis Leonard Wells was deposed from the priesthood, at his own voluntary request, for cause not affecting his moral character. On September 13, 1912, in the Chapel of the Good Shepherd, Bishopstead, the Rev. Francis Wellington Ross Arthurs was deposed from the priesthood, at his own voluntary request, for cause not affecting his moral character.

Licensed to officiate were the Rev. William Christy Patterson, of the diocese of Kansas, in Trinity, Wilmington, and the Rev. George Clifford Moore, of the Diocese of Pennsylvania, in St. Andrew's Wilmington.

Postulants received for Holy Orders are: Yorke Edward Rhodes, St. John's, Wilmington; Frank Martine Heal, Old Swedes, Wilmington; George Alfred Fisher, St. Matthew's, Wilmington; Thomas Vail Wingate, St. John's, Wilmington; George Frank Nason, St. John's, Wilmington.

Lay readers licensed were John S. Grohe, Charles M. Curtis, Charles A. Cook and Richard Reese, all of Trinity, Wilmington; Edmund B. Coy, St. Andrew's, Wilmington; Victor Dure Hanby, St. John's, Wilmington; George W. Lewis, St. John's, Wilmington; Frederick Bringhurst, St. Barnabas, Marshallton; Yorke Edward Rhodes, Grace, Tallyville; William J. Fisher, Ascension, Claymont; Charles H. Lefevre, St. Peter's, Smyrna; Arthur Sidney Houchin, Jr., St. Thomas', Newark; Percy Gardner, St. Martin's, Hartly; Thomas Vail Wingate, St. Thomas', Newark; William B. Jester, Christ church, Delaware City; William A. Horn, All Saints', Rehoboth Beach; John Quinn, Old Swedes, Wilmington; Harry Kendall Greene, St. Philips, Laurel.

At the evening service the Rev. Wm. Cleveland Hicks, of Cumberland, Md., spoke on "Religious Education."

The Bishop in his address said: "Because we have had six generations in

the Church it does not mean we have a monopoly on Christianity." He asserted that Christ was everywhere, and while the Church was composed of men of different views, he thought the truth in all their views would hold together.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Ordinations.

On Trinity Sunday, May 18th, in Bethlehem chapel, National Cathedral, the Bishop of Washington admitted to the order of deacon four young men. The preacher was the Rev. George Fiske Dudley, of St. Stephen's Church, North Washington. Those ordained were Louis E. L. Sills and David R. Covell, both of Washington, and both graduates of the General Seminary, New York; Wilfred Everard Roach, of Glen Echo, Md., an M. A., of William and Mary College, Va., and an alumnus of the Virginia Theological Seminary; Milward Wheeler Riker, of New York City, an alumnus of St. John's College, Annapolis, and a member of the senior class of 1912-13, Virginia Theological Seminary.

The Rev. Mr. Sills goes to assist the rector of All Angels church, New York City; the Rev. Mr. Covell becomes assistant at St. Stephen's church, North Washington; the Rev. Mr. Riker will take a post-graduate course at the General Seminary, New York; and the Rev. Mr. Roach will go to the Missionary District of Utah.

The Opposition to Change of Name.

The sentiment was decidedly shown and declared in the Convention of the Diocese of Washington, two weeks ago, on the question of the Change of the Church's Name, and the four lay-delegates (chosen on the first ballot), and certainly two of the clerical delegates elected, are opposed to change. Furthermore, no nominee who declared himself in favor of change was elected a delegate.

Of the alternates elected, two clericals oppose a change, and two are probably in favor of it; while the lay-delegates, alternates, are equally divided.

The cognate resolution of Dr. McKim, to memorialize the General Convention to so change the present manner of diocesan representation in the Convention as to give communicants an equal representation and vote was, after quite full discussion, carried by a safe majority.

This Diocese was, a year ago, rather counted as in favor of the change; while this year, as we see, in quite a full Convention, the Diocese voted as distinctly opposed to change. But, while there was deep interest on both sides, and speakers expressed themselves decidedly, good feeling prevailed.

Clerical Changes.

The Rev. Thomas-Hubert Jones, who succeeded Mr. Peter as first assistant at Epiphany, nearly two years ago, has been chosen to succeed the Rev. Karl M. Block, as chaplain of Woodberry Forest School for Boys, Orange, Virginia. Mr. Block, a Virginia Theological Seminarian from Washington, has accepted a parish in New Jersey. Mr. Hubert-Jones, who came to Epiphany from old "Pickawaxen's" parish, Charles county, Maryland.

The Rev. G. Freeland Peter, who was formerly for several years the first assistant minister of Epiphany church, Washington, and recently returned from a special term at Oxford University, England, has been elected associate rector to the Rev. Dr. McKim, rector of that parish, and will enter upon his new duties on the first of September, 1913. This arrangement gives great satisfaction to the people of Epiphany.

Sunday Schools Rally.

The annual rally of the Sunday Schools of the District of Columbia will occur at 4 P. M., May 25th, in Epiphany church, Washington, when the speaker will be the Bishop of the Diocese of Washington. The offering at this very interesting service will be for the Episcopal Home for Children, Anacostia, D. C.

Special Preachers at the Cathedral.

The special preacher at the open-air service, Cathedral Close, on Sunday afternoon last, 4 P. M., was the Rev. Prof. W. Cosby Bell, of the Virginia Theological Seminary. The preacher at that service next Sunday afternoon will be the Rev. W. A. McClenthen, rector of Mt. Calvary church, Baltimore, Md. W.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop

64th Annual Council.

The 64th Annual Council of the Diocese of Texas was opened in St. Paul's church, Waco, on Wednesday, May 14th, with a celebration of the Holy Communion. The Bishop of the Diocese was the celebrant, assisted by Rev. R. W. P. Witsell, rector of St. Paul's church, and Rev. P. G. Sears, rector of Christ church, Houston. Rev. Wm. Hall Williams, of Austin, was the preacher. The Council lasted through Wednesday and Thursday.

The Rev. Percy H. Silver Elected Coadjutor.

The matter of pre-eminent interest and importance was the election of Rev. H. P. Silver as Bishop-Coadjutor. Mr. Silver was in the city, and after being presented to the Council expressed his deep appreciation of this mark of confidence on the part of the representatives of the Diocese of Texas, and promised to give the matter his prayerful consideration.

The following officers and committees were elected or appointed:

Secretary and registrar, Rev. Geo. L. Crockett, San Augustine; Treasurer, Mr. John Sealy, Galveston; Chancellor, Mr. Geo. E. Mann, Galveston; Treasurer of the Diocesan Board of Missions, Mr. Jno. L. Brockenbrough, Waco.

Standing Committee: Rev. Messrs. Charles Aves, R. E. L. Craig and W. P. Witsell, and Messrs. Robert M. Elgin and A. S. Cleveland.

Trustees of the Episcopal Endowment Fund: Messrs. C. L. Johnson, Waco; John H. Robinson and W. S. Simpkins, of Austin.

Trustees of the University of the South: Rev. W. P. Witsell and Messrs. A. S. Cleveland and J. L. Aubrey.

Delegates to the Missionary Council of the Southwest Department: Rev. Messrs. C. C. Kramer, G. B. Norton, R. E. L. Craig and P. G. Sears, and Messrs. A. J. Dorsett, H. W. Smith, R. Cage and U. Naybo.

Delegates to the General Convention: Clerical—Rev. Messrs. P. G. Sears, W. P. Witsell, John Sloan and C. C. Kramer.

Lay: C. L. Johnson, G. F. Taylor, Rufus Cage and C. P. MacGill.

The Missionary Committee of the Diocese, as elected by the Council, consists of Rev. Messrs. R. E. L. Craig, Wm. Hall Williams and W. P. Witsell, and Messrs. A. J. Dorsett, N. T. Shumate, W. J. Battle, C. P. MacGill, G. F. Taylor and F. C. Von Rosenburg.

The Bishop appointed the following as Deans of the various Convocations: Rev. W. W. Daup, Northwest Convocation; Rev. C. C. Kramer, Northeast Convocation; R. E. L. Craig, Southwest Convocation; Rev. G. B. Norton, Southeast Convocation.

Examining Chaplains: Rev. Messrs. W. P. Witsell, M. R. Worsham and W. W. Daup.

Rev. Geo. B. Norton, D. D., was appointed as the preacher to the next Council.

The Committee on Christian Education recommended that a committee of two be appointed to examine the histories used in the public schools of Texas, to ascertain whether they contain false or misleading statements as to the history of the Episcopal Church, and to take up with the State Superintendent of Public Instruction the matter of correcting same, if errors are found, in the event the committee deems best. The committee named for this purpose is composed of Rev. William Hall Williams and Dr. W. J. Battle, both of Austin.

The Council accepted the invitation of R. S. M. Bird to meet in St. Peter's Church, Bonham, in 1914.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Ordinations.

On Trinity Sunday, in Trinity church, Williamsport, Rev. John Charles Lewis and Rev. Harold Eugene Schmaus, deacons, were ordained to the priesthood by Bishop Darlington, presented by Rev. George R. Bishop. Malcolm DuPui Maynard, presented by Rev. Robert F. Gibson; and David Pugh Griffith, presented by Rev. Leroy F. Baker, were ordained to the diaconate by the Bishop of the diocese. The sermon was preached by Rev. Leroy F. Baker.

On the preceding day the Bishop ordained Roberts Alger Seilhamer to the priesthood, and his son, Harry V. B. Darlington, to the diaconate, in the Chapel of the General Theological Seminary, New York. The sermon was by Rev. Dr. Stires, of St. Thomas' church, New York.

Mr. Lewis will continue in charge of Trinity church, Tyrone. Mr. Schmaus will continue as assistant in St. Luke's church, Altoona, and in charge of St. Peter's church, Juniata. Mr. Griffith will continue in charge of the missions at Shippensburg, Waynesboro, and Mt. Alto Sanatorium, and Mr. Maynard will be placed in charge of Holy Trinity church, Hollidaysburg, after the close of the Theological Seminary in June. Mr. Seilhamer will continue as assistant in St. Ann's church, Worcester, Mass., and Mr. Darlington will become an assistant in St. Thomas' church, New York City.

St. Peter's church, Juniata, has been improved by the introduction of new choir stalls. These are of solid oak, constructed after designs by men of the congregation. The same men are hard at work in their spare time cementing the basement floor of the church for Sunday School and other purposes. The work is done by the men themselves and is approaching completion.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Annual Meeting of Woman's Auxiliary.

The twenty-fourth annual meeting of the Alabama branch of the Woman's Auxiliary was held in Tuscaloosa, May 6th and 7th. The opening service, corporate communion, was held in Chrst church, Rev. Mr. Penick celebrant, assisted by Rev. Mr. Gamble. The business meetings were held in the parish house, the president, Mrs. Frank Stollenwerck, presiding. The Bishop gave a short talk and the Rev. Mr. Penick said a few words of welcome. Mrs. Ellen Bryce, vice president, also extended a gracious hospitality from her own branch, the hostesses of the occasion. Twenty-one branches responded to roll-call, with thirty-one delegates present. The president gave her address, reports were made by the secretary and treasurer, and a letter was read from the Rev Mr. Betticher, of Alaska, acknowledging the receipt of $100 for an Alabama scholarship at St. Mark's Mission, Nenana, Alaska.

Mrs. Beckwith, chairman of the Juniors, gave a fine report of their work, and the report of Mrs. Carrie J. Kimball, Convocational secretary of Mobile, was most encouraging. The report of the Babies' Branch was made by Mrs. Legare, chairman; and that of the Church Periodical Club by Mrs. Stewart McQueen, chairman. A letter of greeting from Miss Emery was read by Mrs. Rives Carter. The educational secretary, Mrs. Albert Nelson, gave a fine report of her work with missionary study classes; Mrs. McQueen spoke on the travelling library.

On the second day pledges were made for the Appropriation and for the Bishop Wilmer scholarship. Miss Dawson, of the Juniors, read a paper on the United Offering, and Miss Gladys Tompkins, another Junior gave a talk; Mrs. Beckwith following with a suggestive paper on Junior work. Sister Sarah spoke in behalf of the Church Home for Orphans, at Mobile.

The Bishop reappointed Mrs. Stollenwerck as president and the meeting closed with prayers by the Rev. E. E. Cobbs. The delegates were pleasantly entertained at a garden party given by Mrs. Ellen Peter-Bryce, at her delightful home.

MONTANA.

Rt. Rev. L. R. Brewer, D. D., Bishop.

Settlers Moving In—Clergymen Needed.

From every section of the great agricultural empire of this Diocese come reports of settlers moving in from the Midwestern States or from Canada. The country about Great Falls and Lewistown is settling up rapidly. The Milwaukee Railroad is building extensions all over the State, the Northern Pacific is grading for a big cut-off route, while the Soo engineers are running out lines into the northeastern part of the State. New counties are being created and one of our missionaries is now going into four county-seat towns with the services of the Church. The force of clergy at work at the present time are all doing all they can to take care of this influx of new settlers. During the month of April 1,600 new settlers came into the State with their livestock, which is a larger number than came here during the twelve months of the year 1912.

The Flathead country is rapidly coming into public notice. According to recent reports from Washington, the Government has made another move toward classifying the lands of that section of the State, which is a reservation. When this is done there will be a large incoming population for which the missionary in that field is getting ready.

In Montana the great need is for men. Who will heed the call to this marvellously productive and healthful State?

Large Confirmation Classes.

A correction should be noted of a recent report made from Montana that the largest confirmation class of the year was presented from the church at Billings. This distinction belongs to the Church of the Holy Spirit, Missoula, of which the Rev. W. H. Gatley is the rector. The total number of candidates confirmed from this parish numbered thirty-nine. Since Mr. Gatley has been in the diocese he has presented the largest classes each year, which is a very creditable record to maintain for three connecting years.

The Rev. J. W. Heyward, who is in charge of the missions in the Bitter Root Valley, gets over his field with the assistance of a motorcycle, which was purchased through funds collected by the Archdeacon among his friends.

The Rev. G. W. Van Winkle, missionary at Columbus and adjacent points, was bereaved by the death of his youngest daughter, Ruth, at the age of twenty.

The Archdeacon of the Diocese is about his work again after an enforced absence of over a month, due to an acute attack of rheumatism.

The members of St. James' parish, Bozeman, have voted to erect a parish house, at an approximate cost of $15,000. The building is to adjoin the church.

St. Paul's church, Columbus, is rapidly nearing completion. This church, when finished, will be one of the neatest churches in the Diocese and reflects much credit on the missionary in charge, who both designed and superintended its construction.

The Rev. C. W. MacWilliams, who for the past year has served as missionary at large in Eastern Montana, has moved on to Glendive, to fill the vacancy caused by the removal of the Rev. Mr. Macnamara, pending the calling of a new man.

The rector of St. James' parish, Lewistown, enjoys the pleasure of riding to his adjacent missions in an automobile, given him by his senior warden. It is a pleasure to see such response to the earnest efforts that are being put forth by the rector.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Reopening of a Long-closed Mission Church.

Monday, April 7th, was a notable day for this little mission, for then St. Andrew's church, Meldrim, which had been closed for many years, ceased to be a "silent" church and once more resounded with praise, prayer and thanksgiving. The missionary-in-charge, Rev. H. W. Robinson, had made preparations for the occasion. With the aid of the Bishop, who took a keen interest in the restoration, the organ was repaired and necessary repairs made, so everything was in readiness. At the request of the missionary, the Bishop agreed to visit the mission on Sunday, May 4th. The ladies of St. Andrew's, encouraged by their minister, made the little church most beautiful with flowers and pot plants. A choir had been organized and by faithful practice, rendered the music well and effectively. The building was filled to overflowing. The Bishop's sermon and talk was most appropriate and many said, "I didn't think an Episcopal could preach like that." The confirmation of one gentleman, who had taken the greatest interest in the work and who, though brought up in the Church, had never seen his way clear to be confirmed, was an added pleasure to all.

The morning following, the minister celebrated the Holy Communion to a reverent and devout number, the newly-confirmed being present and receiving. The outlook is bright for this little mission, for the people "have a mind to work." May God in His mercy send his blessing on them.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Forty-eighth Annual Convention.

The forty-eighth annual Convention of the Diocese was held at St. Stephen's church, Sewickley, on Wednesday and Thursday, May 14th and 15th. The Rev. W. L. H. Benton, of Crafton, for eighteen years assistant secretary, was elected secretary and chose as his assistant, the Rev. G. W. Lamb, of Rochester.

The Committee on Cathedral, through Mr. Herbert M. Wilson, reported a resolution, which was adopted, recommending a permanent committee on the subject, to be appointed by the Bishop.

Clergymen's Salaries.

The committee on the State of the Church reported a general revision of communicants' lists during the year, which resulted in an apparent loss of communicants, although more than seven hundred persons had been confirmed. The committee recommended a minimum salary for clergymen in the Diocese: For deacons, $1,000 a year; unmarried priests not less than $1,200, and married priests, $1,200 and a rectory, or $1,500. The committee on the State of the Church consists of the Rev. Messrs. L. F. Cole, L. W. Shey and J. R. Pickells, and Messrs. T. J. Danner and E. H. McKinley.

A committee from the Western Archdeaconry of the Diocese made an appeal to the Convention in behalf of work among the colored population of greater Pittsburgh, which was followed by an appeal in behalf of St. Augustin's chapel, by its clergyman, the Rev. Dr. Scott Wood ,asking for substantial subscriptions towards the purchase of a centrally located site, and the erection of a church and parish house. Contributions to the amount of $5,000 were offered by individuals and parishes, to which also additions were made on Thursday. There had been for a good many years in the custody of the Committee on Finance, a sum of money known as the "Bishop Kerfoot Memorial Fund," amounting at the present time, with accrued interest, to $1,300, too small an amount to erect any memorial of note. A proposal was made to give $1,000 of the money in hand to the work among the colored people, and to call the new church, when built, "The Saint Augustine Memorial church." With the remaining $300 a mural tablet is to be erected in Trinity church, to commemorate the consecration there of the Rt. Rev. John John Barrett Kerfoot, D. D., first Bishop of Pittsburgh. A building fund,

amounting to $600, that had been gathered together by the congregation, was added to the other contributions, making a total of $7,100. As soon as this fund reaches $10,000, Calvary church, Pittsburgh, will give an additional $5,000. Mr. H. R. Scully, treasurer of the Convention, was selected as custodian of the fund, and a committee appointed to solicit subscriptions, or to engage the services of an expert in that line of work. The committee consists of the Rev. A. C. Howell and Messrs. C. L. Snowden, G. H. Danner and R. P. Kennedy.

The Ne Temere Decree.

A copy of a memorial to be presented to the General Convention, by the Diocese of Western New York, concerning the "ne temere decree," having been sent for approval of the Convention and possible endorsement, a committee appointed to consider the matter brought in a resolution, which was adopted, "that the Diocese of Pittsburgh unite with the Diocese of Western New York in memorializing the General Convention concerning the promulgation of the decree ne temere of the Roman Church concerning the marriage between Roman Catholics and non-Roman Catholics. We most respectfully urge upon the General Convention as the sense of our Diocese most emphatically, to protest against this noxious promulgation of the Roman Church and affirm that the marriage bond should not be in any wise dealt with other than as Holy Scripture and the laws of the United States based thereon doth allow."

During Wednesday afternoon the Convention sat as the Board of Missions, when the report of the Treasurer of Missions showed a balance of $1,437.91.

Mr. W. A. Cornelius was elected treasurer of missions.

The report of the General Clergy Relief Fund was presented by the Rev. Dr. McIlvaine, which showed receipts for the year to have been $7,571.27, and the sum paid to beneficiaries of the Diocese, $2,189.

The Clerical Union offered the following resolution on the Revision of the Prayer Book, which was adopted by the Convention: "That this Convention memorialize the General Convention requesting some revision of the Prayer Book."

Representation in the General Convention.

The following resolution was carried: "That this Convention memorialize the General Convention to take the necessary action to provide for a change of representation of the Dioceses in the House of Deputies in the General Convention, from a fixed number of presbyters and laymen to a proportional number of each order based on the number of actual communicants in the dioceses as compared with the total number of actual communicants in all the Dioceses, suggesting that each diocese be represented by at least one presbyter and layman."

The Clerical Union also offered a resolution that this Diocese memorialize the General Convention to recommend to the Church that ten minutes on Good Friday, at three o'clock, be devoted to prayerful silenee in commemoration of the great suffering and sacrifice of our Blessed Lord on that day and hour for our sakes.

A resolution was also adopted to memorialize the General Convention that the Diocese deprecates any further agitation on the subject of changing the title or name of the Church.

Deputies to the General Convention were elected as follows:

Clerical—Rev. A. C. Howell, Rev. J. H. McIlvaine, D. D., Rev. George B. Richards, Rev. C M. Young.

Lay—C. L. Snowden, D. B. Oliver, H. B. Phillips, G. C. Burgwin.

Alternates: Clerical—Rev. R. E. Schulz, Rev. R. N. Meade, Rev. Joseph Speers, Rev. A. S. Lewis.

Lay—Harvey H. Smith, George H. Danner, Edwin S. Craig, James E. Brown.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Fine Showing of Two Baltimore Churches.

Two of the parish papers of Baltimore for the current month are virtually year-books of their respective congregations, and the fine showing recorded by these two parishes is typical of the work of the Church in this city. The Church of St. Michael and All Angels, with its adjunct work, the Chapel of the Guardian Angel, of which churches the Rev. Charles Fiske is rector, and the Rev. Messrs. David P. Allison and G. J. G. Kromer are assistants, report 1,705 communicants. The clergy have officiated at 1,080 services, of which 475 celebrations of the Holy Communion, 166 of them private. There were 164 baptisms, 116 confirmations, thirty-three marriages and sixty-four burials. The number of communions made was 11,258. The parish closes the year with every bill paid, and a balance in the treasury. The debt is reduced to $5,500 and $3,600 are pledged towards the payment of this amount.

St. Paul's church, which is legally the only parish church in Baltimore, all the others being technically mere congregations, keeps up the fine work that has distinguished it for so many years. It is still a down-town church, one of the only two that remain in the business district, and it has a chapel in South Baltimore, St. Paul's chapel, and Guild House. It also maintains a large industrial school for forty-four girls, who are supported and educated in a fine building in North Baltimore, and a boarding school for boys. The total contributions for the past year were $24,772, and the receipts from parochial endowments $24,164. About $7,000 were given to missions. The parish reports 1,630 communicants. The Rev. Arthur B. Kinsolving, D. D., is rector and there are three assistants on his staff.

The Church Home and Infirmary.

At the recent graduating exercises of the Church Home and Infirmary, Baltimore, Dr. T. S. Cullen, president of the medical board, gave an interesting sketch of its history. About 1856, certain ladies of St. Paul's, Grace, Mount Calvary and Emmanuel churches opened a Church Home on West Biddle street, in conection with St. Barnabas' chapel. This was a refuge for the sick and aged. In due time it was felt that larger quarters were necessary. St. Andrew's church, working along similar lines, had founded an infirmary on High street. The aims of both institutions being similar, a union was effected under the corporate name of the Church Home and Infirmary. The present building on Broadway was built about 1836, and was used as the medical department of the old Washington University, since merged into the College of Physicians and Surgeons. It was in one of the rooms of this building that Edgar Allan Poe died, on October 7th, 1849. The cross that surmounts the cupola is the one that adorned the old St. Paul's church when that historic edifice was burned. It was rescued from the fire and set in its present position.

At the graduating exercises an address was made to the newly-commissioned nurses by the Rev. Arthur Chilton Powell, D. D., of Grace and St. Peter's church, and the diplomas were presented by Bishop Murray.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Ordination Services.

Two ordination services on Trinity Sunday at the same hour was the record of New York this year. Bishop Greer ordained fifteen men, eight of them to the priesthood, at the Cathedral, and Bishop Lines, of Newark, ordered deacon three men at Calvary church. For New York Diocese those advanced to the priesthood included the Rev. Charles P. Deems, of the Seamen's Church Institute, who is a grandson of the Rev. Dr. Deems, Presbyterian, who founded the Church of the Strangers; the Rev. F. G. Urbano, who is at the head of the Italian work of Grace parish, and the Rev. Irwin St. J. Tucker, who is the author of the Socialist Pulpit at St. Mark's in the Bowery, which has attracted some notice this winter. In the seven to the diaconate was one candidate for Missouri Diocese. In the Newark class was the Rev. Reginald C. Brown, a Methodist minister of New Jersey, whose retirement from the Methodist Conference, some time since, occasioned discussion in that body. At the Cathedral the Rev. Dr. Charles L. Slattery, of Grace church, was the preacher, and at Calvary church the Bishop himself preached.

Commencement at St. Stephen's College, Annandale, is to have as a part this year a farewell service for the Rev. Dr. George B. Hopson, who retires after a service of exactly fifty years, during which time he was three times acting warden. St. Stephen's is more prosperous at present than ever in its history, and only lack of accommodations prevents its having a larger student body.

Holy Spirit mission, New York, the Rev. R. H. Wevill, deacon in charge, was one of the Bronx congregations that observed the Church Social Week at the suggestion of the Bronx Church Union. Its date was May 4th to 11th, closing on its festival day, Whitsunday. On that closing day the people put on the plates $300 for the building fund, fully half of which sum was due, Mr. Wevill testifies, to the larger interest from the week. Many new families discovered themselves, so to speak, because of the Week, and new envelope subscribers were gained. Much more than others.

Holy Nativity parish, Bedford Park, dedicated on May 22d, an organ as a memorial of its first rector, the Rev. Dr. Herbert M. Hopkins. The sermon was preached by the Rev. Dr. F. M. Clendenin, of Westchester. The organ is an excellent one for a parish of this size, and cost over $3,000.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.

Eighteenth Annual Council.

The eighteenth annual Council of the Diocese of Dallas met in St. Matthew's Cathedral, Dallas, on May 13th, 14th and 15th. The venerable Bishop Garrett read a report of his work, speaking hopefully of the future work of the diocese. He asked the Council to appoint a Bishop-Coadjutor, to discharge the duties of the bishopric, leaving to himself very largely the conduct of St. Mary's College.

In accordance with the Bishop's request, the Council, after a full day of effort, elected as Bishop Coadjutor, the Rev. Dr. Charles Fiske, rector of St. Michael and All Angels' church, Bautimore, Md. Dr. Fiske was notified of his election, but declined.

It was then suggested that it would be just as well to hold a special Council in September next, many of the lay delegates having gone home, misled by a statement in a newspaper that Dr. Fiske had accepted.

On Thursday afternoon, when there was a small number of the delegates present, a resolution was brought in instructing the delegates to the General Convention to vote in favor of correcting the title-page of the Prayer Book to conform to the contents of the same. As the vote would not be representative, because only a few lay delegates were present, an effort was made to postpone the vote until September, but it was frustrated. So this diocese has been placed in the change of name column without a representative vote and without free discussion at the Council.

The following were elected as delegates to the General Conventon:

Clerical—Rev. C. R. T. Crittenton, Rev. Harry T. Moore, Rev. C. A. Roth and Rev. B. B. Ramage.

Lay—W. B. Robinson, Frank Sparrow, R. B. Molloy, John L. Terrell.

Alternates—Rev. T. Oliver Curran, Rev. J. C. Black, Rev. John Power and Rev. Edwin Wickens. Lay—Rochester Haddaway, Charles L. Kribbs, Seth Shepard, Jr., and George W. Burroughs.

Edward A. Belsterling was re-elected secretary of the diocese, a position he has held for a number of years. Hon. John L. Terrell was re-elected chancellor, and Richard P. Roach treasurer.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Consecration of All Saints' Church, Richmond.

On Trinity Sunday, May 18th, All Saints' church, Richmond, being now free from debt and incumbrance of any kind, was consecrated to the service of Almighty God by Bishop Gibson. The clergy taking part in the consecration were the rector of the church, the Rev. J. Y. Downman, D. D.; the rector of the Church of the Holy Trinity, Rev. J. J. Gravatt, D. D., and the Secretary and Historiographer of the Diocese, Rev. E. L. Goodwin, of Ashland. It is to be regretted that the Service of Consecration was held on a day when it was impossible for most of the clergy and members of other congregations to be present. It was a beautiful and impressive service to all those who were privileged to attend.

After being received at the door of the church by the church wardens and vestrymen, the Bishop and clergy proceeded up the aisle to the chancel, reciting the 24th Psalm. When the Bishop was seated in his chair the Senior Warden, Mr. P. H. Mayo, presented to him the "Instrument of Donation," in which the Bishop is asked to take the church building under his jurisdiction and to consecrate it to the worship of God. This paper was read aloud to the congregation by the senior warden and was then laid on the Holy Table by the Bishop. Then followed the beautiful Prayer of Consecration, after which the rector, Dr. Downman, was appointed to read the "Sentence of Consecration," in which the Bishop formally declares the church to be set apart to the service of God. This paper was also laid upon the Holy Table. Morning Prayer followed with Psalms and Lessons appropriate to the occasion, as were the Collect, Epistle and Gospel. The sermon was preached by Rev. E. L. Goodwin, from the text, II Chronicles 6:18: "But will God in very deed dwell with men on the earth?" The Communion service, after the sermon, was largely attended, and at its close the Bishop said the Benediction from the Service of Consecration of a Church.

The music, which was of a high order, was rendered by a choir of boys and men, under the direction of Mr. E. H. Cosby, organist and choirmaster of the church.

All Saints', which is a daughter of Monumental church, became a separate congregation about 25 years ago, and for more than a dozen years occupied the building on Madison street now used as a Sunday School, moving into the present handsome church building on Epiphany, January 6, 1901. Monumental, the parent church, was represented at the consecration service by a committee of four vestrymen.

Bishop Gibson's Appointments.

On Sunday, May 25th, the Bishop will visit Christ church, Charlottesville, in the morning and the mission church at Rio Station in the afternoon, both of which are under the care of the Rev. H. B. Lee, D. D.

On Saturday, May 31st, at 3:30 P. M., he will preach at Lamb's Creek church and hold confirmation services. Lamb's Creek is a Colonial church, in process of complete restoration, and is under the charge of the Rev. G. McL. Brydon. A woman worker is to be appointed for that locality.

Sunday, June 1st, A. M., St. John's church, King George county, the Rev. G. McL. Brydon, rector; night, St. Mary's church, Colonial Beach, the Rev. R. R. Phelps, minister in charge.

Sunday, June 8 A. M., Emmanuel church, Brook Hill, the Rev. E. E. Osgood, rector; night, St. James', Ashland, the Rev. E. L. Goodwin, D. D., rector.

Wednesday June 11, night, Calvary church, Front Royal, the Rev. R. W. Brown, rector.

Sunday, June 15, A. M., Pohick church; P. M., Olivet, the Rev. Everard Meade, D. D., rector.

Thursday, June 19—Commencement Virginia Theological Seminary.

Friday, June 20—Ordination Day, Virginia Theological Seminary.

Sunday, June 22, A. M., Epiphany church, Barton Heights, Richmond, the Rev. G. P. Craighill rector; night, Grace church, Richmond, the Rev. L. R. Mason, D. D., rector.

Visitations by the Bishop.

May 1—Ascension Day, St. George's, Fredericksburg, eight persons confirmed; presented by the rector, the Rev. J. J. Lanier, D. D.

May 4—Holy Comforter, Richmond, A. M., fifteen confirmed; presented by the Rev. A. V. Colston, rector; P. M., Ascension church, a class of fifteen, presented by the Rev. John G. Scott, minister-in-charge, by appointment of the Bishop.

Valuable Library Given to the Diocese.

Mrs. Poindexter, widow of the Rev. James E. Poindexter, late rector of the Church of the Ascension, Highland Park, Richmond, has generously given to Bishop Gibson the large and valuable collection of books which belonged to her husband, for the use of the Diocese of Virginia. These books will be placed in the Diocesan rooms, in the parish building of All Saints' church, Richmond, and will constitute part of a circulating library which the Bishop hopes to establish.

St. Paul's church, Hanover, Va., recently installed acetylyne lights in the church and rectory, and lights of the same kind have also been placed in Immanuel church and parish hall. These improvements are due to the exertions of some earnest and devoted ladies. The Rev. S. O. Southall is the rector of both the churches named.

J. Stanton Moore, a devoted member of St. John's church, Richmond, who died recently, has bequeathed $1,000 to the Diocese of Virginia to be held in trust, the interest to be used for the relief of the poor of St. John's church. The will contains, also, bequests of $500 each to the Protestant Episcopal Church Home and the Sheltering Arms Hospital, both of which are situated in Richmond.

The Rev. Benjamin Dennis, formerly rector of Meade Memoral church, South Richmond, and lately minister-in-charge of Fleeton Mission, Northumberland county, is now in residence in Leeds parish, Fauquier county, of which he took charge on May 1st.

The Missionary Exhibit at the General Convention.

Over two hundred of the stewards for the missionary exhibition which will be held during the General Convention in October met on Thursday afternoon, May 1st, at the residence of Mrs. George Zabriskie, Gramercy Park, New York. During the past six months they have been attending classes in order to be trained for their duties next fall. Rev. Arthur R. Gray Educational Secretary of the Board of Missions, presided. He began by giving a general summary of the information that stewards must have, and spoke of the success of the "World in Chicago," and of the splendid opportunity which those who serve as stewards have to bring a knowledge of the world-wide missionary work of the Church to the general public. He then introduced "Singing Thrush" (Miss Margaretta Wisner) who gave a graphic description of her life in an Indian village, and of her final conversion to Christianity through the hospital where her little boy had been cured. A Chinese woman (Mrs. Percy Stockman) followed her, who told of her unhappy childhood with bound feet, and how she, too, had come to the Mission and there found help and kindness. The third impersonation was of a Japanese woman, O Haru San (Miss Margaret J. Hobart), who drew a vivid picture of her life in Japan. She had worshipped the gods of Shinto and of Buddha

faithfully with her family. but after sorrow had come to her learned what the Cross meant. Bishop Lloyd in conclusion congratulated the stewards on their opportunity for service. He said that faithful stewardship must mean self-sacrifice and denial, but that they were to remember they were about the business of the King, and that the service we render Him must always be our best.

After the meeting, tea was served, and many plans were enthusiastically made for the fall.

For the Southern Churchman.

The Vital and Victorious Faith of Our Lord Jesus Christ.

A beautiful little book, from the pen of the Rev. George S. Payson, published by Funk & Wagnalls, New York, bears the above title. It presents and commends warmly, lovingly and most forcibly the Faith that made the life of our Lord—the life that in Him was the Light of Men. Its theme is not the doctrine of salvation by faith; but it is the divine manhood of our Saviour—absolute faith in God, and oneness with Him: in every incident of His sojourn here on earth; in His infancy, childhood and full manhood; in every word, act, thought, feeling and endurance, in His life, death, resurrection and ascension, bespeaking and witnessing the presence of the Father; Himself manifested in the Flesh.

His business here on earth was to realize and make manifest to the world Divine Righteousness. And it was the faith that glowed within Him that fulfilled the promise of the 42d, the 61st chapters of the prophecies of Isaiah, and the 45th Psalm.

This little book is very timely—a very wholesome antitoxine to the sky-scraping, metaphysical and bewildering preaching and writing of our day.

The only solution of the problem of human life, and guarantee of our restored sonship of God, is the faith manifested by our Lord and in His divine manhood; his daily walk and conversation and his self-sacrificing love. And our ambitious and all-pervasive restlessness and eagerness to be setting the world to rights and get into the newspapers, whether as saint or devil, needs the very remedies of modesty and gentleness, so beautifully and divinely manifest in the faith of our Lord Jesus Christ: His quietneses and confidence.

The growth of essential piety is endogenous; from within outward, and not from without inward; from the privacy of the chamber to the daily walk and conversation, and not from stock and office and badge, in the great movement back to the lowliness that shrinks from publicity and display.

J. L. W.

The Holy Scriptures.

C. H. Wetherbe.

Never, for one moment, should we hesitate to call the Bible "the Holy Scriptures." The influence of skeptical liberalism has led many of the young people of our land to have a poor opinion of God's holy Word. They frequently speak very disrespectfully of the Bible. They hear some reputedly "Christian" scholars say that it is only one good book among other good books. Too many of the youths of our land know that even some theological teachers treat the Bible in an irreverent manner. Thus it is that many people, reputed to be religious, do not regard the Bible as being "the Holy Scriptures." But the great Apostle Paul, at the beginning of his letter to the Romans, used the term, "the Holy Scriptures." He referred to the Old Testament, for the New Testament was not then incorporated in the Bible.

Paul says that God had promised the Gospel, "by His prophets in the Holy Scriptures." Such a promise would not have appeared in any other book. No other book was called "holy" in the same sense that the ancient Bible was. No other book was worthy of being revered. None other had such sacredness attached to it. It was, and is, distinctly separated from all other books in the world. It is, in a pre-eminent sense, the Book of the ages. It is a holy Book, because it was given by the authority, direction, and inspiration of the holy God. And the purposes of its production, preservation, and service were holy. It is lifted far above all books of mere human composition. It cannot be justly classed with other books. No profane hands can be laid upon it without danger of condemnation. An attack upon it is an attack upon the holiness of God. Irreverence toward it is irreverence toward God. His holy things must not be tampered with. His holy Word cannot be despised without bringing the curse of God upon the despiser. The young people of our land should be persistently taught to cultivate a proper reverence for the Holy Scriptures. Let them take the example of the Apostle Paul as their pattern. He always had a sacred regard for the Divine Scriptures. He would never criticize it. He never cast any doubts upon its character, contents, or authority. We cannot afford to do otherwise.

Parker Versus Huxley.

Here is a good point made by Parker on Huxley. This gentleman, discoursing on certain cells in a nettle, says: "These cannot be seen by the natural eye; one must use the microscope." Just so about spiritual things Mr. Huxley could not see, but another man with the proper spiritual organ of sight, the regenerated soul could see them; he has a spiritual microscope; just as the natural eye must use an instrument to aid in seeing some natural facts, so says St. Paul: The natural man cannot discern the spiritual things of God. He can neither receive them, nor understand them, for they are spiritually discerned. He only can see them and feel them when the Holy Spirit in regenerating his soul gives him a spiritual organ by which he sees spiritual things; and those who have experienced the illuminating power of the spirit do see them, just as the people see certain things in the nettle when Huxley hands them the microscope. Huxley never had the spiritual microscope and was just in the blind state St. Paul mentioned; natural sight could not see the spiritual things. "My God shall supply all your need according to His riches in glory by Christ Jesus." My God—how much of experience and confidence in these words. God was not a God afar off to Paul nor a dream, nor a supposition, but a great reality as both God and loving Father to whom he is bound by living ties of affection and daily trust. What a sense of possession and dignity and strength and comfort in these words—my God. What treasures of grace and love are open to him who can say, my God; on what secure heights he stands who can say, my God, even in his darkest hour.

"Sweet it is," says Lucretia, "to stand on the shore and behold men in ships struggling in, in the stormy, raging waves; not that we delight in other men's misery, but in the consciousness of our own safety from such perils. But how much sweeter to stand upon those serene heights built up and fortified by the reasonings of the wise, those serena templa from which we gaze upon men wandering in all the ways of error." Yet, but how much sweeter to stand upon those high and firm heights built by God, upon that tried stone which God lays in Zion for a foundation, and upon which stands the cross of Jesus. This was indeed the true serena templa, the serene height upon which St. Paul stood when he shouted out his brave defiance to the world, "Who shall lay anything to the charge of God's elect. If God be for us, who can be against us."

It becomes the disciple of Christ to cherish a spirit of high hope, for himself, for the Church, and for mankind; to believe in progress along the whole line and not to think that the divine redemptive force has spent itself, and that all God's great achievements lie in the past. We ought on the contrary to expect God to do greater things in the fuure than He has done in any past age. We must look for results more worthy of the love of God, more commensurate with the moral grandeur of Christ's self-sacrifice, more clearly demonstrating that Christ is the center of the universe. The Christian theory of the universe is inherently and invincibly optimistic. Its optimism is not shallow or impatient, it is based on Christ's promises. Its eyes are open to the evil everywhere in the world, but it knows that if sin and the devil are mighty, God is almighty. It does not expect evils to be cured to-day or to-morrow, in this generation or the next. But its fixed faith is that they shall be cured in the long run.

Lucretius, like Darwin, thought the universe could be builded without a God. All scientists were going mad about "Evolution." Now lately a book is published in which twelve pages are devoted to the opinions and assertions of men of science sedating and ridiculing Darwin's theory as utterly without foundation, and standing over its grave.

Sacrifice is the secret of beauty, culture and character. Selfishness eats sweetness from the singer's voice as rust eats the edge of a sword. St. Cecilia refused to lend the divine touch to lips steeped in pleasure. He who sings for love of gold finds his voice becoming metallic. In art also, Hitchcock has said, "When the brush grows voluptuous it falls like an angel from heaven." Fra Angelico refuses an invitation to the Pitti Palace, choosing rather his crust and pallet in the cell of the monastery. The artist gave his mornings to the poor, his evenings to his canvas. But when the painter had worn his life away in kindly deeds, men found that the light divine had been transferred to the painter's canvas.—Newell Dwight Hillis.

You know Watt's picture of Hope, the figure of a woman sitting above the world, playing upon a single string of a harp, for all the other strings are broken. At first it seems a bitter view, but as we come to realize that it is a picture of everyone who has tackled the mystery of life, we see that instead of being depressing it is a most bold and inspiring picture. We are all playing upon some last string or other, and realize that the finest, bravest music in all the world is made that way.—John Kelman.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Farewell Service in the Old Inasmuch Mission Building.

On Sunday evening, May 4th, a farewell service was held in the old building of the Inasmuch Mission, 1029 Locust street, which is to be torn down to give place to the fully-equipped, handsome four-story, reinforced concrete building, costing $50,000. Among the speakers was Mr. Long, the superintendent and founder of the Mission. The work will in the meanwhile be carried on at 225 South Ninth street.

Memorial Window Unveiled.

A handsome memorial window was unveiled on Sunday, May 4th, commemorating the fifteen years of successful work of the Rev. C. George Currie, D. D., as the rector of St. Luke's church, now by combination the Church of St. Luke and the Epiphany. It is on the north side of this church and illustrates the conversation between Christ and Nicodemus. Dr. Currie was present and preached the sermon.

Thirty Years of Successful Church Work.

Sunday, Monday and Tuesday, May 11th, 12th, 13th, were kept as a special festival by the congregation of the Church of St. Augustine, to commemorate the thirtieth anniversary of the ordination of the Rev. Henry Stephen McDuffee, priest-in-charge. Mr. McDuffee is one of the most successful and highly esteemed among the colored clergy of the Church. Under his ministration he has gathered a congregation that fills the church. On the last evening the Rt. Rev. Dr. Thomas J. Garland was present and confirmed a large class, though another large class was confirmed only last February. At the close of this service Mr. McDuffee was presented with a purse of money, as a token of the high esteem in which he is held by his people.

Memorial Bell Consecrated.

From 1903 to 1905, the Rev. William Bernard Gilpin served as the minister in charge of the Mission of St. Ambrose. The congregation recently purchased a bell, as a memorial to him, which was dedicated on Sunday evening, May 11th, by the present priest-in-charge, the Rev. George Copeland, who in his sermon spoke of Mr. Gilpin's work in the parish and also of his place in the diocese.

A Choir-Master Honored.

For almost a generation, Mr. George F. Bishop has been the choir-master of the Church of the Holy Apostles. His last service was on Ascension Day. So highly was he esteemed that the vestry adopted the following resolutions:

"Resolved, That the rector, wardens and vestrymen of the Church of the Holy Apostles, of the City of Philadelphia, express their deep appreciation of the valuable services of Mr. George F. Bishop, who for the past thirty years has acted as choir-master of this church, discharging his duties with marked fidelity and giving to the parish his undivided heart and mind, and as an expression of their appreciation, be it

"Resolved, That he be elected choir-master emeritus of the Church of the Holy Apostles, upon full salary during his life."

The vestry asked Miss May Porter, who has long been the organist of the church, to succeed him, but she having accepted the election to be organist of St. Paul's Presbyterian church, much nearer her home, she declined the position. It was then offered to Mr. F. Lyman Wheeler, choir-master of Christ Cathedral, Lexington, Kentucky, who has accepted and will enter upon his duties as musical director on June 1st.

Handsome Fortune Left to the Rev. Dr. Duhring.

By the will of the late Dr. Louis A. Duhring, much of his fortune will go to the University of Pennsylvania, largely for research in skin diseases, of which department in the University he was for many years professor. Besides this, among a number of charitable bequests, he left $5,000 to the Philadelphia P. E. City Mission. He gave to his cousin, the Rev. Herman L. Duhring, D. D., $100,000 outright, and the same amount to a niece, who nursed him during his illness, and he established several trust funds for other relatives.

The Library Club of Pennsylvania held a meeting in the Neighborhood House of Old Christ church on Monday evening May 12, when the rector, the Rev. Louis C. Washburn, S. T. D., delivered a lecture on Unexhausted Treasures of Christ Church. He afterwards led the members of the Club through the church and library, explaining to them matters of historical interest.

The Rt. Rev. Dr. Philip M. Rhinelander has appointed as secretary to the Bishop of the Diocese of Pennsylvania, the Rev. A. J. Arnold, who has entered upon his duties.

A handsome sanctuary lamp has been given by Mrs. Maurice Heckscher to St. Mary's chapel, to commemorate the thirteen years of earnest labor among the colored congregation worshipping there.

The Rev. John G. Currier, a graduate of the University of Vermont and the General Seminary, has accepted an appointment as curate at the Church of the Advocate.

Word has been received that the University of Kings College, Windsor, Nova Scotia, has given the Rev. Robert Johnston, rector of the Church of the Saviour, the degree of Doctor of Divinity. As this college gives honorary degrees only on rare occasions it is considered an high honor to receive such.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Children's Hospital in Birmingham.

A little over a year ago a move was made to establish a Children's Hospital in Birmingham. This ideal has become a reality. At the back of this idea stood the Rev. Willis G. Clark, of St. Andrew's church, and the Rev. Dr. Carl Henckel, of All Saints'. They were the instigators of the movement and by their efforts it has become a success. Five of the very best business men of Birmingham make up its board of trustees. The institution is now operating with a corps of trained nurses. Its usefulness will not be confined to the Church nor to Birmingham; but any child in the diocese from birth up to fourteen years will be received there free of cost.

Auburn and Montevallo.

The State Polytechnic School is situated at Auburn and the Girls' Technical School is located at Montevallo. At neither of these places have we a minister. At these two places there are about one thousand young people in the formative period of their lives. The importance of having ministers at these places was urged upon the Council by the Bishop and by two laymen from these towns. The work of raising funds for the purpose was started immediately. With what the people at the two points could raise it was thought that $2,800 would be sufficient to place the men. Within thirty minutes $2,000 was subscribed. Then a committee of three was appointed to go to work and raise enough to keep men at these places permanently.

General Missions and Clergy Relief.

These two subjects were emphasized by several speakers. It was noticed that the responsibility for the failure of the Diocese to do its duty in regard to these two causes lay almost entirely upon the larger parishes of the Diocese. The Committee on Church Extension recommended that each year a representative from the Board of Missions should be secured to speak to the Annual Council upon this subject; and the Bishop was requested to act under such resolution. The people were urged to read more faithfully the Spirit of Missions. Clergymen were urged to preach at least one sermon a year upon General Missions, Diocesan and Convocation Missions respectively.

The Bishop reported 365 confirmed during the year. He had travelled about 12,000 miles.

It was noticed that many laymen came back with new enthusiasm for the Church's work. It came through knowledge. The supreme need seems to be knowledge of what is being done and what needs to be done. Then the money and the workmen will be provided.

Oppressive poverty helps nobody and excessive wealth is a curse to any man and his family. In the squalid hut you find disease, dirt, want. Often in the palace you find domestic infidelity, bickering, scheming, effeminacy, social intoxication. Hence the condition of the extremely poor ought to be elevated and their environment improved; and the extremely rich ought to have some sort of curtailment imposed upon their cupidity and their self-centered habits and usages. The Golden Rule would solve this condition were we able to make application of it to these extremes in our social order. No wonder that statesmanship is puzzling its brain to find a remedy for these unequal and unjust conditions in human life; and it must be found sooner or later, else no man can foretell the results in the not distant future.—Texas Christian Advocate.

Patience is the truest sign of courage. Ask old soldiers who have seen real war, and they will tell you that the bravest men, the men who endured best not in mere fighting, but in standing for hours to be mowed down by cannon shot; who were most cheerful and patient in shipwreck and starvation and defeat—all those things ten times worse than fighting—ask old soldiers, I say, and they will tell you that the men who showed best in such miseries were generally the stillest, meekest men in the whole regiment. That is true fortitude; that is Christ's magic—the meekest of men and the bravest, too.—Kingsley.

Family Department

The Love of Jesus.

O Hands, pierced through with cruel wound,
Fast nailed upon the mournful Tree:
Kind hands of mercy, torn and bound,
And stretched so wide for love of me:
Therefore, my Lord, these hands of mine
From slothful ease, I clasp to Thine,
And pray Thee give them work divine
To do for love of Thee.

O Feet, so swift to sorrow's call,
That trod this dull earth pityingly;
Most blessed Feet that, braving all,
Were worn and weary seeking me:
Therefore, my Lord, no more shall stray
These feet of mine from Thy strait way,
But, braving all things, day by day
Follow more close to Thee.

O Heart! deep wounded, pierced and riven
How deep, O Love, Thy love must be;
O broken Heart, Thy love hath given
Thyself to be a home for me;
Therefore to Thee my heart give I,
Its love for love, its sigh for sigh,
To live henceforth; one day to die
O sacred Heart, in Thee.

Are Forced Smiles Hypocritical?

Is it right to look pleasant and speak pleasantly when we don't feel pleasant? Or are we only adding one sin to another when we thus try to be courteous? A reader in Pennsylvania is troubled about her duty in such situations; she describes circumstances which will be recognized by many others:

"Christ is strong in his denunciation of hypocrites, and I know Christians should strive to avoid being hypocritical; but how shall we discriminate between politeness and hypocrisy?

"I believe I can honestly say that I love everybody in the world, feel kindly toward others, and sincerely wish to make others happy; but my health is poor and I have little physical strength. In consequence, many duties that confront me are anything but pleasant, and require such effort that I do not do them happily; yet I try to perform them cheerfully and with a smiling face, for a sour-looking Christian is a mighty poor advertisement for God. Yet is this sincere?

"For instance, take little meetings I have for my Sunday School class, which I feel are helpful to them, and give them more interest in their class. Preparing for these literally wears me out, and usually I am fit for nothing but the bed when they come; but I try to play the part of a gracious hostess, vivacious entertainer, and enthusiastic teacher while they are here. If I should let them see how weary I was, and put forth no effort to entertain them, you can readily see what a failure these business-social meetings would be; yet am I hypocritical?

"This is only one instance of many things—favors asked by others, boring callers, tiresome agents, etc. It isn't that I want to be selfish, but when one is physically unfit for these tasks, in one's heart they seem a burden and not a joy."

It is not necessarily sinful to keep from putting our burdens upon others. One is not a moral hypocrite because he does not let others know that he is tired or heavy-hearted or sick. A moral hypocrite is a person who pretends to possess some virtue that is not his, who makes "a deceitful show of good character or a counterfeiting of religion." To look sunshiny and smiling and to put ourselves at the disposal of others, when it is hard to do this, is not a false assuming of any virtue; it is simply concealing from others certain facts of our own feelings or condition which would be a burden to them, and which they may have no right to know. If one attending church or a concert smothers a cough out of regard for others and those near by, because of his consideration, never learn that he had a bronchial cold, he is not a hypocrite. So of everything that we do for the sake of others which means a concealing of our own feelings. We are under no obligation to tell others just what all our feelings are. We are often under a heavy obligation not to do so. The person who never conceals his feelings is pretty sure to sin constantly against God and man. The writer of this letter is evidently being blessedly kept from that sin, and through a resolute ignoring of feelings is serving Christ as she unselfishly bears her own burdens.

But has she realized that there is no need of bearing her own burdens in this crushing, joyless way? There is a Burdenbearer who can make possible a release from our burdens in a way that many earnest, sincere Christian disciples have never yet experienced. It is possible for us Christians to enter into such a new life in Christ that every duty we have to perform will be a genuine joy, and no assuming of happiness will be necessary.

Here is nothing less than a miracle. But that it is a practicable miracle very many followers of Christ can joyously testify—and testify even out of lives burdened by much physical weakness or illness. The life that has really died to self, and by faith received Christ as the replaced, substitute Life, need never try to be cheerful; the joy of the Lord is that one's undefeatable joy, in spite of any and every circumstance that crowd in. Of course, if one is wrongly attempting to do things that God would not have done, and is busily and mistakenly at work when God's call is to rest, then one cannot count on the joy of the life of abiding in Christ and in his will. But if Christ's will only is done, then his joy in irrepressible fulness may always be ours; and spiritual effort or strain may become unknown to us, even in the midst of bodily effort of the most severe sort. Forced smiles over a heavy heart are better than no smiles at all; but the happy radiance of the life that rejoices always is better still—it is God's best, given to us freely in Christ.—Sunday School Times.

Service de Luxe.

The only true definition of greatness was given by Christ to his disciples just after he had stopped them on the hot, dusty Syrian road leading to Jerusalem. The whole Christian world knows, or should know, what that definition is. Firmly impressed upon the Christian consciousness is the general meaning at least of those words spoken under such sad circumstances: "But it shall not be so among you: but whosover will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." The general meaning is that the only true greatness in the kingdom of God around us is in that service which is rendered to God in behalf of his creatures, and which is inspired by that love which is shed abroad in the heart by the Holy Ghost.

It is somewhat surprising that while the disciples accepted this definition of greatness they did not for some time lose hope of rendering service and at the same time of confining themselves within the exploiting range of those influences belonging to the very persons with whom in class, character, purpose and experiences they were placed in the sharpest contrast by Christ. Those disciples at first had no idea of separating themselves from the ideals and influences of the "princes of the Gentiles" and from them "that are great." Until after the dark tragedy of the crucifixion the disciples dreamed of service that would cut them adrift from "dominion" and "authority," with all the selfish advantages which these things are supposed to bring. They accepted service as greatness, but it was a service de luxe. It was not mixed with tears and blood. It called for no offended tastes and quivering nerves. It did not lead to an open grave, but to pleasant summits.

It is but little more than a truism that a large part of the Christian world to-day is holding on tenaciously to the disciples' precrucifixion idea of service. The vision of the "princes of the Gentiles" who "exercise dominion over them" and of them "that are great" who "exercise authority upon them" has not faded away. On the contrary, it remains in all its clearness and force.

Thousands are willing to serve, but only in an approved, conventional way, in alliance only with the "best people," in most elegant church buildings, under the inspiration of the most artistic choirs and the most highly cultured and eloquent preachers. These thousands believe in service which may not minister to that class of people whom Christ loved and blessed, but which, nevertheless, ministers to those high aesthetic and sublimated moral impulses which belong to cultural altitudes. This is a strictly de luxe service, with its teas and banquets and perfumed essays, its musical and literary diversions, and its distinct social-club flavor. But it would be going too far to deny that these persons really believe that they are rendering true service. They act in the name of the Lord and, professedly, in behalf of the millions who must be reached in some way, but at long range.

There are not wanting men who are willing to serve as evangels of the Lord if they can preach mild and sweet-scented truths which are not conditioned on travail of soul, and preach them to those whose favor counts for most to a poor, struggling servant of the Lord who is trying to get along in the world. Their idea is to serve, but in such a way as not to allow the Philistines to absorb all the honors and emoluments. The old Pauline idea of enduring hardness as a good soldier of Jesus Christ is to them really archaic and sentimental.

There are many servants in the literary world. The crucifixion idea is here. To reach the eyes and ears of those whose attention or praise brings the highest market place in the way of advertising or otherwise advancing the worldly interests of the writer who writes in the name of the Lord is the object sought.

It is not necessary to enlarge on the fact that service de luxe is a poor kind of service. It is anæmic. It lacks the red blood and thrill of sacrifice. It is self-centered. Nominally it is in behalf of Christ; really it is in behalf of a Christ subordinated and in a sense be-

trayed. It may bloom out in much to please the worldly heart, but it never fruits in life and peace for humanity. The highest and only enduring service is that which effects self and sees only Christ and the "other man," which delights in plunging through darkness, if necessary, to find the lost lamb among the hills, and which is but an experimental echo of the words: "Whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."—Nashville Christian Advocate.

Paradise.

I thought it was a distant place
'Neath far off skies,
And, lo, I find that at my door
God's Garden lies!

I had not often looked that way,
Though cool and sweet;
Life's duties bade me walk instead
The busy street,

Until my little baby's hand
Slipped into mine,
And drew me where the Garden flow'rs
Grew fair and fine.

It was so near, so calm, so safe,
I could but say:
"No one might choose a fairer spot
For her to play."

And so she stays there—it is near,
Just at my door!
The door is open, never closed
As heretofore.

And often at my work I pause
And look to see
How safe the Garden keeps the child
So dear to me.

Soon will she know each shady path,
Each flow'r that grows—
Some day, her hand in mine, I'll find
How much she knows.

—John Mills Gilbert.

Immanuel.

Under many very precious names is Jesus revealed to men. Few, if any, are more precious than "Immanuel—God with us." We do not care to enter into the labyrinth of critical exegeses of the passages in which this name occurs. They are many and varied. Some question the accuracy of applying the name to Christ. Yet the name brings a comfort to the heart that many of those learned discussions fail to bring.

"Immanuel—God with us." There is the incarnation in a word. He who was made flesh and dwelt among men, whose glory, the glory as of the only-begotten of the Father, men beheld, whose personality was full of grace and truth, is here revealed. Mystery? Yes. All incarnation is mystery. Life is all mystery. Do not seek to rob life of its greatest charm by endeavoring to eliminate the mysterious. The bloom on the peach, the penciling of the lily, the tinting of the rose, the fragrance of the violet, the chemistry of the apple, the singing of birds, the wonder of motherhood are all mysteries. The greatest mystery is God in man. Let it remain such. It can never be understood. Let us bow our heads in reverent wonder and our hearts in adoration. For after all, the doctrine of the incarnation must be an experience in the soul. "He who has not believed will not experience; and he who has not experienced cannot know." Christ became incarnate that men might be saved.

"Though Christ a thousand times
In Bethlehem be born,
Till he is born in thee
Thy soul is still forlorn."

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God with us! If I take the wings of the morning and fly beyond the purpling sunset, He is there. Blessed Presence! All that cheered and comforted the patriarchs, the captains of the hosts of God, prophets, martyrs, seers, is contained in this word. It forms the boundaries of the earth life of the Son of God. Before his birth it was said of him: "Immanuel—God with us." His last word before his ascension was: "Lo, I am with you always, even unto the end"—with us in our toils, our cares, our sorrows. When the burdens press and bow, Immanuel. In heart loneliness, when there is none to pity or to cheer, God with us. When the voices that we liked to hear we hear no more, when lips that pressed warm and soft press no more, and arms that caressed caress no more, when there is an awful tugging at the heartstrings and a strange tightness in the throat as we try so hard to stand it, "Immanuel—God with us;" and, lo, a peace that passeth understanding, a joy that defies the world is ours as, with hearts sore and chastened indeed, yet strong with supernaural strength, we meet our duty.

God is with us in troubles worse than death. There are living troubles that are harder to bear than those that death has caused. Who has not experienced them—suffering known only in the inner sanctuary of the soul and sorrows that sob themselves out in the silence of the midnight? Our nearest and dearest know not of them, perhaps. They could not understand, though ever so sympathetic. "The heart knoweth its own bitterness," and "every one must bear his own load." Into those hours of bitter solitude a radiance shines that is not of earth, a Presence comes with divine healing. Rest thee. It is "Immanuel—God with us."

God is with us in our conflicts with evil within and without. The battle waxes fierce. The foe presses hard. We faint and almost fall. Then our Captain cheers us on. "He giveth power to the faint; and to him that hath no might he increaseth strength." Above the din of battle, clear as a bugle, rings his word: "Lo, I am with you alway." Alway—there is an end of controversy. Why stagger at the promise through unbelief? Only know that the cause is his cause, then the promise is certain and the fulfillment sure.

"Immanuel—God with us," "even unto the end," the consummation of this age and of all ages. "One day is with the Lord as a thousand years, and a thousand years as one day." What matters time to him who is the Eternal? Then when hoary time shall be no more, while yet eternity is fresh with the dew of its immortal youth, he shall be still and forever Immanuel.—J. R. Laughton, in Nashville Christian Advocate.

Concerning the Thimble.

The modern thimble dates from 1684, when the goldsmith Nicholas Benschoten of Amsterdam sent one as a birthday present to a lady friend with the dedication: "To my frouw van Renselaer this little object which I have invented and executed as a protective covering for her industrious fingers." The invention proved such a success, says the New York Sun, that all who saw it tried to obtain similar ones, and the goldsmith had enough to do to supply them. An Englishman named John Dotting took one specimen home with him and copied it by thousands.

At first thimbles were rather costly, and only well-to-do people could afford them, but afterward when made of lead and other common metals by machinery they became very cheap. Their use was a great relief to all who had much sewing to do, and blessings were invoked on the inventor. The Dutch "finger bat" (finger hood) became in England the "thumb bell," from its bell-like shape. It was originally worn on the thumb, says the Ave Maria, to parry the thrust of the needle pointing through the stuff, and not as at present, to impel it. All the world over the thimble is a symbol of industry. The gift of one to a little girl is taken as a hint that she should learn to sew or that some article of her clothing needs mending. A paper of needles presented with the thimble of course makes the hint more pointed. It is lost when a pin cushion is given. Fashion in thimbles is very luxurious in the East. Wealthy Chinese women have thimbles carved out of mother of pearl, and sometimes the top is a single precious stone. Thimbles with an agate or onyx mounted in gold are often seen, as well as thimbles incrusted with rubies. The queen of Siam is possessed of a thimble in the form of a lotus bud, with her name exquisitely worked in tiny diamonds round the margin.

The true use to be made of all the imperfections of which you are conscious is neither to justify nor to condemn them, but to present them before God; for peace is the divine order, in whatever state we may be.—Fenelon.

Children's Department

Painted on a Fan.

Dear little lady, dressed in colors bright,
Always pleasant, always smiling such a happy sight!
Funny little lady, painted on a fan,
Little, twisted, bowing lady of Japan!

My! how smooth your hair is rolled, very smooth and neat;
Peeping out beneath that skirt, such tiny little feet;
Great wide sleeves, and parasol, to shield you if they can—
Pretty, modest, quiet little lady of Japan!

Cherry-blossoms, pink and sweet, dancing in the air
Just one tiny little spray captured in your hair,
Purple pale wistaria, climbing up and down
Through the graceful flowing folds of my lady's gown.

Wouldn't an inviting cup of amber, steaming tea
Bring you tripping here to sup a little while with me?
Tranquil, queer, illusive little lady of Japan,
How I wish that you were not just painted on a fan!

—Alice Hartchich, in Lippincott's.

For the Girls I Know.

When Margaret went up to bed that night she stood for a moment self-absorbed, in the middle of the room. Then she exclaimed aloud: "O, I wish all the girls could have heard it!" then, as the suggestion flashed upon her she cried joyfully: "I know what I'll do; I'll write it down just as they said it." The next moment with her pad in her lap, she was sitting under the gas, and with her sharp pencil began to scribble:

This afternoon the sewing circle met here, and when I came in after school I peeped in the front parlor door, and the ladies were such a pretty busy sight that I stood to look, and then one of them, a dear, beautiful, old lady, said: "If I were a girl again I would be more thoughtful of my mother. Not until I had girls of my own to work for did I begin to realize what my mother had done for me."

Then another lady, middle-aged, with sharp, worried face, spoke quickly: "If I were a girl again I would learn to do something to support myself. Here I am forty-two, as you all know, and I can't earn my breakfast unless I go out and do housework. Nobody cares for an unskilled and untrained work woman, and that's what I am. It's a blessing to me that I don't have to earn my breakfast."

"If I could be a girl again," said a lady with a sweet voice, "I would never leave my Sunday School. You can't think how I envy the girls who have grown up in Sunday School as if it were a home, and they are as much at home as I am among my children. I've been out of Sunday School thirty years, and it is a loss that can never be made up to me." ("I have been out of Sunday School a year. I left because I didn't like my teacher. I am going back next Sunday.")

"If I could be a girl again," a placid-looking woman said, "I would never give up studying. I would never allow myself to lose the habit of learning things. Why, it's even hard for me now to learn a long Bible verse. I must choose a short one, or humiliatingly write on a slip of paper to look at the last minute."

"And if I were a girl again," spoke up a lady with a quick tongue, "I would never allow myself to speak of anybody's faults—no, not anybody's! You can't think how much you get to see faults if you let your mind run on them."

Then a lady in a corner spoke sadly: "If I could be a girl again I'd begin by not being ashamed to be a Christian. I would take a stand, and stand. You who have never failed cannot think how it helps to have people know what to expect of you. By shilly-shally work you don't know what to expect yourself."

The girl again seemed to be going through the two rooms, and every day had something encouraging or discouraging to say about her own girlhood. "If I could be a girl again," came from somebody, "I would make myself write letters. To-day when I write one of my awkward letters (and I never write a letter if any one else will do it for me), I regret that I hated to write letters, and would never learn to make it easy. I always feel that I have lost something when I hear people who have letter friends. My sister writes the happiest letters to twenty invalids. She is doing a cup-of-cold-water work in a way that I never can."

"And I, said a little woman, "would learn to sew. I am as awkward with a needle as though it were a hoe, and my needle makes about as good work as a hoe would." Everybody laughed.

Then such a pretty woman said, "If I could be a girl again I think I would rather be a homely girl. I was pretty and people told me so, and I was spoiled. I loved admiration better than bread and butter, and twice I lost promotion in school for having beaux and going to parties. Not but that a pretty girl can have good sense."

"If I were a girl again," said an intellectual looking lady, "I would not give up everything for study. I would be a womanly housewifely girl, as well as a student, and if I had one taste that dominated all others, I would not let all the others run to waste. I was deep in mathematics when I could not spell my own language as correctly as a girl of twelve, and my penmanship was disgraceful." (I have given up geometry because I hated it, but I will begin again.)

"And I would try to make friends," remarked a silent-looking lady. "I forgot when I was a girl I would need friends when I was older, and when I see women with their school friendships keeping them young, it makes my lonely heart ache."

"If I could be a girl again," said somebody whose face I couldn't see, "I would read about the best books." "I would study and read the Bible more" somebody said in reply. "I would take it as real and alive, and meant for me, and grow up on it." ("I wish I could. I will ask somebody how to do it.")

Then quite a young lady said the sweetest thing: "If I could be a girl again I wouldn't grow so fast. I would stay as fresh and young as I could, not live ahead of my age, but just as a girl flower, and bloom as God gave sunshine and rain."

The Peace of Confession.

At the end of a service a missioner noticed a child who had remained behind in great distress. With some difficulty he persuaded her to tell him the cause. It was a little thing, but not small to her. She had taken a penny out of her father's till. But had she not put it back? Yes, she had put many pennies back, but that did not make things right. Had she told her father about it? Oh no, she could not do that; she didn't know what he would say. Well, then, they must kneel down and ask God to give her strength to tell her father. They did and the prayer was answered. The next night the child re-appeared. Her trouble had all gone, and the little face was bright with joy. "And what did your father say, the missioner asked. "He didn't say anything," replied the child, "he only kissed me."

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What a Little Girl Did in the War.

Every old soldier has his favorite story—some tale of the war, as the years pass by and the Memorial Days come and go—he remembers over all the other incidents and episodes of the campaigns he has been through. Strangely enough the favorite story of one brave old soldier, General Nathan Bedford Forrest, had to do not with soldiers, nor drummer boys, nor horses, nor cannon, but with a young girl.

This young girl was named Emma Sansom, and she lived in a humble farm house in Georgia fifty years ago. Emma's brother, whom she loved and admired more than any one else in the world, entered the army of the Confederacy. Other farmers' sons as young as Emma's brother had entered the army, and that seemed right to Emma, but to have her own dear brother, her playmate and school fellow, go off alone to the cruel war seemed more than Emma could stand.

"Never mind, little sister," the brave young soldier said, as he kissed Emma good-by. "The war will soon be over and we boys probably won't see any real fighting. Cheer up, sis; you know you wouldn't like it if I were a cowardly stay-at-home."

Emma tried to smile, but really and truly her little heart almost broke at the parting.

Well, the war went on, as you know, and Sansom was soon engaged in desperate enough warfare, and before many weeks had passed word came that he had been taken captive by the Northern forces. Little Emma didn't dare ask what this meant, but she knew from the way people looked when they talked about it that she would probably never see her brother again in this world.

If the young soldier could have seen Emma then he would have been prouder of her than ever, for while her heart was almost breaking with grief, she

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tried to keep up her spirits and took as great an interest as ever in the cause which he had given up everything to serve.

One day, not long after Sansom's capture, Emma heard with delight from a neighbor that the brave General Forrest was close upon the enemy's heels, and though she knew that this would probably not help her brother, it would mean encouragement for the cause he was serving. General Forrest had been pursuing the enemy all day, said the report that was circulated around the country side, and might any minute be upon them. The general and his army might even pass near the Sansom farm, they said.

Emma was all excitement as she went about her work that sunshiny morning. She heard a clatter of horses' hoofs coming down the road, and, dropping her work, she hurried out to see what was the matter. She stood on the little porch in front of the house, peering excitedly up the road, and before she could catch her breath what seemed to her like a whole army of cavalry was stopping before the house.

Emma's mother by this time had been attracted to the door, and Emma, recogizing the uniform of the Confederate soldiers, ran down to see what she could do for them.

It was General Forrest, then a fine, stalwart man of about forty, who headed the men, and, leaning from his saddle, he asked Emma whether there was any ford or passage of any sort across the swift creek that flowed not far from Emma's house.

As Emma answered the general, her bright young eyes took in the unusual scene before her. The brave general before her, with his legs carelessly resting across the pommel of his saddle, and around him his staff of dusty, weary soldiers, some of them as they stopped actually dozing in their saddles from the fatigue of the long march—it was enough to interest the little girl whose thoughts were ever with her soldier brother.

The general told Emma briefly that they had been pursuing the enemy and were hot on their heels till just now, when they had discovered that the Northerners had burned the bridge which he was going to cross in his pursuit. The banks of the stream were so steep and wild that they could not cross on horseback, and it would take valuable time to get his men across by boat.

"I know the way to a small, nidden ford, through the woods, a mile or more away," said Emma. "It is hard to find—"

The general had no time to spare.

"Come, my child," he said gently. "Come mount behind me, and lead us to it. I cannot afford to miss it."

Emma, with eyes sparkling with excitement and eagerness, turned to her mother and gave her a look of entreaty.

The mother quite naturally hesitated to let her little girl ride off with the soldiers, but Emma insisted.

"Mother," she begged, "I am not afraid to trust myself with the brave General Forrest."

"But folks will think it's queer," objected the mother. "The neighbors will say I shouldn't have let you go off alone."

In spite of these objections Emma could see that her mother admired her pluck, and with a hurried farewell Emma started to mount behind the general. There was a fallen tree near the road, and, without stopping for hat or wrap, she jumped upon this and told the general she was ready. He drew his horse near to this improvised mounting block and, reaching down with his strong arm, lifted her up behind him in his saddle.

Away went Emma behind the brave general, riding at the head of the galloping horses. She tingled from head to foot with excitement and pleasure. What would her brother say when he heard of it. He would hear of it, thought Emma as she rode along, even if he never saw his little sister again.

From time to time as they rode on Emma would tell the general which way to turn, and just as she directed he and all his men would go. They rode through brake and bramble, across swamps where the horses sank up to their knees and across pebbly streams.

Just then Emma heard a hissing whistle in the air.

"What was that, General Forrest?" she asked eagerly.

"Bullets," said the general calmly. "Are you afraid?"

"No!" said Emma, and indeed she wasn't, for as she rode behind the grave general it seemed as if nothing could harm her. But the general feared more than Emma, for with his keen sight he had spied the Northern sharpshooters, dodging from tree to tree on a ridge, at no very great distance across the creek.

Now the way to the ford lay through the densest sort of undergrowth, but the little girl who had ranged through this wild country often with her brother, was not for a moment uncertain of the way. After they had gone for a few paces General Forrest saw that he could not proceed any further on horseback. He had the utmost confidence that Emma was leading him the right way and he was determined to continue as she directed. So he gave orders for his men to halt, and then, dismounting, hitched his own horse to a tree and told Emma that she would have to lead him the rest of the way on foot.

At first Emma took firm hold of the general's hand to lead him through the thicket, and then, hearing another hissing bullet pass near by, she stepped in front of the general.

"They wouldn't fire on a girl," she said, "so if I take the lead we will surely be safe."

The general smiled in spite of the danger, but insisted on taking the lead himself. He walked along with Emma behind him to tell which way to turn. Presently they came to the ford—a broad place in the creek where the water was shallow enough for the horses to pass over without danger of losing their footing.

The general scanned the opening with a critical eye, and then silently he returned with Emma to his waiting men. Then he remounted, with Emma, who insisted on staying by his side, and ordered his axemen to advance with him and clear the road. In a wonderfully short time the work was completed, and then with splendid military order that made Emma's heart beat with pride, the brave general led his entire column across the ford, her ford, as Emma called it, unharmed and unscratched.

Emma's services as a guide were at an end, and before the general would go on to pursue the enemy, he insisted on sending one of his horsemen back home with her through the road they had cleared so speedily.

"And now, my brave young lady, what may I do for you to repay you in part for the invaluable service you have done me and the army I serve?"

General Forrest had no idea that Emma would have any request to make, but he asked her as a matter of courtesy.

Emma looked up at him with eagerness dancing in her pretty eyes.

"The Northern soldiers on ahead have my brother prisoner," she said. "Please, good General Forrest, go ahead and gain a victory and set my brother free."

The general smiled grimly at this request, which was not easily granted. He took his watch from his pocket and looked at it thoughtfully.

"It is just five minutes to eleven," he said. "To-morrow at exactly the same time, at five minutes to eleven, your brother shall returned to you."

The brave girl breathed a sigh of joy, and never for a second doubted the general's ability to keep his promise. Some of the soldiers who heard Forrest's speech started with surprise at his confidence. In a moment more Emma was on her way back home and the general and his men were galloping on to victory.

At exactly ten o'clock the next morning, after one of the bravest and most remarkable cavalry pursuits the world has ever known, General Forrest captured the entire Northern detachment in which Emma's brother was captive.

In fifty-five minutes—exactly five minutes to eleven—the young soldier returned unharmed to his little home and to his sister who had earned his freedom.—Mary Marshall, in New York Weekly Witness.

Showers.

On mornings when we don't wake up,
Nurse gets some water in a cup,
And sprinkles Lou and me and Bess,
And then we jump and bathe and dress.
I think it's that way with the flowers;
They sleep all through the winter hours,
And when it's time to wake again,
Their bath is just the soft spring rain.
They hurry as we children do,
Put on their dresses, pink and blue—
They're wrinkled just a bit, no doubt,
But sunshine quickly smooths them out.

What "At Half Mast" Means.

Perhaps you have noticed that whenever a prominent person dies, especially if he is connected with the government, the flags on public buildings are hoisted only part of the way up. This is called "half mast." Did you ever stop to think what connection there could be between a flag that was not properly hoisted and the death of a great man?

Ever since flags were used in war it has been the custom to have the flag of the superior or conquering nation above

that of the inferior or vanquished. When an army found itself hopelessly beaten, it hauled down its flag down far enough for the flag of the victors to be placed above it on the same pole. This was a token not only of submission, but of respect.

In those days, when a famous soldier died, flags were lowered out of respect to his memory. The custom long ago passed from purely military usage to public life of all kinds, the flag flying at half mast being a sign that the dead man was worthy of universal respect. The space left above it is for the flag of the great conqueror of all—the angel of death.—Toronto Mail and Express.

The Hickory Tree.

Once upon a time there was a thrifty gray squirrel. All the bright autumn days he went whisk, whisk through the woods gathering nuts for the winter's food and hiding them away in his pantries.

We have but one pantry in our house in which to store good things for winter, but the gray squirrel had more pantries than he could count; and whenever he needed a new one, he made it for himself. His pantries were holes in the ground, and as soon as he filled them with nuts he covered them up so well that nobody else could find them.

There were acorns in some of them and chestnuts in others, and one day he brought a fine large hickory nut from a far-off tree and hid it right on top of the hill, where he lived. It was the last nut that he stored away, for that very night the north wind came with a whirl of snowflakes, and the next morning the gray squirrel stayed in his hollow tree house with his bushy tail wrapped around him for a blanket.

"This is the time for a nice, long nap," he said to himself; and he slept there almost all winter, except when he got hungry and went to his panties for something to eat. He nibbled acorns and feasted on chestnuts, but for some reason (I think it was because he had put up more nuts than he could eat) he left the hickory nut just where he had hidden it on the top of the hill. It lay there as still as still could be till spring came and the gentle rain pattered down with a tap, tap, tap; tap, tap, tap. It was a very pleasant sound. The grasses heard it and thrust their little green heads out of the ground. The flowers heard it and hurried out of their brown earth beds, and something in the heart of the hickory nut heard it and began to stir and grow and push its way out and up through the darkness into the light.

"What is it? What is it?" whispered the grasses when they saw it.

"What is it?" asked the flowers.

"It is a tree," answered the south wind that was playing on the hilltop. "I know too many trees to be mistaken in one of them. It is a tree, a little hickory tree."

And so it was, the tiniest tree that you can imagine. Why, it was no taller than a little flower.

"It will grow," said the south wind, blowing softly upon it.

"O, yes, it will grow," said the bright sun.

"Grow, little tree, grow," sang the April showers; and the little tree grew taller and straighter and stronger every day.

Day after day and year after year it grew till there was no taller tree on the hill, and no other nut tree bore finer nuts. The first year that there were nuts on the hickory tree wonderful things happened on the hilltop. Early one morning men came with sharp axes to cut down some of the trees and bushes and make a great clearing in the wood. They were busy for days, and no sooner had they gone than carpenters came with lumber and tools. Zish, zish, and rap-a-rap! The wood was filled with the noise of their work from morning till night. There is no need for me to tell you what they were doing. You can guess without a word from me that they were building a house. It was a pretty house, with good, stout walls to keep out the rain and the sleet and the snow and wide, beautiful windows to let in the sunshine and air. When it was finished, the carpenters fenced in a yard around it. And what do you think? In the corner of the yard stood a tall, straight hickory tree, the very hickory tree about which I have been telling you.

When the family to whom the house belonged moved there, the hickory tree was the first thing they noticed at their new home. A little boy named Rob spied it as they were riding up the hill.

"O, what a nice, big hickory tree!" he said; and as soon as they had gotten out of the carriage he and his sister Mary ran to see if they could find some nuts.

"Who planted this nice, big hickory tree?" said Sister Mary.

Now if somebody should ask you that, I wonder what you would say.—Maud Lindsay, in Kindergarten Review.

The Month of May.

Here I am, and how do you do?
I've come afar to visit you.
Little children, glad and free,
Are you ready now for me?
I'm the month of May!

I've a stere of treasures rare
Laid away with greatest care—
Days of sunshine, songs, and flowers,
Earth made into fairy bowers!
I'm the month of May!

In my loaded trunk I bring
Bees to buzz, and birds to sing,
Flowers to fill the balmy air;
Violets are hiding there!
I'm the month of May!

The Story of "Sunbeam."

She was a lonely, motherless bairn, not clever nor bright like other girls. Her mother had died when she was but six years old, and it seemed that no one really wanted her. Her heart was shut up like the bud of a flower when the east wind blows upon it in the early spring time.

Various people tried to teach and train her, but none could get her heart to open, not knowing or understanding so strange a child, who stole because she was hungry, and told falsehoods because she was afaraid to tell the truth. The child was really hungering for love, for sympathy, and for gentle treatment. One day a kind lady, who, the child thought, resembled her mother, came to the house to tea, and, putting her arm around the child, said, "I shall call you 'Sunbeam,' for I should not like to think that those bright eyes were ever dimmed with tears."

"Oh! but they are often," said the child almost surprised that such kind words had been spoken to her; but inwardly she resolved to live up to her new name.

"Sunbeam" had been taught by her mother to pray, and as she grew older she put into practice this early training; and, when she was in any trouble, she would confide to her "Heavenly Friend," and by and by she found other lonely children, whose mothers did not understand them, and who were sometimes slighted in school because they were not so clever and brilliant as others in their class, and she remembered her name and the kind friend who had helped her. And, with her arm around, or some gentle words of sympathy and love, she would try to unravel some of the tangle in the work, help them over those dreadful sums that would not come right, or sit by them while they practised their horrid scales and exercises. And tears would give places to smiles when "Sunbeam" said, "If you're ever in trouble, come to me, and I'll help you, as a kind fairy once helped me when I was a lonely, naughty little girl."

* * * * *

"Sunbeam" is getting old now, but she lives up to her name, and performs her mission of love to the lonely, sinful and downtrodden ones. She will never be really old, for she says, "I'll keep young in heart while I have bairns to love." And, when her lifework is finished, and she crosses over the river and enters the Celestial City, she will find many to greet her.—L. H., in Sword and Trowel.

Lady May.

You will know her by her bonnet with the strings a-blowin' out,
An' a layleck she's a-wearin' in her hair;
You will know her by the sunshine she's a-scatterin' about,
An' her whistle in the birches over there.

You will know her by her slippers, an' the color of her eyes,
An' the kisses on her pretty, poutin' lips;
You can tell her by her giggle, an' her look o' glad surprise,
An' the dewdrops on her rosy finger-tips.

She's a-comin' up the medder, don't you see her yaller gown?
She's a-tiptoe, an' a-trippin' right this way,
With a trail o' joy behind her, an' a new moon for a crown,
An' a—bless your heart! why, howdy, Lady May? —Herbert Randall.

God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.—Martineau.

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Personal and News Notes.

The Rev. W. P. Williams has taken charge of St. Paul's church, Modesto, California.

A new parish house has been completed for Trinity church, Mobile, Ala., the Rev. A. G. Richards rector.

The Rev. Charles K. Weller, of College Park, Georgia, has accepted a call to St. Michael's church, Anniston, Alabama.

The address of the Rev. William B. Gordon, formerly emeritus of Grace church, Camden, S. C., is changed to Saluda, N. C.

The Rev. W. R. Agate, M. D., is now rector of Christ church, Port Arthur, Texas, and priest in charge of St. Paul's church, Orange, Texas.

The Rev. E. S. Doan has commenced his duties as rector of St. George's church, Louisville, Kentucky. His address is 2709 Virginia avenue.

The Rev. Dr. William C. Winslow, of the class of 1862, Hamilton College, has been elected president of the New England Alumni Association.

A new organ has been installed in St. Anne's church, New Orleans, the Rev. E. W. Hunter rector. It was used for the first time on Whit Sunday.

The seventy-fifth anniversary of the organization of Grace church, Utica, N. Y., was marked by special services on Trinity Sunday, May 18th, and on the day following.

A beautiful peal of bells has been presented to St. Paul's church, Englewood, N. J., the Rev. Fleming James, rector, by the St. Paul's Club, a society of women of the parish.

The Rev. E. L. Carrington has resigned the rectorship of All Saints' church, Dallas Texas, to accept a call to the rectorship of the Church of the Good Shepherd, Wichita Falls, Texas.

The Church of the Incarnation Great Falls, of which the Rev. Floyd J. Maynard is rector, reduced its indebtedness by $2,500 during the past few months

The Rev. James T. Bovell has resigned the rectorship of St. Andrew's church, Paris, Ill., and will take charge, on June 1st, of St. Paul's church, Savanna, Diocese of Chicago.

The Rev. D. A. Parce, rector of St. Augustine's church, St. Louis, Mo., has resigned to take effect about June 1st. He will become rector of St. Philip's church, Cambridge Mass., on September 1st.

On Sunday, May 4th, Bishop Francis consecrated St. Philip's church, Indianapolis, Ind. The church is used for colored work, which was begun twelve years ago by the Rev. Lewis Brown, Ph D. rector of St. Paul's parish.

A feeling of delight comes over Montana Church people at the report that Neihart, one of the oldest mining camps, and one of the prettiest villages in the State, is reviving and the old mines are being opened up. A building fund, which was accumulated in the early boom days of this interesting place, has been lying idle since the camp's collapse, waiting to be used for the occasion which seems to be now at hand.

The Standing Committee of the Diocese of Pittsburgh for 1913-1914, has been organized by the election of the Rev. John Dows Hills, D. D., as president and the Rev. John R. Wightman as secretary. The secretary's address is 830 Mellon street, Pittsburgh.

The Rev. Hugh A. Dobbin, formerly at Valle Crucis, N. C., has removed to Patterson School, where, in succession to the Rev. M. S. Taylor, he is to conduct affairs of church and school. The finals at the school took place May 15-16, and were quiet and creditable.

The vestry of All Saints' church, Buffalo, N. Y., have sold to a syndicate all of the church's property at the northwest corner of Main and Mica streets, for $50,500. The sale is considered an advantageous one for the congregation, which will now be enabled to build in a more desirable location.

The nineteenth annual Convention of the Missionary District of Asheville was to have assembled at Lenoir, on June 19th, but because of local conditions it was thought best, for the comfort and convenience of the delegates to change the place and time to Brevard, Wednesday, June 25th.

Rev. Charles Knight Weller, founder of St. John's mission, College Park, and known to Atlantans as the "business preacher" for his activity in the publishing field, will go to Anniston, Ala., June 1st, as rector of the Church of St. Michael and All Angels. St. Michael's is one of the largest Episcopal churches in the South. His address will be 18th street and Cobb avenue, Anniston, Ala.

Bishop Brewer expresses much encouragement over the growth of several mission stations in Montana. At places where monthly and bi-monthly services have in the past been held there are requests being made for weekly services. This demand indicates a healthy condition, and it is hoped that the efforts being put forth by both bishop and archdeacon to bring men to the diocese will meet with response.

St. Paul's church, Norwalk, Ohio, the Rev. George A. Wieland M. A., rector, has been greatly enriched by the gift of a chest of exquisite Communion vessels, given as a thankoffering by two of the loyal and devoted communicants of the parish. The set, which was blessed and used in the celebration on the morning of Trinity Sunday, is composed of a flagon, chalice, altar and credence patens, and spoon, enclosed in a rosewood chest. These vessels are a splendid example of the silversmith's art. A silver plate on the chest bears a suitable inscription.

Primacy of the Kingdom.

If we should all put first things first, what a triumphant life we should live and what a paradise this world would be. It is putting first things second and third and last that causes a large part of our trouble.

When the exiled Hebrews returned to Jerusalem they found the whole city a ruin. Where should they begin to rebuild? Would it not be wise first to rebuild the shattered homes so that their wives and children might be sheltered? Did not prudence dictate that they should first repair the walls of the city for their protection? Should they not begin by looking after the markets and clearing away the rubbish from the streets and centers of trade in the city? They did nothing of the kind. It is written: "Then stood up Jeshua the son of Jozadak and builded the altar of the God of Israel."

The Spirit of Jehovah which was in them counseled them to seek first the kingdom of God. The altar of Jehovah is the center of life and government.

Before seeking a fortune seek the kingdom. Some men imagine that religion would hinder them in fortune making. They fear that its restraints and limitations would hamper them, that the requirements of religion would make life narrow and barren and weak. But it is not so. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

"Seek the kingdom of God at the beginning of every enterprise, every year, every day. It is a fatal mistake to begin the day with a business transaction, a daily newspaper or a novel. A novel may be an excellent thing in the right place. A business transaction may be a necessity, but it cannot be the first necessity. It is not absolutely necessary even that we should live, but it is absolutely necessary that we recognize God as the foundation of all things.

Before making a home seek the kingdom of God. Before building a house to live in or choosing a calling, seek the kingdom. Unless religion is at the foundation of everything in life nothing can go right. Astronomy is one of the oldest of the sciences. For many centuries thoughtful men among the ancients gazed upon the heaven and learned many wonderful facts about the sun, moon and stars. But one thing they did not know. They did not imagine that the sun was the center of the whole system to which we belong. They believed that the earth was the center. So long as they held this error their astronomical calculations were all at fault. At last a man arose who discovered the truth and demonstrated his proposition. How wonderfully this new revelation cleared things up. The whole system fell into grand harmony.

So men begin by making this world the center of life, and the things of this world the chief aim if life. They give to God a secondary place. Nothing will go right according to the theory. Jesus Christ has corrected our thinking, and taught us that God the Father is the center of the universe and of life. His kingdom ruleth over all. "Before every book you read and every visit you pay, erect in a flash of thought your unseen altar. Dear are our homes, but we dare not put them first. Dear is our work, dear our books and kindred. But clear as a trumpet across the sound of breakers comes the word of Jesus, 'Seek ye first the kingdom.'"—The Christian Advocate.

"The moving finger writes and, having writ,
Moves on; nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it."

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Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at noon, on TUESDAY, June 17, 1913, in the Library at the Seminary.

S. SCOLLAY MOORE, Secretary.

Church Pews For Sale.

FOR SALE—Twenty-four Church pews, nine feet long, with book racks and kneeling rests. Address A. J. LANCASTER, No. 16 Poplar Avenue, Berkley, Virginia.

Change of Work Wanted.

Wanted—A Western rector, present salary $1,000 with rectory, would consider a change of work. Recommended as "able, hard-working and conscientious. Address S., care of Southern Churchman, Richmond, Va.

UNIQUE HISTORICAL CHART

with notes showing descent of the Church through five lines: Jerusalem, Ephesus, Lyons, Rome, England. Prepared for use in Sunday Schools. Price 25 cents. Rev. SAMUEL WARD, B. D., Massillon, Ohio.

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If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Virginia.

DIED.

WATSON.—On May 5th, at the home of her son, William E. Watson, Jr., Fairmont, West Virginia, Mrs. LUCY LOWE WATSON, wife of the late Lee P. Watson.

OBITUARY.

Franklin Minor Magruder.

Died March 29, 1913, at his home, "Edgemont," in Albemarle county, Virginia, in the forty-fourth year of his age, FRANKLIN MINOR MAGRUDER, son of the late Henry Minor Magruder and Sarah Minor, his wife.

The subject of this sketch was born February 10, 1870, at "Ridgeway," in Albemarle county, Virginia, the home of his maternal grandfather, Franklin Minor, for whom he was named. There he lived till the year 1881, when the family moved to the adjoining plantation, "Edgemont," which belonged to his mother.

On October 23, 1901, he married Bessie Dunbar Long, daughter of Joseph Miller Long and Anna Mary Miller, his wife, of Winchester, Virginia.

He is survived by his mother, his wife, three sisters, Mrs. Lucy Anne Gilmer Taylor, of Richmond, Va.; Miss Maria Louisa Magruder, of "Edgemont," and Mrs. Sarah Gilmer McMurdo, of Montana; and two small daughters, Sally Watson and Elizabeth Dunbar, aged seven and five years, respectively.

His education was liberal, having been obtained at home, at La Fourone and Pantops Academy, in his home county, and at Hampden-Sidney College and the University of Virginia, but he never studied a profession, owing to the death of his father in 1891, when he left the University to assume the management of the home plantation, a large one, where he lived till his death.

Successful as a farmer and business man, being classed among the progressive agriculturists of the State, he took great interest in all matters pertaining to agriculture and education and kept abreast of the times in these matters. The plantation under his able management was one of the model farms of the county.

He was a member and for several years President of the Board of Visitors of the Deaf, Dumb and Blind Institute, at Staunton, Virginia, during the administration of Gov. J. Hoge Tyler, and of the Electoral School Board of Albemarle county, and Deputy Chieftain for Virginia of the American Clan Gregor Society—filling these positions with credit and honor. He was held in the highest esteem by his countrymen, who valued him as a faithful friend, a wise counsellor, an exemplary citizen, and a beloved neighbor, as was attested by the many calls made on him during his lifetime, both in friendship and for advice and counsel, and by the great outpouring of people of both races to attend his remains to their last resting-place in the family grave yard at home.

In all the private relations of life, as son, brother, husband, father, neighbor, he discharged his duty with the utmost fidelity and affection—his tender care and thought of his mother being a marked feature of his life.

Of a modest, retiring disposition, correct in all his dealings, chivalrous, honorable, he was a man whose ideals and standards of manhood were the highest. A noble Christian gentleman and a member of Christ Episcopal church, of Charlottesville, in early manhood he took up his father's work as teacher and superintendent of the Sunday School near his home. Only a few days before his death when it was plain that the end could not be far off, having asked his physician with regard to his condition, he said, "You might as well tell me; I am not afraid to die."

The Rev. John Janney Lloyd, D. D.

The Rector, Church Wardens and Vestries of the churches in Tazewell and Giles counties, Virginia, at a special meeting, adopted the following minute:

Whereas, It has pleased Almighty God to remove from the scene of his earthly labors, on Sunday, April 27th, 1913, the Rev. JOHN JANNEY LLOYD, Doctor of Divinity, for a number of years our spiritual guide and self-sacrificing examplar;

Whereas, He was a man who endeared himself to all with whom he came in contact by his quiet, kindly manner, lovable personality, genial nature, and sunny temperament, and by the faithfulness with which he discharged his duties; therefore, be it,

Resolved, That we hereby record the expression of our deep sense of personal loss.

It is impossible to estimate the effect of such a ministry, and the grievous loss which has been sustained in the missionary activities of Southwest Virginia.

Resolved, That a copy of this preamble and resolution be sent to the family and printed in the Church papers.

(Signed) T. N. WILLIAMSON,
T. N. HUFFORD,
Committee.
ERNEST A. RICH, Rector.

ACKNOWLEDGMENTS.

The John Moncure Memorial Fund.

Previously acknowledged	$406 26
Mrs. Warren P. Taylor	5 00
Richmond Convocation	50 00
Emmanuel Church Junior Aux.	12 50
Emmanuel Church	3 00
From Mammy	25
Rev. R. A. Goodwin	2 00
Miss Mary E. Jones	1 00
Mrs. E. A. Crump	1 00
Mrs. W. A. Burrows	1 00
Miss Cornelia R. Shields	2 00
Monumental Church, Richmond	10 00
Total to May 20th, 1913	$491 01

St. Mary's Memorial.

"My dear old Mammy fell asleep on yesterday. She no longer needs 'my poor protection.'" E. D. Bouldin	$ 2 00
Mrs. Wm. O. Owen	1 00
Mr. Reginald Morrison	5 00
"A little piece of work interwoven with good wishes for the Mammy project," sold for	1 00
Previously acknowledged	337 65
Total	$ 346 65

Remember the faithful dead—

I have the lot and much stone. I must have $1,000 before work can be begun on the church.

MRS. A. MOORE, JR., Trustee.
Berryville, Va.

For the Flood Sufferers.

From St. Andrew's church, Dayton, Ohio	$ 5 05

APPEALS.

Pension and Relief of Clergy, Widows and Orphans.

Legal title for use in making wills: the "General Clergy Relief Fund."

Annual offering from all churches, and bequests from individuals, recommended by the General Convention. Please send offering and remember in will.

$30,000 per quarter required for over 500 sick and disabled clergy and their widows and orphans. The need is urgent.

$120 from 1,000 churches or individuals will provide for present need. Will you be one?

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Rt. Rev. Arthur S. Lloyd, *D. D., President.*
George Gordon King, *Treasurer.*

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Full particulars from
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281 Fourth Ave., New York.

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WANTS.

WANTED—MOTHER'S HELPER IN RECTORY of large mid-Southern parish. Must be willing to work and fitted to be member of family. State particulars and expected remuneration. Address W., care Southern Churchman. 24may-2t

WANTED—POSITION AS MATRON IN day school or college, for fall and winter term. References, etc. Address 317, Southern Churchman. 1t*

WANTED—ELDERLY LADY WANTS EMployment; would look after home in absence of owner. Richmond or suburbs. Address 315, care of Southern Churchman. 1t

WANTED—WORKING HOUSEKEEPER for family of three. Address 316, Southern Churchman Co., Richmond, Va. 24may2t*

WANTED—BY AN EXPERIENCED AND competent lady, a position as housekeeper; would consider a widower's home with family. Address 314, Southern Churchman. 1t*

WANTED—A RESPECTABLE, BRIGHT, middle-aged woman desires a position; would assist in care of nervous invalid, and is willing, if necessary, to go out of the city. References given and required. Address 313, Southern Churchman. 1t*

WANTED—BY LADY OF REFINEMENT, position as companion or mother's helper. References exchanged. Box 128, R. F. D. 2, Norfolk, Va. 17may-4t*

WANTED—POSITION AS MATRON IN some college, for the fall term. Have had one year's experience. Can furnish the very best testimonials and references. Mrs. J. B. Williams, Kittrell, N. C. 17may-2t*

WANTED—A LADY WITH SEVERAL years' experience wishes position as nurse-companion to invalid or elderly lady. No objections to country. References exchanged. Address 312, Southern Churchman. 17may-2t*

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The Household.

Candy.

Dialects of a language become separate languages in time, but the important words do not change much. If you look in the front of your dictionary at school and read over the "Indo-Germanic roots," you will find lots of interesting words. And if you look in the dictionary for the word "candy," you will find that it has always been the same. In Sanskrit, the ancient tongue from which most of the European languages have varied since the time when what are now European nations lived in Asia, the word for "candy" is "khanda," according to the dictionary spelling. You see how important a word it must have been to remain unchanged in all these thousands of years.

In England children say "sweets" instead of "candy." When they do say "candy," they mean what you get in boxes at $1 a pound. But they prefer the word "sugarplum," even though there is no plum with the sugar. And they take the word "taffy" and make it into "toffee," and then give that strange name to butter-scotch.

French children say "bonbons" when they want candy. That means "goodies." What the English call "sugarplums," the French call "dragees." The word is said to come from the name of Dragatus, a famous candymaker of ancient Rome. "Pastilles," a candy in tablet form, comes from France. There is a story that the word is derived from the name of Pastilla, an Italian who introduced this confection at the court of the king of France. Unfortunately for the story, the dictionary prefers to think that the word is a form of an Italian word meaning food. "Pralines," the almond candies eaten by French children and children of New Orleans, are said to be named for the hungry Frenchman for whom they were invented.—Presbyterian Examiner.

Delicious Chocolate Concoctions.

Fannie Merritt Farmer, cooking editor of the Woman's Home Companion, says in the April number of that periodical, that time and experience have demonstrated that the products of the cocoa bean are articles of food as wholesome as they are agreeable. She says that a sufficient proof of their great value may be found in the fact that they always play a part in the army and navy rations. She presents a dozen or more recipes, one of which follows:

"Chocolate Caramels—Put two and one-half tablespoonfuls of butter in a saucepan, and when melted add two cupfuls of brown sugar, two tablespoonfuls of molasses and one-half cupful of milk. Bring to the boiling point, add four squares of unsweetened chocolate and stir until chocolate is melted. Let boil until mixture will form a firm ball in cold water. Add vanilla."

How to Cut Thin Silk.

By placing thin silk between two pieces of tissue paper, you will find that you can cut it as straight as though it were heavy cloth; there will be no annoying puckering.—Woman's Home Companion.

The Virginia-Maryland Coal Corporation.

At a meeting of the stockholders of the Virginia-Maryland Coal Corporation, held in the City of Richmond, Virginia, on April 29th, 1913, called by the Board of Directors for the purpose of considering and providing for the retirement and redemption of all the preferred stock of the Corporation and the consequent decrease of its outstanding capital stock, of which meeting notice by publication, or otherwise, was waived in writing by all the stockholders, and at which meeting all stockholders were present, either in person or by proxy, the following preamble and resolutions were unanimously adopted:

"WHEREAS, There is now outstanding $75,000.00 of the eight (8) per cent. cumulative preferred stock of this Corporation, which stock has been issued for more than three years; and,

WHEREAS, under its charter, the Corporation has the right to call in and redeem such preferred stock at par, together with a premium thereof of five per centum; and

WHEREAS, all of the stockholders, common and preferred, have signified, in writing, their consent to the redemption of said preferred stock and to such action providing therefor as this meeting deems proper:

THEREFORE, BE IT RESOLVED: 1st, That the stockholders of the Virginia-Maryland Coal Corporation hereby declare themselves in favor of decreasing the present outstanding stock of the Corporation to the extent of seventy-five thousand dollars by the redemption, at par and five per cent. premium, of the outstanding preferred stock of the Corporation, amounting, par value, to $75,000.00; and,

2d. That the Virginia-Maryland Coal Corporation do, and it does hereby, call in for redemption the 750 shares of the preferred stock of the Corporation now outstanding, the said redemption to be made on May 1st, 1913, or as soon thereafter as practicable (provided that authority so to do shall have been granted by the State Corporation Commission, if such authority be necessary), at the office of the Corporation, Richmond, Virginia, by the payment of the par value of said stock, together with a premium of five per centum thereon.

3d. That upon presentation and surrender of the certificates for said preferred stock, on or after the said 1st day of May, 1913, and at the place specified above and after the consent of the State Corporation Commission thereto is had, if such consent be necessary, the proper officers of the Corporation shall pay to the holders of the preferred stock, the par value thereof, together with a premium of five per centum thereon, and shall forthwith retire said preferred stock and cancel the certificates therefor.

4th. That authority be, and is, hereby conferred on the officers of the Corporation to execute and present to the State Corporation Commission and to cause to be published any and all certificates or orders which may be required by law for the accomplishment of the aforesaid ends."

I hereby certify that the foregoing is a true copy of the proceedings of the Board of Directors and stockholders of the Virginia-Maryland Coal Corporation, at meetings held in the city of Richmond, Va., on the 29th day of April, 1913, so far as they relate to the redemption and retirement of the outstanding preferred stock of the Corporation, and the consequent decrease of its outstanding capital stock, entered upon the records of the Corporation, and that the foregoing resolution of the stockholders of said Corporation was adopted by the affirmative vote of all the stockholders thereof.

IN WITNESS WHEREOF I have hereunto subscribed my name as President of said Virginia-Maryland Coal Corporation, and have caused the seal of said Corporation to be hereto affixed and attested by the Secretary, on this the 30th day of April, 1913.

LILBURN T. MYERS,
President Virginia-Maryland Coal Corporation.

(Seal)
Attest: A. P. ADAMS, Secretary.

STATE OF VIRGINIA,
City of Richmond, to-wit:

I, Lewis B. Schomburg, a Notary Public in and for the city aforesaid, in the State of Virginia, hereby certify that Lilburn T. Myers, the President of the Virginia-Maryland Coal Corporation, whose name is signed to the foregoing writing, bearing date on the 30th day of April, 1913, has acknowledged the same before me in my city aforesaid.

Given under my hand this 1st day of May, 1913.

My commission as Notary Public expires January 15, 1915.

LEWIS B. SCHOMBURG, Notary Public.

STATE OF MARYLAND,
City of Baltimore, to-wit:

I, Florence Barrett, a Notary Public in and for the city aforesaid, in the State of Maryland, hereby certify that A. P. Adams, Virginia, hereby certify that A. P. Adams, the Secretary of the Virginia-Maryland Coal Corporation, whose name is signed to the foregoing writing, bearing date on the 30th day of April, 1913, has acknowledged the same before me in my city aforesaid.

Given under my hand and Notarial Seal this 30th day of April, 1913.

My commission as Notary Public expires 1st Monday of May, 1914.

FLORENCE BARRETT, Notary Public.

(Seal)

COMMONWEALTH OF VIRGINIA
Department of the State Corporation Commission.

City of Richmond, 6th day of May, 1913.

The accompanying certificate for a decrease of the outstanding capital stock of the Virginia-Maryland Coal Corporation, signed in accordance with law, by Lilburn T. Myers, its President, under the seal of the corporation, attested by A. P. Adams, its Secretary, and duly acknowledged by them, having been presented to the State Corporation Commission and the fee, if any, required by law having been paid, the State Corporation Commission having examined said certificate, now declares that the Virginia-Maryland Coal Corporation decrease such outstanding capital stock as has complied with the requirements of law, and is entitled to set forth in said application. Therefore, it is ordered that the charter of the Virginia-Maryland Coal Corporation, a corporation created by the State Corporation Commission, be and is authorized to decrease such outstanding capital stock in the manner and for the purposes set forth in said certificate, to the same extent as if the said application were now herein transcribed in full.

The said certificate, with this order, is hereby certified to the Secretary of the Commonwealth for record.

ROBERT R. PRENTIS, Chairman.

(Seal)

R. T. WILSON, Clerk.

COMMONWEALTH OF VIRGINIA,
Office of the Secretary of the Commonwealth.

In the City of Richmond, the 6th day of May, 1913.

The foregoing amendment to the charter of Virginia-Maryland Coal Corporation was this day received and duly recorded in this office and is hereby certified to the Clerk of the Chancery Court of Richmond, according to law.

B. O. JAMES,
Secretary of the Commonwealth.

COMMONWEALTH OF VIRGINIA,
Office of the Secretary of the Commonwealth.

I, B. O. James, Secretary of the Commonwealth of Virginia, certify that the foregoing is a true copy of the amendment of the charter of the Virginia-Maryland Coal Corporation, recorded in this office on the 6th day of May, A. D. 1913.

Given under my hand at Richmond, this the eighth day of May, in the year of our Lord, one thousand nine hundred and thirteen, and in the one hundred and thirty-seventh year of the Commonwealth.

B. O. JAMES,

(Seal)

Secretary of the Commonwealth.

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The True Wisdom.

Psalm 119, v. 100.

The wisdom of old men is enshrined in language by such words as Senate, Presbyter, Elder. They are supposed to have accumulated such experience and understanding as best fits men for advising and administering. But age only guarantees the Quantity of experience. The Psalmist from this verse and verse 9 has been supposed to have been a young man. He was conscious of his own sin (176), simplicity (130), dependence (117), and need of God (10); yet he claims that the quality of his experience surpasses the wisdom of age; he keeps or seeks the commandments of God.

(a) His wisdom he knows needs continual development and expansion, for God's commandment is exceeding broad, so he prays frequently for increase of knowledge. But he has hold of the great central fact of all knowledge and all experience, God Himself. He holds the cue; he begins to look at life and the Universe from the actual centre; and has therefore the true wisdom, even though he be a foolish thing of the world.

(b) We think of course of Jesus the child sitting in the midst of the Doctors. His perfect understanding of all objects of knowledge had to increase and develop naturally in the long way of his life and his sufferings. But it was true Knowledge. The Doctors, self-centred, in a wrong attitude even toward that Law which they knew best, could not by any quantity of learning outweigh the perfect quality of the child's wisdom.

(c) And his wisdom was such that he could learn them—the aged, his teachers, his enemies—as well as be wiser than they. For all knowledge and understanding are good if they are rightly fitted into the scheme of things. Perverted affections or perverted will necessarily pervert the faculties of Reason and Intelligence, not in their quantitative power, but in the true quality of working and acquiring. God does not choose the foolish things of the world in virtue of their foolishness, but in virtue of that higher wisdom which is wiser than men.

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When the love of God is shed abroad in a soul its powers are heightened and its sympathies marvellously enlarged. Selfish notions and proud imaginings disappear as the shadows flee before the growing light of day.

Thoughts for the Thoughtful

At our baptism we received a divine call to a place within the most favored sphere of spiritual opportunity and privilege.

There are two parts in the Christian life, God's part and our part, and we shall only make progress when we lay the right emphasis upon both.

It has been well said that if we have only five minutes in which to pray we should spend one out of the five in remembering what we are going to do.

The Psalter and Epistles are full of the belief that there is a strength in the loving God which can supply and more than supply the direst extremity of human need.

It is as we learn and re-learn to realize our blessings as God's children that we shall grow to dread and hate the very beginnings of the evil that would separate us from Him.

It is character that matters. Judas went to his own place, and each of us goes to our own place, the place which we prepare for ourselves by our life on earth.

Too late! It will be too late some day, but it is not too late now. The door of the home is still open, and God's voice still says, "Come, and I will be a Father to you."

Genuine faith, great in intelligence, which welcome and reveres the loftiest ideals, lights the soul, kindles the face, and makes men and women tread the common earth as beings of another sphere.

If we reduce the number of our excitements and engrossments, make more free space for stillness and thought we will see and feel the gain in the reviving and strengthening of what is divinest in our souls.

There is a holy and true love that can burn and glow in our nature until it has consumed all that is selfish and base. It exalts the mind, expands the heart, and makes life rich with sympathy and all the world a home.

Examine your life by the rule of God's commandments. Get quietly by yourself and ask the Holy Spirit to show you at what special point you have transgressed. Then make your confession to God beseeching Him for repentance and forgiveness.

This is His commandment, that we should believe and love. This is the purpose for which individuals and nations exist. And they justify their existence only in so far as they are approaching this—God's goal for us all.

I do not think chances—the same chances ever come again, and if by God's mercy the call to Himself should come again it will find you more dead, more hardened, and duller than you now are. Nothing can stop that.—Bishop of London.

It is hard to believe that our individual soul is the direct object of the infinite love of the Most High God. Yet this we are warranted, nay, commanded to believe; and if this truth takes possession of our hearts, we are redeemed indeed.

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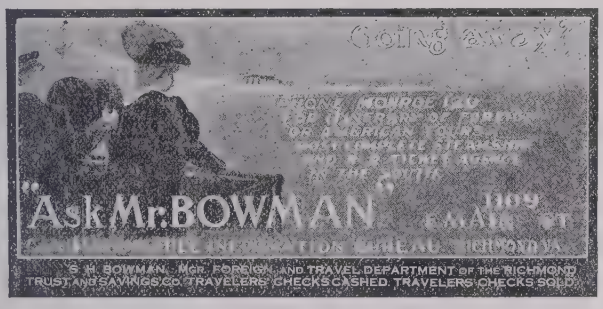
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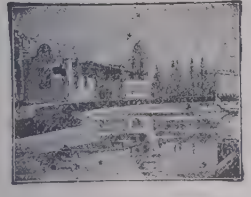
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The Almighty Creator.

C. H. Wetherbe.

If God were not the infinitely great Creator, then He is not such a God as the Bible represents Him to be. If He were not able to create worlds, then He is not an Almighty God. The great defect in skeptical persons is either their inability or their unwillingness to recognize the greatness of God. As soon as one admits the fact that God is infinitely great, even vastly beyond all human comprehension, he must logically admit that all things were created by Him. It was as easy for God to create this world out of nothing as it is to keep the heavenly worlds revolving in their orbits for centuries. The worlds are not self-existent. The Rev. W. F. Crafts says: "It is said that Sir Isaac Newton had an atheist among his acquaintances. It is well known that Sir Isaac Newton was a Christian as well as a philosopher and an astronomer. He had in his study a celestial globe, on which was an excellent representation of the constellations, and the stars which composed them. His atheistic acquaintance came one day to visit him, and was struck with the beauty of the globe. He approached it and examined it, and said to Sir Isaac Newton, 'Who made it?' 'No one,' replied the celebrated philosopher. The atheist understood, and was silent." That atheist was answered according to his folly. He was neatly rebuked for his refusal to believe that God created the world, even all worlds. He had assumed that there was no God; he, therefore, necessarily assumed that this world and all of the stars were self-made. He may have said that they came into existence by chance. Other fools have said so. Perhaps it was by "chance" that such fools came into existence. No one made them. They were evolved from donkeys, and ought to be ashamed of their parentage. I ask them to tell how it was that this earth, if not created by God, got itself into such a space as its orbit is now in. How did it get started? What fools some folks make of themselves in denying the existence of God!

The best sign that a man believes anything is not his repetition of its formulas but his impregnation with its spirit.—Phillips Brooks.

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*8.40 A.M. Byrd St. Sta.	*1.00 P.M. Main St. Sta.
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Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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CHANGE OF NAME.

From Council Address of the Bishop of Virginia.

Dear Brethren: As time always fails us at our Councils to do thoroughly the business before us, and as we shall be unusually pressed with duties in the next few days, I shall take occasion at this service to speak on a subject which is to come before the Council. This course I am induced to take not only for the reason I have indicated, i. e., to save time, but also because I think the theme will bring us more closely together and help us to realize more distinctly our location in the advancing stream of human affairs. The apprehension or grasp of any important vital truth assists us in our religious thinking and feeling. God's world is good and good for us if only we see it as He does; or in other words, realize its facts and laws of operation.

The theme to which I refer is the proposed Change of Name of the Church: Whether we shall drop the name Protestant Episcopal and sooner or later take some other which will modify our alliances and ultimately change our principles.

I think I speak for nine-tenths of this Council when I say we shall not change our principles, we have no desire to modify our alliances, we cling to the word Protestant in our name. And in speaking thus, you and I are not actuated by the spirit of battle, the joy of partisan triumph; nor are we moved by sentimental considerations solely or chiefly. To retain the old name cannot be a partisan triumph. It simply maintains the status quo in accordance with which all are equal in the Church; and as for the sentimental side of the question, it is lost to view almost entirely among the deeper and more vital reasons which confront us.

The question in the Diocese of Virginia is an intensely practical one. We believe in freedom. We do not desire authority to settle our opinions for us. We are convinced that the Reformation struck the shackles from the souls of one-half of Europe and from that emancipated half we claim our descent. We do not believe in infallibility on this earth; but we do believe in God, and our aim is, at whatever cost of time and pains and by whatever means the candid minds of honest men may employ, to find out what God thinks and then to think His thoughts after Him.

In this pursuit of truth, time is a matter of no importance. One distinct step in several generations of mankind is rapid; and in such a quest hurry is waste both of time and energy and waste in sin. God's truth when discovered by men or revealed to them is in an unconceivably short while accepted; it proves itself, because it finds the imprisoned mind or soul and frees it. The proper course for men to take in moving on to a land of light and certitude is as when one feels his way through a dangerous morass. When he has found a place on which he can securely stand, he does not feel bound to spring forward immediately; but he stops and looks about him, and looking about him he looks chiefly ahead. Everything may depend on his next move. To go back is to lose hard-earned gains; to advance rashly may be ruinous. He therefore stands and makes his footing sure.

We stand on Protestantism: the word and the things the word historically denotes. Men say "Protestantism is negative." It never was. The great political axiom of the day and country whence we derive the word was "Cujus regio, ejus religio.' What does that mean in its practical application? The seeker for truth cannot ignore history. History teaches of God next in order to the Bible. Why, it means that the ruler of each German state, kingdom, electorate, etc., was to determine its religion. Think of it! Scholars, knights, nobles, students, artisans, laborers, the minds of many of whom were far superior to the mind of the ruler, and the women, who did more reading and thinking about life and its issues than most of the men, were to worship their God and teach their children to worship under the direction or at the whim of a man who in the lives of most of them had no more personal influence than the remotest star. Protestantism in such circumstances making a claim of any connection whatever between external and internal worship was certainly not negative. Consciously or unconsciously it stood for the principle, which is at the basis of all liberty.

Or looking at the statement from another point of view, the great theological doctrine of Protestantism was Justification by Faith alone. In other words, that the root of personal religion in the soul of man is the knowledge of God as Christ revealed Him; of God as a gracious God; as Abba, Father, and as Our Father. That is the beginning of individual goodness of moral character. It is simply the truest family affection broadened to include the whole of God's family, that is, mankind. We cannot see God, but we believe that He is and that He is the rewarder of them that diligently seek Him. According to the eleventh chapter of the Epistle to the Hebrews, this is the only presupposition universally necessary for him who comes to God. When to this is added the acceptance of the full teaching of Christ, i. e., the assurance that God is the Father of mankind and a loving Father, the invariable and inevitable consequence is a happy, conscientious, affectionate life of consecration; everything here said being contained in the wonderful words of our Lord, recorded in the seventeenth chapter of the Gospel according to St. John, viz.: "This is life eternal, that they should know Thee, the only true God, and him whom Thou didst send, even Jesus Christ."

Such is the famous doctrine of Justification by Faith alone; but by faith which does not remain alone. It is a statement not of what takes place in God's court of law, but of what takes place in the human soul. It is not forensic, nor legal, nor judicial, but is concerned with human experience. Justification is not pardon by the decree of an executive nor acquittal by a judge, but the realization of sonship in a family where love prevails. And Faith is not assent to a proposition or a series of propositions, but as the great teacher of Virginia clergymen in by-gone days used to say, it is "The open eye of the soul."

I have been at some pains to make clear the doctrine of Justification by Faith, because the view here stated has been thrown so far into the background by controversy, misrepresentation and extreme utterances. Partisanship has taken hold of it, some have thought themselves bound to prove it wrong and others as deeply obliged to prove it sacredly right. Everybody has argued according to his lights. Sometimes the lights have been dim and sometimes beacons have been fired on the wrong eminences. Those who ought to know; for example, Professor Loops of Halle, tell us that the view I have tried to put before you was the view of Luther and others of his time. Reginald Pole, the Cardinal Archbishop and Legate of critical days in the Reformation period, is said to have accepted it. It is, however, as I have said, the great theological maxim of Protestantism, and whatever else be true of it, surely none can say that it is negative. It has given us hope for despair, strength for weakness, the oil of joy for mourning, the garment of praise for the spirit of shame and lethargy. It has laid the foundations of freedom in all parts of the world and has supplied a favorable answer to the prayer which should be the prayer of every sensible human being, "Let me fall into the hands of God and not into the hands of man." It removes all possible intervention between the soul and its Creator.

Of course there are many people who recognize the positive nature of Protestantism and have open minds to its accomplishments in history. But we have heard so much of the theory that a protest must be a protest *against* somebody or something, that we are tempted to forget that a protest may be a protest *for* a person or thing. Yet when I say, "I protest that it is wise to stand still until I see to what the next step will lead," everyone recognizes that I am speaking good English, and everyone who reads will recognize that I am using the word "protest" as it has always been used. Nay, we look up the word in a Latin Lexicon and we find that the first meaning of the Latin word "protestor" is "to proclaim publicly," to announce. It has a cognate in the word "testimony," and suggests witness, which in turn suggests martyrdom. And lo! the Protestants, despised of some Episcopalians, are enrolled in the "noble army of martyrs," who praise God continually.

There are some who say we should discard the name Protestant because the Brazilians and the Mexicans, the Italians, the Spanish and the Portuguese have been taught that it means Atheist. But as we have seen that it is not the equivalent of Atheist but is the exact opposite of Atheist; to discard it would seem unwise. Philosophers tell us that truth will always prevail over error if left free to combat it. Simon Monfort, in the Middle Ages, learned from a good friar that "the patient man is greater than the strong man," and Christianity protests to all men that her only effective weapons now, as always, are appeals to conscience and judgment from the pulpit and careful teaching in Church and family. Good roads make great cities, but great churches are not made by corresponding methods.

But enough of generalities and word discussion for the present. The question which is to come up before this body of Christian men when they shall have assembled in Council is particular and it is pressing. That question is, "What shall we say to the General Convention on the subject of Change of Name?" There is a committee which is to report on that subject, and in courtesy, I should not anticipate them by a word. But at least one member of that committee has asked me to speak my mind, and I do so simply to offer such help as I can give. First, I should advise a series of resolutions expressing as far as possible the opinion of this Council.

The first of these resolutions should embody the historic reasons for holding in high estimation the deeds of Protestantism and the word "Protestant."

The second should express the gratitude of the Church in Virginia and the other ancient Colonies to a word which enabled us to explain ourselves to a people hostile and suspicious.

The third resolution should insist that if the Church withdraws from its Protestant attitude the result will assuredly be a rift in the whole body, unquestionably in Virginia and others of the old States. But this we say not as a threat; not as a declaration of a purpose entertained by us, but as a prophecy which we are warranted in making by intimate acquaintance with the conditions around us.

The fourth resolution should be an appeal to the whole Church, in the name of the God of Love and of the Prince of Peace, for the sake of peace, unity, missions and progress, to drop the whole agitation as certainly harmful if not entirely useless, and bend its energies to the task of helping our people and a suppliant world to know God in Christ by the presence and power of the Holy Spirit.

These resolutions may be short, courteous and considerate of every feeling.

It has been said by one of our notable army of Catholic Protestants that we have an "inheritance" in the word Catholic and that we give it up for "a legacy" (which undoubtedly has a value), in the word Protestant. But we reply that we retain our title to the inheritance by asserting our pedigree in the Creed. Our position at present, however, in the cleared field of history, makes it necessary to use our legacy. For one thing, the inheritance is not available for securing building material.

Let us stand firm in this attitude. We are Americans and we are Protestants. As Americans with a use or usage in worship of at most only three hundred years, we must introduce nothing which has not a sound, modern, up-to-date religious reason for employment in the worship of God. Mere precedent in any other country whatever must not be pleaded as sufficient reason. Those who go abroad and return with customs not belonging to us must justify them with something stronger than foreign usage. They must show that the symbolism for which they ask is worthy of adoption because it is true, instructive, plain in meaning and large enough to be dignified. Small, trivial, unintelligible emblems whether in gesture or ornaments have no place in the Church in America.

And the same thing is true as to our doctrine. We believe that the revelation of God in Christ is better understood now than ever before. We believe this because the loving Spirit of God is guiding the world and the Church and has guided both the one and the other in all ages. The obstacles are human. Man's sphere of individual freedom is small, but when numbers combine, that freedom can work havoc with the race. Man's inhumanity to man was never more strikingly illustrated than in religious and especially religio-political controversies. The inquisition found three thousand school-masters in Italy who were teaching Justification by Faith. What became of them?

The more we know of the past, the more clearly we see that we are advancing. The works of God are permanent: all evil is transient. We may pass away in hope or in despair; we may enter into life, or go down to the grave in gloom. It will depend chiefly on ourselves which exit we shall make. But God reigns, and the world moves on to the end for which in Goodness and Love He has designed it.

Sometimes the patriarch Isaac is spoken of in a slighting manner, as if he did not amount to much. Critics of his character say that he does not stand for anything positive; there is no chance to say much about his life. But is it of little consequence that he was a man of peace? He was provoked many times, but he would not break out with abusive language or revengeful deeds. This was remarkable in an age when the exertion of brute force in time of disagreement was a matter of course. He fetl that it was beneath him as a child of God to stir up strife. The theft of a well in that dry land, where much water was needed for his flocks, was a serious matter, but he felt it was better to dig a new well than to belie his character as a man of God. Let us learn from Isaac. The thought of him will help us in our life at home and in our life abroad.

When the love of God is shed abroad in a soul its powers are heightened and its sympathies marvellously enlarged. Selfish notions and proud imaginings disappear as the shadows flee before the growing light of day.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

The Credal Use of "Catholic."

Mr. Editor: I ask space for some few remarks on Prayer Book Paper No. 10, lately received. The word Catholic, the writer says, did not appear in the Creed until the fourth century. This is beyond dispute, but this does not furnish proof that the norm of speech and deed must be sought alone in the preceding centuries.

The fact of the Church's wonderful birth at Pentecost was neither forgotten nor in any way kept in the background. Every one baptized was incorporated into the body of Christ's church. Of all things the most real of these early Christians was the presence and continued existence upon earth of the Bride of Christ. From her they derived their life. There was the wholehearted acceptance with a constant and vivid realization of all those truths concerning the Church now connoted by the widest interpretation of the word Catholic.

So intense was this Church life that there seemed at first the less need of a formal expression of it. But in the face of the heresies and schisms that arose, the credal recognition of the "One Body" inevitably demanded its place.

The noble tongue of the Greek furnished the word which not only expressed universality, but also orthodoxy—wholeness, completeness. The word answered the demand and from that time grew in significance to the Christian consciousness until the fullness of its meaning was claimed and understood. When the truth, always believed, needed a setting in the symbol of the Christian Faith it became enshrined in this word which at once sprang into vigorous life and has ever since proved its title to its position by its universal acceptance and use.

The word "Catholic," the doctor says, has not had a generous history. This is certainly true wherever and whenever Catholic truth has been overlaid with Roman error. But the writer then goes on to use an experience of his as an illustration which has no relevancy to the case. He cites the Irvingites, with their assumption of Catholic ritual and the Catholic name, with its wretched showing in the world, as a mournful example.

Surely he does not concede to this modern sect the right to assume the title which belongs to the Church of the ages. The expected has happened, that is all. The ephemeral life of the insect cannot be prolonged by calling it a mastodon. There is no parallel between this and the action of a great and ancient Church in assuming the title which of right belongs to it.

The writer regards the change of name, if made to "American Catholic," as throwing down the gauntlet, and therefore a hindrance to unity. If we know or feared that this effect would follow we ought to halt at once and choose some other name. But must it be so, either with the Protestant communions or with the Church of Rome?

The dissatisfaction that exists among the thinking portion of the Protestant denominations scarce knows in what direction to look, but is openminded toward Catholic doctrine and ritual. It is to such alone we look for any change of base. Others, though casting aside the swathing bands of sectarian peculiarities are not to be looked to as constructive forces in the upbuilding of Catholicism. To the open mind of a Newman Smyth the taking of the name would be a help and to those who see with him and lead them to the decision which now, it seems to them, cannot be made.

As to the Church of Rome, whatever may be the favoring attitude of many of her priests and people, the dominating powers remain the same. It is with them, non possumus. Certain of their leading ecclesiastics have pointed their people to the title-page of the Prayer Book as a strong proof of the non-catholic character of the Church. It is not by underestimating or keeping our own most rightful claims in abeyance that we shall lead Rome to modify her assumptions but by "carrying the war into Africa" in the assumption of the name that to us of right belongs. The Archbishops in their answer to the papal pronouncement on Anglican Orders, made full claim to all that we have ever possessed or can ever hope to possess. If our heritage is of value it is not only our privilege but the highest duty of the hour to make it known.

(Rev.) Henry B. Jefferson.

Carlinville, Ill.

Alarm at the Word Protestant.

Mr. Editor: The following is "a true story" and shows why a New Englander wishes to remove the word "Protestant from the title page of the Prayer Book.

There are some seventy-five Greeks in our city, many of them men of considerable intelligence and of excellent lives. Two years ago, as there is no Greek priest within fifty miles, some of these men went to Roman Catholic services, rather than attend no church. One young man, George S———, had been taught by somebody that the Episcopal Church was the proper place for Greeks to attend when unable to reach services in their own language. He came to our services regularly. He took a copy of the Prayer Book to some of his Greek friends. After they had opened the book and had seen the word "Protestant" on the front page, they refused to have anything more to do with it. "Protestant" to those men meant denying the Christian Faith. One can hardly wonder when one remembers what vagaries the word covers here in New England, and that "Protestant denominations" do not have altars in their places of worship.

George continued to come to us. When one of our clergy went to a Greek shop and asked for George S—, he was told that no such person was known there. After considerable talk the shop-man said "Oh, you mean George Protestantinos." George's own Greek name had been submerged among his people by the nickname which his Sunday habits had fastened upon him. Fortunately George was both good-natured and persevering. When the Greeks were organizing a benevolent club he managed so that the organization meetings were held in our parish house and he had an opportunity to show the altar in our chapel. Later the nearest Greek priest was offered our church for a service on a holiday when the men could attend. The priest accepted and instructed his people that with us "Protestant" simply meant "anti-Rome," not "anti-priest and altar." Now the proper relations have been established between the Greeks and ourselves which, if "Protestant" were not on our title page, would have been established two years ago. If George had not been patient, what he knew to be right would never have come to pass. Now he can rejoice in having many of his Greek friends kneel with him Sunday after Sunday where they should kneel, and he is no longer grieved by seeing Greeks go to a Roman Church.

Thomas W. Nickerson,
Rector St. Stephen's, Pittsfield, Mass.

"Sacramental Acts."

Mr. Editor: In these days when earnest Churchmen are being importuned, urged and exhorted to make the Church "more truly Catholic," that she may fulfill her mission to the world, and when these same zealots are professing devout loyalty and a closer adherence to the doctrine and discipline of the Church, might it not be well to ponder deeply, whither we are drifting, when we meet with such instances, becoming more and more evident, of the real attitude and purpose of the agitators, as the following? Certainly, such an instance, as the one occurring to the writer, must puzzle deeply the layman who holds dear the truths and teachings of the Church. No matter what may be the qualifications of either, the laity must ever be the disciple before the clergy, the teacher, and when the words are from a Bishop with what added weight they must come to the laity.

But a short while since, one of the Bishops of the Church, a man known far and wide for his consecration, his great ability and his marvelous eloquence, speaking before a large congregation composed mainly of Churchmen, in emphasizing the gracious ministrations of the Holy Spirit, through the agency of the Church, to touch the lives of men, dwelt on the importance to the individual of the blessings from the "sacramental acts."

This phrase, it is true, is not what might be termed the technical expression of the Catechism and the Articles of Religion, "Sacrament," but that the average layman, such as those to whom the sermon came, would imagine any differentiation in meaning between a "sacramental act" and a "sacrament" is scarcely to be considered.

The Bishop then considered in detail the blessings from the "sacramental acts" of Baptism and Confirmation and the Lord's Supper.

In the case of Confirmation, he adopted the phraseology of the Catechism, telling his hearers that the "sacramental act" of Confirmation had "an outward and visible sign of an inward and spiritual grace."

The conclusion, to an attentive hearer, was that there are undoubtedly three Sacraments, at least.

Whither are we drifting?

Ogle Ridout Singleton.

Washington, D. C.

Let not thy left hand know what thy right hand doeth. Whisper not to thyself, "How worthy is this action"—for then it is already becoming worthless.—Carlyle.

Church Intelligence

CALENDAR FOR JUNE.

1—Second Sunday after Trinity.
8—Third Sunday after Trinity.
11—St. Barnabas' Day.
15—Fourth Sunday after Trinity.
22—Fifth Sunday after Trinity.
24—Nativity St. John Baptist.
29—St. Peter's Day.
Sixth Sunday after Trinity.

Collect for Second Sunday after Trinity.

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; keep us, we beseech Thee, under the protection of Thy good providence and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. Amen.

American.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Ninety-seventh Annual Convention.

The Convention was called to order by Bishop Cheshire, on the morning of May 13th, and after roll-call, adjourned until 4 P. M. At the 11 o'clock service an immense congregation was in attendance. The Bishop celebrated the Holy Communion and the Rev. Milton A. Barber, of Christ church, Raleigh, preached an earnest sermon from Acts 4:10-20.

The Rev. Julian Ingle was re-elected secretary of the Diocese, and Mr. Charles E. Johnson treasurer. The Standing Committee are: Rev. I. McK. Pittenger, D. D., Rev. A. B. Hunter, Rev. Milton A. Barber, R. H. Lewis, D. D., LL. D., and Albert L. Cox.

Committees were appointed by the Bishop as follows:

Canons—Rev. Messrs. I. McK. Pittenger, D. D., Robert B. Owens, F. M. Osborne and Messrs. Kemp P. Battle and Wm. H. Ruffin.

Finance—Rev. Messrs. S. S. Bost and M. A. Barber, and Messrs. Wm. L. London, R. H. Lewis, M. D., and Albert L. Cox.

New Parishes—Rev. Messrs. J. B. Gibble and S. M. Hanff, and Messrs. Finley L. Williamson, Almon Hart and E. N. Baker.

Elections—Rev. Messrs. H. W. Starr and Thomas L. Trott, and Messrs. Edward G. Muse, G. Pollok Burwyn and J. Frank Wilkes.

State of the Church—Rev. Messrs. Isaac Wayne Hughes, Thomas G. Faulkner, James K. Satterwhite and Messrs. G. C. Lamb and W. L. Brogden.

The reports of the Archdeacons—N. C. Hughes, of Raleigh; William H. Hardin, of Charlotte, and H. B. Delaney, D. D., of Colored Work, were admirable, showing not only the most devoted labors on the part of each, but the life and vigor of service within the territorial limits of the labors of each.

The Diocesan educational institutions all had gone forward. St. Mary's, with its twenty per cent. increase, had been unable to accept more pupils, while St. Augustine's numbered more than ever, with a morale and personnel most gratifying.

The Convention on Tuesday night, was inspired by an impassioned address on Missions, by the Rev. R. W. Patton, Secretary of the Department. After this address a class of fifteen was presented to the Bishop for confirmation by the rector of the parish, the Rev. Bertram E. Brown.

On Wednesday morning the Bishop's address was given both attentive and appreciative hearing. Whole-heartedly as ever, he had given himself to his high duties. Seven priests had been lost to the Diocese, four of whom by death, within the last year, and seven added, making the present number the same as in 1912. There are now ten candidates for Holy Orders and six postulants. Three chapels have been consecrated and 549 confirmed.

The Thompson Orphanage, as well as the other institutions of the Diocese, has steadily moved upward, and the rector, ever faithful, the Rev. Walter J. Smith, hopes soon to move into the new building completed on the Orphanage property.

Speaking feelingly of the colored work: "I would especially direct the attention of our people to our very important institutions for the benefit of the colored people; St. Augustine's School, with its fine and spacious St. Agnes' Hospital, the largest and best equipped hospital for colored people in the whole country south of Washington city, as I am informed, and St. Michael's Training School, and the Good Samaritan Hospital for Negroes, in Charlotte.

The amendment to the Constitution, carried last year, by which women would be permitted to vote at the parish elections, was defeated. This was effected, in large measure, doubtless, by a vote taken in the Auxiliary, opposing it about twenty-five to four. The women of North Carolina are still the daughters of their mothers.

Prof. Charles H. Boyer, of St. Augustine's, presented a memorial for the colored missionary jurisdiction within the Fourth Department, with the request that the delegates from the Diocese advocate it before the General Convention.

Dr. Herty, of the University of North Carolina, advocated a more earnest interest in the Clergy Relief Fund. A special committee was appointed, consisting entirely of laymen, with Dr. Herty as chairman.

A telling address was made by Archdeacon Delaney, upon the Colored Work, on Wednesday night. This was followed by the Rev. Mr. Willie, of Mayodan; Mr. Hartzell, of Spray, and Mr. Taylor, of Roanoke Rapids. The two latter are most efficient lay-workers. The splendid things accomplished already, the great needs and the crying opportunities for the Church among the people of the mills of the State were graphically and forcefully set forth.

The Bishop asked that five hundred or a thousand dollars be raised at once for the work at Roanoke Rapids and Spray.

Dr. Pratt, of the University of North Carolina, also spoke upon that phase of Church Extension, which has made a start in the Convocation of Raleigh, by which means may be provided to assist in building churches at those points where it is impossible to raise the whole amount locally.

The following were elected deputies and alternates to the General Convention:

Clerical—Rev. I. McK. Pittenger, D. D., Rev. M. A. Barber, Rev. B. E. Brown, Rev. E. A. Osborne.

Lay—W. L. London, J. C. Buxton, William A. Erwin, Albert L. Cox.

Alternates: Clerical—Rev. Harris Mallinckrodt, Rev. Robt. B. Owens, Rev. S. S. Bost, Rev. A. B. Hunter. Lay—Thomas H. Battle F. P. Haywood, D. Y. Cooper, A. B. Andrews.

Including the members of the Woman's Auxiliary, four hundred were said to have been in attendance. The hospitality of the hosts was most generous and hearty, and with the Bishop's benediction, after the earnest response given to the mill work, the ninety-seventh Annual Convention closed, one of the most inspiring in the history of the Diocese.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

118th Annual Council.

The 118th annual Council of the Diocese of Virginia was held in Christ church, Charlottesville, the Rev. H. B. Lee, D. D., rector, on Wednesday, Thursday and Friday, May 21st, 22d, and 23d. The opening service took place at ten o'clock on Wednesday morning, with the celebration of the Holy Communion by Bishop Gibson, assisted by the Rev. H. B. Lee, D. D., the Rev. E. L. Goodwin, D. D., Secretary of the Council, and the Rev. Everard Meade, D. D., assistant secretary. The Bishop delivered a masterly address on the subject of the Change of Name of the Church, in which he defended the present name with much ability, showing the historical importance and value of the word "Protestant." It is sufficient only to mention this address in its place, as it is published in this issue of the Southern Churchman.

The Council then organized for business with 58 clergy and 47 laymen present. The following committees were then appointed by the Bishop:

State of the Church—Rev. Paca Kennedy, Rev. George P. Mayo, Rev. W. H. Burkhardt, Messrs. Gardner L. Booth, James Caskie, and Aldrich Dudley.

Clergy Relief—Rev. W. E. Callender, Rev. R. C. Cowling, Rev. Joseph Baker, Messrs. A. P. Wilmer, George J. Trudley and D. B. Gantt.

Invested Funds—R. W. Hilleary, L. H. Stoneman, Harry Chase, James Apperson and W. E. Sale.

Missions—Rev. W. R. Mason, Rev. David H. Lewis, Rev. John L. Jackson, Messrs. John F. Mayer, Samuel McCormick and Dr. W. P. Moncure.

Clerical Support — Messrs. John Greaves, Charles H. Lewis, H. L. Lyman, William J. Mann, M. B. Costllo, S. D. Tripp, C. C. Taliaferro, T. C. Ruffin, John M. Raines and A. F. Turner.

New Parishes—Rev. D. C. Mayers, Rev. A. S. Gibson, Messrs. A. W. Wallace and Thomas Poindexter.

Parochial Reports—Rev. E. L. Goodwin, Rev. W. J. Morton, Messrs. C. E. Cary and G. T. King.

Increase of the Ministry—Rev. W. C. Bell, Rev. John London, Messrs. W. C. Marshall and Robert Beverley.

Colonial Churches—Revs. G. McL. Brydon, E. L. Goodwin, D. D., P. S. Phillips, William B. Lee, and Peyton Craighill, Messrs. Corbin Thompson, W. W. Chamblin, Judge T. B. R. Wright and Mr. Yarnell.

Canons—Revs. S. A. Wallis, D. D., Paca Kennedy and Roberts Coles; Col. James C. Baker, Judges A. W. Wallace and R. Carter Scott.

Unfinished Business—Rev. S. R. Tyler, Rev. J. F. Burks, Messrs. B. Morgan Shepherd and . F. Scott.

It was resolved that the Council heartily endorse the position taken by the Bishop on the subject of the proposed Change of Name, in the name of the Council, and further that the Committee on the Change of Name be requested to prepare a series of resolutions in conformity with the recommendations of

the Bishop in his address. On resolution of Dr. Crawford the whole matter was referred to the committee for its free action on the subject.

Several reports of officials of the Council, such as treasurer of the Prayer Book Society and others, were referred to their special Council committees.

The Bishop delivered his annual address and summarized his work during the past Council year as follows: Visitations, 118; services, 171; celebrations of the Holy Communion, 23; funerals, 3; baptisms, 6; marriages, 3; confirmations, 748, of which 13 were colored. Postulants for Holy Orders, 6; deacons ordained, 2; priests ordained, 2; clergy received from other dioceses, 11; clergy removed to other dioceses, 9; churches consecrated, 3.

The Bishop also reported the following deaths among the diocesan clergy during the past year: The Revs. James E. Poindexter, Professor R. W. Micou, D. D., F. A. Meade, John S. Gibson, D. D., and John Moncure, D. D., Archdeacon of the colored work in the diocese of Virginia. The Bishop referred in feeling and appropriate terms to the life and work of each of these deceased clergymen. It is interesting to know that three of them had been in the Confederate army during the Civil War.

The Bishop took up one or two important questions in connection with the work of this diocese. He referred to the interest in and care for the old colonial churches, which has deepened through the continuous presentation of the historic value of these sacred edifices in the diocese of Virginia, and their great importance as parochial centres now. The Bishop also said there was no further need for him to bring the matter before the Council year after year, as there was a standing committee on the Colonial Churches, which was doing efficient work.

The Bishop referred to the great success of the apportionment for diocesan funds. He recommended the appointment of a Secretary of Missions in the diocese, whose office is to be in Richmond, with a salary of not less than $2,000.

He also commended the work of the Rev. Nelson P. Dame, diocesan missionary, and stated that a new life was given to several parishes through the missions he had held in them, and the counsel he had given to the vestries and congregations.

First Day—Afternoon Session.

The Council reconvened for business at 3 o'clock P. M., with Bishop Gibson in the chair. He announced that the order of business was the election of the Standing Committee of the diocese. The Standing Committee remains unchanged in its personnel, as follows: The Revs. Berryman Green, D. D., P. P. Phillips and J. J. Gravatt, D. D., Messrs. Arthur Herbert, L. M. Blackford, LL. D., and John R. Zimmerman.

The Executive Committee of the Diocesan Missionary Society stands elected as follows: The Rt. Rev. Robert A. Gibson, D. D., the Revs. R. A. Goodwin, D. D., W. M. Clark, D. D., J. J. Gravatt, D. D., E. L. Goodwin, D. D., E. E. Osgood, W. R. Bowie, R. S. Carter, W. J. Morton, G. McL. Brydon; W. D. Smith, representing the Valley Convocation; H. H. Barber, the Rappahannock; W B. Lee, the Richmond; F. W. Neve, the Albemarle, and the Rev. W. H. Burkhardt the Piedmont; Messrs. W. C. Bentley, Dr. John R. Wheat, J. S. Bryan, Jas. A. Moncure, F. D. Beveridge, S. R. Rose, S. M. Woodward and H. L. Lyman.

The Sunday School Commission was elected as follows: The Rt. Rev. Robert A. Gibson, D. D., President ex-officio; Revs. J. F. Ribble, W. D. Smith, W. H. Burkhardt, S. A. Wallis, D. D., E. E. Osgood, Kensey J. Hammond, G. McL. Brydon, Geo. P. Mayo; Messrs. R. H. Meade, Robert E. Anderson, W. W. Gillette and E. I. Carruthers.

The election of clerical and lay deputies to the General Convention was then taken up. The clergy nominated were as follows: The Revs. W. M. Clark, D. D., E. L. Goodwin, D. D., J. W. Morris, D. D., J. J. Gravatt, D. D., W. D. Smith, A. Crawford, D. D., W. R. Bowie, W. J. Morton, H. B. Lee, D. D., W. H. Burkhardt, E. Meade, D. D., J. Y. Downman, D. D., R. A. Goodwin, D. D., N. P. Dame, E. S. Hinks, P. P. Phillips and F. W. Neve,

While the tellers were collecting the ballots, the Rev. J. W. Morris offered the following motion: "Resolved, That the diocese of Virginia is opposed to any change in the name of the Protestant Episcopal Church, or to dropping the name of Protestant Episcopal from the title-page of the Book of Common Prayer."

This was unanimously passed by the Council. It was thought that the delegates should be instructed in this matter, but it was deemed best to ask the nominees their position on this momentous question, which was done, and all their responses were clear and definite against change.

The Rev. J. F. Ribble presented the report of the Sunday School Commission, from which the following points are taken: The sad death of the Rev. John Moncure, President of the Commission, has thrown the work of this Commission into a chaotic condition for the past Council year. While the Sunday Schools of the diocese are developing in a fair number of cases along right lines, there is much to be done, and our people must be aroused to the fact that they have an educational responsibility, and it can now be met only through the Sunday School. It is felt, too, that the diocese should now take its place in the general advance. This requires money, like every good work, and we now spend a very little upon it. We have a field secretary, the Rev. S. U. Mitman, Ph. D., for the Third Department, and must assume a part of the expense of his support, besides other necessary expenses. The following resolutions were then adopted:

(1) That the Council will provide $190 from the Contingent Fund for an apportionment to the General Board of Religious Education.

(2) That Advent offerings be taken up for religious education and the Sunday School Commission, and under a third reslution that general appeals be made to friends of religious education for funds necessary for the work; and fourth, that rectors, superintendents and all other Sunday School workers co-operate with all general societies, and thus keep in touch with the present Sunday School Forward Movements. It was further resolved that the deans of the five Convocations shall arrange with the members of the Sunday School Commission in each Convocation, and any local Sunday School Institute, to hold at least one institute for Sunday School workers each year, at or near the following Convocation centres: Alexandria, Fredericksburg, Richmond, Charlottesville and Winchester.

The first ballot for clerical delegates to General Convention was then announced by the Bishop. Total votes cast, 101; necessary to a choice, 51: Revs. W. M. Clark, 67; E. L. Goodwin, D. D., 61; J. W. Morris, 44; J. J. Gravatt, 40; W. D. Smith, 39; A. Crawford, 31; W. R. Bowie, 28; W. J. Morton, 25; H. B. Lee, 19; W. H. Burkhardt, 12; E. Meade, 8; J. Y. Downman, D. D., 7; R. A. Goodwin, D. D., 4; N. P. Dame, E. S. Hinks, P. P. Phillips and F. W Neve, 1 each. The Revs. W. M. Clark, D. D., and E. L. Goodwin, D. D., were elected on this ballot.

Nominations were then made for lay deputies to General Convention as follows: Messrs. Rosewell Page, Judge Scott, J. Stewart Bryan. P. H. Mayo, Judge Norton, H. L. Lyman, A. W. Wallce, Robert Beverley, W. W. Chamblin, Col. E. C. Massie and Judge T. R. B. Wright.

The committees on Church Property and on Bible and Prayer Book distribution reported and their report was accepted.

The second ballot on clerical deputies was announced with no result. On this ballot the total votes cast were 99, necessary to a choice, 50. The Rev. W. D. Smith received 40; Rev. Dr. Gravatt, 35; Revs. W. R. Bowie and Dr. Morris, 25 each; Dr. Crawford, 24, and Rev. W. J. Morton, 20.

The Rev. W. J. Morton read the report of the Virginia Female Institute, submitted by the priscipal, Miss Duval. Everything is encouraging. The health of the students has been good; the quality excellent, and the spirit of the whole body loyal and sweet. The Missionary Society has given $500 to missions at home and abroad. At the Bishop's visitation 16 were confirmed. The greatest need of the school is an Educational Fund to assist the needy.

Judge Norton presented a resolution favoring proportionate representation in General Convention, which was referred to the Committee on Change of Name.

The third ballot on clerical deputies was then announced, and the Rev. W. D. Smith was declared elected. The vote stood as follows: Whole number of votes, 93; necessary to a choice,44: Rev. W. D. Smith, 51; Dr. Crawford, 39; Dr. Gravatt, 35; Dr. Morris, 25.

The first ballot on lay deputies was next announced by the Bishop. Messrs. Judge R. Carter Scott, Judge Morton and P. H. Mayo were elected, the vote standing as follows. Total votes cast, 94; necessary to a choice, 48; Judge Scott, 68; Judge Morton, 49; Mr. Mayo, 48; H. L. Lyman, 43; J. S. Bryan, 43; Rosewell Page, 36; Judge Wallace, 19; Judge Wright, 18; E. C. Massie, 15; W. W. Chamblin, 14; R. C. Beverley, 12; J. B. Minor, 2.

The Council took a recess until 8:15 P. M., when it convened as the Board of Diocesan Missions, the Bishop presiding and opening the proceedings with a service. The Rev. Dr. Gardner, Secretary of the General Board of Religious Education, gave an address on Mission Teaching in Sunday Schools. The Rev. Nelson P. Dame, General Diocesan Missioner, also delivered an address on his work, and the Rev. G. P. Mayo on the Mountain Missions. The report of the Society for the past year was read by the Rev. Robert A. Goodwin, D. D., the secretary. It showed that appropriations had been given to 55 missionaries, three of whom are colored. It is helping to support 42 ministers. The total amount paid out during the past Council year was $14,313.82. The treasurer reporting receipts from churches, Sunday Schools and other sources amounting to $17,197.93, nearly $4,000 more than has ever been given before in one year. Contributions from Sunday Schools during the year were $2,601.08. The trustees of the Society have received a legacy of $2,223.17 from the estate of Miss Anne Eliza George, of Richmond.

The Rev. E. L. Goodwin, D. D., read the report of Miss Sallie Stuart, diocesan Secretary of the Woman's Auxiliary.

The contributions were $10.000, and showed a satisfactory condition of the work of the Auxiliary.

Second Day—May 22.

The Council reassembled for business at 9:30 A. M., Bishop Gibson presiding. The session was opened with prayer by the Rev. W. J. Morton. An amendment to Canon X was offered by Rev. E. L. Goodwin, D. D., and referred to the Committee on Canons.

The result of the fourth ballot on clerical deputies to the General Convention was next announced, resulting in the election of Dr. Angus Crawford, the last one to be elected, completing the number of four principals. The total vote cast was 92; necessary to a choice, 47. Dr. Crawford received 61. The second ballot for the last lay delegate was taken, and while the tellers were counting the votes Mr. P. H. Mayo read the report of the Finance Committee for last year. This showed receipts amounting to about $8,200. The report was satisfactory, but he reminded the Council that owing to General Convention meeting this year there would be an increase in expenses requiring at least $8,600 in all.

Rev. W. J. Morton invited the Council to meet in Christ church, Alexandria, for its next annual meeting, to be held on May 22, 1914. The Council unanimously accepted his invitation.

The report of the Standing Committee of the diocese was read by the Rev. P. P. Phillips, of St. Paul's, Alexandria. He reported the action of this comittee in accepting the candidates for Holy Orders, already referred to in the Bishop's report, and the approving of three Bishops-elect, one coadjutor and two suffragans.

The Council took a recess for service at eleven o'clock. After the singing of the hymn "Onward Christian Soldiers," by the vested choir, the rector of the church, the Rev. H. B. Lee, D. D., held a short service, when an eloquent and inspiring address was delivered by the Rev. Isaac J. Lansing, D. D., of Ridgewood, N. J., on Social Service. He took as his subject, "The Conservation of Humanity," speaking of the waste of child and woman life in the uncongenial and unwholesome surroundings of the tenement and the factory, and of the terrible environment of prison life as now allowed by the State and the community. He urged the purifying of the sources of evil, instead of remedial agencies with the allowance of present evils, although he did not forget the value of those ameliorating agencies. We believe in the conservation of physical resources; we believe in stamping out the causes of disease. Why not adopt the same policy in the domain of human life, and the region of the spiritual which far excels in value the physical. The address was heard with great interest by the large audience, and produced a deep impression. Bishop Gibson is to be congratulated for extending an invitation to Dr. Lansing to address the Council on a subject of which he is such a competent, earnest, and helpful teacher.

The second and third ballots for the remaining lay delegate resulted in no election, but in the fourth Mr. Rosewell Page was elected, thus completing the full number of delegates, lay and clerical. The whole vote was 97; necessary o a choice, 49; Mr. Page receiving 49.

The report will be concluded next week.

Henrico Sunday School Institute.

The Henrico Sunday School Institute met on Monday night, in Grace church Sunday School room, Richmond, the president, Mr. F. D. Beveridge, in the chair. Devotional exercises were conducted by the Rev. David H. Lewis. Inspiring addresses were made by Mrs. E. E. Osgood, Miss Sallie C. Deane, the Rev. J. F. Ribble and Mr. W. W. Gillette and Mr. R. E. Anderson. The general theme was the training of teachers. Mr. Anderson read interesting statistics concerning Sunday School work.

Annual Meeting of Daughters of the King.

The seventeenth annual meeting of the Daughters of the King, of the Diocese of Virginia, was held in Emmanuel church, Brook Hill, on Tuesday, May 27th. The Holy Communion was celebrated by the rector of the church, assisted by the Rev. E. E. Osgood, assisted by the Rev. E. L. Goodwin, D. D., and the Rev. G. P. Craighill. The sermon was preached by the Rev. E. L. Goodwin. Officers were elected as follows: Mrs. John Moncure, president; Miss Mary Fulton, vice president, and Mrs. C. R. Kuyk, secretary and treasurer.

"The Churchwoman's Responsibility" was the theme discussed. By Mrs. W. R. Powers, "In the Church;" Miss Sallie Deane, "In the Sunday School;" Mrs. W. R. Bowie, "To Womanhood."

A committee was appointed to prepare plans for a memorial to the late Rev. Dr. John Moncure, chaplain of the Daughters of the King, the memorial to be placed in the new church for colored people, now being erected in Stafford county.

Mrs. John Moncure, president of the local assembly, and Mrs. C. R. Kuyk were elected delegates to the National Convention of the Daughters of the King, which will be held in New York City next October.

The spring meeting of Albemarle Convocation will be held at St. Paul's church, Ivy Depot, the opening service being at 8 o'clock P. M., June 10th.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Ninety-sixth Annual Convention.

The ninety-sixth annual Convention of the diocese, characterized by a fine spirit of harmony, and in attendance the largest in the history of the diocese, closed a session of two exceedingly busy days at the Church of Our Saviour, Akron, Rev. George P. Atwater, rector, Wednesday, May 21st. At noon, Tuesday, May 20th, in the beautiful Marvin Memorial parish house, the Bishop called the Convention to order. The Rev. Mr. Atwater, for the eleventh consecutive term, was elected secretary and appointed Rev. Leslie E. Sunderland assistant.

The Bishop's Address.

The Bishop, in his annual address, stated that a total of 1,283 persons have been confirmed during the year—the largest number in any single year in the history of the Diocese. There are five postulants and fifteen candidates for holy orders, and fifty-three lay readers. Two have been ordained to the diaconate and six to the priesthood. Two priests have died, the Rev. Thomas N. Barkdull and the Rev. Francis T. H. Finn.

A Reformed Episcopal Congregation Welcomed Back to the Fold.

About thirty years ago, St. Paul's, Put-in-Bay, transferred its allegiance from this Communion to that of the Reformed Episcopal body. It was my great privilege, said the Bishop, to welcome back into full communion with this Church, last autumn, the entire congregation and to receive their property (the title to which we had held through all these years). I did not do this, however, until I had a courteous correspondence with Bishop Cheney, of the Reformed Church.

After referring in terms of high regard and esteem to Bishop Grafton and Bishop Jaggar, who had died during the year, the Bishop paid a special tribute to the late Bishop Doan.

The Ohio Floods.

Our Diocese suffered less than that of Southern Ohio, and we are, of course, thankful to God for His goodness; but there was great damage in a number of our towns, and therefore an appeal was made to our Church people, with a request that a prayer should be used for protection of the sufferers. I desire to make public recognition of my affectionate appreciation of the gifts that were sent to us; some of them really very touching. From Sunday School children as far as the Pacific coast; from the mountains of North Carolina; from poor women and lowly laborers; from the great and generous parishes of New York and elsewhere. These gifts have been gladly received and are thankfully acknowledged, and I pray to God for benediction upon the givers.

The Bishop asked the earnest cooperation of the clergy and laity in behalf of the Board of Religious Education which, primarily, is engaged in developing the wisest and most effective plans for educating boys and girls of our Sunday Schools.

Bishop Leonard Asks for a Coadjutor.

In view of the fact that new fields must be entered, new missions established, new ventures inaugurated, and he cannot do any more work than he has given annually, Bishop Leonard asked the Convention to choose a Coadjutor, his purpose being to prepare a formal document, which will grant to such Bishop Episcopal oversight of the entire diocese, reserving for himself the counties of Cuyahoga and Knox, retaining the title and primary jurisdiction of the diocese and control of the candidates for holy orders, the leadership of the cathedral and of all other institutions and interests in the diocese. The Bishop purposes to give his entire salary of $5,000, for the use of the Coadjutor, and the appropriation for travelling expenses. The only added obligation on the diocese would be the purchase or renting of a residence for the Coadjutor.

The Bishop suggested a special Convention, to meet at Trinity Cathedral, Cleveland, in October, for the election of a Coadjutor-Bishop, to which Convention the present clerical and lay delegates would be eligible, by reason of their parish elections.

The Bishop's request for a coadjutor was granted unanimously without debate.

The question of the Name of the Church was disposed of by the following resolution, offered by the Rev. Wm. M. Washington, Ph. D., which was adopted:

"Resolved. That the Fond du Lac resolutions relating to the Name of the Church be laid upon the table without debate."

The Standing Committee consists of Rev. Walter R. Breed, D. D., the Rev. George Gunnell, the Rev. Henry E. Cooke, the Rev. A. L. Fraser, Wm. G. Mather, Ensign N. Brown, David Z. Norton and Robert S. West, who were chosen to succeed themselves.

Only one of the former clerical deputies to the General Convention, Rev. H. W. Jones, D. D., Gambier, was re-elected, two of that deputation, Rev. George P. Atwater and Archdeacon Abbott, withdrawing their names and declining to become candidates. The other three chosen are, Dean DuMoulin, Cleveland; the Rev. Thomas G. C. McCalla, Cleveland, and the Rev. William Foster Pierce, L. H. D., president of Kenyon College.

The entire lay deputation was re-elected: Samuel Mather, Cleveland, who withdrew his name but was elected over his declination by the largest number of votes that any layman has ever received for any office in the diocese; Ensign N. Brown, Youngstown; Hon. Thomas M. Sloane, Sandusky, and D. Z. Norton, Cleveland.

The provisional deputies are: Rev. George Gunnell, Rev. Walter R. Breed, D. D., Rev. Robert L. Harris, Rev. A. L. Fraser, Hon. U. L. Marvin, Frank E. Abbott, Gen. J. K. Hamilton and Walter A. Hodge.

Archdeacon Abbott and Messrs Frank E. Abbott, Robert H. Clark and Samuel Mather were elected members of the Missionary Council; other members to complete five of each order, to be chosen by the ecclesiastical authority of the diocese.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

Thirty-ninth Annual Convention.

The thirty-ninth annual Convention of the Diocese of Southern Ohio, meeting in St. Paul's church, Columbus, showed its attitude on the Change of Name by voting to table, "without prejudice," a memorial from the Diocese of Fond du Lac, on the subject.

The deputies elected to the General Convention were:

Clerical—Rev. Charles E. Byrer, Springfield; Rev. S. B. Purves, Cincinnati; Rev. F. L. Flinchbaugh, Cincinnati.

Lay—William Cooper Procter, Cincinnati; Gideon C. Wilson, Cincinnati; W. O. Frohock, Columbus; Tasker Bosworth, Marietta.

A new Board of Religious Education, to include the Sunday School Commission and the Educational Committee, was appointed.

Bishop Vincent's twenty-fifth anniversary as Diocesan, takes place on St. Paul's Day, 1914, and it is to be duly observed either then or at the next Diocesan Convention. The project of a house for the Bishop is to be revived.

There are eighty-three congregations in the Diocese with 21,072 baptized persons and about 15,000 communicants; 13,900 being residents, while of these, twelve per cent. do not attend the Holy Communion. There were 922 confirmations, as compared with 866 the year before.

The Diocese has given over $10,000 for General Missions and voted to spend $9,000 on Diocesan Missions the coming year.

In May the Rev. W. H. Hampton, of Ironton, will have been twenty years' rector of that parish and twenty-five in the sacred ministry. A suitable minute is to be made by a special committee.

A memorial is to be presented to the General Convention, concerning historical errors in school books, giving wrong impressions of the Church and her history.

A resolution was passed regretting the resignation of Dean Matthews, who leaves the Diocese to become Dean of the Cathedral at Faribault, and Professor of the chair of Ethics and Apologetics at Seabury. He paid a tribute to his services in Southern Ohio, for eight years rector of St. Luke's, Cincinnati, and for nine years dean of the Cathedral. In the Bishop's address, in referring to the same subject, Bishop Vincent said, "No Bishop had a more loyal presbyter." The reason of the Dean's resignation was a difference of opinion with part of the Cathedral Chapter as regards the policy of administering the missionary affairs, the Dean deeming unanimous action necessary.

A service with addresses by the Rev. A. J. Wilden, missionary in the Hocking Valley, regarding the work there and also with brief addresses on flood conditions, by the Rev. Arthur Dumper and the Rev. T. W. Cooke, of Dayton; the Rev. J. B. Myers, of Hamilton; the Rev. J. W. Hunter, of Mariettta; the Rev. E. A. Powell, of Portsmouth; the Rev. Dr. C. E. Mackenzie, D. D., of Pomeroy, and the Rev. Wm. A. Henderson, of Zanesville, was largely attended.

A very interesting report by the Social Service Commission, read by its chairman, Rev. Samuel Tyler, was enthusiastically received and 5,000 copies thereof ordered printed.

The Bishop Coadjutor, Right Rev. Theodore I. Reese, who resides in Columbus, held two informal receptions for the Convention of the Diocese and of the Woman's Auxiliary.

A Church Home for girls, at the Ohio State University, planned by Bishop Reese, is in successful operation and efforts to raise funds in its behalf will be made.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Ninth Annual Convention.

The ninth annual Convention met in St. Paul's church, Bloomsburg, May 20th, and adjourned late in the afternoon of the 21st. At the opening session the Bishop read his address, in which he dealt with the "Ne Temere" decree, legislation concerning Church property, the removal of names from parish lists, chaplains in the army and navy, the activity of lay people in the forward work of the Church. He mentioned in particular the fact that Mr. William K. Alricks, late treasurer of the Diocese, had generously remembered the Church in his will, and commended his example to all.

General Charles M. Clement was elected secretary and the Rev. William Dorwart was appointed assistant secretary.

On the following morning the Holy Communion was celebrated by the Bishop, assisted by Archdeacon McMillan, and the General Missionary of the Diocese. The report of the Treasurer of the Board of Missions showed a balance on hand of over one thousand dollars, which was increased to over eleven hundred dollars before the Convention adjourned. The Convention instructed the Board of Missions to increase the stipends of Diocesan Missionaries twelve per cent.

A resolution to declare that a change in the name of the Church is inexpedient, was laid on the table with no discussion, and the subject did not reappear.

Deputies to the General Convention were elected as follows:

Clerical—Rev. Robert F. Gibson, Rev. W. Northey Jones, Rev. John M. Gilbert, Rev. Lewis Nichols.

Lay—Gen. Charles M. Clement, James M. Lamberton, George N. Reynolds, Col. W. Fred. Reynolds.

Alternates: Clerical—William Dorwart, Rev. C. G. Twombly, Rev. F. T. Eastment, Rev. Alex. McMillan. Lay—A. Duy, H. W. Hartman, Thomas Brown, John Schmidt.

Clerical representatives to the Missionary Council—Rev. George R. Bishop, Rev. Frederic Gardner, Rev. William Heakes and Rev. Frederic O. Musser.

Right Rev. Francis Hodur, of Scranton, Bishop of the Polish National Catholic Church, was introduced to the Convention and made a brief address.

The Convention was preceded by a conference, at which questions regarding the Church's missionary operations were discussed. Rev. Canon Bratenahl, secretary of the Third Department opened the discussion. This gave an opportunity for any one to express himself on the subject. The salaries of the missionaries were considered as being altogether too small and inadequate. Complaints were made that opportionments were too large, which were met by the fact that contributions were too small.

The Convention was followed by the annual dinner of the Churchman's Club of the Diocese. Addresses were made by Bishop Darlington; Bishop Hodur, who spoke on the Relationship of the Polish Church in the past and in the present; Rev. Dr. Foley, of the Philadelphia Divinity School, and Rev. F. W. B. Dorset.

The Standing Committee organized by electing Rev. R. A. Sawyer, president, and Rev. Leroy F. Baker, secretary. The Standing Committee recommended to the Bishop, Charles Stuart Kitchin as a candidate for holy orders, and Rev. Urban E. Sargent, deacon, for ordination to the priesthood. They also gave consent to the consecration of Rev. Samuel Gavitt Babcock, to be Bishop Coadjutor of Massachusetts.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Happy Social Gathering of Deaf-Mutes.

Grace Episcopal Mission to the Deaf, Baltimore, Md., which is under the pastorate of the Rev. Oliver J. Whildin, General Missionary to the Silent People of the South, held its annual spring festival in the parish hall of Grace and St. Peter's church, Baltimore, on May 16th. Among the 200 people present were the associate rectors of Grace and St. Peter's church, of which the mission is a department; the Mayor of the City of Baltimore, relatives and friends of the deaf mutes and a large number of the silent people. Mayor Preston made a most felicitous address commending the work of the mission which, in his capacity of vestryman of Grace and St. Peter's church, he had known for a long time. He advocated Christian fellowship and Christian cheerfulness as two of the most necessary virtues for a people that would be truly happy. Especially are they necessary, he said, for deaf-mute people, who are necessarily deprived of many of the ordinary opportunities of social enjoyment. "True and permanent happiness," he concluded, "is found not in wealth, not in social position, not in fame—these may give comfort and ease only—but in helping and cheering others on the way and in maintaining a good conscience towards God."

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Meeting of Council.

The thirtieth annual Council of the Diocese met in St. Stephen's church, Goldsboro, on Saturday, evening, May 17th, 9 o'clock. Bishop Strange called the Council to order and opened its session with the Creed and prayers. The Council was organized by the election of the Rev. Nathaniel Harding, president. While unable to be present, owing to an infirmity, the Council referred to elect another in his stead, and a "night message" of loving sympathy was, by order of the Council, sent to Mr. Harding.

The Rev. Morrison Bethea, of Williamston, was elected secretary and registrar, to succeed the Rev. F. N. Skinner, who recently removed to the Diocese of South Carolina.

On Trinity Sunday the Council sermon was preached by the Rev. Thomas P. Noe, B. D., of the Church of the Good Shepherd, Wilmington, from the text St. John 15:19. At 5:45 o'clock in the afternoon, the Bishop held his annual quiet hour for the Council members, which, as always, is one of the spiritual events of the year. This year the Bishop dwelt upon "Physical and Spiritual Vision." Only those who have glimpses of the scenes behind the spiritual curtains of life, can impart those visions to their hearers. East Carolina is blessed in this respect.

At 8:30 o'clock, after Evening Prayer, the Bishop delivered his annual address, which touched upon the question of the "Change of Name," etc., and various other phases of diocesan work and life. The Bishop's remarks concerning this important question were ordered to be printed.

Monday morning, at 9:30 o'clock, the Council came together promptly and settled down in earnest to the work which was before them. The spiritual work of the day previous seemed to be an inspiration to do greater things for the Master and His Church.

Bishop Strange welcomed to a seat by his side, the Rt. Rev. Dr. Cheshire, of the Diocese of North Carolina, who later on addressed the Council concerning the fine work being done at St Mary's School, Raleigh.

Various reports were made during the day; speeches by the Rev. Walter J. Smith, superintendent of the Thompson Orphanage at Charlotte; Mr. B. F. Finney, of the Brotherhood of St. Andrew, and the Rev. George W. Lay, of St. Mary's School, Raleigh.

At 8:30 o'clock in the evening addresses on Sunday School work were made as follows: The Rev. W. E. Cox, "The Curriculum;" Jno. G. Bragaw, Jr., "The Superintendent;" Rev. T. P. Noe, "The Teacher;" Mrs. T. P. Noe, "Object Lessons;" Mrs. H. M. Bonner, "Bible Class."

To hear these "experts" in Sunday School work, proved an incentive to many to go back home and do more than ever before to build up Christ's Kingdom amongst more of the lambs of the fold.

In place of the East Carolina Sunday School Commission, now discontinued, a Diocesan Board of Religious Education was organized, with a very strong and able body of members, under the Rev. Thomas P. Noe, M. A., B. D. This board is composed of four clergymen, four laymen and four women.

The following were elected as deputies to the General Convention:

Clerical—Rev. R. B. Drane, D. D., Rev. Wm. H. Milton, D. D., Rev. John H. Griffith, Rev. William E. Cox.

Lay—Wilson G. Lamb, George H. Roberts, B. R. Huske, William Calder.

Supplementary Deputies: Clerical—Rev. John H. Dickinson, Rev. B. F. Huske, Rev. T. P. Noe, Rev. M. Bethea. Lay—John G. Bragaw, Jr., R. R. Cotton, George C. Royall, George B. Elliott.

The same Standing Committee was re-elected; likewise the trustees of the Diocese.

The Hon. W. D. Pruden, of Edenton, was elected Chancellor of the Diocese, succeeding the Hon. George Rountree, who was recently made a Superior Court Judge. Mr. Pruden is one of the most honored men in the Councils of the Church, and is an able jurist.

At the evening service of the last day of the Council, which was a fitting climax and close of the Council, the Rev. W. H. Milton, D. D., of Wilmington, and Prof. Pusey, superintendent of the Goldsboro Graded Schools, spoke on Social Service to a crowded congregation.

The Council meets in St. James' church, Wilmington, next year.

The Council just adjourned will go down in history as one of the most delightful meetings yet held. The rector, the Rev. John H. Dickinson, and his able and indefatigable co-workers, did not leave a single stone unturned to make all who were so fortunate as to be in attendance, feel that it was indeed good to be there. Mr. Dickinson occupies a warm place in the hearts and affection of his people.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop

The Diocesan Convention.

The Newark Diocesan Convention occupied two days, May 20th and 21st. Nominations for officers were made in very large numbers (228 for 49 places) in advance of the Convention, making a scattering vote and many ballots. Another year the consent of those who are nominated is to be obtained before the printing of the ballot. The requirement, that members of the Standing Committee, and of Delegates to the General Convention, must be elected by a concurrent vote, not as formerly, when one order confirmed the elections of the other, also took more time. The principle, however, that the clergy and laymen elected represent the Diocese and not their order, is expresssd by this new requirement of the Constitution.

Standing Committee: Rev. D. S. Hamilton, Rev. C. T. Walkley, Rev. F. B. Carter, Rev. John S. Miller, Hon. John R. Emery, Hamilton W. Mabie, Wm. Read Howe, G. Wisner Thorne.

Deputies to General Convention: Clerical—Rev. Dr. Geo. S. Bennitt, Rev. Dr. Edwin A. White, Rev. C. Malcolm Douglas, Rev. Henry H. Hadley.

Lay—Wm. M. Franklin, W. Fellowes Morgan, Col. Edwin A. Stevens, Hamilton W. Mabie.

Supplementary Deputies: Rev. Henry M. Ladd, Rev. Chas. T. Walkley, Rev. P. F. Sturges, Rev. G. M. Foxwell, Wm. Read Howe, D. M. Sawyer, A. E. Barlow, J. W. R. Besson.

Representatives to the Missionary Council: Archdeacon J. A. McCleary, Rev. E. J. Cleveland, Rev. A. Elmendorf, Rev. C. T. Walkley, W. Fellowes Morgan, F. H. Holmes, A. E. Barlow, D. M. Sawyer.

Board of Missions and Church Extension: For one year—Rev. W. P. Brush, Rev. F. H. Hallock. For four years—Rev. D. S. Hamilton, Rev. E. J. Cleveland, Rev. A. E. Montgomery, Rev. G. E. Magill, Mr. W. M. Franklin, A. E. Barlow, D. M. Sawyer, C. A. Grummon.

Rev. Dr. F. B. Reazor was elected a member of the Ecclesiastical Court for one year; Rev. John S. Miller for six years.

Col. Edwin A. Stevens was re-elected treasurer of the Diocese; Rev. William T. Lipton, Registrar; Rev. John Keller, Secretary.

St. Mark's parish, Forest Hill, Newark, was admitted into union with the Convention.

A Canon was adopted, setting aside the existing fund of nearly $50,000 in the hands of the trustees of the Aged and Infirm Clergy Fund, as an "Automatic Pension Fund," the income to be divided annually among the clergy who have reached the age of sixty-five years and have been five years in the service of the Diocese.

Proposed changes in the use of the Funds for the Relief of the Aged and Infirm Clergy and their Dependents were considered at length. One proposition which had much support, looked to the merger of our Diocesan Offerings—under certain agreements with the General Clergy Relief Fund. There was not time to discuss the subject thoroughly, and it was finally determined to postpone consideration to another year.

Proportionate Representation.

A memorial to the General Convention, presented by Rev. George D. Hadley, declaring the present system of representation of the Dioceses not equitable, and not securing an adequate expression of the true mind of the Church as a whole, and asking the General Convention to take such steps as in its judgment will bring about a system of proportionate representation based upon the number of communicants, was adopted in a vote by orders.

The Convention directed the Finance Committee to add to the budget, $1,200 for the use of the Social Service Commission of the Diocese.

The Board of Religious Education were authorized to apportion $800, as last year, for that object.

Change in the Canons were made so that women will now be able to vote at parish metings, while not holding office. This is a very important action.

The proposition to elect one-half of the Standing Committee each year was approved, but as it is a change in the Constitution it must be acted upon next year to make it complete.

Rev. Wm. P. Brush introduced a resolution expressing appreciation of what Archdeacon Jenvey had done in his long service of the Diocese in many ways, and Dr. Jenvey in response, acknowledged the action of the Convention in very gracious words.

A very suitable resolution, presented by Rev. A. L. Longley, expressed appreciation of what Rev. Dr. Joseph N. Blanchard did for the increase of interest in our Missionary work and the very sincere regret of the whole Diocese in his death.

At the opening of the Convention Rev. Dr. Gwynne, Rev. Elliot White, Rev. Prof. Edmunds, and Mr. John A. Gifford, were appointed a Committee to prepare a letter to be sent in the name of the Diocese to the Bishop of Albany, expressing the sorrow felt in the death of Bishop Doane.

The Bishop announced the re-appointment of Rev. F. B. Carter as Archdeacon of Newark; Rev. E. C. Tuthill, Archdeacon of Newton; Rev. P. F.

Sturges, Archdeacon of Morristown. Archdeacon Jenvey was re-appointed, that he may bear the office of Archdeacon of Jersey City, which he has so greatly honored, a month longer. The Archdeacon of the Diocese and Diocesan Missionary, Rev. James A. McCleary, continues in his office.

Bishop Lines, in his address, said that in the year ending May 1st, 1913, 2.059 persons were confirmed and there are now 152 clergymen in the Diocese. There are 130 parishes and missions where services are regularly maintained.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Trinity Ordinations.

The Rt. Rev. Dr. Philip M. Rhinelander held the Trinity ordinations of the Diocese of Pennsylvania in the Church of the Holy Trinity, on Sunday morning, May 25, making Messrs. James Monroe Collins, William Yarrow Edwards, Ernest John Harry, Edouward Guillaume Charles Jones, James Martin Niblo, and Charles Albert Rants, of the Class of 1913 of the Divinity School in Philadelphia, and Floyd W. Tomkins, Jr., deacons, and advancing to the priesthood the Rev. Howard Walter Gernand and the Rev. Joseph Samuel Rowe. The Rev. Floyd W. Tomkins, S. T. D., preached the ordination sermon.

Anniversary Celebration.

The Rev. Thomas J. Taylor, aged 88 years, celebrated the fifty-fifth anniversary of his ordination, on Trinity Sunday. He was made deacon by Bishop George W. Doane, on Trinity Sunday, 1858, and advanced to the priesthood by the same bishop. Mr. Taylor, besides doing considerable work as a member of the staff of the Philadelphia City Mission, is rector of the Church of the Advent, Kennett Square, Pa. On Tuesday evening, May 20, the members of his congregation provided a surprise for him, in the shape of a banquet in the parish house, as an expression of their feelings and thankfulness for his long-continued ministry. Last Easter he completed his twelfth year as their rector. A letter of congratulation and loving regard was read by the secretary of the parish guild, and a check was given him for the purchase of a cassock. Several congratulating addresses were made, to which Mr. Taylor replied. Not only were members of the parish present, but also many members of the Society of Friends and others of the Borough.

Ground Broken for the Inasmuch Mission.

As has already been announced in these columns the Inasmuch Mission is to have a large well-appointed new concrete building, through the gift of $50,000 by Mrs. George Woodward. The Rt. Rev. Dr. Philip M. Rhinelander broke ground for the building on Wednesday afternoon, May 21st. Several addresses were made. The Bishop made a short address in which he invoked his listeners to remember that souls, and not bricks and mortar, would determine the real growth of the mission. There was at the service the thirty-five horsepower automobile truck that has on its sides the name of the Inasmuch Mission, which is used in going through portions of the city and in holding services at street corners.

After remembering her husband and other relatives in her will, Mrs. Eliza D. Resnikoff provided that the residue of her estate should go to St. Peter's church. The State law makes such bequests inoperative in case of the death of the testator within thirty days. The bequest because thus inoperative, but she provided that in such case the like sum should be given to the rector, the Rev. E. M. Jeffreys, S. T. D.

In his baccalaureate sermon in the Church of St. Luke and the Epiphany, on Sunday afternoon, May 18th, before the Graduating Class of the Philadelphia College of Pharmacy, the Rev. D. M. Steele warned against the traffic in harmful drugs.

The Rt. Rev. Dr. Philip M. Rhinelander presided at a special service in St. James' church, on the afternoon of Trinity Sunday, to commemorate the semi-centennial of the Emancipation of the colored people. Nearly all present were of that race.

The Rt. Rev. Dr. Thomas J. Garland dedicated the Commander-in-Chief's door at the Washington Memorial chapel, Valley Forge, on Wednesday afternoon, May 21st. The door was presented by Miss Balch, on behalf of Chapter 2 of the Colonial Dames of America. The door bears the inscription: To the Glory of God and in grateful memory of the election of George Washington, Commander-in-Chief of the Continental Forces. It has fourteen shields, upon thirteen of which are arms of the thirteen States, and on the fourteenth there is carved the seal of the Colonial Dames of America. The address was made by the rector, the Rev. W. Herbert Burk.

The Rev. Arthur Rogers, D. D., who has been the rector of the Church of the Holy Trinity, West Chester, fourteen years, has resigned that charge and has accepted a call to the rectorship of St. Mark's church, Evanston, Illinois.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Forty-seventh Annual Convention.

The forty-seventh Annual Convention of the Diocese of Long Island convened in the Cathedral of the Incarnation, Garden City, on Tuesday, May 20th, at 10 A. M. The Holy Communion was celebrated by the Bishop, after which the Convention organized, by re-electing the Rev. Robert Rogers, D. D., secretary; the Rev. Thomas J. Lacey, Ph. D., registrar, and Alexander E. Orr, treasurer. The Bishop appointed the Ecclesiastical Court to serve until 1915: Rev. Messrs. C. F. J. Wrigley, D. D.; D. M. Genns, Richard D. Pope, John Williams, Bishop Falkner, John H. Prescott, Frank M. Townley; Col. William S. Cogswell, church advocate, and Omri F. Hibbard, lay successos.

Committee on Canons—The Rev. Messrs. Reese F. Alsop, D. D., C. F. J. Wrigley, Very Rev. Dean Moses, Col W. S. Cogswell, Augustus Van Wyck and William Robison.

Committee on Social Service—President, the Bishop ex-officio. From the Archdeaconries—Rev. Messrs. J. Clarence Jones, Ph. D., C. F. J. Wrigley, D. D., Wm. P. Evans, O. F. R. Treder and Messrs. C. M. Purdie, M. D., Edward Barr, Hamilton Ormsbee and Milton L'Ecluse. Delegates at large—Rev. Messrs. Robert Rogers, Ph. D., Floyd Appleton, Ph. D., W. G. McCready, D. D., Thos. J. Lacey, Ph. D., Wm. Shaafe Chase, D. D., J. Howard Melish; Messrs. F. H. Miller, M. D., Charles H. Fuller, W. M. S. Edlin, E. B. Lombard, Walter H. Young and L. N. Anderson, M. D.

Board of Religious Education—Rev. William D. F. Johnson, F. S. Griffin, C. H. Webb, J. R. Moses, A. W. E. Carrington, Rockland T. Homas, C. C. Walker, W. J. Gardner, Herman Lilienthal, and Messrs. B. M. Langstaff, H. W. Weeks, H. A. Smith, W. R. Marsh, Hon. C. H. Fuller.

Committee on Proportionate Representation—Rev. J. Howard Melish, William A. Sparks, J. C. Willwood and Messrs. Jacib C. Klinck and Wm. H. Ford.

The Rev. St. Clair Hester, D. D., and Robert L. Pierrepont were elected to the Standing Committee, to serve four years.

The Rev. Reese F. Alsop, D. D., C. F. J. Wrigley, D. D., Very Rev. Dean Moses, D. D., and J. Howard Melish, were elected the clerical deputies to the General Convention, and Messrs. P. R. Jennings, Col. William S. Cogswell, C. H. Fuller and Robert L. Pierrepont, lay deputies.

Provisional Deputies: Clerical—Rev. Wm. Holden, D. D., Henry C. Swentzel, D. D., Robert Rogers, Ph. D., Kirkland Huske. Lay—Col. Asa Bird Gardiner, Wm. J. Low, Walter R. Marsh, Daniel Whitford.

The Bishop delivered his address on Tuesday afternoon, immediately after lunch. It was listened to with deep interest and made profound impression. So timely and eloquent were his remarks, especially in connection with the Change of the Name of the Church and the Rosenthal Case, that at the conclusion of the address the members of the Convention, by a standing vote, gave their unanimous approval to his words.

This Convention recorded its disapproval of any tampering with the historic Protestant name of the Church, by the character of the delegates elected to the General Convention.

Change of Name.

Referring to the proposition to change the name of the Church, Bishop Burgess said:

"In view of the meeting of the General Convention in New York, next October, much discussion has been had during the year in regard to a Change of Name of the Church. In my opinion, this subject is not likely to come up for serious discussion at this time. The grave questions of marriage, of proportionate representation and of the organization of the Board of Missions ought to take precedence and demand attention. That divorce is increasing almost by geometric proportion, and that the Church's law is not a clear and sufficient statement of the Church's reverence of the holy estate of matrimony; that our present method of representation is such as not to give fair expression of its members at the General Convention and results in the unnecessary division of dioceses and a weakening of authority, and that the Board of Missions, with its rare meetings, is unable to administer the large yearly income passing through its hands without falling into debt, are facts which press upon the minds of Churchmen and seem imperatively to call for legislation.

The proposal to disturb the peace of the Church by introducing the word "Catholic" into its title has increased the improbability of action. The Church is One, Holy, Catholic, and Apostolic; but to insert any of these words would not strengthen its position. I yield to no one in my reverence for the history of the Protestant

Episcopal Church in the United States of America. I believe that our ministry is apostolic and that we have, by defending the three orders of ministers in Christ's Church and ruling that none shall teach in our pulpits or administer the sacraments save those who have been ordained, we have consistently defended the inherent character of the Church as founded by our Lord. No name can bring either unity, holiness, catholicity or apostolicity; and, on the other hand, no name, especially such a name as ours, with so long and honorable a record, can take away any of these "notes of the Church."

To change it now, after over a century has passed away, unless such a change were made with unanimity, would be a sign of weakness rather than of strength, and would tend to defeat the very object which true Churchmen have in view."

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Forty-second Annual Convention.

The forty-second annual Convention of the Diocese was held in Christ church, Reading, Tuesday and Wednesday, May 20th and 21st. Evening Prayer was said at half past seven by the Rev. T. J. Deweese, the youngest priest of the Diocese, the Rev. W. N. Weir reading the lessons. The Bishop delivered his annual charge. He paid a tribute to the three Bishops who have died since the last Convention: The Rt. Rev. Charles Chapman Grafton, the Rt. Rev. Thomas Augustus Jaggar and the Rt. Rev. William Crosswell Doane. He also remembered the Rev. Gilbert Henry Stirling, D. D., rector of the Church of the Nativity, who died during the year. He commemorated several laymen and laywomen who have died since the last meeting.

Thirteen priests have been transferred to other Dioceses and nine have been received. Two persons have been ordained to the diaconate and four have been advanced to the priesthood. There are now eleven candidates for Holy Orders and ten postulants—twenty-one in all; the largest in the history of the Diocese.

He reported that the Committee on the increase of the Episcopal Endowment Fund is in round numbers $100,000.

He commended as an advanced step of great importance the recent action of the Board of Missions in deciding not to ask any missionary to serve under one thousand dollars per annum, or if married, one thousand dollars and a house. He commended very strongly the Duplex Envelope System to the parishes.

At the close of the service the Convention met in Wood Chapel. Mr. D. J. Pearsall, of St. Mark's church, Mauch Chunk, was re-elected Secretary of the Diocese and appointed the Rev. H. E. A. Durrell, of St. John's church, East Mauch Chunk, assistant secretary.

Change of Name Declared Inexpedient.

A resolution was offered by Mr. Everett Warren, of Scranton, as follows:

"Resolved First, That this Convention is opposed at this time to any alteration in the Title Page of the Book of Common Prayer as it now appears in the Standard Book of Common Prayer of this Church, and is opposed to striking out the words 'Protestant Episcopal' from said Book of Common Prayer.

"Second, That this Convention is opposed at this time to any change of the name of the Protestant Episcopal Church.

Further be it Resolved, That the deputies, clerical and lay, to the next General Convention be and are hereby requested to present the aforegoing preamble and resolution as a memorial from the Diocese of Bethlehem to the General Convention, in the event that any proposal is made therein to change the name of the Protestant Episcopal Church in the United States of America, or to alter the Title Page of the Book of Common Prayer according to the use of said Church."

The Bishop suggested that the resolution should read to the effect that the Convention should concur with him that to change the name of the Church at this time would be inexpedient and ill-advised.

The Rev. A. H. Bradshaw offered the following as a substitute resolution:

"Resolved, That it is the sense of this Convention that we concur with our Bishop in expressing our conviction that any change whatever in the name of the Church (or title page of the Prayer Book) at the present time would be inexpedient and ill-advised."

The discussion being postponed until Wednesday, at that time Mr. Warren announced his acceptance of Mr. Bradshaw's substitute resolution. This action pleased the Convention.

On Tuesday morning at eight o'clock the Bishop celebrated the Holy Communion, assisted by Archdeacons D. W. Coxe, and A. A. Bresee, and the Rev. F. A. MacMillen, and at 10:30 the Convention listened to the report of the Board of Missions by its Secretary, Mr. W. R. Butler, who described graphically the unusual progress made in many of the Missions of the Diocese, and mentioning in particular, Palmerton, Lansford, Dorranceton, Germyn, Susquehanna and St. Clair.

A resolution was adopted to increase the apportionment this year from $8,500 to $10,000 for Diocesan Missions.

The statistics of the Italian Missionary work were reported by the Rev. A. H. Bradshaw, who expressed the hope that some new Italian Missions might soon be opened. Two new missions were admitted in the Convention as organized missions: at Dorranceton and Indian Orchard.

The Sunday School Commission made its report through Rev. J. T. Ward, who showed how the Lenten offerings of the Sunday Schools have been increased. He reported that a Sunday School Institute would be held again this year in South Bethlehem, from June 30th to July 3d. The name of the Sunday School Commission was changed to the Board of Religious Education.

An invitation was received from the rector and vestry of St. Luke's church, Scranton, to meet in that parish in 1914, which was accepted.

There were no contests in the elections for the General Boards and Committees, but there was a very long contest in the election of clerical delegates to the General Convention. The following were nominated for Clerical Deputies to the General Convention: Rev. H. E. A. Durrell, Rev. Henry L. Jones, S. T. D., Rev. Howard W. Diller, Rev. Frederick A. MacMillen, Rev. James B. May, Rev. James P. Ware, Rev. W. B. Beach, Rev. A. H. Bradshaw, Rev. E. A. Gernant, Rev. W. C. Roberts, Rev. D. W. Coxe, D. D.

The following were nominated for lay deputies: A. N. Cleaver, Everett Warren, W. R. Butler, R. A. Mercur, F. M. Kirby, William C. Freeman.

Two clergymen, Rev. Henry L. Jones, S. T.D., and Rev. Howard W. Diller; and four laymen, Messrs. A. N. Cleaver, Everett Warren, W. R. Butler and R. A. Mercur were elected on the first ballot. Rev. Frederick A. MacMillen was elected on the sixth ballot, and Rev. W. C. Roberts on the fourteenth ballot.

The following supplemental delegates were elected: Clerical—Rev. W. B. Beach, Rev. A. H. Bradshaw, Rev. E. A. Gernant, and Rev. D. W. Coxe, D. D.

The election was conducted with the utmost good spirit.

The Rev. Dr. G. C. F. Bratenahl, Secretary of the Third Missionary Department, addressed the Convention on the work of the General Board of Missions. The Rev. Frederick Gardiner, Headmaster of Yeates School for Boys, at Lancaster, asked for interest and support. Mr. W. R. Butler paid a feeling tribute to the Rev. Marcus Alden Tolman who, in spite of physical disabilities, was present at this Convention and presided for the thirty-eighth time as President of the Standing Committee of the Diocese. Mr. Butler asked for a rising vote of approval to his resolution of appreciation of Mr. Tolman's long service to the Diocese.

Guy E. Farquhar, Esq., of Pottsville, offered a resolution requesting the delegates to the General Convention to use their best efforts to bring about proportionate representation of clerical and lay deputies to that body. It was agreed to.

A large number of new faces were seen, both among the clerical and lay delegates, but the usual characteristic spirit of Christian fellowship and freedom from partisanship was strongly manifest.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.

Resignation of the Rev. R. C. Jett.

The Rev. R. C. Jett, rector of Emmanuel church, Staunton, since 1893, has resigned. The announcement was read to the congregation last Sunday, by the Rev. J. W. Morris, D. D., and was heard with deep regret.

Besides his work in Staunton and at Emmanuel mission, near Verona, Mr. Jett has also re-organized old Boyden parish, by starting St. Mary's church at Waynesboro, and St. John's, at Basic, both having so much of promise that Rt. Rev. A. M. Randolph, D. D., has informed Mr. Jett he will appoint Mr. De Vall Gwathmey as deacon in charge of this work at the finals of the Episcopal Theological Seminary, in June.

It is understood that Mr. Jett will accept the presidency of a Church School for boys, to be established near Lynchburg, Va.

KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

Fifty-fourth Annual Convention.

The 54th annual Convention of the Diocese of Kansas was held in St. John's church, Wichita, on Wednesday and Thursday, May 21st and 22d, the Rev. Percy T. Fenn, rector, and his loyal, well-trained parishioners dispensing excellent and well organized entertainment. Holy Communion was celebrated by Bishop Millspaugh, assisted by Bishop Thurston of Eastern Oklahoma as gospeller; the Rev. R. H. Mize as epistoler; the Ven. Frederick Thompson, D. D., the Rev. R. K. Poole, and the Rev. P. T. Fenn.

The Bishop's address showed that there had been 367 confirmations during the year, an increase of 67 on the previous twelve months; ordinations to the priesthood, 2, diaconate 3. The report continued:

"Mrs. Fred Harvey had sent $500

for the endowment of the College of the Sisters of Bethany, which now amounts to $50,000."

"The Cathedral stands as it did a year ago. Only money is needed to complete it. The glass given me by the dean and chapter of Westminster Abbey for the window in the north transept has arrived."

In regard to the election of Bishop Coadjutor (which failed of confirmation by the Bishops of the Church by two votes) the address stated:

"It remains for the Standing Committee of this diocese to report to this Convention formally, and for the Convention to declare the status of the Bishop Coadjutor elect.

The address concluded: — "The greatest work we have to do is the extension of Christ's kingdom on this earth, whether by what is called Foreign Missions or Domestic Missions. If we, as clergy and laity, have not yet discovered this, we have utterly failed in understanding the Church's working orders, 'Go, make disciples by baptizing.' As a diocese we did something on this line during the past year, by sending to the General Board of Missions $3,030.50 for the sending out of missionaries. This is four times as much as we gave in the first year of the apportionment."

Rev. E. A. Edwards was elected secretary and Mr. D. W. Nellis, who has served faithfully and gratuitously for many years, treasurer. The Rev. W. H. Haupt was re-elected registrar.

It was resolved that a committee, composed of the Chancellor of the Diocese and three clergymen and three laymen be appointed by the chair to consider the matter of the Coadjutor Bishop and the election of the House of Bishops, and the report of the Standing Committee of the diocese thereon, and recommend to this Convention what action shall be taken.

The committee having been appointed duly delivered and recommended the following resolution:

"Resolved, That the Diocese of Kansas in Convention duly assembled, on this 22d day of May, 1913, in St. John's church, Wichita, does hereby re-affirm its action taken on the 5th day of June, 1912, in the election of the Rev. H. Percy Silver to be Bishop Coadjutor of this Diocese."

The resolution was carried by a unanimous rising vote.

It was moved by Dean Kaye and carried "That the present plan of raising the Convention Fund by a per capita tax on communicants be changed to a percentage tax on the current expenses of the parishes and missions, it being understood that the term "current expenses" includes all salaries light, heat, music, insurance and Sunday School."

The deputies to the General Convention elected in 1912 are:—Clerical—Rev. P. T. Fenn, D. D., Wichita; Very Rev. J. P. de B. Kaye, Topeka; Rev. R. H. Mize, Kansas City; Rev. R. K. Pooley, Leavenworth. Lay—G. A. Rockwell, Junction City; J. B. McIntyre, Wakefield; R. Stephens, Wichita; E. A. Mize, Atchison.

Alternates: Clerical—Rev. P. B. Peabody, Blue Rapids; Rev. Otis E. Gray, Atchison; Rev. C. W. Haw, Emporia; Rev. E. A. Edwards, Lawrence. Lay—O. B. Hardcastle, Emporia; D. W. Nellis, Topeka; Dr. C. C. Goddard, Leavensworth; C. A. McGill, Wichita.

Standing Committee: Rev. P. T. Fenn, D. D., Very Rev. J. P. de B. Kaye, Rev. R. K. Pooley, Rev. R. H. Mize. Lay—O. B. Hardcastle, G. A. Rockwell, D. W. Nellis, H. C. Kibbee.

Rural Deans: Rev. R. K. Pooley, Northeast Deanery; Rev. P. B. Peabody, Northwest; Rev. F. W. Henry, Southwest; Rev. P. T. Fenn, D. D., Southwest.

Deputies to the Southwest Missionary Department Council: The Ven. Frederick Thompson, D. D., Very Rev. J. P. de B. Kaye, Rev. W. H. Haupt, Rev. R. K. Pooley, Rev. L. S. Fourier, Rev. L. W. Doud; H. C. Kibbee, A. E. Mize, E. J. Shakeshaft, L. M. Moeller, E. A. Murphy, Dr. Goddard.

The next Convention will be held in the University City of Lawrence.

A missionary service was held, Wednesday evening, when addresses were given by Archdeacon Thompson and the Rev. H. Percy Silver.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop

Visitations by Bishop Harding.

Bishop Harding visited Trinity church, Takoma Park, the Rev. F. W. Smith, rector, on Sunday, May 25th. On an evening last week he visited Esther Memorial church, Congress Heights, and confirmed a large class, presented by the rector, the Rev. Charles F. Sontag. Mr. Sontag's resignation of the charge of this church, caused by ill health, will take effect on June 1st.

Memorial Service to Gen. George W. Custis Lee.

A meeting in memoriam of General George Washington Custis Lee, eldest son of the great Christian soldier Lee, of Virginia, and his successor in the presidency of Washington and Lee University, who passed away to the Christian's "rest" a short time ago, was conducted by the alumni of Washington and Lee, in the University Club, Washington, on Sunday afternoon, May 25th. The opening prayer was made by the Rev. F. J. Prettyman, chaplain of the U. S. Senate, and Chief Justice Seth Shepard, president of the District of Columbia Court of Appeals—a Texan—spoke of the life-work of the distinguished soldier and educator of Virginia.

Ground was broken, last week, for the new St. Margaret's parish house, Washington, the Rev. Dr. Herbert Scott Smith, rector. It will be erected along side of the church and will cost about $20,000.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Deputation to Go Abroad in the Interest of the World Conference on Faith and Order.

Following a decision made at the Church Unity Conference, held in New York on May 18th, a deputation representing five American religious bodies will soon sail for England, to lay before British and Scotch respective bodies the proposal for a World Conference on Faith and Order, and secure, if possible the appointment of commissions. It is possible that at least one of the members will go to Ireland to secure the appointment of an Irish Presbyterian deputation or commission, and it is known that several bodies bearing nearly the same name will be visited and asked to name commissions. The Rev. Tissington Tatlow will represent the Church, the Church of England having already named a commission. The Rev. Dr. Newman Smythe, of New Haven, Congregational; the Rev. Drs. W. H. Roberts and John H. Jowett, Presbyterian; Bishop John W. Hamilton, Methodist, and the Rev. Dr. Peter Ainslie, Disciples of Christ, make up the balance of the deputation. These divines go, in the name of all Commissions in America, thus far appointed, and it is understood that a part of their expenses are borne from the fund given by the late J. Pierpont Morgan.

KENTUCKY.

Rt Rev. C. E. Woodcock, D. D., Bishop.

Eighty-fifth Annual Council.

The eighty-fifth Council of the Diocese of Kentucky was held in Christ Church Cathedral, Louisville, beginning Tuesday, evening, May 21st. The evening was given over to the discussion of Social Service. It had been expected that the field secretary, the Rev. F. M. Crouch, of Brooklyn, N. Y., would be present. After making a start, he had to return home on account of illness. Missions was the subject for discussion on Wednesday evening. The business sessions occupied two days.

The address of the Bishop was a strong one and was universally commended and complimented as being one of the very best addresses on the Change of the Name of the Church that has been heard.

The Council did not deem it expedient to enter into a discussion of the "Change of Name" at this time and the subject did not come up for debate. Aside from the elections only minor matters took up the time of the delegates. The Bishop's Letter, the Diocesan paper, reported closing the year with a profit and out of debt, which is a good thing for a Diocesan paper to do. The Council next year will meet in St. Andrew's church, Louisville, Monday, May 25th.

The delegates to the General Convention are as follows:

Clerical—The Rev. J. G. Minnigerode, D. D., the Rev. D. C. Wright, the very Rev. Dean Craik, of Louisville, and the Rev. G. C. Abbitt, of Hopkinsville. Lay—William A. Robinson and John J. Saunders, of Louisville; R. W. Covington, of Bowling Green, and Mr. James E. Rankin, of Henderson.

Supplemental Deputies: Clerical—Rev. Messrs. Owens, Musson, McCready and Quin. Lay—Messrs. R. A. Robinson, Keller, Grubbs and Wood.

Mr. George P. Walton was elected on the Standing Committee to take the place of Mr. Charles B. Castner, deceased. The other members of the Standing Committee are the Rev. J. G. Minnigerode, D. D., the Rev. C. E. Craik, D. D., the Rev. L. E. Johnson and Messrs. Alvah L. Terry and W. A. Robinson.

The statistics of the Diocese show an increase in baptisms for the year of twenty-one. There were ninety-two more confirmations than for last year. Sunday School teachers are more in number, and the increase in Sunday School scholars is 157. The total parochial receipts are $161,136.05, against $139,454.61 last year.

The Church Extension Committee hopes to be able to begin the erection of a church at Madisonville during the year.

Mr. Henry S. Gray has been elected President of the Executive Board of the Bishop Dudley Endowment Association. This board is the body that is trying to raise the endowment of the Diocese to $100,000, and it is predicted that great strides toward the goal will be made during the coming year. The endowment is now $32,000.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

Annual Council.

The Ninth Annual Council of the Diocese met in St. Mark's church, San Antonio, the Rev. Philip Cook, rector, May 18th-21st. The session was opened by the Bishop, on Sunday, with a celebration of Holy Communion. At 11 A. M., the Rev. W. Postell Witsell, rector of St. Paul's, Waco, preached the commencement sermon for the diocesan schools. Mr. Witsell also made the annual missionary address at the evening service.

On Monday Bishop Johnston delivered his twenty-sixth annual charge, before an unusually large body of the clergy and lay delegates. The Rev. John W. Sykes was elected chairman, to relieve the Bishop.

In Council, the Diocesan school board's report was enthusiastically received. Remarkable progress has been made during the year in uplifting the standards and bettering the financial condition of St. Mary's Hall, the Rev. A. W. Burroughs, principal, and the West Texas Military Academy, Mr. J. F. Howard.

The Council granted a petition of Emmanuel parish, San Angelo—approved by Bishop Johnston and Bishop Temple—for the cession to General Convention of Tom Green and Irion counties, to be added to the Missionary District of North Texas for territorial reasons. This will give a most important and flourishing parish to the younger diocese.

The Apportionment Plan was adopted for raising the Diocesan Missionary fund.

At the Bishop's earnest request, a special committee was appointed, consisting of the Rev. Messrs. Marshall, Bowden and Barber, and Messrs. Hudson, Galbraith and Kendall, to consider the administrative needs of the Diocese in view of Bishop Johnston's advancing age and the rapid growth of West Texas. This committee reported that "this Diocese recognizes the vast services rendered by our Bishop in the past. We crave a continuance in our midst of his godly influences." It was recommended that the Bishop's repeated requests for a Coadjutor be heeded at this time, and that a special session be requested to meet in St. Mark's, San Antonio, November 18, 1913, to elect a Bishop Coadjutor. The report and resolution were adopted, and a committee appointed to arrange for the special Council.

On Tuesday evening, an open session to debate the "Change of Name," was held in the parish hall.

Following is the result of the principal elections:

General Convention Deputies: Clerical—Rev. Messrs. Philip Cook, San Antonio; Albert Massey, Boerne; Upton B. Bowden, Cuero; J. W. Sykes, Corpus Christi. Lay—Messrs. J. C. Jones, Gonzales; A. J. Theis, Boerne; E. Galbraith, Kerville; H. Partee, San Antonio.

Alternate Deputies—Rev. Messrs. C. W. Cook, Charedo; R. Y. Barber, San Antonio; H. J. Fenwick, Uvalde; A. W. S. Garden and Messrs. J. S. Lockwood, San Antonio; W. S. Springall, San Antonio; J. A. Chase, Beeville; R. W. Hudson, Pearsall.

Standing Committee—Rev. Messrs. Albert Massey, president; A. W. Burroughs, secretary; Philip Cook and Messrs. O. J. Woodhull, A. W. Seeligson and S. G. Tayloe.

Diocesan School Board—The Bishop, ex-officio; the Rev. Messrs. U. B. Bowden, Philip Cook, J. W. Sykes; Messrs. J. H. Savage, R. W. Hudson, S. G. Tayloe.

The Bishop in his address commended St. Philip's Industrial School for Negroes; referred to an increase of one hundred in the annual report of confirmations in the diocese, and spoke of his need for relief from administrative cares. He opposed the effort to alter the Church's name at this time, saying that he sympathized with the idea in theory. Two of his pronouncements, the condemnation of modern eccentric dances and approval of the requirement of medical certificates before the solemnization of matrimony—received specifically the unanimous endorsement of the Council. The daily newspapers, also, made much of these matters and widespread and favorable attention was attracted.

ARKANSAS.

Rt. Rev. J. R. Winchester, D. D., Bishop.

Meeting of Annual Council.

The forty-second annual Council of the Diocese of Arkansas met in St. Luke's church, Hot Springs, the Rev. A. R. Llwyd, rector, on Wednesday, May 14th. Morning Prayer was said at 9:30. At 10:30 the Rev. C. C. Burke, rector of St. Andrew's church, Marianna, preached the sermon—a most excellent discourse, for members of the Council and visitors, as well as the six young men to be ordained, two to the diaconate and four to the priesthood. The men ordained to the diaconate were Mr. Frederick Leeds and Mr. Alfred E. Lyman-Wheaton. To the priesthood, the Rev. Thomas F. Collins, the Rev. Robert W. Emerson, the Rev. Arthur E. Woodward and the Rev. Lee W. Heaton. The Rev. W. M. Walton, rector of St. John's, Helena, said the Litany. The Bishop was assisted in the laying-on-of-hands by the Rev. A. R. Llywd, the Rev. C. H. Lockwood, D. D., the Rev. Edward Mabley and the Rev. H. N. Hyde. The men ordained are a splendid body of men, and those ordained to the priesthood have been found competent and faithful in the various charges they have served the past year.

The Rev. E. W. Saphore was unanimously elected secretary.

The Bishop, the Rt. Rev. James R. Winchester, D. D., in his annual address, summed up in every detail a splendid year's work and one calculated to inspire every member of the Council to larger work for the coming year. With such a leader, the Diocese of Arkansas can't help but succeed in the great work of the Church within her borders.

At 5 o'clock the Council, at the invitation of members of the parish, visited the Ostrich farm, a suburb of Hot Springs, and a most interesting place.

On Thursday morning at 7:30, there was a celebration of the Holy Communion for the clergy, and a most helpful and fatherly talk by the Bishop. Immediately after the service the Bishop and clergy were entertained at breakfast at one of the hotels near the church and a happy and delightful hour was spent in social intercourse.

The following were elected members of the Standing Committee: The Rev. C. H. Lockwood, D. D., the Rev. H. N. Hyde, the Rev. H. A. Stowell, the Rev. H. M. Ingham, Major P. K. Roots, Mr. Robert E. Wait and R. B. Bancroft.

Mr. S. S. Faulkner was elected treasurer of the permanent Episcopate fund.

Deputies to the General Convention: Clerical—The Rev. H. N. Hyde, the Rev. C. H. Lockwood, D. D., the Rev. H. A. Stowell, the Rev. Albert R. Llywd. Lay—H. C. Spier, S. S. Faulkner, Major P. K. Roots, Judge John T. Hicks.

At night a great missionary meeting was held, at which addresses were made by the Rt. Rev. D. S. Tuttle, D. D., the presiding Bishop of the Church; subject, "Missionary Responsibility of the Individual;" the Rt. Rev. T. P. Thurston, D. D., Missionary Bishop of Eastern Oklahoma, subject, "Missionary Work in the Southwest." The closing address was by Bishop Winchester. The congregation was large, the addresses helpful and of a character to kindle enthusiasm and make men braver and stronger for the work of the Church. It was a great Council and places Arkansas on high ground in all of its work for the Church.

With few exceptions, the clergy were all present. The Rev. Mr. Ingham, rector of St. John's, Camden, was detained at home, ill. Nearly every parish was represented and a large number of the mission stations.

The Woman's Auxiliary to the Board of Missions was not one whit behind the Council in attendance, on the part of the women of the Diocese, and the report of good work in every parish.

St. Luke's church, Hot Springs, made every provision for the comfort and convenience of its guests, which made it possible to expedite all work and to send them home with the feeling, If that's the way you do Church work I will be ready to attend the next meeting of the Council in Fort Smith, in 1914.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Annual Meeting of Woman's Auxiliary.

The Woman's Auxiliary met in Christ church, Meadville, May 21st, at 10 A. M. The meeting was opened with a celebration of the Holy Communion, an address of welcome by the Rev. L. M. Haughwout, and an address by Bishop Israel. The business sessions began in the parish house, at 11 A. M., when reports were read, an address made by the president, and officers elected as follows:

President, Mrs. John Dick; honorary president, Mrs. Rogers Israel; secretary, Miss Louise H. Bostick; treasurer, Mrs. George R. Metcalf; treasurer United Offering, Mrs. C. W. Mackey; organizing secretaries: For Archdeaconry of Meadville, Mrs. H. W. McKee; for Archdeaconry of Ridgway, Mrs. W. H. Howard; educational secretary, Mrs. W. J. Mullins; Jnior Branch, Miss Amelia Brooks; Babies' Branch, Miss Jessie Fitch.

Mrs. J. H. B. Brooks was appointed assistant secretary of the United Offering and Miss Adelaide Kelly, Periodical Club Secretary.

Most of the parishes and some of the missions were well represented and the sessions were enthusiastic and profitable.

"In the expression, 'Oppositions of science, falsely so called,' there is a delicate and kindly irony which fits our day as truly as it fitted the apostle's own generation. The human nature that is in men and women, if left to itself, says and does about the same things at all times."

Family Department

The Martyr's Farewell.

By Mrs. Fielding Lewis Taylor.

(Condemned to the Arena from the Mamertine Prison during the Ides of March. Rescue had failed).

Sweetheart, good bye! Time's never-resting river
Bears me afar from all I love and thee;
Soon must my bark its earthly mooring sever,
To drift alone upon the unfathomed sea.

I would not leave thee in the golden weather
Of mountain spring-time, gay with laurel bloom;
Thy hand in mine we'd climb our hills together—
But I must walk alone to meet my doom!

Strange is my fate! for love and duty blending,
Called me to that for which my life I pay,
God's love and mercy never yet had ending;
The truth He'll show to all, some day, some day.

Sweetheart, good-bye! I see my hope's last ember,
Ashen and grey; my earthly sun is set;
Though sad the heart that must its past remember,
I can not ask thou shouldst our love forget.

Far o'er the deep I hear my Captain calling
To pilot me across the unknown sea;
Shadows of death around me fast are falling:
Darling, good night! My heart still beats for thee!

White Marsh, Va.

Ravages of the Excusing Habit.

Nothing comes easier to us than excuses, and the very ease with which they come ought to make us very distrustful of them. We deal in them quite freely, but we ought to deal in them parsimoniously. Many people never realize the extent to which this excusing habit has run nor what soft tyranny it has won over them, nor how it has enervated and enfeebled them. Excuses are indeed necessary and proper in many cases, but it is well to look carefully and see how they have usurped places they ought never to touch.

A fair example of how they may impose upon us and mislead us may be given in an actual and recent experience between a minister and a parishioner. The parishioner was a man who held a prominent and responsible position in the business world. The minister had written him a note asking him to do a certain service. When the time appointed for the service had come the man was there and did it. The minister, seeing him at the work, assumed that the note had done its work and that the man had been ready. But after having performed the task the parishioner came to the minister and said, "When I got your note I saw at once that it was impossible for me to do what you asked me, and I immediately wrote a note in reply to explain why I could not do it. I did not quite like my note and tore it up to write another which would explain better why I could not do what you asked. Then I wrote a third one, stating quite finally that I could not respond. You did not get either of the three because after writing the third one I just looked myself in the face and said, 'Here, you can perfectly well do what he has asked you to do, and you know you can.' So here I am and I have done it and I mean to keep on doing it, but I thought you might like to know how it came about. I have decided that not only I, but thousands of others all around, are giving excuses which would not stand a minute if we faced them down."

This man had enlarged his life by facing down one his excuses. It had been one of the things which had narrowed his life, but he had thought it would protect his liberty. On all sides we are telling ourselves that we cannot do this or that duty, and the third time of telling it to ourelves usually settles it, and after that we do not even look into the matter again. It is so easy to tell ourselves that we are not feeling up to the mark to-day and therefore cannot do anything; but it is possible to coolly face down that plausibility and see that we can really do a good day's work, which will be remembered long after the "not feeling well" is entirely forgotten. We neglect some duty or refuse some opportunity, and tell ourselves that we have not time for it, but we inwardly know that we have, and that we waste more time than it would have taken on something that amounted to nothing. When we think of character, let us think how much of it imperceptibly leaks away through this unexamined and unsuspected excusing habit. When there is presented to us some new opportunity we often think quite suddenly of our health and that it will not permit us to fulfil it, and we give that as an excuse. One's health comes very handy at times, and has helped make many a thoroughgoing sluggard. If we could think of our health in connection with the dissipations of pleasure-seeking and the laborious pains we sometimes take to have a good time, it might not come amiss. But when this habit has gotten well fixed it becomes almost automatic, and the mention of an inconvenient duty brings forth its excuse so readily that it seems as if it were the just and foreordained settlement of the question.

We must not live an apologetic life. Many are doing just that. The world around us is very polite, and people can hardly go behind the returns, and may take our excuses; and almost any excuse seems good to us if only people will take it. But however kindly others may treat us, and however charitably they may take our excuses, we owe it to ourselves not to give them too frequently. Many an incompetent workman owes his inefficiency, and his failure to get on, to just this habit. There are some who seem to think that a good excuse for not having done a certain piece of work is just as good as if the piece of work were really done. They think the good excuse ought to give perfect satisfaction. But in the severity of the world's workrules the question must be relentlessly asked, "Does he do the work given him to do?" There is no sadder sight than the man who spends his time explaining why he failed, and who considers that quite the equivalent of success. It is far better and healthier for us just to say "I failed," and then to try again, than it is to be going over and over these explanations of it, for they pervert and cloud the judgment. The poor mechanic will always be talking about the badness of his tools.

Some of us even fall into the vicious habit of giving excuses and apologies for everything we do, even when it is quite right, and we know it to be right. There are some courses which we have to take knowing them to be right, but, knowing also that they are a disappointment to others, we try to palliate them. Once when Bishop Wilberforce was a student in the university he was invited to a wine supper at the rooms of a man and with a crowd with whom he did not want to associate. No excuses could really be given, and he simply stayed away. A few days later the man who gave the invitation blocked his way as they met face to face in a narrow passage. Wilberforce understood that this was a demand for an explanation or apology, but he had none to give and he would not give any, so he simply said, "I did not go to your wine supper." Still the acquaintance blocked his path, tacitly demanding something more; but Wilberforce would not defend his action and simply repeated, "I did not go to your wine supper." That was the end of it. He was not troubled with further invitations, and he did not thereafter have to give any insincere excuses.

As the self-excusing habit grows, the character becomes loose and infirm, but nothing strengthens it like the growing habit of seeking for reasons why we ought to take up with life's ever recurring duties and opportunities. A man ought to find the reasons for doing his duty richer and more inspiring all the way. A strong soul is one that is able to hang on to principles and act in accordance with them; but a weak soul, while it believes in the same principles, feels too much the strength of the objections and exceptions to those principles, and so lives a wavering and double-minded life. The objections will rise even to the minds of the best souls, but they give them their due weight and no more. Instead of living amid that rank growth of excuses and objections which spring up luxuriantly enough in every mind to suggest why the command cannot be obeyed, they simply live among the commandments.—S. S. Times.

The Minimum Christian.

The minimum Christian! And who is he? The Christian who is going to be saved at the cheapest rate possible; the Christian who intends to get all the world he can, and not meet the worldling's doom; the Christian who aims to have as little religion as he may, without lacking it altogether.

The minimum Christian goes to church in the morning, and in the evening also unless it rains, or is too warm, or too cold, or he is too sleepy, or has a headache from eating too much dinner. He listens most respectively to the preacher, and joins in the prayer and praise. He applies the truth very judiciously, sometimes to himself, often to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sunday School he looks upon as an admirable institution, especially for the neglected and the ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week that he needs Sunday as a day of rest; nor does he think himself qualified to act as a teacher; there are so many persons better prepared for this important duty that he must beg to be excused. He is very friendly to Home and Foreign Missions and colportage, and gives his "mite." He thinks there are too many appeals, but he gives, if not enough to save his reputation, pretty near it; at all events he aims to.

The minimum Christian is not clear on a number of points. The opera and dancing, the theater and card-playing, and large, fashionable parties give him much trouble. He "cannot see the harm" in this or that or the other popular

amusement; there is nothing in the Bible against it. He does not see but that a man may be a Christian and dance or go to the opera. He knows several excellent persons who do—why should not he? He stands so close to the dividing-line between the people of God and the world that it is hard to say on which side he really stands.

Ah, my brother, are you making this attempt? Beware. lest you find at last that, in trying to get into heaven with a little religion, you miss it altogether; lest without "gaining the whole world," you "lose your own soul."—Presbyterian at Work.

"Could Ye Not Watch One Hour?"

"Could ye not watch one hour," the Master said:
"Ye who have been my friends, and for whose sake
I willingly alone the wine-press tread;
Could not your hearts watch while mine must break?

"Could ye not watch one hour? Is this the love,
My brethren, that ye oft longed to show,
Vowed even unto death its strength to prove—
Will ye forsake me in my woe?

"Need will ye have now both to watch and pray;
Whither I go ye cannot come; and strong
Temptation will assail; and rough the way,
The flesh so weak, the struggle hard and long.

"Could ye not watch one hour? But take your rest;
Mine hour is come, and ye may now sleep on;
Forsaken e'en by those who loved me best,
Exceeding sorrowful, denied, alone."

O Son of God, O holy Son of Man,
What bitter anguish, deepest grief, were thine!
Naught can compare, since time its course began,
Nor e'er did love with such effulgence shine.

Cleansed by Changes.

The most of God's children are kept from a state of ease. No sooner have we fixed ourselves in some comfortable place, with pleasant circumstances, ready to enjoy quiet and ease, than something breaks in to distrub us and spoil all our dreams of a restful stay. We toil hard to build ourselves a home, denying ourselves and taxing every energy, and just as we get fairly settled in it, some reverse comes and we lose it. We watch our families growing up about us, and lavish our love upon them in unstinted measure; and as we begin to realize our hopes in the blessed outcome of our households, death enters, and the fairest, richest treasures of our hearts are taken from us. We form tender friendships and learn to lean heavily on those we love and trust; then when they have grown into our very life, so as to be almost part of ourselves, and when we begin to feel that we are always to have them, suddenly we lose them and must go on life's lonely way without them. Few of us are allowed to abide long in any resting-place of complete contentment. When we get fairly settled down, we are straightway called to pull up the tent-pins and be off. Change follows change. Disappointment is the end of our hopes far oftener than realization. Joys come like summer birds into our lives, alighting but for a little stay, and then flying away.

At such times we need to remember one of Jeremiah's most forcible illustrations. It is from wine-making. When first pressed from the grapes the juice was thick and unfit for use. When allowed to stand for a while, the lees would settle to the bottom of the vessel. The wine was then emptied into another vessel, leaving the lees or sediment in the first. After being left quiet in the second vessel for a time, other lees would settle, and then again the wine would be drawn off. The process of emptying from vessel to vessel would be repeated until all the lees were removed, and the wine was pure and sweet. Wine left standing on its lees became thick and syrupy and was not ready for use.

Moab had not been emptied from vessel to vessel. He had been at ease from his youth. He still lay on his lees. That is, Moab had not been tossed and driven about. He had not been expelled from his own country. While one of the tribes had Moab's land, Moab remained there, too. His condition was, externally, very prosperous. He had not been destroyed, as had many other tribes and nations, by the coming of the people of Israel in Canaan. He was prosperous. Other nations would envy his condition, and consider it one of peculiar favor. But God does not so regard it. Because there had been no disturbances of or unsettlements in his experience, Moab had never been purified of his pride and enmity to the Lord. What seemed, therefore, a state of prosperity is marked as, in reality, just the reverse. The very feature in his history which appeared most fortunate was really his greatest misfortune.

It is a spiriual truth that it is not the greatest blessing in this life to be left at ease in temporal things. Externally it may seem so. One may prosper more, as this world rates prosperity; but it may be at the expense of the inward spiritual life. Our lives are like wine, at first full of impurities. If we were allowed to remain at ease, to settle down long in one condition, undisturbed, without care, trial, or dislodgement, we would not get free from the taste and flavor of the old natural life.

It ought to comfort us in all our experiences of change to remember that they come not by accident, but by design of him who loves us with a wise, deep, and eternal love; that they are part of the process by which our lives are being purified and sanctified, and made meet for the heavenly glory. God is emptying us from vessel to vessel, each time leaving behind some portion of the dregs of our old corruption, and working in us some improvement of character.

A Christian man of intense business enterprise and activity was laid aside by sickness. He who never would intermit his labors for a day was compelled to a long dead halt. God made him lie down. His restless limbs were stretched motionless on the bed. Speaking to a friend of the contrast between his condition now and when he had been driving his immense business, he said, "Now I am growing. I have been running my soul thin by my activity. Now I am growing in knowledge of myself and of some things which most intimately concern me."

Since God plans to bring blessing to the Christian through the changes in his life, it is proper for every Christian to inquire of himself whether the changes and emptyings through which he is passing are indeed having their proper effect upon his life. Each time the wine is drawn off some further portion of the dregs is left behind. Are we losing, in every change and trial, something of the old natural evil? Are we being purified of the old corruption? Are we learning life's great lessons of patience, unselfishness, and submission? Or, do we still keep the old impatience, pride, and selfishness, the old earthly desires and passions?

When one is sick, one's desire should be not merely to get well, but to leave behind in the sick-room something of the remains of sin yet in the heart, some fault of character, some unloveliness of disposition, some infelicity of temper. When one is passing through any trial, one's aim should not be merely to struggle through, but to come out of it a better man, or a better woman—holier, truer, purer, more Christ-like. When one is enduring a sorrow, it is not enough to find strength and comfort, so as not to be crushed; one has endured the sorrow in vain if one has not in the fires been cleansed of some earthliness, something undivine, and made better.

The only safety in this world's trials is to stay near to Christ, ever to maintain communion with him. No hand but his can keep us from harm in the mingled experiences of life. We dread sorrow, but joy has its dangers, too. We cry out in loss or adversity, but perhaps there is greater peril in gain and prosperity. We fear the darkness, but even at noonday pestilence walks. Tender human affection and the sweetness of a happy home may win us from God and make us self-indulgent, unready for sacrifice and service with Christ.

Everywhere there is danger to the spiritual life. God would cleanse and purify his people in the changes of experience. But evil is persistent and does not yield its place. Only the divine Spirit can cleanse and purify. There is no safety save in keeping near the heart of Christ. "Wash me, and I shall be whiter than snow," must be the constant prayer of the follower of Christ. "Nearer, my God, to thee," must be his yearning every day. Then he will be safe.—Sunday School Times.

The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue.—S. Bonaventura.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake day helps.

ROYAL BAKING POWDER CO., NEW YORK

Confirmation Hymn.

Happy day that brought me hither
To confess my Lord and King.
Here before Thy altar kneeling,
Let my soul with rapture sing.

By my vows I now surrender
Self and all I have to Thee;
Let Thy Holy Spirit help me
Evermore Thine own to be.

Here I make my supplication,
Here I bow to worship Thee,
For I know that Thou wilt pardon,
And from sin dost set me free.

May Thy Holy Spirit help me
In Thy Word to find the Light;
By Thy Sacraments sustain me,
Keep me ever in the right.

So that when my journey's over,
When this life is at an end,
I, with all Thy saints in Heaven,
Endless years of bliss may spend.

—Rev. George W. Genszler.

The Holy Spirit in Regeneration.

Mark the strong terms by which the Scriptures characterize the new-birth. They speak of it as being "born again," or a being "born from above," if you prefer that rendering. They speak of it as a new creation, wherein old things have passed away, and all things become new: "Therefore if any man be in Christ, he is a new creature; old things have passed away; behold, all things are become new," so runs the passage in 2 Cor. 5:17. And lest it might be thought that some ordinance could perform the work, Paul repeats the idea of a new creature in Galatians 6:15. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." No baptism at the hands of man can do it. Creation is the work of God alone. Man may construct, he may arrange, he can never create.

The Scriptures speak of it as becoming another man, a new man, which after God is created in righteousness and true holiness. Read Eph. 4:22-24. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." They speak of it as a resurrection from the dead: "And you hath he quickened, who were dead in trespasses and sins." "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Eph. 2:1; John 5:24; Col. 2:13.) If the Holy Spirit had had in mind the shallow teaching of some on this subject, he could not have expressed the truth in stronger terms than the terms here used.

We have spoken of a shallow conviction for sin. The natural sequence of that is a shallow notion about regeneration. If there is nothing the matter with men, nothing needs to be done for them. The whole need no physician. If sin is a mere fault, it may be corrected as a fault; men may well be left to take care of their own foibles. But if sin is in the very constitution of men, as the color of the skin is in the constitution of an Ethiopian, as the spots are a part of the nature of the leopard, then only the Lord over nature can effect a change. The anguished cry of a truly awakened sinner is, "O wretched man that I am! who shall deliver me from the body of this death?" A man is less inclined to stop, look at his sins, give them up, and submit himself to Christ, he is less inclined to take this course about religious living than he is to take any other course whatever. If he can in any other way satisfy his conscience, he will do it. You can get him to join a church, to submit to its ordinances, to attend upon its services, to pay his money, to do anything, if you will only help him to believe that by such a course he can get to heaven. But to get him to see his sins, black and horrible in the sight of God, and to renounce them, to get him to utterly repudiate the old life and to begin a new life, one that is new indeed, new in its aims, new in its impulses, new in all its sympathies—there are no instrumentalities under heaven by which it can be done. You cannot do it for him; he cannot do it of himself.

Regeneration is the implantation of a new life, of another life. This is no figure of speech, it is literally so. The life of God, the Spirit, the same as is in Christ, must be imparted to a sinner. This brings up a new aspect of the subject. The whole science of biology joins with the Bible in testifying that it must be a divine work. Paul's statement, "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast," is confirmed by all that biology has to tell us about the beginnings of life. We believe that the doctrine of spontaneous generation has been given up. If there is the least evidence in all nature that life can take its rise of its own motion, there is no record of the fact. A quarter of a century ago some question was raised about this matter. All that can be said is that the most persistent investigation by men of high scientific attainments has left us without a vestige of evidence that there can be such a thing as spontaneous generation. No one is expecting to make such a discovery at any time in the future. The beginning of life on the earth is one thing that all the evolutionists have failed to account for. There is absolutely nothing in all their philosophy to tell the tale, though they have been challenged a thousand times to bring it forth. And it is vital to any anti-Biblical theory of evolution that they should account for the beginning of life without God.' If they could discover the smallest thing, a gnat or an animacule, organizing itself out of dead matter and beginning to live, if they could discover where it ever was done, in all the æons of geologic time, it would afford them a starting point. But they have never seen any evidence of such a thing. All nature is dumb with silence on the subject. The only thing that we know about it is, "And God said, Let the earth bring forth grass, the herb-yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself." So speaks the record in Genesis, when the mighty Spirit of God is peopling the world with life-forms. And if life cannot begin of itself in the lower spheres of vegetable and animal existence, it were a great folly to expect to see it so begin in the higher sphere of spirit. The formula that we are thus taught to use is, Life can only come from life. The man who proposes to risk his salvation upon the proposition that he can so change up himself, must do so in the face of the Bible, and without one grain of comfort from even the science of this world.—The Western Methodist.

The daily blessings of life ought to be constant reminders of Him from whom cometh down every good gift and every perfect gift.

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A New Danger.

Not long ago there was a time when parents could have any American periodical upon the sitting-room table without misgiving. That time has passed. The periodicals that you do not need to examine with some care before you put them where your girls may see them are now few. Under one specious pretext or another, those who control them are printing stories and articles that are far from paying that deference to modesty and decency upon which our literature used justly to pride itself.

This is a matter for very great regret. Periodicals intended for general reading seek to enter the home—on the plea always that they bring welcome recreation, if not more solid benefits. Thus they rest under a peculiar obligation to be careful what they print. That obligation they are now disregarding to the injury of our youth.

Now it is the right and duty, and it should be the peculiar care of parents, wisely to pick the counselors of their daughters, in all that relates to love and marriage. This right and duty The Companion does not believe they wish to delegate to any editor—or to any story writer—especially the story writer of meager talent who must spice his wares if he would sell them. In respect to these matters, there is a right time and a wrong time in which to impart the new knowledge; there is a right mood and a wrong mood in which to receive it. Only they who are intimately acquainted with the individual girls to be guided can hope to escape making tragic blunders. Our daughters should not be left to the mercy of the casual magazine.

If the new standards of the periodicals are to persist, the difficulty of the problem of bringing up our young people in sweetness and wholesomeness of mind is greatly increased. Their reading must be much more strictly supervised; their taste for what is good and pure and wholesome in literature must be more sedulously cultivated; and their characters must be molded to new strength to resist in a world no longer tender of them.

But must the new standards persist? Cannot the periodicals of general circulation be forced by public opoinion to abandon their new license? Certainly we do not need to buy and read them and bring to our homes; and if we do not buy them, they will not long offend. Youth's Companion.

Children's Department

The Workers.

Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftsman at the oar—
Hewing wood and drawing water, splitting stones and cleaving sod—
All the dusty ranks of labor in the regiments of God.
March together toward His triumph, do the task His hands prepare;
Honest toil is holy service; faithful work is praise and prayer.

—Henry Van Dyke.

A May Day Guest.

A burst of wild melody just ouside Minnie Dale's window awakened her. Through the closed shutters of her small upper chamber the morning sun was doing its very best to penetrate its brilliant light. Reluctantly the sleeper drifted from dreams to realities. Drowsily she rubbed her eyes and then sat up in bed and raised the window shade. O what a sweet, fresh breath of spring morning air she drank in from the open casement! how redolent with the fragrance of the glad, open out of doors!

"It is May Day, and it isn't going to rain, and I'm to be queen of the May," Minnie sang softly as she glanced up at the cloudless sky. "O goodie! What fun we'll have!" she added as she bounded from the bed and began to dress hurriedly.

"Morning, Blossom," Minnie's mother, smiling from behind the vase of red roses, and the tall silver coffee urn, greeted her in the breakfast room with the usual cheery smile; but the little girl, noting a shadow beneath the smile, asked uneasily: "What's happened, mamma?"

"O, nothing bad, little lady," the fond parent responded with a forced light tone. "That is, I hope there's not going to be anything bad. I've a letter here from Sis' Caroline saying that little Rose is ill again, poor, frail wee fairy that she is; and I can't help but be uneasy, although Caroline's letter doesn't sound apprehensive. She wants you and me to come out there to-day or to-morrow and spend the day with the invalid. She thinks we could do her lots of good and be company for her. But I've another letter here from Aunt Martha stating that Cousin Ann Chester, who is back here in her old home country visiting her kindred, will spend to-morrow with us; so of course we can't go to Sis' Caroline's to-morrow, and you can't go to-day, for there's the May Day party down on the academy lawn this afternoon. What shall we do?"

Minnie made no reply for a moment. She remembered to have heard of this visiting cousin whom she had never seen, this Cousin Ann Chester from over in Greenway county, who had been blind ever since her girlhood. Minnie felt the greatest pity for her; but she had an aversion to affliction, and she wanted to stay as far as possible from the afflicted. "I'll tell you how let's do, mamma," she suggested at last. "You go out to see Rose to-day and leave me here to keep house. Dilly will be down in the washhouse, where I can call her if I need her; and she'll run up here this afternoon and help me get ready for the May Day party; so there's nothing to keep you at home, and Rose wants you, I know. Then to-morrow you can stay here with Cousin Ann, and I'll go and spend the day with Evaline Canter, who asked me to come one day this week."

"But, my dear, you oughtn't go away on the day that Cousin Ann is coming to see us," Mrs. Dale advised gently.

"O mother, she won't miss me, for she never saw me, poor old blind lady; and I don't want to be here when she comes. I feel very sorry for her, but I don't want to be where she is. I've such a queer feeling toward blind folks," Minnie replied.

"It is a very wrong feeling to entertain. We who are free and blessed with sound bodies and clear vision should not hold an aversion to the less fortunate; we should feel a close sympathy for them. Pity does affliction no good," Mrs. Dale observed earnestly.

"But, mother, to-morrow is the only day this week I can go to Evaline's, as the next day is Saturday, our spring cleaning day; and she's asked me to come. Please let me go unless you need me very much," Minnie urged.

And so it was decided that her mother go to visit the sick niece and that Minnie remain at home to keep house till afternoon. Lounging in the hammock in the shade of a honeysuckle vine, the prospective May queen, forgetful of the eventful day and of all the world beyond the entertaining book which she was reading, was aroused by the sound of carriage wheels on the driveway. Glancing up, she beheld to her dismay a lady, whose arms were filled with full-blown roses, alighting from the vehicle and being assisted up the stone steps by the driver, who also carried a basket.

"Minnie, O Minnie dear, where are you? I've come," a very musical, cheery voice called; but the surprised young lady in the hammock at the end of the long piazza did not reply for the moment She had never seen the caller before, and she was wondering who she could be. "Minnie, my dear, where are you?" the call was repeated as the lady rapped lightly at the door.

The little girl, running down the piazza, replied: "Here I am. What is it you want?"

"Why, my dear, I want your mother. I was calling her; but I want you, too, so come here and kiss me. I've come to spend the day with you people, you know. Didn't Aunt Martha write you a note about my coming?"

"Why, no'm; she didn't say anything about your coming," Minnie replied, approaching the strange guest hesitatingly. "She wrote mother a note saying that Cousin Ann Chester was coming to-morrow, so mother went out to Aunt Caroline's house to-day and left me here.

"Well, that's just like dear little Auntie Martha to get dates confused that way. I'm scheduled to be at Caroline's myself to-morrow and here to-day, so I've missed Minnie all around. But never mind, I'll stay with you to-day and come to your mamma another day before my visit is over. I'm your Cousin Ann Chester, whom you've never seen; and I'm so glad to know you, my dear," the smiling lady said as she gave her young relative an affectionate greeting.

"You may go now, Stephen," she directed the driver as she deposited her flowers and her basket upon a settee to which she had been directed. "Come for me at six this evening, please. Put the roses in fresh water, my dear; they're for you to wear to the May Day party this afternoon. I've heard about your being chosen queen of your classmates, you see. And get me my sewing out of the basket, where you'll find some little remembrances for yourself and your mamma. Let's sit here on the porch with our sewing and talk about everything pleasant. I do so love the odor of that honeysuckle and this fine air," the guest directed.

The hostess, astonished, silently obeyed. She glanced at the bright face and open eyes and could not make herself believe that this delightful person was really blind. Maybe there was some mistake. Maybe there were too Cousin Ann Chesters. There were such a lot of Chesters over in Greenway County, and such a mistake was altogether possible. A second glance at the smiling face brought Minnie to a firm conclusion. This, indeed, was not the blind Cousin Ann.

The morning was very happily spent, Minnie and her new-found relative friend laughing and chatting over their sewing like two girls together. At lunch time Dilly came up from the washhouse and prepared a nice repast.

"Come out to lunch, Miss Minnie," she called from the doorway.

"All right, Dilly," Minnie replied. "Come on, Cousin," she added, as she got up and laid her sewing aside. "I guess you're hungry, too."

"Indeed I am. I'm always hungry when I visit you bluegrass country kin, for you've such lovely fare. But wa a moment, my dear. I fear I can't find my way," said the lady, who had not arisen from her chair since she had arrived.

"It's just through the hall to that south room," Minnie, who had forgotten the possibility of her guest's blindness, replied carelessly, leading the way.

"But I can't see, you know," was the guest's reminder. "Come, let me lean on you."

"O, you're not the blind Cousin Ann? Poor dear, poor dear!" Minnie cried before she could stop the impulsive, trembling words and the sudden tears which welled up to her own clear-visioned eyes.

"Yes, my dear; there's no other Cousin Ann Chester but me. Who did you think I was? was the simple query as the guest placed a hand on her hostess's arms.

"O, I thought—I thought," Minnie tried to choke a sob. "I've never been with a blind person before, and you seem so happy and so altogether bright and lovely that I just concluded that you weren't the same cousin, and that in some way I had been mistaken about the blindness. O dear, I'm so sorry, so sorry!"

"Don't be sorry for me, dear. There now," the blind woman answered consolingly, patting the strong arm upon which she was leaning. "You're so young and haven't learned some of life's greater, harder lessons. Life is so full of affliction. Let us not be afraid of it, for a brave heart can never really be afflicted."

In the pretty dining room, where the tempting repast was spread, Miss Chester resumed the cheery conversation and ate heartily; but Minnie could summon no appetite. She was learning a great lesson of life as she watched her wonderful guest and listened to the interesting things she had to tell.

"Now I must rehearse my song for the May Day party. I want to run over it for the last time," Minnie announced when she and her cousin had gone from the dining room into the music room and she had taken her place at the piano stool.

"O that's a dear old familiar song of my childhood. I've known it always, and you sing it well, my dear," said Cousin Ann when the music had died

away. "But it's lots easier to sing when some one plays your accompaniment for you. I've known the air always. Let me play it for you this time, and we'll run over the song once more to be sure that everything is just right."

"O, I didn't know that you played or I would have asked you sooner," Minnie explained surprisedly. "Yes, please do play it over for me. I've been so worried about my song, for my accompanist, Miss Grant, is ill, and there's nobody to take her place. It will look real odd for the May queen to play her own accompaniment at the little organ which is to be placed upon the lawn, and, as you say, it's lots easier to sing when some one else plays for you."

Without reply Cousin Ann began the air, and Minnie sang the song. The accompaniment was the best she had ever heard. "Please do play some for me if you don't mind',' the hostess requested; and the guest, running her fingers lightly over the keys, fell into a dainty, light air, full of sprightly music, so exquisitely rendered that the listener was fairly enchanted. "O, you play more beautifully than anbody I ever heard before in all my life. I wonder"—Minnie hesitated here—"I wonder if you'd mind going with me to the May Day party and playing my accompaniment."

"It would make me very happy to do this for you, and I'd enjoy the songs and the party," the musician quickly agreed. "You like my playing because I like to play. Music has been the consoling voice of my life."

The May queen was very happy at the May Day party. The occasion was a glad one, made all the gladder by the presence of her wonderful May Day guest.—Med Ransom, in Nashville Christian Advocate.

Grandfather's Penny.

"See what we found!" cried the children, rushing in from the garden. "We were digging up a bed for the geraniums and this dollar was in the dirt."

Their mamma took the old black coin and put it in a small saucer with some salt and vinegar. "We will see what it is as soon as the vinegar and salt cleanses it a little," she said.

Presently the vinegar was washed off and more put on, and the coin began to grow bright. Mamma rubbed it with a cloth and some more of the salty vinegar till every letter and figure were plain and clear. "It is a penny," she said, when it was handed around for inspection.

"Why, mamma," said Dot, "pennies are little wee things, and this is great big one."

"It is an old-fashioned copper cent," said mamma. "Look! here are three letters cut on one side, 'J. M. C.,' and they look as if a boy might have put them there. Does any one know who 'J. M. C.' could be?"

"Grandfather!" screamed Ben. "James Marshal Curtis! Do you suppose it is his penny?"

"What is all this fuss about?" asked grandfather, when they ran to show him the penny. "Well, I declare! Yes, that is the penny I lost so many years ago. Where did you find it? I earned it picking gooseberries for my mother, and was saving it for the new church when I lost it and never could find it. All the copper cents I had marked with my initials and saved them—all but this one."

"What did you do when you lost it, grandfather?" asked Grace.

"I hunted for weeks, dearie, and I cried about it, too. You see, everybody worked so hard to get the new church, and every penny counted in those days, so it is no wonder I was disappointed."

"Is that the church we have now?" asked Ben.

"Dear me, no! That church was a log one, and it has been gone these many years. We have had two since then, and need a new one now. I will give this penny to the building fund, since it did not help long ago."

"That penny is worth three dollars," said George, who had just come in and was examining the date. "I know a dealer who will give that much gladly."

So the penny was sold and the three dollars went to help build the church after lying in the ground all those years. "I guess I'll bury a cent in our garden and see if some little boy will find it when I'm old," said Dot.

"I won't," said Ben. "I'm going to give mine to the church so it will do good all the time instead of getting black and ugly."—Western Christian Advocate.

Poppy Dreams.

She isn't a scarlet flower,
But a dear little rosy girl,
With eyes as blue as the summer sky,
And the sun in each shining curl.
But oh, what a tease was Poppy!
How Bobbity-boy did cry,
And Minsey-Monsey the cat did sp-ts,
When Poppy came dancing by!

But now there's a change in Poppy;
No more is she called a tease;
And Bobbity-boy is glad when she comes,
And the pussycat takes her ease.
For it chanced one day that Poppy
Fell into a slumber deep,
And the queer sly elf who has charge of her dreams
Brought this one to vex her sleep.

She dreamed she was round and fuzzy;
Her collar was tied with bows;
She had big blue eyes and a fluffy tail,
And a bit of a moist pink nose.
In short, she was just a kitty,
Muffled in soft white furs,
And the only way she could speak at all
Was in gentle "Me-ow's" and "purrs."

Washing her paws in the sunshine,
On the front porch steps she sat,
When a dreadful sound round the corner came,
And it made her heart go pit-pat.
'Twas the sound of a big dog barking,
As a big dog loves to do;
And poor little kittified Poppy
Sprang down from the porch and flew!

Over the lawn and the driveway;
The loftiest tree to find;
She climbed it just in the nick of time,
For Towser was close behind.
Oh, how she shook and trembled,
And gasped for her breath,—poor kit!
And then she remembered something,
With sorrow at thought of it.

She remembered how, when she was Poppy,
She had thought it the best of fun
To set the dog onto the pussy,
Loud laughing to see her run.
Now she was the one he was after,
And it didn't seem funny at all;
And her sharp claws clung closer and deeper,
For fear she should slip and fall.

All day she stayed up in the tree-top,
Till her cramped little tired paws
Gave out, and she tumbled headlong
Right down to those cruel jaws!
And then—she awoke from her dreaming
Before they had time to seize.
But never, from that dread moment,
Has Poppy been known to tease!

—Pauline Frances Camp in S. S. Times.

If the Word of God is hid in the heart it will come at once into our thoughts when we are tempted to sin, and the reply to the tempter will be, "It is written."

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Cousin Estelle's Story.

When Mary Logan returned from school she laid her wraps on the table and hurried to get her new book. She curled up in the only easy-chair in the room, and was soon interested in the story. She didn't even look up when her grandmother came into the room, and she allowed her to take a straight-backed, hard chair.

"Mary," said her cousin Estelle Rainer, who entered in time to see what took place, "I want to tell you about something I saw in China. When I went to China as a missionary, one of the first things that I especially noticed was the nice manners the children had. They were so polite and they had such a reverence and respect for old people. One day I was talking to a roomful of Chinese girls and an old lady of eighty years entered. At once all of those children rose and stood until she had the best seat in the room. It was a beautiful sight, and I never forgot it. I saw the children in their homes do the same thing many times. I think the American girls could copy after the Chinese girls in that, don't you?"

"I think we could," Mary replied in a low voice, and her face was very red. Then she crossed over to her grandmother. "Grandmother, I want you to take my chair! it is easier than this one."

Mrs. Leonard's face beamed with pleasure. "Thank you, my dear, for being so thoughtful of me. That will be much easier for my aching back."

"I wouldn't have been so thoughtful, if Cousin Estelle had not told me a story about the manners of Chinese children," Mary said honestly. "I don't want the little Chinese girls to have better manners than I have."—Apples of Gold.

It is not the ability, the education, the knowledge that one has that makes the difference between men. The mere possession of knowledge is not always the possession of power; knowledge which has not been digested and assimilated, and become a part of yourself, knowledge which cannot swing into line in an emergency is of little use, and will not save you at the critical moment.

Personal and News Notes.

The address of the Rev. Z. T. Vincent, Jr., is changed from Salmon, Idaho, to Weiser, Idaho.

The address of the Rev. George W. Dame, D. D., rector of Reisterstown parish, is 1721 Madison avenue, Baltimore, Md.

The Rev. Arthur Lewis, rector of St. John's church, North Haven, Conn., has declined a call to Ascension church, New Haven, Conn.

It is announced that Rev. A. Amos, of Brooklyn, has been elected rector of St. Paul's, Hoboken, N. J., as the successor of Rev. Dr. Jenvey.

The commencement sermon for the Higbee School, Memphis, was preached on Sunday morning, May 25th, at Grace church, Memphis, by the Rev. John B. Cannon.

Rev. A. E. Clattenburg has resigned the parish of Devil's Lake, North Dakota, and can be addressed for the summer, after June 7th, "Maplehurst," West Chester, Pa.

Bishop Tucker preached in Christ church, Buena Vista, Diocese of Southern Virginia, on Sunday morning, May 18th, and confirmed a class presented by the rector, the Rev. E. B. Snead.

The Rev. Robert Johnston, rector of the Church of the Saviour, Philadelphia, has received the honorary degree of Doctor of Divinity from the University of King's College, Windsor, Nova Scotia.

The Rev. Harold G. Hennessy, rector of All Saints' church, Colorado, Texas, has been elected secretary of the Missionary District of North Texas, and communications should be addressed accordingly.

While the household effects of the Rev. C. H. Tibbals were being removed from Clinton to Sandy Hook, Connecticut, in a motor truck, they caught fire and were entirely consumed. There was no insurance.

The Rev. Herbert A. Grantham, vicar of St. Andrew's church, New Kensington, Diocese of Pittsburgh, preached the baccalaureate sermon for the Parnassus High School U. P. church, Sunday night, May 25th.

The commencement sermon for St. Mary's School, Memphis, was preached in St. Mary's Cathedral, on Sunday morning, May 25th, by the Rev. Edmonds Bennett, rector of St. Luke's church, Memphis.

The address of the Rev. Wm. H. Laird, formerly Greenville, Del., after September 1st, will be 2410 West 18th street, Wilmington, Del., where he now has charge of Immanuel church, Wilmington, being joint rector of the two parishes.

The commencement exercises for St. Katherine's School, Bolivar, were held on Monday and Tuesday, May 19th and 20th. The commencement sermon was preached in St. James' church, Bolivar, by the Rev. C. S. Ware, on Trinity Sunday morning, May 18th.

A call to St. Paul's church, Hoboken, N. J., has been accepted by the Rev. Waldo Adams Amos, assistant rector of the Church of the Holy Trinity, Brooklyn. Mr. Amos, who has been at Holy Trinity for the past three years, will assume charge of St. Paul's June 1st.

The vestry of Westminster parish, Anne Arundel county, the Rev. Alexander Galt, rector, has passed resolutions opposing any change whatever in the name of the Church, and instructing its lay deputy to the Diocesan Convention to cast his vote according to this decision.

Bishop Lawrence visited St. James' church, West Somerville, Mass., on Sunday morning, May 25th, and confirmed a class of twenty-five, presented by the rector, the Rev. W. H. Pettus, and preached to a congregation that taxed the entire capacity of the church and the choir room, which adjoins the body of the church.

The Rev. W. Dudley Powers, after a ten-year rectorship, has resigned St. Paul's church, Flint, Michigan. Under the advice of his physicians he will return to his native State, Virginia, and take as long a rest as may be possible. Dr. Powers has bought a small place near Warrenton and will move there on July 1st.

Under the provisions of the will of the late Mrs. Sarah C. Dexter, a devoted communicant of Calvary parish, Sedalia, Mo., a note for $500, held by Mrs. Dexter against the parish, is cancelled and returned to the vestry. A legacy of $5,000 is also bequeathed to the Rev. Edmund A. Neville, a former rector of Calvary, now rector of Christ church, Mexico City.

In Trinity church, Torrington, Conn., on Thursday, May 15th, Bishop Brewster, assisted by the Rev. David N. Kirkby, ordained to the priesthood the Rev. Henry S. Whitehead, presented by the Rev. J. Chauncey Lindley and the Rev. Leavitt Sherbourne, presented by the Rev. Robert H. Burton. The sermon was preached by the Rev. A. T. Gesner, of Berkeley Divinity School.

The United Offering for three years, over seventy-two hundred dollars, was presented at a service of the Holy Communion, at which Rev. W. R. Stearly preached, on May 23d, in Trinity church, Newark, N. J. A good many offerings are to come in, and the total will probably be as large as three years ago, $7,700, as the Auxiliary was never more active than at this time.

The Rev. Alfred E. Taylor, assistant rector of Grace church, Brooklyn Heights, Long Island, has accepted a call to the rectorship of St. Gabriel's church, Hollies, in the borough of Queens. Mr. Taylor, who came from Ontario, was ordained in 1911. The following year he took up his present work as assistant to the Rev. Dr. C. F. J. Wrigley. Mr. Taylor will enter his new field on Sunday, June 1st.

The new and reorganized medical department of the University of the South, Nashville, Tennessee, will begin its new year this coming fall. The dean of the department is R. E. Fort, M. D., and the secretary, E. M. Saunders, M. D. This department of the University will occupy the old building of the University of Nashville, which is being remodelled and will contain all necessary offices and equipment. The faculty will be composed of about thirty-five men selected from the former teaching forces of many of the leading colleges of America.

The new officers of the Newark, N. J., Diocesan Men's Club are: Edward O. Stanley, President; J. Steuart MacKie and Marshall VanWinkle, vice presidents; Alfred Pope, secretary; L. A. Wight, treasurer; Charles R. Lee, chairman of the membership committee. A very good meeting of the Club was held on the evening of May 20th, with interesting addresses by Dean Grosvenor and others, on "The Cathedral System," and an admirable address by Dr. Howard A. Kelley, of Baltimore, on "The Moral Conditions of the Country and their Demand upon the Church for Action."

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MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at noon, on TUESDAY, June 17, 1913, in the Library at the Seminary

S. SCOLLAY MOORE, Secretary.

Church Pews For Sale.

FOR SALE—Twenty-four Church pews, nine feet long, with book racks and kneeling rests. Address A. J. LANCASTER, No. 16 Poplar Avenue, Berkley, Virginia.

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MARRIED.

HAGER—MYER.—At. St. Luke's church, Long Beach, Cal., by Rev. A. G. H. Bode, on May 20th, 1913, DORSEY HAGER, of Los Angeles, Cal., to ADELAIDE TYLER, daughter of the late Frank and Isabel C. Myer, of Norfolk, Va.

DIED.

HALL.—Miss ALICE MARY HALL, beloved Matron of St. Luke's Hall, University of the South, died suddenly of heart failure, at Sewanee, Tennessee, Tuesday, May 13th, 1913.

"Blessed are the dead which die in the Lord; that they may rest from their labors; and their works do follow them."

OBITUARY.

Mrs. Mary E. Parker Wrenn.

Entered into rest, Sunday April 13th, 1913, Mrs. MARY E. PARKER WRENN.

Mrs. Wrenn was a member of the well-known Parker family of Virginia. Her great-grandfather was Col. Josiah Parker, who commanded one of the Virginia regiments in the Revolutionary War, and was an aide on General Washington's staff at the battle of Yorktown and the surrender of Cornwallis. Later, he served for six terms as the first representative in Congress from the Norfolk, Va., district. Her uncle, Leopold C. P. Cowper, was Lieutenant Governor of Virginia under the Pierpont administration.

She was the widow of the late Capt. J. W. H. Wrenn, of Norfolk, Va.

Mrs. Wrenn was, in a very real sense, a true Virginia gentlewoman. There was about her a gentle graciousness of manner, combined with a sweet, quiet dignity of bearing, which won for her the deep respect and sincere affection of all who knew her. Indeed, none could really know her without being impressed by her many endearing qualities of mind and heart.

During the last years of her earthly life she was an invalid, yet she was always patient and gentle and uncomplaining.

Very warm-hearted and affectionate by nature, her concern was for others, rather than for herself, and her ready sympathy ever went out to the sorrowful and suffering, to whom it was her joy to minister in their times of stress and trial.

Mrs. Wrenn was a loyal and consistent member of St. Thomas' church, from the time of its establishment, and her interest in and attachment to her church, were sincere and deep.

She left to mourn their great loss two sisters: Miss Susan F. Parker and Mrs. J. J. Ottley, and one brother, Lieutenant-Colonel L. O. Parker, U. S. A.

"And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

ACKNOWLEDGMENTS.

For the Flood Sufferers.

Woman's Auxiliary, St. Paul's church, Hanover, Va.....$ 0 05

APPEALS.

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WANTS.

WANTED—A RESPECTABLE, CHEERful, middle-aged woman, for night duty, to assist in care of a nervous invalid, and who would be willing, if necessary, to go out of the city. References given and required. Address 318, Southern Churchman. 1t*

WANTED—A WIDOW, NO CHILDREN, desires position as companion to elderly lady; one not needing the services of a trained nurse as much as cheerfulness and faithfulness. Highest personal references. Salary, $20 per month. Address H. B. L., Box 4, Glenolden, Pa. 31may2t*

WANTED—A YOUNG LADY DESIRES A position in a refined family as teacher for young children. Music a specialty. Address C. A. B., Nanjemoy, 1t

WANTED—LADY WITH SEVERAL years' experience wishes position as nurse-companion to invalid or elderly lady. References exchanged. Address, 312, care of Southern Churchman. 31may2t*

WANTED—BY LADY OF REFINEMENT, position as companion or mother's helper. References exchanged. Box 128, R. F. D. 2, Norfolk, Va. 17may-4t*

WANTED—MOTHER'S HELPER IN RECtory of large mid-Southern parish. Must be willing to work and fitted to be member of family. State particulars and expected remuneration. Address W., care Southern Churchman. 24may-2t

WANTED—WORKING HOUSEKEEPER for family of three. Address 316, Southern Churchman Co., Richmond, Va. 24may2t*

The Still Hour.

Sometimes at the end of the day, when its cares have sped and the quiet night is around us, how sweet it is to be with Jesus. To be alone with Him and to feel at home with Him! What a refreshment it is, a well in the desert, the shadow of a great rock in a weary land. The home feeling is everything. How the cares of life ebb away, and the sorrows of yesterday are as the clouds that swiftly pass to come no more. We can almost welcome the trials of life, for if they lead to such fellowship, they have been as the dew to Israel. We can tell our dear Saviour things we would not care to whisper to another, knowing that in the secret of his tabernacle he will hide us. He will understand where others either cannot or will not. But here, what a refuge! He knows. He will not misunderstand. He will be pitiful and merciful for he remembers that we are dust. His presence is light, as when the night is gone and we raise the blinds and let in the sweet and gentle morning. There is no otherwhere like this, and as one might turn aside where the springs are full and the flowers are in bloom and the birds are singing sweetly, and there is a peace above expression and a fragrance that touches the soul, so here when the day is done there wait the sweet repose and blessing. It is a time when patience comes back, and sympathy, broad as humanity, comes with it. Hatred, with its vulture wings, flies out into the night, and the dove-like presence that hovered above the Nazarene fills all the hour with an ineffable love. With Jesus! Is there any tryst that will stir the best that is in us like that? The day is not half so dull and the night is bereft of its darkness. If there has been a casket in the home, and the dear face within it has looked unresponsive into ours, we can look into the face of Jesus and understand that it is well. The night shall be as the morning. The grave becomes the portal of the Saviour's happy home and the grief of the rent heart is turned to the sweetness of the holiest hope. We are very near to heaven and the coming glory when we are alone with Jesus.—United Presbyterian.

There is a world of truth in the saying, "No great thing was ever done on a basis of averages." Splendid achievements usually follow unusual efforts of self-denial and planning on the part of a few earnest souls. If each worker in the kingdom of God were content to do merely his average of the whole work, there would always be much work undone. Some one must do more than an average. Many must throw themselves without stint or reserve, with all the energies of their souls, into any great work. No one should be satisfied to be "an average man" or to do "an average work." Jesus gave an insight into the sphere and scope of our duty when he said: "Whoscever shall compel thee to go a mile, go with him twain."—Christian Advocate.

Christianity removes the attraction of the earth; and this is one way in which it diminishes men's burdens. It makes them citizens of another world. —Henry Drummond.

The Household.

Evening Entertainment.

A little nonsense now and then
Is relished by the wisest men.

After the labors of the day are over, it is very refreshing to most people to give themselves occasionally the indulgence of an evening in games. There are games that may be entered into with equal zest by girls and boys from eight to eighty. Only an evening or two ago, a pleasant company, after dining together, engaged in playing games. Two of the number were well on toward seventy, three were long past thirty, and the rest were younger. But the elders entered into the spirit of the frolic as eagerly as any of the rest, and carried off equal honors.

One play was called "Accident." There were given to each person a pencil and a slip of paper, on which were written down ten letters of the alphabet contributed by different ones in the company. Each one of these letters in the order given was to be the first letter of a word in a telegram relating to some accident. Fifteen minutes were allowed for the writing of the telegrams, and then they were read, one after the other.

Another game played is called "It." The company are so arranged that the gentlemen shall be seated alternately with the ladies. It is necessary that the person sent from the room should be entirely ignorant of the game, and when he returns, find out by questions that may be answered by yes or no what "It" is. "It" is the person on the left of each one of the party. Of course the questioner will soon find out that "It" is a person, but that person being now young, now old, now male, now female, unless the interrogator is very bright, he will be mystified by the contradictory answers. There is lots of fun in this game. Try it.

Pickled Mushrooms.

Choose tiny button-mushrooms for this pickle, and, after cleaning them well, put them into cold white-wine vinegar, and bring very slowly to the boil. Drain them, and when cold put them into glass jars. Now return the vinegar to the saucepan, and to every quart add one and a half teaspoonfuls of salt, one-half ounce of white peppercorns, a blade of mace, half once of ginger, a salt-spoonful of cayenne, and an anchovy. Bring all up to the boil, and pour, scalding hot, over the mushrooms in the bottles, dividing the spices as equally as possible. When cold fasten securely, and store in a cool, dry place.

Haddock Pie.

Choose a good-sized fish with plenty of flesh, and soak it for about an hour in cold water. Now drain it, put it into a frying-pan, cover it with fresh cold water, allow it to simmer for ten minutes, and then take it out. Bone the fish, and break the flesh into small shreds. Have ready four large potatoes boiled in their skins, peel them, and mash them with a beaten egg, an ounce of butter, and a tablespoonful of milk. Add this to the shredded fish, and season with a little pepper and grated nutmeg. Fill a well-buttered pie-dish with the mixture, and bake in the oven for about twenty minutes, having the pie well browned on the top.

The Virginia-Maryland Coal Corporation.

At a meeting of the stockholders of the Virginia-Maryland Coal Corporation, held in the City of Richmond, Virginia, on April 29th, 1913, called by the Board of Directors for the purpose of considering and providing for the retirement and redemption of all the preferred stock of the Corporation and the consequent decrease of its outstanding capital stock, of which meeting notice by publication, or otherwise, was waived in writing by all the stockholders, and at which meeting all stockholders were present, either in person or by proxy, the following preamble and resolutions were unanimously adopted:

"WHEREAS, There is now outstanding $75,000.00 of the eight (8) per cent. cumulative preferred stock of this Corporation, which stock has been issued for more than three years; and,

WHEREAS, under its charter, the Corporation has the right to call in and redeem such preferred stock at par, together with a premium thereof of five per centum; and

WHEREAS, all of the stockholders, common and preferred, have signified, in writing, their consent to the redemption of said preferred stock and to such action providing therefor as this meeting deems proper:

THEREFORE, BE IT RESOLVED: 1st, That the stockholders of the Virginia-Maryland Coal Corporation hereby declare themselves in favor of decreasing the present outstanding stock of the Corporation to the extent of seventy-five thousand dollars by the redemption, at par and five per cent. premium, of the outstanding preferred stock of the Corporation, amounting, par value, to $75,000.00; and,

2d. That the Virginia-Maryland Coal Corporation do, and it does hereby, call in for redemption the 750 shares of the preferred stock of the Corporation now outstanding, the said redemption to be made on May 1st, 1913, or as soon thereafter as practicable (provided that authority so to do shall have been granted by the State Corporation Commission, if such authority be necessary), at the office of the Corporation, Richmond, Virginia, by the payment of the par value of said stock, together with a premium of five per centum thereon.

3d. That upon presentation and surrender of the certificates for said preferred stock, on or after the said 1st day of May, 1913, and at the place specified above and after the consent of the State Corporation Commission thereto is had, if such consent be necessary, the proper officers of the Corporation shall pay to the holders of the preferred stock, the par value thereof, together with a premium of five per centum thereon, and shall forthwith retire said preferred stock and cancel the certificates therefor.

4th. That authority be, and is, hereby conferred on the officers of the Corporation to execute and present to the State Corporation Commission and to cause to be published any and all certificates or orders which may be required by law for the accomplishment of the aforesaid ends."

I hereby certify that the foregoing is a true copy of the proceedings of the Board of Directors and stockholders of the Virginia-Maryland Coal Corporation, at meetings held in the city of Richmond, Va., on the 29th day of April, 1913, so far as they relate to the redemption and retirement of the outstanding preferred stock of the Corporation, and the consequent decrease of its outstanding capital stock, entered upon the records of the Corporation, and that the foregoing resolution of the stockholders of said Corporation was adopted by the affirmative vote of all the stockholders thereof.

IN WITNESS WHEREOF I have hereunto subscribed my name as President of said Virginia-Maryland Coal Corporation, and have caused the seal of said Corporation to be hereto affixed and attested by the Secretary, on this the 30th day of April, 1913.

LILBURN T. MYERS,
President Virginia-Maryland Coal Corporation.

(Seal)

Attest: A. P. ADAMS, Secretary.

STATE OF VIRGINIA,
City of Richmond, to-wit:

I, Lewis B. Schomburg, a Notary Public in and for the city aforesaid, in the State of Virginia, hereby certify that Lilburn T. Myers, the President of the Virginia-Maryland Coal Corporation, whose name is signed to the foregoing writing, bearing date on the 30th day of April, 1913, has acknowledged the same before me in my city aforesaid.

Given under my hand this 1st day of May, 1913.

My commission as Notary Public expires January 15, 1915.

LEWIS B. SCHOMBURG, Notary Public.

STATE OF MARYLAND,
City of Baltimore, to-wit:

I, Florence Barrett, a Notary Public in and for the city aforesaid, in the State of Maryland, hereby certify that A. P. Adams, Virginia, hereby certify that A. P. Adams, the Secretary of the Virginia-Maryland Coal Corporation, whose name is signed to the foregoing writing, bearing date on the 30th day of April, 1913, has acknowledged the same before me in my city aforesaid.

Given under my hand and Notarial Seal this 30th day of April, 1913.

My commission as Notary Public expires 1st Monday of May, 1914.

FLORENCE BARRETT, Notary Public.

(Seal)

COMMONWEALTH OF VIRGINIA

Department of the State Corporation Commission.

City of Richmond, 6th day of May, 1913.

The accompanying certificate for a decrease of the outstanding capital stock of the Virginia-Maryland Coal Corporation, signed in accordance with law, by Lilburn T. Myers, its President, under the seal of the corporation, attested by A. P. Adams, its Secretary, and duly acknowledged by them, having been presented to the State Corporation Commission and the fee, if any, required by law having been paid, the State Corporation Commission having examined said certificate, now declares that the Virginia-Maryland Coal Corporation decrease such outstanding capital stock as has complied with the requirements of law, and is entitled to set forth in said application. Therefore, it is ordered that the charter of the Virginia-Maryland Coal Corporation, a corporation created by the State Corporation Commission, be and is authorized to decrease such outstanding capital stock in the manner and for the purposes set forth in said certificate, to the same extent as if the said application were now herein transcribed in full.

The said certificate, with this order, is hereby certified to the Secretary of the Commonwealth for record.

ROBERT R. PRENTIS, Chairman.

(Seal)

R. T. WILSON, Clerk.

COMMONWEALTH OF VIRGINIA,

Office of the Secretary of the Commonwealth.

In the City of Richmond, the 6th day of May, 1913.

The foregoing amendment to the charter of Virginia-Maryland Coal Corporation was this day received and duly recorded in this office and is hereby certified to the Clerk of the Chancery Court of Richmond, according to law.

B. O. JAMES,
Secretary of the Commonwealth.

COMMONWEALTH OF VIRGINIA,

Office of the Secretary of the Commonwealth.

I, B. O. James, Secretary of the Commonwealth of Virginia, certify that the foregoing is a true copy of the amendment of the charter of the Virginia-Maryland Coal Corporation, recorded in this office on the 6th day of May, A. D. 1913.

Given under my hand at Richmond, this the eighth day of May, in the year of our Lord, one thousand nine hundred and thirteen, and in the one hundred and thirty-seventh year of the Commonwealth.

B. O. JAMES,

(Seal)

Secretary of the Commonwealth.



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The Charih of Unselfishness.

Some one has truly said "thoughtfulness is loveliness." The question has been asked whether a man can be happy who thinks of no one but himself. A self-centered child is bad enough, but a gray-haired man or woman who has passed through life, meeting with troubled hearts and anxious souls on every side, and yet who invariably puts self first, is a sorry failure.

It has been truly said: "A man's motive is his real self." One's influence for good is the strongest when personal effort springs from unselfish motives. Genuine kindness is as beautiful as it is rare, and will win for its possessor favors and services that genius and talent cannot gain by themselves.

One with an evil disposition deceives no one so much as himself, if he puts on the robes of apparent goodness for special occasions. Personal effort to disguise one's real self will not avail, for sooner or later the mask will fall, revealing the hypocrisy of the pretended saint.

One of the best results of unselfish living is that it lifts a high standard and creates a moral atmosphere where faith, hope and charity abound, encircling all the kindred virtues. True religion is the parent of unselfishness. As wide apart as the poles is the Christianity of Christ from selfishness.

A generous, benevolent disposition is as welcome as sunshine in winter, and like the pure, white flower of love, diffuses a pleasant fragrance wherever it is found.

Like the rose, whose charm is not only in its external beauty, but also in its wealth of sweetness, the unselfish soul makes room for itself wherever it goes, and finds there its mansion.

Those who have had any experience with the inmates of an insane asylum have noticed the ultra selfishness of the majority of those unfortunate people. In not a few instances selfishness has led to vices which in the course of time have dethroned reason, and resulted in bringing these unfortunates behind the bars.

Unselfish conduct is the only sane way of living, as well as the most attractive. A living sacrifice is what Jesus requires. Acts that cost nothing are worth nothing. Thought for the good of others is the secret of every winsome personality, and the inspiration of every heroic act and every helpful word.

The secret of unselfishness is found in the words of John the Beloved: "We love Him because He first loved us."

"Win Christ," the great apostle said,
Who laid his all at Jesus' feet,
Leaving the old behind as dead,
And found the life in Christ complete.
Let not earth's selfishness defile
The stainless robe He gives thy soul,
The "one thing" do that is worth while
So shalt thou be in Christ made whole.

—Z. I. Davis in American Messenger.

An old Scotchman was asked whether he expected to get to heaven. "Why, man, I live there!" was his quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often go there, before you go to stay there. It was said of an old Puritan, that heaven was in him before he was in heaven. That is necessary for all of us; we must have heaven in us before we get into heaven. If we do not get to heaven before we die, we shall never get there afterwards.


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Thoughts for the Thoughtful

"If you happen to be beaten return to the charge."

"Endurance is nobler than strength, and patience than beauty."

In prayer it is better to have a heart without words than words without a heart.—Bunyan.

"The word a man keeps unspoken is his servant; the word he utters is his master."

To go faster than God wills is to go otherwise than God wills, and an arrest is sure.—P. T. Forsyth.

"No one can have a true idea of right until he does it; any genuine reverence for it, until he has done it often and with cost."

"It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are."

"People do not do wrong because they do not know what is right, but because they have no proper motive to do it."

Francis Bacon never said a wiser thing than that we should study to create good precedents as well as to follow them.

"Remember that what you possess in the world will be found at the day of your death to belong to somebody else, but what you are, will be yours forever."

A babe in the house is a well-spring of pleasure, a messenger of peace and love, a resting place for innocence on earth, a link between angels and men.—Tupper.

"When the peace of God is described as a "river,' the suggestion is that it is certain in its source and evermore increasing in volume. It is indeed a gracious provision that thus insures certainty where the prize is richest."

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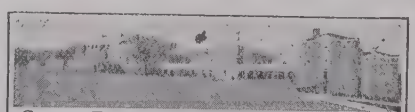
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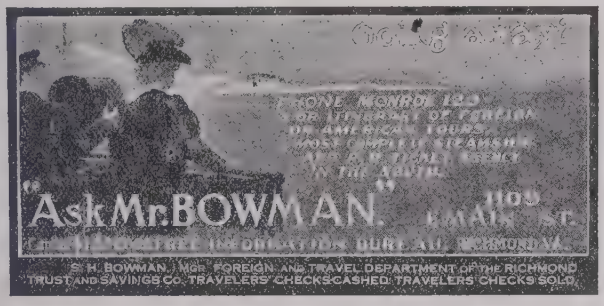
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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., JUNE 7, 1913 No. 23

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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STRIKING SOCIAL SERVICE ACTION.

Within the last two or three weeks two Diocesan Councils have taken such striking action with regard to Social Service, and as recognizing the Church's duty for leadership in all moral questions affecting community life, that it is worthy of attention from the general Church, and large and serious consideration.

And one of the curious features of this action is that it was taken by two dioceses usually classed as among the most conservative in all the Church, namely, Virginia and Southern Virginia.

The Council of Virginia, in session May 22d, adopted the four following resolutions:

"1. This Council, believing that the Spirit of Jesus working through His Church will express itself in ever-widening forms of human service, urges upon the ministers in this Diocese, and particularly in the country parishes, that by word and by leadership they teach their people that their Christianity should prove itself by alert and earnest readiness to strengthen every co-operative movement which makes for better health, for better education, for happy and clean recreation, and for progress along any other practical way which leads to the community's larger good.

"2. Resolved, That this Council endorse the purpose of the Social Service Commission to co-operate with other agencies in advocating the passage by the next Legislature of a bill embodying the provisions of the Byrd child labor bill defeated at the last session; and the Council urges its individual members to rouse, and to express to their legislative representatives, public sentiment in their respective communities in favor of this bill.

"3. Resolved, That it is the sense of this Council that, for the sake of the protection of women and for the sake of a higher appeal to men, it is desirable that ministers of the Diocese, as rapidly as they can secure such co-operation from the physicians of their communities as shall satisfy them that their position will be effective, either by themselves or in conjunction with ministers of other churches, shall declare their determination to perform the marriage service of the Church only when the man to be married shall secure from the family physician of his intended bride, or from some other physician certified to by the bride's physician, a certificate of freedom from a communicable disease of immoral origin.

"4. That this Council urge all ministers in the Diocese to constitute in their respective parishes wherever possible committees of their laity who shall be alert to recognize and help forward every force that makes for social betterment in their own communities, and shall co-operate with the general Commission in matters affecting the whole Diocese and the State."

The only one of the foregoing resolutions that caused any debate at all was the one numbered three, and that was adopted by a very large majority of both orders, on a vote by orders, after a long and full and very free discussion, and after a patient hearing by the Council of all that was to be said for or against it. There was no limitation of discussion, and the utmost freedom of debate by the Council, in executive session, so it expresses the deliberate opinion of the large majority of clergy and laity in the Council of the Diocese of Virginia.

The week following the action by the Virginia Council, the Council of the Diocese of Southern Virginia, in session in Lexington, Virginia, adopted, by quite a decisive majority, the following very striking resolution:

"Whereas, the Church of God cannot, in loyalty to her Lord, decline responsibility for the protection of the home, in which man and woman, joined by the Church in the bonds of holy matrimony, establish the divinely fixed unit of the race, nor ignore the menace to the same, due to the contagious consequences of sin, and,

"Whereas, it is the profound responsibility of the clergy to press home to their people the duty of personal purity, and the Church should not go through the mockery of pronouncing a blessing upon a union unintentionally ignorant of the fact that she may be binding a blighting physical curse upon innocent womanhood and dooming helpless childhood to premature death or hopeless suffering. Therefore be it

"Resolved, That it is the sense of this Council that it is desirable to make effective the growing consciousness by seeking the co-operation of the ministers of other churches and the physicians in their communities by requiring from the prospective bridegroom a certificate from the family physician of the intended bride or from other physicians certified to by the bride's physician, showing him to be free from any communicable disease of immoral origin."

Possibly, rather more than the usual weight in such matters ought to be attached to the acts of these two councils, because they are so far removed from radical thinking or acting on any subject.

National Prayer Day at Anking, China.

By Edmund Lee Woodward.

Last Wednesday news reached Anking of the call of the Chinese government at Peking, for the Christian Church to observe the following Sunday as a special Day of Prayer for the nation. It seemed to thrill the heart of every earnest Christian in the city. Chinese and foreigners determined to respond with every faculty of heart and mind. The day should be made truly memorable not only in the life of the Church, but of the whole community. One of the last acts of the fallen dynasty was the official deification of Confucius—empty mockery—to rival the Christ; one of the first acts of the new Republic is to appeal for prayer to God through Christ. Truly the Nazarene is conquering China as he did Rome of old, and official prejudice or indifference is being transformed into favor. And this, not only as regards the philanthropic and educational work of Christian mission, but the Church is now recognized as a great spiritual force which the government desires to utilize for the benefit of the nation. China seeks the prayers of the Church. The unique sacrifice of the emperor at the Temple in Heaven is supplanted by the intercession of all Christian people in every part of the empire.

In Anking, as elsewhere, there are large numbers of worthy people who have lost faith in the old religions and who have as yet not openly identified themselves with the Christian Church. They believe in God, though vaguely realizing Him. They have read with approval Christian tracts and portions of Scripture, though the impression is more or less obscured by previous mental training. They form a generally sympathetic audience for Christian preaching, as was shown recently at a three-hour meeting of government students in the cathedral, at which over a thousand were present and one hundred and fifty recorded themselves as desirous of learning more about Christianity.

The national Day of Prayer should have its significance to such, as well as to those fully identified with the Church. They, too, should be welcomed to participate in the observance of the day, and to join in giving due exnot interpret them out of the Prayer Book entirely. And I wonder why the

pression to their religious and patriotic aspirations.

The Cathedral of the Holy Saviour, the largest assembly place in the city, with its central location and worthy dignity, was in every respect the fit centre for the services of this national day of worship. But even its capacity was far too limited to accommodate those who would wish to attend. Plans were therefore made for a series of seven services following in quick succession throughout the day, three to be the regular services for Christians (Evening Prayer, the fourth being omitted), and four special services for others in sympathy with the object of the day.

For these latter services a special order of service was prepared and printed for general distribution. It consisted of a processional Onward Christian Soldiers; brief address by the Rev. Mr. Yen, of the Cathedral staff; presentation of a memorial from the provincial or municipal governing bodies; main address on the Relation of Morality and Religion to the National Life by Bishop Huntington; reading and exposition of a lection of Scripture texts, by Catechist Hsiang, showing God as Sovereign of Nations, and Christ, his Son, having "all authority" from Him—all leading up to and culminating in the offering of the series of special prayers issued by the Bishop, of national thanksgiving, of individual and national confession of sin, for the President, for Parliament, for international recognition, for stability of government. It was my part in the service to read these prayers, and it seemed to me among the most solemn moments in my life as the congregations stood with bowed head participating for the first time in a prayer to the God of nations, a prayer which was being echoed on that day not only all over China, but throughout the whole world. The Lord's Prayer and a recessional, "O God of Love, O King of Peace," closed the service.

Fearing overcrowding and the irreverence inseparable therefrom, admission was strictly limited by ticket, many of which were entrusted to the government for distribution among those in government service and in government schools who would wish to attend. Of the 5,000 tickets issued, nearly 4,000 were used, the rest probably not being presented, owing to the muddy streets and threatening skies. Along with each ticket was distributed a printed circular explaining the occasion and service, and on the previous day the local newspapers published appreciative articles alluding to the event. Many friendly merchants and others loaned for the occasion a profusion of large national flags, some of them of beautiful silks, with which the Cathedral was most effectively decorated. The rather sombre effect of the interior walls finished in grey brick, was finely relieved by the rainbow coloring of the flags, as well as by the graceful columns of light stone flanking the nave and the brightly polished brass of the lectern and pulpit, this last being a recently arrived and highly appreciated gift from Christ church, Norfolk.

The Christian services of the day were, corporate communion at 7:30 A. M.; Morning Prayer, at 11 o'clock, at which the Rev. Mr. Yen preached an inspiring sermon on the text, "I will make you a greater nation," Num. 14:12; and a special Sunday School service following, in which the 200 odd children attending the four cathedral schools, and about one hundred more children and adults were present.

The four services for non-Christians were restricted to men, and were held at intervals from 9 A. M., to 7 P. M., for the military and police services, the civil service, the government students and commercial classes respectively.

The formal memorials presented at these services were delivered by the Governor General's chief-of-staff in full dress uniform; but a civil representative of the Governor General (a Christian graduate in medicine of an American University); by a member of the Provincial Legislature, and by representatives of the Anking chamber of commerce and corps of volunteers. As a specimen of these memorials, I will give a translation of that from the Provincial Legislature:

"To-day the Church is offering prayer for the Republic. We, as representatives of the Anhui Provincial Legislature, reverently come to this holy temple. Appreciating the sincerity and devoutness of the services and the common brotherhood of the worshippers, we are sensible of joy and gratitude. Now that despotic government is overthrown, the Republic is established, and Parliament has assembled, there is reason for boundless hope. We count it a most happy augury that the Church is offering prayer to God for the country, that her happiness may be fully attained. Nor do we forget that America is the country from which the Church has come to us, and that the governments of the two countries are closely alike, and the friendly relations between them most intimate. We, therefore, representing the people of this whole province, thank the Church for its prayers and America for its friendship, and with deepest respect present the following memorial (versified):

God on high is Lord of the dwellers on earth,
His kindness o'erspreads all things, above, below.
The great Republics of West and East are one in form and welded in friendship,
Of which our attainment of full national stability will be the sure guarantee.
May Heaven regard our new-born nation.
May all people enjoy the happiness of universal unity and concord.
May God help and protect us, both the peoples of the West and East.

Letters to the Editor

Suggestions as to Change of Name.

Mr. Editor: After years of deliberation, this Church of ours set forth as the platform upon which she was willing to meet the divided hosts of Christianity what is commonly known as "The Chicago-Lambeth Quadrilateral," the distinctive feature of which is "The Historic Episcopate, locally adapted." Are we now ashamed of this part of the proffer for union, the point of polity that differentiates us from others, that we must needs drop the word "Episcopal" from our name, more especially as in common parlance, we are known as "The Episcopal Church?" Does this signify that we intend or it is intended for us to retract this portion of our "Proposal for Unity?"

I can find no better answer to those who would re-name us "The American Catholic Church" than is found in Nowell's Catechism, printed in 1570, with the approval of the Archbishops of Canterbury and York and of Convocation, where we read as follows:

"Master.—Dost thou think that they do well that join to this part of the Christian belief, that they believe the Holy Catholic Church of Rome?"

Scholar.—"I do not only think that they join a wrong forged sense to this place, while they have no man to be counted in the Church of Christ but him that esteemeth for holy all the decrees and ordinances of the Bishop of Rome; but also, I judge that when, by adding afterward the name of one nation, they abridge and draw into narrow room the universal extent of the Church, which themselves do first confess to be far and wide-spread abroad everywhere, among all lands and peoples, they are herein far madder than the Jews, joining and pronouncing with one breath contrary sayings."

Granted that the change to "The American Catholic Church" was effected on the title-page, would "The Protestant Episcopal Church" ghost be laid? Turning the page on the reverse side will be found the "Ratification of the Book of Common Prayer." In the face of the National and Constitutional Law forbidding the passage of an ex post facto law, how can the name by which our spiritual forefathers were known in 1789 be changed?

In striving to insert the name "Catholic" in the title-page of our Book of Common Prayer, are its advocates aware that they are as extreme as those who would retain "Protestant?" The Roman Church does not find it necessary to put it on the title-page of her rituals, why should we? Are we so little "Catholic" that we have to brand ourselves such in order to be recognized as such?

In this day, when the word "Church" is used so loosely in every-day talk as synonymous with "Creed" or "Faith," would it not be well to accentuate the name by which the ancient Mother Churches were undeniably known in Apostolic times (Acts 11:26), and then without fear of the charge of bigotry, or danger of being misunderstood, we might change the wording of the title of the Prayer Book so that it will read:

THE
BOOK OF COMMON PRAYER
And Administration of the Sacraments
And Other Rites and Ceremonies
According to the Use of
THAT CHRISTIAN CHURCH
Known as
THE EPISCOPAL CHURCH
In the United States of America,
together with
The Psalter or Psalms of David.

W. S. Slack.

New Orleans, La.

The Institution Office.

Mr. Editor: Dr. McKim's article entitled "The Institution Office," reminds one of Luther's attitude toward the Epsitle of St. James. If the Epistle of St. James did not square with his theories why, so much the worse for St. James. And so, if the Office of Institution does not quite bear out the conviction of Dr. McKim, so much the worse for that Office.

It is "permissive" and "occasional," we are told, and therefore not much weight is to be given to it. But if—to use an extreme illustration—a prayer to the Virgin Mary were to be deliberately inserted in the Prayer Book for occasional use, could we infer from the fact that it was permissive, that the Church was not committed to the doctrine involved.

It is quite true that any office must be interpreted in accordance with the entire Prayer Book. We must interpret the word "sacerdotal" and the ward "altar" in this way. But we must not interpret them out of the Prayer Book entirely. And I wonder why the

Doctor does not cite the Preface as a rule of interpretation: "This Church is far from intending to depart," etc. The basis of the English Reformation was an appeal to the primitive Church as constituted by the six General Councils. As long as we stand upon and appeal to this basis we shall be protected from Mediaevalism and from the vagaries of modern sectarianism. But it seems to me that many writers, now-a-days, in their great anxiety to avoid Scylla, steer directly for Charybdis.

Oxford, N. Y. THEODORE HAYDN.

Change of Name.

Mr. Editor: I was glad to read Bishop Hall's article in your issue of May 24th; from my standpoint it is encouraging:

1st. There is a distinct disclaimer of the extravagant utterances of Lord Halifax, the first I have ever heard since this long-drawn-out controversy begun.

Bishop Hall does not specify, but I wish that he or some one of equal authority and standing, would disclaim that utterance to the effect that while "Protestantism had affected a de facto lodgment in the Church, it was an anomaly in itself, hardly tolerable, etc., or that other utterance "that the principles of the Reformation are things to be repented of with tears and in ashes," or others in which he clearly and boldly avows the principle, that the Prayer Book is not our authoritative standard, but is secondary to what is called Catholic tradition. We are sadly in want of light just upon these points. Certainly, none are bound, as Bishop Hall says, to Lord Halifax's extravagant utterances; but it would be reassuring to have more explicit disclaimers just upon these very points.

2d. Then, again, it is encouraging to have a protest against the adoption of strange and repellent terminology, and unauthorized practices. Whatever may be the possibility of stating the doctrines and practices objected to in an unobjectionable way, it is very unfortunate that without regard to Bishop Hall's protest against the adoption of strange and repellent terminology, Prayer Book nomenclature is so often discarded for that which is practically Roman.

If the Roman Communion were small and unaggressive, it would not, perhaps, make so much difference; but as it is, the namenclature of a great wide-spread and aggressive Church like the Roman practically carries with it the meaning that Church gives—of which we have an illustration in the commonly accepted meaning of "Catholic," though it be not an efficient designation. It is very hard to fasten upon elements of truths and points of agreement, and so to throw off errors and distortions that it is pled, do not belong to these doctrines and practices when they are continually stated in Roman rather than Prayer Book terminology. Our Liturgy and standards of doctrine afford them no countenance.

To be perfectly frank, it is no wonder that mistrust is held when Prayer Book nomenclature and terminology are abandoned for that which is Roman. May it not be because the doctrines and practices sought to be emphasized were so cast out and omitted from our standards of doctrine at the Reformation that the Prayer Book does not furnish any terms in which to state them.

In the interest of a better understanding, will not some one tell us what the utterances of Lord Halifax the Catholic party consider to be extravagant, and also what they account to be the strange and repellent terminology and the unauthorized practices of which Bishop Hall speaks? We have the general acknowledgment that such things exist, but we need specifications—a mere general statement is of little value.

GEORGE W. PETERKIN.

An Invitation Declined.

Mr. Editor: In your last issue Dr. McKim's invitation to go to Rome, seems to require an R. S. V. P. I must decline the invitation as it would be impossible for me to go. I might return the courtesy by inviting him to go to the Methodists or the Presbyterians, but I refrain, though perhaps he would be more at home with them than I would be with Rome. Since the Doctor has degraded the discussion into one of personalities, I am done. But allow me this defence: He makes the public accusation in print of my being out of harmony with the Church and the Prayer Book. This is unjust and untrue. Please let me state my absolute and unswerving loyalty, explicitly and implicitly, in heart and mind and will, to the Book of Common Prayer and to my holy Mother the Church. The Prayer Book has ever been my chief weapon alike against those who would "Romanize" and those who would "Protestantize" the Church. Her rubrics I obey and to her standards I am loyal, even if my interpretation of them is different from my accuser. I do heartily desire to see "American Catholic" substituted for "Protestant Episcopal," but in the canonical and constitutional way which the Church has provided in her legislative body, the General Convention. This cannot be called disloyalty. What I have written has been published. If there is accusation of disloyalty, I should be tried and either convicted and disciplined or acquitted and exonerated. And so, in the name of Christian courtesy and justice, let the Doctor do one of two things. Let him retract his accusation or take the necessary canonical steps for my trial.

Faithfully yours, for Christ and the Church. CAMPBELL GRAY.

Key West, Fla.

Another Reply to Dr. McKim.

Mr. Editor: Please grant me a little space in which to reply to the criticism of Dr. McKim, as to the integrity of his quotation from the Responsio ad Bellarminum, p. 72, as it appeared recently in your columns.

The open page of the Responsio shows three separate types: First, a complete text from the Apologia of Bellarmine, printed in small type. Second, an old-fashioned Italic type, only, and invariably, used for quotations, in the absence of quotation marks. Third, a larger type always used for the word or comment of Bishop Andrews.

Dr. McKim refers to the larger and smaller type, but curiously overlooks the quotation type, in which his whole citation is printed, with the exception of four words: "Septenarius Sacramentorum" and "septem Sacramentis," put there by Andrews, evidently, to add clearness to the quotation and printed in his own type.

Again, Andrews in the very next sentence, refers to the words quoted by Dr. McKim, as a quotation from Bellarmine, and tauntingly writes: "Agnoscit enim Cardinalis (spero) stylum suum." "For the Cardinal recognizes (I hope) his own style." This determinative sentence was used in my previous letter, now under criticism; but curiously overlooked by my critic.

On the next page of the Responsio, p. 73, there are three quotations from Scripture: St. John 11:49, 50, and Psalm 117: (Vulg.) 23. Of course these Scripture words are printed in the same quotation type with the words quoted by Dr. McKim. In accord with the idea of my critic they would be the words of Bishop Andrews.

He prints the word "Catholic" in quotation marks, as if at that time it was used as a party word. Needless to say, there are no such quotation marks in the original, as "Catholic."

Dr. McKim attributes to me "a wonderful discovery," in asserting that a Roman controversalist could use words "that for more than a thousand years the number of Seven Sacraments was never known." There is, I think, a common consent among theologians, Roman as well as Anglican, that this classification of the Sacraments cannot be traced farther back than the middle of the twelfth century. That is something more "than a thousand years." The "wonderful thing" is that this famous controversalist did not recall this elemental fact. F. H. T. HORSFIELD.

Oxford, N. C.

Altar—Sacrifice—Priest.

Mr. Editor: In view of the recent friendly discussion over the words "altar," "sacrifice" and "priest," in your columns, the following question may be of interest. It is taken from Stearns' "The Faith of our Forefathers," p. 309.

"We have an altar, a sacrifice, a priest; but the Catholic altar, the Catholic sacrifice, the Catholic priest, and the Roman altar, the Roman sacrifice, the Roman priest, are heavenwide from each other."

Incidentally, this quotation bears upon the much-discussed question of the reformation of our legal title, showing how our controversial writers have been wont to claim the name "Catholic" as a title of honorable distinction from "Roman" Catholic.

THEODORE HAYDN.

Oxford, N. Y.

"Certificates of Health."

Mr. Editor: Permit me, through your paper, to express my dismay (I can use no other word), at the action of the Councils of Virginia and Southern Virginia, as to the clergy's requiring a "certificate of health" from a man before the marriage ceremony.

An honest man, deeply hurt as he must be by such a requirement, could endure it, if it really protected those whom the Church is trying to protect; but the knaves could and would easily evade it. By many, I fear, a civil marriage would be preferred to such an ordeal.

It is a matter hard to discuss in public with decency, but I cannot refrain from putting myself on record as firmly and unalterably opposed to any such method of checking vice; for vice will not be checked, and virtue will be humiliated. If the fathers and mothers and brothers cannot keep out such filthy fellows from the acquaintance and society of their daughters and sisters, it is vain to hope that the family physician can save them. I have, in general, great confidence in the judgment of our Church Councils. They are the wisest legislative bodies we have; but I am as sure as I can be of any question, outside of mathematics and the inspired word of God, that a grave mistake has been made here.

BERKELEY MINOR.

Staunton, Va.

Church Intelligence

CALENDAR FOR JUNE.

1—Second Sunday after Trinity.
8—Third Sunday after Trinity.
11—St. Barnabas' Day.
15—Fourth Sunday after Trinity.
22—Fifth Sunday after Trinity.
24—Nativity St. John Baptist.
29—St. Peter's Day.
Sixth Sunday after Trinity.

Collect for Third Sunday After Trinity.

O Lord, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

Collect for St. Barnabas' Day.

O Lord God Almighty, who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honor and glory; through Jesus Christ our Lord. Amen.

American.

The General Theological Seminary.

One of the largest classes in the long history of the General Theological Seminary was graduated on Thursday morning, May 27th. Its forty members came from dioceses in all sections of the United States, a few from Canada and one from Porto Rico. Seventeen of the reverend alumni received the degree of Bachelor in Divinity. This number included the Rev. Walter Ovid Kinsolving, who was ordained priest the same morning in the Chapel of the Holy Trinity, Paris, France, by his father, the Bishop of Texas. The cablegram announcing the eligibility of the alumnus was received a short while before the commencement exercises began.

The great week of the year at the G. T. S. began with the usual chapel services on Sunday and Monday, and the baccalaureate sermon preached this year by the Bishop of Harrisburg. It was based on the text, "If any man will come after me, let him deny himself and follow me." The men heard a very practical sermon, full of good teaching delivered in the Bishop's well-recognized forceful style.

Tuesday was Alumni Day. The meeting of the Associate Alumni in Sherred Hall was the largest and most interesting in many years. The elections were as follows: Recording secretary, Rev. John Keller; corresponding secretary, Rev. Dr. John R. Harding; treasurer, Rev. G. Herbert Dennison; executive committee (Class of 1916)—Rev. Dr. C. F. J. Wrigley and Rev. Professor Charles H. Boynton.

The meeting enthusiastically adopted Thursday evening, October 16th, as the date for the Triennial Reunion during the General Convention. A strong committee on arrangements has been appointed and has already invited four Bishops to speak, representing four distant localities.

At noon the alumni went to the Chapel of the Good Shepherd, where the Rev. Dr. Elwood Worcester, of Boston, delivered a scholarly and important essay on "The Significance of the Death of Christ." The Necrologist's report was read by the Rev. Professor Randall C. Hall. Appropriate Collects in commemoration of the departed were read by the president of the Association, the Rev. Dr. J. Nevett Steele.

Commencement Day was observed by the usual daily services and the special service at eleven, when essays were read as follows: Mr. Stephen Edwards Keeler, B. A., on "The Church and the Country Districts;" Mr. Frederic Cozzens Fitz Randolph, M. A., on "The Power of Faith;" Mr. Cecil James Scott Stuart, M. A., on "Monastic Orders and Modern Needs;" Mr. Floyd Williams Tomkins, Jr., B. A., on "Hymns in the Church."

Bishop Greer presented diplomas to the graduates and made an address of good counsel.

Dean Robbins conferred the degree of Bachelor in Divinity. The trustees have voted the degree of Doctor in Divinity upon the Rev. William Farrar Weeks, B. D., of the Class of 1884, now Bishop Coadjutor of Vermont. This degree is not conferred in absentia.

A large company of friends of the Seminary attended the Dean's reception in the Deanery on Monday afternoon, from four to six o'clock, when Miss Robbins and ladies assisted in receiving the guests.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Woman's Auxiliary Meeting.

On St. Mark's Day, the semi-annual meeting of the Pittsburgh Branch of the Woman's Auxiliary took place at Trinity church, Pittsburgh. The Holy Communion was celebrated at 10:30 by the Bishop of the Diocese, who made an address on the saint whose life and work are on that day commemorated. The fifth ingathering from the United Offering mite boxes was presented on the altar, amounting to over $400, making the amount in hand at present almost $2,500. At the close of the service Miss Alice Clarke, of Hankow, China, one of the workers supported by means of the United Offering, gave her experiences in the thrilling events that culminated in the formation of the Chinese Republic. She asked for the prayers of the Auxiliary for the officials of the new Republic, in response to their request to the Christian nations for their prayers for the Republic on Rogation Sunday.

Nurses Graduated at St. Margaret's Hospital.

The St. Margaret Memorial Hospital has just graduated its first class of nurses, three in number. On Trinity Sunday, May 18th, the baccalaureate sermon was preached by the Rt. Rev. Cortlandt Whitehead, S. T. D., Bishop of the Diocese, in the chapel, who also confirmed the graduates. The music was furnished by the vested choir of Calvary church. On Tuesday afternoon, May 20th, the commencement exercises were held, short addresses being made by Mr. H. B. Phillips, treasurer of the board of trustees, and by the Hon. George W. Guthrie, president of the board, who also conferred the diplomas. May 20th being the birthday of Mrs. Shoenberger, of whom the hospital is a memorial, the Woman's Auxiliary to the board for the second time marked the occasion by a reception for the friends of the hospital as well as the graduates. A large assemblage was present, and refreshments were served on the lawn.

Ordination.

At Christ church, Pittsburgh, on Sunday, May 25th, Bishop Whitehead advanced to the priesthood the Rev. Frank Orr Johnson, who now becomes rector of the parish. The Rev. George B. Richards preached the sermon, and the candidate was presented by the Rev. Alleyne C. Howell. The Rev. Mr. Johnson is an accession from the Presbyterian Communion.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Missionary Work in the Diocese.

Rev. Thomas D. Windiate, Archdeacon of the Convocation of Nashville, has begun aggressive missionary work in several portions of the convocation, with the help of four theological students, Messrs. Hiller, Kellar, McConnell and Clark, who have been stationed at Pulaski, Paris, Murfreesboro and Rossview.

Annual Dinner for Men of Grace Church, Memphis.

The annual dinner for the men of the parish was given in Grace church parish house, Memphis, on Thursday night, May 15th, at which time there were 130 men present, it being the largest number that has ever attended a similar occasion in the parish. Addresses were made by the rector, the Rev. John B. Cannon, the Rev. W. D. Buckner, of Calvary, and Mr. Bolton Smith, of the Cathedral parish.

Plans are under way at St. Andrew's Mission, Memphis, the Rev. George L. Neide, priest in charge, for the purchase of a lot, on which it is hoped a new church will be erected, which will give the necessary provisions for the work in that part of the city.

The second annual meeting of the local assembly of the Daughters of the King was held in St. Paul's church, Franklin, Rev. George Hoster, D. D., rector, on Thursday, May 22d. The president is Mrs. Joseph Gibson, of Nashville, and Mrs. Owen Wilson, of Nashville, is secretary and treasurer. The meeting opened with a celebration of the Holy Communion and a quiet hour, at which time the address being made by Dr. Hoster.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

St. Athanasius' Church Admitted to Convention.

Two notable events took place at the recent Convention of the Diocese held in Augusta. One was the admission of St. Athanasius' church, Brunswick, into union with the Convention. This is the second congregation of colored Churchmen to become a parish in the Diocese, the first being St. Stephen's church, Savannah. The Rev. R. E. Boykin, rector of St. Mark's church, Brunswick, paid a high tribute to the good work being done in St. Athanasius' church for the uplift of the colored people. St. Athanasius' is now under the care of the Rev. J. J. N. Thompson, and a continued era of usefulness is assured.

The other notable event was the appointment of a committee of one clergyman and four laymen to secure funds for an Episcopal residence. The Rev. Gerald A. Cornell, of Douglas, has already raised a considerable amount as a nucleus for this purpose.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Diocesan Council Proceedings.

Concluded from last week.

The Council met again for business directly after divine service, when the Bishop requested the Rev. Dr. Green to occupy the chair for a few minutes. As the members of the Council had heard with much pleasure of Bishop Gibson's contemplated trip to Europe, the Rev. W. D. Smith offered a resolution expressing the good wishes of the Council for a pleasant and safe journey, and voting him the sum of $500 from the diocesan funds as a contribution to his travelling expenses. This was unanimously carried.

The Rev. E. E. Osgood, of Emmanuel church, Brook Hill, moved that a vote of thanks be accorded to Archdeacon Neve on this 25th anniversary of his splendid mission work in the Blue Ridge Mountains, assuring him of the continued support of the Diocese and their hearty prayers for God's blessing on his labors in the years to come, as it has been in the past. The resolution was carried unanimously and warmly appreciated by the Archdeacon.

The Council took a recess for luncheon, at Madison Hall, University of Virginia. An elegant and beautifully-served repast was provided by the ladies of St. Paul's Memorial chapel and of the University, at which addresses of welcome were delivered by Dean Page and Professor Lile, Dean of the Law School. An address was also given by Mr. John W. Harris, a student of the University and director of the Students' Chapter of St. Andrew's Brotherhood of St. Paul's church. Not only were the clerical and lay delegates invited to the luncheon, but the wives of the clergy present and visitors invited to the sessions of the Council.

Second Day—Evening Session.

The Council resumed business at 3:15 P. M., with Bishop Gibson in the chair. It was resolved that the four clerical and four lay members of the Council, having the next highest votes below those elected as principals, be chosen as the four alternate clerical and lay deputies respectively for the General Convention. The vote was taken viva vice as a whole, resulting in the choice of the following: Clerical, the Revs. W. R. Bowie and W. J. Morton; Messrs. H. L. Lyman J. Stewart Bryan and Judges Wallace and Wright.

The report of the special committee on the Increase of the Ministry was read by the Rev. W. J. Morton, who with Mr. E. S. Leadbeater, of Alexandria, now compose the committee. He stated that this committee had worked on lines suggested by the Council. The present committee asks to be relieved from its duties, but holds strongly that this committee has an important work to do and should be continued. The appointment of a new committee by the Bishop was recommended.

The Council went into executive committee on Social Service for the rest of the evening session and agreed to resume its executive session after the mission service at eight o'clock, in the church. This service was devoted to the work of Foreign Missions, the speaker being the Rev. Thomas L. Sinclair, missionary at Tai-Chow, who is now at home on his first furlough. He spoke of the wonderful development of China, which led to the establishment of the Republic, as due in great part to the influence of Christian missions on the life of the nation. The Rev. John Scott, a colored clergyman, spoke effectively of the teaching of the Episcopal Church as an uplift to his people, and urged the diocese of Virginia to extend its missionary work among them.

The Council went into executive session for the consideration of the report of the Diocesan Commission on Social Service, and continued in session until the vote was taken at midnight. The Rev. W. R. Bowie presented the question with ability and force, and the debate that followed, in which many participated, was of remarkable power on both sides of the question. It centered around the resolution on the problem of social vice. Early in the executive session the two first resolutions were unanimously passed. The first concerns Social Service in Country Parishes and reads as follows: "This Council, believing that the Spirit of Jesus, working through His Church, will express itself in ever-widening forms of human service, urges upon the ministers in this diocese and particularly in the country parishes, that by word and by leadership, they teach their people that their Christianity should prove itself by alert and earnest readiness to strengthen every co-operative movement which makes for better health, for better education, for happy and for clean recreation, and for progress along any other practical way which leads to the community's larger good."

The second resolution, on Child Labor, is grounded on the Commission's approval of the provisions of the Byrd Bill, which was defeated in the last Legislature of Virginia, partly through the strong pressure of powerful manufacturing interests. The Diocesan Commission holds rightly that it would not be again defeated if all the people of Virginia who, for the protection of children, desire it, should make their wishes effectively known. The resolution itself reads as follows:

"That this Council endorse the purpose of the Social Service Commission to co-operate with other agencies in advocating the passage by the next Legislature of a bill embodying the provisions of the Byrd Child Labor Bill, defeated at the last session, or of some other similar bill; and the Council urges its individual members to rouse and to express to their legislative representatives, public sentiment in their respective communities in favor of such a bill."

On the third resolution, after much discussion, a vote by orders, was called for, about midnight, and stood as follows: Whole vote in favor of the resolution; 29 against. Clerical—ayes 33; nays 15. Lay—Ayes 22; nays 14. The following paragraph contains the text of the resolution:

"That it is the sense of this Council that for the sake of the protection of women, and for the sake of a higher appeal to men, it is desirable that ministers of the diocese, as rapidly as they can secure such co-operation from the physicians of their communities as shall satisfy them that their position will be effective, either by themselves or in conjunction with ministers of other churches, shall declare their determination to perform the marriage service of the Church only when the man to be married shall secure from the family physician of his intended bride, or from some other physician certified to by the bride's physician, a certificate of freedom from a communicable disease of immoral origin."

On motion of the Rev. Robert A. Goodwin, D. D., it was resolved to memoralize General Convention on the important matter contained in this resolution with reference to the performance of the marriage rite, so that the Church might be educated on the subject, and be able to have more concerted action throughout its borders, tending towards the uplift of the marriage relation.

Third Day—Friday—Morning Session.

The Council met for its last session at 9:30 o'clock, with Bishop Gibson in the chair, and was opened with prayer by Professor Kennedy, of the Seminary. As is usual on the last day, the attendance had fallen off considerably.

Judge A. W. Wallace, on behalf of the committee on the proposed Change of Name, presented the report, which declared a full sympathy with the views of the Bishop in his opening address, and practically took the ground outlined by the Bishop. A second resolution was offered advocating proportionate representation in the House of Clerical and Lay Deputies in General Convention. To this resolution Col. Eugene Massie offered a supplement, which called upon the deputies of this Diocese to the next General Convention to do all that can be done with firmness, moderation and Christian courtesy, to oppose any proposals for changing the name of this Church by the elimination of the word Protestant, or in any other way. And be it further resolved, that this memorial and declaration of rights be presented by the deputies of the Diocese to the General Convention.

Judge Wallace made a forcible speech in favor of proportionate representation, which was opposed in strong speeches by Drs. E. L. Goodwin and W. M. Clark.

The resolution offered by Judge Wallace, in behalf of the Committee on Change of Name, and the supplemental resolution of Col. Massie, were carried unanimously, while the resolution of the committee on proportionate representation was laid on the table.

An amendment to Canon X, Article 4, of the Diocesan Canons, was recommended by the Committee on Canons and approved by the Council. The amendment provides for striking out the first sentence of Article 4 and substituting the following in its place: "The Executive Committee of the Diocesan Missionary Society shall be charged with the conduct and supervision of the missionary work of the Church within the Diocese, except such as is strictly parochial; and shall receive, appropriate and disburse all contributions for such missionary work. Auxiliary societies, boards, and other agencies and persons employed or engaged in this work shall be subject to their oversight and direction.

The present Social Service Commission was reappointed by the Bishop. Divine service was held at 11:45 A. M., being postponed to that hour on account of the debate on proportionate representation. The preacher was the Rev. J. Y. Downman, D. D., of Richmond.

The report of the Committee on the State of the Church congratulated the diocese on the steady and satisfactory progress made in so many ways. The number of confirmations, the remarkably large contributions for missionary work, the deep interest taken in the Sunday Schools of the diocese, as shown by the careful work of the Commission, and the vision of Social Service that had come to the Church in the diocese—all proclaimed a new spirit of consecration and understanding of the true position of the Church of Christ in these days. The report

was read for the committee by the Rev. G. P. Mayo.

The Rev. Karl Block was given permission by the Council to state the case of the generous offer, on the part of the authorities of Woodberry Forest School, to build a chapel on its grounds and sustain it at their own charges, placing it under the Bishop of the Diocese but reserving the right of choosing the chaplain, who is also to be a teacher in the school. As it was impossible to enact any canonical legislation concerning this at this session, a resolution offered by the Rev. Dr. Morris was unanimously carried, expressing gratitude for the offer and hoping that the canonical difficulties in the way of its acceptance by the Council might be soon removed.

The report on Colonial Churches, read by the Rev. G. McL. Brydon, for the committee, was most complete and interesting. As it was resolved to print 500 copies of this for distribution throughout the diocese, no particulars of it are mentioned here, but its perusal is earnestly commended to the clergy and laity of the diocese, so that they may know how well distributed the old churches were throughout the colony, and how much we owe to the piety and devotion of the clergy and parishioners of those days.

St. Anne's School reported a prosperous session, with an average attendance of 135 girls, twenty of them being boarders. A delightful reception was given to the Council by the principal of the school, Miss Duval, on Wednesday evening.

The Rev. E. E. Osgood moved that a memorial notice of the late Rev. John Moncure, D. D., be prepared by a committee appointed by the Bishop and published in the next Journal. Bishop Gibson appointed the Rev. E. E. Osgood and Mr. J. Stewart Bryan as the committee.

Dr. S. A. Wallis moved that the thanks of the Council be accorded to the rector and congregation of Christ church, for their generous hospitality; to the ladies of Christ church and of the Guild of St. Paul's chapel, and of the University for the luncheons so bountifully and elegantly served on Wednesday and Thursday, and also to the railroad companies for the reduction in rates allowed to the delegates attending the Council.

The Rev. E. L. Goodwin, D. D., presented a statement of the chief figures of the parochial statistics: Communicants, 12,143; contributions, $247,804, against $235,000 of last year; baptisms, 743, last year, 858; confirmations, 637. He, however, called the serious attention of the Council to the delay in sending the reports to the secretary, and also to the carelessness on the part of many in getting them up. These facts necessarily showed that his figures must be incomplete, owing to this carelessness. There must be certainly 13,305 communicants, which will bring the number close to the 13,959 of last year. The falling off in the number of infant baptisms is serious. The committee on the State of the Church noticed this, as well as the decrease in the number of candidates for Holy Orders.

The Rev. E. L. Goodwin, D. D., stated the apportionment or budget of the diocese for the current year: Diocesan Missions, $18,000; Bible and Prayer Book Society, $150; Disabled Clergy, $2,000; Widows and Orphans, $2,350; Education Society, $1,000; General Missions, $15,250; General Clergy Fund, $750. The budget of last year was more than met and the contributions to missions far exceeded those of any previous year.

During the session of this Council, Judge R. Carter Scott was re-elected Chancellor of the Diocese, and the Rev. E. L. Goodwin, D. D., Historiographer.

At 1:55 P. M., the Council adjourned sine die, after the usual devotional exercises, conducted by the Bishop, closing with the benediction.

The service in the interest of Sunday Schools, on Tuesday night, in Christ church, marked an advanced movement in Sunday School work. The presence of the Rev. Dr. Gardner, secretary of the General Board of Religious Education, and the Rev. S. U. Mitman, field secretary of the Third Department, was an inspiration. Their addresses were stirring, practical and yet full of vision, and must have suggested many valuable points to our Sunday School leaders. There was another meeting held on Wednesday morning, when excellent addresses were given by the Rev. S. U. Mitman and the Rev. Kensey J. Hammond, who has lately come to the diocese. Bishop Gibson's purpose to have all meetings for Sunday School work at such hours that all members of the Council can have an opportunity to attend, shows that the Sunday School holds a fundamental place in the Diocese of Virginia.

The Rev. J. F. Ribble presided at the meeting on Tuesday night, and the Rev. Wm. H. Burkhardt at the meeting on Wednesday morning. Both were under the auspices of the Sunday School Commission.

Confirmations at Charlottesville.

On Sunday, May 25th, Bishop Gibson visited Fredericksville parish, and at 9:30 A. M. confirmed one person in private; at Christ church, at 11 A. M., twenty-five persons were confirmed; at Rio chapel, in the afternoon, eight, and at St. Ann's School, Charlottesville, at night, three persons—all of them presented by the Rev. H. B. Lee, D. D., rector of Christ church, Charlottesville.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Twenty-first Annual Council.

The twenty-first annual Council of the Diocese of Southern Virginia was opened at 10 A. M., Tuesday, May 27th, in Lee Memorial church, Lexington, with Morning Prayer; Rt. Rev. B. D. Tucker, D. D., Bishop Coadjutor, and other clergy in the chancel. Rev. E. P. Dandridge, of St. Paul's church, Petersburg, preached the sermon. The Holy Communion was celebrated by Bishops Randolph and Tucker. A quorum of both orders being present, the Council proceeded to business.

The pastor of the Presbyterian church, Rev. Alfred T. Graham, and the President of Washington and Lee University, Dr. Henry Louis Smith, offered the Council such rooms as they might wish for committee meetings. The Council acknowledged this courtesy with thanks.

The Bishop appointed the following Committees:

State of the Church: Rev. J. B. Dunn, Rev. Wm. A. Brown, Rev. J. Cleveland Hall, Rev. C. O. Pruden, Rev. Jas. S. Russell; C. F. Bugg, R. J. Davidson, C. W. Saunders, Thos. Towason, C. S. Hutter.

Assessment for Diocesan Expenses: Rev. C. B. Bryan, D. D., Rev. F. C. Steinmetz, S. T. D.; George Mason, C. J. Faulkner, Barton Meyers.

Parochial Reports: Rev. Wm. A. Bryan, Rev. E. P. Miner; E. N. Braxton, H. W. Saunders.

Admission of New Parishes: Rev. C. B. Bryan, D. D., Rev. R. Meredith, Rev. E. W. Cowling; W. W. Robertson, J. P. Larson, Taylor McCoy.

Finance: R. B. Tunstall, T. S. Davant, S. R. Watts, C. D. Colonna, W. H. Cuthbert.

Clerical Support: R. J. Davidson, Dr. J. Leslie Hall, Wm. U. Kennon, Dr. R. B. Jarvis, F. S. Threadcraft, E. H. Odendhal, C. H. Sargent, J. W. Carter, W. Turnbull, G. W. Smith.

Sunday Schools: Rev. D. W. Howard, Rev. E. P. Dandridge, Rev. G. Floyd Rogers; O. C. Bell, C. S. Hunter, W. L. Zimmer.

Missionary Apportionment: Rev. Thos. C. Darst, Rev. G. Wallace Ribble, Rev. J. W. C. Johnson; C. W. Grandy, Bernard Mann, T. S. Davant.

Relative to Course of Study for Candidates for Ministry: Rt. Rev. A. M. Randolph, Rt. Rev. B. D. Tucker, Rev. C. B. Bryan, D. D., Rev. F. G. Scott; Dr. J. Leslie Hall, R. B. Tunstall.

Elections: Rev. Wm. H. Meade, D. D., Judge S. R. Watts.

Sunday Schools and Missions.

At 3:30 P. M. the Council met for a service in the interest of Sunday School work. This meeting was presided over by the Rev. Geo. Floyd Rogers, chairman of the Committee on Sunday Schools. The Rev. Geo. Otis Mead, of Roanoke, outlined the plans and work of the Sunday School Commission, showing how this was in line with the general legislation of the Church. Rev. S. U. Mitman, Ph. D., Secretary of the Third Department, emphasizzed the great onward progress of the General Board of Religious Education, and the advantage to the Church not to have new machinery but suggestions as to improved methods and suggestions, as to use of the present forces in the parishes.

At night the Council and a large congregation assembled for a service in the interest of General Missions. The Rev. S. U. Mitman, Ph. D., made a strong address on the Sunday School as a Mission Force. He said the schools of the Third Department gave in the last year about 60,000 dollars for Missions, and the children of the Episcopal Church gave last year about $170,000. Now the important thing is to teach this generation in the things concerning the extension of the Kingdom, and he illustrated how quickly children learn and respond to appeals to help others. The Rev. Hubart Lloyd, Missionary to Japan, was introduced by Bishop Tucker in a short and touching address; gave a clear and strong address on the conditions, prospects and needs of the work in Japan and especially in his particular parish. He needs $1,500 to complete the amount needed to erect a suitable church. He drew attention to the significance of a conference of Buddhists, Shintoists and Christians to consider the moral status, especially of the student body. The sentiment in favor of Christianity in the Empire is spreading and deepening. Mr. Lloyd's address was calculated to do a great service for the cause of Missions.

At 7:30 A. M. Wednesday, a service was held and Rev. Jos. B. Dunn made an address.

At the 9:30 P. M. service the Bishops read their addresses. Both

Bishops paid loving tribute to the late Rev. John J. Lloyd, D. D., Archdeacon of Southwest Virginia.

The Church Extension Fund.

The Joint Committee from the Diocesan Missionary Committee and Church Extension Fund, appointed to recommend to Council a plan of unification or co-operation, reported as follows:

In view of the fact that there are subscriptions to the Church Extension Fund amounting to over $13,500 in unpaid subscriptions, much of which amount is probably collectable, your committee begs leave to submit the following recommendations:

1. That the Church Extension Fund, Inc., be continued under its present charter.

2. That the executive management of its affairs be placed in the hands of a committee of five of the trustees to be appointed by the Council.

3. That this committee be known as the Church Building Fund Committee, and be requested to make annual reports of its work to the Diocesan Council.

4. That its duty be to collect all subscriptions as they fall due; to disburse the receipts of the Church Extension Fund, Inc., as follows: (1) As to subscriptions made prior to June 1, 1913, 50 per cent. into the treasury of the Diocesan Missionary Committee, the latter assuming the salaries formerly paid by the Church Extension Fund, Inc., and the remainder for the payment of appropriations now due and unpaid. (2) As to subscriptions and receipts from same, of date later than June 1, 1913, to appropriate such funds solely for the acquisition, improvement or maintenance of Church property.

5. That the term Church Building Fund be used in soliciting and collecting subscriptions for these objects to avoid confusion as to the purpose for which they shall be expended.

The Council elected the following as the Church Building Committee of the Diocese: Rev. D. W. Howard, Rev. A. C. Thomson, Rev. C. B. Bryan, W. W. Robertson, W. A. Mingea.

Rev. A. C. Thomson, secretary, made the report for the Diocesan Missionary Society, showing a splendid year's work, having a balance of $1,476.19 on hand for the coming year. The total amount of available funds $9,725.07; total disbursement $8,248.88. A resolution was offered to apportion to the Diocese the sum of $12,000.

The Rev. C. O. Pruden spoke of the Country Mission Work, especially in Southside Virginia. He told of the loyalty of the people both to their Church and minister; how earnest and zealous the people are, though they have but few services. They respond liberally to calls. He called attention to the need of country churches in training the people so when they remove to cities they feed the city Church.

Rev. E. A. Rich spoke of the great work in the Southwest which Dr. Lloyd had been doing for six years. He said the opportunity was great and the need was for workers to carry on what had been so well begun.

Rev. D. W. Howard spoke on the general need in the Diocese, but especially on the Home for Homeless Boys and Mountain Children. He, with the committee of six others, visited the farm and plant and reported favorably and recommended that the home be chartered and 300 acres added to the 90 already owned by the Church.

Rev. C. F. Rogers spoke of the needs of the home and the institution in the Diocese. The following resolution was adopted:

"This Council heartily endorses the Home for Homeless Boys now located near Covington, Va., and recommends that in each church and Sunday School in the Diocese, at least once a year, an offering be taken for the regular maintenance of this work."

Change of Name.

A committee, with the Rev. J. Cleveland Hall, D. D., chairman, reported a memorial to the General Convention protesting against a change of Name of the Church, for the following reasons:

"Such proposed change, if adopted, no matter what new name may be suggested:

(a) Will misrepresent the Church, which stands to-day as it always has stood, for the fundamental principles of the English Reformation as enshrined in the Book of Common Prayer.

(b) Will introduce confusion, if not actual doubt, concerning corporate and property titles and powers in every Diocese and Missionary Jurisdiction,

(c) Will retard the great cause of Christian Unity which the Church of which we are members is now seeking to promote by the appointment of the Conference on Faith and Order: and

(d) If adopted by the General Convention, will not represent the will of the majority of the communicants of this Church, because of the absence of proportionate representation in the General Convention as now constituted.

Rev. E. P. Dandridge reported for the Council of Committee on School for Boys. As the committee appointed by the Southwest Convocation had made such splendid progress, he suggested the whole Diocesan interest be centered on this big enterprise. The Rev. Joseph B. Dunn stated that 100 acres of land has been secured; the salary of the president been pledged and a sum of money in sight towards buildings. Mr. Dunn made an enthusiastic report, and said the greatest asset for the boys' school was the man whom they had secured as president, the Rev. Robert C. Jett, rector of Emanuel church, Staunton.

Deputies to General Convention were all elected on the first ballot, except the fourth layman, who was elected on second, as follows:

Clerical—Rev. C. B. Bryan, Petersburg, Va.; Rev. Jos. B. Dunn, Lynchburg, Va.; Rev. C. O. Pruden, Chatham, Va.; Rev. A. C. Thomson, Portsmouth, Va. Lay—Judge E. W. Saunders, Rocky Mount, Va.; Judge Legh R. Watts, Portsmouth, Va.; Hon. Thomas H. Wilcox, Norfolk, Va.; Gen. Wm. A. Anderson, Lexington, Va.

Alternates: Clerical—Rev. D. W. Howard, Norfolk, Va.; Rev. W. A. Brown, Portsmouth, Va.; Rev. T. C. Darst, Newport News, Va.; Rev. R. C. Jett, Staunton, Va. Lay—R. B. Tunstall, Norfolk, Va.; W. W. Robertson, Norfolk, Va.; W. E. Mingea, Abingdon, Va.; Judge W. B. Martin, Norfolk, Va.

Standing Committee: Rev. J. C. Hall, D. D., Rev. E. R. Carter, Rev. J. B. Dunn; C. S. Hutter, D A. Payne, W. C. N. Randolph.

The Committee on Sunday Schools reported: Officers, 368; teachers, 819; pupils, 9,104, from 123 schools.

The committee offered resolutions to adopt a standard of excellence; to urge the establishment and continuance of Sunday School Institutes in the eleven districts of the diocese, so arranged by the convocations; commending the Field Secretary, the Rev. S. U. Mitman, and urging Institutes to call upon him for aid and co-operation; endorsing and welcoming the Summer Training School for officers and teachers to be held in Roanoke July 7-11; that the ten named as the Sunday School Commission, are instructed to choose a president, secretary and treasurer and designate one of their number or other person to co-operate with the schools in the following departments: Teacher Training, Adult Bible Classes, Intermediate and Senior Grades, Primary and Junior Grades, Infant Classes and Font Roll Department, Home Department, Officers, Organization and Grading. Also, that this Council endorse the letter sent out by Rev. C. Otis Mead, requesting financial support from our Sunday Schools to the work of the Third Department, and urge the Sunday Schools to comply with that request. And further that similar support be given each year so long as it is necessary.

The Sunday School Commission elected is as follows: Rev. E. P. Dandridge, Rev. T. C. Darst, Rev G. O. Mead, Rev. D. W. Howard, Rev. Thomas Semmes, Mayo C. Brown, Mrs. Frank Darling, George H. Sargent, Mrs. A. P. Montague,

The following was offered and adopted after full discussion:

"Whereas the Church of God cannot, in loyalty to her Lord, decline responsibility for the protection of the home, in which man and woman joined by the Church in the bonds of Holy Matrimony, establish the divinely fixed unit of the race, nor ignore the menace to the same due to the contagious consequences of sin, and whereas, it is the profound responsibility of the clergy to press home to their people the duty of personal purity, and the Church should not go through the mockery of pronouncing a blessing upon a union, unintentionally ignorant of the fact that she may be binding a blighting physical curse upon innocent womanhood and dooming helpless childhood to premature death or hopeless suffering. Therefore, be it

"Resolved, That it is the sense of this Council that it is desirable to make effective the growing public consciousness by seeking the co-operation of the ministers of other churches and the physicians in their communities, in requiring from the prospective bridegroom a certificate from the family physician of the intended bride, or from some other physician, certified to by the bride's physician, showing him to be free from any communicable disease of immoral origin.

"Resolved, That the delegates to the General Convention be instructed to present a memorial from this Council requesting the General Convention to express itself along the lines referred to in the resolution on the subject of purity."

A Diocesan Social Service Commission was elected as follows: Rev. E. A. Warren, Rev. T. C. Darst, Rev. F. C. Steinmetz, S. T. D., Rev. Jas. D. Gibson, Rev. R B. Nelson; Geo. N. Wise, Bernard Mann, C. Wiley Grandy, Jr., R. B. James, M. D.

There was a full attendance at the Council and all were impressed with the splendid spirit pervading the deliberations. A great deal was accomplished. The reports showed the Diocese to be in splendid condition and pushing forward in many branches of good work. The Bishops reported over 1,200 persons confirmed during the year. The report on the State of the Church was most encouraging.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

A Brooklyn Church's Sixtieth Anniversary.

Grace church, Conselyea street, Brooklyn, celebrated on Sunday, May 18th, the sixtieth anniversary of its organization by special services. At the morning service the rector, the Rev. William G. Ivie, delivered a sermon, reviewing the work of the parish during the sixty years of its existence. On Monday evening the services were continued with the Rev. Dr. Henry C. Swentzel, of St. Luke's church, as the preacher. After the service the large congregation attended a reception to Mr. Ivie in the parish house, at which a number of the Brooklyn clergy were present. Mr. Ivie took charge of Grace church twenty-two years ago and has been very successful during those years. When he became rector the property was in a somewhat run-down condition. At that time its only property was the church. Now the parish owns the house next to the church, which is the rectory, and the one adjoining, which has been fitted up as a parish house. The church has also acquired two houses on Lorimer street, to prevent the erection of an apartment house which might interfere somewhat with the services.

Seventy-eighth Anniversary of Christ Church, Brooklyn.

The mother parish of old South Brooklyn, Christ church, Clinton street, celebrated on Sunday, May 18th, the seventy-eighth anniversary of its organization. In 1835 its spire arose, the only one in that section of Brooklyn, which then contained about 2,000 people, but now has grown to 100,000. The sermon at the anniversary service was preached by the Rev. W. DeForrest Johnson, rector, who took for his text the same words used by the Rev. Dr. Eli H. Canfield, upon the fiftieth anniversary, twenty years ago, "Hitherto the Lord hath helped us." Mr. Johnson spoke of the great growth in Brooklyn, which has increased sixty times in population since 1835, and paid high tribute to his predecessors in the rectorship, in whose lives, he said, the story of the historic parish is contained.

Notwithstanding changes in the surrounding population, Christ church has grown steadily and is one of the most successful parishes in Brooklyn. From the 1185 families in the membership of the parish over $30,000 was contributed during the past year, $7,000 of this amount going toward the endowment fund due to the changes in population, with the result that this fund now amounts to about $90,000.

Christ church has always been active in missionary and charitable work and during the current year gave $8,000 for these purposes. Among the most successful features of the parish are the two Sunday Schools, one of which is conducted in the chapel on Sullivan street, and whose combined membership is 650, and the parish societies, some of which have about one hundred members.

The annual spring Festival of the Church Charity Foundation of Long Island, held on Thursday and Friday, May 15th and 16th, proved to be one of the most successful of all that have been given during the forty odd years past. The Church people from Brooklyn and many parts of Long Island showed their interest in the foundation and their appreciation of its work by contributing liberally of their time and substance to the Festival. Following the regular service Bishop Burgess expressed himself as being very optimistic about the future of the Foundation. The Rev. Frederick W. Norris, of St. Matthew's church, delivered an address in which he compared the relative good accomplished by State charitable institutions and institutions of the Church. The latter, he said, were far in the lead.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

Woman's Auxiliary.

The 18th annual Convention of the West Texas branch of the Woman's Auxiliary took place at the same time as Council, under the presidency of Mrs. Hiram Partee. Mrs. J. T. Hutcheson reported funds in hand of $1,500 for the United Offering, an increase of fifty per cent. over their last tri-ennial. Miss Laura Bassett gave two interesting addresses, descriptive of her mission work at Jumpoff, in the Tennessee mountains. The Rev. W. P. Witsell delivered the annual Auxiliary address. The Juniors of Christ church, San Antonio, presented a missionary play, directed by Mrs. John Ridout, diocesan Junior president. Mrs. Albert Massey addressed the children on Japan. Miss Annie Louise Davies, as diocesan head of the Babies' Branch, reported a large increase in membership.

Meeting of the Clericus.

The spring meeting of the Clericus was held, preparatory to Council, in Grace church, Cuero, the Rev. U. B. Bowden, rector. The programme included, Is Christian Unity Possible? by the Rev. Albert Massey; The Church's Relation to Civic Questions, by the Rev. P. T. Prentiss; the Change of Name, by the Rev. George W. Hurlbut and the Rev. J. W. Sykes; and The Sunday School, by the Rev. L. S. Bates and Rev. R. Y. Barber. The attendance was good and the hospitality of the parish unsurpassed.

The Brotherhood of St. Andrew, of St. Helena's chapter, Kendall county, the Rev. Albert Massey, rector, held on May 18th, on the public Piaza, the first of a summer series of open-air services, for the benefit of the agnostic Germans who compose a large part of this parish's population. Hymns were sung to the accompaniment of a brass band, and Chief Justice Fly (a Presbyterian), delivered a masterly and convincing address on the Truth and Influence of Christianity. The Brotherhood has secured a noteworthy list of speakers for this series, which closes with the Governor of Texas, who is a Methodist.

ARKANSAS.

Rt. Rev. J. R. Winchester, D. D., Bishop.

Death of a Devoted Church Woman.

The death of Mrs. Anna M. Bancroft, at Hot Springs, Arkansas, on the 9th of April, 1913, recalls one of the names of the early days of Grace church, Port Huron, Mich.

She, with others, who now, almost without exception, have all passed away, was an earnest worker in the early church, and in later years Mrs. Bancroft was instrumental in founding a Sunday School on the north side of the city, where it was a pleasure to hear the pupils give the Church Year—through from Advent to St. Andrew's Day—as with one voice.

Late years have found her interested in Church work in the South, as her home was there, and many there are who will mourn her absence, caused by the Master's call.

Mrs. Bancroft was a valued and loyal friend of the Southern Churchman, and we are indebted to her for many thoughtful and kind acts, the memory of which will not be forgotten.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

The Annual Convention.

First Day.

The 130th annual Convention of the Diocese of Maryland was held at Memorial church, Baltimore, on May 28th-29th, and was opened with the Holy Communion, celebrated by Bishop Murray. In his address, the Bishop stated that he had been present at eighty-nine committee meetings, held 130 confirmations in public and five in private, confirming 1,333 persons, of whom 121 were colored. He preached 163 times, made 147 addresses and officiated at fifty-three celebrations of the Holy Communion; seven marriages, eight burials and twenty baptisms; consecrated one church and ordained one priest and three deacons. Ten clergymen were received from other dioceses, and letters dimissory were granted to seven. In connection with the Diocese are one Bishop, 117 priests and five deacons, and there are ten postulants and six candidates for orders. Four of the clergy of the diocese died during the year: The Rev. Messrs. John E. Carteret, George A. Leakin, George W. Simpson and Robert Andrews Poole. Three of the most distinguished laymen of the Convention also died during the year: Messrs. Bernard Carter, John Wirt Randall and Daniel M. Thomas.

In looking forward to the General Convention, the Bishop earnestly deprecated the introduction of any proposal to change the legal name of the Church, pointing out that such a proceeding would certainly bring about discussions which would prevent the consideration of the great problems which are pressing so heavily upon the Church. "It is a condition," said the Bishop, "of alarm and warning to all who are interested in the work of the Church rather than in the name under which that work is accomplished. Satan, not God, is the author of a controversy which provokes such a situation. As servants of God, not of Satan, we should banish it from our mind, with its destructive, disintegrating tendency, and concentrate our time and thought upon our sublime mission of making the world one with us all, through the mighty, constructive, unifying power of the divine Fatherhood and human brotherhood. There is no pious principle involved which cannot reasonably be sacrificed upon the altar of unity, peace and concord. They miss the mark in this present dispute who do not recognize that the body is in danger of being torn asunder by the strife of the spirit, and that the immediate thing to do is to "cease doing evil and learn to do well."

The Standing Committee reported that it had held nine meetings and given consent to the consecration of every Bishop whose election had been certified to it. The vacancy in its membership caused by the death of Mr. John Wirt Randall had been filled by the election of Mr. Herbert M. Brune.

A committee reported that the house given to the fund for Superannuated and Disabled Clergy had been sold for $4,000 and the proceeds invested for the fund.

The Rev. R. W. Hogue introduced a resolution to the effect that the Convention declare its conviction that any change in the legal name of the Church was inexpedient at this time and that the deputies of Maryland in the General Convention be instructed to present this resolution as a memorial from their diocese. A motion to lay this resolution on the table was defeated by seventy-nine to sixty-four, and the resolution was adopted by a large majority.

The amendment to the Constitution adopted at the last Convention, was finally acted upon, changing the date of the meeting of Convention from the last Wednesday in May, to the last Wednesday in October, and passed by an almost unanimous vote.

A memorial, offered by the Rev. E. B. Niver, was approved, calling upon the General Convention to devise some more equitable method of representation, which should give the dioceses power in the House of Deputies in proportion to their communicant strength.

The salary of the Bishop was increased from $5,000 to $6,000.

The report of the Committee on Social Service was read and made the order of the day for Thursday morning. At night the usual missionary meeting closed the proceedings of the first day.

Second Day.

The Convention, by resolution, took the Church Book Store into semi-official relations with itself. This store is an adjunct of the large Lycett Art and Stationery Store, and Mr. E. Allen Lycett has for the last three years handed one-tenth of its gross profits to the Bishop for Church work. This generous kindness has placed considerably over $1,000 at the Bishop's disposal.

The question of clerical salaries was taken up, and it was declared the sense of the Convention that the minimum salary for a married clergyman should be $1,200 and a house, and that for a single clergyman $800. The election for Standing Committee resulted in the choice of the same gentlemen who have served upon it during the last year.

Deputies to the General Convention were elected as follows: Clerical—Rev. E. B. Niver, D. D., of Christ church, Baltimore; Rev. Arthur B. Kinsolving, D. D., of St. Paul's church, Baltimore; Rev. Charles Fiske, D. D., of St. Michael and All Angels' church, Baltimore, and Rev. William Cleveland Hicks, of Emmanuel church, Cumberland. Lay—Joseph Packard, Blanchard Randall, Edward Guest Gibson and G. R. Gaither.

Mr. Blanchard Randall was re-elected treasurer of the Convention.

Most of the remainder of the session was taken up with a vigorous debate on the resolutions of the Social Service Committee, in which the Convention, while acknowledging the great value of the committee's report, showed the strong conservatism which has always characterized it. The resolutions as amended and adopted may be thus summarized: That the clergy should be encouraged to demand a certificate from a reputable physician as to the freedom from incurable or communicable disease of those whom they are to join in marriage; that the elimination of the saloon as it now exists is a necessary step towards the cure of the drink evil; that legislative abolition of race-track gambling should be recommended; that the attention of Christian citizens should be directed to the question of prison reform; and that the committee be permitted to put forth public utterances on matters of social order and public morals with the advice and consent of the Bishop.

The Convention adjourned, to meet at Christ church, Baltimore, on October 28th, 1914, unless sooner called together by the Bishop. In the evening a reception was given by the Bishop and Mrs. Murray to the members of the Convention and their friends, at the Episcopal residence.

On Friday, the 30th, a special meeting of the Clericus was held at the Diocesan House, when the Clericus and members of the Convention were entertained at luncheon by the Bishop. In the afternoon an open-air service was held on the Cathedral grounds. The singing was led by the vested choirs of the city, under the direction of Mr. Hobart Smock, and with band accompaniment, and a sermon was preached by the Rev. Floyd W. Tomkins, of Philadelphia.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Memorial Service for Auxiliary Members.

At the recent Council the Bishop officiated at a service with the Woman's Auxiliary in memory of those of whom it had been bereaved within the last twelve months: Mrs. John Wilkes, of Charlotte; the first president and the founder of the Good Samaritan Hospital, the first for the negroes in the South; Mrs. Arabella Parker, of Tarboro; Mrs. Kemp, of Chapel Hill; Mrs. W. S. Martin, of Leaksville; Miss Rose Farley, of Union county; Mrs. Robert Winston, of Raleigh, and Mrs. Lardner, of Charlotte. All of these were faithful members of the Diocesan Branch.

The total amount of money raised by the Auxiliary in the past twelve months was $6,654.96, an increase over last year of more than a thousand dollars. Up to date the United Offering is $1,661.94, a decided increase; while the Junior Department, within the Convocation of Raleigh, has advanced sixty per cent. But even better than this is the aroused spirit of interest in the great missionary work itself—in part evidenced by the large number who have so gladly given themselves to the mission studies.

On Wednesday afternoon there was a mass meeting of all the missionary organizations of the city, which offered an excellent opportunity for comparison of methods, and a means of drawing the various Christian bodies represented, closer to one another.

Later in the same day there was in the opera house a missionary play composed by Miss Cheshire, the former secretary of the Diocese. At the universal request of the members of the Auxiliary, Miss Cheshire was appointed by the Bishop the President of the Diocesan Branch of the Woman's Auxiliary, an office vacant since the death of Mrs. John Wilkes. The other officers appointed were: Miss Mattie D. Bailey, of Raleigh, and Mrs. John Van-Landingham, of Charlotte, vice presidents; Miss Claudia Hunter, of Henderson, secretary; Mrs. D. Y. Cooper, of Henderson, educational secretary, and Mrs. D. H. Blair, of Greensboro, treasurer. Miss Ruth W. Hairston, of Advance, was made treasurer of the United Offering.

There was a vote of approval at the appointment of Miss Cheshire, as president, and appreciation of the splendid work which she accomplished while secretary.

The following were appointed to the General Convention: Miss Cheshire, Mrs. A. B. Hunter, Mrs. J. B. Cheshire, Miss Claudia Hunter and Miss Hairston. Alternates: Mrs. Blair, Mrs. D. Y. Cooper, Mrs. F. J. Murdock, Mrs. I. McK. Pittenger and Mrs. F. S. Spruill.

On Thursday night, at the opera house, there was an illustrated lecture on the work done near Tarboro, among the mill-people.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

The Eastern Convocation.

The Eastern Convocation of the Diocese met in St. Bartholomew's church, Leetown, on May 20th, 21st, 22d. The preparatory service was held on Tuesday evening, the 20th, and the sermon preached by the Rev. R. E. L. Strider, Dean of Convocation. At the morning service of Wednesday, the Holy Communion was administered by Bishop Gravatt, and the sermon preached by Rev. J. W. Ware, of Shepherdstown. In the afternoon reports from the different parishes were made by the clergy. These reports showed progress and enthusiasm for the work. Every point in the bounds of the Convocation was occupied by a man in the field, except Harper's Ferry and Rippon, which field was vacant temporarily by the acceptance of the Rev. W. H. Cumpston, to the work at Gordonsville, Va. Bishop Gravatt represented the work of St. Andrew's on the Mountain, in which the Bishop hopes soon to place a minister in charge.

Moorefield was chosen as the next place of meeting of the Convocation, the Rev. G. A. Gibbons, rector in charge. The Rev. Mr. Gibbons is a well-known and well-loved figure in all our Convocations and Councils, and always cheers everybody and helps everything along.

At the evening service of Wednesday, the cause of Missions was splendidly presented by Bishop Gravatt and the Rev. W. P. Chrisman, the General Missionary of the diocese. On Thursday morning the sermon was preached by the Rev. Charles C. Durkee, of Trinity church, Martinsburg; and at the evening service, the close of the Convocation, the sermon was preached by the Rev. P. LeBas Cross, rector at Berkeley Springs and Hedgesville. The congregations at both morning and all three evening services were large and appreciative and the sermons practical and helpful, marked by loyalty to the pure Gospel and the plain teaching of this Church.

A delightful luncheon was served by the ladies of Leetown, whose kindly and generous hospitality made everybody at home and the social feature of the Convocation a great success.

The Sunday School Institute.

On Thursday afternoon the Sunday School Institute held its session, with the president of the Institute, Rev. R. E. L. Strider, of Keyser, in the chair. Mr. Strider presided with dignity and happily introduced the speakers. Mr. C. M. Miller, lay delegate and superintendent of Sunday Schools from Keyser, spoke on the subject, "The Relation of the Home to the Sunday School." Rev. A. B. Mitchell, of Leetown, on "The Lesson Leaflet;" Rev. W. P. Chrisman, General Missionary and in charge of the Sunday School work of the dio-

cese, on "The Relation of the Church to the Sunday School."

The Rev. A. B. Mitchell, the rector of the parish and the good people of Leetown and vicinity, succeeded in making this Convocation one to be remembered. The lamented Rev. A. J. Willis, who for so many years was pastor to this people, always made Convocation in any point in the parish something worth doing, and the Rev. A. B. Mitchell, the present rector, will prove a worthy successor in good works.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Concerning the General Convention.

Bishop Greer has sent a letter to the clergy and congregations of the Diocese concerning the General Convention. He gives data of the Convention, its make up and place of meeting and announces Bishop Lawrence, of Massachusetts, as the preacher of the opening sermon. He calls the Convention the greatest gathering of Churchmen yet held, and mentions a long list of organizations that are to meet in connection with the Convention. He recalls the fact that President Washington wrote a letter to the Convention of 1789, meeting in New York, in which he expressed the hope that God's blessing might rest upon Convention and Church. Bishop Greer observes that President Washington's wishes have surely come true. One feature of the missionary exhibit will resemble that of the World in Boston, in that about two hundred trained young people will serve as guides and demonstrators. They have been under instruction for some months. The Bishop's letter was read in some of the parishes on the opening Sunday of June.

General Theological Seminary Graduates.

Forty young men were graduated from the General Seminary in Chelsea Square on May 25th. Bishop Greer, of New York, presided. The degree of Doctor in Divinity was conferred by Bishop Weeks, the new coadjutor of Vermont. One of the students, a Canadian, read an essay, in which he pointed out the usefulness of monastic orders in this day. Bishop Darlington, of Harrisburg, whose son was in the graduating class, gave the baccalaureate sermon. Prof. Hatch was made full professor after his term of preliminary service, and the trustees accepted the new form of Seminary control, much decreasing the responsible board. The alumni essay was given by the Rev. Dr. Elwood Worcester, of Boston. A number of the graduates will join the staffs of New York City parishes, although not coming from New York diocese. These include St. George, St. Thomas', Grace and the Holy Communion, which get new men.

Bishop Greer made the prayer at the unveiling and dedication of the Maine monument on Decoration Day. Soldiers and marine from Cuba took part, the whole number of soldiers and sailors taking part numbering 15,000. Former President Taft made the principal address.

The Seamen's Institute, located directly in the shipping quarter at the lower end of Manhattan Island, and the finest hotel for sailors in the world, was formally thrown open last week. Several hundred friends of the great enterprise attended, and Lafayette Post raised a flag which it had presented.

The trustees of the Cathedral have voted to place immediately back of the high altar, in the east ambulatory and facing the entrance to the Belmont chapel, a cenotaph to bear a life-sized effigy of Bishop Horatio Potter, who first suggested that a Cathedral be erected in New York. A gold and silver alms bason, of unusual size, has been given by Mr. and Mrs. George L. Williams, a memorial of their daughter, Martha K. Williams.

The Rev. E. S. Middleton, master in Trinity School, who went to the Church of Rome last year, has returned, and as a layman now seeks work in the Church as an educator. This is the second time he has made the complete circuit. Ordained in 1890, by Bishop Potter, he went to Rome almost immediately afterward, returning at the end of four years. Then he worked as a layman until 1905, when Bishop Potter restored him to Holy Orders. This time he stayed in the Roman Church about a year.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Diocesan Affairs.

The annual rally of the Sunday Schools of the District of Columbia was held in Epiphany church on May 25th. The Bishop of Washington was the speaker. The offering was for the Episcopal Home for Children, Anacostia, D. C.

The May meeting of the Washington Clericus was held at the home of Archdeacon Williams. The essay, "Parish Responsibility and Development," was read by the Rev. J. H. W. Beake, of Christ church, Georgetown. It was discussed by Bishop Harding and other clergymen.

The May meeting of the Bishop Claggett Club was held, on May 26th, at the vestry of St. John's church, Georgetown, with the Rev. Robert Talbot in the chair. The Rev. Geo. F. Dudley was appointed Essayist for the next meeting.

The Rev. George Fiske Dudley has just closed the twentieth year of his rectorship of St. Stephen's church, North Washington. During that time, the very handsome church has been erected, the communicant list has grown to six hundred, the Sunday School to five hundred, and the work of the church has expanded in all directions. On Thursday evening, June 5th, the parish gives a reception to Mr. and Mrs. Dudley.

The Rev. Mr. Oscar Roome, Jr., deacon, rector-elect of Emmanuel church, Anacostia, D. C., will be ordained to the priesthood by Bishop Harding, the latter part of June.

Bishop Brent, of the Philippines, is the speaker, on Flag Day of the Commencement exercises of the National Cathedral School for Girls, Washington, this week. The Bishop of Washington preached the baccalaureate sermon on Sunday evening, June 1st, in Bethlehem chapel, National Cathedral.

Mrs. Barbour Walker, for several years the principal of the school, closes her connection with it, July 1st, and will immediately leave for Manila, Philippine Islands, to assume the principalship of Bishop Brent's school in that important centre of the Church's work. She has done an admirable work as principal of the Cathedral School, and will retire amid the heartfelt regrets of the Bishop and all connected with it. W.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

New Building Opened at West Berlin.

On Trinity Sunday the Archdeacon of the Diocese formally opened the new building of Trinity Mission, West Berlin. The building, not quite completed, but fit for occupancy, is a combined chapel and parish house, erected by the people of the Mission, with some help from the Archdeacon's Extension Fund. A number of memorials were dedicated at the same time. The Archdeacon baptized three adults and eight children, and at the celebration of the Holy Communion there was a large attendance. Six children were baptized on the same day at Berlin. These are evidences of earnestness and enthusiasm in this region; and much good is accomplished by faithful lay readers.

Ground Broken for New Church.

The new church building for St. James' parish, Trenton, the Rev. William B. Rogers, rector, is to be erected on a valuable site at Greenwood and Logan avenues. Archdeacon Shepherd removed the first spade-full of earth, which was sent by parcel post to the Bishop. The little ceremony occurred on Whitsunday, and the digging was further pursued by the rector and members of the vestry. The actual work began on Monday, May 12th. The cornerstone will be laid by the Bishop on June 8th, and it is expected that the building, to cost $9,500, will be completed by September 15th. About 200 people were present on the recent occasion.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Suffragan.

Sixty-first Annual Convention.

The Convention of the Diocese of Iowa, held at Christ church, Burlington, May 25th and 26th, was characterized by a despatch of a large measure of routine business and the readjustment of canons concerning missionary work, which will give the Diocese a more flexible and better method of the administration of missionary affairs, which from henceforth will be largely developed under the direction of the Bishop-Suffragan, who at this Convention was formally placed in charge of the missionary work in the Diocese. The Bishop, by formal announcement, gave him direction and charge of all mission stations, the securing of clergy and the direction of their affairs. By a vote by orders, the question of memorializing the General Convention not to take action as to the change of name (and thus virtually instructing the Iowa deputies), was decisively defeated by the clergy voting against the measure, two to one, and the laity upholding by a majority. The resolution was introduced near the close of the Convention, after many delegates had departed, by the Hon. George F. Henry, who previously had been nearly defeated as a deputy to the General Convention, securing only a majority of one in the clerical vote.

Another important resolution passed by the Convention was the endorsement of the proposed legislative bill presented by the Social Service Commission regarding the legislature prohibiting more than six days labor in certain industries. The Diocese thus goes on record as endorsing this proposed legislation, and as not desiring to instruct its deputies to the General Convention on

any proposition concerning the name of the Church.

The reports of the year indicated a most healthy condition of the Diocese and showed progress in many directions.

The deputies to the General Convention are as follows:

Clergy—Revs. Marmaduke Hair, of Davenport; Charles J. Shutt, of Des Moines; John Arthur, of Cedar Rapids, and W. D. Morrow, of Spencer.

Lay—Messrs. C. D. Jones, of Independence; J. N. Deming, of Dubuque; G. F. Henry, of Des Moines, and Major Mahon, of Ottumwa.

Alternate Delegates—Clergy: Revs. William C. Hengen, of Ottumwa; George W. Hinkle, of Waterloo; J. C. Sage, of Keokuk, and W. D. Williams, of Iowa City. Lay—Messrs. Arthur Cox, of Iowa City; G. H. Jackson, of Council Bluffs; E. H. Doolittle, of Council Bluffs, and T. W. Place, of Waterloo.

Following Bishop Morrison, the Rt. Rev. Harry S. Longley, D. D., Bishop-Suffragan, delivered a most statesmanlike survey of the Diocese, and made suggestions looking for the better administration of missionary affairs. These suggestions will undoubtedly be carried out and the diocese will enter upon a new era of missionary enterprise.

Bishop Morrison on Change of Name.

Regarding the important issue—that of a change of name of the Protestant Episcopal Church—to some other title, Bishop Morrison spoke in part:

"This year the triennial meeting of the General Convention is held, and we will elect delegates to represent the Diocese of Iowa. For some time past a disproportionate amount of time and attention has been given to an important matter, but by no means a matter of the greatest importance. Shall we as a Church, change our name? I would not be surprised if the subject was quickly disposed of by the Convention. Already we are somewhat weary of the discussion, and it is becoming apparent that the Church is not ready for a change of name. It certainly would be a calamity to have a change made by a mere majority of votes. If it is ever done, it ought to express the conviction and determination of the Church as a whole. At present affirmative action would be considered the triumph of a party. The discussion, however, has not been without educational value and is likely to be continued."

The Standing Committee and the other committees are practically the same as last year. The Convention, following a custom of recent years, opened its session upon Sunday, May 25th, with two early celebrations of the Holy Eucharist and a choral celebration at 11 o'clock. This was beautifully rendered, and was attended by a congregation which filled the church. The sermon—an eloquent one—was preached by Bishop Partridge, who, again in the evening, was one of the speakers at the mass meeting, when other addresses were delivered by Hon. George F. Henry and the Rt. Rev. Harry Sherman Longley.

A session of the Diocesan Council of the Brotherhood of St. Andrew was held in the afternoon, under the presidency of John P. Montrose, and addresses were made by Bishop Longley and Bishop Partridge, Rev. John C. Sage and Joseph J. Ayres.

The Diocesan Branch of the Woman's Auxiliary held its annual meeting simultaneously with the Convention, and transacted considerable routine business. The officers for the ensuing year are as follows:

President, Mrs. J. W. Watsik, of Davenport. Vice presidents, Mrs. J. W. Dimond, of Desmoines; Mrs. Henry J. Fick, of Independence. Secretary, Miss Mary Watson, of Iowa City; treasurer, Mrs. M. L. Cooper, of Burlington.

Treasurer United Offering, Mrs. James Crawford, of Davenport; correspondent of Church Periodicals, Mrs. Joseph Leete, of Lyons.

The following delegates and alternates were chosen to represent the Auxiliary at the Triennial Convention of the body in New York, next October: Mrs. Watzik, of Davenport; Mrs. Jane Crawford, of Davenport; Mrs. Emmet Tingley, of Council Bluffs; Mrs. Harry S. Longley, of Des Moines, and Mrs. Gardner, of Clinton.

Alternates—Miss Mary Watson, of Iowa City; Miss Mabel Henderson, of Cedar Rapids, and Mrs. John F. Hamilton, of Cedar Rapids.

An Iowa Vestry Opposes Change.

At a meeting of the vestry of St. Mark's church, Maquoketa, Iowa, held in the church on the eighteenth day of May, 1913, the following protest of the vestry was ordered to be spread upon its minutes and a copy sent to the Southern Churchman and the Iowa Churchman for publication:

"The vestry of St. Mark's church, Maquoketa, Iowa, enters of record its protest against any action of the General Convention of the Protestant Episcopal Church in the United States of America, directly or indirectly, affecting the existing name of the Church, or recognizing officially 'Sacerdotalism,' as practiced by extreme Ritualists in some of the Dioceses of the Protestant Episcopal Church. And it further enters of record their allegiance to the principles of the Reformation and policy of our Church, as represented by the present name, 'Protestant Episcopal,' and most earnestly deprecating the agitation in favor of any substitute for it."

J. A. MARTIN, Secretary.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

Seventh Annual Council.

The seventieth annual Council of the Diocese of Florida met in St. John's church, Tallahassee, Wednesday, May 21st. The Holy Communion was celebrated by the Bishop, assisted by the Rev. James H. Davet, the rector of the parish. The Rev. Lionel A. Wye was the preacher.

The Rev. John H. Brown, rector of Christ church, Pensacola, was re-elected secretary. The old Standing Committee was re-elected, with the exception of Mr. G. R. DeSaussure, who had resigned. Mr. Harry E. Osborne, of Jacksonville, was elected in his place.

The Bishop in his address discussed the several amendments to the Constitution of the General Convention which were proposed at the last General Convention. He also expressed his views on the Change of the Name, declaring that he believed that the change was inevitable and the only questions were when and to what it should be changed. He favored "The American Church."

The committee of two (the Rev. J. William Foster and the Rev. Garrett Knauff) to whom had been submitted the communication from the Diocese of Fond du Lac, with regard to changing the title-page of the Prayer Book, etc., reported that in their judgment such action is inadvisable, because any change in the legal title of the Church should be final, and to be consistent should occur not only in the Book of Common Prayer but also in the Hymnal and the Constitution and Canons. And furthermore, the Diocese of Florida ten years ago resolved that a change in the legal title of the Church was desirable and that the title should be "The American Catholic Church."

The following resolution, offered by the Rev. J. Lindsay Patton, was unanimously adopted:

"Resolved, That it is the sense of this Council that any change of the title-page of the Prayer Book or of the legal name of the Church is expedient at this time."

Deputies to the General Convention were elected, as follows:

Clerical—Rev. V. W. Shields, D. D., Jacksonville; Rev. L. Fitz James Hindry, St. Augustine; Rev. J. William Foster, D. D., Marianna; Rev. John H. Brown, Pensacola. Lay—Messrs. W. W. Hampton, Gainesville; W. M. Cory, Quincy; John S. Bond, Jacksonville; J. Stuart Lewis, Tallahassee.

Alternates: Clerical—Rev. James H. Davet, Tallahassee; Rev. William Wyllie, Palatha; Rev. J. Lindsay Patton, Jacksonville; Rev. G. H. Harrison, Jacksonville. Lay—Messrs. W. A. Bours, Jacksonville; D. A. Finlayson, Monticello; C. B. Rogers, Jacksonville; R. M. Cary, Pensacola.

A Social Service Commission was also created, by resolution, and the Bishop has been requested to appoint said Commission.

Four years ago the Rev. G. H. Harrison took charge of St. Mary's Mission, Jacksonville. It was then a small mission of St. John's church, having about thirty communicants. At the Council, just adjourned, St. Mary's was admitted as a parish, having now something over two hundred communicants.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

St. Mark's School for Negroes.

The report to the Council concerning St. Mark's School for Negroes in Birmingham was exceedingly encouraging in many ways. The school had been filled to capacity all the year. Twenty-eight applicants had been turned away for lack of room; and this in spite of the fact that every pupil entering pays a tuition and the boarders pay for their keep. It was pressed upon the Council that there was great need for more room and for a larger teaching force. It was urged that the Diocese of Alabama had not shown enough interest; or certainly that interest had not been expressed in gifts of money. The school receives aid from the Board of Missions, and without this help it would not be able to run at all. The conditions themselves should be a mighty appeal to those who would help the Negro and who are able to give. Here is a plant with an efficient head, with pupils crowding to enter, with an insufficient plant, but with a nucleus for a great institution in the very heart of the Negro's home. The very best business men in Birmingham are on the Board of Management. A striking thing about the report was the carefulness of the management in accounting for every penny of funds, the wisdom manifested in the use of what they did have, in their earnest appeal for a more generous support. The pupils themselves have given a number of concerts during the year which has added to the inadequate income. The management now is formulating plans for the establishment of night classes for those who are in service, house service, janitors, etc. These will almost double the usefulness of the school.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

New Parish House Dedicated.

The new parish house and Sunday School building of St. Matthew's church, Houma, was dedicated by the Bishop of the Diocese, with appropriate prayers, psalms and hymns, on Sunday, May 18th. The work was completed in February, and the total cost of the building and equipment, together with repairs and alterations to the church edifice, is about $5,000.

In the morning of the same day the Bishop administered confirmation to a class of sixteen, at the same time receiving four from the Roman Catholic Church into the Communion of the Protestant Episcopal Church.

Archdeaconry of South Louisiana.

On Monday and Tuesday was held, in St. Matthew's church and parish house, the Convocation of the Archdeaconry of South Louisiana, of which Rev. Gardiner L. Tucker, rector of the parish, is Archdeacon. The programme included conferences of the clergy on practical matters, missionary services on Monday and Tuesday nights, with addresses by Rev. C. B. K. Weed, of Lake Charles; Rev. R. H. Prosser, of Donaldsonville, former rector of St. Matthew's church; the Archdeacon and the Bishop. On Tuesday morning the Corporate Communion of the Convocation was held, at which the preacher was the Rev. John T. Foster, of the Free Church of the Annunciation, New Orleans. On Wednesday, several of the clergy present visited Thibodaux, and participated in a missionary service in St. John's church, arranged at the request of the Woman's Auxiliary of St. John's. Addresses were made by Rev. R. H. Prosser, Rev. C. B. K. Weed, Rev. G. L. Tucker, and Rev. A. A. Mackenzie, the rector of the parish.

St. Anna's, New Orleans, has received a new organ, the gift of friends of the work. It is pronounced to be one of the finest in the city. The action is pneumatic and electrical, with separate echo organ connected electrically with the console.

Grace church, New Orleans, recently acquired a site for its new church building by purchasing a lot at the corner of Canal and Marais streets, paying $27,500 therefor. The congregation expects to build its new church in the near future. Part of the necessary funds are now on hand.

When the new Grace church is built, the Protestant Episcopal Church will once more have a house of worship on Canal street, the central street of the city. Old Christ church, the pioneer non-Roman church in the whole Louisiana purchase, established in 1805, stood here until 1886, when it was moved uptown. The new location is ideally situated for a center of institutional and city missionary work, a field of activity in which Grace church has wrought with great success, under the administration of its present rector, Rev. A. R. Edbrooke.

The Woman's Auxiliary of Trinity, New Orleans, has undertaken the entire support of a missionary in the field. In the same congregation, the Children's Home Chapter has undertaken to have ten of the girls in the Home taught dressmaking, by a professional in the art. This is a repetition of what the chapter did last summer. The chapter will also send one of the girls to Newcomb College, to take the Domestic Science course.

An important Child's Welfare Movement has been started in New Orleans, the initial impulse having been given by Rev. R. S. Coupland, D. D., rector of Trinity church. The movement aims to supply good milk to the nursing babies of the poor. The Shriners have launched a campaign in its favor, and have supplied many thousands of quarts of milk. Milk dispensaries are to be opened, and nurses are to care for the babies and instruct the mothers.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Anniversary Celebrations.

On Sunday, May 25th, the Rev. W. Herbert Burk, rector of the Washington Memorial chapel, Valley Forge, which he founded and which he has carried on so successfully, celebrated the twentieth anniversary of his ordination.

The two hundred and thirteenth anniversary of the dedication of Gloria Dei, Old Swedes' church, was enthusiastically kept by congregations which filled every part of the quaint old church, at both the morning and afternoon services, on the first Sunday after Trinity. The rector is the Rev. Snyder B. Simes.

On Sunday, May 25th, the congregation of St. Asaph's church, Bala, kept the twenty-fifth anniversary of the laying of the corner-stone. This church, with its rich memorials and carvings is considered the best specimen of the old English type of the parish. The anniversary sermon was preached by the Rev. S. D. McConnell, D. D.

The Rev. Florian Verpillot, for about seven years assistant to the Rev. Charles F. B. Miel, D. D., at the French Church of St. Sauveur, Philadelphia, has accepted a call to the Huguenot church in Charleston, S. C., which was founded 226 years ago, by French refugees, and is said to be the representative church of the French Protestants in America. He will take charge in the fall.

The Rt. Rev. Dr. Thomas J. Garland administered the rite of Confirmation to a large class in All Saints' mission, Darby, it being the first confirmation ever held in the Borough of Darby. This mission is making rapid growth under the Rev. Charles A. Ricksecker.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Forty-Fifth Annual Convention.

The forty-fifth annual Convention was held in Trinity church, Utica, the Rev. George C. Groves, rector, on Tuesday and Wednesday, May 27th and 28th. Evening prayer was said on Tuesday at 4:30 o'clock, the Holy Communion was celebrated on Wednesday morning at 7:30, and at 9 o'clock. At the latter service the Bishop was the celebrant, being assisted by the Archdeacon, the rector of the parish, the Rev. Dr. Beauchamp, and the Rev. George G. Perrine. The Bishop at this time made his annual address.

There was an unusually large number of the clergy and lay delegates present. The election of officers resulted in the Rev. A. A. Jaynes, and the Rev. Walter E. Jones being elected secretary and assistant secretary, respectively. Mr. Frank L. Lyman was also re-elected treasurer of the diocese and the Rev. John A. Staunton, registrar.

The Standing Committee remains the same as last year, with the exception of the Rev. Dr. Duff, who has resigned, and the Rev. J. K. Parker was elected to fill the vacancy. The committee now consists of the Rev. Messrs. W. DeL. Wilson, D. D., E. H. Coley, D. D., Karl Schwartz, D. D., and J. K. Parker, and Messrs. J. R. Van Wagmen, E. C. Emerson, John T. Jack, W. D. Dunning.

The Rev. R. M. Duff, D. D., and Mr. George M. Weaver were nominated as trustees of the General Theological Seminary.

The following were elected deputies to the General Convention: Clerical—Rev. A. R. B. Hegeman, of Binghamton; Rev. H. G. Coddington, D. D., of Syracuse; Rev. Octavius Applegate, D. D., Utica, and the Rev. William B. Clarke, of Seneca Falls. Lay—C. W. Andrews, of Syracuse; T. R. Proctor, of Utica; F. L. Lyman, of Syracuse, and L. H. Leonard, of Owego.

The provisional deputies are: Clerical—Rev. A. B. Rudd, of Elmira; Rev. W. W. Way, of Cortland; Rev. W. R. McKim, of Oneida, and the Rev. R. H. Gesner, of Oswego. Lay—R. C. Scott, of Baldwinsville; H. S. Preston, of Jordan; George Underwood, of Auburn, and J. Francis Day, of Utica.

The Bishop appointed as examining chaplains, Rev. H. S. Coddington, D. D., Rev. A. R. B. Hegeman, Wm. M. Beauchamp, D. D., E. H. Coley, D. D., and P. L. Olton, Octavius Applegate, D. D., W. DeL. Wilson, D. D., and W. B. Clarke.

With a few changes, the committees were continued on the Board of Religious Education, the Social Service Commission, on the Church History and Schools; the $5,000,000 Pension Fund and on General Missions.

The report of the treasurer showed the finances of the Diocese to be in a good condition.

At a meeting of the board of managers of Diocesan Missions, the reports of the secretary and of the Archdeacon were read, showing that $850 more had been given for Diocesan Missions than in the previous year, thus enabling the board to pay off all indebtedness and to begin the new year with a balance on hand. The Convention appropriated $13,400 for Diocesan Missions.

Action upon a resolution, asking that the five dioceses of the State petition the Legislature to change the Religious corporations law to allow women to vote at the annual election of parishes, was deferred until a future time.

After the presentation of the report of the Committee on the Fond du Lac Resolution, concerning the dropping of the words "Protestant Episcopal" from the Prayer Book, considerable discussion was had, and it was finely decided to postpone it indefinitely.

At the close of the business meeting, on Tuesday evening, a missionary meeting was held, at which the Rev. W. J. Griffin, Archdeacon of Western Massachusetts, and Bishop Lloyd made addresses.

On Tuesday, the members of the Alumni Association of the General Theological Seminary in the Diocese enjoyed a banquet, at which several speeches were made. The Alumni Association of Berkley Divinity School also enjoyed a banquet at the Hotel Utica.

We may talk about schools, social clubs, fraternal societies, and local government, but after all the central source of good influence is the Church. It is like the power house where electricity is generated to be sent out to the remotest points along the lines.

Family Department

The Angel of Duty.

Upon my lips she laid her touch divine,
And merry speech and careless laughter died;
She fixed her melancholy eyes on mine,
And would not be denied.
I watched the lovely evening fade away;
A mist was lightly drawn across the stars,
She broke my quiet dream; I heard her say,
"Behold your prison bars."
"Earth's gladness shall not satisfy your soul,
This beauty of the world in which you live;
The crowning grace that sanctifies the whole,—
That I alone can give."
I heard and shrank away from her afraid;
But still she held me and would still abide;
Youth's bounding pulses slackened and obeyed,
With slowly ebbing tide.
"Look thou beyond the Evening Star," she said,
"Beyond the changing splendors of the day;
Accept the pain, the weariness, the dread,
Accept and bid me stay:"
I turned and clasped her close with sudden strength,
And slowly, sweetly, I became aware
Within my arms God's Angel stood at length,
White-robed and calm and fair.
And now I look beyond the Evening Star,
Beyond the changing splendors of the day,
Knowing the pain He sends more precious far,
More beautiful, than they.

—Celia Thaxter.

St Barnabas.

At times a tradition, however, ancient, is to us merely a tradition; it may possess some interest, but it soon passes from our mind. Then again a tradition that appeals to the emotional side of our nature does not seem to have the logical or historical evidence back of it that we crave. But there are traditions one can hardly doubt, and St. Chrysostom tells us of the old belief that St. Barnabas was a man of mild demeanor yet commanding appearance. Probably not one student of Holy Scripture ever questioned this.

It is probable also that Joses, to give him his original name, was one of the seventy disciples, and that he, like St. Paul, was one of Gamaliel's pupils. We hear of him as a generous man, who made a large gift to the infant Church at Jerusalem. To his benevolence he added firmness and tact; in a sense the whole history of the Church rested for a moment on his action.

When Saul, the persecutor, returned to Jerusalem as a champion of the faith, the brethren were afraid of him; they did not believe his conversion to be genuine. This was natural enough. Here was a man who had imprisoned, beaten and killed their brethren; a man whose name was dreaded far and wide; a man who seemed to them a spy rather than a friend. It was St. Barnabas who conquered these doubts, who won the convert an entrance into the Church he had once persecuted unto the death, and for which he at last yielded up his life. The Scriptural narrative is so brief that a careless reader hastens by and does not notice what a great feat is recorded. Kindness, courtesy, confidence and dignity must have shown in the man who could manage one of the most difficult introductions the earth ever knew. Of the Christians then in Jerusalem there must have been some who had seen the martyrdom of St. Stephen. Imagine their natural suspicions and their inevitable resentments, yet here was a man who could persuade these men to admit Saul of Tarsus into their society. If a man of to-day had tortured and killed several members of a fraternal order do you suppose that he could ever gain admission to one of its lodges?

Yet all men have their faults, and St. Paul, after his conversion, seems to have judged harshly of St. Mark. It was St. Barnabas who pleaded that the weak man be given another chance, who stood up boldly and firmly against the greatest intellect Christianity has ever known. Think of the strength of character all this shows! A man who could lead a persecuted Church to forgive a deadly enemy and treat him as a friend; who could turn on that mighty convert and say, "Is it for you to condemn another's weakness? What sins have been forgiven to you?" He who could do this was a rare character. Of his intellect we know nothing. The Epistle attributed to him is generally regarded as spurious, but his soul may have been as great as St. Paul's.—American Church S. S. Magazine.

Personal Work in the Church.

What a golden field, ready for the harvest, is before us! Personal work in the church! How full of inspiration we feel when we are doing something personally for the kingdom—when we have our own share in this glorious work—when we feel ourselves personally doing a certain particular part—when we also feel the responsibility of our work for God! And it is here, I grieve to say, where some churches fail! Many Christians do not realize that they also have work to do in the church. Many Christians have the notion that all they have to do for the church is to attend all the services regularly and listen attentively and devotionally to the pastor's preaching. Far from it! The minister cannot run the whole machinery of the church, for an organized church has both machines and power to drive the machines; he cannot do everything alone; he needs assistance not only from the board of elders, but from each individual of his congregation. Every member must do his part in this work, as there is much to be done.

There are some who would gladly help the church, but they have not the courage to ask, "What can I do for my Lord?" They are willing to work. If the question, "Why stand you here all the day idle?" were asked them, we would doubtless hear the reply, "Because no man hath hired us." They have not been invited to join the workers and consequently are not one of them. The church should frequently extend this invitation not only from the pulpit, but privately after the service. But some churches do not make many appeals to their members to help not only financially, but personally. And that is where, as I have said above, some churches fail. Reflect for a moment and beware lest your church is one of them! One single invitation is not enough! Perhaps the "idle" member doubts the sincerity of this one invitation. He does not know that he is needed. He even doubts his own capability to accomplish anything satisfactorily. But possibly a second invitation is extended. He opens his eyes wide, stares for a long while, wondering whether his presence is really desirable. But doubts still come to him, and he therefore answers, "I am too busy—I cannot serve, as I have no time." But gladly would that member "make time." That was only an excuse which, altogether not exactly a lie, was not sincere. At this point God has created a new life into this idle member. He feels ashamed that he is "standing idle," but courage has not yet come to him. He needs only a little more encouragement and that appears in the form of the third invitation. The conquest is completed. The "idle" member has been won and immediately becomes a devout co-operator of the church!

He is assigned his particular personal duty and at once he realizes the responsibility of his task as he has never before done. He knew long ago that he must obey God's command when He called him, but apparently God did not call him, or perhaps so faintly that he did not hear the call until now.

Church work extends far and wide. It includes the work done by the various church societies and organizations, the Sunday School—a most important factor of our time—the choir, the personal visits of members in behalf of the church to those who are sick, poor, or have been irregular in their attendance, and many more things! Surely there is enough for each individual to do! Every member can have his share! True, some shares may be larger than others. But the one that receives the smallest share has not been slighted, as every one receives "according to his proper ability."

Oh, then, my dear reader, see to it that you use your "talents" and "trade with them," no matter if you have been given five, or two or only one "talent." Beware that you do not lose your "talents," or hide them under the ground, but "trade with them," for "to every one that hath shall be given, and he shall abound; but from him that hath not, that also, which he seemeth to have, shall be taken away" (Matt. 25:29).—Kurt F. Kaleski, in The Lutheran.

American Radium.

Radium was discovered in 1897 by Madame Curie, the famous French chemist. The value and power of this mineral has proven to be so great that much effort has been put forth to produce it. For several years after its discovery, the quantity was very small. Since the discovery of radium, at St. Joachimsthal, Austria, the quantity has been somewhat increased, the annual output from that country being about one-fifteenth of an ounce.

Dr. Otto Brill, an Austrian chemist, was brought to this country about seven months ago, to direct and develop the radium manufacturing plant in Pittsburgh. He now reports the fact that this country leads the world in the manufacture of radium. The American production now is about six grammes a year; but this is worth approximately $800,000. Dr. Brice brought to Philadelphia, recently, the first American-made radium that ever reached this city. The amount he brought was infinitesimal, but was worth exactly $6,666.

The claim that radium will restore hardened arteries in middle-aged people to a healthy condition and so prolong life, was made by Dr. Saubermann, of Berlin, in a lecture in London before the Roentgen Society. If the theory is cor-

rect, it will be possible for a few dollars to buy a radium apparatus which will manufacture the elixir of returning youth. The apparatus consists of an earthenware receptacle containing a minute amount of radium, which is placed in the bottom of a glass bottle. The bottle is then filled with water, which becomes charged with radium emanations. The radium remains active for hundreds of years, so that it is only necessary to renew the water, in order to get any number of doses.

Thomas.

The record of the loved disciple reads:
"But Thomas was not there when Jesus came."

Not there, that hour? Perchance he fled in shame
Pursued by the contrition that succeeds
A noble declaration, and rash deeds
That contradict it and are not the same;
Relentless comes to him the thought of blame.
Whose conscience for himself no mercy pleads.

How often when we sin as Thomas did,
We flee in fear as if our Master were
An unforgiving Lord. Could we but learn
To sit within the upper room and, hid
From all the world's confusion and its stir,
In lowliness await our Lord's return.
—Rev. John D. M. Brown.

Where the Queen of Sheba Lived.

You have all read the story given in 1 Kings 10 of the Queen of Sheba and her visit to Solomon; of whose fame she had heard in her distant kingdom in southwest Arabia, but the story as told in Mohammed's book, the Koran, is very different, and has many curious fables mixed up with it. It is found in the chapter called "The Ant," and this is how he tells it.

"We heretofore bestowed knowledge on David and Solomon: and they said, Praise be unto God, who hath made us more excellent than many of His faithful servants! And Solomon was David's heir; and he said, O men, we have been taught the speech of birds, and have had all things bestowed on us; this is manifest excellence. And his armies were gathered together unto Solomon, consisting of jinnii (demons), and men and birds; and they were led in distinct bands, until they came unto the valley of ants. And an ant, seeing the hosts approaching, said, O ants, enter ye into your habitations, lest Solomon and his army tread you under feet, and perceive it not. And Solomon smiled, laughing at her words, and said, O Lord, excite me that I may be thankful for thy favor wherewith Thou hast favored me and my parents; and that I may do that which is right and well-pleasing unto Thee; and introduce me, through Thy mercy, into Paradise among Thy servants the righteous. And he viewed the birds and said, What is the reason that I see not the lapwing? Is she absent? Verily I will chastise her with a severe chastisement, or I will put her to death, unless she bring me a just excuse. And she tarried not long before she presented herself to Solomon, and said, I have viewed a country which thou hast not viewed; and I come unto thee from Saba, with a certain piece of news. I found a woman to reign over them, who is provided with everything requisite for a prince, and hath a magnificent throne. I found her and her people to worship the sun, besides God."

The Koran then goes on to tell how Solomon sent her a letter, and she sent ambassadors to him, and finally asked one of his terrible jinn to bring her to him, throne and all, from southwest Arabia. He did it in the twinkling of an eye, and after she saw Solomon and his glory she was converted to his religion!

Although the Koran's story of the Queen of Sheba is evidently fabulous, there is no doubt, of course, that the Bible story is true. Recent explorers have visited the country of the Queen of Sheba and her old capital Marib, a short distance east of Sanaa, and have brought back inscriptions which tell of the ancient glory of her kingdom. In the Old Testament time the Sabaens lived in Sheba, and their caravans brought gold and precious stones and spices into distant lands. (See Job 6:19; Psalm 72: 10; Ezek. 37:22.)

On my first and second visit to Sanaa, the mountain capital of Yemen, I was privileged to look over into the borders of the country where the Queen of Sheba lived, and I probably traveled from the coast by the same road which was used in her days. It is not easy to build roads in so mountainous a country. Everywhere one can see the ruins of the old Himyarite civilization which flourished here from the time of Solomon until the Christian era. Some of the roads undoubtedly have been kept in repair ever since they were built along the mountain-side by these early civil engineers. Stone bridges across torrent-beds, tanks for holding water, and old castles with inscriptions in the strange language, still witness to the strength and vigor of this old empire. The picture of a Himyarite princess was found among many inscriptions and carvings in the land south of Marib, the old capital, where the famous dyke was built which was destroyed by a flood. The woman's dress, with its ornaments and without a veil, is very different from the women's garments worn in the Arabia of to-day.

The capital of the Queen of Sheba, Marib, is largely in ruins, but something of the glory of the old civilization still lingers at Sanaa, which is at once one of the most beautiful and one of the most ancient cities of Arabia, built before the time of Solomon. It lies in a wide valley 7,250 feet above sea level. Jebel Nakum, with its marble quarries, rises abruptly like a fortress, just east of the city. The town is surrounded by a high wall, and has four gates. The houses are many of them four and five stories high, built of stone, and as they have no window-glass they use slabs of transparent alabaster instead. The population of the city is about 50,000, of whom more than 20,000 are Jews.

The most surprising thing about Sanaa is not its old ruins, nor the wonderful fertility of the country round about, but the interesting character of its population. Here was a large city full of Jews who came to this part of the world, as they themselves testify, long before the destruction of Jerusalem; Greek merchants are carrying on a brisk trade in the manufactured articles of Europe with the Arabs of the interior; Turkish regiments are trying in vain to put down Arab revolts; and then the Arabs themselves, men, women, and children, hardy mountaineers, with love for liberty are despising the government of the Sultan whose unwilling subjects they are.

Looking northward from Sanaa you can see the highlands of Asis and the distant road that leads through Nejran. All this country was once Christian, and in Sanaa itself stood the great cathedral built by the Abyssinian King Abraha, about the time which Mohammed was born. From Sanaa Abraha led his army to Messa, hoping to take the city and convert it to the Christian faith, but he was not successful. In the Koran chapter of "The Elephant" you may read how the Christians were defeated when smallpox broke out among them. Standing on the slopes of Jebel Nakum and looking eastward, the country of the Queen of Sheba is spread out before you.—Mrs. Zwemer's Zigzag Journeys in the Camel Country.)

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The Valuable Toad.

The common toad has been the subject of ridicule, contempt and superstition for centuries past. Nature has denied beauty and attractiveness to this little creature. To many people it is more repulsive than its relatives the reptiles. With amusing inconsistency, our great-grandmothers attributed to the toad both venomous qualities and medicinal virtues. Most surprising tales were told of the toad's ability to cause warts on the hands; to poison infants by its breath; to bring good fortune to a new home by taking up its abode in the cellar, and to cause the family cow to give bloody milk if a toad was killed by one of its household. Another legend was of the jewel contained in the head of the toad.

Most of us have easily brushed aside the old tattered veil of superstition and have come to see the garden toad as harmless as he really is. We should know, however, that the animal is not a negative sort. We should learn to protect the toad and respect him for the good he does to us all. Some observing gardeners have said that a toad is easily worth ten dollars in a garden. The point of the matter is that practically all of the toad's diet is of animal origin. Nearly every element of its food is made up of insects which are pests in fields and gardens.

We have heard much of the value of birds and of the necessity of protecting them. It is time we began to care for the toad, as well, for their capacity for insect meat is truly astonishing. Examination of 140 toad stomachs proved that ninety-eight per cent. of their food was of the sort indicated above. Cutworms, ants, bugs and beetles, spiders, potato bugs, thousand-legged worms, weevils, tent caterpillars and grasshoppers were eaten by thousands. Wire worms and army worms, crickets and cucumber bugs, rose bugs and plum curculio were relished just as well. The gypsy moth, the cabbage moth and

grape caterpillars constitute his favorite food in certain localities. And it is remarkable what storage capacity is exhibited by the toad. In one stomach seventy-seven thousand-legged worms were found; in another thirty-seven tent caterpillars; in one sixty-five gypsy moths; in another fifty-five army worms. One toad in captivity snapped up eighty-six house flies in ten minutes. Another was given twenty-four gypsy moths at one feeding; another was fed thirty-six celery caterpillars; another ninety rose bugs without satisfying its appetite. Of course it would be difficult to determine the number of insects that a toad at liberty would consume in an entire season. It is sufficient to know that they are well worth protecting.

The natural enemies of the toad are hawks, owls, crows, snakes, and skunks. Poultry of all kinds will eat the young. The unnatural enemies are of the human families. Boys kill thousands of them. Mowers, plowmen and fishermen diminish their numbers. So it is time that a campaign of education in the matter be carried on. Every school teacher in the country might well take up this matter of the toad protection. A toad under glass will prove an instructive and interesting object lesson. The enormous damage inflicted by insects on the growing crops of America amounts to millions of dollars each season. It is a serious matter with us, and has to do with that notorious bugbear, the high cost of living.

Since the common toad is helping us with all his might, we ought surely to reciprocate, if only for the sake of policy, and protect him in every possible way. He can't help the fact that his complexion is bad, and as that is really the only point against him, we might easily overlook the fact; especially as he keeps pretty well out of sight, and benefits the whole country whenever he sits down to dinner. The toad does not carry a jewel in his head, but every toad is a jewel in the field.

A Woman's Prayer.

O Lord, who knowest every need of mine,
Help me to bear each cross and not repine;
Grant me fresh courage every day,
Help me to do my work alway
Without complaint!

O Lord, Thou knowest well how dark the way;
Guide Thou my footsteps, lest they stray;
Give me fresh faith for every hour,
Lest I should ever doubt Thy power
And make complaint!

Give me a heart, O Lord, strong and endure,
Help me to keep it simple, pure,
Make me unselfish, helpful, true
In every act, whate'er I do,
And keep content!

Help me to do my woman's share,
Make me courageous, strong to bear
Sunshine or shadow in my life!
Sustain me in the daily strife
To keep content!

—Heart Throbs.

We Live Here; We Live Now.

We are not particularly concerned about the beginnings of things. It is a most interesting occupation, for those who are so constituted intellectually, to grope into the mist of ages past, back beyond the record of man, back to the age when the rocks alone had a voice—and that so faint that at the best their story is disconnected and unsatisfactory. These are those who eagerly retrace their steps and strive to bring us a record that has long since been buried under the debris of time. Their interest is to be commended and whatever of truth they bring back with them we shall attempt to fit into the programme of wentieth century life.

Nor have we serious concern as to the end of time—whether this world shall terminate with cataclysmic co-enfusion and violence, or whether the affairs of man and nature shall be consummated in an orderly way, accounts wound up, and all concerned dismissed for eternity. We have never been disposed to play the foolish prophet with tablet and pencil, who by arithmetic calculations affirm the year and hour the lights in the heavens will be blown out. That is interesting to those severe literalists who believe all things can be proven by the Bible, particularly by the prophet Daniel. It is a wise providence that all such foolishness is obscured from human eye for had we a working hypothesis, how easy it would become for the multitudes to spend their lives in profitless research and conjectured conclusions.

Swinging halfway between the genesis and the exodus of time is the living pulsating now. We cannot reach back and do over; we cannot project effort into the future. Between the ever lengthening past and the swiftly nearing future we move on the crest of a foaming wave sparkling with the sunlight of day and seething with struggling life. The moment only is ours. The wave of this generation will quickly beat against the shore of time, to be succeeded by following waves. We dare not drift nor drop an oar. We must work now while it is day, for the night (of death) comes when no man worketh.

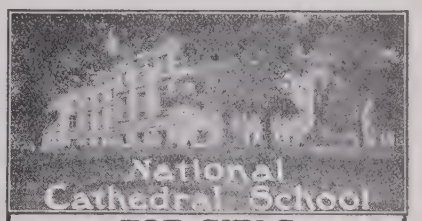
It is well enough to regret the past if by so doing we rectify the present. It is a virtue to dream dreams if the visions thus conjured can be woven into a garment for present use. After all, and at heart, we must be practical, present-day men, with just sufficient resort to the retrospective and the prospection to serve the present day. And in this we should be supremely happy, for it is all anyone has ever had or ever will possess—a living present in which to work out the destiny, not only of one's own soul, but that of society about him One should so calculate his life, should so order his days, that were the Lord to direct his eternities to be spent here, he would be satisfied with the prospect of an existence emerging without halt into the perfect day so fondly held in dreams but which men have too persistently imagined would break suddenly from some celestial region. We must know that heaven's light is kindled here on earth, and to him who fits largely into his destined field there is no violence of emotion nor vast revelation of love with the exit from the earth's quarters. Earth is not heaven, but that is no reason why it cannot be made to bear striking resemblance to that country when, by devotion to present duty, man may fulfill the prayer of our Lord, "Thy Kingdom come."—Northern Advocate.

"Nothing is more significant of men's characters than what they find laughable."

without words than words without a heart.—Bunyan.

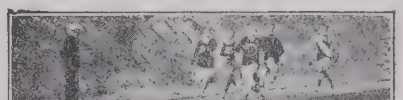
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Children's Department

Work Is Waiting.

Lord I know a work is waiting,
For each ransomed child of thine,
Lo, I come in faith beseeching
Show me mine.
Whatsoever thou appointest,
Be the service great or small,
Give me grace to rise and do it
At thy call.
Work is the fresh air of the soul!
It clears the heavy brain,
Quickens the pulses of the mind,
Warms thought to action, and the blind
And sluggish will sunk into ease
Of ineffective lethargies
It stirs to life again.

—Susan Coolidge.—

The Launch Ride.

It was an opportunity. Jesse recognized it as soon as Mr. Rodgers spoke. He almost wished he had not, but he had; it was no good fooling over that.

It was queer how different it is to listen to a delightful Sunday School teacher talk to you about opportunities on Sunday and to have one come flying at you without any warning on Monday.

Mr. Rodgers had said, "There is room in the launch for one extra boy. No other is in sight but you. We start in half an hour."

Jesse Berkley's father had been sent by the doctor to Florida for a three-weeks' rest, and he had brought Jesse along with him. It was the jolliest sort of a good time. Jesse liked skating and sledding, but it gave a boy a nice, spicy, Arabian Nights' feeling to get letters about such things from up home while he was ducking and swimming in the sun-warmed ocean as though it were the middle of July.

Mr. Rodgers and Mr. Rodgers' launch were the very jolliest part of all the jolliness. Jesse had tried the launch two happy times. This was his last chance, as his father and he were traveling north next week. And here now the chance had to go and be an opportunity, because it was a chance to let Rufe Harding have a launch ride.

Jesse scowled, and kicked a pretty Florida pebble out into the quiet Florida water with a slap. He hardly knew Rufe Harding, anyway. If Rufe were a particular friend of his it would be different.

But half-hours are not very long. He must decide.

He went to the boathouse and got out his boat. Jesse was a dabster at rowing—he had received a prize for it—two prizes, really, but one was only a second one. It was not far, just across a narrow inlet, to the Harding house.

"Rufe! Rufe! Hello!" shouted Jesse, and when Rufe came running, he asked him, "Wouldn't you like to go out in Mr. Rodgers' launch this morning?"

Rufe answered with a shout of delight. Rufe had been eight months in Florida with his mother, and had not been on a launch yet, or ever before in all his life. He had told this to Jesse the only time that Jesse had talked to him much. And somebody else had told Jesse that the Hardings were not very well off—they had to think a lot about every nickel they spent.

"Get ready right off, and come on," said Jesse. "Don't dress up. They are going to start in fifteen minutes."

Mr. Rodgers was very busy when the boys got to him. All Jesse needed to say was, "Here's Rufe, Mr. Rogers! Rufe is on hand. It's all right for him to be the boy that goes, isn't it?"

"Yes. Oh, yes, certainly," Mr. Rodgers said. "Glad to have you, Rufe How are you? Step aboard."

Then, in a few minutes, the launch was gone, and Jesse was left alone on the sand.

"I'll go for a row," he decided. He was glad to remember Rufe's rapturous face as he "stepped aboard" and hung over the rail, waving good-by.

Jesse went to the dock where he had tied his boat, and there, comfortably keeping house with her doll and a lot of shells, he found little Lula Pennell.

"You little scamp! You ought not to climb into boats like this," said Jesse.

Lula smiled upon him blandly and made him welcome in a voluble stream of speech which was not very plain, since she was only three. They were great chums. Jesse was delighted to entertain her on his boat and keep house with her.

On the dock just above them some one had left his canoe tilted on its side, meaning to use it again. Presently along came a little wind-squall, and Jesse felt something knock him and shove him out into the water. As he went over he managed to seize the end of the boat and keep himself up by it. When he had got the wet out of his eyes a little he looked about for Lula. She was nowhere to be seen. So the next he looked down into the bay, and there, through the clear water, he saw a diminutive pair of black slippers sticking upward

Jesse dived promptly. He took Lula by her gingham collar and pulled her back into the boat. Then, dripping and no longer smiling, he marched her home.

Jesse got tired explaining how it was. It seemed to him that everybody in the place asked him. There was nothing to it, anyway. First he didn't see Lula, then he looked down and did. Then he got her. What else could he do?

In the afternoon when the launch came in Rufe had a great tale to tell of the day.

Afterward Mr. Rodgers hunted Jesse out and clapped his big hand on his shoulder.

"Hello, youngster! What is this I hear about you? You did well, boy!" said he heartily.

Jesse squirmed and hung his head. He hated a "fuss.

"Tell me how it happened," demanded Mr. Rodgers. "Lula's mother talks so much that I can't get it straight."

Jesse looked up. Oh, that was all right, if he just meant that.

"When I couldn't see Lula anywhere," he began patiently, "I saw her down in the water. So I dived and pulled her up."

"Just a simple matter like that, was it?" said Mr. Rodgers. "Lula is a favorite. The whole population is thinking it was a good thing you were there."

"Yes, it was," agreed Jesse. "I told her she ought not to get in a boat by herself. She is too little—it's dangerous."

Jesse was very glad to talk to Mr. Rodgers about Lula, especially when he was so glad not to talk to him about Rufe.

When he was in bed, and everything was quiet but the ocean, and dark but for the stars through the window, Jesse let himself think of Rufe's face as the launch went off in the morning, and of how Rufe's usually sober voice ran on in the evening until he fairly stuttered. "I guess it was worth it," thought Jesse. And then, presently, in the quiet and the dark, he added, "I guess maybe an opportunity is always worth it."—Sally Campbell, in S. S. Times.

Mary Elizabeth's Tooth.

Mary Elizabeth had the toothache . "I must take her to the dentist this morning," said mamma. "It is all nonsense. Mary Elizabeth won't let me pull it out with thread, although it is real loose. I cannot have her crying with the toothache, so we must try the dentist."

Mary Elizabeth laid down her cereal spoon, and cried. "Oh, no, no, no!" she said. "No, mamma, really I don't think it aches very much, and I don't believe it will ache nights any more, not a bit."

"Hoity-toity!" exclaimed papa. "Where is my brave little girl? See, Mary Elizabeth, if you will only let mamma take you to the dentist, I will let you go with me to the office to-morrow to spend the day; we will go to the stores, too, and choose a new doll for your very own."

"Well," answered Mary Elizabeth reluctantly, "perhaps I will if it doesn't hurt too much. I'll think about it."

After breakfast mamma put on Mary Elizabeth's pretty new hat, and her little new blue jacket, and took her hand.

"Now, Mary Elizabeth," she said. "We will go right away and get it over with. It won't hurt half as much as the toothache."

But as they opened the front door, they saw Great-aunt Isabel coming down the street.

"Oh, Mary Elizabeth, what shall I do!" exclaimed mamma. "I shall have to stay at home and entertain Great-aunt Isabel. She has come to spend the day and I cannot take her with us."

Mary Elizabeth felt happier. "Of course we can't, mamma," she said cheerfully, "and I don't believe it will ache to-day anyway. May I go out and swing?"

Seated in the porch hammock Mary Elizabeth swung slowly to and fro, trying to forget the little grumble in her tooth; but as she swung she thought:

"I know it will ache to-night, and trouble mamma. I know it made her sorry that Aunt Isabel came, and she will be sorry all day. I almost wish we had been coming home when we saw Aunt Isabel. I almost wish—"

Suddenly she sat up straight. "I am 'shamed of you, Mary Elizabeth," she said. "Seems if a little girl eight years old might go by herself. Papa said, 'be a brave little girl.' Wouldn't mamma be pleased!"

She slipped in to the house, and grabbed her little bank, then rushed down the street, not allowing herself to stop to think. She slipped in shyly, and held up her bank. "Will it be enough?" she asked. "I have come all alone to have a tooth out. Will it hurt very much?"

"To be sure it won't," answered Dr. Dennill cheerily. "I have two little girls of my own, and I often pull out theirs. Just sit down in this chair and let me tell you all about it. I think they have teeth just about as big as yours." He opened Mary Elizabeth's mouth. "Yes, and they come out just as easy as this," and he held up a tiny pearl tooth.

"Why!" said Mary Elizabeth, for she had not felt it at all. "Why! It came out just as easy."

"Yes," laughed the doctor, "that is the way theirs do when they are just as loose."

Mary Elizabeth held up her bank again. The dentist shook his head. "No," he said, "I never charge unless I

use instruments, and that tooth came out before I had a chance to look at mine. I should have charged fifty cents if I had really had to pull, so suppose on your way home you buy yourself something you really want for that money, and we will call it something pleasant to remember this little visit by."

"Oh!" said Mary Elizabeth, "I have wanted the dearest little doll, with dark hair, in Crockett's window, and she is just fifty cents, too. But I will give you a kiss for being so nice to me, and please may I take my tooth to mamma?"

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when He does not speak;
For He, whose name is Love, will send the best.
Stars may burn out, nor mountains walls endure,
But God is true, His promises are sure.
To those who seek.

A Cold Moving Day.

"What a day to be moving!" said Mrs. Larcom looking out at a loaded van passing the house. "It is so cold and stormy. I certainly feel sorry for any family moving in this bitter weather."

"It isn't a family moving, Mattie," said Mr. Larcom. "It is Mr. Trent storing some second-hand goods he has bought in his wareroom. I don't believe anybody would move a day like this."

"I know about some movers," said old Mr. Beckett, who was warming his hands by the fire. He came in daily to do the chores and care for the furnace, and he was now resting in the kitchen and eating the nice lunch Mrs. Larcom always had ready for him. "Lost all their household goods, too."

"Who was it?" asked Ruth and Fred Larcom with round eyes.

"Mr. and Mrs. Gray Squirrel," said the old man with a twinkle. "They were settled for the winter in that old oak in the park across the way, and last night it blew down and broke all to pieces. It was hollow from top to bottom."

"Were they killed?" cried the children.

"No, the tracks led to another hollow tree a little bit away so I guess they moved in with some other Squirrel family. Leastways the tracks didn't show that any of the family was lost. Some boys picked up all the nuts that were scattered on the ground this morning, so the family will have a hard time to get along this winter."

"Can you show us which tree they moved into?" asked Fred.

"Yes, easy enough. It's that big oak by the park gate."

"Mamma, may we take the poor squirrels a share of our nuts so they won't starve?" cried the children.

Yes, as soon as the weather is a little milder you may take some nuts to the poor things. We must not let our pets starve," said Mrs. Larcom.

"You do up your things and I'll take them right over," said Mr. Beckett. "Maybe the folks they moved in with didn't ask them to breakfast, and maybe the house was empty. It's a cold day to go without things to eat and since your mamma always takes such good care of me, I'll be glad to pass the help along. My! I'm glad I didn't have to move in the dark and cold last night."

So the children brought out walnuts and corn and butternuts and hickory nuts and chestnuts and even some bread for the squirrels, and Mr. Beckett carried it all over to put in the hollow tree. The children counted the nuts so they could tell if the squirrels ate any of them, and Mr. Beckett tucked them way up in the tree so no boy could find them. At noon the weather was warmer, and Fred and Ruth slipped cautiously over to the big tree to see how the movers were getting along.

"There's only two of the chestnuts left!" whispered Ruth.

"And all of the bread has been eaten!" said Fred. "Let's hurry away for fear we scare them."

If Mr. and Mrs. Gray Squirrel could think they surely must have felt that moving that cold day was a good thing for them. The children kept them supplied with good things to eat all winter, and in the spring when they came out they were fat and saucy and sleek as if they had been feasting all the cold weather.—Hilda Richmond, in S. S. Times.

Measles and Other Things.

When Mary came home from school, with flushed face and high fever, her mother promptly called the doctor.

"I am afraid it's the measles, Mrs. Brown," said the doctor. "Keep the other children away from her. We will soon know, but it looks like measles."

Mary's mother groaned. There were four other children, and what one "caught" the rest nearly always took. It had gone on for two years now, and poor Mrs. Brown was greatly worried.

There had been chicken-pox and whooping cough and even scarlet fever. All winter long the five had "whooped," until their parents were nearly distracted. Father worked all day, and helped nurse at night. Mother nursed all day (as well as kept the house going), and hardly slept any at night. Children do not know until they are grown up just how much sleep their fathers and mothers have had to lose on account of their little boys and girls. And the fathers and mothers never keep account of it, either.

"If this epidemic had only delayed a few weeks, school would have been closed for vacation, and it would not have spread so rapidly," said the doctor, and added: "But there is no disease that spreads like measles. It is the most contagious one we know. There are eighty cases in town now."

Sure enough, it spread from Mary to Julia, and then to John, and then to Lucy. Little Jack apparently would escape. The doctor laughed one day as he passed him in the hallway. "You don't sit still long enough to let anything catch you, do you Jack, my boy?" and Jack declared he didn't. But the measles finally caught him, too, as it had done all his brothers and sisters and most of the other school children. Several of their little playmates were very, very sick—much sicker than the Brown children, and a little girl died. "A good many children die of measles," said the doctor; "more, in fact, than people usually realize."

Doubtless many boys and girls who read this have had the measles. Perhaps, also, they have had other contagious diseases. But there are other contagious things that are worse than these diseases.

One time Mary visited her cousin Jessica. Jessica's father and mother have spoiled their little girl until she is no longer pleasant to live with. When she is refused what she wants, Jessica lies down and kicks and screams until she gets it. Mary caught this habit from Jessica, and when she came home, her mother hardly knew what was the matter with her usually sweet-tempered daughter. She pouted and fretted and cried, and one day finally lay down and kicked and screamed. Then she "caught" something else. Do not tell her I told. Whisper this. Her mother spanked her, and it immediately cured this habit which she had caught from Jessica.

John has caught something also, but his parents have not yet found it out. He caught some bad words from the boy across the lot, and some ugly tricks from a naughty schoolmate, whom he desires to imitate. An older boy also gave him an example of how one may lie, in order to mislead the teacher. Perhaps John may never let this thing "take." He may crush it right out himself as soon as he finds the germ popping into his mind. I am not sure whether he will, or not, for he does not quarantine himself against bad boys, or bad words, or bad books, as he should do.

The Board of Health quarantines against all contagious diseases. Those boys and girls who wish to grow into strong, fine, dependable Christian men and women must set up their own quarantine. They must guard themselves, and must pray to Jesus Christ for help, for while they can of themselves keep away from bad companions, none but our dear Lord can save us from the wiles and wickedness of Satan.—C. A. A., in The Presbyterian.

The first candlestick was a boy. He sat in the corner of a Scottish kitchen holding a piece of fir candle in his hands, from time to time cutting and trimming it to make it burn brightly. The first candle was a length of wood cut from a kind of fir tree which is found embedded in the eat. This kind of candle is still used in some parts of Scotland. It usually fell to the lot of the "herd laddies" to act the part of candlestick; but should a beggar ask for a night's lodging, he was expected to relieve the "herd laddie" of his duty. A candlestick is still called, in Aberdeenshire, a "puir man," or "poor man."—Child's Hour.

"If you happen to be beaten return to the charge."

Perfect Protection

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Personal and News Notes.

The Rev. T. R. Yates has been called to the rectorship of St. John's church, Pittsburgh, Pa.

The address of the Rev. G. L. Bishop is changed from Philadelphia, Pa., to Wenonah, N. J.

The Ven. H. G. Limric, Archdeacon of Mexico, has resigned from that field and will return to the States.

The address of the Ven. D. E. Holt, Archdeacon of the Diocese of Sacramento, is now 2624 M street, Sacramento, Cal.

All communications for the Diocese of Alabama should be addressed to the Rev. Horace Weeks Jones, secretary, Demopolis, Ala.

All communications for the Diocese of Alabama should be addressed to the Rev. Horace Weeks Jones, Secretary, Demopolis, Ala.

The Rev. J. R. Pickells, D. D., has been chosen assistant minister at Trinity church, Pittsburgh, and is already at work in that parish.

The address of the Rev. R. Bancroft Whipple, rector of Spring Hill and Stepney parishes, Diocese of Easton, is Quantico, Maryland.

The Rev. George Calvert Carter, rector of the Church of the Redeemer, Bryn Mawr, Pa., has gone abroad. He will return at the end of July.

Bishop Kinsolving, of Texas, sailed for Europe on the Mauretania, May 21st. He ordained his son to the priesthood at Holy Trinity church, Paris, on May 28th.

The Rev. Frederic Palmer has resigned from Christ church, Andover, Massachusetts, and will accept a professor's chair in Harvard Divinity School.

The Rev. Thomas B. Barlow, of Cambridge, Md., has been called to the rectorship of St. Matthew's church, Homestead, and will enter upon his work there shortly.

The Rev. F. L. Carrington, rector of All Saints' church, Dallas, Texas, has not accepted the call to the rectorship of the Church of the Good Shepherd, Wichita Falls, Texas.

The Rev. William Yerger, of Texarkana, Arkansas, has been elected rector of the Church of the Ascension, Claymont, and Grace church, Talleyville, Delaware. He began his duties on June 1st.

St. Paul's parish, Chattanooga, Tenn., will soon order a $10,000 organ. When the organ is in and a new rood screen also, which has been planned, there will be few churches in this country or in England that will surpass it in beauty.

In his Convention address, the Bishop of Newark reported the confirmation of 2,059 persons; 152 clergy canonically connected with the Diocese; 130 parishes and Missions where services are regularly maintained; 24 postulants and candidates.

The daughters of the late Rev. Dr. J. A. Harrison, who was for many years rector of Trinity church, Demopolis, Alabama, have recently lost their home by fire. The part of the house where it originated, with all in it, burned quickly, but most of the furniture beyond this was saved by the kind efforts of the neighbors.

The Rev. M. G. Freeman, rector of St. John's church, Clifton Springs, N. Y., celebrated the twenty-fifth anniversary of his ordination on Trinity Sunday.

The Rev. Arthur T. Cornwell, rector of St. Paul's church, Charleston, South Carolina, is in charge of Christ church, Charleston, South Carolina, until October 1st. Mr. Cornwell remains as rector of St. Paul's church.

Two Texas missionaries have recently been supplied with motorcycles, in order that they may better cover the large districts assigned to them. It is a satisfaction to realize that the noisy and odorous machine has been put to a godly purpose.

The Rev. J. B. VanFleet, formerly rector of St. James' church, Macon, Missouri, took charge on Sunday, May 4th, of Slaughter parish, Rapidan county, Va., in succession to the Rev. John H. Gravatt, Jr., now rector of Ascension church, Frankfort, Ky.

A font and lectern of oak were dedicated at Holy Cross church, Warren, Ark., the Rev. Charles F. Collins, rector, on Trinity Sunday. The former is the gift of the Sunday School and the latter from Mrs. J. K. Ridgley, of New Orleans, in memory of her deceased sisters and brothers.

St. James' Memorial church, Pittsburgh, Pa., has lately received two memorial gifts, a new altar service bound in purple morocco, in memory of Jacob M. Sarver, by his widow and daughter, and the other a tablet of cupro bronze, in memory of Mrs. Gertrude A. M. Thompson, presented by her husband, the Rev. Dr. Thompson.

On Sunday, May 25th, in St. Peter's, Morristown, N. J., the Bishop of Newark ordained to the priesthood the curate of the parish, Rev. Harold A. Prichard. He was presented for ordination by the rector of the parish, Rev. P. F. Sturges. The Bishop was the preacher; Rev. A. Elmendorf and Rev. Dr. F. L. Humphreys assisted in the service.

A Chicago clergyman, on invitation of a prominent layman, last summer took his vacation in the Diocese of Duluth. Landing in the town of Crosby, but finding no church there, he decided that the fish could wait. In ten days he had obtained the gift of a lot, subscriptions of $3,500 from the mine owners and miners, and ground had been broken for what is known as the "Ten Day Church."

The Rev. Charles Edward Crusoe, for more than five years connected with the mountain work in the Diocese of Lexington, has resigned his position as superintendent of Episcopal Mountain Missions, to accept the rectorship of Cople parish, Westmoreland county, Diocese of Virginia. He will enter upon his new work June 1st, and should be addressed at Hague, Va.

The late Bishop Doane, of Albany, rendered conspicuous service to the missionary cause. He was for forty-five years a member of the Board of Missions and for twenty-six its vice-president and chairman. In every forward movement of the work he took a leading part. Doubtless some measure of his missionary interest was inherited from his father, George Washington Doane, Bishop of New Jersey, who in his day did great service to the missionary cause and was instrumental in the election and sending out of our first missionary bishop, Jackson Kemper.

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THE PAPAL DECREE

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The Imperial Protest.

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Two Copies for 25 cents.

In the case of clergymen, a postal may be used and the books paid for when received. Order at once.

S. WHYBREW, Richmond, Va.

P. O. Box 265. 1118 E. Cary Street.

The members of St. John's church, Kansas City, Mo., have been greatly shocked and saddened by the unhappy death of one of the Sunday School boys, Ralph B. Cherry. He was killed while boarding a street car on Thursday of last week.

A resolution offered by Rev. Dr. North, of Buffalo, at the Council of Western New York, advocating the change of the Name of the Church, and a substitute resolution offered by the Rev. W. A. R. Goodwin, of Rochester, that the Council considers any change of the Name of the Church at this time inexpedient were, after brief consideration, laid on the table by practically a unanimous vote of the Council.

A contract has been awarded by the vestry of St. Timothy's church, Columbia, S. C., for the erection of a new church building on the lot owned by the congregation at Calhoun and Lincoln streets. The old mission building occupied by this congregation was recently destroyed by fire and the proposed new structure is due to the untiring efforts of the rector, Rev. Wilmer S. Poyner. Work will be commenced immediately.

The Rev. Alexander M. Rich has resigned his work as vicar of St. Luke's church, Hawkinsville, and Christ church, Dublin, Diocese of Georgia. Mr. Rich by his devoted service of several years has endeared himself to the members of his congregation and his removal will be a great loss to the communities in which he labored. Mr. Rich leaves Hawkinsville on July 1st to take charge of St. John's church, Savannah, from that date until September 15th, then he will become vicar of Christ church, Valdosta, and St. James' church, Quitman.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

Extract from the Records of the Vestry.

At a stated meeting of the Vestry of St. Bartholomew's church, in the City of New York, held May 8, 1913, it was on motion

Resolved, That the Vestry of St. Bartholomew's parish consider any proposed change in the name of the Church, by which the word "Protestant" is eliminated, or the word "Catholic" is introduced, as tending to confusion of thought and possible misconstruction, and therefore to the prejudice of peace and unity in the Church.

Resolved, That they consider the effort to change the name of the Church as unwisely made while the representation in the General Convention is no indication of the mind of the Church.

(Signed)
WILLIAM H. BUTTERWORTH,
Clerk of the Vestry.

MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at noon, on TUESDAY, June 17, 1913, in the Library at the Seminary.

S. SCOLLAY MOORE, Secretary.

Church Pews For Sale.

FOR SALE—Twenty-four Church pews, nine feet long, with book racks and kneeling rests. Address A. J. LANCASTER, No. 16 Poplar Avenue, Berkley, Virginia.

PIPE ORGANS.

If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Virginia.

DIED.

DYE.—Entered into rest on Friday evening, May 9th, at Lincolnton, N. C., MARY LOUISA, wife of Rev. Walter R. Dye. The funeral service was held on Sunday afternoon, May 11th, from Calvary church, Americus, Georgia.

"Blessed are the pure in heart, for they shall see God."

TODD.—Entered into rest, May 21, 1913, at Mountain View Sanatarium, Catawba, Va., JOHN WOMBLE TODD, son of the late Nannie Womble and Robinson Armistead Todd. Born April 25, 1854.

"God is Love."

OBITUARY.

The Rt. Rev. Thomas A. Jaggar, D. D.

The following minute on the death of the Rt. Rev. THOMAS A. JAGGAR, D. D., formerly Bishop of the Diocese of Southern Ohio, was passed unanimously by the Convention of the Diocese of Southern Ohio, held in St. Paul's church, Columbus, Ohio, May 21-22, 1913:

Thirty-eight years ago, this diocese in its Primary Convention chose Thomas Augustus Jaggar, rector of Holy Trinity church, Philadelphia, for its first bishop. He came to the people feeble in numbers and distracted by internal dissensions. The few years which God gave him to do his work in the full maturity of his powers were marked by blessed results. His stress, manly sermons, his charming personality, his large, catholic spirit, his purity and integrity of character, and above all his comprehensive, tolerant, and loving sympathy with those who differed from him gradually effected a great change in the feelings of his diocese. When he was compelled to ask for a coadjutor and laid down his staff, he left a harmonious and strengthened diocese. In the swift changes of our American life, there are few left of those who welcomed him and knew him as our Bishop, but his memory is blessed and the Convention puts upon its record, its appreciation of his noble life and of the sorrow, not of those who have no hope, that his useful life has been ended.

J. M. BOYD,
D. W. RHODES,
E. P. BRADSTREET.

Mrs. Betty Bankhead Winston.

Entered into rest, in the full assurance of eternal life, May 26, 1913, Mrs. BETTY BANKHEAD WINSTON, widow of the late Bickerton Winston, of Hanover county, Virginia, in the seventy-eighth year of her age. Her widespread benevolence, and splendid integrity of character makes her a public loss. Cultivated and brilliant in mind, she was the leading spirit in the community in which she lived; and the world is poorer to-day because she has left it. She left three sisters and an adopted daughter to mourn their loss.

MRS. ROSALIE B. SELDEN,
MRS. J. M. LEE,
MRS. C. P. CARDWELL,
(And a host of friends and relatives).

ACKNOWLEDGMENTS.

In our last issue, in acknowledging funds received for the Flood Sufferers, from The Woman's Auxiliary, St. Paul's church, Hanover, Va., through a typographical error it read $0.05, which should have been $5.05.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during May:

St. James', Richmond	$70 00
Christ, Norfolk	1 26
St. Michael's chapel, Savannah, Ga.	10 00
St. James', Leesburg	15 00
St. Pauls', Petersburg	21 17
Christ, Blacksburg	3 00
St. John's S. S., Hampton	73 72
St. John's, Houston	20 00
Trinity, Upperville	1 50
St. James', Warrenton	10 00
Miss Anna D. Bolling	10 00
St. John's, City Point	5 00
Mrs. Bettie Custis Ambler	25 00
St. Paul's, Suffolk	10 00
Trinity, Martinsburg, W. Va.	5 21
St. Peter's, Norfolk	1 05

P. P. PHILLIPS, Treasurer.

APPEALS.

Reformatory for Wayward Colored Girls.

The women of the State Federation of Colored Women's Clubs of Virginia have taken as their special work the establishing of an Industrial Home School (a Reformatory) for wayward colored girls from twelve to eighteen years old, who cannot be managed at home. There is no place for these delinquent colored girls now except the jails. Such a home, if established in the right way, will train many of these girls to be useful women, while if left to pursue their own sinful way, they will be a menace to the homes of our Commonwealth. Through our Federation Clubs we have collected one thousand dollars ($1,000) to make the first payment on a farm of one hundred and forty acres which has been chosen for the site in Hanover county, near Richmond. This location has been approved by Judge Cardwell, of the Court of Appeals; Dr. Drewry, of Petersburg, and Dr. J. T. Mastin, Secretary of the State Board of Charities and Corrections. The farm alone will cost $5,500.00. In order to get the buildings and to start the Home as it should be, we will need $10,000. It will be impossible for the colored women, with their limited means, to raise this amount without the help of their friends; so I am earnestly appealing for help to make it possible to establish this reformatory for colored girls, which is one of Virginia's greatest needs.

Please forward all contributions to Mr. Henry Lane Schmelz, President of the Bank of Hampton, Hampton, Va., or Mrs. Charlotte McAlpin Reid, Treasurer of the Virginia State Federation of Colored Women's Clubs, 835 Glasgow St., Portsmouth, Va.

THE BOARD OF MISSIONS.

RT. REV. ARTHUR S. LLOYD, D. D., *President.*
GEORGE GORDON KING, *Treasurer.*

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THE BOARD OF MISSIONS

as the Church's agent now holds general and special Trust Funds amounting to $3,344,000.

It has never lost a dollar of its invested funds

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Annual offering from all churches, and bequests from individuals, recommended by the General Convention. Please send offering and remember in will.

$30,000 per quarter required for over 500 sick and disabled clergy and their widows and orphans. The need is urgent.

$120 from 1,000 churches or individuals will provide for present need. Will you be one?

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

The ONLY NATIONAL, OFFICIAL, INCORPORATED SOCIETY. Offerings can be designated for "Current Relief;" "Permanent Fund;" "Automatic Pensions at 64;" or "Special Cases."

All contributions go to the object for which contributed. Royalties on hymnals pay expenses.

THE GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia, Pa.
281 Fourth Ave., New York.

WANTS.

WANTED—YOUNG LADY DESIRES POSITION as companion or secretary. References exchanged. Address "M. M. M." 409 Stewart St., Winchester, Va. 7je-2t*

WANTED—KINDERGARTEN G R A D U-ate, Church woman with missionary appreciation, to teach among cotton mill operatives at Manchester, Georgia. Climate good. No malaria. Give references. Apply Rev. H. D. Phillips, La Grange, Ga. 7je2t

WANTED—YOUNG LADY DESIRES A position in a refined family as teacher for young children. Music a specialty. Address C. A. B., Nonjemay, Md. 1t

WANTED—BISHOP WHITEHEAD RECommends English graduated nurse, just from England. Will take nervous, chronic or otherwise, lady, gentleman or children. Would travel. Speaks French. Good tailor and needle woman. Salary moderate. Address Nurse Lawrence, Protestant Orphan Asylum, Pearyville Ave., Pittsburg, Pa. 7je-2t*

WANTED—A WIDOW, NO CHILDREN, desires position as companion to elderly lady; one not needing the services of a trained nurse as much as cheerfulness and faithfulness. Highest personal references. Salary, $20 per month. Address H. B. L., Box 4, Glenolden, Pa. 31may2t*

WANTED—A YOUNG LADY DESIRES A position in a refined family as teacher for young children. Music a specialty. Address C. A. B., Nanjemoy, 1t

WANTED—BY LADY OF REFINEMENT, position as companion or mother's helper. References exchanged. Box 128, R. F. D. 2, Norfolk, Va. 17may-4t*

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Why the people of Richmond do not grasp such an opportunity with a rush is a mystery to me.

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Very truly,
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Holly Lithia Springs.

House for Rent

For Rent.—Furnished residence at Charlotte C. H., Va. For information, address P. O. Box 1096, Norfolk, Va.

The Household.

To Lessen the Cost of Living.

There can be no question that in the majority of households there is waste or leakage in some direction or other. An oft-quoted Cranford saying is that "Every person has his pet economy," and it may as truly be said that each household has its pet method of wasting some resource. There is one vital mistake made in the way many people approach the subject of housekeeping. To begin with, it is a business the terms, methods, and laws of which have to be learned if one desires or expects success. But all kinds of business have to be flexible, adaptable to changing conditions, and even to the moods of those with whom they deal. To cling to the letter rather than the spirit of the law is apt to destroy the law itself. Directions, methods, and prices which apply to one place do not apply to another, but the conclusions to be drawn are more or less the same. The great problem presented to the people of the present generation is the proper conservation of resources both public and private. This is not a statesman's, nor even a man's question merely—it belongs to the woman aiso, for women form a large and important part of the conserving class. Housekeepers may be shocked to be told that they are partly to blame for the present state of things, but the simple truth is that she who knows nothing about buying the food for her household, who, through ignorance of the subject, is willing to fall in with the dictates of the butcher and the grocer, and to give 44c. each for eggs in the winter, when excellent cooking ones are obtainable for less, is certainly not fitted to be intrusted with the spending of the household money, for she is helping to make living dear for her own family and others. Housekeeping being business, there is drudgery and hard work connected with it. There is no denying that the road to success is difficult. No work is always easy, and in housekeeping there is no short cut to success, but every woman, rich or poor, should be educated in the fundamentals of dietetics if for no other reason than as a basis for domestic happiness. Food is the most important item to the economist, and so long as children—no matter fo what class—are brought up to despise the kitchen and its lessons, and to display total ignorance about the buying of food, so long will there continue an outcry about the burden of higher prices. Increased cost of living is primarily due to wasteful methods, however much industries may change. The first step in decreasing the cost of living is to teach household economics as an essential part of every woman's education.

Escalloped Tongue.

Cut some cold tongue—not too fine—and for each pint one tablespoon of onion juice (obtained by grating an onion), one teaspoonful of chopped parsley, one teaspoonful of capers, one cupful of breadcrumbs, half a cupful of stock or gravy, three tablespoonfuls of butter and a little salt. Butter a nappy and cover the bottom with breadcrumbs. Put in the tongue mixed with the parsley, pepper, capers, add salt, and the stock with onion juice in it. Put part of the butter on the dish with the remainder of the crumbs, and then bits of butter here and there. Bake twenty minutes and serve hot.

The Virginia-Maryland Coal Corporation.

At a meeting of the stockholders of the Virginia-Maryland Coal Corporation, held in the City of Richmond, Virginia, on April 29th, 1913, called by the Board of Directors for the purpose of considering and providing for the retirement and redemption of all the preferred stock of the Corporation and the consequent decrease of its outstanding capital stock, of which meeting notice by publication, or otherwise, was waived in writing by all the stockholders, and at which meeting all stockholders were present, either in person or by proxy, the following preamble and resolutions were unanimously adopted:

"WHEREAS, There is now outstanding $75,000.00 of the eight (8) per cent. cumulative preferred stock of this Corporation, which stock has been issued for more than three years; and,

WHEREAS, under its charter, the Corporation has the right to call in and redeem such preferred stock at par, together with a premium thereof of five per centum; and

WHEREAS, all of the stockholders, common and preferred, have signified, in writing, their consent to the redemption of said preferred stock and to such action providing therefor as this meeting deems proper:

THEREFORE, BE IT RESOLVED: 1st, That the stockholders of the Virginia-Maryland Coal Corporation hereby declare themselves in favor of decreasing the present outstanding stock of the Corporation to the extent of seventy-five thousand dollars by the redemption, at par and five per cent. premium, of the outstanding preferred stock of the Corporation, amounting, par value, to $75,000.00; and,

2d. That the Virginia-Maryland Coal Corporation do, and it does hereby, call in for redemption the 750 shares of the preferred stock of the Corporation now outstanding, the said redemption to be made on May 1st, 1913, or as soon thereafter as practicable (provided that authority so to do shall have been granted by the State Corporation Commission, if such authority be necessary), at the office of the Corporation, Richmond, Virginia, by the payment of the par value of said stock, together with a premium of five per centum thereon.

3d. That upon presentation and surrender of the certificates for said preferred stock, on or after the said 1st day of May, 1913, and at the place specified above and after the consent of the State Corporation Commission thereto is had, if such consent be necessary, the proper officers of the Corporation shall pay to the holders of the preferred stock, the par value thereof, together with a premium of five per centum thereon, and shall forthwith retire said preferred stock and cancel the certificates therefor.

4th. That authority be, and is, hereby conferred on the officers of the Corporation to execute and present to the State Corporation Commission and to cause to be published any and all certificates or orders which may be required by law for the accomplishment of the aforesaid ends."

I hereby certify that the foregoing is a true copy of the proceedings of the Board of Directors and stockholders of the Virginia-Maryland Coal Corporation, at meetings held in the city of Richmond, Va., on the 29th day of April, 1913, so far as they relate to the redemption and retirement of the outstanding preferred stock of the Corporation, and the consequent decrease of its outstanding capital stock, entered upon the records of the Corporation, and that the foregoing resolution of the stockholders of said Corporation was adopted by the affirmative vote of all the stockholders thereof.

IN WITNESS WHEREOF I have hereunto subscribed my name as President of said Virginia-Maryland Coal Corporation, and have caused the seal of said Corporation to be hereto affixed and attested by the Secretary, on this the 30th day of April, 1913.

LILBURN T. MYERS,
President Virginia-Maryland Coal Corporation.

(Seal)
Attest: A. P. ADAMS, Secretary.

STATE OF VIRGINIA,
City of Richmond, to-wit:

I, Lewis B. Schomburg, a Notary Public in and for the city aforesaid, in the State of Virginia, hereby certify that Lilburn T. Myers, the President of the Virginia-Maryland Coal Corporation, whose name is signed to the foregoing writing, bearing date on the 30th day of April, 1913, has acknowledged the same before me in my city aforesaid.

Given under my hand this 1st day of May, 1913.

My commission as Notary Public expires January 15, 1915.

LEWIS B. SCHOMBURG, Notary Public.

STATE OF MARYLAND,
City of Baltimore, to-wit:

I, Florence Barrett, a Notary Public in and for the city aforesaid, in the State of Maryland, hereby certify that A. P. Adams, Virginia, hereby certify that A. P. Adams, the Secretary of the Virginia-Maryland Coal Corporation, whose name is signed to the foregoing writing, bearing date on the 30th day of April, 1913, has acknowledged the same before me in my city aforesaid.

Given under my hand and Notarial Seal this 30th day of April, 1913.

My commission as Notary Public expires 1st Monday of May, 1914.

FLORENCE BARRETT, Notary Public.

(Seal)

COMMONWEALTH OF VIRGINIA

Department of the State Corporation Commission.

City of Richmond, 6th day of May, 1913.

The accompanying certificate for a decrease of the outstanding capital stock of the Virginia-Maryland Coal Corporation, signed in accordance with law, by Lilburn T. Myers, its President, under the seal of the corporation, attested by A. P. Adams, its Secretary, and duly acknowledged by them, having been presented to the State Corporation Commission and the fee, if any, required by law having been paid, the State Corporation Commission having examined said certificate, now declares that the Virginia-Maryland Coal Corporation decrease such outstanding capital stock as has complied with the requirements of law, and is entitled to set forth in said application. Therefore, it is ordered that the charter of the Virginia-Maryland Coal Corporation, a corporation created by the State Corporation Commission, be and is authorized to decrease such outstanding capital stock in the manner and for the purposes set forth in said certificate, to the same extent as if the said application were now herein transcribed in full.

The said certificate, with this order, is hereby certified to the Secretary of the Commonwealth for record.

ROBERT R. PRENTIS, Chairman.

(Seal)

R. T. WILSON, Clerk.

COMMONWEALTH OF VIRGINIA,

Office of the Secretary of the Commonwealth.

In the City of Richmond, the 6th day of May, 1913.

The foregoing amendment to the charter of Virginia-Maryland Coal Corporation was this day received and duly recorded in this office and is hereby certified to the Clerk of the Chancery Court of Richmond, according to law.

B. O. JAMES,
Secretary of the Commonwealth.

COMMONWEALTH OF VIRGINIA,

Office of the Secretary of the Commonwealth.

I, B. O. James, Secretary of the Commonwealth of Virginia, certify that the foregoing is a true copy of the amendment of the charter of the Virginia-Maryland Coal Corporation, recorded in this office on the 6th day of May, A. D. 1913.

Given under my hand at Richmond, this the eighth day of May, in the year of our Lord, one thousand nine hundred and thirteen, and in the one hundred and thirty-seventh year of the Commonwealth.

B. O. JAMES,

(Seal)

Secretary of the Commonwealth.



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Thoughts for the Thoughtful

Popularity and fashion are at all times, in all cases snares, but peculiarly so to the preacher.

"The end of all right education for a woman is to make her love her home better than any other place."

"It is not a part of my religion to disturb the religion of others," was a lady's reason for punctuality at church.

"A strong and wise man has his strength given to him, not that he may crush the weak, but that he may support and guide them."

He that has nature in him must be grateful; it is the Creator's primary great law, that links the chain to beings to each other.—Madden.

"A man is known by the company his mind keeps. To live continually with noble books, with high-erected thoughts seated in the heart of courtesy, teaches the soul good manners."

"Life is eternal. Death is but an incident along the way, a paralysis of the body, but not the destroyer of life. We are in Christ; He has risen, He is alive, and we, too, live in Him."

The thanksgiving of one day cannot rehearse the blessings nor express the gratitude of a year. "Day by day we bless Thee; and we magnify Thy name ever, world without end."

"The witness of the Spirit is not an obsolete expression describing an obsolete experience. Wherever there is genuine apostolic succession, of that succession this witness is the surest sign."

Aim at a steady mind to do right, go wherever duty calls you, and believe firmly that God will forgive the faults that take our weakness by surprise in spite of our sincere desire to please Him.—Jeans Nicholas Grou.

The real blessedness of which the Master speaks in the Beatitudes is, in its very essence, spiritual. True happiness depends more on a man's character than on this condition; more on what he is, than on what he has.

Yet, on the whole, there is no possession so valuable as good habits, for this means that not only is the mind pledged and covenanted to good, but the muscles are supple, and even the bones are bent to what is good.—James Stalker.

Faith is not shutting the eyes to believe something which is not true. It is opening them—opening eye and ear and heart and the whole nature, and submitting them to that for which they were made. It is to have the ear of a learner, the heart of a child, to listen to the Father's voice.—Hugh Black.

A man must not choose his neighbor. He must take the neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next you at the moment. This love of our neighbor is the only door out of the dungeon of self.—George MacDonald.

What God may hereafter require of you, you must not give yourself the least trouble about. Everything he gives you to do, you must do as well as ever you can, and that is the best possible preparation for what he may want you to do next. If people would but do what they have to do, they would always find themselves ready for what comes next.—George Macdonald

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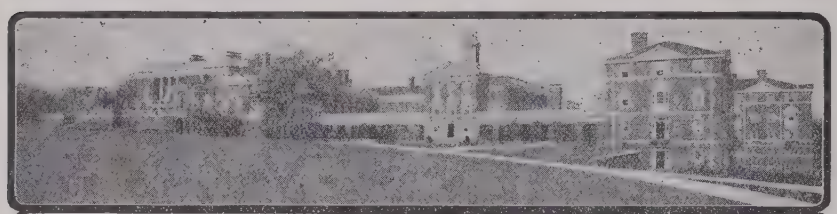
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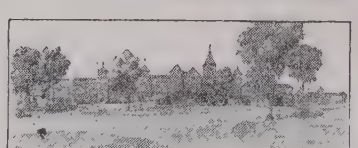
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Vol. LXXVIII. RICHMOND, VA., JUNE 14, 1913. No. 24

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"That isn't so at all," persisted the little boy, about ready to cry. "I can feel myself all over, and there's no tree or engine or anything else except flesh and blood."

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The manna of thy Word
Let my soul feed upon;
And if all else should fail,
My Lord, thy will be done."

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*7.50 A.M. Main St. Sta.	†11.35 A.M. Byrd St. Sta.
*8.40 A.M. Byrd St. Sta.	*1.00 P.M. Main St. Sta.
*10.25 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
†12.01 noon Byrd St. Sta.	*6.20 P.M. Byrd St. Sta.
†2.00 P.M. Byrd St. Sta.	*7.30 P.M. Byrd St. Sta.
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§4.15 P.M. Elba Station.	*11.17 P.M. Main St. Sta.
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Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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CHANGE OF NAME.

From the Council Address of the Bishop of Southern Virginia.

We are required at this Council to elect delegates, clerical and lay, to the General Convention, to be held in the City of New York, in the month of October. To this convention will be committed the final decision of the proposition to change the name and the title of the Church by omitting the word Protestant from the title page of the Book of Common Prayer.

While it is true that many extreme High Churchmen and Ritualists have, from time to time, since the period of the "Oxford Tracts" and the Secession of Cardinal Newman from the Church of England, gone over to Rome, the number, compared to the great body of the Communicants of the Anglican Church, has been comparatively small.

And the reason is obvious. Rome is a Church of Absolute Government. The will of the Pope is the centre of power, and that will is supposed to be guided by personal infallibility. If a priest in the Roman Church violates a doctrinal or a ceremonial law of the Roman Church, if he preaches what borders on Protestant heresy, he is relegated to silence and to deposition from his office—relegated without jury or judge. A priest in a Protestant Church, with Romish proclivities, would argue thus: I could render more effective service to my Romish convictions by teaching Romanism under the authority of Protestantism. If I go to Rome I part with freedom, I am lost in a vast organization. Whereas, if I remain a Protestant in form, and sow the seeds of Romanism in my Protestant congregation, I am serving Rome in a wider field than I could possibly secure in Rome itself.

This is a fallacy which doubtless has led many good men astray in the exercise of their ministry. I remember two occasions of visits to parishes in this Diocese, of tracts and printed papers in the Sunday School room. My attention was arrested by this question and answer upon the Sunday School leaflet: "What is a chasuble?" Answer: "It is the vestment worn by the Priest when He celebrates the Mass. Under the hand of the Priest the bread and wine are transformed into the real body and blood of Christ, and that real body and blood taken by the Communicant feeds the soul and washes away all of its sins." The doctrine of transubstantiation was conveyed to and printed upon the mind of the child by the chasuble, and the picture of the priest wearing it. I called attention of the rector of the parish to the leaflet, he expressed some surprise and remarked that a large number of the leaflets had been sent to his Sunday School as a gift and that he had not had the opportunity as yet to examine them. I secured from him the promise, which he faithfully fulfilled, to gather up these leaflets and consign them to the fire.

The incident reminds me in thinking of the methods used in the realm of religious controversy, to say to fathers, mothers, and Sunday School teachers, that you are at last the ultimate guardians of our children in the realm of religion. If you fail in your duty which your heavenly father assigns to your culture, of sowing the seeds of religion in your children, you have neglected the highest duty God gives to you to do.

In closing this address may I ask the question, What is the ground of the hostility to the word Protestant in the title of the Church, our Church and the Church of our forefathers for long generations? What is the change that seems to have passed over vast numbers of our people, say within the last forty years?

The claim of Infallibility of the Pope and the dogma of transubstantiation, the worship of saints were regarded by that generation as superstitious, unworthy of serious discussion. The ceremonies of the Roman Church were looked upon as unintelligible mummery and services of their churches as a travesty upon the dignity of religious worship. To-day we have the proposition before us to erase the word Protestant from the name of the Church and take the word Catholic as the herald of our principles to the world. Strange revolutions appear in the drama of nations in the pages of history.

As Froude has said, "It was during the protracted struggle with Rome that the genius of our Protestant ancestors in England first manifested its heroic temper to the world."

In that fearful struggle with Rome represented by the Spanish Empire, she achieved for the Protestant world and for civilization what no other nation or people have done. The Spanish Armada, after years of preparation, is moving up to the English Coast. In the distance is the English fleet commanded by Drake and Frobisher. The Queen of England is on the shore surrounded by her ministers, and sends her signal. In answer she receives the words from Drake, "Your Majesty, by the help of God, for our Queen, our country, and for the Protestant religion, we will give a good account of ourselves this day." After long hours of waiting, far into the night, she gets another message from Drake, "We have sunk twenty ships of the enemy and by the help of God we are going to wreck the others on the coast of Ireland."

That same England has had her ecclesiastical troubles (especially in recent years) but the old mother clings to her title of Protestant and will cling to it as her precious heritage from a noble past.

Protestantism represents great principles; one is the right of every man to come to God for himself. Not the right to think as he pleases; not the right to doubt; but to come to God for guidance, to come to Him for strength for his weakness and light for his darkness. Christ has made that promise to every soul that comes to God through Him. No human authority has the right to come between me and my God. For the forgiveness of my sins, I come to Him, through Christ. Christ has secured the pardon of my sins by his atonement. My repentance comes through the recognition of pardon of God in Christ. I never would repent unless I could see the pardon of sin. It is the consciousness of old sins, the fear of them, that keeps the sinner away from God. It is the revelation of the goodness and the love of God in Christ, that leads to repentance.

The darkest page in the history of Christianity is found in the corruptions revealed in the records of the churches in the practice of private confession and absolution. There is evidence not to be refuted that the practice has found its way here and there, into this Protestant Church of ours. It seems to be childish to blind our eyes to the reality that we are living in critical times for the Church of our love and our Protestant faith.

Timid men shrink from controversy even though the belief is pressed home that the foundations of their faith are in peril. Quiet men shrink from the agitation of political or ecclesiastical warfare, and others dread the charge of bigotry and listen to an ignominious prudence which counsels them to hold their peace.

Others imagine that the controversy between Ritualism and Romanism on the one hand, and Protestantism on the other, are purely matters of external ritual, such as the color of stoles, the shape of priestly garments and vestments, the positions and the performances of the Priest in the chancel; and his imagination is based upon only a dim conception of the meaning of these things. They are oblivious of the fact that they all have their symbolic significance. They are designed to convey pictures of the doctrines of Ritualism upon the memories of the men, women and children in the congregation.

That, also, is the idea of the masses in the majority of congregations. They hear of lawsuits and discussions of ecclesiastical antiquarians and they imagine that they constitute the sum and substance of the questions at issue. Let me quote in closing the words of one of the ablest writers and preachers that England has ever produced. At the close of a powerful review of the controversy with Rome in the English Church, he exclaims, "Preach Christ. He is the centre and the circumference of our Faith and our hope and our love." He goes on to say, "To permit the questions which are controverted between ourselves and those who are endeavoring to Romanize the faith and the worship of the nation, to sink into the hands of lawyers and ecclesiastical antiquarians will be to deprive our cause of all spiritual grandeur and power. The battle must be fought on broader issues. We must preach the Gospel. We must entreat Christ to reveal how near He is to every human soul, and to manifest in our times as He has manifested in former days, the greatness of His mercy and His might." The true defense of the people and the churches against the power of the Papacy does not lie with the Church politicians, nor with ecclesiastical courts, nor with controversalists. We must constantly reiterate that it is at once the duty and the right of every man to listen for himself to the voice of God and to appeal for himself to the infinite mercy which, in the death of Christ atones for the sins of mankind; and we must make it clear that in the whole of our controversy both with Romanism and Ritualism we are but vindicating this right and enforcing this supreme duty.

The title of the Church embodies the fundamental principles of its doctrines, its rights and ceremonies, and its constitutional laws. In expunging the title Protestant we are opening the door for the elimination and the repeal of the laws of our diocesan and our general Church organizations. We are removing the foundations upon which those canons and laws are based. We render possible the introduction of doctrines and practices unknown to the fathers of the Protestant Episcopal Church in this country and in England. This is the logical and necessary course in the direction of the revolution in the Church in this country and in England. We may legalize practices and Roman usages and doctrines which have disturbed the peace of our Church for three generations, but at the same time we eliminate Protestantism itself. The word Protestant carries with it the right of private judgment, the Bible as the rule of faith and practice, and thirdly the all embracing doctrine of justification by faith. If the Catholic party is strong enough to remove Protestant from our title, they are strong enough to change the laws and the doctrines and liturgies to conform to Catholic principles of faith and practice.

May God help us to face the exigency, and to realize what it is that we are asked to do. We cannot hold on to Romanism and Protestantism in the same faith, because the one is based upon the denial and the renouncing of the other.

The Recent Virginia Diocesan Council.

By the Rev. Samuel A. Wallis, D. D..

The Diocese of Virginia stood firm on the question of the proposed Change of Name, as was to be expected, not for mere surface reasons alone, but because the question of change of name involves for the Church as a whole, in our present controversies, a fundamental position. This is best expressed in a sermon preached by the late Bishop Ellicott, in the year 1875 at Gloucester Cathedral, and recently quoted in an article by the Rev. Professor W. H. Griffith Thomas, D. D., in one of the English Reviews: "The system of Rome makes the relation of the individual to Christ depend upon his relation to the Church, while that of our own Church makes the relation of the individual to the Church depend upon his relation to Christ. In our long and enduring controversy with Rome, no other distinction has ever been drawn between us which appears to cover and to include all the broad spiritual characteristics, and to express succinctly the sum and substance of all the great doctrinal differences on either side."

In the matter of Social Service, and especially in the resolution on the problem of social vice, involving the question of the same standard of purity in the man as in the woman for the marriage relation, the Council, as a secular paper said, was making history. The great debate of the Council settled around this resolution. It can be said that all were agreed as to the principles enunciated in the resolution, but the manner of carrying them out caused much searching of heart, and a division of opinion.

The members of the Commission were very careful to keep before the Council the fact that the resolution was not mandatory, but educative, and this position, which we believe is mainly true, practically carried the day in favor of the resolution. The Diocese of Virginia stands, however, in the lead as a diocese, by the action of this Council, in bringing this great question to the attention of her clergy and laity and the people generally; thus following the initiative of Dean Sumner in the Cathedral, Chicago, in the principles involved, and with some caution in their practical issues as implied in the words, "after the due cooperation of the clergy with the medical practitioners in each community, whether in town or country."

The important actual result of this resolution was the unanimous agreement of the Council to memorialize General Convention, as well as the State Legislature on the subject.

The report of the Commission is an excellent beginning in itself for the first year's work, and deserves the attentive consideration of our people, both clerical and lay. We regret, however, that it strangely omitted to express itself on a very necessary matter—the more efficient censoring of moving pictures which are now so popular in every place, and which, unless most carefully censored, can be made a fertile cause of crimes and immorality.

Its appeal in the last resolution is one which should, and no doubt will, be heeded by all our clergy. It reads as follows: "The Council urges all ministers in the diocese to constitute in their respective parishes, wherever possible, committees of their laity, who shall be alert to recognize and help forward every force that makes for social betterment in their own communities, and shall co-operate with the General Commission in matters affecting the whole Diocese and State."

While this was one of the most strenuous Councils for some years past in regard to work, it fully enjoyed, as far as time permitted, the generous and delightful hospitality of the people of Charlottesville and of the University. The two luncheons prepared by the ladies of Christ and St. Paul's churches, respectively, were much appreciated, as well as the reception tendered by Miss Duval at St. Anne's School on Wednesday evening.

The members of the Council rejoice in the prosperity of that school, and predict for it a bright future among the other excellent schools for girls in Virginia.

There were very few visitors from other dioceses to this Council. But there was one from the Diocese of Washington, a true son of the Church of Virginia, Dr. Thomas Nelson Page—whose name stands high in literature—to whom a most cordial welcome was extended, and whom the old Diocese is always glad to see in her midst.

Theological Seminary, Va.

Aim at a steady mind to do right, go wherever duty calls you, and believe firmly that God will forgive the faults that take our weaknesses by surprise in spite of our sincere desire to please Him.—Jean Nicholas Grou.

Church Intelligence

CALENDAR FOR JUNE.

1—Second Sunday after Trinity.
8—Third Sunday after Trinity.
11—St. Barnabas' Day.
15—Fourth Sunday after Trinity.
22—Fifth Sunday after Trinity.
24—Nativity St. John Baptist.
29—St. Peter's Day.
Sixth Sunday after Trinity.

Collect for Fourth Sunday After Trinity.

O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that Thou, being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake our Lord. Amen.

American.

Laymen's Conference at Biloxi, Miss.

The fourth annual Gulf Coast Conference of Church Laymen of the Diocese of Mississippi, Alabama, Florida and Louisiana, will be held at Biloxi, Miss., July 3d to 7th, 1913. These conferences have been most helpful and inspiring and have been largely attended. The Bishops of Alabama, Mississippi and Louisiana have been present at these meetings, and have shown a deep interest in the movement and have promised to endeavor to attend this year. A very interesting programme is being prepared, consisting of Conference on church work in all its branches, Sunday School, Bible Class, Missions, Lay Readers, Brotherhood (Senior and Junior), etc., and many prominent laymen have been invited to take part. These conferences have now become the largest gathering of Church laymen in the South, and those interested and actively engaged in church work will gain much valuable information by attending.

Anniversary of St. Paul's School, Lawrenceville.

The twenty-fifth anniversary of St. Paul's School, the Church's normal and industrial school for Negroes, at Lawrenceville, Va., was celebrated May 21st and 22d, together with the annual commencement exercises. There was a series of remarkably clever addresses by graduates of the school, representing various trades and callings, in many sections of the country. Then there were demonstrations by the students in the various trades departments of the school who, while they were giving exhibitions of manual skill, at the same time explained the principles and theories of the trade in excellent English. Plantation melodies were sung at frequent intervals on the programme.

The Hon. E. P. Buford, Commonwealth Attorney for Brunswick county, spoke of the goodwill of the white people of the county towards St. Paul's. He said there had never been a conflict of a serious nature between the students and the people of the town, and that during his twenty-two years of office, as prosecuting attorney for the county, he had never had before him any one who had been a pupil of St. Paul's charged with any crime.

The anniversary address was delivered by Mr. John W. Wood, Secretary of the Board of Missions, who spoke of the school as giving "bread" and "God" to the negro race. He commented on the fact that of the 3,000 and more negroes who had passed through the institution not one had ever been convicted of any crime anywhere.

All the speakers paid tribute of affection and admiration to the founder and principal of the school, Archdeacon James S. Russell. For twenty-five years this faithful leader of his race has struggled with conditions that would have overwhelmed many a strong man, and St. Paul's to-day is his reward.

Commencement at the Theological Seminary in Virginia.

The commencement exercises of the Theological Seminary in Virginia will take place on Wednesday, Thursday and Friday, June 18th, 19th and 20th.

On Wednesday night the annual sermon before the Students' Missionary Society, which is equivalent to the baccalaureate sermon elsewhere, will be delivered by Bishop Lloyd, in the chapel, at eight o'clock.

The commencement exercises proper will be held at 10 o'clock, on Thursday morning, in the chapel, when the graduating essays will be read and the diplomas be given to the graduates and certificates to those who are dispensed from Hebrew, and to special students. The members of the Senior Class are as follows:

Edward E. Burgess, Southern Virginia; Carlton Barnwell, A. B., Maryland; Bowyer Campbell, Virginia; Churchill J. Gibson, B. A., Virginia; Conrad B. Goodwin, M. A., Virginia; Devall L. Gwathmey, B. A., Southern Virginia; Jennings M. Hobson, Southern Virginia; Malcolm DeP. Maynard, B. A., Harrisburg; Paul Micou, M. A., Virginia; Louis A. Peatross, Southern Virginia; Milward W. Riker, Washington; Wilfred E. Roach, M. A., Washington; Stanley S. Thompson, Kentucky; Theodore St. C. Mill, A. M., Maryland; Philip B. Williams, Maryland; William T. Willis, Virginia; Cyprian P. Willcox, North Carolina.

The annual meeting of the Alumni will take place in the chapel on Thursday, June 19th, at twelve o'clock. The essayist will be the Rev. William Theodotus Capers, of the Church of the Holy Apostles, Philadelphia. A large number of the Alumni are expected to attend this meeting.

The ordination services will be held in the chapel, at eleven o'clock, on Friday, June 20th. The preacher will be the Rev. H. B. Lee, D. D., of Christ church, Charlottesville, Va.

Closing Exercises of Herndon Seminary.

The closing exercises of Herndon Seminary, Va., were held June 4th-6th.

June 4th—Musical programme, given by pupils of the first and second year music classes; operetta, The Fairy Shoemaker, by primary and intermediate pupils of the school, under the direction of Miss V. C. Castleman, assisted by Miss Pauline Wiley. June 5th, 10 A. M.—Class day exercises; senior and junior music classes; The Rose Leaf (School Quarterly), senior and junior English classes, under the direction of Miss I. L. Castleman; domestic science contest, in charge of Miss L. B. Castleman.

June 6, 8 P. M.—Graduating exercises; musical programme, given by pupils of the senior class, consisting of selections from Mendlessohn, by the first year seniors, and Chopin numbers, rendered by the music graduate, Miss Pauline Amelia Wiley, of Herndon, Va. Her music diploma, and the one in English and mathematics, won by Miss Selema Elizabeth McMillen, for eight years a pupil at the Seminary, were delivered to the above mentioned young ladies by the Rev. Kensey Johns Hammond, of St. Mark's church, Culpeper, Va., who also gave the address to the school, his theme being "Advice to Those on the Threshold of Life." Mr. Hammond's talk was helpful and suggestive.

The Rev. L. D. Vaughan, of Herndon, made the opening prayer and pronounced the benediction.

Shadowed.

We all know how private detectives are employed to shadow others. Men who are suspicious of their wives and wives who are suspicious of their husbands often employ persons to shadow the suspected one. Business men and others employ detectives to shadow clerks and employees to know their habits of life out of business hours.

We are all shadowed. Every man and woman, in country or city, is shadowed by the omnipresent and omniscient God. What David says of himself is true of us: "O Lord, * * * thou knowest my downsitting and mine uprising, * * * and art acquainted with all my ways * * * Thou hast beset me behind and before." (Ps. 139:1, 2, 3, 5.) And what Hagar said of herself is true of us: "Thou God seest me." (Gen. 16:13).

God has his eyes upon us wherever we go. He knows all our actions; he knows the total of man's behavior, whether in thought, word, or deed. He takes notice of every step we take, every right step and every wrong step. He knows where we spend our days and nights, and what kind of company we keep. He has beset us "behind and before." He is on all sides of us. His knowledge extends to all our movements, our "downsitting and our uprising." All our private, social, and public life and ways are known to God.

All these facts put an importance on the commonest acts of life. For we can never get away from the observing eye of God. While we fill but a small part of space, he fills all space. He does not move with us, but we move in him. "In him we live, and move, and have our being." God is wherever any of us can be. "If I ascend up into heaven, or if I descend into Sheol," or if I travel with the sunbeam to the most distant part of earth, God will be there. For, while man is always somewhere, God is always everywhere. And the "darkness and the light are both alike unto him." We may elude the vigilance of human beings and place ourselves beyond their reach, but there is not a spot in which the piercing eye of God can be eluded.

We are shadowed by the omniscient God more completely than ever any detective ever shadowed a man or woman suspected of any misconduct. This being so, let us live innocently, for God is present.

To the soul living innocently before God this truth is full of comfort. His presence is everywhere to help us. Waking or sleeping, he is round about us. He notices our "coming in" and our "going out" that he may do us good. The truth is a sad or glad one, according to our relation to God.—Northwestern Christian Advocate.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Commencement at University of the South.

The commencement exercises of the University of the South, at Sewanee, this year, will begin on Saturday, June 14th, continuing through Wednesday, June 18th. On Sunday, June 15th, the Rt. Rev. Charles E. Burch, D. D., Bishop-Suffragan of New York, will preach the commencement sermon. The commencement oration will be delivered by Mr. A. S. Caldwell, of Memphis, on Tuesday, June 17th. On the evening of the 17th the vice chancellor's reception will be given. On Thursday morning, June 19th, the opening service of the summer quarter of the University will be held in All Saints' chapel. At this commencement it is expected that five men will receive their degrees in divinity, four their master's degrees and five their bachelor degrees. The Bishop of Tennessee, the Rt. Rev. Thomas F. Gailor, S. T. D., is the Chancellor of the University, and Dr. William B. Hall, is the vice chancellor.

The Rt. Rev. J. R. Winchester, D. D., Bishop of Arkansas, was a recent visitor to Columbia, Tenn., where he attended the meeting of the board of trustees of the Columbia Institute, of which board he is a member.

The Rev. George N. Neide, priest-in-charge of St. Andrew's mission, South Memphis, is arranging for the purchase of a lot in that part of the city, on which to erect a suitable parish house for the activities of his growing mission in this part of Memphis. The mission under Mr. Neide's leadership has shown unusual activity, and the attendance at the services and in the Sunday School has been largely increased.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Woman's Auxiliary Convention.

The 36th annual Convention of the Woman's Auxiliary of the Diocese met at St. John's church, Cleveland, Rev. Henry E. Cooke, rector, Thursday, May 22d. For the first time during his Episcopate of nearly twenty-four years the Bishop of the diocese was absent from an annual meeting of the Woman's Auxiliary, he having left for New York the day prior to the Convention, to join Mrs. Leonard on their way to the Continent, for Mrs. Leonard's health. He sent a message of greeting and affection which was read to the Convention.

At the Holy Communion at 10 A. M., nearly 200 received, and this number was greatly augmented before the close in the afternoon.

Mrs. H. P. Knapp, the president, reported that the Junior organization of the diocese had been divided into two branches, one for the older members, called the Daughters of the Auxiliary, and the other remaining as the Juniors.

Mrs. J. B. Savage, the secretary, reported the total offerings of the year, in money and missionary boxes, $16,569, and Mrs. C. D. Hatch, the treasurer announced that the savings for the United Offering, since the last General Convention, amounted to $5,287, which is $1,100 in excess of what it was at the same period three years ago.

Deep regret was frequently expressed during the day at the absence on account of illness, of Mrs. Leonard, the former president, and Mrs. Bates, the present treasurer.

A new office of honorary president was created, to which Mrs. Leonard was elected.

The following were chosen for officers for the ensuing year: President, Mrs. H. P. Knapp; vice presidents—Miss Katherine L. Mather, Miss Fannie G. Spencer, Mrs. T. H. Walbridge, Mrs. Henry E. Cooke. Secretary, Mrs. J. B. Savage; treasurer, Mrs. Verna S. Bates; director of Babies' Branch, Mrs. Fred. R. White; treasurer of United Offering, Mrs. C. D. Hatch; educational secretary, Miss Martha Kimball; correspondent of Church Periodical Club, Mrs. H. H. Hart; director of Daughters of Auxiliary and Junior Auxiliary, Miss Jessie Truesdell, assistant, Miss Marietta Attwood.

The special feature of interest at the afternoon session was an instructive and stimulating address on "The New China," by the Rev. Robert E. Wood, O. H. C., recently returned from Ichang.

Corner-Stone of St. Mary's Church Laid.

The corner-stone of the new St. Mary's church, Cleveland, Rev. J. L. P. Clarke, rector, was laid by Archdeacon Abbott, acting for the Bishop of the Diocese, Sunday afternoon, May 25th. Several of the other clergy of the city were present and took part in the service. The Rev. Thomas G. C. McCalla, rector of All Saints', made a felicitous address, and the Rev. George I. Foster, rector of the Good Shepherd, led the music with an orchestra. The building when finished and furnished, will cost about $16,000.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop

Annual Meeting of Women's Auxiliary.

The diocesan branch of the Woman's Auxiliary held its twenty-eighth annual meeting in Aiken, with the opening service of Holy Communion in St. Thaddeus' church, on May 15th. The first business session was held in Tilman Hall, at 10 o'clock, with an address of welcome from the rector of the parish, the Rev. R. C. Jeter, and a response by Bishop Guerry. The annual report by the president, Mrs. Wm. E. Haskell, was very exhaustive and most interesting. In the evening the Rev. K. G. Finlay delivered an address on "Our Duty to the Foreigner in our Midst," followed by the Bishop on the general subject of the Missionary Board; its Responsibilities and Resources. The attendance at the meeting was very large and the interest increasing. The offerings for this year were $1,400, as against $1,140 for last year. The meeting adjourned on the night of May 15th, to meet with St. Luke's church, Charleston, next year.

"Life Offering" for Missionary Work.

For the first time in the history of this branch, an appeal was made for "a life offering," as distinguished from mere money offerings. Three South Carolina women had already volunteered for missionary work, while at this meeting Miss Virginia Singleton, vice president for the Columbia Convocation, offered herself for work in China. She will go into training at once. $200 were asked for her expenses. About $350 were immediately pledged.

With one or two exceptions, the previous officers were re-elected.

Hobble Skirts and Eccentric Dances.

Our recent diocesan Council passed a rather rigid resolution on the matter of current female dress. The Woman's Auxiliary at Aiken did the same thing. How far and to what extent such resolutions have effect, it is difficult to say. Still, they clearly point in the direction of reform where reform is manifestly needed. Certain dances, also, are coming in for condemnation, because they are simply shocking, and betray a certain loss of modesty on the part of young girls, which is deplorable.

Clerical Changes.

The Rev. C. H. Gibboney, Jr., assistant at Christ church, Savannah, Ga., has accepted the rectorship of Grace church, Anderson, intending to assume his duties October 1st.

The Rev. A. T. Cornwell is now temporarily in charge of Christ church, Charleston, in addition to his duties as rector of St. Paul's. Dr. Whaley resigned Christ church, Charleston, to take the rectorship of St. James', James Island. He still keeps Mt. Pleasant and will continue to reside in Charleston.

The Bishop visited Grace church, Camden, Sunday, May 25th, where he confirmed a class of seven. The Rev. F. H. Maeding is doing an excellent work in Camden, especially among the young men and boys.

The Bishop goes to Winthrop College for Sunday, June 1st. This is the famous State College for girls, at Rock Hill.

The widow of the late Dr. John Cohuron, for many years rector of old St. Philip's parish, was buried from the church on May 28th, the Bishop, Dr. Kershaw, and the rector, Rev. S. C. Beckwith, taking the service.

The Rev. R. E. Griblin delivered the address to the graduating class at the Bamberg High School, recently.

At the closing exercises of Mt. Pleasant High School, the Rev. Walter Mitchell, of the Porter Millany Academy, will make the address to the graduates.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Meeting of the Diocesan Council.

The annual meeting of the Council of the Diocese was held in Emmanuel church, Athens, Wednesday and Thursday, May 28th and 29th, adjourning sine die, only in the very early hours of Friday morning, after one of the most harmonious and helpful meetings in the history of the Diocese. The Convention was opened at 10 o'clock Wednesday morning, with the Corporate Communion of the Diocese, at which the Bishop was celebrant; Rev. C. T. A. Pise, Gospeler; Rev. H. Fields Saumenig, epistoler; Rev. John D. Wing, Jr., chaplain to the Bishop, and Rev. Troy Beatty, server.

The Bishop recommended the appointment of a committee of fifteen laymen, to take up the matter of raising $75,000 in addition to the $16,000 in hand for the permanent endowment of the support of the Episcopate. This desire was acted affirmatively by the Council. The Bishop reported progress in the matter of the establishment of a diocesan school for girls, stating that there was in hand a lot valued at $35,000; donations, subscriptions, equities and the corpus of the Weston bequest, amounting to $25,000, or a total of $60,000. The matter of the school for girls was taken in charge by a committee and reported upon favorably.

The Bishop then took up questions concerning the General Church, commending the administration of the church's missions by the Board, and

urging that the Church wake more actively to the necessity of increasing gifts for the work.

Upon the subject of the change of name, the Bishop stated that it was as clear as anything could well be to him, that this was the Catholic Church in the United States and in all America, but that it would be time for Diocesan action regarding the correction of the title of the Church when the General Convention had taken its first definite formal action, and asked that we confine ourselves to the selection of the wisest and most judicious men as deputies; and that we do not charge them with a memorial or instruct them or the General Convention as to how they shall act or vote upon the question.

The reports of the treasurer and missionary treasurer of the Diocese showed most satisfactory condition, all obligations paid in both departments and the contributions for the General Board of Missions larger than in previous years. A total of $8,200 was raised in the Diocese for Diocesan Missionary work last year, and $5,000 apportioned among the parishes and missions for the coming year, which with the income from the Clinch Walburg fund, makes a total of $8,500.

The report of the committee on the question of the change of name was laid on the table.

Rev. James B. Lawrence, of Americus, represented the Diocese of Georgia as a fraternal delegate to our Council.

The elections resulted as follows: Chancellor, Robert C. Alston, of Atlanta; treasurer, Eugene W. Stetson, of Macon; registrar, George C. Stowers, Atlanta. Standing Committee: Rev. C. T. A. Pise, Atlanta; Rev. C. B. Wilmer, Atlanta; Rev. Troy Beatty, Athens; Col. Z. D. Harrison and Mr. Thos. Eggleston, of Atlanta, and Mr. T. E. Berry, of Columbus.

Board of Missions—Revs. C. H. Lee, Macon; Russell K. Smith, Atlanta; C. B. Hudgins, Rome; W. W. Memminger, Atlanta; S. A. Wragg, Columbus, together with J. Allen Myles, Jr., Elberton; W. N. Hawkes, Atlanta; N. K. Smith, Marietta, and R. W. Williams, Atlanta. R. C. DeSaussure, Atlanta, treasurer; Russell K. Smith, secretary.

Diocesan Commission of General Missions—Rev. Messrs. S. A. Wragg, Columbus; J. S. Bunting, Macon; John D. Wing, Jr., Atlanta; Troy Beatty, Athens; C. Earl Wheat, Griffin; Messrs. G. B. Harrold, T. E. Berry, Benj. Neely, A. A. Irwin and Dr. C. M. Barnwell, Jr.

Delegates to the Sunday School Convention—Rev. Messrs. R. K. Smith, S. A. Wragg and W. W. Memminger; Messrs. F. F. Lockwood and W. H. Warner.

Deputies to the General Convention: Clerical—Rev. Messrs. C. B. Wilmer, Atlanta; John S. Bunting, Macon; C. T. A. Pise, Atlanta; Troy Beatty, Athens. Lay—Messrs. T. H. Nickerson, Athens; Z. D. Harrison, Atlanta; T. E. Eggleston, Atlanta; Seaton Grantland, Griffin. Alternates: Clerical—Rev. Messrs. Russell K. Smith, S. A. Wragg, W. W. Memminger, C. B. Hudgins. Lay—T. E. Berry, C. E. Pollard, R. DeT. Lawrence, E. B. Harrold.

Woman's Auxiliary.

The Woman's Auxiliary of the Diocese also held its meeting at the same time and place, with a most creditable representation from all over the Diocese, and of the Junior and Baby branches as well. Their meeting was opened by an address by the Bishop, Wednesday morning, also an address by Rev. Thomas Tuck, of Toccoa. Miss Rosa Woodberry, secretary, acted as chairman in the absence of Mrs. Furman, of Macon. The election of officers resulted as follows: Honorary President, Mrs. Nellie Porters Black, Atlanta; president, Mrs. C. L. Pettigrew, Atlanta; vice president, Miss Basaline Prince, Athens. Vice Presidents for the various Convocations: Atlanta, Miss Lena S. Huntley; Athens, Miss Sarah H. White; Macon-Columbus, Miss William E. Martin; Rome, Mrs. C. B. Hudgins. Secretary, Miss Rosa Woodberry; assistant secretary, Miss R. Collins, Macon; treasurer, Mrs. C. E. Wheat, of Griffin. Custodian of United Offering, Mrs. Mallory Taylor, of Macon; secretary of special work, Miss Minnie Harper, of Atlanta; president Junior Auxiliary, Miss Mary A. Pearson, Macon; secretary of Babies' Branch, Mrs. C. E. Little, of Marietta. The following were elected delegates to the triennial meeting, to be held at time of the General Convention: Mrs. Nellie Peters Black, Mrs. C. L. Pettigrew, Miss Rosa Woodberry, of Atlanta, and Miss Mary Pearson, of Macon.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

Parochial Selfishness.

From Convocation Address of Bishop Temple, May 20th, 1913.

As I watch the workings of the Church, my observations have convinced me that next to total indifference the greatest drawback to our obtaining the one great and only object of our existence, is parochialism, or local selfish interests. Especially is this true in regard to the general missionary work of the Church. Parochialism defeats the work of the Diocese or Missionary District, but equally is it true that Diocesanism defeats the missionary work of the whole Church. My prayer is that this dreaded disease may never get started in this District, because it is an immutable law of God that failure must result from such selfishness. How easy it is for us to believe that because our parish or mission is weak that we need all our energies at home; or because we are a Missionary District that we should not give anything to the work of the General Church. It is easy to believe this, I say, but, my brethren, it is not true, and it is a danger we must guard against. For this reason I have advocated the organizing a branch of the Woman's Auxiliary whenever a mission is organized, in order that our thoughts might be directed towards something outside of ourselves. I ask you to take my word for it, which is based upon the teachings of God's word, that when we think and pray and give for others, the result will be greater blessings for ourselves.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop

Commencement Addresses.

The Rev. E. W. Gamble, of Selma, Ala., preached the commencement sermon before the State Normal School at Troy last Sunday.

The Rev. Raimundo de Ovies preached the commencement sermon before the Marion Institute for Baptist girls at Marion, Ala.

Bishop Beckwith addressed the Barner School for Boys at their closing exercises in Montgomery.

The commencement sermon at the finals of the Alabama Polytechnic Institute was preached by Bishop Tucker of Southern Virginia. It was a strong appeal to the men to cling to their faith in God.

Clerical Changes.

The Rev. Thomas Henry Johnston, of St. James' church, Eufaula, has accepted a call to All Saints' church, Mobile, which was made vacant by the resignation of the Rev. Wyatt H. Brown, now of Asheville, N. C. Mr. Johnson will move to Mobile on June 15th.

The Rev. Randolph Royall Claiborne, of Christ church, Montgomery, has accepted the call extended to him to become the rector of St. James' church, Marietta, Ga., which was made vacant by the resignation of the Rev. Edw. S. Dean, now of St. George's church, Louisville, Ky.

The Rev. Valentine G. Lowery will move to Troy, about July 1st. He will be in charge of St. Mark's, Troy, of Trinity, Union Springs, and of the missions in Haynesville and Loundsboro. Since his ordination, he has made his home in Prattsville, and was in charge of St. Mark's church, at that place.

The Rev. Charles K. Weller, formerly of College Park, Ga., arrived in Anniston last week to take up his work as rector of St. Michael's church.

Thirty children of the Primary Department of St. John's Sunday School (Montgomery) recently presented the Mystery Play, "The Little Pilgrims and the Book Beloved." Every feature of the pretty little mystery play was splendidly rendered by the children. The programme consisted of recitations, songs and pantomime. Each child entered alone, bearing a banner with an inscription. It was not only beautifully done, but it was exceedingly instructive.

The corner-stone of a parish house for Trinity church, Mobile, was laid on Sunday afternoon, June 1st. Rev. A. G. Richards is rector.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Chapel Dedicated.

During some time past a chapel has been in process of construction in connection with the Bishop's house. It having been completed, it was dedicated June 3d, by the name of "The Chapel of the Holy Spirit." Rev. John Mills Gilbert, of St. Paul's church, Harrisburg, preached the sermon. This chapel, beautiful in itself and beautifully appointed, is the gift of Mr. and Mrs. Carl E. Kefferstein, of Blue Ridge Summit, to the Diocese. Those taking part in the service other than the Bishop were: the Rev. Charles A. Hensel, of the Church of the Redeemer, Govanstown, Md.; Archdeacons McMillan and Baker, the Bishop's son, H. V. B. Darlington, deacon, St. Thomas' church, New York. A number of the clergy of the vicinity were present. A Methodist minister, Rev. John William Torkington, presented by General Missionary Baker, was confirmed at the same time.

Ordination.

In the Chapel of the Holy Spirit, See House, Harrisburg, Pa., Tuesday, June 3d at 11:00 A. M., the Rev. Urban Edmund Sargent, deacon in charge of St. Mary's, Williamsport, was ordained priest by the Bishop of the Diocese. He was presented by Archdeacon McMillan. The sermon was by Rev. H. A. Lollis, Trinity church, Steelton. The Holy Communion was celebrated by the Bishop of the Diocese. The Rev. Wil-

liam Dorwart, of Nativity, Newport, was Epistoler and Rev. James E. Bullitt, of St. Andrew's, Harrisburg, as Gospeller. Others joining in the laying on of hands were: Rev. J. M. Gilbert, Rev. L. F. Baker, Rev. H. A. Lollis. Mr. Sargent will remain at St. Mary's for the present.

Liquidation of Debts.

Since Trinity Sunday the full amount of the purchase of All Saints', Paradise, has been subscribed. The rector, the Rev. F. W. B. Dorset, will move into his new home beside the church this month. The people of Christ church, Nickel Mine, joined with All Saints' in gaining this splendid result, which has been wished for so many years. The Society for the Advancement of Christianity in Pennsylvania helped most generously in this good work. Trinity church, Tyrone, has also paid the last dollar of indebtedness on its rectory which is now occupied by its energetic rector, Rev. John Charles Lewis. Trinity church, Steelton, has extinguished a debt of long standing on its parish house. This is the result of the tireless labors of Rev. A. H. Lollis, who has spared no effort toward this end. There is now no debt on any of the property of this parish. In this the Advancement Society also helped with its usual generosity.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Letter to the Junior Auxiliaries.

Norfolk, June 6th, 1913.

My Dear Juniors: I feel you would like to know what has been sent me, as General Custodian for the United Offering of 1913. You will find the report below. You will notice that only 21 branches have sent contributions, and as the Juniors have 48 branches in the Diocese of Southern Virginia. You will want to know, as I do, where are the other 27 branches. Maybe they will see this and begin to wonder why they forgot to be thankful. But there is still a little time left—about two months—and if each branch would only send $1, the Juniors would catch up with the "Little Helpers" or Babies' Branch, which is giving me $175 this year. You all know that this is our thank-offering, given every three years, as our thanks for our spiritual blessings, and used to carry the Gospel to other children who would never hear of God did we not send some one to tell them about Him. I know all who have given must feel very glad that they have a share in this great gift, which will be offered in the Cathedral in New York on October 8th, gathered in from all our churches throughout the United States and its Missions.

S. T. CASTLE,
General Custodian of the United Offering of So. Va.

For the United Offering from Junior Auxiliary:

Petersburg, St. Paul's, $30; Salem, $22; Blackstone, $15.71; Portsmouth, Trinity, $10; Schuyler, $12; Norfolk, St. Luke's, $9; Petersburg, Grace, $9; Norfolk, St. Thomas', $7.50; Radford, $6; Norfolk, St. Paul's, $5; Hampton, $5; Lexington, $5; Newport News, $5; Chatham, $5; Norfolk, Grace, $1; Covington, Grace Mission, $1; Lynchburg, St. Paul's, $1.75; Portsmouth, St. John's, $2; Boydton, $1; Roanoke, St. John's, $1; Lynchburg, Circle A, 50 cts. Total, $154.46.

Tablet Unveiled in Trinity Church, Staunton.

A bronze tablet was unveiled in Trinity church yard, Staunton, on Saturday, June 8th, to commemorate the meeting of the General Assembly of Virginia in Old Trinity church in 1781, when that body was driven from Richmond by General Tarleton. The oration was delivered by Mr. Rosewell Page, great-grandson of General Thomas Nelson, who was elected Governor of Virginia by the Assembly while in session in Trinity church. Mrs. Franklin M. Hanger, of Staunton, regent of the D. A. R., presented the tablet, which was received by the rector of the church, the Rev. W. Q. Hullihen. Miss King Nelson, and Miss Ruth Sublett unveiled it. Both are descendants of Sampson Matthews, a member of the Assembly of 1781.

On June 7th, in the chapel of the Bishop Payne Divinity School, Petersburg, Bishop Tucker ordained to the diaconate E. M. M. Wright, B. E. Floyd and P. M. P. Carrington, who were presented by the Rev. F. G. Scott and the Rev. Flournoy Bouldin, of the School faculty. The Rev. E. P. Dandridge, rector of St. Paul's church, Petersburg, preached the sermon.

Ordained to the Diaconate.

On Sunday, June 8th, in St. Mary's church, Graham, Tazewell county, Bishop Tucker ordained to the diaconate Mr. Fletcher Opie, of Staunton, holding confirmation services at the same time. The candidate was presented by the rector of the parish, the Rev. E. A. Rich. The ordination sermon was preached by the Rev. G. Floyd Rogers, of St. John's church, Lynchburg. Mr. Opie has been assisting Mr. Rich for nearly two years, having been associated with him at Blue Ridge Summit, Pa., before he came to the diocese, last June. Bishop Randolph has assigned Mr. Opie to the work in Southwest Virginia, and for the present he will continue to be associated with Mr. Rich. Mr. Opie is a son of the late Senator John N. Opie, of Staunton, and was city editor of the Staunton Daily Leader for six years. He is an alumnus of Washington and Lee University.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan.

Bishop Brent Studies Immigrants in a Ship's Steerage.

Bishop Brent's arrival from Liverpool in the ship steerage attracted wide notice. He came that way, he said, in order to study peoples immigrating here from the north of Europe. He found those from that section far superior to those coming from the south of Europe, and felt the latter to present a serious problem. Speaking of impressions in the Philippines when he left concerning relations with Japan he was inclined to believe his home folks about right, and that little is to be feared from the Japan agitation. The Bishop was hurriedly called to Washington to confer with Government officials, but remained there only a short time. He went to Boston, and then to Lake Mohonk, at which latter place he was the Sunday preacher at the World Student Conference. His praise was in the editorials of all the newspapers for the sensible manner of getting information by close contact in a ship's steerage.

St. Margaret's Church, Bronx.

The Rev. Dr. C. A. Hamilton, on leave of absence expiring October 15th next, has signified his puroose to resign the rectorship of St. Margaret's church, Bronx, when his leave expires. The Rev. Roland C. Ormsbee, now priest in charge, will be elected to the rectorship. On June 2d a men's dinner was given, attended by more than fifty, and a vestry auxiliary formed. The governing body of the parish now consists of about sixty men, young and old. The rector is at the head, and all are divided into committees on spiritual work, education, finances, music, etc. The aim is to throw upon all men who will accept it the responsibility for the welfare of the parish. Women have other organizations, but the vestries, legal and auxiliary, are the only organizations for men. All work usually done by Brotherhood and others is now done by vestries. The plan, in use for some time, is putting life and success into the parish that it has never had before.

Vacation Schools.

Vacation schools for children will number about 200 in all cities this summer, some forty of them in this city. These schools include the kindergarten age. The teachers are men and women students from principal colleges. Advantages are that parish houses otherwise unused are occupied and advantages secured; children are kept off the streets and instructed not alone in the Bible but in how to play and get real fun; and worthy college students needing to earn money are given enlarged oportunities. St. Mark's in the Bowery and many other churches will have such schools this July and August. The term lasts six weeks.

RHODE ISLAND.

Rt. Rev. J. deWolfe Perry, Jr., D.D., Bishop

123d Annual Convention.

Bishop Perry, in his address to the Council, which met in Trinity church, Newport, on May 20th, spoke as follows concerning the Change of Name of the Church:

"It is earnestly hoped, and it now seems to be probable, that no action will be taken on the question at the General Convention this year. The Church does not deserve to pass upon its name until it has humbly resolved what ideal its name shall embody and declare. That it is not yet able so to do is proved by the present unedifying controversy."

The Council, without discussion, with great unanimity adopted the following resolutions:

"Resolved, That in the judgment of the Diocese of Rhode Island, while some amendment of the Prayer Book making the title of the Church more truthful and historically descriptive may ultimately be found wise and desirable, the mind of the Church is not yet sufficiently matured and united on the subject to justify present action."

"Resolved, That the deputies from this diocese to the General Convention are directed to present the foregoing resolution to the convention as a memorial to that body from the Diocese of Rhode Island."

Deputies to the General Convention were then elected, as follows:

Clerical—Arthur M. Aucock, D. D., Frederick J. Bassett, D. D., Stanley C. Hughes, Emery H. Porter, D. D. Lay—George Gordon King, Rathbone Gardner, Winslow Upton, Charles T. Dorrance.

Alternates: Clerical—Frank W. Crowder, Ph.D., George McC. Fiske, D. D., A. M. Hilliker, George L. Locke, D. D. Lay—Joshua M. Addeman, Darius Baker, Charles C.Munford, John H. Stiness.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Commencement Exercises.

The commencement exercises of the National Cathedral School for Girls began on Sunday, June 1st, in Bethlehem Memorial chapel, and closed on Friday. The Bishop of Washington preached the baccalaureate sermon. On Tuesday Flag Day exercises were held, the flag, which had fluttered from the pole on the campus since last year's Flag Day, being presented by Bishop Brent to Miss Vera Kreger, as the coveted prize to the graduate for the best scholarship and deportment during the scholastic year.

On Tuesday morning, the closing commencement "holy function" was held in Bethlehem chapel, when Bishop Rhinelander, of Pennsylvania, was the preacher, and the Bishop of Washington delivered the diplomas.

With the closing of this session, Mrs. Barbour Walker, the school's able principal for seven years, ended her connection with it, and, together with three of her teachers, soon will sail for Manila, Philippine Islands, to open a girls' school, under Bishop Brent's control.

On Sunday, June 8th, at 11 A. M., Bishop Harding confirmed and preached in St. Alban's church, D. C., the Rev. Charles T. Warner, rector. On the same day he also presided at the graduating exercises of St. Alban's Sunday School.

At the opening service, at 4 P. M., at the Peace Cross, Mt. St. Alban, Sunday last, June 8th, the baccalaureate sermon for the National Cathedral Boys' School was preached by the Rev. Samuel S. Drury, L. H. D., rector of St. Paul's School, Concord, New Hampshire.

The Boys' School commencement began on Saturday morning, June 7th, with field day exercises. In the afternoon medals and prizes were awarded. On Sunday, June 8th, at 7:45 A. M., the school attended Holy Communion in the unique and beautiful "Little Sanctuary," beneath whose great Jerusalem massive stone altar rest the remains of Washington's first Bishop, Dr. Henry Yates Satterlee. At 5:30 P. M. the class window was dedicated.

On Monday, June 9th, at 11 A. M., commencement final exercises were held, when diplomas and distinctions were delivered to the boys by the Bishop of Washington.

On Wednesday evening, June 4th, at Emmanuel church, Anacostia, D. C., a reception was given, in combination, in honor of the Rev. Willard G. Davenport, for more than twenty-five years rector of that church, and now rector-emeritus, and the Rev. William Oscar Roome, Jr., deacon, and rector-elect of the church.

Addresses were made by the Bishop; the Rev. Mr. Cummings, the Presbyterian minister; the Rev. Dr. C. E. Smith, Mr. Davenport and Mr. Roome.

Reception to the Rev. and Mrs. George F. Dudley.

St. Stephen's parish, on Thursday evening, June 5th, extended a warm and cordial greeting, in reception to the Rev. George F. Dudley, its rector for twenty busy years, and his wife. The Bishop of Washington and many of the clergy were present to congratulate and rejoice with the rector, his wife, and people. The Bishop made a brief address, praising the work of Mr. Dudley. Other addresses were also made in kindly vein. The senior warden of the church, Mr. J. C. Williams, in the name of the parish, presented to Mr. Dudley a purse, expressing their appreciation of his untiring efforts in their behalf. In a few words, the rector responded, expressing his gratitude at this mark of their esteem, and telling of the pleasure he had enjoyed in his long years as rector.

A memorial service for the United Spanish War Veterans was held at the Peace Cross, Cathedral Close, on Sunday afternoon, June 1st. The preacher was Chaplain Bayard, U. S. Navy. The congregation numbered probably seven or eight thousand, including President and Mrs. Wilson, and representatives and other public men.

A few days ago, Mr. Thomas C. Atwater, the father of Mrs. Dimon, the wife of the Rev. Jay J. Dimon, rector of St. Andrew's church, Washington, died at his home in Cleveland, Ohio.

The Rev. Dr. Roland Cotton Smith, Mrs. Smith, and their son, Mr. John Cotton Smith, sailed for Europe last week.

The Bishop of Washington and his family will spend the summer at Haven, Maine, and many of his clergy will resort to other places.

A handsome window, representing the Nativity, has been placed in the apsidal chancel of Chaptico church, King and Queen parish, St. Mary's county, Md., by Mr. James Walter Thomas, of Cumberland, Md. It was made in the Gettner Studios, Baltimore, Md., of eighteenth century imported English glass, to correspond with the old Colonial church, built in 1736. The window is a memorial to Governor Thomas, of Maryland, and other members of his family. W.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

The Church's Work at Jenkins.

The Bishop recently visited the missions in the extreme eastern part of the diocese, where the Church has been making marked progress during the past year. At Jenkins, the center of vast coal-mining operations, Rev. C. E. Crusoe has built a portable church building on a lot which was given to the diocese by the Consolidation Coal Co. It is entirely paid for and a fund is in bank for the further development of the mission. The Bishop organized the mission as St. Margaret's and said prayers setting the building apart for sacred uses. The future of the Church's work in the place is most promising. Within the past two years the town has grown from nothing to a population of 6,000, and with the larger developments of the mining interests of that section it will grow even more rapidly than in the past. About the middle of June Mr. Crusoe will be succeeded in the work by Rev. J. E. Thompson, who will be advanced to the priesthood on the 15th of the month.

Commencement at Margaret College.

Commencement week at Margaret College, Versailles, Ky., opened on Saturday, May 24th, with a beautiful May fete. Miss Croft, the head of the department of music, originated all the dances and composed all of the music for the entertainment. The baccalaureate sermon was preached on Sunday night, in St. John's church, by Rev. James M. Owens, rector of St. Andrew's church, Louisville. Monday afternoon the faculty gave a tea for the seniors. At night the commencement concert was given by the students. Commencement exercises were held Tuesday morning, Dean Matthews, of St. Paul's Cathedral, Cincinnati, delivering the address, "What is Your Life?" There were four graduates in the collegiate department, and two in the department of art and music. The diplomas were delivered by Bishop Burton. The president, Rev. J. M. Maxon, conferred the crosses of honor. President Maxon stated that during the year $17,000 of the school's debt has been lifted by generous gifts, and the diocese and the friends of the institution have every reason to hope for great prosperity. The principal, Miss Charlotte Forsyth, who has done such splendid work, and every member of the faculty will return next fall.

St. John's Collegiate Institute.

Commencement at St. John's Collegiate Institute, Corbin, Ky., was held Friday night, May 23d. On Thursday night the Bishop confirmed a class of eight candidates, the product of the school. The Bishop made the address to the graduates at the commencement exercises and thanked Ven. J. J. Bowker, the retiring president, and Mr. Wm. S. Banks, the retiring vice-president, for their excellent services in the Institute. Archdeacon Bowker has closed the year with a surplus. He has also paid off some indebtedness and has bought much new equipment. In addition to the surplus, he is leaving with he Bishop a considerable sum for needed repairs and improvements upon the property. The school is now in process of reorganization, with a view to making it almost exclusively a settlement and industrial work. After July 1st it will be known as St. John's Home and Training School. Its purpose will be to provide a home and school for mountain girls.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

St. Mary's Hall Commencement.

Commencement Week at St. Mary's Hall, Burlington, the Rev. John Fearnley, rector, began on Sunday, June 1st, with the baccalaureate sermon preached by the Rev. William Capers, rector of the Church of the Holy Apostles, Philadelphia. On Tuesday afternoon, the students gave an out-door play, entitled "The Whole Year Round." It was well done, and with the beauty of the costumes and the exquisite setting of the hall, lawns and gardens made an attractive entertainment that was enjoyed by large assembly of the people.

A concert followed on Tuesday evening, comprising music, vocal and instrumental, of the highest order.

The commencement occurred on Wednesday morning and luncheon on the lawn was the last beautiful feature of the week.

The orator at the exercises in the schoolroom was Franklin S. Edmonds, Esq., of Philadelphia, who spoke upon "Some Notes of the Signs of the Times."

The graduating class numbered seventeen. They received their diplomas from the Bishop of the diocese, who is president of the Hall, at the service in the chapel. The valedictorian was Miss Olivia Beddoes.

Reverent mention was made of the late Bishop of Albany, whose father, the second bishop of New Jersey, was the founder of St. Mary's Hall.

Completing its seventy-sixth year it is the oldest Church school for girls in the country, and was never in a more prosperous condition. More than forty thousand dollars have been spent in the past year in enlargement and improvement, and there is a "waiting list" of applicants for admission.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Forty-fifth Annual Convention.

The forty-fifth annual Convention of the Diocese met in St. Andrew's church, in the beautiful and sylvan town of Princess Anne, Md., Tuesday, June 3d. Morning Prayer was said by the Rev. Mr. Stauffer and the Rev. J. A. Brown. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Messrs. W. Y. Beaven, William Schouler and the rector, Dr. Weaver.

The Convention sermon, from 1 Cor. 3:11, was preached by the Rev. T. B. Barlow, of Cambridge, whom we regret shortly to lose from the list of our clergy, by his having taken work in another diocese. The Convention organized by electing Mr. S. E. Shannahan secretary, in place of the Rev. Dr. E. R. Roch, who had served faithfully for sixteen years, being compelled to resign on account of ill health.

Suitable resolutions were offered by the Rev. J. G. Gantt, regretting Dr. Rock's absence and expressing sympathy with him.

Upon convening, Wednesday morning, the Convention elected officers and committees as follows:

Deputies to General Convention: Clerical—Rev. W. Y. Beaven, Rev. David Howard, Rev. S. S. Hepburn, Rev. J. G. Gantt. Lay—Hon. Henry L. D. Stanford, W. M. Cooper, Col. W. Hopper Gibson, E. S. Valldant.

Alternates: Clerical—Rev. Dr. George C. Sutton, Lewis L. Williams, Rev. Dr. Clinton, H. Weaver, Rev. Dr. Henry B. Martin. Lay—Chas. F. Griffith, Col. H. Hollyday, E. S. Dashiell, H. L. Constable.

Standing Committee: By a change in Article XI. of the Constitution, for the first time in the history of the diocese, laymen were elected upon the Standing Committee. The following three clergymen and three laymen were elected: The Rev. Dr. George C. Sutton, the Rev. David Howard, president; the Rev. Dr. Henry Davies, secretary; the Hon. James A. Pearce, the Hon. W. H. Adkins, Mr. E. S. Dashiell.

Board of Missions: Rev. Dr. George C. Sutton, Rev. Thomas H. Ockford, Rev. J. F. Kirk; Messrs. William Reddie, Col. Henry Hollyday, Jr., treasurer.

The Bishop read his annual address Tuesday evening, full as usual of good cheer and practical suggestions for the work of the diocese.

The next Convention will meet in Chestertown, the home of the name, Protestant Episcopal, which may it ever continue to be, of our beloved Church.

KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

Kansas Theological School.

The Easter term of the Kansas Theological School opened on April 22d, with a celebration of the Holy Communion in Grace cathedral, Topeka. The Bishop of the Diocese was the celebrant, assisted by Bishop Brooke, of Oklahoma. There were twenty students in attendance, thirteen from Kansas and seven from Oklahoma. The following were examined and passed for deacon's and priest's orders: Messrs Hugh D. Kimber, in charge of All Saints', Wichita, and Harold W. Tomlinson, in charge of Girard. The Revs. F. C. Rufle, Wamego; John E. Flockhart, Manhattan; William R. B. Turrill, Eureka, and Eldorado.

Graduation Services.

The graduation services of the College of the Sisters of Bethany began with Corporate Communion in the Chapel of Sts. Mary and Martha, on Sunday morning, June 1st, at 7:30. The Bishop of the diocese was the celebrant, assisted by the Rev. Albert P. Mack, chaplain of the College. The baccalaureate sermon was preached by the Rt. Rev. F. K. Brooks, S. T. D., Bishop of Oklahoma. The commencement service was held in the College chapel on Monday, June 2d, at 10 A. M., the address being delivered by the Rev. Horace P. Silver. The Rt. Rev. F. R. Millspaugh, D. D., presented diplomas to eleven graduates. The Bishop and principal entertained the students and their friends to luncheon afterwards.

Christ's Hospital Training School for Nurses.

The annual graduation service was held in Grace cathedral on Monday evening, June 2d, at eight o'clock. The Very Rev. James P. deB. Kaye was the preacher. Evening Prayer was said by the Rev. A. M. Lewis, uncle of one of the graduates, assisted by the Rev. Albert P. Mack. The Bishop presented diplomas and pins to nine graduates. After the service an informal reception was held in the deanery.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Commencement at Church Training and Deaconess House.

The Rt. Rev. Philip M. Rhinelander presided at the annual commencement of the Church Training and Deaconess House in its chapel on Tuesday, May 27th, when he gave the diplomas to the following, who were presented by the vice president and warden, the Rev. James De Wolf Perry, D. D.: Miss Lillian M. Kaighn, Miss Mabel Gibson and Miss Beatrice Nunevillier, of the Diocese of Pennsylvania; and Miss Julia A. Clark, of Los Angeles, who will become deaconesses; Miss Blanche M. Berry, Massachusetts; Miss Jane Frances Williams, Maryland; Miss Margaret J. Willis, Nebraska; Miss Alice M. Wright, Milwaukee; Miss Jane M. Henk and Miss Ethel Hoskins, of Pennsylvania; Miss Ellen E. Eshleman, New Jersey; Miss Minnie Stewart, Dallas; and Miss Mary M. Goff, Ohio. The sermon was preached by the Rev. Robert Johnston, D. D. Miss Clark is to go to China and Miss Gibson may also take duty in that country.

Divinity School Commencement and Alumni Day.

As a step to secure a larger attendance of the Alumni the commencement of the Divinity School in Philadelphia and Alumni Day were combined this year, with marked results. At 8 A. M. there was a celebration of the Holy Communion in the chapel of the school. The commencement was held in the Church of the Atonement when, after they were presented by the Dean, the Rev. William M. Groton, S. T. D., the Rt. Rev. Dr. Philip M. Rhinelander presented the diplomas to David Stephens Agnew, Donald Birch, Beresford Bourne, James Monroe Collins, James Dickinson Cummins, William Yarrow Edwards, Edward McKee Golden, Ernest Jackson Harry, Leonard Hursh, Edouard Guillaume, Charles Jones, Joseph McDonald, James Martin Niblo, Charles Albert Rantz, and Edgar Frederick Siegfriedt. He conferred the degree of Bachelor of Divinity on the Rev. Frederick Omar Musser, the Rev. Edward Horne Bonsall, Jr., the Rev. Edgar Frederick Siegfrieldt, the Rev. Charles Albert Rantz and the Rev. Martin Damer. He also conferred the degree of Doctor of Sacred Theology upon the Rev. Robert Gilbert Osborne, A. B., LL. B., B. D., the subject of whose thesis was Plotinus and the Christian Doctrine of God. The sermon was preached by the Rev. Loring W. Batten, S. T. D. At one o'clock the joint boards entertained the alumni at luncheon. At 2:30 the alumni held their annual meeting. Reports were presented and amendments made to the by-laws. Officers were elected for the ensuing year.

In the evening the Rev. Roland Kingwalt read an essay which was followed by a discussion.

Honors to a Retiring Choir Master.

As showing in how high esteem Mr. George F. Bishop is held, who retired as choirmaster of the Church of the Holy Apostles, after thirty years of service, "never missing a service," he was not only made choirmaster emeritus, with full salary for life, but he was also the recipient of many gifts. The members of the Wednesday evening choir presented him with a Prayer Book and Hymnal. The boys of the choir gave him a Bible, and later the choir assembled at his home and presented him with a Masonic Mark, emblematic of his degree of Masonry, which covers forty-two years. In presenting it Mr. Joseph L. Bailey used the various emblems to illustrate Mr. Bishop's thirty years' association with the choir. An alumni of the choir was formed and Mr. Bishop was elected president.

The stone work of the new church and parish house of All Soul's Church for the Deaf is nearly completed, with the exception of the tower, the roof of the parish house is being put on. It is hoped that they will be completed about September 1st.

The commencement week at Bryn Mawr College began on Sunday night, June 1st, when the Rt. Rev. Dr. William Lawrence delivered the baccalaureate sermon.

Another commencement began on the same day when the Rev. Stewart P. Keeling preached the baccalaureate sermon before the graduating class of the Walnut Lane School for Girls, in St. Peter's church, Germantown.

The Rev. Floyd W. Tomkins preached in St. Paul's church, Cheltenham, the baccalaureate sermon to the twenty-eight young lady graduates of the Ogontz Academy, on Sunday, June 1st.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Third Annual Convention.

The third annual Convention of the diocese met in Trinity Memorial church, Warren, the Rev. W. H. Jones, rector, on May 27th. Bishop Israel read his annual address, in which he touched upon the need of better parish records and urged the co-operation of clergy and laity in the work of the Woman's Auxiliary and other Church organizations. He asked for a reinforcement fund, to assist weak parishes and missions and to aid in the building of rectories, churches, chapels and parish houses.

The strong financial condition of the Diocese was touched upon, the Permanent Episcopate Fund being $52,948.13; the Fund for Aged and Infirm Clergy, $13,673.02; the Permanent Diocesan Missions Fund. $2,200, with a special of $886.82, which does not include a

further recent bequest for mission work in this Diocese of $2,000, making a total of endowment for the diocese of $69,707.97.

The Bishop also expressed his appreciation and gratitude to the diocese for the generous provision of a handsome Episcopal residence, at a cost of some $32,000, and in regard to the correction of the Name of the Church, spoke in part, as follows:

To my mind there can be but one ultimate conclusion, and that is the assumption on the part of our branch of the Church Catholic of a name more seemly and more indicative of our heritage than the present one. While steps may be taken at the present General Convention looking forward to such change, no definite action can be taken, as the subject must first be referred to the various Dioceses for consideration. Consequently I hope it will be understood at this Cnvention that while the subject is a most important one, it has not yet been brought before the Church by the only body that can do so authoritatively and that our discussion of the subject, if any arise upon the floor, is a little previous.

The Bishop also asked that freedom of speech might be granted to both sides, and that the spirit of loving consideration for the feelings of the individual might prevail.

"We are made Christians by a Sacrament of the Church, and consequently at one and the same time become Churchmen and Christians. This is our heritage and nothing in earth, or sky, or sea, should be allowed to alter our personal and individual relations in the Body of our Lord."

The Rev. Dr. C. M. Conant was elected secretary, but unable to be present he phoned his resignation, and the Rev. Walter Archibald, of North East, chosen to that position. He selected the Rev. R. Holloway as his assistant. The assessments for the next Convention year were made, the amount for the Bishop's house being $8,388.75. The purchase and reconstruction of the Bishop's house will cost $32,060.25. Total paid-up Episcopate Fund, $52,948.13. The Diocesan Missions report showed an income received of $3,559.70, with a balance of $895.77. Thirteen parishes and four missions paid their assessments in advance. Archdeacons D. E. S. Perry and R. S. Radcliffe presented their reports.

The Diocese has given about $400 to the Diocese of Southern Ohio towards the parishes and missions suffering from the late floods. The Bishop will appoint a commission on Social Service.

The request of the Diocese of Fond du Lac was answered in a resolution stating that the matter be left to the General Convention to take the initiative, which was carried without a dissentent voice, and no further words or time were spent upon this request or the subject of Change of Name.

The following officers were elected: Chancellor of the Diocese, H. K. Gregory, of New Castle; Registrar, Rev. H. L. Taylor, Ph. D., of Erie; secretary of the Diocese, Rev. Walter Archbald, of North East; assistant, Rev. W. R. Holloway, of Greenville. Standing Committee: Rev. Martin Ayner, Ven. R. S. Radcliffe, Rev. W. H. Jones, Rev. G. F. Potter, Col. E. V. D. Selden, Hon. Harry Alvan Hall, Major J. W. Reynolds, Hon Josiah Howard.

Deputies to the General Convention: Clerical—Rev. Martin Aigner, Rev. W. Strother Jones, D. D., Rev. J. E. Reilly, D. D., Rev. W. H. Overs, Ph. D. Lay—T. W. Shacklett, Hon. James Howard, Hon. H. Alvan Hall, Col. E. V. D. Selden.

Alternates—Rev. W. E. VanDyke, Rev. F. M. S. Taylor, D. D., Ven. D. E. S. Perry, D. D., Rev. W. H. Jones, Major J. W. Reynolds, M. W. Jameison, Severn P. Ker, John Dick.

Hon. H. A. Hall resigned and was re-elected one of three judges of the Ecclesiastical Court.

The Pension and Relief of Clergy, Widows and Orphans, shows this Diocese has given $981, and as having received $500 for two beneficiaries.

Upon the evening of the first day a missionary meeting was held in the evening, when the Bishop, Rev. Martin Aigner, and Rev. Dr. Overs made addresses.

Mr. George H. Randall made a strong address upon St. Andrew's Brotherhood.

The Committee on Canons has been changed by the addition of Revs. L. M. A. Haughwaut and E. J. Owen, vice Rev. Martin Aigner and Hon. H. A. Hall.

The Sunday School Commission consists of Rev. J. E. Reilly, D. D., Rev. W. H. Jones, Hon. Joseph Howard and Mrs. J. K. P. Hall. The first Sunday School Institute was formed in the parish house of Trinity church, Warren, when addresses were made by Bishop Israel, Rev. W. Strother Jones, Rev. Wm. Porkess, Rev. H. W. Diller and Rev. L. W. Snell.

The Convention will meet in Oil City next year. The sessions closed with the benediction by the Bishop.

Woman's Auxiliary.

The Woman's Auxiliary of the Diocese of Erie held the secand annual meeting in Meadville, May 21st. Seventy-two delegates were present from sixteen parishes. All the reports showed encouraging advance, particularly that of the United Offering. The officers serving were re-elected: Mrs. Dick, of Meadville, president; Mrs. Rogers Israel, honorary president.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Virginia Branch of the Woman's Auxiliary.

To Rt. Rev. R. A. Gibson, D. D., President, ex-officio:

The close of the twenty-third year of the "Virginia Branch" brings to us an encouraging note as to faithful endeavor along all the missionary lines for which it stands pledged, whether that be to live up to the responsibilities resting upon it as an "Auxiliary to the Board of Missions," in its foreign and domestic work, or to the "United Offering," which holds such an immense power as a factor for woman's share in the work, at home and abroad, or to its own dear, diocesan obligations, which must and should be paramount, and which would have been more largely contributed to had the plan for a diocesan apportionment met with the approval of our honored Bishop, for women love to work up to a high standard, and in view of the needs and the fact that the Bishop had withdrawn all help from the Board, for both mountain and colored work, so the President feels it a duty to give this "foreword," by way of explanation, as to any seeming falling off in gifts, and to present a wider survey of the field than can be given in the detailed reports of our devoted diocesan and parish officers.

We hope it may prove a better way to let the branches give their apportionment to the Board of Missions through the parish treasurer, to be credited to the branch, in his report to Mr. King, Treasurer for Board. This plan is tentative.

The "specials" assumed at the annual meeting have been paid, as pledged, the delegates stirred thereto by the earnest appeals made by Rev. Mr. Meem, Brazil, for Miss Packard, and funds for a small church at Santos, where the Brazilians are pleading for the Church's care. He secured the pledge for an "organ" from one earnest Auxiliary woman, and other amounts to be paid on demand.

The Rev. Mr. Burleson (more than "half" a domestic missionary), roused great interest, as he told the story of the needs of Northern Texas and the gospel tent, as a missionary success for "migratory villages," or as he pleaded for Eastern Oklahoma and Arizona for tuberculosis hospitals for both the white man and the Indian.

Dr. Bratenahl, Secretary Third Department, told of what he knew of Diocesan need, both in Virginia and other districts.

Rev. Mr. Ellis asked and received help for extending his work, as did Mr. Semmes, for homeless boys.

In some ways this last annual meeting will be far-reaching in results as to the future of the work. A vice president was added to the staff of diocesan officers. The appointment of an educational secretary in each of the five convocations, which can bring the leader into closer touch with the several study classes, seems to work fairly well, and will prove more and more a success as the plan is fully worked out. Four delegates were elected to represent the Virginia Branch at the Triennial, with alternates, also one delegate and alternate from the Junior Department who, this year, will have a voice in all legislation of the Woman's Auxiliary. Thus, are we learning the value of co-operation, that only in working together, each and all in the several departments, can we hope to make the Virginia Branch the strong support it should be to our Church Mission Boards, Diocesan as well as General.

Each diocesan and parish officer, in her special department, deserves high praise for good and faithful work. Let our aims be high, knowing "Whom we serve," and that His promise stands sure for each worker, "I am with you always," to help and bless.

We again thank our Bishop and each one of our clergy whose continued support and interest has made our year's work a great pleasure. We renew the pledge of the support of the Virginia Branch, working with more intelligent zeal the coming year.

Summary: Woman's Auxiliary, $7,-528.46; Junior Auxiliary, $2,470.88; Babies' Branch, $150. Total, $10,-149.34.

SALLIE STUART, President.
MRS. GEORGE S. FRENCH, Secretary.

Rectory Undergoing Repairs.

St. Paul's church, South Farnham parish, under the rectorship of Rev. W. N. Meade, is now undergoing repairs. The building was rendered unsafe by the settling of the side walls, causing a crack in both end walls, which have to be taken down to a few feet above ground. The work is being pushed forward as much as possible, and great interest has been manifested, not only by the rector and congregation, but by many friends of the old church, who are strongly attached to it from many dear associations. Mr. Meade has been holding service in Antioch, a Reformed Episcopal church, since last fall. It was kindly loaned to him by Rev. Joseph Lewis and his congregation.

Death of the Rev. Frank Stringfellow.

The Rev. Frank Stringfellow, a well-known Virginia clergyman, died suddenly, early on Sunday morning, June 8th, at the home of his daughter, Mrs. R. W. Patton, Lindsay, Albemarle Co. Mr. Stringfellow was a noted Confederate scout, serving throughout the War. At its close he entered the Theological Seminary in Virginia, and being graduated was ordained deacon in 1876, and priest in 1877. His first charge was Genito and St. James-Southam parishes, in Powhatan county, Va.; afterwards he had charge, successively, of Christ church parish, Middlesex county, Va., and Christ church, Martinsville, Va. His last charge was Green Springs parish, Louisa county, Va. His health failing, he was compelled to give up active clerical work several months ago, and was subjected to an operation at a Richmond hospital. He returned to his home early in May. His death is attributed to heart trouble. He was 72 years old.

Mr. Stringfellow was the author of a book, "Scout Life," and was a popular lecturer, speaking from ample experience of the dangers and vicissitudes of an army scout. He is survived by a widow, daughter of the late James Green, of Alexandria, Va., and six children—Messrs. M. S. Stringfellow, John S. Stringfellow, Frank Stringfellow, Jr.; Mrs. Barr, wife of the Rev. W. A. Barr, D. D., dean of Christ Church Cathedral, New Orleans; Mrs. Patton, wife of the Rev. R. W. Patton, secretary of the Fourth Missionary Department, and Mrs. R. W. Shultice. He was buried on Tuesday, June 10th, in Ivy Hill Cemetery, Alexandria, Va. The funeral service was conducted by the Rev. Wm. J. Morton, rector of Christ church.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Clerical Changes.

The Rev. Jeptha H. Swann, who for two years has been assistant at Christ's church, Raleigh, is to take charge of the work at Monroe, Hamlet, Rockingham and Laurinburg. Mr. Swann has served most acceptably at Christ church, and there is every assurance that he will vigorously carry forward the work in his new field.

The Rev. Cyprian Wilcox is to succeed Mr. Swann in Raleigh, and being a man of exceptional earnestness and devotion his advent is looked forward to with pleasure.

Educational Items.

The Rev. Dr. C. Ernest Smith, of Washington, D. C., preached the Commencement sermon for St. Mary's, Raleigh, on Sunday the 28th of May, taking for his text the words: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him."

In the chancel were the Bishop of the diocese and Rev. George W. Lay, the rector of the school.

Dr. Smith laid stress upon the threefold character of life, and the need to definitely train men and women in the spiritual as well as the physical and intellectual being.

At the graduating exercises on Wednesday morning the annual address was delivered by the Rev. C. E. Wilmer, D. D., rector of St. Luke's, Atlanta, Ga.

A meeting of the Alumnae Association showed that the thousand dollars determined upon had been raised in the past year, the Raleigh chapter alone contributing $400. The traveling secretary reported that twenty-eight new chapters had been organized within the twelve months just past.

The following are the officers elected for ensuing year: Miss Anna Buxton, president; Mrs. Fabius Busbee, vice president; Miss Kate McKimmon, secretary; Mrs. Ernest Cruikshank, treasurer; council members, Mrs. D. Elias and Mrs. Charles Baskerville.

The art exhibit was especially striking. Miss Fenner, who is at the head of this department, had, through her pupils, brought out with fine effect two branches in particular—the tinted charcoal work, and the plaster casting from original clay-modeling.

The commencement exercises of St. Augustine's, colored school, which began on Friday, May 23d, closed on the following Wednesday. The first event was the contest for the prize offered by the Rev. Milton A. Barber, rector of Christ's church, Raleigh. On Saturday night Joseph Douglass, grandson of Frederick Douglass, and considered one of the greatest negro violinists, gave a most delightful recital. The sermon on Sunday was preached by the Rev. George M. Plaskett, of Orange, New Jersey.

At the graduation exercises on Wednesday, there were present the Bishop of the diocese, the Rt. Rev. Joseph Blount Cheshire, D. D., the Rt. Rev. Robert Strange, D. D., Bishop of East Carolina; the Ven. Archdeacon Hughes, Rev. Dr. Pittenger, Rev. Milton A. Barber, Rev. Julian E. Taylor, Rev. Jeptha H. Swann, Rev. Dr. Drane, of Edenton, and the rector, Rev. A. B. Hunter.

An admirable address was delivered by Dr. W. T. B. Williams, field secretary of the Slater Fund.

Bishop Cheshire, president of the board of trustees, presented diplomas to the graduating class and to the nurses of the Training School. Certificates were awarded for cooking, sewing, carpentry and masonry, with rewards for faithful and efficient service.

The year at St. Augustine's has been both successful and progressive. There has been a total enrollment of 447, including a course for teachers, which was largely attended by colored teachers of the country. The normal department has been greatly strengthened by the completion of the building for practice-teaching. The work on the new brick dormitory for the girls has gone steadily forward, and it is hoped that the part under construction will be ready for the next session.

On Tuesday evening there began a conference of colored clergy and teachers for North and South Carolina, and Virginia. Addresses were made by the various clergy of Raleigh, Prof. Kennedy, of Winston-Salem, and others. The interest taken in the colored work in the Diocese is pronounced, with, it is to be hoped, a growing intensity.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Auxiliary Meeting.

The Woman's Auxiliary of the Diocese held the out-of-town meeting at Garden City, on May 27th. There was a large attendance, in spite of the wet weather. The meeting began with a service at eleven. After a sermon by Bishop Burgess, the triennial United Offering was presented at the altar. The Holy Communion was then celebrated. At the close of the services the delegates gathered in the crypt and held a most helpful conference on how best to increase the efficiency of the parish branches. Each leader had been asked to send in writing, unsigned, what she believed to be the greatest need in her individual branch. From these replies were formulated "Some simple suggestions for making the Auxiliary Effective." The chairman of two successful branches described the manner of conducting their meetings and the results, and the diocesan secretary, who had considered from many points of view how best to increase the membership of the branches, gave the Auxiliary the benefit of her wide vision. The united offering was $7,501.

The Rev. Robert Wood, of Ichang, China, described with great rapidity and much humor, his experiences in the late revolution, also its effect on the missionary work. He was followed by the Rev. Charles Snarely, of La Gloria, Cuba, who presented the needs of that part of the island.

On Sunday morning, June 1st, a large congregation was present at St. Augustine's church, Brooklyn, to witness the presentation and dedication of the pulpit given in memory of the late warden, Charles A. Dorsey. Warden Charles E. Moore appropriately addressed the rector, the Rev. Mr. Miller, in presentation of the pulpit, which is the gift of Mrs. Mary Stewart Dorsey, widow of Professor Dorsey, in whose memory the pulpit was given. Mr. Miller thanked the donor on behalf of the parish. The pulpit is a handsome work of oak and brass, about five feet high.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Annual Meeting of Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary and Parochial Society of East Carolina, held in the parish house of St. Stephen's church, Goldsboro, N. C., Tuesday, May 20th, was presided over by the president, Mrs. James G. Staton, of Williamston. All the officers read most encouraging reports and the United Offering treasurer reported a great increase in the present offering, as compared to the corresponding time before the last triennial, some of the parishes having doubled their former offering already.

At the corporate Communion, Tuesday, the offering sent by each society and known as the Bishop's Fund, amounted to over $400. The Auxiliary as a body selected the last Friday in October as a special day in the fall on which to have a Corporate Communion, with the thought of our special work in mind and also to try to have a study class in the Bible, as well as in Missions during the year. These suggestions were brought to us in our annual letter from Miss Emery. The resolution of the United Offering treasurer, that we have a special custodian of the United Offering in each parish, and that we have a special meeting each year in the interest of the United Offering on Annunciation Day (March 25th), was adopted.

The privilege of having Miss Lindley with us again this year was appreciated fully and each one of her hearers went home filled with enthusiasm that will bear fruit the coming year. Our hearts were filled with joy and gratitude when it was announced that one of our own young women, Miss Venetia Cox, of Winterville, N. C., had offered herself to the Board of Missions for training for Mission Work.

The Bishop named the following as delegates to the General Convention: Mrs. James G. Staton, Mrs. Josh T. James, Miss Bettie Windley, Mrs. F. R. Rose, Mrs. N. N. Davis. Alternates—Mrs. H. M. Bonner, Mrs. T. G. Skinner, Mrs. W. E. Cox, Mrs. G. H. Roberts and Mrs. John Cranmer.

The officers are appointed by the Bishop and serve six years: The president, Mrs. James G. Staton, Williamston, N. C., will be very glad to exchange annual reports with auxiliaries of other dioceses.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Ordination.

The Bishop of the Diocese, upon the third Sunday after Trinity, held an ordination service in St. John's church, Sharon, the Rev. Edward J. Owen, rector. The day began with the Holy Eucharist, at 8 A. M., and Matins at 9:30 A. M., the ordination service and Holy Eucharist taking place at 10:30 A. M., Bishop Israel being celebrant, assisted by Revs. Professor Orval E. Watson, Rev. Edward J. Owen, and Rev. Wm. Fargo Bayle. The sermon was preached by the rector of the church. Mr. William Oliver Leslie, Jr., B. A. of Kenyon College, was ordered deacon, and will be in charge, under a priest, of Kinzue, Tidioute and Youngsville, where he did good work as a student.

In the afternoon the Bishop held a confirmation service and gave an address to Reverend Clergy above mentioned, and the newly-ordained deacon.

New Church for an Italian Mission.

On Sunday, June 1st, Bishop Burgess laid the corner-stone of the new church for the Brooklyn Archdeaconry's Italian Mission. It will be known as Chiesa Dell' Annunziabione. A number of the clergy of Brooklyn were present, together with the Rev. Dr. Anthony, of St. Augustine's, New York, and his curate, the Rev. Dominick Cassetta. The principal address was made by the Rev. Carmelo DiSano, general missionary to the Italians in Staten Island. A number of parishioners of the various Brooklyn churches attended, and the crowd from the neighborhood filled the street. The hymns were sung and the responses made in two languages at the same time, without respect to the language of the officiant. Italian and American flags flew overhead. Music was provided by brass, stringed and reed instruments.

This Italian mission was begun in a tent in the summer of 1906, on the very site where the church is now rising. Later it was transferred to rented quarters, where it has continued these seven years. Sixty-one have been baptized and fifty-seven confirmed. There are over a hundred children in the Sunday School. There is reason to expect that still better progress will be made when the church has been finished. The Rev. Humbert L. Filosa has been in charge since 1908, and has done excellent work under difficult conditions.

The building will be of terra-cotta blocks, covered with stucco. Only the nave, with a basement, is now under construction. A temporary chancel will be arranged in the end of the nave, and the proper chancel, with sacristy, etc., will be built later. There will be seating for 150 or perhaps 175. The contract price of the present building is $7,000, and about $2,000 is still to be raised to finish it without debt. This is by no means the first mission amongst the Italians in Brooklyn, but it is the first building to be erected expressly for them.

Doubting One's Doubts.

Sometimes the cynical skeptic taunts his Christian neighbor as not believing the creed he professes, but the truth is that most doubters have hard work to keep from doubting the doubts they boast. When the apostle of unbelief is brought into sudden peril he is apt to find that his doubt, like the little bladder children use in their bathing, fail him when most needed. We happen to know a man who spent thirty years fighting the Bible at the drop of a hat. He would cheerfully forego a meal if he could get any one to listen to his tirades against the Bible. But when he lay dying, in full possession of his senses, he called his grown children to his bedside and said, "I don't know. Perhaps I have been wrong. You had better study the Bible for yourselves."

The Sentinel was recently for an hour in the library of a belligerent agnostic. In that hour he closely examined the many book shelves and found, as he expected not one work of faith, not one help to belief, not one buttress to a spiritual life, in the whole lot. This man had surrounded his doubt by a wall of protection through which he would not admit one little suggestion likely to disturb his spiritual somnolence. Many a man shows by the very extravagance of his propaganda of infidelity that he doubts his own doubts all the while, and only retains his doubts at all by stripping life of all the aids to faith, all incentive to belief.

Christ's Spiritual Kingdom.

There was no hope for Christianity until Christ left this world, and showed that his kingdom was a Spiritual and not a Carnal one, and that the influential presence of Christ is a spiritual one and not a bodily presence. Jesus Christ was compelled to leave this world to rid the minds of his disciples of that narrow, bigoted, idea that his mission to earth was to restore temporary power to that little divided nation of the Jews. This carnal idea benumbed their spiritual sensibilities so that they could gain no true knowledge of Christ nor have any abiding faith in Him. The physical Christ left and the spiritual Christ came. Then there was sight and hearing that had power. From that day to this the spiritual eyes of Christians can pierce the mists of earth and see Heaven opened and Jesus Christ standing at the right hand of God. Above all the din of the world of enchantments the spiritual ears of Christians can hear the voice rising above the tumult saying, "Follow Me." This vision inspires courage and this voice guides men to duty.—Canadian Churchman.

Immortality.

My general wish on earth has been to do my Master's will. That there is a God, all must acknowledge. I see him in all these wondrous works, himself how wondrous! What would be the condition of any of us if we had not the hope of immortality? What ground is there to rest upon but the gospel? There were scattered hopes of the immortality of the soul, especially among the Jews. The Jews believed in a spiritual origin of creation; the Romans never reached it; the Greeks never reached it. It is a tradition that communication was made to the Jews by God Himself through Moses. There were intimations crepuscular, but—but—but thank God! the gospel of Jesus Christ brought immortality to light, rescued it, brought it to light!—Daniel Webster's death bed utterance.

The Life for Which I Long.

When on my day of life the night is falling,
And in the wind from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown;

Thou, who hast made my home of life so pleasant,
Leave not its tenant when its walls decay:
O Love divine, O Helper ever present,
Be Thou my strength and stay.

I have but Thee, my Father! let Thy spirit
Be with me then to comfort and uphold;
No gate of pearls, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place—

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

—John G. Whittier.

'In the twenty-seventh Psalm the man of God prayed: 'Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.' In making that prayer he expressed the gratitude of a responsive soul, the trust that held fast the promise of grace, and the touch of power that makes every acquisition and achievement possible to the child of God."

"He walks as in the presence of God that converses with Him in frequent prayer and frequent communion; that runs to Him in all his necessities; that asks counsel of Him in all his doubtings; that opens all his wants to Him; that weeps before Him for his sins; that asks remedy and support for his weakness; that fears Him as a Judge, reverences Him as a Lord, and obeys Him as a Father."—Jeremy Taylor.

The infinite Father does not stand by us to be catechized and explain himself to our vain minds. He is here for our trust: and if we will but lean on him, our chafing heart shall sleep the sweet sleep of recovery. We must not carry the habits and exactions of vision into the hours of its loss; if we do but take his hand, he will lead us as the blind by a way that we know not, and we cannot go astray while he abides.—James Martineau.

We are born for higher destinies than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.—Bulwer.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Reception and Gifts to a Departing Rector.

On the eve of leaving his parish at Hoboken, Archdeacon Jenvey was given, on June 2d, a reception, to which a great number of the people of the city and the diocese, as well as the parishioners, came. Many gifts were presented, including a loving cup from the trustees of Christ Hospital, Jersey City; a sum of money from the parishioners, resolutions from the vestry announcing Dr. Jenvey's election as rector-emeritus of St. Paul's, etc. Addresses were made by the Bishop of the Diocese, the Mayor of the city, Rev. Mr. Newbold, Dr. Jenvey's predecessor, and others. It was a remarkable testimonial of affection and respect on the closing of a thirty years' rectorship. Rev. Waldo A. Amos began his rectorship at St. Paul's on the first Sunday in June.

Hon. John R. Emery, because of the necessity of limiting his activities, has resigned the office of Chancellor of the Diocese of Newark, and Mr. William Read Howe has been appointed to the office.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Fifty-Sixth Annual Council.

The fifty-sixth annual Council of the diocese met at St. John the Evangelist's church, St. Paul, on Wednesday and Thursday, May 28th and 29th. The Council was opened with a service, Wednesday evening, at 7:45, with the two Bishops, some seventy-five of the diocesan clergy and several of the city choirs combined in the procession. The music was inspirational. For the offertory anthem, the Hallelujah Chorus from Handel's Messiah, was sung.

Both the Diocesan and the Suffragan Bishop made addresses, giving summaries of the year's work.

Much material advance was shown. The missionary work of the Suffragan seemed fruitful in results. The Bishop reported a total of 872 confirmed by himself and Bishop McElwain.

The Rev. A. D. Stowe was elected secretary.

The Bishop made the following appointments:

Deans—Rev. J. E. Freeman, Deanery of Minneapolis; Rev. John Wright, D. D., Deanery of St. Paul; Rev. C. H. Plummer, D. D., Deanery of Winona; Rev. Wm. H. Knowlton, Deanery of Mankato; Rev. Alexander Coffin, Deanery of Willmar.

Examining Chaplains—Rev. W. C. Pope, Rev. George C. Tanner, D. D., Rev. John V. Aelfvegren, Rev. E. E. Lofstrom, Rev. Frederick Kramer, Rev. Stanley Kilbourne, Rev. Frank Zonbek.

Chairmen of Committees—Rev. C. A. Poole, D. D., Legislation; Rev. E. B. Woodruff, Finance; Rev. C. L. Bates, State of the Church.

After a number of ballots, the Standing Committee was elected as follows: Rev. C. E. Haupt, Rev. J. P. Johnson, Rev. F. L. Palmer, Rev. A. G. Pinkham; Messrs. J. A. Peterson, C. B. Lyon, V. M. Watkins, W. G. Whitehead.

Delegates to General Convention: Clerical—Rev. J. P. Johnson, D. D., Rev. J. E. Freeman, Rev. J. A. Schaud, Rev. E. E. Lofstrom. Lay—W. H. Lightner, St. Paul; H. C. Theopold, Faribault; C. B. Lyon, Minneapolis.

The Council was marked throughout with an excellent spirit of concord. Everything was discussed in fraternal and harmonious spirit. A resolution upon the Change of the Name of the Church was referred to the committee on the State of the Church, and by them recommended to be tabled. There was a conservative attitude maintained by all parties upon this matter and the Council's disposition seemed to be to maintain silence upon it.

Woman's Auxiliary.

The Woman's Auxiliary held meetings concurrently with the Council's sessions and was addressed by Bishops Edsall and McElwain and the Rev. E. B. Woodruff. A model study class was held, in charge of Miss Mary Smith, and was addressed by Mrs. Stevens, Mrs. Remington, Mrs. C. L. Bates and others. The United Offering amounted to $3,194.

A memorial scholarship to Grace Harmon Edsall, late wife of the Bishop, was inaugurated for St. Mary's School, Faribault.

The Council adjourned to meet at such time as the Bishop may appoint next spring, at the Cathedral in Faribault.

UTAH.

Rt. Rev. F. S. Spalding, D. D., Bishop.

Annual Convocation.

The annual Convocation of the District met in St. Paul's cathedral, Salt Lake, on Wednesday, May 28th, opening with a celebration of the Holy Communion by the Bishop, the sermon being preached by the Rev. W. F. Bulkley. The Rev. Paul Jones was elected secretary.

Deaconess Lee reported as to the religious work at the Hospital. The Social Service Commission in their report stated that they had tried to have laws passed by the State Legislature on Marriage and Divorce, on Child Labor, a compulsory inquest law, and a Sunday law, but had failed; that they had succeeded in vetoeing a boxing law which allowed prize fighting; that they had closed up the worst cafe in the city, and that now they were trying to force the Chief of Police to proceed against the owners of property used for immoral purposes; that they had investigated the Sunday observance in most of the cities in the West and were trying to have the laws enforced in Utah; that they had investigated the coal question and had succeeded in getting the city commissioners to promise to hold the dealers responsible to the city for the delivering of full weight; that they had investigated the bread and such like matters in many cities and though they found that in Utah one got less for his money than elsewhere, still they had failed, so far, to obtain any relief of the situation.

The finance committee reported that the apportionment would be met for this year, and recommended that an additional amount be apportioned for the work of the District.

J. L. Scholefield was elected treasurer of the District.

Rev. M. J. Hersey and Mr. J. W. Thompson were elected deputies to the General Convention and Rev. Paul Jones and Judge Ritchie, alternates.

The Convocation declared its conviction that the proposal to change the name of the Church is opportune and desirable; endorsing the memorial of the Diocese of California, but stating that this action be not considered as instructional to the deputies to the General Convention.

In the evening Bishops Spalding and Olmstead and the Rev. George Hunting spoke at a missionary meeting, and on Tuesday Bishop Olmstead, of Colorado, conducted a quiet day for the clergy and workers of the District.

Miss Clara Colborn has resigned the principalship of Rowland Hall, the girls' school, after a service of nineteen years, the last having been a banner year in attendance and work.

The Rev. Paul Jones, who has been engaged for almost seven years in University work at Logan, is to be married to Miss Balch, in California, on June 14th.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Ordination Service.

The Bishop of the Diocese held an ordination service in Grace church, Utica, the Rev. Octavius Applegate, D. D., rector, on Friday, June 6th, when Mr. George B. Holt was ordered deacon, and the Rev. Frances H. Smith advanced to the priesthood. The sermon was preached by the Rev. Herbert G. Coddington, D. D., rector of Grace church, Syracuse. The Rev. Karl Schwartz, D. D., presented Mr. Hoyt, and the Rev. Harry E. Hubbard presented the Rev. Mr. Smith. Mr. Smith will continue his work at Elmira Heights, Horseheads and Big Flats. Mr. Hoyt has been assigned to mission work in the diocese.

Bible Confirmations.

During the last few years the excavator has been busy in Palestine, and his labors have thrown much new light on the Biblical narratives. The ancient site of Jericho has been located, and in Samaria the remains of Ahab's palace have been brought to light. There have also been many interesting and valuable minor discoveries. Among other points of interest has been the discovery of a complete set of the measures of capacity mentioned in the Bible, as well as a set of the liquid measures. The value of this is seen by the obscurity surrounding the question of weights and measures used in Bible times. A study of these measures revealed the fact that the Jews had evidently different sets of measures before and after the Captivity, and several historical statements have been elucidated. For instance, there is an interesting account in the British Museum of one of Sennacherib's campaigns, during which it is said that Hezekiah, King of Judah, gave him as a peace-offering 30 talents of gold and 800 talents of silver, etc., whereas the Bible reads 300 talents of silver. This contradiction has been regarded as boastfulness on the part of Sennacherib, who said 800 for 300, but now we know that the Syrian talent was proportionatelv smaller than the Jewish, and the two conflicting statements are reconciled. The way in which the spade of the excavator is solving problems and throwing light on sacred history is fascinating and wonderful, and we may fully expect still further developments in the near future, proving the trustworthiness of the Bible narrative and assuring us that "Thy Word is truth."

"Most persons are better at their best and worse at their worst than either their friends or themselves believe. It behooves every one of us to be guarded against the worst on the one hand, and to make hopeful and ceaseless endeavor for the best on the other."

Family Department

Oh, Blessed Hour.

Oh, Blessed Hour! When from our eyes is lifted
The mist which here on earth beclouds our sight
And we behold—with clearer vision gifted,
On all our paths the rays of heavenly light.

Oh, Blessed Hour! When all perplexing questions,
Which here annoy, are answered, fully met,
And we shall see without a doubt's suggestion
That Love and Wisdom have our limits set.

Oh, Blessed Hour! When wounds are stilled, when healing
Of all our present ills at last is done,
And sorrow's tears to love divine appealing
Have all been dried by beams from mercy's sun.

Oh, Blessed Hour! When in the realms of glory
With friends again I am allowed to stay
And we converse about our earthly story
Which, like a shadow, then has passed away.

Oh, Blessed Hour! When sin no more is reigning
And death's sharp lance lies broken and destroyed,
When ransomed souls, abodes in heaven attaining,
Have joy and peace forever unalloyed.

Oh, Blessed Hour! The hour of full revealing,
When eyes no longer peer through murky haze,
Oh, Supreme Hour! When I before Him kneeling
Shall see my blessed Saviour face to face.

Teach me, dear Lord, to cultivate retaining
This blessed hope through my remaining years,
That thence I may b daily, hourly gaining
Courage and strength to smile through all my tears.

—Translated from the Icelandic by J. H. Frost,

The Story of a Converted Clairvoyant.

Early in the year 1910 a young man was working in Chicago as a clairvoyand street faker. He had been brought up in California, reared as a Roman Catholic, and for several years had been going from city to city, working for a short time when it was necessary, but usually supporting himself by some kind of confidence game.

In Chicago at an open-air meeting he for the first time in his life heard the gospel preached. It was as new and strange to him as if he had been brought up among cannibals all his life.

Though he was deeply moved by the story, yet he did not respond to it, and soon left Chicago for St. Louis. There he became so convinced of sin that he could not endure the remorse of his conscience any longer.

Not knowing there was a God in St. Louis, he determined to go back to Chicago, where he had heard this wonderful story, hoping to obtain some relief of mind. Not having any money at that time, he beat his way on a freight car, as he had often done before. Arriving in Chicago, he went to the Pacific Garden Mission, and for the second time in his life heard the gospel story, and accepted Christ as his Saviour.

He soon became acquainted with some of the Moody students who were doing personal work at the Pacific Garden Mission. From them he heard about the Moody Bible Institute, and at once he determined that he would enter the school and train himself for Christian service.

He came to see the superintendent of the Institute about entering; but, as he had so recently become a Christian and his life had been so crooked before, he was advised to wait awhile and then apply again. In the meanwhile he was supporting himself by honest industry, witnessing for Christ in the mission every night and on Sunday, and in the open-air meetings, and commending himself to all who knew him by his consistent and humble Christian life.

The latter part of December he was admitted as a student to the Moody Bible Institute. He took hold of the work at once with great earnestness and diligence. He made fine progress in his studies, for he was naturally very bright and clever; and, owing to his previous experience as an all-around crook, he was uncommonly successful as a worker in the missions, jails, and prisons.

His conversion was so clean-cut and thorough, and the change in his life so real and radical, that all who heard his story were impressed by it, and God used him in a wonderful way in leading others out of darkness into light.

When he had been in school about a year, he came to the superintendent, and said that he had been writing letters to about twenty people from whom he had at one time and another stolen money.

Having been brought up in his father's hardware store, he was an experienced salesman, and easily secured work; but soon the temptation to rob the cash drawer would be too strong for him, and usually his stay in any place was a short one. He told me that he had written to twenty people from whom he had stolen, confessing his sin, enclosing a small amount of money, and promising to restore to them the full amount as soon as he could earn it.

He told them that he had become a Christian and that he was in the Moody Bible Institute, preparing himself for Christian work. He showed me several of the replies which he had received from the different firms, one of them being from the Simmons Hardware Company of St. Louis. These letters of confession and restitution constituted his Christmas presents for that year.

A few days later he came to me, and said that he did not feel that he ought to remain in the school any longer, but that it was his duty to go out and secure employment, and earn and pay back $11,000, the amount of money which he had stolen. He secured at once a situation with the Quaker Oats Company of Chicago, and at the end of the first quarter he won the third prize for efficiency as a salesman.

In the meantime he had written to his wife in California, who had deserted him; and she agreed to return to him. Whether she had been converted or not was uncertain, but she was satisfied that he had been converted.

About this time another chapter in his early life began to trouble his conscience. He had deserted from the United States navy; and the more he thought of it, the more he felt confident he ought to confess this sin also and make what restitution lay in his power.

Accordingly he wrote to the United States government, telling them he had entered the navy at such a date and under such a name, which was a false one, and that he deserted at a certain date and place. He informed them that he had become a Christian, and that now he realized as never before the enormity of his sin, and felt that he ought to confess it. He gave them his address, and told them that he was ready to report at any place they might mention, and take the consequences, whatever they might be.

He was ordered to report to Chicago, and from there he was sent to Brooklyn to be tried by court martial.

His friends, of course, interceded for him; but the commanding officer who presided at the trial said that the man's story was so simple and humble that every one was convinced that he was telling the exact truth.

The officers who tried him were so convinced of his genuine repentance that they decided to give him all possible leniency, and accordingly they sentenced him to return to his former position in the navy and serve out his unexpired term, with the assurance that if his conduct was satisfactory he was to receive an honorable discharge.

When I heard of this sentence, I said to some of the faculty: "That man will be chaplain of the war-ship in less than a month. You see if he isn't."

That prophecy was practically fulfilled, for within a few weeks one of our students visited him on board ship, and found that he was conducting five different services each Sunday. He was preaching to six hundred seamen at one service, besides conducting a Sunday School Bible class and two or three prayer meetings of various kinds.

He had not been on the vessel long before he discovered that there was a law to this effect, that, if a man could not support his family by his earnings in the navy, but could earn sufficient for his family's support elsewhere, he was entitled to a discharge. He applied to the proper official to know whether this applied to him, and he was informed that it did and that, if he could prove to them that he could obtain work sufficient to support his family outside of the navy, he would be entitled to a discharge.

He wrote at once to the Quaker Oats Company, and received a reply, stating that he could have his former position at any time when he applied for it.

He showed this letter to the commanding officer, received his discharge, and now is living with his wife and earning money as fast as he can to repay the $11,000 that he owes.

If any one is surprised that he should continue in the Christian life a whole year before seeking to make restitution, let him consider the absolute ignorance of this man concerning spiritual things, and the amount of grace required to make such an open confession. Let him also ask himself why it is that he has harbored sins of one kind and another so long before confessing and putting them away.—Canadian Churchman.

He who does not first hide himself in the secret place to be alone with God, is unfit to show himself in the public place to move among men.

Show Us the Father.

St. John 14: 8-9.

Show us the Father ere Thou dost depart,
It shall suffice to calm our troubled heart;
With Him unseen, and Thou no longer here,
We must be comfortless and full of fear.

Thus, Lord, we thought and in our blindness prayed
Until this world our every fear allayed—
"Have I, my own, so long time with you been,
And have ye not in Me the Father seen?"

Oh, precious truth!—that from Thy blessed face
Shine in our hearts the Father's love and grace:
And His the glories that in Thee unite,
Filling all earth and heaven with fadeless light.

Thine every word and deed of tenderness
The Father's love not less than Thine express;
Thy toil, Thy tears, Thy self-consuming zeal,
The Father's very heart to us reveal.

Ours then no altar to a God unknown,
Nor are we orphans, desolate and lone;
For, seeing Thee, as Thou, O Lord, hast said,
We see the Father and are comforted.

The Duty of Confirmation.

"Ye are to take care that this child be brought to the Bishop to be confirmed by him so soon as he can say the creed, the Lord's prayer, and the ten commandments in the vulgar tongue, and be further instructed in the Church catechism set forth for that purpose."

"From beginning to end of the Prayer Book there is no more definite and explicit command than is contained in these words, which, as every one knows, form the conclusion of the ministration of the public baptism of infants. They are the Church's last solemn injunction to those who take upon themselves the duties and responsibilities of godparents.

"Most assuredly the Church expects that those who voluntarily offer themselves as sponsors for the infants admitted to membership of Christ's flock will faithfully carry out the duties imposed upon them. And yet how often they are neglected! There are godparents in plenty for whom the last words of the baptismal service are apparently without meaning. They recognize the relationship between themselves and their godchildren as something of an exclusively social and friendly nature; and of their religious responsibilities they never think at all. Yet the command of the Church is so plain that it admits of no question.

"We appeal to those whose godchildren are of an age to be confirmed, but who have not been presented for confirmation, to neglect no longer the duty they have covenanted to do.

"But though the duty of seeing that young people are confirmed is one for which the Church holds godparents primarily responsible, it is also surely a duty which, in their default, fathers and mothers and guardians are morally, if not ecclesiastically, bound to carry out.

"After all, the religious training of the boys and girls of the average Christian family is a matter in which the parents usually concern themselves very closely; and this makes it all the more remarkable and regrettable that in so many cases, although the children are taught religious truths in the home, are sent to Sunday School, and probably taken to church, the vital matter of confirmation is neglected.

"The years past; the most impressionable period of life goes by; the lads and lasses leave the home nest to find new interests elsewhere; and in countless instances they drift away from religious life altogether. They have never been confirmed, and so they have never known the help and strength that might have been theirs through the rite itself and through that direct communion with Christ himself to which it leads.

"What a tremendous responsibility rests upon those to whom neglect of a plain and simple duty it is due that numberless young men and women are without the means of grace which would be the source of such immense strength to them in their fight against the trinity of evil to which in baptism they were pledged.

"We plead, then, not only with godparents, but with fathers and mothers, with employers, and with all who are placed in authority over young people, to see that their charges are prepared for confirmation, and brought to the Bishop to be confirmed by him, without delay.

"And just one word in conclusion to the young men and women who, having left their homes, and having begun to make their own way in the world, are independent of parental control, and feel that they can do without parental advice.

"There are thousands of such who, despite Church training in their early years, have never been confirmed. We ask them to reflect that they are deliberately depriving themselves of the most essential of all the means of spiritual help. They are of an age to think for themselves. Will they not remember that confirmation is a duty which they owe to their own souls—and, remembering, offer themselves at the earliest opportunity for preparation for the rite which will admit them to the privilege more highly prized than any other by every confirmed Christian—the privilege which brings him into closest communion with his Lord, and enables him to 'feed on Him in his heart, by faith, with thanksgiving.'"—C. D. Michael, in Church Monthly.

"How He "Made the Grade."

In Norman Duncan's new book, "The Measure of a Man," there is a touching story of the passing of a rough but sterling character of the North woods. John Fairmeadow, the pastor of the woodsmen, visits the hospital where Long Jack McKenzie lies dying. He tells the sick man that the end is near.

"Near the landing, parson?" Long Jock asked with a smile.

Fairmeadow nodded.

"Nearing the last landing," the lumber-jack repeated.

"Almost there, Jock."

The lumber-jack pondered. I've a heavy load, parson," said he, presently. "I've a heavy load," he sighed.

Long Jock was a four-horse teamster, used to hauling logs from the woods to the landing at the lake. For years he had humored these great loads over the logging roads—easing them on the down grades, calling to his horses on the up grades. And it seemed, now, that he fancied the last grade to be an insuperable one.

"Parson," he asked, "do you think I can make the grade?"

"With help, Jock."

McKenzie said nothing for a moment. Then he looked up. "You mean," said he, "that I need another team of leaders?",

Fairmeadow nodded.

"Another team of leaders," the lumber-jack repeated.

"The Great Leader, Jock."

"Oh, I know what you mean," said McKenzie. "You mean that I need the help of Jesus Christ."

Again Fairmeadow nodded.

"To make the grade?" McKenzie added.

No need to tell what Fairmeadow said then to the Scotch teamster in his last extremity—what he repeated, according to his faith, about repentance and belief and the infinite love of God. Long Jock McKenzie had heard it all before—long before at home, being Scottish born—and had not utterly forgotten, prodigal though he was. It was all recalled to him now, by a man whose life and love uplifted heart were well known to him—by John Fairmeadow, a minister of the old school.

"Pray for me," said he, like a child.

Long Jock McKenzie died that night. It was a gentle passing. He had said never a word in the long interval; but just before his last breath was drawn—while Fairmeadow still held his hand—he opened his eyes, looked up, and sighed for the minister to bend near.

Fairmeadow leaned close.

McKenzie whispered:

"Tell the boys—I made the grade!" And he passed over.

Striking Fire.

"Wonder who first thought out a match in his head?" asked Billy, who always liked to start at the beginning of things. "It's interesting to me to find out who did things first, or who made 'em first."

The professor beamed. "That is something that most thinkers find interesting, Billy," said he. "And you'll find that the early history of 'making or striking fire' is a right remarkable one. Away back in very early times fire was obtained by rubbing two pieces of stick together very rapidly. This took time, and patience, too, let me tell you, for a very few tiny sparks meant aching elbows!

"The next thing was the use of steel and flint, with a little tinder box to help the sparks along. This, too, was a long performance, and I will tell you the origin of that slang expression so often used when people pay a very short call, 'You must have come for a chunk of fire.' In the early times in this country people often walked a mile or more to get a few hot coals to start a fire with, finding that way much more speedy than to patiently rub away on the steel and flint, or on two sticks.

"The first matches were not much better than the tinder box and flint and steel, for they were made to use with that primitive fire outfit. They were really nothing but little sticks dipped in sulphur, and would light more quickly than ordinary wood when applied to the spark in the tinder box. These were called brimstone sticks.

"In 1829, or about then, one John Walker, a chemist in Stockton-on-Tees, made a wonderful discovery. He found that sticks would ignite if drawn over a rough surface after having previously been dipped in a mixture of phosphorus and chlorate of potash. Many queer things for striking a light came in vogue about this time, one of them being a bottle containing an acid of some sort. Into this mixture slim pieces of pine wood were dipped and at once ignited.

"It was not until about 1833 that matches were manufactured on a large scale. They have grown at a rate that is astonishing, for from the few made by John Walker, less than a century ago, has come the remarkable record of

a match factory in the United States which claims to turn out one thousand gross boxes each day, while another firm claims to make eighteen million matches in the same length of time."

"I tell you what, that's going some!" said Billy, his eyes bulging. "I think they'd better buy a forest and be done with it."

The professor chuckled. "The match factories use an amount of wood that is beyond belief," he said, "for they have to cut all the matches the way the grain of the wood runs, you know, otherwise they would break all to pieces and be of no use at all."

"But what becomes of them?" demanded practical Billy. "I don't see what happens to so many of the things."

Again the professor chuckled. "There are thirty-five million and seven hundred thousand matches used in this country alone each day, Billy; and that comes to a cost of over three thousand dollars. So, you see, even the smallest things about us begin to mount up when we find out a few facts about them."

"Queer, isn't it?" mused Billy. "But everything we run across, no matter how little it is, is interesting when we begin to study it up."

"Just so," answered the professor. "Just so, my boy."—Harriet Hobson Dougherty, in Baptist Boys and Girls.

"God Loves You."

Dr. Grenfell's manifold ministrations to the fisher folk sometimes include gentle help to the dying. He tells of one such help in The Boston Transcript.

Yesterday, he says, I sat by the side of a dying fisherman. For years his great, strong frame and his forceful, unrestrained spirit had allowed him to do exactly as he liked, for the neighbors all stood in fear of him. But now the strong man lies a helpless wreck, gasping his life out.

A family of small children, an empty bread locker and a sorrowing woman complete the setting. A few tins of milk, an occasional pound of gunpowder, to get a fresh bird, a bottle or two of medicine, are all the messages of affection available. They can only prolong the period of waiting for an inevitable end.

"What do you think will be the end of it all?" I asked him.

"I don't know, doctor; I never thought of it."

"But you must have thought life couldn't last forever."

"I thought nothing could happen to me for a long time yet," he replied.

"But now that you know you can't stay here long, do you hope for anything afterward?"

"If I had my time again, doctor, I'd do very different. I'd try to do better.'

"But you love your children, don't you?"

"If I get a bit o' clothing I always shares it equal," he replied.

"Well, you punish your children, don't you, when they are bad?"

"I ropes 'em all when they're bad."

"But afterward you still give them their share of everything?"

"That's right," he replied.

"That means you love the bad ones just as much as the good ones, in spite of their badness?

"I likes 'em all alike. On times, I think the bad ones is the best," was the reply.

"Well, of course, I don't know any better than anyone else, but don't you think God, our Father. loves his children just as much as we love ours?"

"That's right, I s'pose, doctor."

"Then even if no one else really loves you—God does. Don't you believe God loves bad as well as good folk?"

"I see it," and a bright smile lit up his sunken face.—Christian Advocate.

A Golden Silence.

"Girls, there comes Hattie Haines; let's hide from her. She will spoil all the fun if she comes here. I don't want her." Thus declared Lucy Long as she saw Hattie coming toward them.

"I just can't bear her," began one of the girls; then bit her lip when she noticed that Hattie was within hearing distance and must have heard every word.

Marjory remained silent, but smiled a welcome to Hattie, motioning her to a place beside her in the garden swing. But Hattie passed on her way with a very bright spot on each cheek.

"Oh, girls, cried Marjory, "how could you? I believe she heard every word you said."

"Can't be helped now," said Lucy. "It may have been wrong for me to say it, but I don't like Hattie."

"Perhaps you would if you knew her better," rejoined Marjory gently; "and anyway, mamma has taught me so thoroughly that 'silence is golden,' that I always try to remember it. I am sorry she heard, for she looked so hurt."

Lucy fidgeted uncomfortably.

"Of course, I did not mean for her to hear me; I didn't realize she was so near. But she is so stupid."

"Hattie is very timid," replied Marjory, "but really, she is not stupid. I am glad she did not hear you say that."

Lucy laughed a little.

"Well, I am glad she did not stop, anyway. It would have spoiled our Saturday afternoon, and it is precious, now that we have to be in school."

Monday found the girls standing about in groups evidently very much interested in some discussion. Hattie would join none of the groups, however; she sat apart, pretending to be deeply absorbed in her books. Marjory called to her, and tried to attract her attention, but she only bent lower over her book.

"Let the sulky thing alone," whispered Lucy; "what is the use of making such a fuss over her? She has been a queer fish ever since she came here."

As Marjory stood looking at her she saw the wistful look in the eyes raised for just one fleeting glance, and going to her quickly, she placed an arm about her.

"Do you know," she whispered in her ear, "that Mr. Thornton has offered a medal for the best story for our school paper—one that will illustrate some old proverb? You must try with the others, it will be such fun."

Hattie's cheeks flushed, and she was silent for a time; then just as the bell rang, she answered timidly:

"I had heard about it. I think you are very kind to ask me to try, and—perhaps I shall."

Lucy laughed when she heard that Hattie would compete for the medal.

"She couldn't write a rule for muzzling a poodle dog," she said lightly. "If she were my only opponent I should have nothing to fear."

"I'll tell you what proverb to choose, Lucy," teased one girl slily. "Choose, 'Brag is a good dog,' and so forth—you know the rest."

"Thank you for your suggestion, but I'll be kind enough to give it back to you. I have already made my choice. What are you going to write about, Marjory?" she went on coolly.

"I'm not going to try," answered Marjory; "I know my limitations. I guess I'll just stick to Algebra and Latin."

"Well, I am going to try," continued Lucy in a superior tone, "and my story will illustrate the proverb, 'It is never too late to mend.' Congratulate me right now. Can't your fancy picture how becoming the medal will be, pinned on my best white dress?"

"Here's luck to you," smiled Marjory kindly. "You always have been the literary genius of our class, Lucy."

There was no doubt in Lucy's mind that she would win the medal. She thought her opponents scarcely worth considering, especially Hattie. She labored painstakingly with her story till it was completed, and when she had read and reread it a hundred times she became still more fully convinced it was bound to be a prize winner.

On the day when the medal was to be awarded the girls clustered about Lucy, assuring her over and over that she was certain to be the lucky one. She wore an expectant smile when Mr. Thornton came forward to announce the winner of the medal.

He held it in his hand and showed off its beauty tantalizingly. Also, he held the prize story, and Lucy was quite sure it was her own, but her cheeks flushed painfully as Mr. Thornton called Hattie Haines to come forward and receive the medal.

There was a flutter of surprise, and it was some seconds before timid little Hattie could make up her mind to go.

"This story," said Mr. Thornton, "beautifully illustrates the old proverb, 'Speech may be silver, but silence is gold.' I shall ask her to read it aloud."

Poor frightened Hattie gave him a beseeching glance, but he did not see it, and handed her the manuscript with a bow.

As Lucy listened to the reading of the story she was fully convinced that her thoughtless and unkind words had been heard by Hattie. Her feelings underwent a wonderful change toward her schoolmate. She acknowledged to herself the justice of the decision, and wished heartily that she had acted upon Marjory's hint to become better acquainted with her. At the conclusion of the story she was on her feet and took Hattie's hand.

"That's the best lesson I ever had," she exclaimed, "and I think my story illustrating 'It Is Never Too Late to Mend,' will make a good sequel to it, if you will let it, Hattie; will you? I would like to be friends with you."

"I have always liked you, Lucy," said Hattie as she kissed her impulsively.—Flora Swetnam.

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Children's Department

Timidity—A Hindu Fable.

A silly mouse, thinking each thing a cat,
Fell into helpless worriment thereat;

But, noticed by a wizard living near,
Was turned into a cat to end its fear.

No sooner was the transformation done
Than dreadful terror of a dog begun.

Now, when the wizard saw this latest throe,
"Here, be a dog," he said, "and end your woe."

But, though a dog, its soul had no release,
For fear some tiger might disturb its peace.

Into a tiger next the beast was made,
And still 'twas pitiful and sore afraid,

Because the huntsman might, some ill-starred day,
Happen along, and take its life away.

"Then," said the wizard, turning to his house,
"You have a mouse's heart—now be a mouse."

'Tis so with me; no earthly help or dower
Can add one atom to their native power;

Then from their smallness nothing can arouse—
No art can make a lion from a mouse.

—Joel Benton.

Grandfather's Treasure-Trove.

Little Molly's parents were dead, and she had lived with her grandfather and grandmother ever since she was a baby. They were very kind to her, and Molly was a happy child, who did not trouble about her food being coarse and her clothes shabby.

Granny kept the tiny cottage clean and tidy, and took good care of Molly, but she often found it hard to make two ends meet, for grandfather was a laborer, and could not earn much. They did fairly well till he had a long illness, but then they got into debt, and, though the Squire helped them, they did not get straight again even when grandfather had got back to work.

Molly knew nothing of all this till one morning when she saw granny take grandfather's Sunday smock out of the drawer and fold it up carefully in a piece of paper. This was in the old days, when the laborers wore smocks on Sundays, and looked very clean and tidy in them.

"Whatever are you going to do with it?" Molly asked with her eyes full of wonder.

"I'm taking it into the town, my dear," said granny with a sob.

"But if it goes away, what will grandfather wear on Sunday at church?

"My dear, I don't know; perhaps he'll go in his working clothes, or perhaps he'll stay away."

"But, granny, he never stays away from church, and he always wears his clean smock. Please don't take it away."

"We shan't have enough food, Molly, if I don't take it to the pawnshop and get some money on it; grandfather told me to. I wanted him to ask the squire to help us again, but he said he wouldn't beg."

"We can pray," said the old woman; so he knelt down with the little child and asked our Heavenly Father's help. Then she dried her eyes and went into the town with the smock, and brought back some food.

"But, granny, can't anything be done?"

That evening Molly went, as she often did, to meet her grandfather when he was coming home from work, and found the old man busy washing something carefully in a stream by the side of the road.

"What is it, grandfather?" she asked, curiously.

"I dug up a ring this afternoon, my dear, and I think it's a gold one. I must take it to the Squire, and he'll know what to do with it. It's a queer-looking thing."

"There he is," said Molly, "just at the corner"; and in a few minutes they had overtaken him.

"Good evening, Stone," said the Squire. "It's a beautiful day."

"Good evening, sir. I'm glad I met you, for I wanted to bring you this ring. I dug it up to-day in the potato field."

Mr. Gerard took it from the old laborer, and when he had looked at it carefully he began to rub it with his handkerchief.

"This is very old indeed," he said slowly, "and there are some words on the inside."

He walked on for some distance, examining the ring all the time, and at last he said, "The words are in Norman French. I think it may have belonged to one of the followers of William the Conqueror. Here are two pounds for it now. I will find out how much it is worth, and give you the full value," and he handed him the money as he spoke.

"Thank the Lord," said the old man reverently, "and thank you, too, sir."

"And then granny can get your Sunday smock from the pawnbroker's," exclaimed Molly.

"Yes, my dear, but you mustn't talk like that before the gentleman."

"Why, Stone, I had no idea of this," said Mr. Gerard. "If you had only told me I would have gladly helped you."

"Yes, sir, I know you are very kind, but I didn't like to."

"This ring is worth a great deal," went on the Squire, "and, even if the Crown should claim it, I will give you the value all the same. I have just made out the words inside the rim: they are, 'Bread shall be given him—his waters shall be sure.'"

Molly ran on in front to tell granny, and there was great rejoicing in the little cottage that evening and hearty thanksgiving.

On Sunday they went to church together, and grandfather wore his clean white smock. When they went home after service the old man opened the big Bible and said, "I want to find the text that was on the ring; it seemed just meant for me, and to think it should have been there all those years waiting for me! I know the words are in Isaiah."

After a good deal of searching he found them in the thirty-third chapter, and read aloud: "He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him: his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off."

"I wonder," he went on, "who the man was who first had that ring; perhaps his wife gave it to him. Perhaps we shall see him some day and tell him all about it. I hope he has seen the King in His beauty, and I hope Molly, my child, that we shall too."—Canadian Churchman.

Grouchy Jim.

Jim Rakes came down stairs out of sorts with himself and with everybody else. Something had gone wrong. He had not slept well, or he had climbed out on the wrong side of the bed. He went about the usual morning work. His wife was in the kitchen before he entered, but he uttered no word of greeting or cheer. Later she asked him about the plans for the day, but he remained silent as a sphinx. Suddenly Joe and Frank, the ten-year-old twins, came down stairs half-dressed, entering the room so boisterously that he corrected them, but his voice was harsh and rasping. It needed oiling. It surely seemed like a cloudy day in the home sky, with a storm threatening.

Just then the telephone bell rang, and Jim hastened to answer.

"Hello?"

"Oh, Mr. Lindsay, is it? I'm glad you called up. How are you this bright morning?"

"Oh, Mrs. Rakes is very well, thank you."

"An order? Yes, I think we can have it there by ten o'clock; possibly a little earlier."

"All right. Good-bye."

Had you watched him as he stood at the telephone, you would have seen the muscles of his face relax gradually while a smile played across his features. Smiles and pleasant words were necessary to carry on business successfully, even over the telephone. He unconsciously looked more kindly when he spoke kindly. He had promised to have the grocery order delivered on time, for he could not afford to disappoint such a valuable customer as Mr. Lindsay. His business would have failed long since had he persisted in carrying his grouchy looks and language into the store, where no clerk dared speak an unkind word to a customer.

Breakfast was called and the family gathered about the table. For a moment there was an awkward silence. The twins shot glances at one another. Jim usually returned thanks, but he certainly was in no mood for it this morning. It was a trying moment, but he was wise enough to know that laxness meant a loss of habit of asking the blessing at meals, and he had too much principle to neglect such a well-established custom. But the moment at the telephone, and perhaps the liberal order received, had served to cool the atmosphere, and with bowed heads the family joined in the familiar words:

"God is love, and God is good;
We thank Him for our food.
By His hand must all be fed.
Give us, Lord, our daily bread,
This we ask for Jesus' sake. Amen."

Somehow that little prayer cleared the atmosphere. The twins seemed more subdued as the meal proceeded. Had Jim been charged with being a hypocrite he would have emphatically resented it. He had high ideals, and he was not always conscious how far short he came. He merely gave way to his feeling and allowed his mood to rule. Such a mood would long since have ruined his grocery business, and none knew it better than he. But somehow it never occurred to him that grouchy looks and words would surely undermine the success and happiness of the home. He had succeeded in business because he was all sunshine and accommodation, and he demanded these same splendid qualities in his clerks. Yet he permitted the worst side of his nature to show at home toward

those who loved him most, who would do most for him, and for whom he meant to do the most.

Sometimes he stopped to think. Then he felt mean and cheap. He resolved to brace up and to guard these weak places. But will power often failed in face of unexpected temptations, and many a time he gave way. Yet daily effort resulted in more frequent victory, and with the help of a patient wife the whole atmosphere of the home was changed. To-day it is against the rules in that home as well as in the store to permit unkind looks and words. "Grouchy Jim" is transformed.

One night he suddenly dropped the evening paper on the sitting-room floor as his mind reverted to an exasperating incident at the store. "Fielden lost his temper to-day. I'm sure Mrs. Barton is hurt. She is one of my best customers, but so hard to please. Fielden is the most useful clerk I have, but he fires up at the least provocation. His runaway temper is sure to turn turtle somewhere."

"Yes," said Mrs. Rakes as she rethreaded her needle, "a temper uncontrolled may wreck a home, too, as well as business. I'll never forget the day we agreed to bar the hasty word. It makes life worth living. We're a thousand times happier."

"Of course we are," said Jim. "Scowls and growls threaten the peace of home as well as business."—W. H. Jordan, in Christian Observer.

A Medical Prescription Free.

Some years ago, a lady went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason.

She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at this brief prescription at the end: "Madam, what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man repeated, with kindly authority. "Then come back to me a month from to-day." And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected, with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and though she would have resented being an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person. But how did you know that was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madame," he said with deep earnestness. "If I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. Will you try it?—Philadelphia Public Ledger.

Willow—Pussy Willow.

Willow, willow, willow! I saw a sight to-day,
Just row on row of furry caps—a wonderful array!
They hung on slender saplings, down there beside the brook
You, too, will surely find them, if carefully you look.

Willow, willow, willow! the daintiest things were they,
Of soft and shining silver, of lovely pearly gray;
They were so dear and tiny—that, well, I think, perhaps,
No one except a fairy could wear such curious caps.

Willow, willow, willow! I'll whisper it to you,
I fancy they're the bonnets elves don the winter through,
And, now that it is springtime, ere storing them with care,
They hang them on the saplings awhile to sun and air.

Willow, willow, willow! Some people say that these
Are only early catkins upon the willow trees,
But what they mean by "catkin" I'm sure I do not know,
And, so I say elf bonnets put by till frost and snow.

—Caroline Weteherell, in Exchange.

Frankie.

"He's mine," said Frankie; "he b'ongs to me."

"Where did you get him?" I asked.

"He was gave to me," said Frankie. (Of course he should have said "was given.")

"And what is his name?" I asked.

"He hasn't got no name," said Frankie. (Of course he should have said, "He has no name"—I could not think what was the trouble with Frankie.)

Then I said, "Where is your father? I want to see him."

"He's went to town," said Frankie. (What should he have said?)

Then I exclaimed, "Frankie, you talk like a tramp! Who have you been playing with?"

"My pony," said Frankie.

"You never learned to talk like this by playing with your pony. What boys have you been playing with?"

"Them boys from by the river," said Frankie. (What should he have said?)

"Frankie!" I cried. "This is terrible! The next thing you will be putting your shoes on your head and your hat on your heels! Don't you know there is a right way to use words, just as there is a right way to put on your clothes?"

"I thought words happened, and it was all right as long as people knew what you meant," said Frankie.

"Nothing of the kind," said I. "A boy must not form any bad habits in his use of words. I shall ask you questions and have you talk to me for an hour every day until you do not make a single mistake in your grammar."

Frankie thought this was hard, but it was good for him. After that lesson he was very careful in his use of words.—Shepherd's Arms.

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Disobedience.

Hilda always went to bed at eight o'clock unless she had been late to breakfast in the morning. Then her mother made her to go to bed as many minutes before eight as she had been late to breakfast. If Hilda was ten minutes late in the morning, she had to go to bed at ten minutes before eight at night. For this reason Hilda usually got up when she was called in the morning.

There was company at Hilda's house one evening, and at eight o'clock Hilda, like a good child, shook hands with each of them and said, "Good-night." Then she kissed her father and mother and went upstairs.

After she said her prayers she sat on the edge of the bed and listened to the voices downstairs. "I'm the same as in bed," said Hilda. "Saying one's prayers is really the end of the day. Now I've done that, I wonder if it would be wrong for me to go and stand on the stairs a little while."

An hour later her mother found her there.

"What does this mean?" cried her mother. "What are you doing here when you are supposed to be in bed?"

"I'm almost the same as in bed," said Hilda.

"No, indeed, you are not," said her mother. "When I tell you to do a thing, I expect you to do exactly that thing, not something almost like it. Get right into bed and go to sleep. Do not say a word, but obey me at once."

I wonder if you ever excuse disobedience by saying what you do is almost like what you were told to do. Children who do this will soon forget what is really right and really wrong. The only safe way for children is to obey their parents in all things.—Shepherd's Arms.

Personal and News Notes.

The Rev. Chester Hill took charge of St. Andrew's church, Big Rapids, Mich., on Sunday, June 1st.

The University of Chicago has conferred the degree of Doctor of Divinity upon the Rev. William James Loaring Clark, rector of St. Paul's church, Chattanooga, Tenn.

The address of the Rev. H. R. Carson, is changed from Empire, Canal Zone, to Box 165, Ancon, Canal Zone. Mr. Carson was formerly Archdeacon of Northern Louisiana.

The Rt. Rev. C. S. Burch, D. D., Bishop Suffragan of New York, will preach the baccalaureate sermon at the University of the South, Sewanee, Tenn., on June 17th.

The Rev. H. B. Saunders, rector of the parishes of William and Mary, St. Mary's county, Md., has undertaken the pastoral care of the two churches in St. Andrew's parish, Leonardtown.

The Rev. Dr. J. T. Hutcheson, having declined a re-election to the Standing Committee of the Diocese of West Texas, respectfully requests that no more communications be sent to him as its president.

The Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, D. D., has received from Bishop Wells notice of his resignation as Missionary Bishop of Spokane, to be presented to the House of Bishops in October, next.

The Rev. Alan Pressley Wilson has resigned as rector of Christ church, Lykens, Pa., and after June 15th will be located at 1635 Edmondson avenue, Baltimore, Md., at which address correspondents should write him.

Seabury Divinity School has conferred the degree of Doctor of Divinity upon the Rev. William H. Gardam, of Ypsilanti, Mich.; the Rev. Albert W. Ryan, D. C. L., of Duluth, and the Rev. James E. Freeman, of Minneapolis, Minn.

The Rev. Percy Foster Hall will be in charge of St. Matthew's church, Oakland, Maryland, for the summer months.

Bishop Knight, who has been confined in the hospital at Jacksonville, Florida, for the last month, has recovered and returned to Havana.

Bishop Anderson has appointed as registrar pro tem. of the Diocese of Chicago (vice the Rev. Francis J. Hall, D. D., resigned), the Rev. Theodore B. Foster, to whom official communications should be addressed, at 2726 Washington Boulevard, Chicago.

The Rev. Walter G. Harter, who for the past year has been serving as Field Secretary of the Social Service Commission of the Diocese of Chicago, and as a member of the Chicago Cathedral and City Mission staff, has accepted a call to become associate rector of Trinity church, Chicago, commencing August 1st.

The Rev. Charles K. Weller, formerly rector of St. John's church, College Park, Ga., has become rector of the Church of St. Michael and All Angels, Anniston, Ala., in succession to the Rev. J. H. Blacklock. The Rev. Dr. J. H. Spearing and the congregation of Grace church, Anniston, joined with the congregation of St. Michael and All Angels, in welcoming the Rev. Mr. Weller, on Sunday, June 8th.

The Bishop and Mrs. Leonard sailed from New York on the Cunard steamship Ivernia, Saturday, May 24th, for the Continent, to be absent until the last of September. Prior to his departure, the Bishop placed the Standing Committee of the Diocese in charge.

The death of the Rev. Henry Milton Green, missionary at Pine Island, Minn., occurred last week, two days after that of his wife. Both bodies were taken to Darlington, Wis., for interment, Mr. Green having been missionary at that point during a long term of years.

A very beautiful canopied rector's stall, designed by Mr. Bertram G. Goodhue, of Cram, Goodhue and Ferguson, will be erected in the new chapel of the Intercession, New York, by the men of the congregation of the chapel, as a testimonial of their affection for the Rev. William T. Manning, D. D., rector of Trinity parish.

The Rev. George Alex. Strong, rector of Christ church, New York, for eleven years, has resigned, to take effect November 1st, next, because of ill health. The Rev. S. Browne-Sherman is in charge of the parish, as assistant. The Rev. R. M. Sherman, Jr., formerly of Potsdam, N. Y., will take charge for the summer and until a new rector is chosen.

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APPEALS.

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Reformatory for Wayward Colored Girls.

The women of the State Federation of Colored Women's Clubs of Virginia have taken as their special work the establishing of an Industrial Home School (a Reformatory) for wayward colored girls from twelve to eighteen years old, who cannot be managed at home. There is no place for these delinquent colored girls now except the jails. Such a home, if established in the right way, will train many of these girls to be useful women, while if left to pursue their own sinful way, they will be a menace to the homes of our Commonwealth. Through our Federation Clubs we have collected one thousand dollars ($1,000) to make the first payment on a farm of one hundred and forty acres which has been chosen for the site in Hanover county, near Richmond. This location has been approved by Judge Cardwell, of the Court of Appeals; Dr. Drewry, of Petersburg, and Dr. J. T. Mastin, Secretary of the State Board of Charities and Corrections. The farm alone will cost $5,500.00. In order to get the buildings and to start the Home as it should be, we will need $10,000. It will be impossible for the colored women, with their limited means, to raise this amount without the help of their friends; so I am earnestly appealing for help to make it possible to establish this reformatory for colored girls, which is one of Virginia's greatest needs.

Please forward all contributions to Mr. Henry Lane Schmelz, President of the Bank of Hampton, Hampton, Va., or Mrs. Charlotte McAlpin Reid, Treasurer of the Virginia State Federation of Colored Women's Clubs, 835 Glasgow St., Portsmouth, Va.

WANTS.

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WANTED—BISHOP WHITEHEAD RECommends English graduated nurse, just from England. Will take nervous, chronic or otherwise, lady, gentleman or children. Would travel. Speaks French. Good tailor and needle woman. Salary moderate. Address Nurse Lawrence, Protestant Orphan Asylum, Pearyville Ave., Pittsburg, Pa. 7je-2t*

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A colored mission church, which lost all of its furnishings in the recent disastrous flood, is in need of a reed organ. Any parish having such an instrument that they would sell at a low price or give entirely or in part, would confer a favor by addressing Rev. THOMAS W. COOKE, 106 Buckeye street, Dayton, Ohio.

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MARRIED.

SCOTT—CRAFTON.—At Epiphany chapel, Somerset, Virginia, on Wednesday evening, June 4, 1913, by Rev. F. G. Scott, D. D., of Petersburg, uncle of the bride, MARY JANE, daughter of Mr. and Mrs. Edmund Willis Scott, to CARY MARCELLUS CRAFTON, of Orange.

JOHNSTON — WHITTLE. — At Christ church, Martinsville, Va., by the rector, the Rev. Alfred W. Anson, on Saturday evening, June 7th, 1913, JAMES DAVID JOHNSTON, of Roanoke, Va., to ELIZABETH SINCLAIR WHITTLE, daughter of Judge and Mrs. Stafford G. Whittle, of Virginia.

DIED.

LOBBAN.—Entered into rest, on Wednesday evening, May 21st, 1913, at Ivy Depot, Va., in her seventy-second year, MARGARET LEWIS WOOD, wife of Frank Lobban, and eldest daughter of the late Major David Henry Wood and Matilda Lewis.

"I will lay me down in peace and take my rest."

"And when I wake up after thy likeness, I shall be satisfied."

PRENTISS.—Entered into rest, on Tuesday morning, May 20th, at Morganton, N. C., MARTHA DuBOSE EGLESTON, wife of Rev. Stephen Elliott Prentiss. The funeral service was held at Grace church, Morganton, N. C. Interment at Winnsboro, S. C.

OBITUARY.

The Rev. John Janney Lloyd, D. D.

At a called meeting of the Convocation of Southwest Virginia, during the recent meeting of the Diocesan Council, the following resolution was passed by a standing vote:

On Sunday, April 27th, JOHN JANNEY LLOYD, Doctor of Divinity and Archdeacon of Southwest Virginia, received his promotion at the hands of the Great Captain, and took up the larger task under the eye of the Leader he had served long and well here on earth.

Keen as must be the consciousness of loss in the hearts of all who knew him, to us of this Convocation there is the aching sense of bereavement.

None would have shrunk from the fulsome word of praise sooner than he, and we would wrong our friend if we gave him the ill-chosen attribute of greatness.

He was not learned in the wisdom of the schools, but he knew the Book of Life, and his test of truth and duty was ever the mind of the Master. He was not a great preacher—judged by the standards of the world—but the light that lit his face and the vibrant note of loyalty in his voice made his message carry straight to the hearts of men.

The sweet sanity of his creed and code needed no fixed form of convention for their expression; and his ministry moved in lines unfamiliar to a formal eye. Carrying the message of the Christ into the neglected spots of earth, he was ever conscious that his Lord was with him, and wherever men would kneel to ask the Father's blessing there was Christ and there his Church. Leading a life of incessant activity he never toiled at his work. Life and labor were one to him and there was ever joy in the doing.

Almost the last words he uttered were: "What a wonderful thing God did for men when He made the spring!" It was the spirit of the resurrection that thrilled him everywhere. He looked for the signs of spring in hearts that were cold and lives that were sore.

Believing himself, he taught others to believe in and hope for the new life in God. "Rejoice in the Lord always," was ever the thought in men's minds as he left them to carry to others the message of the King.

With the benediction of his sweet presence still upon us, and with thanksgiving to God for the strong, sunny-hearted soldier, who cherished no ambition save to be given the hardest task, we bear record of his saintly life, and send assurance to his family that we, too, loved him as a friend and leader.

The secretary was instructed to send a copy of these resolutions to the Southern Churchman, the Churchman, and to Dr. Lloyd's family.

Julius Henry Walker.

Departed this life at his home, Columbia, S. C., after a long and painful illness, borne with great patience and fortitude, JULIUS HENRY WALKER, son of the late Rev. Charles Bruce Walker and Caroline Simkins Jeter, in the 61st year of his age. Mr. Walker was possessed of many noble traits of character; strong and unswerving in his sense of duty, faithful and true to every trust, unselfish to a marked degree, tender, loving and gentle in the home circle, where his place can never be filled. Mr. Walker married Miss Margaret Washington Lowndes, of Charleston, S. C., who, with four children—Ann Lowndes, Julius Henry, Caroline Mary and Margaret Washington, survive him. Mr. Walker also left two sisters, Mrs. Ravenel and Miss Mary S. Walker, and a nephew, Bruce Walker Ravenel, his business partner. His was a busy, active life, and his family have left to them the noble heritage of a life well spent. As the twilight was deepening and the "light of day" softly fading away, we laid him to rest in Trinity churchyard, beneath a mound of beautiful flowers, attesting in their silent way to the esteem and affection in which he was held. "Well done, good and faithful servant; enter thou into the joy of thy Lord."

I heard the voice of Jesus say
Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast.
I came to Jesus as I was
Weary and worn and sad;
I found in Him a resting-place,
And He has made me glad.

Just as I am; Thou wilt receive.
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come. R.

Mrs. Bernard Furnival.

On March 28th, 1913, Mrs. BERNARD FURNIVAL, of Rapidan, Virginia, entered into the rest of Paradise; therefore, be it

Resolved, That we, the members of the Woman's Auxiliary of Emmanuel church, Rapidan, feel we have suffered a severe loss in her death, and express our sincere sorrow and extend our warm sympathy to her family.

MRS. L. J. PEYTON,
MRS. EDWIN CONWAY,
MISS MARY L. CRENSHAW.

We shall all stand before the judgment seat of Christ and in the presence of that Supreme review upon the life, the verdict of others, whether favorable or otherwise, matters very little. It was this abiding recollection which made the saints so strong, and so little disposed to self-vindication amid misrepresentation and calumny.

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Can a busy man be devout? That depends upon whether our religion is something that lives in us, or is something added on. We live by breathing. If the preoccupations of our busy lives have stopped our spirit's breath, then the church must spend its strength as the physician does over the body of a half-drowned man, seeking to get his lungs at work again. Then it becomes an anxious question whether they are alive. But the health of the lungs is in deep breathing. The call of holy days is to a deeper breath of the divine air, that we may be strong and true in crowded hours.—Church Fly Leaf.

The Household.

The Complexion.

A clear and beautiful skin ought always to accompany youth and health, but like other good things it cannot be had for nothing, and when you have it you cannot play fast and loose with it. Neither can you keep it by observing some of the laws of health and breaking others. Take fresh air, for example. Every one knows that health cannot be had without a continuous supply of fresh air. Yet that alone will not keep the skin in good condition, as a glance at the faces of people who live in the open, but who in other respects defy the laws of health, will show.

Young people who live in the country breathe all the time air that people from the city spend a great deal of money to enjoy for a few weeks in the summer. But perfect complexions are no more common in the country than in the city. The reason is oftenest to be found in the diet. Cake or pie at nearly every meal, the equally inevitable doughnuts, and buckwheat cakes. with pork in some form as the staple diet, are enough to account for any defect in the color or texture of the skin. It almost seems to be a point of honor with some young persons to dislike the simple, wholesome foods—such as eggs, milk and fruits—and to prefer those that are the hardest to digest.

In the city, sweets are often at the bottom of the trouble. There is no objection to any one eating a moderate amount of pure candy; but a box of candy that stands open on the table, and is visited at every hour of the day, can quickly spoil the fairest and smoothest skin.

If the complexion remains bad in spite of care in the matter of diet, it may be that wrong breathing habits, or a lack of fresh air in the bedroom at night, is responsible.—Presbyterian Witness.

Green Peppers with Eggs.

Remove the seeds from some green peppers and chop very fine. Cook four tablespoonfuls of the minced pepper in an ounce of butter or oil for just a minute, adding two tablespoonfuls of rich cheese and a tablespoonful of tomato catsup. Beat six eggs light with one-third cupful of cream and add to the other materials and stir and cook until thick enough to spread on thin buttered slices of toast.—McCall's Magazine.

Lamb Rolls.

Ingredients—Some finely-minced cold lamb, some brown sauce, 1 egg, salt and pepper, some thin slices of bacon, 4 ounces of flour, 1 dessertspoonful of good olive oil, 2 gills of tepid water. Method—First of all make a frying batter by putting the sifted flour into a basin, and mixing smoothly with the oil and tepid water. Stir in the whisked white of egg, and let the mixture stand for at least half an hour. Moisten the minced meat with a little brown sauce, being careful not to get it too moist. Season to taste, and put a little of this mixture on to each slice of bacon. Roll up securely, brush over with the yolk of egg; dip each roll into flour and then into the frying batter, and fry a golden brown in hot fat. Serve well-made tomato sauce with these.

Prayer Issues.

C. H. Wetherbe.

Prayer does not, in itself, produce either material or spiritual things, but the power of God, in answer to fervent prayer, produces a great many things, both material and spiritual. This world is vastly different to-day from what it would have been, if no prayer to God had ever been offered. It is a noteworthy fact that the prayers of Christians in this country, during former years, have, through God's power, issued in marvelous transformations in foreign lands. And through the prayers of converted pagans, wonderful things have been accomplished in such countries. A writer says: "In Japan, from April, 1900, to May, 1902, there was continuous, united prayer by Christians throughout the kingdom. In May, 1902, the revival broke out, and during the year to the Church of forty thousand native Christians, there were added twenty-seven thousand converts in answer to that prayer. In answer to prayer by the China Inland mission, Dr. Schofield, after winning seventy-five hundred dollars in prizes for scholarships in English colleges, gave himself to medical work in China. He labored only three years before he was 'called up higher;' but during that time, his wife tells us that she often heard him praying in his study that God would thrust out of the English universities young men to work in China. His early death was lamented and not understood. Christ died at thirty-three, after only three years of toil and prayer. One year after Dr. Schofield's death the 'Cambridge Seven' went forth. Before they went to China they made a tour of English and Scotch colleges, and stirred the student life of all Great Britain for God and missions. To-day one is bishop of West China; one is assistant superintendent of the China Inland Mission, one a pioneer missionary to Tibet, and all the others are useful workers." What a great chain of prayer issues is seen in such a brief description! And it is but a very little, as compared with the whole history of prayer. Will it be denied that China would not be what it is to-day, if no prayer had been offered in its behalf? And will anyone say that prayer to God is a vain thing? Pray and prove.

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Parents and guardians who bear the responsibility of providing for the education and training of such a child would do well to write for a copy of the annual catalogue of the Stewart Home and School, a private institution for the care and training of such cases. Address the Superintendent, Dr. John P. Stewart, Box 12, Farmdale, Ky.

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The silent preacher is the Church paper, whose full value to the life of a family cannot be well estimated. It goes, then, without saying that it should be in every family; that its preaching, re-enforcing that of the pastor, may be a substantial help in making strong, intelligent, loyal members of the Church in that family. It should go into every new home as soon as the home becomes identified in any way with the Church. As the training of converts is of first importance, and as when they join the Church they will do almost anything the pastor asks them, it is the time, of all times, to get the paper in their homes. From this source the convert will learn that he has become a part of a great force in saving the world; that he is a member of a church that is educating her children, caring for the sick and sending her gospel to those who have it not, both at home and abroad—a church that stands for righteousness and the enforcement of law, a Church that is spreading scriptural holiness throughout the land, and expects to see the gospel preached to the whole world. Baltimore Southern Methodist.



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Thoughts for the Thoughtful

Perfect love does not talk about its share; when you really love, you never feel that you can do enough.

The only way to be free from fear is to keep God's law; the only way to avoid the brambles is to walk in the beaten path.—George T. Dowling.

Unless our hearts go out to the people we shall never reach their hearts. We may talk to them forever, but unless we have this loving sympathy we might as well be silent.

"The mystery of spiritual life is unexplainable. The blessedness and glory of it are matters of personal experience."

Nothing is more real than what is spiritual, as approaching nearest to the nature of all reality—namely, God himself.—Thomas Boston.

At the end of this valley was another, called the Valley of the Shadow of Death; and Christians must needs go through it, because the way to the Celestial City lay through the midst of it. Now, this valley is a very solitary place.—Bunyan.

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do. Give that to every man, and only think with what a stir of eager and vivacious interest this dull world in which we are living would wake and start!—Phillips Brooks.

The happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we have. He who wants little always has enough.—John G. Zimmerman.

To be hindered in the work and yet not be impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And it has been the problem of many a man who was tempted to think himself forsaken ever since.—Hilton Jones.

High ideals are to be used as guiding stars, not as stumbling-blocks in our pathway. That is what a man always does when he knows so well what ought to be done that he is not willing to attempt anything. Every man owes it to God and to all other men to use his little knowledge as truly as a genius is bound to use his genius.

Let us continue to preach Christ and Him crucified. Let those preachers who have an inclination to discuss side issues leave these alone for a while and let all bend every energy toward spiritual development. It is of no great moment or benefit what one's views may be on the millennium or the mysteries of revelation. The salvation of souls is of moment and benefit.

"But it cannot be that they should long obey God from fear, who are deaf to the motives of love." So wrote John Wesley in crossing the Atlantic when he observed that persons who were religiously inclined in the midst of a terrific storm so soon seemed to forget their gracious Deliverer, some even asserting that there had been no danger. Mr. Wesley was entirely correct in his comment. Fear may produce spasmodic religious impulses and moods, but only love can constrain to unselfish and continuous service.


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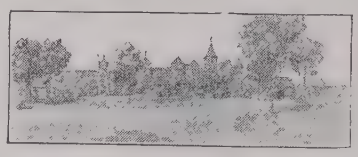
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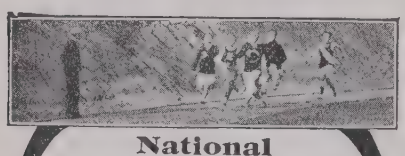
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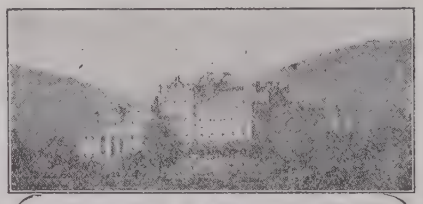
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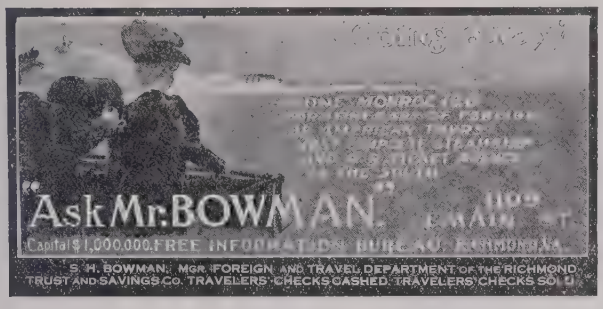
Southern Churchman

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THE JURISDICTION OF GENERAL CONVENTION IN MATTER OF CHANGING THE NAME OF THIS CHURCH.

By John Brooks Leavitt, LL. D.

(The following article is so ably written and sets forth the writer's point of view with such power and is so important a contribution to the present discussion, that we submit it to the careful consideration of our readers without committing the Southern Churchman, unconditionally, to all its statements:)

The dissertation on the composition of our Church from the able pen of one of its distinguished divines, which appeared in the issue of the Southern Churchman for March 1st, was especially timely, for that it directed the attention of the name-changers along lines of thought to which they pay little attention, and raised questions which they must meet. The learned writer laid down one proposition which ought not to pass unchallenged. He asserted that the Protestant Episcopal Church in the United States of America is a corporation.

Now, when the word corporation is used to describe an association in this country, it has only one meaning in the eye of the law. Under the law of our land the ultimate test whether an association of individuals is or is not a corcomposed of one person.) Blackstone. sued in or by its name. Judged by that test, this Church is not a corporation. The Roman Catholic Church claims to be a corporation and in fact to be the oldest corporation in the world. That claim has been recognized in other countries, and in a case which went up to our national Supreme Court from Porto Rico, it was held that as by the Spanish law there was no provision for the incorporation of religious bodies, that Church in Porto Rico could maintain a suit as a corporation. Whether it could do so in any State of this Union, whose laws do so provide, is a question, which so far as the writer knows, has never yet been decided. In England, every Anglican bishop, except suffragans, is a corporation sole (that is a corporation composed of one person.) Blackstone. The bishop as such holds property which on his death goes to his successor, not to his heirs, and he can sue and be sued, in his corporate capacity as well as his individual. We have a few corporations sole in our older States, ministers, but no bishops.

Between individual suitors who sue or are sued in their individual names, and corporations which sue or are sued in their corporate names, there is an intermediate class of litigants, known as voluntary associations, which when composed of seven or more individuals, may sue or be sued in the name of their President, or Secretary, or Treasurer, depending on the law of the particular State where the suit is brought.

The Protestant Episcopal Church in the United States of America is a voluntary association. Whether its units are the individual members who belong to it, or the parishes into which they are locally gathered, or the dioceses which are formed by an association of parishes, in a given State or part of a State, is an interesting question, but not material to the purpose of this article. Suffice it, that the question has never as yet been specifically decided in any court of this country, so far as the writer is informed.

The Protestant Episcopal Church in the United States of America, meaning our particular ecclesiastical organization formed in 1786-9, owns no property of any kind except its name. It is questionable whether it can acquire any. Some voluntary associations can and do own personal property as, for example, Labor Unions. Having no tie or property, we must cast about for the tie which binds it together. Is it the General Convention? No. Why not? Because the General Convention is nothing but a two-fold body of men, which sit in two houses, (1) the House of Bishops, (2) the House of Clerical and Lay Deputies; each of which is powerless by itself to enact any rule or regulation for the governance of this Church, and both of which, acting in concert, have a limited jurisdiction. The power of law lies in the sanctions for its observance.

There are only six sanctions for the observance of a law passed by General Convention: (1), acquiescence; (2), the right of the house of Clerical and Lay Deputies to pass on the credentials of deputies from a contumacious diocese; (3), the right of a diocesan convention to pass on the credentials of delegates from a contumacious parish; (4), the right of a rector to pass on the right of a duly excommunicated parishioner to vote at the annual parish election; (5), the right of a bishop to withhold his annual visitation to a parish; (6), the right of the State to punish the lawful disturbance of meetings. Any and all disciplinary measures for breach of any law of this Church must be worked out on these lines. There are no other. General Convention is not a wittengemote, whose composite wisdom enacted into law must be accepted by all as the measure of what is best for this Church, and must be obeyed.

The General Convention is as powerless as was the Congress under the old Articles of Confederation to enforce upon any individual member, or any individual parish, or any individual diocese, a single one of its rules or regulations. It must call in the aid of others. It has no power of command. So long as any diocese chooses to follow its lead there is harmony, but in case of refusal there is chaos. As the presence, actual or constructive, in the House of Bishops, of the bishop of a diocese, and the presence, actual or constructive, of its deputies in the House of Deputies, constitute the only evidence of affiliation with this Church, of a particular diocese, so the presence, actual or constructive, of delegates from a parish in a diocesan convention constitutes the only evidence of the affiliation of a parish with the diocese. Any diocese may refuse and cannot be compelled to send deputies to a General Convention. Any parish may refuse and cannot be compelled to send delegates to a diocesan convention. Each diocese is a voluntary association unless, as in Massachusetts, it happens to be incorporated under the law of a State. By its failure to send deputies to General Convention it may cease to remain in affiliation with this Church; but it remains none the less the Protestant Episcopal Church in that State, entitled to the name, and possessing the right to enjoin in a court of equity any other religious body from assuming that name. By ceasing so to affiliate, it would not lose any property it may possess.

So any parish may cease to send delegates to a diocesan convention, without forfeiting its name or its property. It holds both from the State, not from this Church. Article V of our General Convention, especially under its original wording, recognizes this independence of dioceses and parishes. No parish can be compelled to change its name.

Thus it is not to the General Convention that we can look for the tie that binds this Church together.

Nor can we find it in our Constitution. It differs from our Federal Constitution, for it is devoid of any sanction Its only power to bind rests on the acquiescence of the parties to be bound. The Constitution, like the Convention and the old Articles of Confederation, is nothing but a rope of sand.

Where, then, shall we look for the tie? Where, but to the name Protestant Episcopal? Destroy that tie, and you destroy this Church. Sever the tie, and you split this Church into its several parts.

Some of our parishes have the words "Protestant Episcopal" in their corporate name, as for example, St. Andrew's on Staten Island, chartered about 1713, and incorporated in 1789; and St. Mark's in the Bouwerie, incorporated in 1799 as "The Rector, Churchwardens and Vestrymen of the Protestant Episcopal Church of St. Mark's in the Bowery, in the City

of New York." Either may cease to send delegates to the diocesan convention of New York and thus end affiliation with that diocese; but neither would thereby lose its property nor cease to be a Protestant Episcopal Church. How can General Convention command them to change their names? If General Convention were to assume the power to change the name of this Church, and if every parish in every diocese. except those two, were to acquiesce and accept the name of The Holy Catholic Church, or the American Catholic Church, or any other of the mouth-filling appellations which have been suggested, and if those two parishes, St. Andrew's and St. Mark's, were to retain their names and act together they would constitute the Protestant Episcopal Church in the United States. If it should be suggested that they could not be Episcopal without a bishop, they could borrow one from the Reformed Episcopal Church. What would happen in the event suggested would doubtless be that the Reformed Episcopalians, who went out from us forty years ago on this same Catholic issue, would combine with those two parishes, and others in like case and of like mind, under the present name. Thus a new schism would heal a former one. This is by no means a fanciful suggestion.

Possession is nine points of the law. It would be they, who take to the new name, not they who hold to the old, who would be the seceders. The question of secession would not be one of majorities. Some parishes might be placed in sad predicament by a change of name.

Take for example, the wealthiest parish in this Church—Trinity of New York. Its original name was "The Rector and Inhabitants of the City of New York." Its endowment was from the Crown in Colonial times. One of the conditions was that it shall have over it "a Protestant minister." It certainly would forfeit its property if it were to cease the worship of God according to Protestant rites and affiliate with the Roman Catholic Church. The same question would arise if this Church were to become Catholic instead of Protestant and Trinity were to remain in affiliation with it. A change of name from Protestant to Catholic might be construed by a court of law as evidence of a change of faith. If the State of New York, as the successor of the rights of the Crown and under the guiding influence of greedy politicians spurred by the heirs of Anneke Jans, were to claim a forfeiture, the question would have to be decided in a court of law. The vestry of that parish, which has its property in their custody, would do well to re-examine the terms of their ancient grant, before blindly submitting themselves to the lead of a rector who has publicly denied that this Church is Protestant and asserted that it is Catholic.

Thus we are brought by a different train of thought from any that has heretofore been in the mind of this Church, so far as any tangible evidence is given in any discussion which has fallen under the eye of the writer, to a practical question. What right has the General Convention to change the name of this Church? It may change the Constitution, or the Canons, or the Prayer Book. It may, as it has been doing for twenty years, take the name out of all three documents gradually, or all mention of it at once. But it cannot change the name and give this Church a new name. It has no jurisdiction in the premises. For the simple reason that no such power was ever conferred upon it. The House of Clerical and Lay Deputies is, as its very name shows, made up of testant Episcopal dioceses to attend a Convention of the Protestant Episcopal Church in the United States, there to pass laws called canons, for the governance of that Church, not of any other. The moment those deputies vote to change the name they do the act which, in vulgar parlance, is called sawing off the limb between themselves and the tree. They destroy the only tie, which binds them together. They cease to be a House of Clerical and Lay Deputies of the Protestant Episcopal Church in the United States. As well might Congress assume to change the name of this nation, or the General Assembly of the Presbyterian Church alter the name of that organization.

This is why the Diocese of Springfield, when it changed its name to the Holy Catholic Church in Springfield, forfeited its right to send deputies to General Convention. It was no longer a diocese of the Protestant Episcopal Church. It was guilty of that which in ecclesiastical parlance is called the sin of schism. It cut itself off. Had it sent its deputies to the General Convention of 1910 with truthful credentials, stating that they had been elected at a Convention of the Holy Catholic Church in the Diocese of Springfield, the secretary of General Convention could not have placed their names on the roll. The fact that its secretary untruthfully certified that those deputies had been elected at a convention of the Protestant Episcopal Church in that diocese, whereas in fact they had been elected at a convention of "the Holy Catholic Church" in that diocese, enabled them to take their seats by a pious fraud, which was only successful because not questioned.

There are only three ways in which the name of this Church can be lawfully changed: (a) submitting it to the several dioceses; or (b) to the several parishes in the respective dioceses; or (c) to the individual members. An Inquiry as to which would be the lawful, and which the expedient, way, would take us too far afield now.

The same result is reached by another road. The constitutional guarantees in Federal and State constitutions of the right of private judgment in matters religious, should first be noted. U. S. Constitution:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Similar provisions are in the several State Constitutions. That of New York is as follows:

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind; and no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State."

These are guarantees to individual citizens. The citizen may worship God according to his own will. He may do so alone or in concert with other citizens. They may incorporate themselves in accordance with certain statutes enacted by the supreme power of the State, or they may form voluntary associations. In those two ways only can they bring into existence any set of rules by which they shall be bound in the manner of exercising their right to worship God according to their conscience. Whether a man prefers to belong to a body which leaves him free to hold what opinions he pleases, or to a body which imposes its declared opinions on him, is immaterial. He exercises, consciously or unconsciously, his constitutional right of private judgment, whether he forms his own opinions or accepts without questions those of a pope, a bishop, a parson, or a council. If he thinks that it is better for his peace of mind, in the worship of his God, to subscribe to the opinions of men older than himself, better, wiser, more experienced, more learned, it is his own affair, and no other man has any right to question him. Those of us who accept the opinions of other persons without inquiry, and those of us who refuse to do so, stand equal before the law, under the same guarantee of freedom to do as we severally please, in the worship of God.

Among all the Presidents of this Republic no one of them ever did a more sagacious thing in a more diplomatic way, than did Grover Cleveland, in presenting to the Pope of Rome a copy of the Constitution of the United States. It is not to be presumed that he underscored the clause declaring that that instrument is the supreme law of this land. None the less was it a courteous reminder to his Holiness, to all other Governments, to all our own citizens, that the right of Roman Catholics and of Protestants to worship according to their own conscience, is a right, which if exercised by individuals in concert, must be exercised in accordance with the law of the land. Were it not so, then murder, polygamy, or any other crime which the State forbids might be done, under the plea of a composite conscience. The federal constitution recognizes the freedom of the individual conscience to worship God as it pleases. t knows no composite conscience and gives no guarantee to religious corporations or voluntary associations, as such, to act without regard to the law, under the plea of conscience.

It is a fundmental principle in respect of voluntary associations, secular or religious, that they may adopt such rules and regulations as they please, always provided that those rules and regulations do not conflict with the law of the land; also, that if in a given case no rule or regulation happens to have been provided, they may proceed according to natural justice; e. g., a member of a voluntary association can be expelled for conduct prejudicial to its welfare. If rules have been adopted prescribing the method of expulsion, they must be followed. If there are no rules, then the expulsion must be conducted according to the principles of natural justice, to-wit: Charges served on the offender, trial on notice, and a majority vote at a duly called meeting of the members.

Now it is obvious that there can be no rules or regulations of a voluntary association unless they have been duly adopted. They can only be duly adopted in one of three ways: (1), by its founders at the time of organization, who can prescribe any rules they like—not in conflict with the law of the land—as the terms on which members shall be invited to join, and by which, in the act of joining, they agree to be bound; (2), by the association itself after organization at a duly called meeting of all the members, which by a majority vote of a quorum can bind an attending minority and all non-attending members; (3), by a duly constituted legislative body, specially empowered to enact rules and regulations. There are no inherent powers in the officers, committees, or other bodies within a voluntary organization. Everything they do must be the subject of a grant of power from the association itself, in one way or another. The only inherent power that exists in a voluntary association is the power of the majority of a quorum, at a duly called meeting, to do anything it likes,

within the purview of its organization, subject to the laws of the land, and to any pre-existing trammels by rule or regulation theretofore duly adopted, and which is not contrary to the law of the land.

If you apply these well-settled principles of the law of this land to the voluntary association which we call This Church, you will reach results which will surprise many who have assumed that this Church is above the law; that its bishops are autocrats, and that its General Convention is a wittengemote. E. g., General Convention has no power of legislation *de fide*. It may put into or take out of our Prayer Book a prayer, a rite, or a creed. It has no right to prescribe what its members shall believe or not believe. It cannot enact, as a condition of remaining a member of this Church, anything not exacted of him on joining it. In 1801, it "established" certain Articles of Religion. It had no power to do so. Those articles simply represent the opinions of the worthy gentlemen who put them forth. They were a dead letter from the start. Who is the bishop, priest or layman, in all our Church, who accepts every one of them? They are simply an arsenal for obsolete controversial weapons, an ecclesiastical curiosity shop. Why? Because at the formation of our ecclesiastical organization no grant of power to "establish" our faith was given to the General Convention. None such can now be given except by a majority vote of a quorum at a duly called meeting of all the members of this Church—a physical impossibility.

Thus we come to the change of name. No man can put his finger on a grant of power to General Convention in any way, shape or form, to change the name of this Church. Its founders came together, prescribed the terms of its organization, and it was organized on those terms, one of which was that it was to be an organization to be known as the Protestant Episcopal Church in the United States of America. There not having been provided at the outset any rule or regulation for a change of that name, the only lawful way to change it is by a vote of the units which compose it. When that proposition is accepted, as accepted it must be by any judicial mind on candid inquiry, then will be the time to discuss whether those units are the dioceses, the parishes, or the individuals, who form the most unique combination of entities known to the world.

The interesting thing is that whether by design or by accident, this Church has adjusted in marvellous equilibrium those ever antagonistic forces, the centripetal force of authority and the centrifugal force of independence. Woe be to them who try to disturb that equilibrium. Certain it is that Protestants have no such intent.

Washington, D. C.

Letters to the Editor

The Recent Council of the Diocese of Dallas.

Mr. Editor: After reading the account of the recent Council of the Diocese of Dallas which was furnished you by the correspondent from this Diocese, and published in a late issue of your paper, it seems to me that some word of justice should be spoken in behalf of the Diocese itself, our venerable Bishop who presided at the meetings of the Council, and the dignity and fairness with which we, as members of the Council, attempt to conduct our deliberations.

From the account submitted by the correspondent, and published in your columns, an uninformed reader would conclude that the resolution regarding the "Change of Name" was kept under cover until the last hours of the Council, when with its members scattered and with a throttling of all debate, it was "railroaded" through; that there was no opportunity for discussion of the matter, and that the result of the voting was far from representing the temper of the Diocese.

Nothing could be further from the real facts of the case. On the first day of the Council that part of the Bishop's address referring to the proposal to "Change the Title-page of the Prayer Book and make it conform to the contents thereof," was referred to the Committee on the State of the Church. This committee met daily during the sessions of the Council, and any one who so chose had the privilege of appearing before that committee, and plead his cause.

On the third day of the Council this committee brought in its report, and with reference to this particular portion of its work, recommended that such a change in the title-page should be ratified by this Diocese; but with the chairman of the committee openly stating that such report was submitted, not with any partisan intent, but rather to bring about a "free discussion of the matter."

A reasonable time for discussion was allowed and the opponents of the measure were ably and exhaustively represented by the first speaker. At this period, no other speakers offered themselves for the opposition, and those in favor waiving their "speaking privileges," the vote was called for. And at the time the vote was called, the voting strength of the Diocese was as fully represented, and according to our method of "proportionate voting," there was no chance for any injustice. Moreover, it is hardly the fault of the Diocese, which specifies the time of the meeting of the Council and has work that it must finish, that our representatives should leave before such time has expired, and thus fail to represent themselves or their parishes on matters which may come up for decison.

I sat through every session of the recent Council meeting. I am not a rabid advocate of the "change," nor do I think that our sum and substance hangs on the retention of the mighty "Protestant." The real distressing feature of the whole matter is that this great Church of ours should have allowed herself to become vexed and torn with a discussion such as this, when we are not ready for it, and when we have no objective goal where both parties can meet in harmony. Such a voyage, on a rough sea, and with a compass which points us first one way and then another, is bound to bring dissension and bitterness to every body of men, where there is a difference of opinion at all, should they attempt its discussion.

Such, I think, was the motive which prompted the report of our Council meeting. As to the wisdom of the action of that Council, I do not seek to be either a judge or a defender, excepting in so far as I took part in it. But as to its method of procedure, its dignity, and the fairness of its sessions, together with its freedom from any 'railroading" of measures which failed to fairly represent the temper of the whole Diocese, I feel that a word of protest is called for in the face of such imputations.

HARRY T. MOORE,
Dean St. Matthew's Cathedral, Dallas, Texas.

To the Clergy of the Diocese of Virginia.

Mr. Editor: On behalf of the Social Service Commission, I want to remind the rectors of all our parishes of the resolutions passed at the last Council. The resolutions as they stand are only the framework of a possibility; it remains for the men in the diocese to clothe them with life. Four things the Council in adopting the Commission's report put its imprimatur upon:

1. That the ministers of the Diocese teach their people more and more of those practical ways of community helpfulness in which their Christian leagues should find expression.

2. That we urge our legislative representatives to support, at the next session of the Legislature, the Byrd Child Labor Bill, or its equivalent.

3. That ministers of the Diocese, in co-operation with the physicians, require assurance that men to be married by them are free from venereal disease.

4. That Social Service Committees be constituted in all our parishes.

The best way, in most parishes, to carry all those purposes through to conclusion will be to begin with the last. In the country parishes, particularly, parish Social Service committees can render immensely vital service now. Nor will there be much difficulty in organizing those committees and keeping them interested, provided they are given from the beginning something definite to think about and something definite to do. Ask them to discuss the two reports of the Social Service Commission, (additional copies of which will be mailed by request) and particularly ask them to procure and read "The Church of the Open Country," by Warren H. Wilson, which can be had from the Missionary Educational Committee, 156 Fifth Avenue, New York; cloth bound 50 cents; paper covers, 35 cents. For the city districts, Social Service volume of the Men and Religion Forward Movement. Then let them ask themselves just what actual opportunities for service in their own communities may have been suggested by what they have read.

The Social Service Committee in the parish can sound the sentiment the Council called for in favor of the Child Labor Bill. The Social Service Committee in the parish can study the reasons why ministers should take the stand in regard to marriage which the Council recommended, and can create the public opinion which will make that stand effective. The Social Service Committee in the parish—particularly in the country—is the immediate key to the as yet unlocked doors of richest social service in the Diocese.

Let us take the resolutions of the Council off the printed page and make them a living message. Let us bring tnem before the thought of the most alert and strongest laity; and when we think, let us think in terms of action.

W. RUSSELL BOWIE.

The Council of Florida on Change of Name.

Mr. Editor: The resolution offered by me and adopted by the late Council of the Diocese of Florida was not that it is "expedient" to change the name of the Church, but that it is "inexpedient" so to do. The resolution as passed, therefore, was as follows:

"Resolved, That it is the sense of this Council that any change of the title-page of the Prayer Book or of the legal name of the Church is inexpedient at this time."

J. LINDSAY PATTON.

Church Intelligence

CALENDAR FOR JUNE.

1—Second Sunday after Trinity.
8—Third Sunday after Trinity.
11—St. Barnabas' Day.
15—Fourth Sunday after Trinity.
22—Fifth Sunday after Trinity.
24—Nativity St. John Baptist.
29—St. Peter's Day.
Sixth Sunday after Trinity.

Collect for Fifth Sunday After Trinity.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

Collect for St. John Baptist's Day.

Almighty God, by whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour by preaching repentance; makes us so to follow His doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. Amen.

American.

Consecration of the Bishop-Suffragan-Elect of Massachusetts.

The Presiding Bishop, the Rev. Dr. Tuttle, has taken order for the ordination and consecration of the Rev. Samuel Gavitt Babcocke, Suffragan-Bishop-elect of the Diocese of Massachusetts, as follows:

Place—Trinity church, Boston, Mass.
Time—Tuesday, June 17, 1913.
Consecrators—The Bishop of Massachusetts (presiding), the Bishop of Connecticut, the Bishop Coadjutor of New Hampshire.
Presenters—The Bishop of Maine and the Bishop of Rhode Island.
Preacher—The Bishop of Western Massachusetts.
Attending Presbyters—Rev. E. T. Sullivan, Rev. Guy W. Miner.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Thirty-sixth Annual Council.

The 36th annual Council of the Diocese of West Virginia met in St. John's church, Charleston, the Rev. R. D. Roller, D. D., rector, June 4th. The opening service was held at 11 o'clock Wednesday, with the celebration of the Holy Communion by Bishop Peterkin, assisted by Bishop Gravatt. The Council sermon was preached by the Rev. Henry B. Lee, Jr., of Weston. Immediately after service the Council was organized, with Bishop Peterkin in the chair, more than a quorum being present. The Bishop appointed the Committee on The State of the Church, Parochial Reports, Admission of New Parishes, The Episcopal Fund, the Permanent Fund, and Unfinished Business. At the request of the Rev. Dr. Roller, the Rev. R. E. L. Strider, of Keyser, was appointed assistant secretary.

The Council adjourned to 2:30 P. M., at which hour, with Bishop Gravatt in the chair, Bishop Peterkin read his annual address. The Bishop spoke of the general work in the Diocese as most encouraging, and also of parishes and missions as not complying with Canonical requirements with regard to assessments and delegates to the annual Council. The larger part of his address was given to the discussion of the question of the Change of Name of the Church. This part of his address was in keeping with the distinct contribution which Bishop Peterkin has made to this subject in the defence of the Protestant cause and Name of the Church. His treatment of this matter was marked by courtesy, frankness, and boldness, leaving no doubt as to where he stood and where he would have his diocese to stand, namely, in opposition to any change of name.

Committees were appointed to consider those parts of the Bishop's address referring to parishes and missions and the Change of Name of the Church.

At 8 P. M. Thursday morning, a large congregation joined in the service and conference on Sunday School Work, led by Archdeacon Wilson Page Chrisman. After a most encouraging report of the progress of the Sunday Schools in the Diocese, made by the Archdeacon, several clergymen and laymen made brief and helpful addresses on the subject. The increase of teachers and scholars was marked, and the total offerings of the Sunday School of the Diocese exceeded last year by nearly a thousand dollars.

The Council was called to order on Thursday morning at 9:30, with Bishop Peterkin in the chair. Bishop Gravatt requested to have a memorial page in the Journal to two of West Virginia's faithful and honored clergy, the Rev. John S. Gibson and the Rev. A. J. Willis, and Bishop Peterkin requested the same for Mr. Hunter Moss, vestryman of Trinity church, Parkersburg, an honored and valued layman of the Diocese.

Bishop Gravatt's report for the year was listened to with great interest, as the Bishop spoke of the encouraging conditions of the missionary work of the Diocese. He also stated that there were fewer vacancies than for some years and that the existing vacancies would be supplied for the summer by students. The Bishop also referred to the splendid work done at Ansted, and the labors of Mrs. Illsley, on the Blue Ridge Mountain, made possible by the financial aid secured by Archdeacon Spurr.

The Missionary part of the Diocese covers a large area and presents difficult problems, which under the able administration of Bishop Gravatt, assisted by the faithful service of Archdeacon Chrisman, will yet yield success.

Mr. B. W. Peterson, of St. Matthew's, Wheeling, was elected to fill a vacancy on the Committee on the Permanent Fund.

The election of the Standing Committee resulted as follows: Rev. Geo. A. Gibbons, Rev. John S. Alfriend, Rev. J. W. Ware; James Grantham, Judge Frank Beckwith, C. A. Miller.

The Rev. R. D. Roller, D. D., and the Rev. John S. Douglas were elected as the Committee on Canons.

The following were elected as deputies to the General Convention: Clerical—Rev. John S. Douglas, Rev. R. D. Roller, D. D., Rev. Jacob Brittingham, Rev. John S. Alfriend. Alternates—Archdeacon W. P. Chrisman, Rev. S. S. Moore, D. D., Rev. Geo. A. Gibbons, Rev. A. B. Mitchell.

Lay Delegates—Col. R. Preston Chew, Mr. J. C. Brady, Dr. G. A. Aschman, Mr. C. A. Miller.

The report of the committee on that part of the Bishop's address referring to Parishes and Missions, read by the Rev. Dr. Moore; the report of Mr. L. E. Sands, treasurer of the Diocese, and the report of the Episcopate and Contingent Fund, read by Mr. R. M. Browne, showed real encouragement and were fine specimens of business ability and book-keeping.

Morning Prayer was said at 11:30, conducted by Rev. J. W. Ware and Rev. C. C. Durkee, the Rev. C. B. Mitchell, D. D., of Clarksburg, preaching the sermon from St. Matthew, 6:33.

At 2 P. M., the Council met again with Bishop Peterkin in the chair. The Missionary Committee was elected, as follows: Rev. S. S. Moore, D. D., Rev. C. B. Mitchell, D. D., Rev. Henry B. Lee, Jr., B. M. Ambler, Simmes Powell, L. E. Sands.

The Rev. George A. Gibbons, president, read the report of the Standing Committee, and the Rev. L. W. Stryker, chairman, that of the Committee on the State of the Church. In the latter, attention was called to the many encouraging features of the Diocesan work, with especial mention of the Sheltering Arms Hospital. The report was an able statement of the conditions of the Diocese, and made all feel encouraged to do better work in the coming year.

At 8 o'clock Thursday evening, a fine congregation greeted the speakers at the service and conference on Diocesan Missions. Bishop Gravatt led this service to a high pitch of enthusiasm, as he told of the needs of the Diocese and called upon clergy and laymen to do their best for the upbuilding of the Diocese in the great work before it. Spirited and helpful responses were made by Rev. Henry B. Lee, Jr., Rev. James L. Fish, Dr. G. A. Aschman and Mr. L. E. Sands.

The Council assembled again at 9:30 Friday morning. The chairman of the Committee on Parochial Reports made the annual report, showing gains in almost every particular item called for in the Vital and Financial Statistics. There were 341 baptisms; 313 confirmations, and 6,055 communicants, with over 10,000 baptized persons. The grand total of all monies raised by congregations was $115,540.49.

Rev. G. C. F. Bratenahl, D. D., secretary of the Third Missionary Department, addressed the Council. He made the statement that West Virginia was one of the three Dioceses in the Third Department that always met its apportionment.

The committee on that part of the Bishop's address referring to the Change of Name of the Church, made its report through its chairman, the Rev. Jacob Brittingham, with the following resolution:

"Resolved, That we, members of the Protestant Episcopal Church of the Diocese of West Virginia, in Council assembled, are opposed to any change in the name of the Church, and that the deputies from this Diocese to the General Convention are instructed to present this resolution as the action of this body to the House of Clerical and Lay Deputies." Signed by Rev. Jacob Brittingham, Rev. S. S. Moore, D. D., Rev. Ambrose H. Beavin, Capt. C. L. Thompson, Col. R. P. Chew, Col. S. D. Green, Committee. The resolution was passed by a large majority, only a very few voting in the negative.

The Council then adjourned for Morning Prayer at 11:30, the Litany being said by the Rev. L. W. S. Stryker. The Rev. R. E. L. Strider, of Keyser, preached the sermon, his subject being "The Holy Spirit."

Without any previous understanding the preachers at the three morning services of Council preached on the great themes of God the Father, God the Son, God the Holy Ghost—completing a course of noble and helpful inspiration.

After the morning service the Council was again invited to a most bountiful luncheon.

These luncheons were served by the ladies of the parish of the different guilds, and they brought together the Bishops, clergy and laymen in social contact. They were delightfully served and heartily enjoyed. At this special luncheon Bishop Gravatt, in very happy manner, introduced the speakers. The Bishop said that there may be some things about which we all might differ, but there was one subject about which there was no difference—that was our love and affection for the Bishop, who was head of this Diocese; and then amidst hearty cheering he introduced the Rev. G. A. Gibbons, who in his own inimitable way presented to Bishop Peterkin a handsome Prayer Book and robe case, as a token of esteem and affection of the Diocese on this his thirty-seventh anniversary. The Bishop responded appreciatively, in words which all understood.

Bishop Gravatt then in hearty terms, introduced the Rev. P. N. McDonald, who in a delightful way presented to the Rev. R. D. Roller, D. D., rector of the parish and secretary of the Diocese, two handsome pieces of Colonial silver. The inscription on the larger piece was: "1888-1913. - R. D. R." "From the Bishops and Clergy and Laity of the Diocese in token of faithful and efficient service as Secretary of the Diocese of West Virginia."

Dr. Roller responded in appreciation of the kind words of Mr. McDonald, who voiced the sentiments of all who hold Dr. Roller in high esteem. This closed one of the brightest social features of Council, and completed the twenty-fifth anniversary of Dr. Roller, which his parish had so splendidly observed a few weeks before.

The following resolution was offered in Council to be permanently placed upon its minutes:

"Resolved, That the appreciation of this Council be tendered to the Rev. R. D. Roller, D. D., on this, the twenty-fifth anniversary of his secretaryship of this Diocese. The faithful and efficient service of our secretary has won for him the admiration and esteem of Bishops, clergy and laity of this Diocese, and his unfailing courtesy and interest secured for him the personal affection of all."

The Committee on Assessments, through its chairman, Mr. R. M. Browne, made its report, the amounts of assessments remaining practically the same as last year.

The following resolution was passed as offered by Bishop Gravatt:

"Resolved, That the office of Archdeacon be established in the Diocese, and that the Bishop be authorized to appoint to that office such persons as he might consider best for that work."

The Bishop appointed as Archdeacons the Rev. B. M. Spurr and the Rev. W. P. Chrisman.

A resolution was then offered and unanimously passed expressing the appreciation of Council for the generous and noble hospitality of the rector and good people of Charleston; and then, with suitable devotions and the singing of the usual hymn, "Blest be the tie that binds Our hearts in Jesus' love," the Bishop dismissed the Council with the Benediction. The Council will meet next year in St. Andrew's church, Shepherdstown, in the Valley of Virginia, the Rev. J. W. Ware, rector.

On Friday evening, at 8 P. M., there was another fine congregation to listen to Bishop Peterkin, the Rev. C. C. F. Bratenahl, D. D., and the Rev. Wm. Cabell Brown, D. D. This was a conference on General Missions. The Bishop introduced the speakers. Dr. Bratenahl spoke of the work in the foreign fields and the opportunities of the Third Missionary Department. Dr. Brown spoke of the Church in Brazil. The Council was delighted to have both of these gentlemen as their guests and listened to them with sincere interest and attention. The found a sympathetic audience, as always, in the Diocese of West Virginia, on the great cause of the extension of God's Kingdom throughout the world.

After this service Council was delightfully entertained at a reception in the parish house, given by the ladies. It was largely attended and enjoyed by all.

Saturday morning brought with it a downpour of rain, but this did not seem to interfere with the invitation to the delegates of the Council to be the guests of the parish on an excursion to the Sheltering Arms Hospital. The closing exercises of the graduating class at the Hospital were held in the chapel, the address being made by the Rev. John S. Alfriend. After the services in the chapel, the visitors were entertained at luncheon and then inspected the truly splendid hospital, the pride of Bishop Peterkin and the Diocese. This hospital is finely equipped and up-to-date in all its arrangements. It is situated in the coal and oil fields of West Virginia, and ministers to many different races and all sorts and conditions of men. The Bishops find it a valuable asset to the Diocese.

The Council was delightfully entertained, on Saturday evening, by Governor and Mrs. Hatfield, in the Governor's mansion. The rooms were beautifully decorated and refreshments were served to the large number of guests. Expressions of appreciation were heard on all sides for this kindly hospitality of the Governor and Mrs. Hatfield.

Sunday morning, at 11 o'clock, Morning Prayer was said and the sermon preached by the Rev. Ambrose H. Beavin, of Fairmunt.

The closing service of Council was held at 8 o'clock, Sunday evening. A large congregation was in attendance. Bishop Peterkin preached from the text, "O Lord, revive Thy work"—Habakkuk, chapter 3 and part of the 2d verse. The sermon was a charge to the Council. The Bishop spoke of the power of the Spirit in the work of the ministry, and without depreciating the work of God through evangelists, yet placed the emphasis on the work of God through the appointed means of the steady and continuous efforts of the regular parish ministry. As Bishop Gravatt closed with the prayers and Bishop Peterkin pronounced the Benediction, the whole congregation must have felt grateful to God for His mercies and His love.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Annual Meeting of Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary in the Diocese was held in St. Luke's church, Scranton, on May 22d and 23d. A mass meeting was addressed by the Rev. Charles E. Snavely, of Cuba, the Rev. Mr. Clapp, on the work of the Church in the Philippines, and by the Bishop of the Diocese on the work of the Convention, which adjourned the day before. A "Quiet Hour" was conducted by the Rev. R. P. Kreitler, of St. Luke's church, at 9:30, Friday morning. His subject was "A Model Congregation."

Mrs. D. W. Coxe was re-elected president; Miss L. L. Ruddle, of Bethlehem, secretary, and Mrs. Linderman, of South Bethlehem, treasurer, the latter taking the place of Mrs. A. N. Cleaver, who has filled the office with great faithfulness for many years but whose health makes it necessary for her to relinquish it.

Mrs. Helen Ware, organizing secretary of the Reading Archdeaconry having resigned, the Bishop appointed Mrs. Guy Johnson, of the Church of the Nativity, South Bethlehem, to that office.

During the day there were conferences of the Junior and Babies' Branches, reports, etc., and the ladies were hospitably entertained at lunch by the ladies of St. Luke's.

St. John's Men's Club, Palmerton.

About four months ago a Men's Club was formed in St. John's church, Palmerton, with a large membership. On the evening of May 26th, the Club held its first annual dinner in Horsehead Inn. About fifty men were present, and a great enthusiasm prevailed. Mr. W. R. Butler, of St. Mary's church, Mauch Chunk, addressed the Club on "Loyalty"; Archdeacon Bresee, of Lehighton, spoke of the early history of the Church in Palmerton, remembering especially Mrs. Mary Cummings, who supported the work during the first five years of its history. Addresses were made, also by Mr. Converse, of New York, president of the Zinc Co., on "Good Fellowship," and by J. E. Hayes, Jr., general manager of the Zinc Co., who assured the Club of the interest of the Company in the movement and that anything the Company could do to help would be done.

Bishop Talbot in an earnest address showed what such a club of talented, educated young men could be and do for the community, and appealed to the members to begin at once to work for a parish building, as he believed the time was ripe for such a movement.

There were short impromptu speeches from the members of the Club, and the Rev. H. C. Parkman, the rector of St. John's expressed the great satisfaction he felt in the formation of the club and believed it could do what he had been hoping to accomplish in Palmerton. Major De Saulles, of Bethlehem, an intimate friend of Mr. S. S. Palmer, who had built the beautiful Church in Palmerton in memory of his wife, paid a tribute to his departed friend in warm terms.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

St. Thomas' Church, Greenville.

Through the efforts of the guilds and individuals of St. Thomas' church, Greenville, the Rev. Geo. E. Zachary, rector, over $700 has been given to charitable purposes during the past six months. Six hundred and three dollars has been pledged to the Church Home for Orphans at Mobile; $65 was given to the flood and cyclone sufferers, and $50 to the two churches in the Diocese which were destroyed by fire and cyclone. Also the offerings made by the Woman's Auxiliary were more than three times as great as they were last year.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Eighteenth Annual Council.

The Eighteenth Annual Council of the Diocese of Lexington and its associated meeting of the Woman's Auxiliary met in St. John's church, Versailles, June 10-12. The business sessions of the Council were held in the church and those of the Woman's Auxiliary in Margaret College. The Council was opened with a joint corporate celebration of the Holy Communion for the members of the Council and of the Auxiliary, Bishop Burton, assisted by Bishop Penick being the celebrant. After luncheon the Bishop read his address. "There is no little incentive," said the Bishop, "to a presentation to the Council of my views on the great questions that are now, on the eve of the General Convention, agitating the Church. I cannot be thought indifferent or negligent as to the most burning one of all, for my charge to the Council of 1903 was solely and voluminously on "the Name of the Church." We should all deprecate the introduction of a spirit of partisanship into a Council which for seventeen years has been felicitiously an example of the unifying power of God's Holy Spirit. There are weightier reasons for my not handling these subjects at present than because I fear the introduction of a spirit of partisanship. I feel that we can more adequately treat them at a special conference of the clergy and laity, to be held in the fall before the General Convention. The year has been one of marked substantial progress—in nearly every department and phase of the diocesan life and work. "The most important asset in any organization is its personnel. All other good things are alone possible through it. So in this diocese we should set a high valuation on the laymen whom God has endowed with the spirit of diocesseners." They are a loyal band of Churchmen, interested, reliable and capable, giving to their Bishop and their other clergy service as true yoke-fellows."

The Bishop reviewed the matter of diocesan indebtedness against which a campaign has been waged during the past year. Through the mite boxes which were distributed in every parish and mission over $1,900 had been raised for this purpose. From other sources the President of Margaret College had been able to wipe out $17,000 indebtedness on that institution.

The Council took action endorsing the continued use of the mite boxes and making more effective the organization and efforts for raising the full amount required to pay the indebtedness.

The Treasurer for Diocesan Missions reported that the congregations had paid more than the expectations laid upon them for that fund. There was also an increase in the payments for the Bishop's Salary and House Fund. Three new Sunday Schools had been organized and two more are about to be opened. The Mission of the Good Shepherd, Lexington, now having about one hundred communicants, was admitted into union with the Council. One new mission in a large mountain town has been organized and church built and entirely paid for—the only church in the town. Regular services are now being given to several churches which have long been vacant or had never had more than occasional services. Though there had been many removals by the clergy there are now seven new clergy in the diocese.

A Sunday School Commission was appointed charged with the duty of increasing the number of Sunday Schools and of trying to make the existing schools more efficient.

The commission which the Bishop appointed earlier in the year to investigate the teaching found in Kentucky school books on the origin of the Church of England, presented a report endorsing the memorial adopted by the joint commissions of the dioceses of Ohio and Southern Ohio, with reference to that subject.

Dean Massie offered the following resolution which was supported by several speakers and unanimously adopted by the Council:

"Resolved, That it is the sense of the Council of the Diocese of Lexington that the clergy of this diocese will be justified in their action, if before they perform any marriage service hereafter, they require of the man desiring to be married that he secure from the family physician of the proposed bride, or from some other reputable physician designated by such said family physician, a certificate to the effect that the man has no communicable disease of immoral origin."

On Tuesday night Dean Massie preached the Council sermon, his subject being "The Distinctive Contributions of Our Church to the Religious Life of the Day."

On Wednesday night a delightful banquet was served at Margaret College to all the delegates, the members of the Diocesan Woman's Auxiliary, and the visitors. Bishop Burton presided as toastmaster. Speeches were made by the president of the college, Rev. J. M. Maxon; Hon. J. N. Camden, Judge A. D. Cole and Rev. J. M. Magruder. The next morning a committee reported on a plan proposed by Mr. Camden, that in every congregation of the diocese should be a committee to secure support and students for the college. Pledges were then made for the support of teachers. The Cathedral, and St. John's, Versailles, pledged themselves to support one teacher each; other parishes and missions combined in the support of teachers. Support was thus secured for a little more than five chairs. An effort is to be made to carry this plan into all parts of the diocese.

The elections resulted as follows:

Deputies to the General Convention: Clerical—Rev. J. M. Maxon, Rev. J. M. Magruder, Very Rev. R. K. Massie, Rev. C. H. Harris. Lay—Hon. J. N. Camden, J. T. Shelby, W. D. Spalding, A. D Cole.

Alternates: Clerical—Rev. J. H. Gibbons, Ven. F. B. Wentworth, Rev. H. C. Salmond, Rev. Alex. Patterson. Lay—A. E. Stricklett, L. B. Marshall, H. T. Duncan.

Delegates to the Sunday School Convention of the Fourth Department—Ven. F. B. Wentworth, Rev. H. C. Salmond, Rev. J. J. Gravatt, Jr., John Marston, Jr., and W. A. Roselle.

Standing Committee: Rev. G. H. Harris, Rev. J. M. Maxon, Rev. J. M. Magruder; Messrs. W. D. Spalding, Henry Higgin and E. Galatti.

Registrar: Mr. J. E. Keller. Secretary of the Diocese, Rev. G. H. Harris; assistant secretary, Rev. J. H. Gibbons.

At the close of the Council the clergy appointed a committee, with power to act, to consider the matter of a conference in the fall prior to the meeting of the General Convention.

Rev. Mr. Maxon and his people made every possible provision for the entertainment of the delegates and the visitors. There was a large attendance and a fine spirit prevailed. In many respects it was the very best Council in the history of the diocese.

Determination of the time and place for holding the next Council was left to the Cathedral Chapter.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

The Diocesan Convention.

The annual Diocesan Convention was opened at 3 P. M. on the afternoon of Tuesday, June 10th. The first day's session was largely occupied by debates and discussions in regard to a division of the diocese. Rev. Louis B. Howell of Norwalk, chairman of the Fairfield County Archdeaconry, spoke strongly in favor of division and advocated that Fairfield and Litchfield counties be established as a separate diocese. He mentioned the several statements made by the bishop favoring this move and stated that a very large number were in favor of the change. The Rev. James J. Goodwin, of Hartford, and several others spoke strongly against this change.

Wednesday's session was opened by Bishop Lines, of Newark, with a few words of greeting. Historical pamphlets were distributed by the Rev. Joseph Hooper. Rev. A. P. Greenleaf, of Wallingford, presented the report of the Sunday School Commission. Rev. J. Chauncey Linsley read a report on work among foreigners, showing that seven out of every ten persons in Connecticut are of foreign parentage. Rev. James Goodwin gave a report of work done by the Knights of King Arthur, and the Knights of Washington, and also spoke of the work of the Boy Scouts. Rev. William Beardsley spoke a few words of praise of the work done by the Episcopal Academy at Cheshire.

The afternoon session began with the announcement, by the Rev. William A. Beardsley, of the votes of the Standing Committee and deputies to the General Convention. Four of the five members nominated for the Standing Committee were declared elected, as follows: Rev. Samuel Hart, D. D., Rev. Storrs O. Seymour, Rev. J. Chauncey Linsley and Rev. M. George Thompson. On Thursday the Rev. Stewart Means was elected, the required number being thereby completed.

Deputies to the General Convention were chosen as follows:

Clerical—Rev. F. W. Harriman, Rev. J. C. Linsley, Rev. Ernest DeF. Miel, Rev. C. C. Acheson.

Lay—Burton Mansfield, Judge Gardiner Greene, C. H. Pease, Judge A. H. Robertson.

Alternates: Clerical—Rev. James Goodwin, Rev. John Lewis, Rev. J. H. George, Rev. John F. Plumb. Lay—L. P. Waldo Marvin, H. H. Hemingway, Gen. Edward E. Bradley, Walton Ferguson.

A Adebate occurred on the Division of the Diocese, in which Mr. Burton Mansfield spoke in opposition to a division. "If you try a suffragan," he said, "and it fails, you can still divide the diocese, but if the division takes place now the dioceses can never be joined again."

Mr. Mansfield's remarks were greeted by such strong applause that Rev. Mr. Harrison called attention to the fact that there is a Church rule forbidding applause in a consecrated building. Rev. Storrs O. Seymour opposed division, as did Rev. Harry Bodley, Rev. Joseph P. Smyth, Jr., Rev. George L. Paine, Rev. John Plumb, and Rev. Mr. Harriman. Rev. Louis B. Howell gave

the closing argument in favor of this move. This change was favored by a majority of the clergy, but met with such decided disfavor on the part of the lay delegates that it was laid aside and despite the bishop's request.

On Thursday Rev. J. L. Brown read a report on the Diocesan Clergy Relief Fund and advocated the merging of this with the General Fund. A special committee will be appointed by the Bishop to consider this matter. A committee was appointed to make a code of suitable rules to govern future elections. Rev. James J. Goodwin reported in behalf of the Finance Committee and recommendations were made as follows:

1 1-2 per cent. for Current Expenses; 1 per cent. for the Convention Fund; 1 per cent. for salary of the Suffragan-Bishop, and 1 per cent. for the Bishop's residence. The salary of the Suffragan was placed at $4,000 per annum; $400 for the secretary of the Convention; $700 for the commission on Sunday School Work; $200 for the entertainment of delegates at the Convention and $50 for the Commission on Social Service. A Social Service Commission was elected, consisting of Mr. John H. Sage, Rev. John N. Lewis, and Gen. William W. Skiddey; the last named being chairman. Charles F. Mitchell was elected trustee of the Episcopal Academy at Cheshire.

The Convention declined to consider a motion made by Rev. George L. Paine, providing that a memorial be presented to the General Convention that it is inexpedient at the present time to take any action in regard to changing the Name of the Church. This matter was promptly tabled.

The Suffragan Bishop-Elect.

The Rev. Dr. Samuel S. Drury, L. H. D., the new bishop-suffragan, is a graduate of Harvard University, and received the degrees of Doctor of Humane Letters from Trinity, and Bachelor of Divinity from Berkeley Divinity School. While at Harvard he served as superintendent of the Sunday School of St. Stephen's church, Boston, and was active in the work of that parish. He was ordained a deacon after his graduation and then sailed for the Philippines, where he spent about three years as an instructor in the Episcopal schools on the islands under the direction of Bishop Brent. After returning to the United States he was called to the rectorship of St. Stephen's church, Boston, where he remained for about three years with great success.

Three and one-half years ago he accepted the assistant rectorship of St. Paul's school, in which position he remained for three years, when he succeeded the Rev. Dr. Henry F. Ferguson as rector. Dr. Drury has been highly successful at St. Paul's, and it is intimated that it may be impossible to induce him to take up the work in Connecticut. Previous to his nomination he made no announcement regarding accepting the office of Suffragan.

Dr. Drury was born in Bristol, R. I., and is about 36 years of age. He is married and has one child.

Death of the Rev. Dr. John Binney.

The Rev. Dr. John Binney, former dean of the Berkeley Divinity School, and a noted scholar, died at Middletown, Conn., on the night of June 12th.

Both by nature and by training Dr. Binney was a scholar, and he was a scholar in no narrow sense of the word. Specially devoted to the study of Hebrew, in which he kept fully abreast of the advanced learning of the day, and also of its cognate languages, he neglected nothing which in any way enhanced or illustrated the study of the Bible. He was familiar with the New Testament, both in its Greek text and in its interpretation, was well conversant with classic Greek and Latin, had more than a working knowledge of several modern languages, and made applications of the study of history, archaeology, and geography to that of other departments. In short, his knowledge was encyclopaedic, and there are few persons whose judgment of a biblical encyclopaedia or of any general volume of that kind could be as discriminating or as helpful as was his. All this knowledge he put at the disposal of his pupils with the power and success of a true teacher, combining, as one said who knew him well, "the excellencies of profound and accurate scholarship, enthusiasm for his subject, and clearness in imparting knowledge." And in this way he united fearlessly scholarship and unfailing adherence to the truth and gave a devotional tinge to all his work. Unfortunately, modesty and the demands made on his time prevented him from preparing for publication the results of his study and thus making them of service to many others than his immediate pupils. Only, when the General Convention in 1901 authorized the appointment of a commission to prepare an edition of the so-called authorized version of the Bible with marginal readings drawn from the English and the American revised versions, he was appointed to take part in that work; and the high grade of excellence attained by it in the Old Testament and the Apocryphia is in large part due to his learning, his judgment, and his appreciation of the meaning and the proper use of words.

Dr. Binney never ceased to take a wise interest in the general work of the Church, and particularly in its missionary work. No small part of the clergy of the Episcopal Church in this country and no uninfluential part, owe to Dr. Binney a debt of gratitude which they gladly acknowledge. For years he gave to the students at Berkeley the best that he could give from his endowments of mind and soul; and while they thank him for it, they acknowledge the obligation to hand it on to those whom they can teach and influence.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Corner-Stone of St. George's Chapel Laid.

The Bishop of Washington, on Sunday afternoon, June 15th, laid the corner-stone of St. George's chapel, St. Alban's parish, Tenleytown, D. C., the Rev. Charles T. Warner, rector. The minister-in-charge is the Rev. Edward Douse. Bishop Harding, striking the stone three times with a silver trowel, said:

"I lay this corner-stone of St. George's chapel to be builded here to the honor and praise of our risen Lord and King, and for the benefit of God's flock in this parish. Other foundation can no man lay than that is laid, which is Jesus Christ."

After this very interesting ceremony, the Rev. Mr. Douse gave a brief account of the work accomplished since it was begun by the Rev. Dr. Bratenahl, then rector of St. Alban's parish. When he was appointed, in the year 1906, by the late Bishop Satterlee, as minister-in-charge, Mr. Douse found in the then sparsely settled neighborhood only one Episcopal family; while to-day seventy families attend the services; one hundred and twelve have been baptized, and sixty-two have been confirmed.

Mr. Douse was congratulated by the Bishop, who also gave him his blessing for the work done, and, in a brief address, the rector, Mr. Warner, added his congratulations to the zealous minister.

The Bishop closed with prayer, and a recessional hymn was sung.

This chapel of St. George's is one of five congregations, including the parish church, in thriving St. Alban's parish: St. Alban's church, 844 communicants; St. Columba's chapel, 142; St. David's, 44; St. George's, 49; St. Patrick's, 5; all by last year's report. Since that report, All Souls' Mission, then in this parish, under Dr. J. McBride Sterrett, has been granted parochial antonomy, and is engaged in the building of a new church, at Connecticut and Cathdral avenues, N. W., with Dr. Sterrett as rector.

The preacher at the mid-day service in St. Andrew's church, Washington, the Rev. J. J. Dimon, rector, last Sunday, was the Rev. Robert J. Johnston, rector of the Church of the Saviour, Philadelphia. This able and popular minister was also the special preacher at the 4 P. M. open-air service, last Sunday, at the Peace Cross, St. Alban Heights; and he will be the preacher at this open-air service on the three Sundays, June 22d and 29th and July 6th.

The Washington Clericus meets at 1 P. M., June 17th, in Pinkney Memorial church, Hyattsville, Md., the Rev. Henry Thomas, rector. The essayist is the Rev. Willard G. Davenport, rector-emeritus of Anacostia parish, D. C., whose subject is, "All the Truth for all the people."

The Rev. James Kirkpatrick, rector of Holy Trinity parish, Prince George's county, Maryland, has accepted a call to the rectorship of Norwood parish, Montgomery county, Maryland, near Washington. The parish church is St. John's, near Bethesda, Md. Mrs. Kirkpatrick is the daughter of the late Bishop Dudley, of Kentucky, that brilliant representative of the University of Virginia and of the Virginia Theological Seminary. Mr. Kirkpatrick has done a good work in Prince George's county.

The annual examinations for scholarships in the National Cathedral School for Boys will be held at 10 A. M., June 21st, at the Lane-Johnston school building, Mt. St. Alban. Boys must be from nine to twelve years of age, and show fairly good voices for singing. Applications should be made to Mr. Edgar Priest, instructor in music, 2900 Wisconsin Avenue, D. C. W.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

Church Work in the District.

The Rev. E. C. Seaman, Archdeacon of the Southern Division, reported to the Annual Convocation as follows:

Miles traveled in the field, 11,000; organized missions with monthly services, 9; unorganized missions, with monthly services, 3. Baptisms, 10: By pouring, 9; by immersion, 1. Public services, 309; sermons preached, 280; gross contributions, $3,034.19.

Archdeacon Weary conducted two missions of eight days each during the summer, each producing results. Both these missions and one conducted by the Archdeacon of the Southern Division, were held in the Church Tent.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Diocesan News Notes.

On Thursday, May 29th, Bishop Gailor delivered the address to the graduating class of St. Mary's School, Memphis, the subject being the "Ideals of Education." There were six in the graduating class. St. Mary's School has had a very flourishing year under the direction of Miss Loomis and Miss Paoli.

Mrs. Martin L. Cross, a communicant of Trinity church, Clarksville, has recently offered a lot to the city of Clarksville for a hospital, and it has been accepted.

The Rev. Mercer P. Logan, D. D., of St. Ann's church, Nashville, has declined the call recently extended him to become the Archdeacon of Southwest Virginia.

The Convocation of West Tennessee, at a recent meeting, made provision for the care of all the missions and communicants in the western part of the diocese, the clergy in Memphis, Jackson, Bolivar and Dyersburg agreeing to be responsible for this work.

Mr. Aimison Jonnard, a member of this year's graduating class at the theological department of the University of the South at Sewanee, has been appointed by the Bishop to take charge of the work at Pulaski.

University of the South, Sewanee.

The new professor of physics at Sewanee is to be Dr. Rogers H. Galt, of New York City. Mr. Galt is a graduate of Johns Hopkins University and is a man of wide reputation.

Dr. S. L. Ware, Berkeley, Cal., will be the new assistant professor of history and political science. Dr. Ware is not only a graduate of John Hopkins University, but has also studied in Paris, Oxford and Cambridge.

Practically all of the amount necessary for the new equipment of the laboratories in the science hall has been raised, and it is expected that within a few weeks the entire amount of $10,000 will be in hand.

The Rev. Stuart Tyson, professor of the New Testament, Language and Interpretation in the Theological Department has been granted, at his request, one year's leave of absence, that he may have time to regain his health before taking up his work again. Mr. Tyson expects to resume his work in the University in September, 1914.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Emmanuel Church, Cleveland.

The year book, May, 1912, to May, 1913, of Emmanuel church, Cleveland, Rev. Robert W. Woodroofe, rector, contains reports from the heads of the various parochial departments, and shows a year of marked activity and splendid endeavor. There are connected with the parish 608 families, and the total number of communicants is 1,215, amply justifying the rector's request for a curate, to which the vestry gave its ready consent. Since the advent of the present rector, September 1, 1912, sixty-seven communicants have been received by letter of transfer, all but 20 of whom came from without the diocese. The total income for the year for all purposes was something more than $17,000. The mortgage indebtedness on the property is $33,460, for the clearing of which, within a period of four years, definite plans are in operation.

Church History as Taught in Public Schools.

At the Convention of the Diocese, in 1911, under a resolution offered by the Rev. Thomas Jenkins, rector of St. Paul's, Fremont, a commission, consisting of four clergymen and two laymen, of which the mover of the resolution was made chairman, was appointed on text-books in public schools, with reference to what is being taught concerning the Church of England in the Reformation period. At about the same time, a similar Commission was appointed in the Diocese of Southern Ohio, soon after which the two held a joint meeting and organized as one body. The report of the Commission for the Diocese of Ohio has just been issued, and it forms interesting reading, provided that a report of how children are being taught historical error can be so called. The text books of four different publishers seem to have been given critical examination. As examples of error, one teaches that a new Creed was formed; another that the "Act of Supremacy laid the foundation of the Anglican Church," while a third speaks of the Thirty-nine Articles as the Creed and practice of the Episcopal Church.

Memorial Service to Rev. F. T. H. Finn.

A service memorial to the late Rev. Francis Thompson Howell Finn, who died May 2d, was held in St. Paul's church, Cleveland, where Mr. Finn was curate at the time of his death, Sunday morning, May 25th. The sermon was preached by the rector, Rev. Walter R. Breed, D. D., who was constantly at Mr. Finn's bedside during his last days and who loved him as every one else did who knew him.

The Cleveland Clericus held its last meeting of the fiscal year at St. James', Painesville, the Rev. Robert J. Freeborn, rector. The new officers chosen are Rev. Walter R. Breed, D. D., president, and Rev. M. S. Kanaga, secretary and treasurer, both of Cleveland.

SOUTHERN FLORIDA.

Rt. Rev. W. C. Gray, D. D., Bishop.

Church Work in the District.

Some vacancies in Southern Florida parishes and missions have been filled in recent months by clergymen who are especially earnest and active in their labors, thus giving new impetus to the work at these points and greatly aiding our beloved Bishop in his increasing and devoted effort to further the upbuilding of the Church throughout his large field.

Holy Cross parish, Sanford, rejoices over having a resident priest, after a trying vacancy, Rev. Arthur S. Peck being now rector, and all of parish organizations and of work in general are aided by his guidance and deep interest. Both here and in the Cathedral parish, Orlando, the importance of effort in behalf of boys and young men who are so apt to stray from the Church unless actively interested, is being especially emphasized, with promise of fruitful results.

Archdeacon B. F. Brown formerly had charge at Sanford, doing an excellent work, and there, as wherever he is known, he held the deep affection and esteem of his people; but ill health and advanced age necessitated his withdrawing. The enviable record is his of nearly fifty-five years in active ministry, the past twenty-five of which have been devoted to Southern Florida, where his zealous labors have borne rich fruit.

At Bishop Gray's last visit to Key West, the end of April, sixty-three candidates were confirmed, nearly half of these being in St. Peter's, one of our largest colored parishes.

The seventeenth annual local assembly, Daughters of the King, was held in St. Luke's Cathedral, on April 30th, the services and addresses of the day proving inspiring and helpful.

Rev. Lucien A. Spencer, who for eleven years past has been dean of St. Luke's Cathedral, was appointed by the Government as special commissioner to the Seminole Indians, this post involving very important and arduous work for these much-neglected people. Through his personal knowledge of these Indians and their needs, and his close interest in their welfare, Mr. Spencer is especially fitted for this position. His resignation as dean was tendered, therefore, taking effect on Easter Monday. Among things most easily recorded which have marked Dean Spencer's long service in the cathedral parish, are several buildings for Church work, of which he not only made the plans, but personally superintended their erection. The much-needed enlargement of the Cathedral marked his first months in charge there, while the chapter house, which has proven indispensible in the parish work, soon followed. Three of the large buildings of the Cathedral School and those of the Church Home and Hospital plant were under his care, while a new and well-arranged deanery, close to the Cathedral, was completed shortly before his resignation.

Rev. Edgar Allen Sherrod, temporarily at Green Cove Springs, was called to be Dean of the Cathedral for a year's time, the permanent arrangement being deferred until after action is taken by the General Convention upon Bishop Gray's resignation. Dean Sherrod took charge at once, bringing Mrs. Sherrod and their four attractive children, to their new home, where a hearty welcome awaited. He is giving himself in vigorous labor for the Cathedral parish, and, with the earnest cooperation of his parishioners, will, through God's blessing, further the growth thereof.

The Cathedral School for Girls, Orlando, held its 13th annual commencement, the end of May, closing a most successful year, attained through the earnest, united labors of Faculty and students. The growing popularity of this excellent institution and the appreciation thereof by the townspeople, were attested in the nearly doubled attendance of day pupils over any preceding year and in the interest manifested in each of the commencement events.

The baccalaureate sermon was preached in St. Luke's Cathedral, on Sunday, May 25th, by the beloved principal, Rev. R. P. Cobb, and was received with closest attention by all present. The special "School Play," the annual meeting of the Alumnae, a banquet by the faculty for the seniors, and "Class Night" exercises, all preceded the final evening; each event a success in the enjoyment afforded and the very creditable work shown.

The closing exercises were on the evening of May 28th, when Cluett Hall was filled with many friends of the School. Brief addresses were made by Bishop Gray, the founder of the School, Dean Sherrod and the principal, Rev. Mr. Cobb. Several excellent essays

were given by the graduates, and the diplomas were awarded. Among the announcements made for the coming year was the welcome one that provision has been made, through several kind gifts, for adding a Department of Domestic Science, which the principal has long endeavored to establish. This will be a great addition to the School, affording training in practical domestic duties for the girls, and should prove both popular and helpful.

Rev. and Mrs. Cobb have both labored unceasingly for the welfare of the School as a whole and for each girl under their care, holding ever the highest respect and affectionate regard of teachers and pupils, and in their charge the School has advanced steadily, the prospects for the next term being very encouraging.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan.

World Student Christian Conference.

Lake Mohonk, the seat of many conferences, never had one more varied in language, more world wide in scope, or more sanely visionary in plans, than the World Student Christian Conference, with 320 delegates present during the first week in June. Weather and place ideal, the spirit that prevailed equalled both. Dr. Mott had his world view of Christian work among students, and recommended, oddly enough, more Bible study on the part of leaders themselves. He thought all else depends on Bible knowledge and its attendant conviction.

Students from Latin countries, and representatives of the negro were for the first time present, and plans were decided upon for student work in Russia. Marked improvement in the number of students entering seminaries to study for Holy Orders has lately been made, and the pressure for capable men and women for social work, and a definition of just what that work should consist of, having been enormous of late. The diversified character of the gathering was shown by one odd fact, viz., that a Turk spoke for the Greek Orthodox Church.

The German influence throughout the Conference was considerable, and together the foreign influence, even on American soil, outweighed the local. This influence was always for the highest ideals, and always orthodox. Miss Wilson, daughter of the President of the United States, was always prominent among the women delegates, but not so from her own acts.

Floating Hospital for Children.

St. John's Guild, the foremost floating hospital for children, and the pioneer in that method of employing sea air to cure sick babies, has just opened at Seaside Hospital on Staten Island that has cost $150,000. Bishop Greer said the service of dedication, and clergy of half a dozen religious bodies were present. In an address, Duff G. Maynard, one of the hardest workers in the charity, recounted the needless loss of child life in New York, a loss greater than in many cities and far greater in America than it might be with proper precautions. He told of the beneficient work of the "Juillard," the boat which traverses the river, bay and sound in summer, and is fitted with every facility of a land hospital. The new land hospital was made possible by popular subscription, and efforts are making to keep it open the year through. St. John's Guild spends about $75,000 a year in these forms of relief.

Funeral of Prof. Charles A. Briggs.

The funeral of Prof. Charles A. Briggs, of Union Seminary, took place from Grace church, and was conducted by Bishop Greer, the Rev. Dr. Slattery assisting. Many clergy of the Church were in the pews. Prof. Briggs was, as will be remembered, the Presbyterian leader who was tried through action of the General Assembly for heresy twenty-five years ago, and whose case attracted world-wide attention. He was suspended, and upon applying to be received by Bishop Potter into the Church, where he afterwards became a priest, a loud protest was raised against his orthodoxy by some New York Church clergy. Bishop Potter ignored the protest, but heeded that of the rector of St. Peter's, Westchester, where he had at first planned to service. The late Dr. Huntington offered Grace church, and the service took place there. Prof. Briggs died of pneumonia.

Commencement of the Cathedral Choir School took place in Synod Hall on June 14th. Bishop Greer, Dean Grosvenor, Mr. Farrow, and the full Cathedral choir took part. Only one boy graduated this year, the number depending not so much on courses of study as the breaking of the voices of the boys. Diplomas were awarded. It was announced that the new Choir School building will be ready in September, when the new year opens.

CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

The Seventh Annual Convocation.

The seventh annual Convocation of the Missionary District of Cuba was held on June 4th, 5th and 6th, in Holy Trinity Cathedral, Havana.

The opening service was that of the ordination to the diaconate of Mr. Francisco Herrera, by the Bishop. The candidate was presented by the Rev. C. M. Sturges, the sermon being preached by the Rev. C. M. Lopez-Guillen.

In his address the Bishop said, referring to Christian Unity, that it has seemed to him that the great dominant note in the Christian world has been the manifest desire to have all who call themselves by the name of Christ once more gathered into one organization. * * * As I see Christian Unity, it is all the Churches and denominations bringing of their riches and making contribution to the great unified Church of God in the world. How rich would be such a Church, and how nearly like what her great Creator intended her to be. How manifold would be her methods of work, and how irresistible must be the force that she would present to the hosts of sin and to the Evil One himself.

Concerning the Change of Name, Bishop Knight said:

"Those of us who live in Latin countries have had abundant evidence of how our title has been wrested in attempts to give a wrong impression of our history and Catholicity. The correction of the title will come when such a name can be agreed upon which does not ignore the things which were won by the Reformation, and which conveys clearly our position on continuity and catholicity. I do not think that the day is far off, but we must possess our souls with patience with the misrepresentation with which we have to contend, and strive to have men understand that our right to existence is not merely a negative one."

The Bishop stated that although the missionary apportionment had been increased more than fifty per cent. the Missionary District had more than paid up before the first of September, when the Board's year was closed—this success being due to the women and children, who for the first time, had been given a part in this work.

The attendance at the Convocation was the largest in the history of the Cuba mission, all of the clergy entitled to seats being present with the exception of one, and there was a large delegation of the laity. The sessions were devoted to routine work. All the business was conducted in Spanish, although all the resolutions were required to be presented in both English and Spanish. Some discussion was raised in reference to the change of name, but the general mind of the Convocation seemed to be in accord with the remarks of the Bishop in his annual address. On the second night a Sunday School conference was held.

A memorial resolution was adopted with reference to the death of Bishop Doane.

The Bishop reappointed as Archdeacons, the Rev. W. W. Steel, of Havana, and the Rev. C. M. Sturges, of Central Cuba.

He also reappointed the former Council of Advice: the Rev. W. W. Steel, the Rev. C. B. Colmore, the Rev. Francisco Diaz, and Messrs. T. H. Harris, W. L. Platt, and Emiliano Sanchez.

The former Committee on Constitutions and Canons was re-elected. Also the following were re-elected: Treasurer, Mr. T. H. Harris; Chancellor, Mr. Albert Wright; registrar, Mr. E. G. Harris; historiographer, Rev. W. W. Steel.

The delegates to the General Convention elected were the Rev. W. W. Steel and Mr. E. G. Harris. The alternates were the Rev. J. M. Lopez-Guillen and Mr. T. H. Harris.

The Rev. Messrs. C. M. Sturges and M. F. Moreno were reappointed examining chaplains.

The Secretary of the Convocation was the Rev. David W. Bland, of Guantanamo.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Memorials Presented.

During the past year, which was the first year of the rectorship of the Rev. Charles Townsend, the Church of the Good Shepherd, Rosemont, has had placed in it numerous beautiful memorials, among which are an oak reredos for the side altar, an oak rood-screen and Litany desk, four eucharistic candlesticks and a chime of bells, the gift of Mr. and Mrs. William N. Morris These were blessed by the Rt. Rev. Dr. Philip M. Rhinelander, on Sunday evening, June 8th. The rood-screen is after the beautiful ones at Norfolk and Devonshire, England. The seating capacity of the church has been increased 150 and electric lights installed throughout the church.

Brotherhood Meeting.

The Local Assembly of the Brotherhood of St. Andrew held its spring meeting at Grace church, Mt. Airy, on Saturday, June 7th. The Juniors began with devotions in the parish house. A discussion followed, on Following the Christ: The Power of Example." The Rt Rev. Dr. Philip M. Rhinelander addressed the Juniors on the topic un-

der discussion. A conference was held in the evening with the topic Chapter Ideals and Ideal Chapters, when the Rt. Rev. Dr. Philip M. Rhinelander delivered the charge to the combined branches of the Brotherhood.

Improvements at the Church of St. Luke and the Epiphany.

Each summer for several years has seen the Church of St. Luke and the Epiphany closed, with the results of greatly beautifying the interior and putting in rich new windows. This year the church property committee have plans for doing one to four important pieces of repair and construction work. The order in which they will be taken up and completed, if funds are sufficient, will be: Putting the chancel organ in complete repair and probably adding several new stops. As the pews are uncomfortable, they will most likely be slightly altered and with the cushions be recovered; readjusting the whole system of the electric lighting, which has been found inadequate. The fourth proposition is, if sufficient funds are available, to repaint or replaster the exterior, which is greatly needed.

Graduating Exercises at Wayne School.

The Wayne School combined the graduation exercises with the celebration of the school's semi-centennial, on the Campus, on June 10th. Mr. George Wharton Pepper made an address, in the nature of a valedictory. The Rt. Rev. Dr. Philip M. Rhinelander, the Rev. C. M. Armstrong, Albert Kelsey, for the Alumni; Richard M. Jones, head master of the William Penn Charter School, and Isaac Sharpless, president of Haverford College, also made addresses. The school was founded in 1863, at Fox Chase, as the Wry House School, by Mrs. Jane Crawford. Mr. Charles Henry Stout, the present head master, took charge in 1884, and moved it to Bustleton. In 1902 it was removed to its present location, at Wayne, Pa. The first honor medal was presented to Jones Ferguson McCune, by Joseph Wry Crawford, son of Mrs. Jane Crawford.

Clerical Brotherhood Closed for the Season.

A banquet in the Central Y. M. C. A. building, on Monday afternoon, June 9th, marked the closing of the season of the meetings of the Clerical Brotherhood. The Rt. Rev. Dr. Philip M. Rhinelander presided and made an address, as did also the Rt. Rev. Dr. Thomas J. Garland. The Rev. S. U. Mitman, Ph. D., made the chief address, in which he pointed out that the lack of religious instruction among the young was a forerunner of many evils which it would be difficult to overcome in subsequent years.

The provost of the University of Pennsylvania made the address at the commencement of St. Peter's Choir School, in the parish house, on Thursday morning, June 12th. The rector, the Rev. E. M. Jefferys, S. T. D., awarded the prizes.

The Episcopal Academy had its graduation exercises on Tuesday evening, June 10th, when the chapel was crowded. Mr. Francis A. Lewis, who forty years ago graduated, addressed the graduates. The Rev. J. Andrews Harris, S. T. D., presented the prizes; Dr. William H. Klapp, head master, gave the diplomas.

The Rt. Rev. Dr. Philip M. Rhinelander preached the baccalaureate sermon before the graduating class of the Chestnut Hill Academy in the Church of St. Martin-in-the-Fields, on Sunday afternoon, June 8th. The graduation exercises were held on Friday, June 13th.

The Rev. J. J. D. Hall, who is feeling the strain of carrying on the Galilee Mission, is, thanks to the action of the board of directors and personal friends, to sail for Antwerp on June 20th, to spend two months in England and on the Continent. He is a delegate to the World's Sunday School Convention in Zurich. He will probably extend his trip as far as Rome.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Holy Trinity Church, Richmond.

The Year Book of Holy Trinity church, Richmond, recently issued, shows an addition of seventy communicants since the last report, and loss, by removal and death, of thirty-three, the total number of communicants now being 546. The public services numbered 274, the total receipts being $13,118.87.

The rector, the Rev. J. J. Gravatt, D. D., in his letter to the congregation, says:

"In many ways the past year is one of the best we have had. The confirmation class was the largest in the history of the church. The number of baptisms, which is the starting-point in Church life, was most encouraging."

All of the organizations of the church show, by their reports, active and useful work.

An interesting feature of the work of Holy Trinity is the Mission School, conducted on Wednesday afternoons, by Mrs. Lucy F. Murray. She reports 175 members, who are taught the Bible, the Catechism and inspiring Bible verses, which, doubtless, will remain in their memories throughout their lives. The motto of the class is, "No day without a deed to crown it." Miss Virginia Chamberlayne, treasurer and organist, has taught these children edifying hymns, and Mrs. Eliza Morton and Miss Elizabeth Fairbank have greatly assisted in the useful work of the mission. No donation has ever been asked for the school, and the little scholars, being taught that giving is part of worship, have contributed their mites to an extent enabling them to give $21 to Missions.

The choir has supplied excellent and devotional music, under the able direction of Mr. Arthur Scrivenor, with Mr. H. M. Baskerville and Mr. J. Lamont Galbreath organists. Mr. J. Jordan Leake is superintendent of the Sunday School.

The Committee on Missions, Mr. John B. Minor, chairman, report $1,984.16 contributed during the year ending April 30, 1913.

Mr. W. Brydon Tennant, chairman, reports $1,091.66 contributed towards a rectory fund, although no active efforts were made to get subscriptions.

First Service to be Held in the New St. James' Church, Richmond, on Sunday, June 29th.

The first service in the handsome new St. James' church, the Rev. W. M. Clark, D. D., rector, will be held next Sunday morning, June 29th. The new organ—one of the best in the South—has been entirely completed, connection having been made with the organ in the Sunday School room, and will be used on that occasion. For several months past, services have been held in the Sunday School room.

Clerical Change.

The Rev. Hugh W. Sublett, since the middle of last September assistant to the Rev. J. J. Gravatt, D. D., at Holy Trinity church, Richmond, has resigned, and will become assistant to the Rev. Robert A. Goodwin, D. D., at St. John's, Richmond, with the especial care of Weddell Memorial church, a mission of St. John's. Mr. Sublett will begin his new duties on July 1st.

Resignation of Dr. L. M. Blackford.

Dr. L. M. Blackford has retired from his position of Principal of the Episcopal High School, after forty-three years of valuable service. The amount of good Dr. Blackford has done during his incumbency, as principal of this excellent school, can not be over-estimated. Hundreds of men and boys, all over the country, remember with deep gratitude the learned Doctor and his earnest efforts in their behalf.

Dr. Blackford will remain at the school as Principal emeritus, with Prof. A. B. Hoxton, B. A., Principal.

By his will the late William Norris bequeathed his entire estate to St. Stephen's church, Culpeper, the only stipulation being that the bodies of his father, mother and a sister, long dead, should be removed to the graveyard surrounding the church, and that a substantial iron fence should be built completely around the church premises. The will was contested, on the ground of unsound mind on part of the testator, and the case has been in litigation for three years. The case was recently decided by the Supreme Court of Appeals of Virginia in favor of St. Stephen's.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Diocesan Missionary Committee.

The annual meeting of the Diocesan Missionary Committee was held in Norfolk, Thursday, June 11th, Bishop Randolph in the chair. Those present were Bishop Randolph, Bishop Tucker, the Rev. Messrs. A. C. Thomson, D. W. Howard, C. B. Bryan, G. O. Mead, J. D. Dunn; Messrs. W. B. Martin, W. L. Zimmerman and C. J. Faulkner.

Appropriations were made for all the thirty-six missionaries of the Diocese, the treasury being in condition to adequately take care of the large missionary work of the diocese.

Bishop Randolph appointed the Rev. E. A. Rich to be Archdeacon of the Southwest, taking the place of the late Rev. John J. Lloyd, D. D. Mr. Rich had been assistant to the Archdeacon for a year and has proved himself a man of rare ability and force in that difficult field. Under Mr. Rich will be deaconesses and teachers, located at Keeokee, Dante, Laurel and Flat Top; also the work in the north, which has been put under the direction of the Rev. T. F. Opie. In the counties from Lee to Giles, Dr. Floyd and Mr. Rich had opened up some thirty places, and it is fortunate, indeed, that the Bishop has secured this experienced and strong young man to carry on the work so well begun.

The Diocesan Missionary Society had the delightful experience of receiving a letter from the vestry of Trinity church, South Boston, thanking the committee for past help and declaring itself equal to paying its own obligations and, therefore, will not any longer ask assistance from the Society. The

Rev. Henry G. Lane, rector of this church, and his vestry and congregation are to be congratulated in that the parish has reached its majority and is going to perform its full part in the diocese of the Church.

Summer Normal.

The Summer Normal, to be held in Roanoke, July 7th to 11th, is attracting attention in the southern part of the Third Department. This is one of the Normal Schools held under the supervision of the General Board of Religious Education. The rectors and congregations in Roanoke have made ample preparation to take care of all who will attend. Board has been secured at $1 per day and places for meetings and conferences have been provided. Programmes have been sent out and the general invitation is extended to all interested in higher religious education, especially through the agency of the Sunday Schools, to attend this Normal. Programmes will be mailed on request and details gladly given to anyone addressing a postcard to the Chairman of Committee of Arrangements, the Rev. J. W. C. Johnson, Roanoke, Virginia.

Bishop Tucker will be present, together with the Rev. Drs. Bratenahl, Mitman, Dillar and Semmes; Prof. J. M. McBryde; Mrs. John Lowman; Miss Viney, of New York; Miss Milliken, of Maryland, and Miss Jennings, of Pennsylvania.

The morning sessions will be in the shape of lectures, and the afternoon conferences will be held upon subjects relative to primary, junior, intermediate and senior grades. At night there will be illustrated lectures by Dr. Mitman.

St. Mark's Church, New Glasgow.

St. Mark's church, New Glasgow is, it is believed, the oldest religious organization in Amherst county, Va., dating back to the 18th century. Varying fortune has attended its long history. The church, a neat brick building, built about one hundred years ago, is in thorough repair; largely due to the life-long interest of Mrs. Virginia N. Wills, aided by many faithful women. In March, 1908, the Rev. Arthur P. Gray resigned the rectorship, after nearly twenty years of service, carrying with him our esteem and kindly regard. Services were maintained, the Sunday School being a strong feature of the work. When the Rev. C. A. Ashby took charge, two years ago, the outlook was distinctly encouraging. Since then candidates for baptism and confirmation, and a constantly increasing congregation have testified to the value and efficiency of his devoted labor. Considerations of health made a change for him desirable, and opportunity offering he has just left, to our great sorrow and regret. At the first service after his leaving, the following statement being read, was endorsed by every person present:

"The congregation of St. Mark's church, New Glasgow, unites in expressing its appreciation of our late rector, the Rev. C. A. Ashby. As preacher, pastor and friend he quickly won the respect and affectionate regard of all our people. With one heart, and with one voice, we say, 'May God be with him till we meet again.'" Signed for the congregation, by V. McGinnis and W. A. Mays.

An item of interest omitted in the report of the recent Council of the Diocese was a resolution, offered by the Rev. Hunter Davidson, and adopted, that the Council of Southern Virginia request the General Convention to make such change in the Constitution as to make a proportionate representation from the Dioceses to the Convention.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D. Bishop.

New Churches.

At Quanah, the county seat of Hardeman county, where Rev. W. A. Williams, Ph. D., has labored, a Church building has recently been erected. It is a frame structure with cement and brick foundation, and will seat 150 people. A new organ has been purchased, and a handsome altar has been given. There are about twenty communicants.

At Childress, also under the care of Rev. Dr. Williams, money is being raised and work upon a new Church building will be begun soon.

The vacancy caused by the removal of Rev. Edwin Weary, last December, has not been filled. Mr. Weary served a large number of mission stations and did a good work. There is open a large field of work for the man who becomes his successor.

EPISCOPAL HIGH SCHOOL, NEAR ALEXANDRIA, VA.

Closing Exercises.

The final exercises of the Episcopal High School three miles west of Alexandria, were held on Tuesday, June 11th, when certificates of graudation were conferred upon Wm. Gaillord Boaz, of South Carolina; Robt. Goodwyn Rhett, Jr., of South Carolina; Francis Oliver Roller, of West Virginia, and William Bailey Sims, Jr., of Halifax county, Va.

The exercises commenced at 10:30 A. M., and there was a large attendance from all parts of the South. The following was the order of exercises: Prayer; delivery of certificates; Gaudeamus; music; declamation, "Hannibal on the Alps," by Talbot T. Speer; reading, "Between Rounds," by Lucien D. Burnett; declamation, "Hamlet and His Mother," by John W. Harris, Jr.; reading, extract from Pickwick Papers, by John S. Disoway.

The following prizes were awarded:

Reading at sight, first prize to Frank R. Reade, of Abingdon, Va.; 2d prize to Arthur Kinsolving, of Brazil.

For reading, first prize to John S. Disoway, of Georgia; 2d prize to Lucien D. Burnett, of Kentucky. For declamation, 1st prize to John W. Harris, Jr., of Texas; 2d prize to Talbot T. Speer, of Maryland.

For scholarship, the Whittle prize to Robert G. Rhett, Jr., of South Carolina.

Johns prizes to David Dunlop, Jr., of Petersburg; John Minge Dunlop, of Petersburg; James A. Ingle, of South Carolina, and Littleton McC. Wickham, of Lorraine, Va.

Laird prize for excellence in German and French, to William C. Goodwyn, of Kentucky.

Medals were awarded as follows:

Joseph Bryan Memorial prize medal, for excellence in English, to Frank R. Reade, of Abingdon, Va. Fairfield memorial medal, for excellence in general scholarship, to William G. Boaz, of South Carolina.

Robert Taylor Wilson prize medal for excellence in English composition, to William C. Boaz, of South Carolina.

Llewellyn Hoxton memorial prize medal, for excellence in mathematics, to David Dunlop, Jr., of Petersburg.

William Garrett Bibb prize medal for excellence in Shakespeare, to Frank Robertson Reade, of Abingdon; H. S. Liggett Memorial junior prize medal for excellence in general scholarship, to Littleton McClurg Wickham, of Lorraine, Va.

At the conclusion of the exercises luncheon was served, and at 1:30 o'clock a meeting of the Old Boys' Association, composed of the alumni of the school, was held.

Chatham Episcopal Institute Commencement.

The closing exercises of the nineteenth session of Chatham Episcopal Institute, Virginia, were unusually interesting. The senior play, on the opening evening, was a dramatization of Thackeray's burlesque, "The Rose and the Ring." It was admirably rendered.

On Saturday afternoon the spacious parlors, beautifully decorated in roses and cedar, were thrown open to the young graduates for their reception, where their many friends greeted them and wished life's brightest future for them. Following this was the "studio tea," which has always been a most attractive feature of the commencement.

Saturday night, "Lettarblair," a play in three acts, was given by the expression class.

The baccalaureate sermon was preached by the Rev. Mr. Osborne, of Clifton Forge, from the text, "Be ye perfect even as your Father in Heaven is perfect."

Monday morning the physical culture class, under the skillful direction of Miss Haile, gave an exhibition in the gymnasium, displaying the various exercises taken during the year.

Tuesday morning the closing exercises tok place. The salutatory was given by Miss Dorothy Crane, of Ridgefield, Conn., and the valedictory, by Miss Eleanor Newman, of Catlett.

Hon. E. W. Saunders, of Washington, made a delightful address to the graduating class.

The Reid Memorial medal was awarded to Miss Dorothy Crane, for the best senior essay; the Nelly L. Minor memorial medal, for the best composition work in second year English, to Miss Marie Guerrant, and the Institute medal for highest honors in scholarship and deportment, to Miss Eleanor Newman.

Diplomas were conferred upon Misses Dorothy Crane, of Connecticut; Elizabeth Coles, of Chatham; Mary Louise Harwood, of Richmond; Eleanor Newman, of Catlett; Mabel Lawrence, of Memphis, Tenn.; Jean Pinner, of Suffolk; Lucinda Turner, of Smithfield, Va., and Susan Wilson, of University of Virginia.

This excellent Church school, of which the Rev. C. O. Pruden is the rector and Mrs. I. May Willis, Principal, has had one of the most successful sessions in its history. It is now greatly enlarged and in fine condition, giving thorough intruction at the least possible cost.

When Ledyard, the traveler, was asked by the African Association when he would be ready to set out for Africa, he immediately replied, "To-morrow morning." When Sir John Jervis, afterwards Earl St. Vincent, was asked when he would be ready to join his ship, he replied, "Directly." And when Sir Colin Campbell, appointed to the command of the Indian army, was asked when he could set out, his answer also was, "To morrow."

Family Department

The Pillow of Peace.

Helen Elizabeth Coolidge.

On glories of the western sky,
That slowly fade from out thy sight,
Thou shouldst not gaze with tear-dimmed eye,
They do but softly breathe, "Good-night!"

The lengthening shadows are not drear,
They tell of rest at close of day,—
That after turmoil, struggle, fear,
A gift from God shall be thy stay.

The stars above that silent shine
The same sweet promise would impart;
The noon-day heat that has been thine,
Shall, with the cool of eve, depart.

The whitening hair, the furrowed brow,
The step that doth more faltering grow,
These speak of blessing, even now,
And hearts, with joy, may overflow.

Weary, upon God's pillow, rest,—
His gift of peace thy cheek shall kiss!
Though night draws near, be not opprest—
With dawn shall cime eternal bliss.

Washington, D. C.

Social Service.

In the first number of the new review, "The Constructive Quarterly," Dr. Shailler Mathews, of Chicago, writing on "The Awakening of American Protestantism," takes the opportunity of calling attention to several present dangers of American Christianity, one of which is its undue emphasis on social service as part of Church work. He expresses the opinion that in the rebound from extreme orthodoxy many churches have gone to the opposite extreme of regarding Christian work as little or nothing more than efforts at social amelioration. He considers this a real danger, and argues forcibly against any such identification of the work of the Christian Church with social betterment. It is a problem that confronts other churches besides those of American, and calls for careful consideration. Social questions are becoming more prominent every month, and, in view of the fact that they are also becoming increasingly political, the difficulty of saying what line the Church should take is only too obvious. The Gospel of Christ most assuredly has its social implications and results, and it is the bounden duty of the Christian ministry to show the application of the Gospel to every sphere of life. But when we attempt to go further than the insistence on this principle, and ask in what respects the Church can express practically its interest in social work, and how far it should bring its influence to bear on legislation, differences at once begin to arise. Social problems are intricate and call for expert knowledge, and in questions involving economics it is obviously impossible for the Church to put itself on one side against another. Christianity has always been the champion of the oppressed, and, as it was in the days of slavery, so it must be under all similar conditions of injustice and tyranny—the message of Christ must be declared without fear or favor. But all this is very different from the Church taking sides, either with labor or with capital, and the more this is done the more likely will the Church suffer in genuine spiritual influence.

The same thing is true in regard to the smaller and more limited efforts at social service now often adopted by Christian congregations. As Dr. Mathews well points out, amelioration of conditions is very different from reformation of life, and the Church is not intended to be an asylum for social orphans, but a home where new-born souls are protected and developed. In very pointed fashion he shows that Sunday School Baseball Leagues are not likely to develop into spiritual revivals. From time to time, the Church is urged to take up social questions, and to concentrate a great deal of its energy on the social reform of the neighborhood in which it is situated. But while this is important in itself, it is more likely to be better done by combinations of men and women as citizens rather than as church people. We are called upon to emphasize to the full the great principles necessary for moral guidance in social affairs, but when we attempt to go beyond this and institute a special social programme, the danger becomes evident. We must never forget the supernatural object of the Church as the main purpose for which God sent it into the world. As a modern writer has well said: "The Church can only speak to any purpose when it is regarded by either side as a real adviser, and not as a useful asset."

What, then, can the Church do in regard to social problems, whether general or particular? It can show that the primary need of life is moral and spiritual, and that no social improvement will ever provide moral satisfaction and spiritual rest. The supreme need of man is the experience of God in the soul as the source of life and love, and it is only as this is put first and made the principal part of Church work that anything else can follow. Our primary work is to proclaim the message of the Gospel in such a way as to show that in the personal experience of God in Christ is the spring and guarantee of all social reformation, because it has guaranteed first of all personal redemption. The only weapon that prevails in the Rescue Missions of our great cities is the power of the Gospel of Christ. Anything else is of little use when faced with the problems of drunkenness and depravity. The efficient power to save lost men is the Gospel of the Atoning Sacrifice, and there is no higher testimony to this than the constantly repeated stories of the salvation of the lost in our various Missions. We have been lately reminded, by the occurrence of Good Friday and Easter Day, of the power of the Gospel of Christ. The hearers who first received the message of the Crucified and Exalted Lord were touched in their hearts, and said, "What shall we do?" and this experience has been repeated again and again through the ages. Count Zinzendorf, writing of the zeal of the Moravians, said that though intellectual difficulties beset the doctrine of the Atonement, and though philosophy stopped short before such problems, still the revelation remains unmovably firm, and he added of himself and of his brethren: "The doctrine of the expiatory death of Jesus has been, and forever will be, our treasure, our watchword, our all, our panacea against every evil alike, in doctrine and practice." This is the testimony of one speaking of a body whose missionary activities have been unsurpassed. If only the Gospel is given a fair field and an opportunity to wage its own warfare, the result will soon be seen beyond all question. While we believe that there is no sphere of life into which the principles and power of the Gospel are not to penetrate, yet it is assuredly the primary duty of the Christian man and the Christian Church to proclaim that redemption which is at the foundation of all social improvement. Pulling down the rookery and building the model dwelling will not destroy the fascination for crime; taking out the lion's teeth and removing his claws will not destroy his nature. All social claims for personal and corporate betterment will fail, however thorough and inclusive they may be, unless we reiterate the old message, "Ye must be born again." As long as the Church keeps this to the front, so long, and so long only, will it prove a power in social service.—Canadian Churchman.

For the Southern Churchman.

Thin Potations and Dilutions.

We are all familiar with thin potations and dilutions in a material and immaterial way. However taken, they are a starvation diet; and if we confine ourselves to that sort, our bodies and souls gradually waste and go out. The discourses of the great dramatist on the subject is a splendid piece of writing, and its teaching, rightly regarded, is wise and wholesome, and most timely.

Our Lord and Saviour, for our redemption and restoration took upon Himself the form of man and was in all points such as we are, but without sin.

While the words that He spoke unto us were "Spirit and Life," they were in such simple and familiar language that the common people heard Him gladly. And all His figures and illustrations were things and facts of everyday life. He magnified the works and ways and laws of God, and made them honorable and enlightening. With Him was the Well of Life, and in His light we see light. His inspirations were through the eloquence of things. Experimental philosophy is divine. All the works of God praise Him. They are sacramental.

The Scribes and Pharisees and hypocrites made much of little things: of tithes, of mint, anise and cummin, and set aside or ignored the laws of God and teachings of nature and of God, when in their way.

How far high science and metaphysical theology and professionalism and priestcraft are now working to set aside and supersede the Gospels and religion of our Lord is hardly a question. They blind and bewilder all who subject themselves to their influence, and disgust people of sense and honor and worshippers of the Living God; who relieve their own feelings with the denunciations uttered by our Saviour against them and theirs.

The gas and thin air, the insubstantial show to the world of these mild imaginings, in the name of philosophy, are, to say the least of them, under suspicion or tricks of the sacerdotal trade.

The enjoyment of truth and light is a gift of God. The knowledge, whose joy is the assurance of superiority and gratifications of our pride, is satanic.

Truth captivates the soul. Mere godless intellectuality puffs up and inebriates. Brilliant mists are blinding. Intellect, beyond its legitimate limits, is like the body above its proper atmosphere—asphyxiating.

The operation of the intellect is as positively limited as the senses. The language of much of the prophecies illustrates this fact. The work of disloyal intellect was begun in Eden by

Satan, when he made a suffragette of our mother Eve and unsexed her.

Thin potations and dilutions are parallels with spider's web and fine, almost impalpable lace work. Both have their place and buyers.

Wonders are accomplished in art and intellect, in making a little go a great ways. A splendid robe may be made of silk or wool, that hardly weighs an ounce; as a room may be full of the odor of a grain of otto of rose. So a book may be a book, although there's nothing in it. An essay, a speech, may occupy our time with hardly the ghost of an idea to supply them. And a sermon may keep a congregation sleeping or waking with the show of a text perverted or diluted to fill space—more irritating than inspiring.

What is to be the grand effect or consequence of the thin potations, dilutions and bewildering operations of our day remains to be seen. It is a question between strength and weakness; sanity and insanity; sense or idiocy; character and vice; life or death.

The powers of the air suggest the great battle of Armageddon in every department of life. Enterprises, philosophies, ambitions in every direction—fictions, entertainments, newspapers, magazines, gossip, fashion in all shapes. All these have been going on for a long time; but are facilitated and promoted by continual new inventions, methods and means. Fanning machines are filling the world with chaff lighter than vanity itself: a kind of Devil's tattoo.

It is a time for us all to stop and think; to look to our standards and ideals; our principles. To study the "shekel of the sanctuary."

As our eyes and ears are filled with modern ideas, and everything is taught and tried but the name and office, the walk and conversation of Jesus Christ, God manifest in the Flesh, we may well complain:

"They have taken away our Lord, and we know not where they have laid Him."

Still, He is Living God. With Him is Life and the Life is the Light of Men. Such is the teaching of the sun that shines on us with life and light in its beams. J. L. W.

Princess Louise.

When the Princess Louise arrived in Quebec she appeared first at luncheon in the dining-room of the hotel. The other women in the house, hearing of the royal guest, excitedly attired themselves in velvet and jewels. But the princess came in quietly, wearing a gray cloth gown with linen collar and cuffs.

"Oh, yes," one of the women said bitterly, "a princess does not need to assert herself in her clothes!"

But she forgot that no woman needs to assert herself in her clothes. There is no reason why the wife of a laborer should not be as noble in purpose, as pure in heart, as well-bred in voice and manner as the daughter of Queen Victoria. Plain, simple garments always silently express the strength and refinement of a woman's life. But when she "asserts" herself in tawdry finery and poor imitations of the gorgeous garments worn by richer women she only betrays weakness and vulgarity. There is nothing so distinctly or so audibly vulgar as the woman who dresses above her means or resorts to imitations of goods beyond her reach.

After all, our clothes, like our eyes, our voice, even our words, are but the messengers which our soul sends out to speak for it to the world, and it is indeed, a poor sort of a woman who allows the meanest of these servants to slander and belittle her to her friends and sex. But she always does when she dresses other than prudently and honestly. No woman ever deceived another through her clothes.

A Prayer.

These are the gifts I ask of thee, Spirit serene,—
Strength for the daily task;
Courage to face the road;
Good cheer to help me bear the traveler's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the sins I fain would have thee take away,—
Malice and cold disdain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day.
—Henry Van Dyke.

Stick to Your Own Patch.

The minister who scatters himself all over is in danger of becoming "A Jack of all trades and master of none." The temptation to a city pastor to do this is great. The fact that he is the spiritual leader of a large body of representative men and women makes him an object of desire on the part of charity organizations and promoters of every kind of benevolent enterprise. And their name is legion! Sometimes the young pastor is flattered by such recognition. He looks upon it as an evidence of personal influence. It is nothing of the kind! His election is not infrequently the result of studied thought on the part of a general secretary or a board of directors. "If we can get Mr. So-and-so on our board, it may mean access to"—and here several prominent and reputedly generous laymen are named.

No minister ever fully realizes the force of this position until he is without charge; or has become pastor of a congregation whose constituency is not estimated by wealth. So, in a large, but real sense, it is not the man, but the office, that receives the over-estimated honor.

It rarely happens that a pastor who becomes a manager or a trustee of this or that does not come out minus on his own charge. He fails to make good at home. And then, what? It is unnecessary to say. The result is too obvious to require elaboration. Given the opposite—given the minister who "sticks to his own patch," and you have a man who invariably "wins out." Nor will he have to look for occupation if he does so. There is no church—even the smallest—that does not afford the fullest opportunity for the entire time of the average pastor. At this point, we are reminded that the subject before our mind applies, with scarcely less force, to the parish itself. "Division of labor" has become almost a craze in these modern days.

In one sense, the idea is grand and useful. In another sense, it is decidedly liable to abuse. The pastor's function is unique. He is a pastor! That is what he is. He should never forget that fact.

The pastor's office is pre-eminently that of the apostle or teacher. He is to "feed the flock of God over whom the Holy Ghost hath made him overseer." In Zion there are preachers and teachers. By the former we mean, in the technical sense, the "sapper and miner," the "pioneer," if you please, the evangelist. He, the preacher, breaks the ground. In the early Church, the ordained workers were of two classes: (a) Those who went out to "disciple;" (b) those who remained behind to stay with the converts, to edify and teach them. "Edification" is a term somewhat lost sight of nowadays. The Presbyterian Church has always recognized the province of the settled pastor to teach.

This is the great reason why she has such a long course of systematic instruction for the ministry. Her idea is that the installed pastor shall be "apt to teach." The so-called preaching of the pulpit is, in Presbyterian parlance, the synonym of teaching.

There is a sentiment abroad to-day that the pastor who is able to report large accessions to his church is the really successful minister. This is why committees of vacant churches give such careful study to the Minutes of the General Assembly. Nor are pastors, particularly the younger ones, ignorant of it. What is the result?

In too many instances, alas, the attention of ministers is given to this sentiment. Ministers, like other men, are human. But, the whole business is abnormal, not to use a stronger term. Anything that diverts the pastor's mind from "feeding his flock" is contrary to the sound doctrine of the Scriptures, and, what is equally true, the mind of the Master. It is easy, in some parishes, and easier still by certain methods, to secure accessions to membership. Is that the main idea? It surely is not. If the pastor is a faithful teacher of the Word, he will have no trouble with the question of increase.

The increase may be numerically small. But it will be in keeping with the size of the parish. A small sheepfold does not produce a large number of lambs. The old English sheep-farmer spoke philosophically when he said: "If I take good care of my ewes, the lambs will take care of themselves." What does teaching mean in the pastoral sense? It means expounding or "exposing" the Scriptures. It means "exegesis." It means taking out what God has put in. The Bible is a mine of gold. The same divine hand which placed the gold in yonder hills put the gold into the sacred oracles. It is not the duty of the religious teacher to insert theories of his own, but to dig out, as the skillful miner does, the precious metal of Divine Truth. If the Bible is "the only infallible rule of faith and practice," the people should be made familiar with its contents. It is for this purpose, our fathers of immortal memory have always claimed that our pastors should receive the largest advantage in the schools of the prophets. While in an important sense, it is the duty and the privilege as well, of every pastor to see to it that his influence has a larger reach than the confines of his own communicant membership and adherents, it is his primary business to educate the people of his charge in all the principles of holy living and Christian activity. He is the general! The people constitute the forces under his command. In the army, there are "recruiting officers" and "drill sergeants." The latter instructs on military tactics. The functions are entirely different.

"Stick to your own patch" is, therefore, a good motto. We should give our first and best attention to our own people.

We should look after the families and individuals of our own parishes, primarily. These ideas should dominate and predominate. Men there are, to-day—men before the public gaze, too—who will tell the pastor that his work is that of the reformer, the slum, in a word, the outside. Here and there the pastor does the work measurably well, and seems to have public recognition, that sometimes

means, "Come up higher." But, the rule is the other way. The pastor who is so occupied, is not long in realizing, in the main, a growing indifference among his parishioners and the unpleasant whispering, "I wish our pastor would give more attention to his own church and his sermons." In the long run, as a rule, it pays to "Stick to your own patch." Take the advice of men of experience and spiritual power, like Dr. Jowett, of New York. Such men have found the study of the Bible and its exposition the surest pathway of spiritual power; and, without thinking of such a result, professional distinction.

May we not fail to remember the divine declaration, "Those who honor me I will honor." We cannot honor God more than by discovering to the sheep of our own fold the "green pastures" and the "still waters." The Master says, "Feed my sheep." Everything else will follow. If any one should ask us, "What is the surest road to success in the ministry?" we would promptly reply, "Stick to your own patch."—Rev. Alexander Alison, D. D., in The Presbyterian.

One Day at a Time.

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them late.

One day at a time! Every heart that aches
Knows only too well how long that can seem;
But it's never to-day which the spirit breaks:
It's the darkened future without a gleam.

One day at a time! A burden too great
To be borne for two can be borne for one;
Who knows what will enter to-morrow's gate?
While yet we are speaking all may be done.

One day at a time!—but a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say
That according to each shall be his strength.

One day at a time!
It's a wholesome rhyme—
A good one to live by:
A day at a time.
—British Weekly.

"Come Apart and Rest Awhile."

These are the graphic words of the Master of men. They were addressed to his disciples. It was a period of intense activity upon the part of the great Teacher and his apostles. The nervous strain on them had been most intense. They were physically overwrought. Their tired bodies needed rest. Their wearied brains demanded pause. In loving kindness to them the Master would turn them aside into a desert or an uninhabited place where rest and recreation could be had.

This voice is needed in the world today. We live in the age of the automobile and the wireless message. Men are driven to desperation to keep up the pace. They work by day and worry by night. Our hospitals are filled with nervous wrecks, while our insane asylums daily increase in population. Many human lives are tempest driven.

The need of this age is the authoritative voice of Jesus. As amid the storm-swept surface of the beautiful Galilean Sea he lifted up his voice and bade the surging waves be still—and nature knew her Master—and there was a great calm, so above the turmoil, the turbulence and the trials of this generation there is needed a voice to bring silence, peace and rest to the wearied sons and daughters of men.

His is the only voice that could bring calm to the wearied hearts of the world's toiling multitudes; for he speaks as one having authority. His is the only voice than can cool the fevered brow, unstop the deaf ear, unclose the unspeaking tongue or banish from humanity the demons that afflict its children. His voice should be supreme amid the babel of human tongues.

He calls men apart for rest, for solace, for release from the distressing burdens of their lives. His call is to the weary, the burdened, the heavy laden. He offers them rest. He brings a great calm into their lives.

We go apart with him to pray, and praying with him we may behold his agony for the sins of the world as James, Peter and John saw it in the deeps of Gethsemane's awful experience; or his flaming glory as the same apostles witnessed it on the sides of snowy Hermon as his divinity burst through and glorified humanity in his marvelous experience in the transfiguration. Into what marvelous paths we are led when we go apart with the Master in prayer! In what depths he reveals to us his humanity and upon what heights he bursts upon us with the glories of his divinity! No man can adequately interpret Jesus to the world who has not often gone with him into solitudes and mountain sides in prayer.

With him we can go apart in spiritual meditation and worship, even as Moses on Sinai that for forty days he might have communion with the Infinite Father of us all, and like Moses we may come down to the haunts of men with our faces illumined by the divine presence and power. It is in such hours of meditation and worship that beholding as in a mirror the glory of the Lord we are transformed into the same image, fashioned in the divine likeness.

In such spiritual fellowship the church finds its chief ministry, makes its supreme contribution to human good. Into it as a haven come hungry souls needing food, worried lives in the journey of life needing strength. In quiet meditation and prayer away from the raucous noises of life's daily turmoil we sit with others of kindred faith, and as the storage battery gathers power from the mystic fluid with which to carry the automobile freighted with passengers for many a mile, we gather inspiration, strength, courage for the burdens and cares of life.

"Come ye yourselves apart into a desert place and rest awhile."—Christian Evangelist.

Willing to Go Unpaid.

No one is more miserable than the person who always wants to be thanked. It is well to be doing things constantly for others, but such service is tainted and wellnigh ruined by selfishness when it is accompanied by an alert and unhindered request for gratitude. Nothing destroys the graciousness of our love and our life more surely than our making it evident that we look for thanks. And nothing adds more to the beauty of a service than the entire absence of any desire for thanks. This is not easily accomplished. The desire for thanks is strong in most of us. Perhaps the devil keeps it there in order to nullify, as much as he can the effectiveness of our service for others. But we can outdo him, if we will, by resolutely setting ourselves against this destroyer of our highest usefulness. When we have rendered a genuine service of unselfishness, let us not concern ourselves as to even knowing whether the one for whom we did it is thinking about us at all. We must not try to be thanked; we must not want to be thanked. We must turn squarely away from the whole idea of gratitude-getting—and the best way to do this s to busy ourselves over some new service for some one else. If thanks ever come our way, let us look on this as an undeserved evidence of God's love, not as payment for value given.—Sunday School Times.

Teaching Themselves.

Supposing a teacher cannot be present every Sunday or has to act as superintendent, and yet there are strong reasons why he should not give up his class, is there any way that he can train his class so that they will not lose ground through his occasional absence?

Here is the way one teacher met that situation with a class of young ladies. "It began quite a number of years ago," he said, "when I was called away to be gone over Sunday. I asked one of my pupils to teach the others, and she said she would do the best she could, which was very well indeed. Then came town reports. I was a printer in those days, and I felt the pressure of extra work. Sometimes I had to work from 4 A. M. till midnight. So I asked another scholar to teach my Sunday school class when I was not feeling well. As time went on, this came to be a regular thing. The girls came in a certain order and each one held herself in readiness to teach until her turn came, and then the next one took the responsibility.

"Then when I became superintendent there was occasionally something to see to during the recitation. But when there was anything requiring my attention I walked away instantly without notice, and the right girl immediately stood up and carried on the business. Or if I sat down back of the class after the opening exercises, it was instantly understood, and they went on as if I was not there. We had things so that they would run automatically sometimes. But if I knew in season that I could not take the class next Sunday, I notified the one whose turn it was to teach, and she was expected to attend the teachers' meeting that week. In later years some very fine Sunday school teachers came from that class of girls."

Belief in the Holy Ghost.

To believe in the Presence within us pleading with our prayers, groaning with our groans, aspiring with our aspirations; to believe in the divine supremacy of conscience; to believe that the spirit is above the letter; to believe that the substance is above the form; to believe that the meaning is more important than the words; to believe that truth is greater than authority or fashion or imagination and will at last prevail; to believe that goodness and justice and love are the bonds of perfectness, without which whosoever liveth is counted dead though he live, and which bind together those which are divided in all other things whatsoever—this, according to the Biblical use of the word, is involved in the expression, "I believe in the Holy Ghost."—Dean Stanley.

How will you find good? It is not a thing of choice: it is a river that flows from the foot of the invisible throne, and flows by the path of obedience.—George Eliot.

Work.

"Whatsoever thy hand findeth to do, do it with thy might." Man is the one tool-using animal. With a tool in his hand he is everything. Fill your hand with a tool and there will be no place for the hand or enterprise of the devil. To be occupied is to be armed against temptation. Fill your head with thoughts sublime, and there will be no soil for idle thoughts. Fill your heart with a hunger to serve, and you will always have the commission of heaven. The call of your neighbor is heaven's commission. While there wails one child in the street, you need no angelic voice calling you to duty.—Wallace M. Crutchfield.

Going to School.

Tiny Tottie Tulliver—
Only two years old—
Thought that he could run as fast
As his brother bold;
So he started after him
Down the polished hall—
Tiny, Tottie Tulliver
Got a dreadful fall!

Tiny Tottie Tulliver—
He was only two—
Thought that he would like to fly
As the birdies do;
So one day he stepped right off
Into empty space—
All the robins laughed to see
Tottie's sad disgrace!

Tiny Tottie Tulliver—
Two years old was he—
Thought it would be nice to play
With a bumble-bee;
Caught one in his little fist,
Held it close and tight—
What made Tottie Tulliver
Scream with all his might?

Tiny Tottie Tulliver
Learned his Lessons three;
Tried no more to run, or fly,
Or to catch a bee.
All the babies in the world—
This is no pretence,
Go to school, like Tottie, to
Dame Ex-pe-ri-ence!

—Jennie Betts Hartswick.

A Great Surprise.

When I woke up this morning, I did not feel at all like getting up. I told mamma that I had a kind of feeling as if I should be a great deal better if I stayed in bed till noon, as I do sometimes when I have bronchitis in winter. But mamma smiled and kissed me, and said she thought it would be best for me to get up. So, of course, I had to. All the time I was dressing I kept feeling worse and worse, and I didn't want any breakfast at all.

"The child isn't well," said papa.

I told him that I thought I should feel a great deal better in bed, and he looked at mamma to see what she thought; but mamma shook her head, and said I would be better by and by.

I knew what she meant by that, and it only made me feel worse. So, after breakfast, I went and lay down on the sofa and shut my eyes; and I did feel very badly indeed. Polly came and sat by me, and fanned me, and asked if my head ached; but it wasn't my head exactly. It was a feeling inside me as if my heart kept going down and down, and then almost stopping, and then going on again with a jump.

When I saw mamma coming with her bonnet and cloak on, my heart jumped very hard indeed; and I shut my eyes tight, and hoped she would think I was asleep. But she took my hand, and said:

"Come, Tommy dear! Come with me, and we will have it all over very soon."

I knew from the way she spoke that nothing was of any use, and that I must go.

We started, and I walked as slowly as I could; and all the time I felt worse and worse.

I asked mamma if people did not die when their hearts stopped; and, when she said, "Yes," I told her that my heart kept stopping all the time, and that I thought I might be going to die. "And, if I am going to die," I said, "there is no need of my going—there—too!"

Mamma only patted my shoulder, and told me to be a brave boy; but I didn't want to be a brave boy. I wanted to go home.

However, I tried to hold my head up; and, by the time we came to Dr. Wilson's door, mamma said I was doing very well and that she should be very much pleased with me if I was brave.

It is very nice to have mamma pleased with you, her voice sounds so nice, and her eyes shine when she smiles. So I tried as hard as ever I could; and, when Dr. Wilson came out and looked at me over his spectacles, I said, "Good morning!" quite loud, though my voice sounded as if I were under a feather bed.

So then I got up into the horrid, horrid chair; and my heart was going so hard that I thought it would come out of my ears. I opened my mouth, and he fished about with the dreadful little steel things; and I screwed my eyes up tight, for I knew every minute that it was going to hurt dreadfully.

But suddenly he stopped, and I opened my eyes. He was standing looking at me; and really his smile was quite pleasant, not half so much like an ogre's as I thought it was

"Well, doctor," said mamma, "is there very much done to be done?"

Then Dr Wilson smiled again. "My dear madam," he said, "I am obliged to tell you—that this boy"—here he looked very hard at me and my heart stopped again—"that this boy—has—nothing whatever to be done, and that his teeth will be in perfect order for the next six months."

I think I cried a little. I know mamma did; for you see she had been keeping her courage up, too. And she had done it so well that I never knew her heart was jumping and stopping, just like mine, until she told me.

But we were so happy—oh, so happy! And we went together, after we had shaken hands with that nice Dr. Wilson; and I think he was almost as glad as we were. And we had ice cream and strawberries, and we took some home to Polly in a paper box. And the funny thing is that I have never had any more trouble with my heart since then.—Laura E. Richards.

The Faded Doll.

Once upon a time there was a little red-cheeked doll named Susette. She lived with a great many other dolls in a funny little old shop just around the corner from a big busy street. Susette had been there a long, long time—O, I couldn't tell how long. All the dolls who had lived there when she first came had gone away, and strange ones had come in their places. Every day some one who wanted to buy a doll came in, but no one ever seemed to want Susette. She must have grown very tired of waiting for some little girl who would take her home and love her and sing to her and kiss her and wash her face and comb her hair; for, you see, she was very dusty, and her dress was now old and faded.

Mr. Smith, who kept the shop, was very old. His eyes were too dim to see well, so every week his granddaughter, Rosa, came in with a big feather duster which waved and twisted round and round. When she came to the talking dolls or the ones that had real hair and went to sleep or to Bertha the beauty, who wore a beautiful pink dress with lace and ruffles, she was, O so careful! But when she came to Susette, flip flap went the duster right in her mouth or eyes, and never so much as "Excuse me, please." I don't suppose Susette liked it much. I wouldn't. Would you? But she always stood right still, taking up as little room as she could, and smiled.

Susette didn't know why no one wanted her, and neither do I; for she was a dear little doll, even if she was faded and dusty. One day a lady and a little girl came in to look at some dolls. The little girl looked all around at every one.

"Mother, I like that little doll in the blue dress," she said, pointing to Susette. "Will you please buy her?" If Susette had been a jumping doll, I am sure she would have jumped off the shelf. To think that any one should like her and want to buy her!

The little girl's mother looked at Susette. "O, no, dear; that's a shabby, cheap doll. You don't want that. That's a pretty one next to it; we will take that." And down came Bertha, the beauty. Poor Susette! By and by I suppose she was glad the lady who said such rude things hadn't bought her.

The next day, when Rosa came in to dust, she took Susette down from the shelf and looked at her. "Grandfather, you had better mark the price down on this doll; she is getting old and faded."

So they put another number on the little card around Susette's neck and put her back on the shelf. If Susette had been a crying doll, she would have cried; but she wasn't. So she smiled, although it seemed that she was going to stay there always. Just then the door opened, and in came a little girl, such a pale little girl, with a crutch under her arm; and she looked right straight at Susette the very first one, and Susette looked at her.

"How much is she?" Old Mr. Smith put on his glasses and looked at the number on Susette's card; and (would you believe it?) the number on the card was the very same as the number of pennies the little girl had. "Give her

"Berry's for Clothes."

—the buy-word of every man who's tried 'em.

If you can't call in person, we can serve you just as well by Parcel Post.

Clothes for boys and girls, too.

O. H. Berry & Co.

The South's Largest Clothiery

RICHMOND, :: VIRGINIA.

Children's Department

My Grandmother's Cat.

"My grandmother's cat is an affable cat,"
I heard my sister say:
"A beautiful cat, a calico cat,
A cat desirous of play."
I agreed with all these adjectives,
But why so many, pray?

"An eccentric cat, a fidgety cat;"
Of this I had some doubt;
"A gossiping cat, a hideous cat."
What was she talking about?
"An ignorant, jealous, kickable cat."
A story that was, out and out.

Still she went on: "A likable cat."
How could it be that and the rest?
"A maddening cat, a nonsensical cat,
An obstinate cat at best;
A partisan cat, a quixotic cat,
A ravenous cat, the pest."

How could she slander poor Tabby so?
"A sapient cat" was she,
But "a thieving cat, an unlucky cat"—
She never seemed so to me.
"A violent cat, a whimpering cat?"
What could the matter be?

"A xanthic cat and a yawling cat!"
It certainly was a shame!
"How dare you call her a zigzag cat?"
I cried, my cheeks aflame.
Said she: "Go study your alphabet.
You'll find it's only a game."

—Western Christian Advocate.

The Story of Blackey and Whitey.

By Moyne.

Once upon a time there were two little kitties who lived in a house in a pretty wood not far from the water. Their names were Blackey and Whitey. One day their mother had to go to town to do some shopping. So she called Blackey and Whitey to her and told them that they must play around the house while she was gone, and that they must not go near the water; that she would be back soon. Blackey and Whitey said, "We will stay right by the house until you come home, mamma." Then their mamma kissed them goodbye and went off to town, and while she was walking along, she said to herself, "Blackey and Whitey are good little children and I will get something pretty for them. I think I will get them both a pair of nice, warm mittens."

Blackey and Whitey played around the house for some time after their mamma left, and then they began to get tired. After a while Blackey said to Whitey, "Let's go down by the water, we might find some shrimps down there." "Oh! Blackey," said Whitey, "don't you remember mamma said we must not go near the water." Blackey said, "Oh! I think mamma would let us go if she was here, because she likes us to have shrimps; don't you know she brings them for us sometimes? Whitey shook her head and said, "I don't think we ought to go." But Blackey said, "Well, I am going, and trotted down the road with his tail high up in the air. Whitey looked at him as he ran and felt very lonesome and frightened to be all alone, but she would not follow him because she remembered that she had promised her mamma to stay near the house.

After sitting by the door for a long time she said to herself, "I think I will go inside and get supper ready for mamma; she will be tired and I know will be glad to have something to eat when she gets back." So this good little kittie flew around and got the room in nice order, set the table, lit the fire and put on the water to boil to make the tea. She then cut some bread to toast and was so busy that she forgot to be lonely or frightened.

Now let us see what was happening to Blackey. This naughty little kittie raced through the wood to the river. When he got there he saw a boat close to the shore, and oh joy! he smelt shrimps in it; so in he jumped and began eating the shrimps as fast as he could, and he said to himself, "What a fine time I am having, and how stupid of Whitey not to come too." After a while he looked up and saw that the boat was a good way from the shore and he could not get out without jumping in the water. Now kitties are afraid of water and hate to get their feet wet; so Blackey began to think he was not having such a fine time. He began to cry and say, "Oh! I wish I had never got in this nasty old boat. I wish I had not left Whitey and come down to this ugly old river."

Just then two boys named Fred and Walter came down to the water and saw the kittie in their boat. Fred said to Walter, "Look at that cat eating up our shrimps; come, let us make it jump overboard and swim ashore." So the boys jumped in the boat and began to rock it so that the water came in and wet poor Blackey all up, and he thought he was going to be drowned. He began to cry louder than ever, and he did wish that he had minded his mother. He was rolling from side to side of the boat and his pretty hair was all wet, and he was a sad sight.(

Just as he thought he would have to jump over in the water to get away from the boys, Nellie and Julia, two nice little girls, came in sight. Nellie was the first to see what was going on. "Oh! Julia," she said, "do look at those bad boys, how they are treating that poor little kitten." Then the two girls ran as fast as they could and jumped in the boat and said, "You bad, mean boys, to treat a poor little kittie like this." Then Nellie took Blackey up, and both girls took their handkerchiefs and wiped off all the water they could and tried to get Blackey dry. Then they put him down gently on the ground.

When Blackey found himself again on land, he dashed through the wood with his tail puffed out with fright and did not stop running until he got home.

When he dashed in the house he found Whitey and her mamma sitting down eating supper, and by Whitey's plate were a beautiful pair of red mittens. Blackey's mamma looked very sad when she looked at her naughty little child, but she got up and got a soft, dry cloth and dried him. Then she gave him some milk and made him go right to bed. After he got to bed he began to cry, because he was sorry now that he had been naughty. His mamma told him he had disappointed her very much, that she thought she could have trusted him, and she had brought a pair of mittens for him, too, but she could not give such a naughty kittie anything.

Blackey cried himself to sleep because his mother had said she could not trust him again. He woke up early the next morning, before any one was awake, and lay there thinking about what had happened yesterday, and he said to himself, "I am going to try and be very good and mind everything mamma tells me, and help her all I can, and then maybe she will trust me again." So from that day Blackey was a very good kittie, and when a week had passed and he had done all he could to show that he was trying to be good, his mamma called him to her one morning and gave him the mittens she had brought from town for him, and she told him she was going to trust him again, for she saw he was trying to be good, and Blackey was so delighted that he went out in the front yard and raced around and tried to catch his own tail.

Tim's Game.

School was out now, and Carlton felt that he could do as he pleased all day long. He spent most of the time playing at the barn or down at the pasture branch or out at the fields where the men were at work. He seldom came to the house from morning until dinner time. Then he was always very hungry, and mother always had a good dinner ready for him and his father and little sister Lula. If he had noticed, he would have seen that mother always looked tired when he came in to dinner; and if he had thought about it, he would have known that she had had to bring in the stove wood and draw and carry several buckets of water from the well, besides many other things that a boy ten years old could do as well as play all the time. But somehow he did not notice, and he did not think. Mother knew that if she waited for Carlton to notice and think she would have to keep on doing everything herself all summer. But she thought about how long he had been going to school and how glad he must be to get out, and she kept on bringing wood and water and doing other things and let him play all day long for a whole week.

Then, as Carlton came up to the house one Monday morning, he was surprised to find a notice written in large letters on a piece of white paper pinned to the kitchen door: "Boy Wanted Here."

Carlton did not go in just then. After a while his mother heard a knock at the kitchen door, and when she opened it there stood Carlton in overalls and wide straw hat.

'Mornin', lady!" he said, taking the big hat from his head. "My name is Tim. I came here to get a job if you want a boy. I haven't had any breakfast."

"I am glad you came, Tim," said the lady. "I need a boy about your size very much. Are you hungry?"

"No'm, not much," said Tim. " I can begin to work right now if you want me to."

"What can you do, Tim? And what wages are you willing to work for?"

"I can carry in wood and bring water and cut some wood, too, if the logs are not too big. I can go to the store for you and—and I can set the table and wash dishes and sweep floors; but I don't like to much. I will help you do that kind of work, though, sometimes till your little girl grows up big enough to help you," he said, glancingly at little Lula, who was standing behind her mother laughing.

"I think you are just the boy I want, Tim. I should like to engage you right off if we can agree about the wages."

"Oh," said Tim, "never mind about that. Wait till next Saturday."

"Very well, you may consider yourself engaged for a week. Would you mind feeding the little chickens while I finish getting breakfast ready? Here is some wheat. You will not have any trouble

to me, please. O, you dear, beautiful dolly, I love you!" she cried as she hugged and kissed Susette just as all good little mothers do, and she never even thought of the dust on her face.

That was how Susette came to be taken down from the shelf where she had stood so long and carried away, carefully wrapped in brown paper, to live with the little lame girl; and I am sure that in all that great city, or even in all the world, you couldn't have found a happier-looking little doll or girl.—Mary Galloway Woodall, in the Churchman.

Looking Backward.

When I was young, I once was able
To stand beneath the nursery table;
I played I was all kinds of things—
Butchers, and elephants, and kings,
Or else a robber in a cave
All over swords and things to wave,
And rushing out and shouting, "Die!"
Whenever Jane or Nurse passed by.
Sometimes I played it was the sea,
And Jane would come and fish for me;
And if she pulled me out, I was
A monstrous crab with savage claws,
Or else a porpoise or a shark,
Or something that couldn't get into the Ark
So no one ever knew its name—
But still I was it just the same.
But most times I pulled Janey in,
And Nurse would say that was a sin,
And if I went on acting so,
She'd take her little black bag and go!
Now I am big, you see, and seven,
And I can climb the bedposts even,
And go to school, and write with ink,
And do 'most everything, I think,
Except the things I used to do
When I was four and Jane was two!

—Laura E. Richards.

Helping Tiger.

"Tiger, I don't like to do it, but you just make me," said Richard clasping the fat cat in his arms. "If you will try to catch poor little birdies you must be put in jail." He opened the big store box and gently placed the cat in it. "You're a naughty bad cat," he said severely. "You have nice milk and meat scraps and everything, and then you try to get Mother Robin's babies. I'm ashamed of you."

"But Tiger doesn't know any better. Mamma said so," said Ruth with tears in her eyes. "I don't like to think of poor Tiger being shut up all the time."

"Well, it helps him to be good," said Richard. "You know mamma said sometimes children have to be made to be good by punishment, and Tiger is just that kind o af cat. When the robins are big enough to fly away we'll let him out all the time."

"I know a better way to help Tiger to be good," said their cousin, Jesse Stafford, home for a spring vacation. "You see a cat doesn't realize how bad it is to eat little birds, while children know right from wrong. We'll make the robins safe in a few minutes and then Tiger will not have to stay in jail."

"How can you do that?"

"You just watch me!" said Jesse wisely. He went whistling to the house for a hammer and some tacks, and presently came out with large sheets of stiff paper. "Now show me the robin's nest."

"There are three of them," cried Richard. "One is in this big apple tree."

So Jesse neatly wrapped the smooth paper around the old trunk and tacked it in place. Then the other trees were protected in the same way and Jesse laughed as he said, "Now go turn Tiger out if jail."

The children were just a little afraid to try it, but they did, and Tiger ran straight to the tree nearest the house. His sharp claws stuck in the rough bark and Ruth trembled for the baby birds, but when he came to the smooth, stiff paper he slipped again and again. Presently he gave up in disgust and tried another tree, but his claws only slipped off the paper.

"You might as well give up, old fellow!" said Jesse. "You can't climb over that paper."

So the birdies were safe until they were grown and ready to fly away, and Tiger never had a chance to climb the trees.

"Tiger, you had to be good whether you wanted to or not," said Ruth, when the last nest was deserted that summer. "You didn't need the birds for you had plenty to eat, so Jesse's nice plan didn't hurt you at all. And next summer we'll paper the trees again so as to keep you out of mischief."

But Tiger only yawned and said, "Purr-purr-purr" as if to remind the children that children and cats are both better off for a little help in being good, and then he rolled over and went to sleep.—Hilda Richmond, in S. S. Times.

Natalie and the Old Mill.

It was midnight when Natalie was awakened from a restless sleep, by the startled hootings of an owl in the old willows surrounding the mill, on the bank of Rippling Waters.

She sat up. What was it that seemed so strange? She strained her ears in the dead quiet to listen. Yes, the mill wheel was silent! The soft splash and gentle drip, drip, of water which had lulled her to sleep, had ceased.

While listening, she tip-toed to a window facing the ravine. The silvery moonlight shone clear over the hills, making dark, thick shadows between them.

Suddenly, blood-red light reflected in the creek, and Natalie, with a shudder of strange foreboding, ran to the opposite window. The scene she beheld made her speechless with fear. Behind the clump of green willows on the bank of Rippling Waters rose two, long, graceful tongues of fire.

"Father! O father! ! The mill!" she cried breathlessly. Nathalie knew that the mill hands were sleeping in their cabins across the orchard. Her father could not fight the flames alone; but the mill must be saved!

She turned, and saw through the open window the old rusty dinner bell distinctly outlined against the big round moon. With a cry of joy she flew to the window; but how far out the bell seemed. Could she reach it without falling? She must.

Instantly her morning verse, "For I, the Lord, thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee," came to her and gave her courage. She swung herself far out of the window, her tiny finger tips, merely reaching the big, strong rope. She pulled it hard; one—two—three—four—five—six—seven times the alarm sounded and echoed loud and clear over the distant hills.

Soon cries and calls were heard among the mill hands. Mr. Hunt, the miller, could be heard shouting orders above the rattling of tin pails, and splashing of water, as the men bravely fought the flames.

Far over the white, frosty hills, lights were beginning to glimmer from windows, and frost flakes glistened and sparkled under them. The distant beat of horses' hoofs were heard sounding around the bend in the road. The cry "Hunt's mill is burning!" was shouted all along the way. By threes and fours, men on horseback galloped through the open gate, into the noisy barnyard.

Mrs. Hunt ran into Natalie's room and found her brave little daughter lying on the bed, her face buried in the pillow, crying:

"Will they come? Will they ever come?"

"Yes, yes, my darling," and her mother took her in her arms and kissed the little white face, as she said, "Your father heard your cry, and hastened to the mill. But we do not know who rang the alarm." Natalie threw her arms around her mother's neck and whispered, "I did."

"Natalie, Natalie, my child, how could you?"

"My morning verse helped me," was all she said as her head rested heavily on her mother's breast.

The beat of horses' hoofs, the cry of "fire!" amid the din and rattling of tin pails; the splashing of water; the neighing of horses, the shouting of orders, and the crackling of wood all came dimly to Natalie as if in a dream.

It was near dawn, and the skies were pallid when Natalie again awoke, and at once looked for the old mill behind the willow trees. It was there! Had her fright been only a dream?

No.

She held out her little aching arms, as if for tender embrace, as she softly whispered, "Dear father's mill is saved."

One may even now see nestled snugly between two sheltering hills, a decayed and ivy-grown mill. The big moss-covered wheel is silent; but the Rippling Waters that once turned it, is now a little stream, gurgling over smooth white pebbles, and babbling out the story of how Natalie saved the mill, long, long ago.—Helen Kathryn Sharpe.

How to Win.

It takes a little courage,
And a little self-control,
And some grim determination,
If you want to reach a goal.
It takes a deal of striving,
And a firm and stern-set chin,
No matter what the battle,
If you're really out to win.

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Personal and News Notes.

Bishop Garrett, of Dallas, has withdrawn his request for the election of a Bishop Coadjutor.

The address of Presiding Bishop Tuttle, until September 1st, will be Wequetonsing, Mich.

The address of the Rev. Wm. Cabell Brown, D. D., is changed from Rio de Janeiro to 708 Krise Building, Lynchburg, Va.

The address of Rev. William H. Laird has been changed from Greenville, Del., to 2410 W. 17th street, Wilmington, Del.

The Rev. Raimundo De Ovies preached the Commencement sermon to the graduates of Marion Baptist Institute, Alabama, June 3.

The Rev. E. W. Gamble preached the Commencement sermon to the graduating school of Alabama State Normal School, Troy, Alabama, June 1st.

The Rev. Thomas Henry Johnston, of Eufaula, Alabama, has accepted a call to become rector of All Saints' church, Mobile.

The address of the Rev. James L. Fish has been changed from Sistersville, W. Va., to 3536 Goff street, Wheeling, W. Va.

The address of the Rt. Rev. D. H. Greer, D. D., Bishop of New York, for the summer will be North East Harbor, Maine, instead of 33 Fifth Avenue, New York.

Washington and Lee University has conferred the degree of Doctor of Divinity on the Rev. W. Cosby Bell, professor at the Theological Seminary in Virginia.

The address of the Rev. Wm. H. Neilson, D. D., until further notice, will be "Wayside Lodge," Orr's Island, Maine, instead of 228 East 9th street, Plainfield, N. J.

The Standing Committee of the Diocese of North Carolina has been organized by the election of the Rev. Dr. Pittenger, of Raleigh, as president, and the Rev. A. B. Hunter, also of Raleigh, as secretary.

The Rt. Rev. Richard H. Nelson, D. D., Bishop of Albany, dedicated a marble altar at St. John's church, Ridgefield Springs, New York, on June 5. It was presented by Mrs. Samuel D. Styles, in memory of her husband.

The address of the Rev. James Grammer is no longer Winchester, Va., but Farmville, Va., and he requests that all communications to him may be addressed to Farmville, Va., which is to be henceforth his place of residence.

Bishop Tucker, of Southern Virginia, preached the Commencement sermon to the young men of the Alabama Polytechnic Institute, Auburn, June 1st. He made an eloquent appeal to the young men to hold fast to their faith in God.

The address of the Rev. H. S. Osburn has been changed from Occupacia, Essex county, Va., to Emporia, Greensville county, Diocese of Southern Virginia, where he has become the rector of Meherrin parish, in succession to the Rev. G. W. Ribble.

A press dispatch states that the Rev. Franz Maximilian Schneweiss, formerly a curate under the Rev. Dr. Mortimer, in St. Mark's church, Philadelphia, was received into the Church of Rome, at the Dominican monastery in Washington, on June 11th.

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Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

FOR SALE—SOUTHERN REVIEW, 1867 to 1878; edited by A. T. Bledsoe. Mrs. H. Cockerille, Welcome, Md.

Danville General Hospital.

The Danville General Hospital offers a three years' course of instruction to young ladies desiring to enter the field of nursing. New nurses' home connected with Hospital. Apply to Miss C. S. BRIAN, Superintendent, 261 Jefferson street, Danville, Va.

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FOR SALE—Twenty-four Church pews, nine feet long, with book racks and kneeling rests. Address A. J. LANCASTER, No. 16 Poplar Avenue, Berkley, Virginia.

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If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Virginia.

DIED.

BRAUNS.—At his home, 22 East Lanvale street, Baltimore, Maryland, on June 8th, 1913, FERDINAND L. BRAUNS.

JOHNSON.—Entered into rest, on Tuesday morning, May 27th, 1913, at Charleston, South Carolina, CAMILLA FLORIDE CANTEY, widow of the Rev. John Johnson, D. D., formerly rector and rector-emeritus of St. Philip's parish, Charleston. The funeral service was held at St. Philip's church, May 28th. Born May 29th, 1838.

"The glorious liberty of the children of God."

CLARK.—At her home, near Abingdon, Virginia, after a brief illness, on June 9th, 1913, Mrs. ANNA CLARK, wife of Mr. Sandy Clark, second daughter of William F. and Bell F. Barr, of Washington county, Virginia, and niece of Capt. John W. Barr, of Abingdon, Virginia, and the Rev. David Barr, of Washington, D. C. This lovely young Christian Churchwoman leaves a devoted husband and two beautiful boys of five and seven years, respectively.

TABB.—Passed away Saturday, June 7, 1913, at her parents' home, "Woodstock," Henrico county, Virginia, MARY PERRIN, infant daughter of Braxton Harrison Tabb and his wife, Mary Perrin, nee Farrow. Aged ten months. Interred on June 9th, in the family plot at Hollywood, Richmond, Va.

SAGE.—WILLIAM EVANS SAGE, beloved brother of Rev. John C. Sage, entered into rest eternal, at his residence in Cleveland, Ohio, Tuesday, June 10th, 1913.

"For he was a good man." "He went about doing good." May he rest in peace, and may light perpetual shine upon him.

TALIAFERRO.—Entered into rest, on Thursday, June 5, 1913, at Orange, Virginia, in her sixty-ninth year, MARY WILKINS TALIAFERRO, wife of Colonel C. C. Taliaferro.

OBITUARY.

Col. James Lenaeus Hubard.

Departed this life, at his home, "Tye Brook Farm," Nelson county, Va., June 4th, 1913, Colonel JAMES LENAEUS HUBARD, eldest son of Robert Thruston Hubard, and eldest son of Robert Thurston Hubard, and Sarah Pocahontas Hubard, his wife, who before her marriage was Miss Bolling.

Colonel Hubard was born in Buckingham county, Virginia, seventy-eight years ago, of distinguished Virginia parentage. He received his early education at the Virginia Military Institute, being a cadet there, 1851-1853. After leaving the Virginia Military Institute, young Hubard studied law at the University of Virginia, graduating from that institution, and later practising his profession in his native county of Buckingham.

He was married in 1860 to Miss Isaetta Carter Randolph, the only daughter of Dr. Benjamin F. Randolph, and his wife, formerly Miss Sarah Champ Carter. Mrs. Hubard died twenty-five years ago.

Being, by his early days at the Institute, and afterward by service as colonel of militia in Buckingham county, trained for the life of a soldier, he volunteered for service at the opening of the Civil War, and served as lieutenant-colonel of the Forty-fourth Virginia Infantry, C. S. A., 1861-1865.

At the close of the war he moved to Nelson county, where he spent the last fifty years of his life, practising his profession and managing his extensive estate.

Colonel Hubard was respected and beloved by all who knew him. Of a gentle, retiring disposition, he was not a man much heard of by the world; but those who had the good fortune to know him intimately, found him a loyal Virginian, and a consistent member of the Church of his forefathers, which he loved so well, and to those ancient usages and rites he clung to in life, even unto death.

"Blessed are the pure in heart, for they shall see God."

Resolution

On the Death of Mrs. Anne E. Warren, June 10th, 1913.

There has passed from earth to Paradise, the soul of Mrs. ANNE E. WARREN, one of God's dear children, who, for many weary years, was tested and tried by long continued illness, which she bore with unfailing gentleness and patience.

We, the members of Monumental Branch of the Woman's Auxiliary, desire to express our deep sense of personal loss. For many years she was our President, and by her example of self-sacrifice, incited us to greater efforts of missionary zeal. Her whole life was sanctified and purified by the grace of her Lord, which dwelt in her so fully and richly, and all her powers were consecrated to the service of her Divine Master.

Our prayer should be, that her example may lead us to greater usefulness in extending the work in which she was so deeply interested.

Resolved, That this be published in Southern Churchman, and a copy sent to the family.

MRS. B. B. VALENTINE.
MISS EMILY HARVIE.
MRS. E. N. GOODNOW,
Committee.

Charles Alexander.

Whereas, in the providence of God, Judge CHARLES ALEXANDER, a member of this Vestry, departed this life on the 7th day of May, in the year of our Lord, 1913, at the ripe age of seventy-eight years; and,

Whereas, this Vestry desires to record some expression of its sense of loss in his death and of its estimate of him as a man and citizen; therefore, be it

Resolved 1. That in the death of Charles Alexander this Vestry and St. James' parish, has lost the services of a loyal and valuable counsellor, and a faithful and devoted member.

2. That each member of this Vestry feels that he has lost a true and much valued friend.

3. That the community has lost an upright and patriotic citizen, and one, who, in the dark days of 1861-1865, defended his State and the South with a courage, skill and devotion rarely equalled.

4. That the Vestry hereby tenders its sincere sympathy to the bereaved family of its departed friend.

5. That a copy of these resolutions be sent the family of the deceased, and county papers, Southern Churchman and Diocesan Journal for publication.

WANTED—A REFINED WIDOW LADY wishes position as companion housekeeper, or to have the care of an invalid. Address Mrs. M. T. Nisbet, Andersonville, Va. 1t*

APPEALS.

Urgent Need for the Home for Homeless Boys.

Three years ago it was determined to establish a place where the homeless boys of the cities and counties of the State who are either in the congregations of the Episcopal Church or come to the attention of our people, could have a home of such a kind as to ensure the best Christian influences, a good common school education and practical industrial training of an agricultural sort.

Such a place has been begun on a farm, beautifully located in the valley just west of Covington, on which a chapel is built, a modern school house and a home which will accommodate twenty boys.

At present we have ten boys, five of which are from Richmond, and five others are to be taken in a few days, while others are applying to be admitted. The need is great; more than any person not familiar with conditions would imagine, as at present there are between one hundred and one hundred and fifty on the waiting lists of the Presbyterian Orphans' Home. Similar conditions exist at all of the other institutions of the State.

The call of the more fortunate to aid the homeless children who have but little chance of becoming anything other than vagabonds of the street, and possibly criminals, is tremendous, and our Christian people are interested in establishing this home and securing for the destitute boys this haven of happiness and institution of practical and Christian training.

After a full discussion of the home, its location, plan and general purpose, a distinguished and prominent layman, upon returning to his home, wrote the following letter:

Dear Sir: I enclose check for fifty dollars towards raising the balance to make the cash payment on the farm to be purchased for a home for homeless boys. I have just reached home and think I had better send this before I forget it. With kindest regards and hoping to see you at the next Council, if I do not have the pleasure of seeing you sooner, I am,

Very truly yours,
(.....)

The cash payment referred to is for $1,500, payable on the 15th of July, the date of the expiration of the option. Three hundred dollars will be credited to the option by reason of the sale of standing crops to the original owner.

In order to put the matter before the people of the State Bishop Randolph has written the following letter, which endorses the action of the recent Council, approving the purpose to establish the work on broad and efficient lines. It will be noted that the helpfulness of the institution is not limited to the Diocese of Southern Virginia, but that we have at present five boys from the Diocese of Virginia and will take two more from Richmond shortly. The Bishop's letter follows:

May 31st, 1913.

My Dear Brother: In order to aid you in your plans to establish a Home for Homeless Boys, I wish to commend its incorporation for that purpose and express my hearty approval of the recent action of Council, urging all who are interested in aiding the homeless and destitute boys to give this enterprise their sympathetic help.

Faithfully yours,
A. M. RANDOLPH.
Bishop Southern Virginia.

Recently a widow, by desertion, made a pitiful appeal to have her three fine boys cared for in our institution. We visited her in her home, or rather in the home in which she was temporarily staying, and if the people of means and natural sympathy could have seen the lines of care and anguish on that mother's face when she discussed the peril of her sons, without adequate home care and Christian influences, asking that they be cared for in our Home, there would be no question about the immediate response that the call would have and the abundant good accomplished.

The Treasurer of this Home for Homeless Boys is Rev. THOMAS SEMMES, Covington, Va., and he will gratefully receive any contributions to secure the farm for the use of the Home for Homeless and Destitute Boys, wherever found in Virginia.

Statement of Bishop Tucker.

The recent Council of the Diocese of Southern Virginia commended very earnestly the Industrial School and Farm for Mountain Children and Homeless Boys, near Covington, Va. A home has already been provided for the boys, who are being trained for life under the influence of the Church, and this alone justifies the expenditure of money and of service already made.

In order, however, to reach a larger number, and the need for this is daily apparent, and to provide for their training as farmers, it is absolutely necessary to secure a larger amount of land. An option has been obtained on three hundred acres adjoining the present property on very favorable terms.

The money for the first payment on this property, $1,500.00, will be needed by July 1st. For this amount the Rev. George Floyd Rogers and the Rev. Thos. Semmes are appealing. This raised, the future of this undertaking will be assured.

I cannot but believe that the Church is ready to respond promptly and liberally to such a call, which has claims upon the sympathies of all who realize how great is the need and how real is the privilege of caring for the fatherless children, of saving for Christ and for the State, those who are helpless and homeless.

BEVERLEY D. TUCKER,
Bishop Coadjutor.

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$30,000 per quarter required for over 500 sick and disabled clergy and their widows and orphans. The need is urgent.

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Church House, Philadelphia, Pa.
281 Fourth Ave., New York

WANTS.

WANTED—REV. R P. COBB, (TEMPORARY address, Mount Gretna, Penna.), wishes to correspond with an experienced and capable lady teacher, for primary department in Cathedral School for Girls, Orlando, Florida. Best references required. 21je-tf

WANTED—AT ONCE, A GOOD RELIABLE woman to be generally useful in a country home, and to assist in the care of an old gentleman. References given and desired. Address Miss M. E. Bingham, Waubay, Virginia. 1t

WANTED—TEACHER, HOLDING FIRST grade certificate, desires work for summer coaching. Can teach music. Would be willing to assist with sewing. Address No. 322, care Southern Churchman, Richmond, Va. 21je-1t*

WANTED—A YOUNG LADY DESIRES A position to teach in private family. Small children preferred. Can teach English and Latin, but not music. Address Box 23, Ottoman, Virginia. 1t*

WANTED—AT ONCE, BY ELDERLY lady, position as companion or to care for or teach child, in return for a pleasant home. Experience. References. Address Y. Z., care Miss Goode, 1806 K street, N. W., Washington, D. C. 14je-2t*

WANTED—A YOUNG LADY OF MUCH experience desires a situation to teach. Fifth grade work preferred. A student of Conservatory of Music. Address 320, Southern Churchman. 14je-4t

The Household.

Devilled Potatoes.

Cut raw potatoes into strips, parboil in salted water and drain. Put into a saucepan with two tablespoonfuls of melted butter and add a cupful each of tomato sauce and stock. Season highly with salt, pepper, onion and a few whole cloves, cook until the potatoes are tender, and just before removing from the fire add half a dozen stuffed olives, finely minced. Garnish with sliced lemon and pimolas; serve very hot.

Veal Cutlet a la Regina.

Ingredients—Three-quarter pound of veal cutlet, 1 egg, 1 ounce of butter, 1 ounce of flour, 1 gill of milk, a small onion or shallot, a piece of celery, a small bunch of herbs, 2 cloves, white stock, lemon juice, salt and pepper. Method—Trim the cutlet and put it into a stewpan with the onion, celery, cloves, herbs, and enough stock to just cover it. Bring to boiling point, and after skimming carefully simmer very gently until done. Make a sauce with the butter, flour, and a little of the stock in which the veal has cooked. Season it, and when sufficiently cooked stir in the beaten yolk of the egg and the milk; stir again until it thickens, and then add lemon juice to taste, being careful not to let the sauce boil after the egg has been added. Serve the veal on a hot dish, pour the sauce over, and garnish with rolls of crisply-fried bacon, branches of boiled cauliflower, and stewed tomatoes.

Useful Hints.

I have found that a very economical and satisfactory way of obtaining a hand-embriodered waist is to purchase a ready-made waist with machine-embroidered design, and work over the embroidery by hand, thus saving stamping, padding, and also making the waist. A blouse embroidered in this way will deceive the most expert needlewoman.—Mrs. Anna Shinkle.

In order to work buttonholes neatly in heavy linen or other coarse material, I first mark with a pencil a straight line just the size I want the buttonhole to be, sew twice around this just as though it were cut, then work as for buttonholes, only do not cover the mark. When the buttonholing is completed, cut carefully along the line, taking care not to clip the stitches. I had splendid success with this method on a linen jacket.—H. M. P.

I find that the ribbons by which a baby's hood is fastened often become soiled and wrinkled. To overcome this, I leave enough ribbon from the bow on one side of the hood to reach to the opposite side, at the end of which I sew a small-sized safety-pin; this can be fastened under the bow so that it cannot be seen, and not only serves to keep the ribbons presentable, but holds the bonnet more securely and looks neater.—Mrs. S. D. Bonner.

Try my plan when making children's dresses. Cut the sleeves an inch or so longer than is necessary; then, having finished them in any way desired, run a tuck—or more than one, as fancied—midway between shoulder and elbow, making them the right length. It is an easy matter to rip out the tuck when the sleeves need lengthening, as they are sure to do the second season.—Mrs. O. L.

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Foot Southwest Mountains. For people appreciating refinement and homelike conditions. Good table. Modern accommodations. No children. Mrs. ERNLE MONEY, Cismont, Albemarle county, Virginia.

THE MAGNOLIA.

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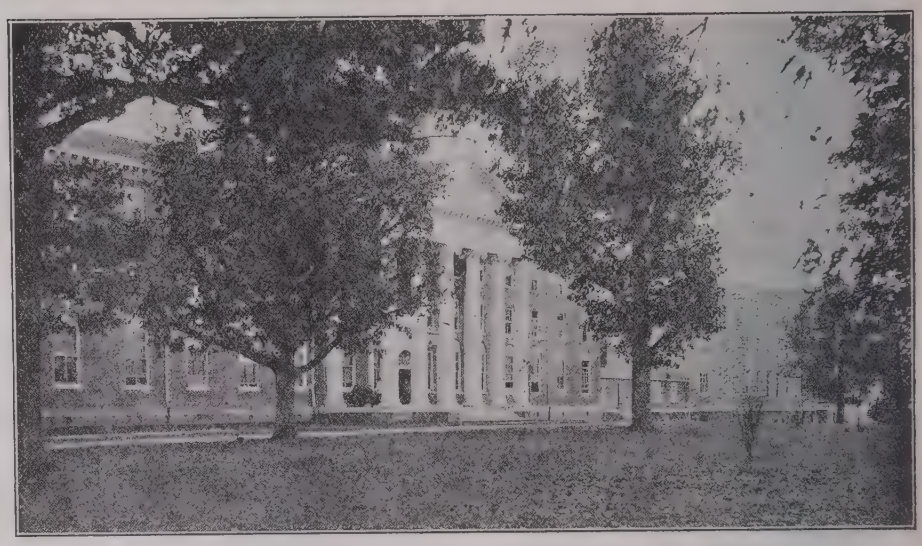
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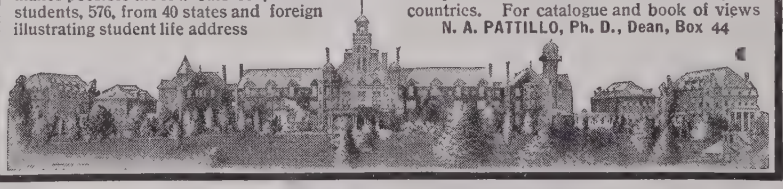
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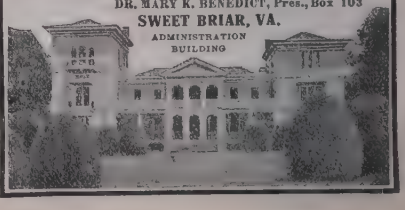
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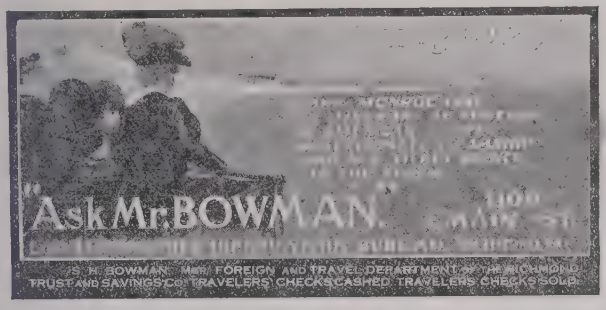


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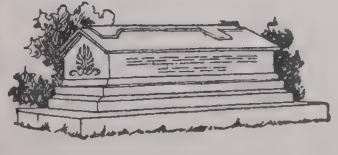
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RETIREMENT OF DR. BLACKFORD.

A statement that has carried widespread regret to hundreds, if not thousands, of persons all over this country, is that at the end of this session Dr. L. M. Blackford retires from his position as principal of the Episcopal High School, and closes his splendid career as a teacher and trainer of young men.

More than forty years ago, Dr. Blackford came to the High School as its principal, when the school was at the lowest ebb in its history—a young man, full of high ideals and noble conceptions, and began that career which has made him one of the greatest Preparatory School teachers in this country, and the High School, one of the most noted schools in the United States. The school is literally the expression of the ideals of its great principal, and is a notable illustration of the power and influence of a fine life and high example. There is a tradition among the "old boys," whether true or not, this writer does not know, that one of Dr. Blackford's first acts at the school, as its new principal, was to send home all the boys there, except four, because they could not grasp the spirit of the new principles on which the school was to be conducted. Whether untrue or true, this illustrates the spirit of the man, and how his "old boys" thought of him.

Dr. Blackford did a great work at the High School, and the power of that work was much more far-reaching than the mere intellectual. The Doctor was, above all things, the Christian gentleman, and his aim was to make not only scholars, but Christian gentlemen of the very highest type. He loved the Church with a great and abiding love, and her ideals were his ideals. How many of his "boys" he influenced towards the work of the Christian ministry, only the great Head of the Church will ever know.

The Church in his own Diocese recognized his love and loyalty, and for almost a generation he was a member of the Standing Committee, and for many years a deputy to the General Convention.

Washington and Lee University, recognizing his leadership in his chosen profession, made him a Doctor of Laws. But his noblest memorial will always be in the hearts and lives of the men he taught and in the fine record he inspired them to make in their life work.

It is hard to think of the educational world without the active presence and work of Dr. Blackford, and now that increasing years have led to his retirement from the work of his love, his many friends wish him years of pleasant peace and restful leisure, that he may enjoy somewhat the fruits of a nobly-spent life.

CHANGE OF NAME.

From the Council Address of the Bishop-Coadjutor of Southern Virginia.

The Bishop of the Diocese will bring before us, in his annual charge, the subject of the proposed Change in the Name of the Church, which is now causing anxious thought to a large majority of her children. I do not deem it necessary to detain you with any lengthy statement of my own position on this vital question. The Bishops of Virginia and West Virginia would naturally stand together, when it is proposed to threaten the peace of the Church by the practical repudiation of her identification with the Church of the English Reformation.

Bishop Randolph will voice for me, and I feel assured for you, brethren of the Clergy and Laity of Southern Virginia, our earnest protest against any action of the General Convention which would tend to break our fellowship with the world of Protestant Christianity.

The strength and glory of the Church of which we are members is to be found in her continuity; in the fact that she traces back her lineage through the ages of Christian faith to the days of the Apostles. That continuity is destroyed if we repudiate the last four centuries of her history, and confess ourselves ashamed of that great struggle for light and liberty which marked the whole period of British Christianity, and which culminated, in the seventeenth century, when there was secured for English-speaking peoples, at the price of the blood of martyrs, the open word of God and freedom from foreign domination.

Especially in Virginia, where the Church was first planted in the new world, and in the Diocese where the tower of Jamestown stands as the link between our forefathers and ourselves, it would seem little less than disastrous to bring about a change such as that implied in the elimination of the word Protestant from the name of the Church.

It is only in recent years that the misconceptions and misunderstandings in regard to our Church have been broken down, and that the spirit of Christian fellowship and unity has fully marked our relationship to other branches of Christ's Church. To substitute for the honored name we have borne, "The Protestant Episcopal Church in the United States of America," a name such as "The American Catholic Church," would reqquire us for a while to give up the preaching of the Gospel and to spend our time in trying to explain away a title whose arrogance would wound, I believe, the heart of Christ by claiming, in its very terms, that the Church of the Living God in America is only to be found in the bounds of our own Communion.

I pray that the Church may be spared from an action which would mean more than anything else her own hurt. I feel confident that this Council will send to the General Convention a united delegation of clerical and lay deputies who, by voice and vote, will express the rooted conviction of the people of Southern Virginia, and who will contend unfalteringly and loyally for the truth as this Church has received it.

The Bishop of Newark has divided the former Archdeaconry of Jersey City, and has apointed Rev. Albert L. Longley, of Bayonne, Archdeacon of Jersey City, the district to include Hudson county and that portion of Bergen county east of the Hackensack River. He has also appointed Rev. Henry M. Ladd, of Rutherford, Archdeacon of Paterson, the district to include the remaining part of Bergen county and Passaic county.

THE THEOLOGICAL SEMINARY IN VIRGINIA.

Closing Exercises of the Session of 1912-13.

Commencement and Alumni Day, Thursday, June 19th.

The commencement of the ninetieth session of the Protestant Episcopal Theological Seminary in Virginia took place on Thursday, June 19th, in the Seminary chapel, at ten o'clock A. M. The president, Bishop Gibson, together with the Professors and the members of the Senior Class, habited in their Academic gowns, and hoods of their respective degrees, marched in procession from Prayer Hall to the chapel. On entering the chapel the hymn of the class of 1912-1913, "The Son of God goes forth to war," was sung as a processional. To its solemn and inspiring strains the class, with the president and professors, passed up the aisle to their appointed places in the choir. The president then pronounced an ascription of praise, after which the hymn for Divinity Schools, "God of the prophets, bless the prophets' sons," was sung, and appropriate collects said by Bishop Gibson.

The graduating essays, three in number, were read as follows: "The Subscriptions (Titles) of the Psalms," by Louis Ashby Peatross; "Evolution Religion's Ally," by Paul Micou, M. A.; "The Historic Revelation of the Holy Spirit in the Prophecy and Incarnate Life of the Messiah," by Conrad Harrison Goodwin, M. A. The essays were of high quality, both in matter and literary excellence.

Bishop Gibson announced the promotion of students from class to class, on the ground of their standing in the work of the year. From the Middle to the Senior Class: Messrs. Guy Edison Kagey and George Leckonby, of the Diocese of Kentucky; Richard Merryman, of the Diocese of West Virginia; William Welton Shearer, of the Diocese of Maryland; Sidney Thomas Ruck, of the Diocese of Virginia, and Carl Henry Williams, of the Missionary District of New Mexico. From the Junior to the Middle Class: Norman Spencer Binsted, of the Diocese of Washington; Ambler Mason Blackford and Randolph Fairfax Blackford, M. A., of the Diocese of Virginia; Floyd Stephen Cartwright, of the Diocese of Kentucky; Lloyd Rutherford Craighill, B. A., of the Diocese of Southern Virginia; William Byrd Lee, Jr., of the Diocese of Virginia; William Preston Peyton and Herbert Nash Tucker, both of the Diocese of Southern Virginia.

Certificates were presented by Bishop Gibson, to those members of the Senior Class who had not taken the full course of study needed for graduation, as follows: Messrs. Edward E. Burgess, Jennings Wise Hobson and Stanley Searing Thompson, who had received dispensations from Greek and Hebrew; Wm. Taylor Willis, dispensed from Hebrew, and Milward Wheeler Riker, Cyprian Porter Willcox and Philip H. Williams, who had passed the required examinations in certain departments. The subjects passed are stated in the several certificates.

The following members of the class passed all the required examinations in the Seminary course, and received their diplomas of graduation: Messrs. Carleton Barnwell, A. B., of the Diocese of Maryland; Bowyer Campbell, Churchill Jones Gibson, B. A., Conrad Harrison Goodwin, M. A., and Paul Micou, M. A., of the Diocese of Virginia; Duvall Langhorne Gwathmey, B. A., and Louis Ashby Peatross, of the Diocese of Southern Virginia; Malcolm DePui Maynard, B. A., of the Diocese of Harrisburg; Theodore St. Clair Will, A. B., of the Diocese of Maryland, and Wilfred Everard Roach, M. A., of the Missionary District of Idaho.

The above-named graduates were also recommended to the Board of Trustees for the degree of Bachelor in Divinity. They have each to write a thesis and are required to receive ordination to the priesthood before the degree can be conferred. The following clergymen received the degree of Bachelor of Divinity at this commencement: The Rev. Alfred Rives Berkeley, A. B., vicar of the Chapel of the Holy Communion, Philadelphia, Pa.; the Rev. John E. Ewell, A. B., now travelling in Europe; the Rev. Clarence H. Reese, assistant at St. Thomas' church, Washington, D. C., and the Rev. Robert E. Lee Strider, M. A., rector of Emmanuel church, Keyser, West Virginia.

The degree of Doctor in Divinity was conferred by the Board of Trustees upon the Rt. Rev. Edward A. Temple, Missionary Bishop of North Texas, and the Rev. William H. H. Powers, rector of Trinity church, Towson, Md.

The Rev. G. McLaren Brydon, of King George county, Va., delivered a truly spiritual and practical address to the graduating class, after which Bishop Gibson declared the session of 1912-1913 closed with the singing of the hymn, "Blest be the tie that binds" and the benediction.

The session of 1912-1913 was generally satisfactory in its work and the fact that the whole number of graduates are recommended for the degree of Bachelor in Divinity (which has never occurred before), is a high testimony to the faithfulness and efficiency of their work throughout the full seminary course.

The annual meeting of the Alumni Association was held shortly after the close of the commencement exercises, with its president, Bishop Peterkin, in the chair. The opening collects were read by the Rev. A. E. Clattenburg, B. D., when the Senior Class of 1912-1913 was presented to the Association by the Rev. J. Lewis T. Gibbs and took their seats as members of the Alumni Association after they received a hearty welcome from the president.

The annual essay was read by the Rev. William T. Capers, of the Church of the Holy Apostles, Philadelphia. His subject was the growth of the Episcopal Church. The essay was full of interest and presented many lines of suggestive thought, rendering it worthy of the attention of clergymen and laity throughout our Communion.

Dr. Crawford, the Dean of the Seminary, and the general secretary of the Alumni Class Plan Fund, presented his report, which showed that the amount contributed during the past year was about $1,400. He made the suggestion for the alumni to act upon the proposition that the contributions of the past year be devoted to laying down concrete walks through the Seminary grounds, and placing a good hard-wood floor in the chapel. The faculty had approved of Dr. Crawford's suggestion and the whole matter was placed in the hands of the faculty and executive committee of the board of trustees to carry out. It must be remembered that the purpose of the Class Plan system, which is an admirable one, is to help in improving the Seminary and its grounds or to add to special endowments for keeping up the Seminary as the alumni may suggest at its annual meetings. Dr. Crawford, as it is well known by the Alumni, originated the plan here, and has been untiring in promoting it, from year to year, through the class secretaries, and it should commend itself to every alumnus.

The hour for dinner arriving, the alumni adjourned to the refectory. So great was the number present that accommodation could not be found for all at the same time, and some had to partake of the collation furnished to other visitors in Whittle Hall. The Rev. C. Braxton Bryan, D. D., was appointed toast-master and a number of speeches enlivened the social repast.

The meeting was resumed about half-past three in the chapel, when Bishop Peterkin appointed Bishop Tucker, Dr. Crawford, and the Rev. J. F. Plummer as a committee to select the essayist for the next annual meeting. The Rev. W. A. R. Goodwin, of Rochester, N. Y., was chosen as principal and the Rev. A. C. Thomson, of Portsmouth, Va., as alternate.

The report of alumni deceased during the past year was read by the Rev. Kensey J. Hammond who, with the Rev. W. J. Morton, forms the Necrological committee. The roll of deceased alumni is as follows: The Revs. Richard W. Anderson, class of 1882; James Brown Craighill, class of 1868; Leigh Richmond Dickinson, class of 1855; Jabez Card Koon, class of 1884; George Armistead Leakin, D. D., class of 1843; Samuel McElwee, class of 1871; John Moncure, D. D., class of 1881; Franklin Stringfellow, class of 1876; John S. Gibson, class of 1875; James E. Poindexter, class of 1861. The Rev. C. E. Perkins reported the death of the Rev. F. Le Grange Smith, class of 1898, some few years ago, which had been overlooked at the time by the committee.

Bishop Peterkin read the 176th hymn and led the alumni to a prayer of thanksgiving for these members departed in Christ's faith and fear.

Dean Crawford presented the subject of publishing a Seminary Bulletin or a Quarterly Review, to be issued by the Faculty. A kind friend had pledged an amount of money sufficient to give such a publication a start for two years. As many remembered the former Review, it was deemed best to issue a Quarterly Review instead of a Bulletin, as this would represent a higher literary standard and would appeal to a wider circle of readers than any mere Bulletin possibly could.

The following were elected honorary alumni at this meeting: The Revs. D. W. Howard, of St. Luke's church, Norfolk, Va.; Professor Rollins, of the Seminary; James H. Lamb, D. D., Joseph H. Earp, and Archdeacon Smith, of Maryland.

During the meeting the Rev. Professor Green presented, as treasurer, the report of the Whittle Circulating Library. The sending out of books to the Alumni has begun and the library will supply a long-felt need.

The Rev. Professor Rollins was elected treasurer of the Alumni Association.

The number of Alumni present at this meeting was the largest known for years. The enthusiasm for the work of the Seminary and its prospects was great; and the interest and confidence shown by all promise larger things under God for the future. The full attendance of the Maryland alumni who rejoiced to join in the congratulations accorded by all the friends of the Rev. W. H. H. Powers, in the well-merited honor of the degree of Doctor in Divinity, which was conferred upon him by the board of trustees, was one of the most pleasant events of this commencement.

Friday—Ordination Day.

The impressive and solemn service of ordination took place in the chapel at eleven o'clock A. M. Morning Prayer having been said at half-past seven, by the Rev. A. C. Thomson, of Portsmouth, Va., and the Rev. John F. Ribble, of Richmond, Va.

The Bishops, Professors, the ordination preacher, presenter and those to be ordained vested in Prayer Hall and marched in procession to the chapel. On entering the chapel the processional hymn, "Through the night of doubt and sorrow" was sung by the choir during which the procession moved up the aisle to the choir and chancel. The 586th hymn, "Lord, speak to me that I may speak," was then sung, after which Bishop Gibson had a short service of prayer, consisting of appropriate collects. The Rev. H. B. Lee, D. D., of Christ church, Charlottesville, preached the sermon from St. John, 21:16, "Feed my sheep." It was a sermon of power, and deep spirituality, setting forth with admirable force and correctness the sacred duties of the pastoral office.

The deacons were next presented and ordained as follows: By the Bishop of Virginia: Bowyer Campbell, and Churchill Jones Gibson, B. A., presented by the Rev. Professor Bell; Conrad Harrison Goodwin, M. A., presented by his father, the Rev. Robert A. Goodwin, D. D., Paul Micou, M. A., presented by Dean Crawford; William Taylor Willis, presented by the Rev. Andrew G. Grinnan, and Stanley Searing Thompson (for Bishop Brent), presented by Professor Wallis; by the Bishop of Southern Virginia, Edward E. Burgess, presented by ——— Devall Langhorn Gwathmey, B. A., presented by the Rev. Carl E. Grammer, D. D.; Jennings Wise Hobson, presented by Professor Bell, and Louis Ashby Peatross, presented by the Rev. George S. Vest.

The following were ordained priests: The Rev. George Victor Bell, of Aquia church, Stafford county, Va., presented by Professor Wallis, by the Bishop of Virginia, and the Rev. Josiah T. Carter, of Ronceverte, West Va., by the Coadjutor Bishop of West Virginia.

The Revs. Milward W. Riker, Wilfred E. Roach, and Malcolm DePui Maynard have already been ordained deacons, the first two by the Bishop of Washington, and the last by the Bishop of Harrisburg, at Trinity church, Williamsport, Pa., of which the Rev. Robert F. Gibson, an alumnus of the Seminary, is rector.

Two of the deacons ordained will go to the foreign missionary field, the Rev. Bowyer Campbell, to China, and the Rev. Louis A. Peatross to Japan, while the Rev. Stanley S. Thompson will go to the Philippines. The Rev. Churchill J. Gibson is assigned to Luray, Va., the Rev. Edward E. Burgess, to Accomac parish, Accomac county, Va., the Rev. Devall L. Gwathmey, B. A., to Waynesboro, Va., and the Rev. Jennings Wise Hobson, to Abingdon, Va. The Rev. Wilfred E. Roach will go to Trinity church, Wallace, Idaho. The Rev Malcolm DeP. Maynard is assigned to Trinity church, Hollidaysburg, Pa., and Rev. Paul Micou will assist the Rev. Calvert Carter at Bryn Mawr, Pa., while the Rev. Conrad Harrison Goodwin, who intends to go to the foreign missionary field, will take a post graduate course at Columbia University and the General Theological Seminary, New York, next year. The Rev. M. W. Riker will also take post graduate work at the General Seminary, New York, next year.

The service was well attended by the alumni visitors, and friends of those ordained. The Bishops present were Rt. Rev. Robert A. Gibson, D. D., of Virginia; Rt. Rev. George Peterkin, D. D., of West Virginia; Rt. Rev. Alfred M. Randolph, D. D., LL. D., of Southern Virginia; the Rt. Rev. W. Loyall Gravatt, D. D., Coadjutor of West Virginia, and the Rt. Rev. Beverley D. Tucker, D. D., Coadjutor of Southern Virginia.

On Wednesday, June 18th, the annual sermon was preached before the Students' Missionary Society by the Rt. Rev. A. S. Lloyd, D. D., President of the Board of Missions, at eight o'clock P. M.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

A Point of Law.

Mr. Editor: My attention has been called to a pamphlet recently written and circulated by the Rev. H. B. Lee, of Charlottesville, in opposition to the resolution passed by the Council in regard to ministers requiring certificates of freedom from certain diseases on the part of men who wish to be married by the Church; and particularly I have noted this paragraph of Dr. Lee's:

"Once more, and here a very serious difficulty in the way of putting this resolution into effect arises, viz.: Ministers, as far as marriage is concerned, are officers of the State and in this Commonwealth the only regularly and duly qualified officers authorized to perform the marriage service. Should they combine and refuse to unite persons in marriage until certain conditions of their own making are complied with, even though those conditions may be greatly desired, the State would be forced into taking their license to marry persons from them."

Lest any one should be frightened by this "serious difficulty" Dr. Lee has conjured up, I should like to say that it is wholly imaginary. The State's license is an official permission to ministers to perform marriages; it in no way binds any minister or ministers to perform marriages under circumstances repugnant to their sense of right. So far as the resolution of the Council is concerned there is not the faintest reason to apprehend any civil difficulty in its being put into force by as many ministers as will rally to its standard.

The Council's action, it seems to me, was wise, right, and full of inspiring possibilities. I, for one, hope that ministers throughout the Diocese will carry its recommendation into effect.

The provisions of the Code that bear on this matter are sections 2219, 2220, et seq. R. Carter Scott.

The following are the conditions referred to in the Code:

C. 100, Sec. 2219: When a minister of any religious denomination shall, before the court of county or corporation in this State, produce proof of his ordination and of his being in regular communion with the religious society of which he is a reputed member, and give bond in the penalty of five hundred dollars, such court may make an order authorizing him to celebrate the rites of marriage in such county or district, as the case may be. Any order made under this or the preceding section may be rescinded at any time.

Sec. 2220.—The Court of any county which deems it expedient may appoint one or more persons resident in such county to celebrate the rites of marriage within the same or a particular district thereof, and upon any person so appointed giving bond as required by an ordained minister may make a like order authorizing him to celebrate the rites of marriage in such county or district, as the case may be. Any order made under this or the preceding section may be rescinded at any future time.

Sec. 2221.—Marriages between persons belonging to any religious society which has no ordained minister may be solemnized by the persons in the manner prescribed and practised in such society.

Sec. 2222.—Every marriage in this State shall be under license and solemnized in the manner herein provided, but no marriage solemnized by any person professing to be authorized to solemnize the same shall be allowed or adjudged to be void, nor shall the validity thereof be in any way affected on account of any want of authority in such persons, if the marriage be in other respects lawful and be consummated with a full belief on the part of the persons so married, or either of them, that they have been lawfully joined in marriage.

Bishop Knight, Vice Chancellor of the University of the South.

Mr. Editor: The vice chancellor of the University of the South has for years been a layman. The recent action of the Board of Trustees, in electing to that position Bishop Knight, Missionary Bishop of the Diocese of Cuba, is thus a deliberate change, cutting athwart the policy of the Carnegie Educational Foundation by emphasizing the connection of Sewanee with the Church. Sewanee now stands emphatically, as she has always stood implicitly, for religious, as opposed to secular education. She has underlined the fact that she is a Church institution and not an undenominational institution. In the face of the steady pressure exercised by the Carnegie Foundation towards undenominational education, she has reasserted her religious character. In the face of the steady influence of the Carnegie Foundation towards the concentration of all students in a few great centers, she has reaffirmed her belief in the value of the small University.

The Carnegie Foundation is definitely committed to the standardizing and concentration of education, much as the Carnegie Steel Company was definitely committed to the standardizing and concentration of the manufacture of steel. Just as the steel company necessarily eliminated many small furnaces, the Educational Foundation has eliminated many small colleges. By the election of a Bishop as vice chancellor, Sewanee has made public, much louder than she could have done by words, her faith that education and the manufacture of steel are not upon the same basis, and that the concentration and wholesale handling useful in the making of ingots is out of place in the making of men.

Rev. Louis Tucker.

New Orleans, La.

Church Intelligence

CALENDAR FOR JUNE.

1—Second Sunday after Trinity.
8—Third Sunday after Trinity.
11—St. Barnabas' Day.
15—Fourth Sunday after Trinity.
22—Fifth Sunday after Trinity.
24—Nativity St. John Baptist.
29—St. Peter's Day.
Sixth Sunday after Trinity.

Collect for Sixth Sunday After Trinity.

O God, who has prepared for those who love Thee such good things as pass man's understanding; pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

Collect for St. Peter's Day.

O Almighty God, Who by Thy Son Jesus Christ didst give to Thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed Thy flock; make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

Foreign.

The General Board of Missions Reception.

Nearly two hundred missionaries, a large proportion of whom were ladies, assembled in the Great Hall of the Church House yesterday week, and were welcomed by the Archbishops of Canterbury and York. The occasion was the annual reception of workers in Colonial and foreign fields arranged by the Central Board of Missions, the lion's share of the work of organization being carried out by the energetic secretary of the board, the Rev. R. T. Gardner. The platform of the hall was tastefully decorated with flowers and plants, and before the formal presentation to the Archbishop the guests, many of whom had come hot-foot from the uttermost parts of the earth, and had only been in England a few hours, mingled together and exchanged experiences over cups of tea.

As the Archbishop of Canterbury remarked in his few words of welcome, there is an embargo upon long speeches at this reception. It was so small gain to the Church at home, his Grace added, that year by year they should have the opportunity of shaking hands and wishing Godspeed to those upon whose work so much depended at the present time. The Archbishop of York had made a special flying visit to London in order to attend the function, and was obliged to leave immediately after he had spoken a few words. It was an occasion, he said, not for speeches, but for heart-warming and hand-shaking, "and," he added, "if it is not an egregious bull, I shake your hands most heartily with my heart." It was one of the most moving occasions in the history of the Church at home, he declared, "for we come face to face with some of those who are doing the things that we know are most worth doing. I regard you," his Grace concluded, "as the forerunners of the great missionary purpose who, in the near future, will be coming from the Church in our own Dominions overseas and in heathen countries, to enliven, revive, and reconvert the Church at home."

Among the many interesting personalities present was Bishop Copleston, the late Metropolitan of India—"one," the Archbishop of Canterbury said, "who combines in himself gifts and powers and experiences which can be rivalled by few." In a few brief expressions of gratitude for the welcome he had received, the Bishop said that his Grace in his relations with the Church of India had shown that he could be a source of sympathy and strength and never a tie or a tyrant. Dr. Copleston added that what he was saying would be his last words as a missionary, but that they marked the beginning of his "sitting down" at home to try and do something in support of the same cause. The Archbishop of the West Indies, who had only arrived a few hours previous to the reception, spoke a few words, and was followed by the Bishop of Kwangsi and Hunan, who referred to the good work done by the Central Board in dispelling ignorance on missionary questions. China had another representative in Bishop Cassels, who remarked that while the present opportunities in China were vast, they were also attended by dangers which were exceedingly grave. The message of the Cabinet asking for the prayers of the Christian communities throughout China was a marvellous event, and they were beginning to get tidings from all over China as to the way in which the request had been taken up. Yet with it all there were dangers, owing to the conflict between North and South, which might at any moment develop into civil war. There was also the danger which arose from materialism and scepticism, which were showing their heads all over the land. The Bishop of Madagascar followed, expressing the hope that the work in his Diocese would soon pass into rather smoother waters than it had recently experienced. The last speaker was the Bishop of Grahamstown, and the missionaries were then presented to the Archbishop, the company dispersing soon after.

American.

To Members of Laymen's Missionary Leagues.

Gentlemen:—During the General Convention of 1910 at Cincinnati a few lay societies of the Church held a conference on work by Church Laymen. Now leaders in these Leagues, and also among the clergy of the Church, ask this Society whether there is not to be another and larger conference in New York this coming October. They remind that this is the day of efficiency and that in missionary, Sunday School, social service and other lines of work much has recently been learned. The suggestion is made by the Pittsburgh League that a date during the Brotherhood Convention rather than during the General Convention is preferable. The Seabury Society is of the opinion that many Bishops and deputies will want to know results of our deliberations, and that a single conference during the General Convention later might be held to which they are invited.

The Seabury Society is able to offer every facility for such Conference, including a trip through the Borough of the Bronx, probably the most remarkable development of its kind the world ever saw. It is necessary, however, the Society observes, that a committee be named to arrange such Conference if one be held. The Society has such standing committee, and it ventures to send out this statement. Pittsburgh highly endorses the plan and has a committee. We write to know if other Leagues will co-operate, and will name committees. Of course it must be a general movement. We ought to decide soon, so as to secure meeting halls and get mention in printed General Convention handbook.

EUGENE M. CAMP,
CHAS. LYON RUSSELL.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

The Summer Sunday in New York.

Recognizing that New York has become a great summer resort, St. Bartholomew's church, on the corner of Madison avenue and 44th street, has, for several years, made all its sittings free, kept the full choir and provided able preachers to minister to the stranger within its gates. This year the services will begin on the first Sunday in July and continue until the end of August. The preacher during July will be the Right Rev. Thomas F. Gailor, D. D., Bishop of Tennessee. Bishop Gailor is acknowledged to be one of the foremost preachers in this country, and no doubt hundreds of people will take advantage of this opportunity to hear him.

Body of Rev. Dr. Morgan Dix Placed in Dix Memorial Chapel.

The body of the late Rev. Dr. Morgan Dix was removed last week from a vault in Trinity cemetery and placed beneath the altar of the Dix Memorial chapel, now almost completed in Trinity churchyard, at the northwest corner of the church itself. In the chapel the rector, the Rev. Dr. Manning, said a brief service, and besides members of the Dix family there were present the vicars and some of the clergy of the ten Trinity chapels, together with the parish vestry. The chapel is built by the corporation in memory of the famous rector of Trinity, and to serve the parish for early celebrations and daily services. It will be consecrated on All Saints' day next, which happens also to have been the birthday of Dr. Dix.

The Rev. Hudson Stuck, Who Scaled Mt. McKinley.

The Rev. Hudson Stuck, the missionary who successfully led an expedition to the top of Mt. McKinley, is English by birth, but early came to America and was educated at the University of the South. Taking Holy Orders, he was ordained by the Bishop of West Texas and took up work there. After only two years he went to Dallas, in another diocese, as dean of its cathedral. While St. Matthew's cathedral dean he was sent a deputy to the General Convention of 1901, in San Francisco. There the late Rev. Dr. W. R. Huntington, of New York, carried on one of his famous Convention debates, this time on the question whether Episcopal bishops might take in charge congregations which for a time might not desire to use the Book of Common Prayer. Dean Stuck, of Dallas, and Dean Rogers, of Fond du Lac, were the two men who held their own conspicuously against him. Young Stuck was new to conventions, but he won the San Francisco one. Three years later, when he resigned Dallas to go to Alaska, he was fairly well known in the Episcopal Church of the country. In Alaska, since 1904, he has won a

reputation throughout his whole Church by his writings in the "Spirit of Missions" and in the Church press, so that when news came that he had scaled the highest peak in North America, it was the news of a priest of the Church whom most knew, not that of some stranger missionary.

It is now announced that the givers of the last of the seven chapels surrounding the sanctuary of the Cathedral of St. John the Divine, were Mr. and Mrs. George S. Bowdoin, who are members of Grace parish. The amount is $200,000. It is also announced that on their return from vacation in September, Bishop Greer and Dean Grosvenor will be able to move into their new houses on the Cathedral grounds, with their families, convenient has official hosts of the General Convention.

Personal friends of Henry G. Woodruff, senior warden of Christ church, Staten Island, have placed in that church a window, subject, "Christ Stilling the Storms," and a tablet in his memory, and at a service just held the rector, the Rev. Duncan H. Browne, was assisted in the service of dedication by the Rev. Pascal Harrower, of Ascension church, and the Rev. Dr. E. A. Dodd, of St. John's church, the neighboring parishes, and the Rev. A. R. Mansfield, of the Seamen's Institute.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Daughters of the King.

The chapter of the Daughters of the King of the Church of the Epiphany, Bellevue, celebrated the twentieth anniversary of its organization on Sunday, June 1st. The sermon was by the rector of the parish, the Rev. Dr. Hills, and he was also the celebrant at the Corporate Communion for the members of the local chapter and Daughters of the King from the various chapters in Pittsburgh and vicinity.

The Local Assembly of the Daughters of the King held its last meeting for the season on Wednesday, June 4th, at Calvary church, Pittsburgh. The Bishop of the Diocese celebrated the Holy Communion, and the rector of Trinity church, the Rev. E. S. Travers. preached the sermon. Luncheon was served in the parish house, and an afternoon session was held, when the address was made by the Rev. D. L. Ferris, of Rochester, New York, formerly of Calvary parish. There were many representatives of parochial chapters in attendance, and the meeting was most successful.

Woman's Auxiliary.

The Woman's Auxiliary of the Diocese, and the St. Thomas' Memorial church, Oakmont, have met with a sad loss in the death of Miss Elizabeth Stone Wade, which occured on May 30th. Miss Wade had been one of the vice presidents of the Pittsburgh branch of the Auxiliary and the founder of its Mission Study Class. She spent several years in California, where she was prominently identified with the missionary work of the Church. Her funeral services took place in the St. Thomas' Memorial church, on June 1st, the Bishop of the Diocese, the rector of the parish, the Rev. C. M. Young, and the Rev. Dr. Thompson, of Pittsburgh, taking part in the service.

St. Barnabas' Home for Convalescents and Incurables, near McKeesport, kept its anniversary on June 11th. The Holy Communion was celebrated and a sermon preached by the Bishop. Five inmates were confirmed. Addresses were made by J. W. Paul, of Oakmont; the Rev. E. S. Travers, of Pittsburgh; W. B. Kay, of McKeesport; Rev. Dr. Wood, of Pittsburgh, and Mr. G. P. Hance, founder and superintendent of the Home.

The Pittsburgh Clerical Union held its closing meeting for the season late in May, when the annual election of officers for the ensuing year took place, with the following result: President, the Rev. George B. Richards; vice president, the Rev. A. C. Howell; secretary, the Rev. T. J. Bigham; treasurer, the Rev. Scott Wood, D. D. Mr. L. H. Burnett talked on "Safety and Sanitation," as applied more particularly to church buildings.

At a meeting of the Diocesan Historical Society, held at the Church rooms on June 16th, the Rev. G. W. Lamb, of Rochester, read a paper on "The History of the Church in Beaver Valley."

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Bishop Reese visited St. John's church, Bainbridge, on Sunday, June 8th, preaching at 11 o'clock service, to a very large congregation, and administering the rite of confirmation. The Bishop preached again at the night service, but owing to a very heavy downpour of rain for at least two hours before the service, the congregation was much smaller than it otherwise would have been. Both of the Bishop's sermons were listened to with profound attention, and the congregations were deeply impressed and greatly benefitted.

Since the present vicar, the Rev. W. B. Sams, assumed charge of St. John's, last December, many improvements have been made in the church property, and although quite a sum of money has been spent by the small congregation, the church is in better financial condition this year than it has been for many years past. With the assistance of the Ladies' Guild, the Sunday School and the Senior and Junior Auxiliary, all working together, a cement walk and steps have been built from the church to the street; a brick and cement coping has also been built around the church and rectory lot, which adds very much to the appearance as well as the value of the church property. In addition to this work, which has only recently been completed, it was found necessary, during the winter, to put an additional stove in the church. The rectory has also been screened, and in other ways made very much more comfortable. These improvements were made at a cost of about $140, all of which was raised by the little band of faithful women, except $t0, which was contributed by our good Bishop.

It might be interesting, as well as encouraging, to the members of the Junior Auxiliaries in other places to read about an incident that occurred in this church not long ago. One Sunday in each month the Sunday School meets as the Junior Missionary Society, and on a recent occasion, when the vicar was away at one of his other missions, and every one of the teachers, for one reason and another, being absent, the children went ahead and held their regular monthly meeting by themselves, not a single one present being more than fourteen years of age. They have their own officers, and the president called the meeting to order, and had the opening hymn; one of the children played the organ, after which the young president read the prayers. After which several articles from the Spirit of Missions were read, the offering taken up, and the meeting adjourned, with a short prayer by the president. The children then went home, quite happy and proud of the meeting which they had held without the assistance of a single adult. I mention this in the hope that other Juniors may never be discouraged by the fact that no grown people are present at their meetings.

Memorial to the Rev. H. K. Rees.

A handsome carved oak eagle lectern has been placed in St. Luke's church, Hawkinsville, as a memorial to the Rev. H. K. Rees. The Rev. Mr. Rees officiated in this church frequently in the early seventies and was largely instrumental in founding the mission. St. Luke's has greatly prospered in the past few years, and when the successor to the Rev. Alexander M. Rich comes to take up the work, he will find it in excellent condition. The apportiontment for General Missions has been paid in full for the year. Christ church, Dublin, which is associated with this mission, is in splendid condition for active and aggressive work.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

Rev. F. M. Weddell Keeps Twenty-fifth Anniversary.

On June 16th, 1888, by Bishop William Hobart Hare, in the Missionary District of South Dakota, the Rev. F. M. Weddell was ordained to the priesthood. He commemorated the anniversary by a celebration of the Holy Communion on the Fourth Sunday after Trinity, on the porch of a log cabin club house, overlooking the beautiful Current river, at Doniphan, Missouri, one of the mission points which he now serves. The Bishop Coadjutor of the Diocese preached the sermon. At an earlier hour a candidate presented by Mr. Weddell, was confirmed. In the afternoon of the same day a congregation of seventy persons gathered in from the country around for Evening Prayer, on the club house porch. Rev. Mr. Weddell read the service and the Bishop Coadjutor preached. There is no organized mission of the Church at Doniphan. There are some six or eight communicants to whom Mr. Weddell carries the Church's ministrations once each month. The services are usually held in the Opera House. The services mentioned above were held at the club house by the earnest wish of the owners of the property. Bishop Johnson and Mr. Weddell spent several days the following Sunday with the family of Mr. J. D. Gerlach, of Doniphan, at the club house. There is fine fishing and swimming and boating and an ideal lodge in a vast wilderness. Mr. Weddell and his family have their home at Poplar Bluff, some thirty miles away, where he is rector of Holy Cross church.

The mission of Grace, Crystal City, and the mission of St. Peter, Bonne Terre, have been placed for the summer in the care of Mr. F. A. Rhea, a student at Berkeley Divinity School and a candidate for holy orders from this diocese. These missions have been long without the services of the Church, except for an occasional service of a clergyman from St. Louis. It is hoped that house-to-house work among the people may waken up the Church life, so that in the fall a clergyman may be placed in charge. Crystal City has

extensive factories for the manufacture of high-grade plate glass, and Bonne Terre is in the heart of a rich lead mining district.

Mr. Horatio N. Tragitt, recently graduated from Columbia University, New York, has been placed in charge of mission work at Jackson and at several points adjacent. Mr. Tragitt was in charge of the same points last summer and did successful work for the Church. He is the son of Rev. H. Nelson Tragitt, of Rolla, and is a candidate for holy orders in this diocese. He will enter Union Seminary in the autumn.

Trinity church, De Soto and St. Paul's, Ironton, are in temporary charge of Rev. Pierce Butler, Ph. D., who has recently completed a course of study at the Berkeley Divinity School. Before he determined to study for orders in the Church, Dr. Butler was a student at the Hartford Theological Seminary, a school whose standards of superior excellence are recognized by scholars everywhere. Dr. Butler won his Doctor of Philosophy at the Hartford Seminary.

Rev. A. E. Woodward, who has served Holy Trinity, Thayer, for a year and a-half as deacon, has been advanced to the priesthood by the Bishop of Arkansas. Thayer is the last town in Missouri before the Arkansas line is reached, and Mr. Woodward lives at Mammoth Spring, Ark., with which diocese he is canonically connected. The Church life at Thayer has been greatly strengthened of late by the patient and steady efforts of the pastor and his faithful wife. A rectory fund has been started with the hope that some day a bungalow may stand beside the beautiful stone church.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

The Home for Consumptives, at Chestnut Hill.

It is worthy of note in these days, when so much attention is given to the study of tuberculosis, as to its cure and prevention, and when there are probably 500 sanitoria for the care of those suffering from the dread White Plague, that it was the Philadelphia P. E. City Mission which in 1877 opened the first hospital for their treatment at the House of Mercy, 410 Spruce street, Philadelphia. A few years later the Home for Consumptives, at Chestnut Hill, was opened. There are now four large cottages and the administration building, besides the boiler house. A chapel is in course of erection and will be consecrated early in the fall. To these will be added, shortly, a cottage for children. There are now about seventy patients, of whom a dozen are children. Good results have been obtained. Fully 5,000 have been treated. There is a resident physician and a full staff of nurses, with a well-equipped training school for nurses. The third class of three graduated on Wednesday evening, June 18th. The occasion brought to the Home several members of the board of council and a large number of the friends of the institution and patients. The invocation was offered by the chaplain, the Rev. T. William Davidson. The chairman of the consumptive committee, the Rev. Stewart P. Keeling, presided. Addresses were made by the Rev. Herman L. Duhring, D. D., superintendent, and Mr. Keeling. Dr. F. Olcott Allen addressed the graduating nurses. The Rev. J. DeWolf Perry, D. D., vice president of the board of council, presented the diplomas. A reception was tendered the young ladies afterwards.

Foundation Stone for New St. Barnabas' Church to be Laid on June 28th.

The Rt. Rev. Dr. Philip M. Rhinelander will, on Saturday afternoon, June 28th, lay the foundation-stone for the fine new St. Barnabas' church, Haddington, which is to be erected as a memorial to Bishop Whitaker. The old corner-stone of the former church, which stood at the corner of sixty-fifth and Hamilton streets, and which the records say "was well and truly laid" on Friday, August 23d, 1872, by Bishop Stevens, will be set in a conspicuous place in the interior of the new church.

Fiftieth Anniversary of Rev. Dr. Harris' Rectorship at St. Paul's, Chestnut Hill.

An event of unusual importance took place in St. Paul's church, Chestnut Hill, Sunday, June 15th, when the parish celebrated the 50th anniversary of the rectorship of Rev. J. Andrews Harris, S. T. D. The Rev. Dr. Philip M. Rhinelander preached the sermon. A reception was given Dr. Harris on Monday evening, when he was presented with a check for a goodly sum. Addresses were made by C. Stewart Patterson, William Potter, George Wharton Pepper, Francis A. Lewis and Edward S. Buckley, Jr., all of whom, except Mr. Lewis, are communicants of St. Paul's. Dr. Harris preached a memorial sermon, on Sunday, June 22d. The vestry has decided to publish a memorial booklet, including the sermons of the Bishop and Dr. Harris and the addresses delivered at the reception, when 1,000 were present. Dr. Harris was born in Philadelphia on July 15th, 1834. His first ministerial duties, before going to St. Paul's church, were at St. Clement's church, 1859-1862. He has been a trustee of the Episcopal Academy since 1869; vice president of trustees since 1898, and president of its Alumni Society since 1877; vice president of Civil Service Reform Association since 1881; clerical deputy to General Convention of Protestant Episcopal Church in 1886, declining re-election in 1889; member of Standing Committee, Diocese of Pennsylvania, since 1893; examining chaplain of the Diocese of Pennsylvania, 1888-1889; a director of Pennsylvania Institution for Deaf and Dumb, Mount Airy, since 1899; president of Chestnut Hill Relief Association since 1879; vice president Chestnut Hill Village Improvement Association; a manager of the Episcopal Hospital.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Opening of the New St. James' Church.

Following the solemnity of the early morning celebration of Holy Communion at St. James' Protestant Episcopal church, Richmond, in the administration of which the Rev. William Meade Clark, D. D., rector of the church, was assisted by the Rev. J. Y. Downman, D. D., rector of All Saints' Episcopal church, the morning and afternoon services held in the new building of the old congregation on Sunday, June 22d, were exalting and inspiring in character.

At the morning service, held at 11 o'clock, the Rt. Rev. George W. Peterkin, D. D., Bishop of West Virginia, who had delivered the address at the laying of the corner-stone of the new church, preached to the congregation, of which he had been a member in early manhood. Bishop Peterkin's father, the revered Joshua Peterkin, was rector of St. James' church for thirty-eight years, remaining in charge of his parish until his death in 1892, so that the choice by the rector of his distinguished son as the preacher upon both occasions was regarded by the congregation as peculiarly fitting.

Upon the text, "Ye have not passed this way before," from a part of Joshua 3:4, Bishop Peterkin preached a studious and impressive sermon, referring briefly to the fact that the history of the old church spoke for it, and urging the congregation to march onward and upward in its spiritual path. He commented with earnest approval upon the structure of the church as being of such a nature as to permit of complete fulfilment by the congregation of the purposes for which it was built, in that it was constructed not only with the view of appealing to the sense of beauty by its graceful lines and churchly adornment, but in such a manner that those who gathered in it might take full part in the praise and worship of God.

In the afternoon the rector was assisted by the Rev. W. Russell Bowie, rector of St. Paul's church, and by the Rev. R. A. Goodwin, D. D., rector of St. John's church. There was no sermon, and the service was devoted to the office of Evening Prayer, together with appropriate music. There was a large attendance at both services.

During both services the music was especially fine and particularly appropriate, since it was of a triumphant character, joyous and exultant, as if to symbolize the accomplishment of a result long and earnestly sought.

Not only were the offertories both in the style of rejoicing, and the chants of the services sung to music of the same spirit, but the hymns chosen for both services were all selected from the great hymns of the Church, those which in words and music glory in the majesty and goodness of God.

The powerful and beautiful organ, played by Louis S. Weitzel, choirmaster of the church, and a large chorus, augmented by several of the former singers of the choir, made the elaborate music provided inspiring and majestic.—Richmond Times-Dispatch.

Confirmation at St. John's, Langley.

Bishop Gibson made a special visitation to St. John's church, Langley parish, McLean, Fairfax county, on Tuesday evening, June 17th. Although the evening was warm, the full moon made the night cheerful and bright, and the church was filled. The Bishop preached an instructive and helpful sermon. After the second lesson, the Rev. David Barr, of Washington, temporarily serving in the church, baptized one young girl and one young man, a member of the choir. Both entered the confirmation class, raising the number to thirteen upon whom the Bishop, "after the manner of God's holy Apostles, laid his hands." One other candidate, not knowing the date when the Bishop might come, was absent.

This energetic parish is doing admirable work. Its handsome new rectory will soon be ready for the rector, for whom the vestry is now very earnestly seeking. Meantime, the Rev. Mr. Barr is stopping the gap, by giving Sunday morning service, and a growing Sunday School encouraged them all.

Marriage of a Clergyman.

The Rev. John L. Jackson, rector of Emmanuel church, Harrisonburg, and Miss Elizabeth Eleanor Crawford, were

married, on Wednesday evening, June 18th, at Hylandale, the home of the bride's parents, Mr. and Mrs. C. Grattan Crawford, near Winchester. The ceremony was performed by the Rev. James Hubard Lloyd, of St. Paul's College, Tokyo, Japan, assisted by the Rev. W. D. Smith, rector of Christ church, Winchester, and took place on the lawn, beneath a bower of cedar, decorated with June lilies and daisies. After their wedding journey Mr. and Mrs. Jackson will be at home in the rectory of Emmanuel church, Harrisonburg.

Bishop Gibson visited the Church of the Epiphany, Barton Heights, Richmond, on Sunday night, June 22d, and confirmed a class of seventeen candidates, presented by the rector, the Rev. Geo. Peyton Craighill.

Judge James Williams Morton, for many years a vestryman of St. Thomas' church, Orange, entered into rest, on Wednesday, June 25th, aged about 65 years. He was a devoted Churchman and was held in the highest esteem in the community in which he lived.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Summer Normal School for Teachers.

A Normal School for Sunday School workers, under the auspices of the General Board of Religious Education in the Third Department and the Roanoke Sunday School Institute, will be held in the city of Roanoke, July 7th-11th, inclusive. A superb programme has been prepared and it is comprehensive and practical, so the clergy and teachers to attend their normals at their officers, will find much to fit the problems in Sunday School work and aid in the efforts for greater efficiency in the Department of Religious Education through the means of the Sunday School. The public schools require teachers to atend their normals at their own expense, showing the value the State sets on mental training, and the demand made by the public for trained teachers. Now the Church, through its Board of Religious Education, has provided certain of these normals, and one of them is in Virginia. There is a need. Will not the vestries and others see that teachers attend? The public school teachers attend because it is their bread and butter. Our teachers work for love and should not be expected to bear the expense of the trip, the board, and enrollment to get aid to teach the children of the parish. One School, 300 miles from Roanoke, has enrolled twelve teachers. This school has conducted a weekly teachers' meeting for years, and is one of the best. They see the value of the Normal. A clergyman one hundred miles away writes he has offered to pay the enrollment fee of $2 each for eight teachers, if they will attend. No doubt his vestry will pay their railroad fare and board while in Roanoke.

The Normal opens at 4 P. M. on Monday, July 7th, with five simultaneous sectional conferences at St. John's parish house, where the registration office will be located. At 8 P. M. Bishop Tucker will make the address of welcome, responded to by Dr. Mitman and Mr. C. C. Michael, after which the delegates will repair to a nearby home for a reception.

Each morning at 7:30 there will be a celebration of the Holy Communion at Christ church, and from 9 A. M. to 1 P. M. the lectures will be at St. John's church. At 4 P. M. the sectional conferences will be held at Mountain Park; the night lectures at St. John's. A faculty of nine expert and widely-experienced instructors will be in charge.

The Board and the local committee have done all they could. How many teachers will attend and how many vestries will aid them? Send names to Rev. J. W. C. Johnson, chairman of committee, Roanoke.

Roanoke, Va. G. Otis Mead.

"A Missionary Driving Tour."

A unique missionary idea is being tried out, this week, in Southwestern Virginia, by the Revs. E. A. Rich and Thomas F. Opie, of Graham. The idea is a "missionary driving tour," from Graham to Bristol,, thence to Abingdon and Burke's Garden, back to the starting point, with stops at various places for religious services each night. The trip will consume ten days' time and between two and three hundred miles will be covered. The start was made last Sunday, the first stop being at Tazewell, where service was held at 4 o'clock in the afternoon. The next was at Liberty, where Mr. Rich preached to a large body of prisoners at a State convict road force camp, ten miles west of Tazewell. Spending the night at the camp, Mr. Rich drove to Richlands Monday, where he was joined by Mr. Opie, who had been to Coeburn and Dante, to preach on Sunday. Together they held a well-attended service in the Methodist church at Richlands, Monday night, through the courtesy of the pastor and board of stewards. From Richlands the tour extended to Elk Garden where, on Tuesday night, a service was held again in a Methodist church, through the courtesy of the Rev. H. B. Brown, the pastor, and the Hon. Henry C. Stuart, one of the trustees. The next stopping point was Lebanon, on Wednesday. From Lebanon, which is a thriving little town in Russell county, of which it is the county seat, the ministers go to Holston, thence to Bristol, where a special service will be held in the Episcopal church, on Friday night. It is the intention of Mr. Rich and his associate to go on to Marion for service Saturday, and thence on to Abingdon, Knobs and Damascus, whence they expect to continue their journey to North Holston, Ceres and Burke's Garden—thus, covering a territory embracing the principal towns in five counties.

The services are advertised as non-denominational in character, the special feature being lectures on Bible stories, illustrated with handsome stereopticon views, shown by a large magic lantern secured particularly for the purpose. Bishop Peterkin's "Hand Book of the Episcopal Church," together with tracts setting forth questions and answers about the Church, are distributed at each point at which stops are made.

These services will establish a point of contact with the people in places where as yet the Episcopal Church has not gotten a footing, and later on it is hoped that conditions may warrant regular visits by either Mr. Rich or Mr. Opie.

The Rev. Dr. John J. Lloyd's Successor.

The Rev. Ernest A. Rich, of Graham, Va., has been appointed Archdeacon of Southwestern Virginia, to succeed the late Rev. John J. Lloyd, of blessed memory. For the present Mr. Rich will continue his residence at Graham, but will probably move to Big Stone Gap in the fall to make his headquarters in the rectory lately occupied by Dr. Lloyd.

This is a high tribute to the work of Mr. Rich, who came to this diocese only a year ago from Blue Ridge Summit, Pa., and who has had charge of the churches at Graham, Pocahontas, Yards, Pearisburg and Tazewell. Mr. Rich is young and aggressive and has an unusually finely-developed missionary spirit. He is a son of the late Rev. A. J. Rich, one time president of Hannah More Academy,, Maryland, and a brother of Rev. Alexander Rich, of Georgia. He has, as his associate in Southwestern Virginia, the Rev. T. F. Opie, of Staunton.

Memorials Presented.

At a recent service held at St. Mark's church, Norfolk, a handsome brass altar cross and two brass altar vases (executed by Geissler, New York), and presented to the church by Miss Margaret Scarborough West, of Accomack county, Va., were formally received and blessed by the rector, the Rev. Edward Patton Miner. A special musical programme was rendered by the vested choir under the direction of Mr. Frank I. Bain, the organist and choirmaster.

Ordination in a Restored Colonial Church.

The Rev. Richard J. Alfriend, deacon, was ordained to the priesthood, in Old Donation church, Princess Anne county, on Sunday, June 22d. In the absence of Bishop Randolph, Bishop Arthur S. Lloyd officiated and preached the ordination sermon. There were present, also, the Rev. E. P. Miner, of St. Luke's; the Rev. Myron M. Marshall, and the Rev. John E. Wales.

The Rev. Mr. Alfriend has been chiefly instrumental in restoring to use the old Colonial church in which the ordination took place, and it was fitting that the service should have been held therein.

The Rev. W. H. Osborne, rector of St. Andrew's church, Clifton Forge, has declined a call to Nottoway parish, Southampton county, Va.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

The Rev. Dr. Drury Declines His Election as Suffragan Bishop.

The Rev. S. S. Drury, of St. Paul's School, who received the election as Suffragan Bishop at the annual Convention held on June 10th, has declined the honor. Mr. Drury believes he is needed at his present post.

At the convention the matter of division of the diocese was brought up and received very strong clerical support but was voted down by the laity. Owing to Rev. Mr. Drury's refusal of the suffraganship it is possible that a special Council will be called, but this is hardly probable. Last year Rev. J. Chauncey Linsley, rector of Trinity church, Torrington, was elected, but also declined, owing to ill health. Rev. George T. Linsley, of Hartford, who was leading candidate on all the early ballots at that Convention, declined to have his name used. Last year on the fourth ballot he had 76 votes. The Bishop is strongly in favor of division as are the clergy of the whole western part of the State, with but few exceptions. The leading candidates, at this year's session, for Bishop Suffragan were: Rev. Dr. Drury, Rev. Mr. Gardner, of Boston, Rev. Louis B. Howell, chairman of the Fairfield Archdeaconry, and Rev. E. C. Acheson.

IDAHO.

Rt. Rev. J. B. Funsten, D. D., Bishop.

Sixth Annual Convocation Report.

The sixth annual Convocation of the Missionary District of Idaho was opened with service in St. Michael's, Boise, Thursday, June 6th, Archdeacon Stoy being the preacher. The Bishop read his annual address, in which he stated the number of confirmations for the past year and the various statistical acts in connection with the progress of the Church. The key-note was one of optimism and the many evidences of the growth in this district justify this attitude. He reported two as ready to be ordained to the priesthood and three candidates for orders. About five buildings have been erected during the past year and in the main the financial features of the work were encouraging, notwithstanding the somewhat depressed business conditions. The country is new, the population shifting and conditions such as to require great patience in any religious work.

Good progress has been made in St. Luke's Hospital, where we have taken care of about a thousand people during the year, but both funds and supplies are greatly needed.

In regard to St. Margaret's Hall, there is much to encourage us. This educational Institution is doing a valuable work in moulding the young womanhood of the Northwest.

Our Indian Mission at Fort Hall is in a prosperous condition and a good work is going on. The debt which was a heavy incumbrance has been paid and an opportunity is now given to the valuable work among the Indians of Idaho.

Bishop Funsten referred to the late Bishop Doane as a man whose large ability, splendid leadership and beautiful Christian character made him one of our famous bishops.

The Board of Missions has received a larger amount this year for Missions than ever before, and the District has always paid its apportionment. The latter has been increased for next year. The Bishop referred to the need of well-trained workers.

Change of Name.

There has been a very distinct campaign, said the Bishop, on the part of a well-organized body of men to change the name of our Church, but as this propaganda has gone on it has come out clearer and clearer that the final purpose is not only to change the name but the entire structure, and many of the ceremonies and doctrines. There were numbers of people who at first for one reason and another felt drawn toward the movement. Many of these since have realized that it would be inexpedient to make any change. We have every reasonable liberty under the present name. Our place is recognized in the Anglican family and there is a breadth of view that enables us to occupy a very important position in the Christian world. Under the circumstances it would be absurd for us to assume a pretentious and unreal title such as American Catholic. We are not the whole Church; we are just what we claim to be, an Apostolic branch of it. Far from feeling we have any incumbrance in our name we ought to rejoice in its scientific accuracy from a historical standpoint, for it describes that branch of the Universal Church which, coming down from Apostolic days, fought and won the great battle for truth during the Reformation period, and which stands as a witness for those fundamental principles upon which civilization must rest. Whether men admit it or not, a change of name would mean a divided Church, a disunited and unhappy household, and the separation of life-long friends and brothers. The name American Catholic would be especially unfortunate and untrue, because America is larger than the United States and we cannot claim to be the only representative of the great Universal or Catholic Church, even in America. Surely then it is most unwise for any to push the movement that will be so firmly resisted. In addition we should remember that every one of us accepted this title at our confirmation and more particularly on the occasion of our ordination to the ministry, and every Bishop deliberately made the vow of conforming to the doctrine, discipline, and worship of the Protestant Episcopal Church of the United States of America.

Committees were appointed, as follows:

Council of Advice—Rev. Messrs. E. P. Smith, H. Stoy, R. A. Curtis; Messrs. R. M. Davidson, G. H. Hackett, R. B. Horne.

The Rev. D. H. Jones was re-elected secretary; Judge D. D. Williams, treasurer, and G. H. Hackett assistant treasurer.

Deputies to the General Convention: Clerical—Rev. H. G. Taylor. Lay—D. D. Williams. Alternates—Rev. E. P. Smith, Stanley Easton.

Bishop Funsten advanced to the priesthood the Rev. Arthur C. Saunders and the Rev. Mark Rifenback, presented by the Rev. Howard Stoy. The sermon was preached by the Rev. D. W. Somerville.

An important missionary service was held, at which the Rev. G. C. Hunting preached a strong sermon, urging liberal support for missions.

CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

Ordinations.

The ordination services of the Church Divinity School of the Pacific, at the close of the school year, were held in Grace Pro-Cathedral, San Francisco, on Wednesday, June 11th. Bishop Nichols was assisted in the services by the Rev. H. H. Powell, D. D., Ph. D., Archdeacon Emery, Professor Lincoln and Professor Murgotten. A large number of the clergy of the Diocese were present. The students of the Divinity School formed the choir, and acquitted themselves well. The sermon was preached by the Rev. Walter H. Cambridge, of San Mateo.

Those advanced to the priesthood were, Rev. William H. Hermitage, Rev. Daniel G. C. Ng, and Rev. Arthur W. W. Darwall, of last year's graduating class. Two of this year's class, Bayard Hale Jones, M. A., and Paul Hidehisa Murakami, were made deacons.

The Rev. Ross Turman, of last year's class in the Divinity School, is to be ordained priest in the Church of St. Matthew, San Mateo, where he has spent his diaconate, on Sunday, June 22d, when the Rev. E. L. Parsons will be the preacher.

It was hoped by the Bishop that the crypt of the Cathedral would be ready for the ordination services this year, and great efforts were made to have it so; but the massive masonry of the walls and floor and of other features, made sufficient haste to that end impossible. However, the work has advanced to such a state that in another month or six weeks it will probably be ready for opening.

The history of the Diocese of California, being written by Rev. D. O. Kelley, historiographer of the diocese, is approaching completion, and will probably be ready for publication early in the coming winter.

The Bishop Armitage Orphanage for Boys, which has been one of our "show" Church institutions for many years, with its beautiful buildings near San Mateo, has lately sold its property and will go out of existence, the 140 boys being placed in families throughout the State. This action was probably induced largely by recent State legislation favoring this mode of providing for orphans and other homeless children instead of gathering them in institutions, as heretofore, where the State has made annual appropriations for their support.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Convocation of Colored Church Workers of the Archdeaconry of Mississippi.

The second annual Convocation of colored Church workers of the diocese met in Trinity chapel, Natchez, on Sunday night, June 1st, Bishop Bratton presiding. The Rev. W. H. Marshall preached from the text, 2 Peter, 3:13. Corporate Communion was celebrated by Bishop Bratton, on Monday morning, the Bishop making remarks on the Communion Service and its Use. Mr. Howard, of Jackson, read a paper on "The Start of Our Church."

The Bishop, in an eloquent address, showed that the aim of the Convocation was to draw together those interested in Church work amongst colored. He gave details of similar meetings amongst the white of the diocese, and showed that centralization of success and authority rests with the deans and archdeacons (amongst white), and entreated the Convocation, clergy and laity, to give the Archdeacon of color full support and the assurance of prosperity for the colored work.

On Monday afternoon, the Rev. R. E. Johnstone read a paper on "Early Heroes of the Church," and the Ven. L. L. Smeade, Archdeacon of Mississippi (white), addressed the Convocation. At night there was Evening Prayer and a confirmation service, with addresses by the colored clergymen, Prof. S. C. H. Owens, of Natchez, and Dr. A. W. Dumas. Rev. R. T. Middleton read a paper on "Value of Psychological Knowledge."

The remainder of Tuesday morning's session was devoted to the programme for Woman's Day, when Miss Laura Shippe read a paper, "The Auxiliaries."

It was thereupon determined to create a Women's Auxiliary, and Mrs. M. A. White, of Vicksburg, was elected its president for the ensuing year.

Papers were read on "Christian Life," by Mrs. R. Z. Johnstone; "Daughters of the King," by Mrs. M. A. White.

Remarks were made and resolutions adopted on the life and work of Mrs. Alice Barland, a devoted member of Trinity chapel. An address on "Diocesan School for Negroes at Vicksburg," was made by Rev. W. H. Marshall, and on "The Kindergarten and the Church," by Rev. C. E. F. Boissou.

It was the opinion of all that the Convocation was a means of expressing in unusual way, the praiseworthy tenets of the Church. It was a spiritual benefit to all, a shower of heavenly blessing

in its effect. The Bishop, too, gave comprehensive expression of these happy sentiments.

The Bishop presided until the end of Tuesday morning's session, when Archdeacon Middleton took the chair, as presiding officer.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

The University of the South and Its Record.

Bishop Gailor in his address to the board of trustees, recalled the fact that they were meeting for the 54th time since the founding of the University of the South. The University has at the present time 87 trustees, representing 21 dioceses and missionary jurisdictions belonging to the Southern part of the American Church. The Chancelor directed the attention of the trustees to the obligation incumbent upon them of putting the University on a sound financial basis. Most educational institutions in the county, he said, report a deficit in their running expenses at the end of each year. This amount is made up by the board of trustees. Those who are responsible for our leading Church university should, he thought, be willing to meet their obligations in the same spirit, and he explained to the trustees how it was intended, through their efforts, to supply the existing needs of the University of the South.

Bishop Gailor also outlined a large policy for expansion, basing it upon the programme originally outlined for the University of the South at its very foundation.

The Bishops in their first appeal, he stated, gave three reasons for the foundation of the University: They said, first, that it was an obligation of patriotism; that no Christian organization calling itself a Church could shirk the responsibility of making its own distinctive contribution of education in the service of the State. Secondly, they declared that the children of our Church families are in a real and solemn sense the wards of the Church; and that, if the Church really believed that she had a message and mission to the world, it was inconceivable that she would neglect the duty of providing these children with an opportunity to acquire the best educational advantages under the Church's guidance and direction; and that the authorities of the Church must feel themselves responsible to Almighty God for the fulfilment of this trust. Thirdly, they emphasized the importance, nay the necessity of supplying these Southern dioceses with a native ministry. They rightly believed that the Church College or University, more than all influences combined, has helped young men of the best type and quality to give themselves to the ministry. They also believed that the true ideal of a Theological College was not that it should be secluded and separated from the common educational life of young Americans, but that it should be a regular part of a University system—its students mingling freely with students of other schools, sharing their responsibilities and recreations.

For forty-five years Sewanee has stood for these three principles. It has made its contribution to the educational work of the country—to the development, intellectual, moral and spiritual, of the young men who have gone forth from its halls to the service of the State and nation; and we have every reason to be proud of its exceptional record There are few, even of the oldest institutions of the country, that can show such great results within that period. It has furnished to the children of the Church an opportunity for higher education unexcelled by any college or university of the South, and hundreds of parishes and missions in our various dioceses bear witness to the fidelity and loyalty of our Sewanee men. And finally, it has proved itself to be indeed a recruiting-ground for the ministry. East and West, North and South, there are men in the ministry of the Church whom Sewanee inspired and Sewanee trained—some of them foremost leaders in the thought and work of the Church, and all of them doing their duty and rendering service with a zeal and consecration that reflects credit upon their Alma Mater.

Now, after all our appeals to the Church to come to our assistance and to support this great enterprise, which God Himself has so wonderfully blessed, we find ourselves poor; our resources inadequate; our endowments small. We are crippled by our very success, and have to turn away students because our financial condition does not permit us to give them what they ask. Possessed of great riches, as the wise understand wealth, we find ourselves unable, through the lack of material means, to dispense them to those who would rejoice to partake of them.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Commencement at Kenyon College.

The eighty-fifth commencement of Kenyon College, Gambier, began on Friday, June 13th, with the annual meeting of the Board of Trustees, at which it was decided to at once place Bexley Hall, the divinity school building, in the hands of masons and carpenters for purposes of reconstruction, the estimated cost of which is about $70,000.

The feature of Saturday, June 14th was an address before the Phi Beta Kappa and the Literary Societies, by LeBaron Russell Briggs, LL. D., Litt. D., Dean of Harvard College.

Sunday, June 15th, the Bishop of Southern Ohio, the Rt. Rev. Boyd Vincent, D. D., ordained to the diaconate five members of the graduating class, two of whom, Harry Lawrence Hadley and Kirk Bassett O'Ferrall, belong to the diocese of Southern Ohio, while the other three, Charles Payne Burgoon, Charles Harris and George S. Walton, are from the diocese of Ohio.

The Rev. Arthur Dumper, rector of Christ church, Dayton, class of 1900, Bexley Hall, was the preacher. At the graduating exercises, Monday, the 16th, Mr. Clan Crawford, Kenyon College, 1913, from Franklin, Pa., was class orator, and the Rev. Robert L. Harris, Bexley Hall, 1899, rector of St. Mark's, Toledo, was the alumni orator. At this time the Rev. Mr. Harris was awarded the Master's degree; Bishop Reese, Coadjutor of Southern Ohio, was made Doctor of Divinity, and Judge Adams, of Zanesville, O., LL. D.

Gambier Summer School Commencement.

The Gambier Summer School, which began with an address of welcome by the Coadjutor Bishop of Southern Ohio, Tuesday evening, June 17th, was fairly well attended, and deep interest sustained to the end, Friday, noon, June 20th. Following an animated general discussion on Church Union, Tuesday evening, the Rev. F. M. Crouch, secretary of the Joint Committee on Social Service, delivered three lectures, on "Phases of the Social Problem," "Methods of Social Service," and "Education and Social Service." Karl O. Staps, A. R. A. M., organist of St. Paul's Cathedral, Cincinnati, spoke on "Church Music," the Bishop of Springfield had "Homiletic and Expository Preaching," and the Rev. Olaf A. Toffteen, of Chicago, occupied parts of two days on "A Criticism of Higher Criticism," "Old Testament and Modern Science," and "Old Testament and Ancient History." These utterances, characterized by scholarship, constructive thought and largeness of vision, were in every way worthy the classic surroundings in which they were delivered.

Deacons Assigned to Duty.

The three young men of the diocese who were ordained to the diaconate at Gambier, Sunday, June 15th, have been assigned to their places. The Rev. Charles P. Burgoon goes to Western Colorado; the Rev. Charles Harris to St. James' mission, Youngstown, and the new mission at Struthers, under the oversight of the Rev. A. L. Fraser, and the Rev. George S. Walton, continues his ministrations where he has been lay reader for a year at St. James', Wooster. The Rev. Frank A. Zimmerman, formerly the rector at Trinity, Findlay, has accepted temporary appointment in charge of the missions at Conneaut, Ashtabula Harbor and East Plymouth, in the N. E. corner of the diocese.

The mission of All Saints', Amherst, Rev. Roy J. Riblet, rector, has purchased an excellent property, an abandoned school building of stone, centrally located, and in a fine state of preservation, the price being $1,900. This mission has recently come into possession, gifts from St. Paul's parish, Cleveland, of a beautiful carved oak altar table, together with a full set of valuable hangings for the same.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Special Preachers at St. John's, Cape May.

The special preachers at St. John's church, Cape May, during the summer of 1913 are as follows:

June 15—Rev. William T. Capers, Church of the Holy Apostles, Philadelphia; 22—Rev. Richard W. Hogue, Church of the Ascension, Baltimore; 29—Rev. Wm. J. Cox, A. M., B. D., St. Andrew's, West Philadelphia.

July 6—Rev. Robert Johnston, D. D, Church of the Saviour, West Philadelphia; 13—Rev. R. K. Yerkes, D. D., St. Luke's church, Chestnut Hill, Philadelphia; 20—Rt. Rev. Thomas J. Garland, D. D., Bishop Suffragan of Pennsylvania; 27—Rt. Rev. Ethelbert Talbot, D. D., Bishop of Bethlehem.

August 3—Rev. Llewllyn N. Caley, Philadelphia; 10—Rev. Norman Van Pelt Levis, Church of the Incarnation, Philadelphia; 17—Rev. C. Rowland Hill, B. D., St. Matthias church, Philadelphia; 24—Rev. Winfield S. Baer, Trinity church, Elizabeth, N. J.; 31—Rev. Charles M. Perkins, Trinity church, Vineland, N. J.

Sept. 7—Rev. Herman L. Duhring, D. D., Supt. P. E. City Missions, Philadelphia; 14—Rev. Thomas J. Taylor, Church of the Advent, Kennett Square, Pa.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Virginia Seminary Graduates Ordained.

At an ordination held by the Rt. Rev. Dr. Murray, Bishop of Maryland, in the Pro Cathedral, Baltimore, on Saturday, June 31st, last, the following members of the Senior Class of the Virginia Theological Seminary were ordained deacons. Messrs. Carleton Barnwell, B. A., presented by the Rev. E. B. Niver, D. D., of Christ church, Baltimore; Theodore St. Clair Will, B. A., presented by the Rev. Professor Wallis, of the Seminary, and Philip H. Williams, presented by the Rev. Canon Atkinson, of the Pro Cathedral. The Rev. Samuel Steinmetz, a special student of the Seminary, was also ordained, being presented by the Rev. Richard W. Hogue, of Ascension church, Baltimore. The sermon was preached by the Rev. Middleton S. Barnwell, B. D., of the Church of the Advent, Birmingham, Ala., a brother of the Rev. Carleton Barnwell, and it was a strong and earnest presentation of the work of the ministry.

The Rev. S. Carleton Barnwell and Theodore St. Clair Will are appointed to work at Ellicott City, Md., and vicinity, under Archdeacon Helfenstein; the Rev. Philip Howard Williams will assist the Rev. Herbert Smith in St. Thomas' parish, Md., and the Rev. Samuel Steinmetz is assigned to the Church of the Transfiguration, West Arlington, near Baltimore.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Our Disabled and Retired Clergy.

Our aged, disabled, and retired clergy share a large part of the Church's interest—more, perhaps than ever before in its history. And that interest grows.

Clergymen Who Have Entered Into Rest.

Since last summer's note concerning these clergymen of the Diocese of Washington, several have entered into the rest that remaineth for God's servants. The Rev. James B. Craighill, a Virginian, widely known, and loved by many of the Church's people, persisted, as Junior canon of the National Cathedral, in the holy work which he so much loved, up to a few months of the blessed call to "come up higher," and rested only when he could no longer labor ever for the Divine Master.

The Rev. John A. Aspinwall, for several months a feeble invalid, at the close of a long ministry of much usefulness he "fell on sleep," and joined the numberless company, white-robed and bearing palms of victory in their hands, who praise and serve the Lord, "and see His face."

The Rev. Randolph W. Lowrie, who leading the quiet life in, to many "the unknown shade," but using "the pen of the ready writer" for the dear Church's benefit—passed over the narrow "divide" between earth and Paradise, and now knows no weakness of voice among the great white-robed throng before the throne of God and the Lamb.

The venerable Rev. John W. Chesley, in a green old age of quiet peace, rests on the beautiful "coasts" of St. Michael's, Maryland's "Eastern Shore."

The Rev. Walter A. Mitchell, the venerable Minor canon of the Washington National Cathedral, is seeking his summer retirement on the beautiful Patuxent, in St. Mary's county, Maryland, near Mechanicsville.

The Rev. John C. Tennent, M. D., long in the Church's active ministry, but feeble, for several years past, from broken health, and the sufferer more recently, from three strokes of paralysis, is still able to walk, though bearing the weight of eighty-seven years. He and his invalid wife, for many years one of the Church's most useful workers, still make their home in Falls Church, Va., near Washington.

The Rev. Thomas Duncan, D. D., for many years one of the Church's most diligent and valiant "soldiers and servants," now far beyond eighty years of age, is still an invalid from a broken hip; but is able to move about his rooms on crutches or in his rolling chair and to wield an able pen. Mrs. Duncan, his true yoke-fellow for many years, is also disabled, as to the outside world, from a broken hip but, like her husband, moves about her rooms on crutches and chair.

All honor and affection for these venerable members of the Body of Christ, the Church of the Living God.

W.

KANSAS CITY.

Rt. Rev. S. C. Partridge, D. D., Bishop.

Dedication of Parish House and Chapel at Grace Church, Chillicothe.

At the morning service, Sunday, June 15th, Bishop Partridge confirmed the fourth class presented in Grace church during the eighteen months of the rectorship of the Rev. Dr. Oscar Homburger. In this time the membership of the church has increased 40 per cent. and improvements to the value of $7,000 have been made. Of this 80 per cent. is paid for. Among the late improvements are the beautiful new chapel and the Andrew Leeper Memorial parish house, both of which were dedicated. The former is complete in all its appointments, being a miniature church seating forty persons, and has for several months been used for all the daily services of the Church. The main services continue to be conducted in the church itself, which has, also, within the past eighteen months, been much improved by the addition of a solid walnut altar and reredos, sanctuary lamp, electric lights, furnace, etc. The parish house, altars and sanctuary lamp were all designed by the rector and built under his direction.

The rector of the parish has presented thirty-one in the parish and seventeen outside the parish for confirmation, within the past eighteen months.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

St. Andrew's Congregation, Birmingham, to Build a New Church.

The Potlatch Committee of the Birmingham Chamber of Commerce, recently offered $240 to the most popular church in town, the same to be determined by votes of the citizenship. St. Andrew's church won, having received 3,765 votes. This amount was paid to the Building Fund by the Chamber of Commerce. Within the last eighteen months splendid work has been accomplished in St. Andrew's, under the leadership of the Rev. Willis G. Clark, their new rector. By confirmation and transfer more than one hundred have been added to its membership; thirty have been baptized; three young men have been given to the ministry. One of the finest of church lots in the city has been bought and paid for. It is located on a prominent corner on one of the two principal thoroughfares in the South Highlands. Half of the amount necessary to erect a stone church on this lot has been raised. Outside of St. Andrew's congregation, over one hundred and fifty people have subscribed to this building fund. Only twenty of these are Episcopalians; the other one hundred and thirty contributors are Methodists, Presbyterians, Baptists, Congregationalists and Jews.

Recently the rector and vestry completed an arrangement by which the present rectory was exchanged for a magnificent house and lot adjoining the ground purchased for the new church building. This gives the church a property measuring 150 feet on the thoroughfare of Eleventh avenue, and 240 feet on Twelfth street. St. Andrews is not a wealthy church, but it has been a hard working congregation and it hopes for the further co-operation of its friends in carrying out its plans. Within the month, work will begin on the new church building, and it is expected that this will be completed by next winter.

The Rev. Mr. Clark will spend his vacation at Perdido Bay, during the month of July.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

Ordination.

On the Fourth Sunday after Trinity, June 15th, in the Chapel of the Holy Spirit, Gambier, Charles Payne Burgoon, George Stewart Walton (for the Diocese of Ohio), and Harry Lawrence Hadley and Kirk Bassett O'Ferrall (for the Diocese of Southern Ohio), were made Deacons, by Bishop Vincent, of Southern Ohio.

On the fifth Sunday after Trinity, June twenty-second, 1913, in St. Paul's Cathedral, Cincinnati, Ohio, Rev. Henry Clay Mitchell, deacon, was ordered priest, by Bishop Vincent, of Southern Ohio.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Convocation Meeting.

The Convocation of New Brunswick met in St. Andrew's church, Lambertville, the Rev. Henry W. Armstrong, rector, on June 16th and 17th. On Monday evening the Rev. Alexander C. Hensley, missionary at Hennington and in Hunterdon county, told of the varied character of his work, and the Rev. William B. Rogers, rector of St. James' church, Trenton, spoke of the importance of looking after the new and growing parts of our larger cities. On Tuesday there was a celebration of the Holy Communion, the Bishop being the celebrant. The Archdeacon presided at the business meeting.

The old officers and executive committee were re-elected, with exception of the treasurer, which office has been abolished by Canonical enactment.

The Archdeacon reported all the missions doing well, with the prospect of a resident priest for Hightstown, where the Church is ministering to about fifty boys attending Peddie Institute, and a colored priest for the mission to the colored people, at Elizabeth and Red Bank.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D. Bishop.

Annual Convocation.

The third annual Convocation was held at Colorado, Tex., beginning May 20th, 1913. The annual meeting of the Woman's Auxiliary was also held at the same time and place. All the clergy were present, and a good number of lay people.

Rev. H. G. Hennessy, of Colorado, Texas, was chosen secretary; Rev. E. C. Seaman, of Stamford, and Judge Arthur George, of Snyder, were chosen delegates to General Convention.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Clergyman Injured by an Automobile.

Injuries which the Rev. Herbert J. Glover, rector of St. Stephen's church, Brooklyn, received when he was knocked down by an automobile, on Sunday, June 15th, are of such a serious nature that his family physician has advised him to recuperate in the country. His body was badly bruised. Mr. Glover boarded a street car, after the morning service, to go to his home on Greene Avenue. In alighting he failed to notice a swiftly-moving automobile, the driver of which violated the new traffic law, in trying to pass a car discharging passengers. The impact threw Mr. Glover into the air and he landed on the cobble pavement in a dazed condition. Bystanders assisted him to his home. He was more concerned over the evening service, however, than over his injuries. The time was too short to secure another clergyman to take the evening services, so he called in a doctor to patch up his injuries. After being temporarily treated, Mr. Glover conducted the evening services. It was not until afterward that his parishioners noted the bandages on his hands and the painful limp in his walk.

The Rev. J. Morris Coerr, of Christ church School, East Setauket, and Secretary of the Archdeaconry of Suffolk, has been elected rector of the Church of the Holy Cross, Kingston, N. Y. He succeeds the Rev. Charles Mercer Hall, who has been the rector for twenty years, and who recently resigned because of poor health. The Rev. Mr. Hall went to Asheville, N. C., where he has for several months been in charge of Trinity church.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Woman's Auxiliary Meeting.

The annual meeting of the Woman's Auxiliary of the Diocese was held at Versailles, June 10-12. The members of the Auxiliary joined with the members of the Diocesan Council for the corporate communion on Tuesday, at 11 A. M., in St. John's church, and again at 8:30 A. M., on St. Barnabas' Day.

The sessions of the Auxiliary were held in the large assembly hall of Margaret College, and the room was taxed to its full capacity. Never has the Auxiliary had a larger attendance of delegates, better reports or greater promise for future work. This was true of every department, but especially of the study classes. Study classes are creating a growing interest in the Spirit of Missions and aiding in the effort to enlist the sympathy of every Churchwoman in the apportionment and the United Offering.

The greatest pleasure was evinced when it was announced that the three departments—Babies, Juniors and Women—had gathered the full amount for the apportionment.

The women of the diocese decided to observe All Saints' Day as the time for their general corporate Communion.

Many of the delegates were the guests of Rev. and Mrs. J. M. Maxon, at Margaret College. The remainder of the delegates at the homes of the members of the parish.

The Rev. Percy H. Silver's Letter of Declination.

To the Standing Committee of the Diocese of Texas:

My Dear Brethren: I deeply appreciate the confidence and affection of my brethren of the Diocese of Texas, in electing me to the office of Bishop-Coadjutor, and thereby calling upon me to assist your noble Bishop, who is one of my truest and most beloved friends.

I have given this call that serious and heart-searching consideration which it merits. I have consulted many whose counsels I value, and have wrestled in prayer to know the Master's will.

During the three weeks which have elapsed since the action of your Council, I have honestly endeavored to find the light which would enable me to see clearly the pathway of duty, and I believe I am acting under guidance when I say that I feel it to be my duty to decline the election; and, therefore, I respectfully ask that my name be not sent to the Standing Committees and Bishops of the Church, requesting their consent to my consecration.

It is with sorrow that I feel constrained to do this, for both the clergy and laity of your Diocese are peculiarly near to me, and there are so many ties binding us together in the common service of our Blessed Lord.

Praying God's richest blessings to rest upon the work and the workers in the Diocese of Texas, I have the honor to be,

Faithfully and fraternally yours,

H. Percy Silver.

For the Southern Churchman.

Memorabilia.

The Holy Bible is the record of the creation of the heaven and the earth; of the divine birth of man upon it; of the fall, redemption and restoration of mankind to their high estate, as after the image of God. It was made up and kept through ages by the people of God chosen and separated for the purpose. And the Jewish race continue to bear witness to their high privileges and care, and the reliability of the record.

The Tables of the Ten Commandments, delivered from the awful presence of Almighty God on Mount Sinai, are the bases of our civilization, and stand as the seal and guarantee of the truth of Holy Scriptures.

The Temple of Solomon, with all its splendor, its gold and jewels, stands for the Old Testament with its histories, laws and prophecies. The Second Temple, glorified by God, manifest in the flesh, the walk and conversation of the Messiah, the Lord's Prayer as its crown jewel, stands for the New Testament.

The Old and the New Testaments, bound in one volume, stand for the foreshadows and emblems realized and law and prophecy fulfilled; our salvation accomplished; the Word of God; everlasting righteousness.

Our Lord as the Way, the Truth and the Life, the Spirit of prophecy, is the thread of the labyrinth of humanity. His life, death and resurrection guarantee man's divineness. He is the Alpha and Omega, the Beginning and the End, the most Holy.

The Book of Common Prayer is the orderly selection and arrangement of the teachings of the Old and New Testaments, adjusting their instructions to the life of our Lord from his birth to his ascension to the right hand of God, and consecrating the whole calendar year to Him.

Its selections are the best and wisest distribution of the words of truth. Its Collects realize the "golden vials filled with precious odors," the prayers of the saints, and its Saints' Days make the family portrait gallery of the Household of Faith.

Its divine words of spirit and truth have the flavor of myrrh, aloes and cassia—are holy garments answering to the gold of Ophir, and its language suggests the finest needle-work. It may well stand for the robe of righteousness of the Bride of Christ, the Church of God.

J. L. W.

The Good Citizen.

The good citizen is, not "good" only when he is in the limelight, the saviour of the State or the Union on the stump and in the battlefield. It is the everyday attitude of the individual, however humble, toward the rest of humanity, however humble; the feeling of responsibility in that individual for the welfare of the individuals in his community and in his State and country. It demands courage—fidelity, honesty and patriotism. In fact, our ideals of good citizenship are those inspired and emphasized by the Great Teacher over 1900 years ago.

But in sounding our praises of lofty ideals in remote fashion, we are not cultivating practical good citizenship in ourselves. It is the application of those theories in common, everyday life about us that makes over a passive good citizen into a live, broad-minded and forceful good citizen. The good citizen's way is through a quiet, consistent effort, to seek to accomplish his task in life, with a knowledge that we are all members of a brotherhood and all men have souls with none to be utterly despised.

No idea is so fatal as that which would cast all men into one mould. Says Channing: Every human being is intended to have a character of his own, to be what no other is, to do what no other can do. Our common nature is to be unfolded in unbounded diversities. It is rich enough for infinite manifestations. It is to wear innumerable forms of beauty and glory. Every human being has a work to carry on within, duties to perform abroad, influences to exert which are peculiarly his, and which no conscience but his own can teach.

To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his work will follow him. He may not be a hero to the world, but he is one of God's heroes.—Dean Barrar.

Work is a great blessing; after evil came into the world, it was given as an antidote, not as a punishment.—A. S. Hardy.

Family Department

To My Closet.

I am weary of this turmoil, din, and strife;
I am weary of earth's jostling, selfish way;
I am weary of my sinning, of my groaning, of my life,
Open, closet, still and holy,
Open, closet, bending lowly,
Let me enter—I would pray.

Oh, to enter but with Jesus where 'tis still,
There to pour out unreproved my pent-up tears;
In that hush to list His praying, "Righteous Father, keep from ill,"
Open, closet, still and holy,
Open, closet, bending lowly,
Take me where the Father hears.

'Tis "the Holiest of Holies" shuts me in,
The Shechinah of God's presence drawing near,
And like incense clouds to wrap me is the Comforter within.
Open, closet, still and holy,
Open, closet, bending lowly,
Take me—peace doth wait me here.

Oh, the nearness, oh, the sweetness of the place!
Here with Jesus only lingering I stay;
'Tis so near I grasp His loving hand, e'en almost see His face.
Open, closet, still and holy,
Open, closet, bending lowly,
Let me enter, I must pray..

Here I cannot choose but grasp His offered hand,
'Tis so near, and taking, keep it all the day;
O, so strong, it stays me surely, in His holding I must stand.
Blessed closet, still and holy,
Open quickly, bending lowly,
Let me enter, I must pray.

For the Southern Churchman.

The Married Girl.

Response to a tract, "The Married Girl," written by an old-fashioned lady for a recent luncheon of Alumnae and Graduating Class in a Church School.

It is a great comfort to feel that there is a place in our world for every kind of girl who tries to "do her duty in that state of life unto which it shall please God to call her." Whether married or single, high or low, rich or poor, a girl of business or what is called a girl of leisure—each and all have a work in life to do, and a responsibility to do that work so that it may help to build up the Kingdom of Righteousness. But it seems to me that the really ideal life, although to many girls it may not be given, is that of wife and mother—to be at the head of a true Christian home and to have the love and respect and confidence of husband and children. I would not for a moment give the idea that a girl should look on marriage as the end and aim of life, and that as soon as she leaves school it should be her ambition to "catch a husband." Far too many do this—when too young to make a wise choice, and forget the solemn injunction in our Marriage Service that "Marriage is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly and in the fear of God." If our young girls would read those words carefully and thoughtfully, there would not be any light jesting or foolish talking about marriage, nor so many unhappy separations afterwards. There is no perfection in this world, so the girl must not expect to find the man she marries faultless; but if there is mutual love and forbearance, a happy home is almost sure to follow, and the vow "for better, for worse, till death do us part," so often thoughtlessly uttered, becomes a blessed reality.

Years ago I read a small book entitled "Little Foxes," which contains so much wise instruction for the married girl that I wish every one of them could read it. The "Little Foxes" are the small causes that spoil domestic happiness, and the author tells the married girl not to be constantly holding up to her husband the example of her father and brother, and make herself unhappy because he is not like them, but to see in what respect he is better, and then herself try to make up for what he lacks, and so go on cheerfully to make a happy home

Of course the Married Girl must do all in her power to make the society in which she mingles better and purer for her influence, but she should never sacrifice her home-life to clubs and society. She also has a responsibility to her Church, but these duties must go hand in hand with husband and children. She must not be entirely absorbed in household cares, for she must try to keep up with her husband and children in the great social and religious and educational questions of the day, so that she may be their companion and guide. Surely, then, we can say that the noblest work a married girl can do and her highest honor is to make a Christian home, and the richest inheritance she can leave her children. From such a home may radiate a far greater influence than a woman can gain in public life. In the light of recent unhappy events in England, caused by some misguided women, can we do better than to go back to our old ideals? Not the helpless "clinging vine" type of woman, but "A noble woman fitly planned.

"A noble woman fitly planned
To warn, to comfort, and command."

"For woman is not undevelopt man
But diverse; could we make her as the man,
Sweet love were slain; his dearest bond is

Not like to like, but like in difference,
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness, in moral height.
She mental breadth nor fail in childward care.

Nor lose the child-like in the larger mind,
Till at the last, she set herself to man,
Like perfect music unto noble words:
Then comes the statelier Eden, back to man;
Then springs the crowning race of human kind;

May these things be!

Knowing and Doing.

The passages of Scripture selected for the Epistles and Gospels for the early Sundays after Trinity seem to have a very definite significance. They emphasize the practical aspect of Christian living. The Christian Year is clearly and naturally divided into two parts: from Advent to Trinity we are concerned mainly with the doctrines of our faith; from Trinity to Advent with the duties. First, the Christian facts, and then the Christian forces, because every fact is intended to be a factor in daily life. First doctrine, then duty; first creed, then conduct; first divine revelation and then human response. And herein lies the force of our Lord's words: "If ye know these things, happy are ye if ye do them." The doctrines are intended to be the source, spring and standard of our practical life. The highest truth is to be expressed in lowliest obedience. Just as the sun descends millions of miles to open the petals of a little flower, so the most exalted doctrines and principles of our faith are intended to be the mainspring and inspiration of the humblest piece of ordinary service.

"If ye know these things." Then it does matter what a man believes. Pope's lines are often quoted with approval as something very fine, broad and manly:

"For creeds and forms let senseless bigots fight,
His can't be wrong whose life is in the right."

But they are miserably untrue and absolutely untrustworthy. Creed is essential to conduct; doctrine to duty; principle to practice. The spring of all action is knowledge. "Knowing these things" is a call to holiness. The Lord assumes discipleship as a fact, takes for granted the truth of conversion, new life, the new start, and then emphasizes the consequent duties. Holiness is "writ large" on the Bible: "Be ye holy, for I am holy." Salvation is to lead to character; what we have is to be shown in what we are. When we are delivered from sin and Satan, it is for the purpose of "holiness and righteousness all the days of our life." Then, too, "knowing these things" is a call to service. Christianity is to be propagated and disseminated. We are "saved to serve." The Prince of Wales' motto, "Ich dien," "I serve," is essentially true of the Christian. The divine order is: Salvation, Sanctification, Service. Work for God is involved in the very idea of the Christian life. Service for God is to be rendered by His redeemed people, and can only be properly rendered by them. "That we being delivered . . . might serve." As Moses said to Pharaoh: "Thus saith the Lord, Let My people go that they may serve Me." None can really serve unless and until they have been redeemed and reconciled, for God's service is not the work of the slave, but of the son; His service is perfect freedom." "If ye know these things." We must "know" that God calls us to holiness and service.

"If ye do them." The "knowing" is to lead to the "doing." Christianity is a creed, but not a creed only. As the spring of all action is knowledge, so the object of all knowledge is action. We must reveal our principles, declare our knowledge, live our creed. Holiness must be manifested. Sanctification is not a sentiment, but a service, not a feeling, but a fact. It will always and inevitably manifest itself if it be really in existence. The graces of humility, purity, strength, love, kindness, tenderness and the like are to be shown. They are not only to be known, but also practised. We are apt to forget that the apostle did not speak of the "fruits (plural) of the Spirit," but of the "fruit" (singular). The nine elements are not so many different graces to be manifested separately by different Christians. They form a complete whole: three in relation to God, "love, joy, peace;" three in relation to man, "long-suffering, gentleness, goodness;" and three in relation to self, "faithfulness, meekness, self-control." Like a cluster of grapes on one stalk, these aspects of "fruit" are all to be manifested by every follower of Christ.

But service is to be shown as well as holiness. Christianity is above all things practical. We are saved to save others; we are healed to be helpful.

Our Christianity must be first individual and then social. We must work from the centre to the circumference. In our home life we must prove the reality of our Christian profession by "showing piety at home." In our church life we must work for God in whatever way possible. "Pure religion . . . is to visit the fatherless and widows." Every Christian should do something definite for his Master. National life should also feel the effect of our Christian profession. The evils of our nation will never be cured apart from the Gospel of Christ applied by Christian men and women. The awful sins of drink, gambling, impurity, avarice, graft and luxury cry aloud for attention and attack. The various social, economic and moral ills of our day wait for treatment by those who have learnt the secrets of righteousness, purity and truth. And wider still the universal work of missions, of world evangelization waits to be done by the Church of Christ. Heathenism of every kind needs the redeeming, uplifting, transforming power of the grace of God, and nothing else will suffice to satisfy human needs and save human lives.

"Happy are ye if ye do them." The outcome of knowledge and obedience is blessedness. Knowing; Doing; Happy. The blessedness of holiness is assured because of the presence, peace and power of the Holy Spirit. The joy of the Spirit of God is one of the outstanding truths of the New Testament and one of the undoubted facts of Christian experience. Then, too, there is the blessedness of service. The joy of obedience is a fact and a glorious reality. The joy of influence is equally true, for a man can have no greater satisfaction than the consciousness of being of service to others. And not least of all is the joy of unselfishness, the realization of sacrificing self for others and of devoting every power to the good of those around. No wonder, then, that our Lord describes that disciple as "happy" who "knows" and "does" the will of God. It is another testimony to the truth of the Psalmist's words that in the keeping of God's commandments there is "great reward." And the conclusion of the whole matter is seen in the apostle's appeal to be "steadfast, immovable, always abounding in the work of the Lord," and this, because our "labor is not in vain in the Lord." When the Sundays after Trinity are filled with lives of this sort, lives that know and do the right thing, lives that express the holy Gospel they profess, lives that show by loving consistency "Whose they are and Whom they serve," the truth of the Gospel is seen to be real, and is likely to be received and followed. It is when our light shines before men that they see our good works and glorify our Father in heaven.—Canadian Churchman.

Modern Superstition.

Along with the pride and unbelief of our time goes as is not uncommon in history a crass credulity. Physicians send patients, when they cannot cure them, to clairvoyants. The number thirteen exercises terror to such an extent that, for example, in the city of Hanover, it is passed over in the enumeration of electric cars and electric routes. People who will not believe in Christianity still believe in these superstitious traditions and are without peace of mind French papers relate that President Fallieres was traveling with a party of twelve gentlemen, high in French public life, and therefore, presumably all free-thinkers. A Journalist joined them at a certain station and the party could not be induced to sit down in the buffet car until a fourteenth guest had been secured. The last page of many Parisian dailies contains colmuns devoted to the advertisements of card fortune tellers. and magicians. They do a magnificent business. The aviators bear talisman in their aeroplanes; and automobilists place a little bronze bust of La Joconde (the stolen Leonardo lady of the Louvre) in the forepart of their cars to save them from accident.—Record of Christian Work.

He Shall Gather the Lambs with His Arm and Carry Them in His Bosom.

Isa. 40:11-11.

"I can see him clad in glory,
'Mid the little ones above,
And his eyes are full of wonder,
And his heart is full of love.
On the heavenly host he gazes
And with wistful eyes he stands;
Artlessly he runs to meet them
Stretching out his little hands.

Glad they take him to their bosoms,
And they fold him with their wings.
Tenderly, with fond caresses
And with gentle whisperings—
Thus, they sit them down beside him
On the broad celestial plain,
And repeat the wondrous story,
Of the Lamb that once was slain.

Eagerly he looks and listens,
Hushed in thoughtful silence long.
Then an inspiration moves him
And his lips break forth in song!
'Tis the new song of the ransomed
Which the saints delight to sing.
And they swell the rapturous chorus
'Till the heavenly arches ring!

Bright the crown they place upon him
Gold without, celestial wrought,
Priceless jewels which the sufferings
And the blood of Christ have bought.
Softly by the hand they lead him

Onward to the great white throne,
Where the Father sits in glory
With the Ever Blessed Son.

Gently does the Saviour call him
With a voice so mild and sweet,
That the child in haste to meet Him
Runs and sits down at His feet.
Jesus folds the ransomed infant,
To the side that once was riven,
Saying, 'Rest thee, little lambkin,
Safe within the fold of heaven.'

And a harp attuned by angels,
A bright pinioned seraph brings
Rich the gems that forms its setting,
Rare the music in its strings;
And its quivering chords he touches,
And his new-born soul expands,
As he sings to God, his Father,
In the House not made by hands.

He shall dwell and sing rejoicing,
'Till his earthly kindred come;
In the mansions of the blessed,
They shall find their boy at Home."

Fold him, O Father! in Thy Arms,
And let him henceforth be a Messenger
Of love, between our human hearts and
Thee."

The Happiness of Giving.

"It seems to me that Mrs. Willis doesn't look very well," young Mrs. Willis' caller said out in the hall, as she glanced back at the old lady who sat listlessly by the window.

"I don't know what is the matter with her," young Mrs. Willis answered, with a touch of impatience in her voice. "I'm sure nobody could be kinder to his mother than Fred is. She has the sunniest bedroom, and we always try to have her old friends in whenever she wants to seethem. Of course it must be hard to give up her own home after she has been mistress of it for over forty years, but what else can we do?"

As the caller went down the steps the postman came up. There was only one letter, and that was for old Mrs. Willis. Her daughter-in-law handed it to her and then went off about some household task. When she same back, fifteen minutes later, old Mrs. Willis, excited and eager, was trying on her bonnet. "I've got to do down town, Julia," she said. "I'll be back in time for dinner."

She came back at exactly six o'clock. Her bonnet had slipped to one side and there was a tired flush on her face, but her arms were full of bundles and her eyes were sparkling joyously.

"I've got you those towels you wanted, Julia," she announced, "and there's a box of preserved ginger for Fred—you didn't know he loved it, did you? And that's a handkerchief for Norah; and the rest are little things for other people."

"But—I don't understand," Julia stammered.

Old Mrs. Willis lifted her shining face. "If that isn't like me to forget to tell you! Why, 'twas an old debt I'd forgotten about—ten dollars--that came to-day from Mary Dodson. Think of it—ten dollars of my own to spend as I pleased! My, but I've had a good time! I've got three dollars left, and I'm going to give Lydy Baker a treat tomorrow!"

Julia's eyes met her husband's with sudden comprehension. Three years without a dollar of her own with which to give any one a treat—mother, to whom giving had been the very breath of life!'

"Oh," Julia cried, under her breath, "how could we—how could we!"—Youth's Companion.

The Bible.

The book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decision immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here heaven is opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, health to the soul, and a river of pleasure. It was given you here in this life, will be opened at the judgment, and is established forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

Salvation.

At a prayer meeting once a certain individual, well known for his failurre to meet his business obligations, gave an address. His subject was "Salvation." He began by slowly quoting the words, "What must I do to be saved?" He paused; looked round; and repeated the words. When once more, in still more solemn tones, he reiterated this question, a voice from the meeting, in clear and distinct accents, called out, "Go and pay John Williams for those oxen you had of him."—Church of England S. S. Magazine.

Changing Places.

A Child of India to Children of Canada.

From lands of lingering shades of night
To this fair realm of Gospel light
I come to speak to you:
You bid me say, in briefest space,
What I, if I were in your place,
Would surely try to do?

Sincerest thanks my heart would give
For these glad homes in which you live,
With friends so true and kind;
For there are lands beyond the seas
In which such happy homes as these
No one should ever find.

And unto me the School would be
The place in which I might be free
To meet the good and wise:
For in those lands for which I plead
The children are not taught to read
And seek the highest prize.

And I in thankfulness would pray
To Him whose light can drive away
All gloom and fear and dread;
For where my needy kindred dwell
There is no messenger to tell
Of rising from the dead.

And I in Sunday School and Church
Would for those precious treasures search
Of which your Scriptures speak;
For in that place from whence I came
No Scriptures tell of His great name
Who comes the lost to seek.

And I would use my voice to sing
The praise of Him who came to bring
The gift of life divine:
For where I dwell, so far away,
They nothing know of that glad day,
Whose beams around you shine.

With joy I would the call obey
Of Him who makes the sacred day
To be so richly blest;
For in that land where I was born
The toilers never hail the morn
Of God's glad day of rest.

If I might change my lot for yours
I surely would use all my powers
His kingdom to extend;
For where my fathers buried lie
They know not of that home on high
Where "Sabbaths have no end."

And I would in the labours share,
Of those who for the sick ones care,
And to their wants attend;
For where the Saviour is not known,
The sick are left to die alone,
Without one loving friend.

And I would help, if in your place,
All those who preach that word of grace
Which heals the heart and mind;
And I would willingly be sent
To where my life might all be spent
For Him who saves mankind.

—T. Watson, in The Baptist.

A Practical Demonstration.

If there was one thing that Angela Mary hated to do more than another, that one thing was darning stockings. For this reason the family laughed instead of offering sympathy when Angela Mary reported the proceedings of the latest meeting of the Butterfly Club and displayed a bit of crumpled paper on which was written: "Darn stockings at the Children's Home next Saturday afternoon to help the matron."

"That means me! I'm the one to darn stockings!" groaned the girl.

"Can't make us believe you agreed to that with your eyes open?" protested her brother Tom.

"No, I was blindfolded!"

"Do explain!"

"It was like this: One of the girls said she had been thinking that we ought to do some positive good in the world before helping our mothers and setting our brothers a fine example."

"Wait a minute, sister; I must have a camphor bottle and a fan. Now go on—softly!"

"You see," Angela Mary continued, without appearing to observe the collapse of brother Thomas, you see we named ourselves the Butterfly Club on purpose. To have a gay time was our object. It seems, though, that Barbara Norris has been having trouble with her conscience. To-day we met to make ourselves sets of the little bows that are the thing just now to wear under your chins. We each agreed to bring all the pretty scraps of silk and ribbons and lawn and embroideries we could find and divide with each other. In that way we would have a cunning variety of bows, don't you see? Instead of being interested in the bows, Barbara Norris couldn't tell the difference between blue satin and pink satin, she was so bent on easing her conscience. Some way she compelled us to listen, and at last we agreed to be of some use in the world for one week."

"Barbara is a dear girl," mother interrupted.

"She was a nuisance to-day," Angela Mary protested. "She wrote things that had to be done on slips of paper, put the slips in a basket, and then blindfolded us one by one and compelled us to repeat a vow to perform whatever came to our lot. It made shivers run up and down my back for fear I would draw something dreadfully disagreeable."

"What is Barbara to do to save the nation?" Tom demanded. "Was she game?"

"O, yes, Barbara played fair; she took the slip that was left. Next Saturday afternoon she is going to help civilize the eight Cassidy babies; tell them stories and keep them out of their tired mother's way. I'd rather do that than darn stockings. I'm game, though, myself. I've already telephoned the matron of the Orphans' Home to save up the darning until Saturday afternoon. She says that it's a great relief to have help in sight, because there are a few dozen pairs of stockings that have been saved from way back."

"Why, my dear!" was mother's remonstrance, "you alone won't be able to make much impression on such an accumulation."

"O, but," Angela Mary hastened to explain, "we are supposed to get all the help needed. We are to see how many of our friends we can interest. We really will do a lot of good. I'm going to write a note to the President of the Woman's Club and ask her to bring it before the Tuesday meeting. I should think the Club would be willing to take their thimbles over to the Orphanage and help the matron for one afternoon."

Angela wrote the note and called personally on the President of the Woman's Club, to no purpose. The Club voted a polite refusal. Nor was the Woman's Club Angela's only disappointment. Friends and relatives were never so burdened with Saturday afternoon engagements as at that particular time. Friday morning Angela Mary wept from utter discouragement. "When I've promised to do a thing," she wailed, with only little sister Nina to offer consolation, "I like to do it. You see we're to report our success at the next meeting of the Butterflies, and my success is to be nothing but failure."

"Why don't you invite the Sixth Grade Sewing Class to do the darning?" Nina suggested. "Our lessons have been stocking-darning for three weeks."

"Can you little girls really darn, Nina?"

"Can we darn? You should see our work! But of course you'll come to the demonstration."

"What demonstration, child?"

"Why, Angela Mary, don't you know folks are saying it's all nonsense to teach sewing in schools, and Miss Edith is almost sick about it?"

"Why is Miss Edith almost sick? I don't understand."

"Just because. Her home is here and her mother is an invalid and they are poor and Miss Edith has two little sisters to take care of, and that's why Miss Edith went to the Normal School to learn how to be a teacher of sewing and domestic science here at home. Now she's afraid the trustees won't hire her another year because popular opinion—that's what they call it—is against taking school time for learning to sew. That's why Miss Edith is going to have a demonstration in the town hall next month. She wishes to show the trustees and the parents what we can do—not just at school, but all over the city. We're going to have our sewing books perfect because we all love Miss Edith, and we mustn't have our work a disgrace. You'll come to the demonstration, won't you, Angela, and get all the other Butterflies and their mothers to come?"

"Yes, indeed. But we'll be the only ones there," was the prediction. "I tell you, Nina, no one in this town has any interest in stocking-darning. It is a lost art. I don't know what to do!"

"Shall I ask the Sixth Grade girls?" Nina persisted. "They'll do anything for you; they think you are so pretty."

"The darlings!" exclaimed Angela Mary. "You tell them that after we get the orphans' stockings darned I'll take them down town and treat them to ice cream, if there are forty in the crowd."

The matron of the Orphans' Home was surprised the following afternoon when she welcomed Angela Mary, accompanied by two dozen little girls, to her sewing room. She was more surprised upon observing how beautifully her small guests could darn stockings. Before the afternoon was over and the last pair of orphans' stockings perfectly mended the matron's sympathies were entirely with Miss Edith in her struggle to convince the public that sewing lessons had their place in school work.

"Miss Edith's mother was born in the house they live in," little Nina explained to the matron with great earnestness in her tones, "and it might kill her to have to move away and live among strangers, because there's only Miss Edith to take care of the family. You'll come to her demonstration, won't you?"

"I'll do better than that," agreed the matron. "We'll have a demonstration for Miss Edith in this very room next week. You wait patiently, girls. The parents and the school trustees shall see this afternoon's work. And believe me when I tell you this Miss Edith is sure of her position as long as she wishes to teach sewing in our public schools."

From that day to this Miss Edith has been responsible for stockings darned in the Orphanage.—Frances Margaret Fox, in the Congregationalist.

We are always inspired, but we incessantly stifle the inspiration. God does not cease to speak; but the noise of the creatures without and of our passions within confuses us, and prevents our hearing. We must silence every creature, including self, that in the deep stillness of the soul we may perceive the ineffable voice.—Fenelon.

Children's Department

The Wise Little Monkeys.

Did you ever hear the little tale?
Of the wise little monkeys three?
They sat on the ground
With their arms around
Each other as nice as could be.

The first, no evil could he say;
The second, none could see;
The third was as free
As a monkey could be
From gossip and scandal was he.

One had his hand upon his mouth,
The other covered up his eyes;
And the other his ears
And it really appears
That they were wondrous wise.

So now, my children, give good heed
To this tale of the monkeys three.
Guard ears, mouth, and eyes,
And be just as wise
And happy as you can be.

At the Mission Picnic.

By Eugenie du Maurier.

Jennie was a little tenement girl whose father had run off to sea, because he was "no account," people said. Her mother worked very hard for her two children, Jack and Jennie. Jack earned occasional pennies by running errands for the grocer. Jennie sold matches and watercress.

Miss Jamison was a rich, invalid spinster, very fond of Jennie. The other day, when Miss Jamison was getting ready to go away for the summer, in rummaging over her wardrobes and bureau drawers, among other things, she came across a pair of old shoes, not much worn. But she discarded them. Little Jennie gazed longingly at them and then at her own dilapidated ones.

"Please, may I have them?" she asked timidly.

"Child, they are much too large for you," answered Miss Jamison.

"Yes'm, they are. But I can poke cotton in 'em to keep 'em on. And they're better than mine," Jennie said, hurriedly, her black eyes sparkling.

"Well, you may have them."

"Oh, thank you, ma'am. I can go to the Independence picnic now." And she trembled with expectant joy." "Jack has an old pair the grocer gave him. I've never been to one of the 'Mission Picnics.' Oh, I'm so glad!" And the child skipped gayly all the way home, so great was her innocent joy.

Independence Day came. Jennie put on her shoes. She thought them very fine, in spite of being "much too large." But Jennie did not mind that. She pulled them together as best she could; and a happier heart never beat above a pair of shoes.

But when she arrived at the mission room and saw all the pretty shoes of the minister's children, her ardor was greatly dampened. She could not help but see the stupendous difference. And one naughty little boy asked her where the shoes were going to take her. This made Jennie very unhappy until the singing began. Then she forgot all about the shoes. She did love music so much. But soon her busy mind began to wander. Her attention was attracted to a pretty little girl whose bright, blue shoes she had admired so much. The little girl was crying.

"Oh, dear! How these dreadful shoes do pinch! I'll never wear them again."

Then, Jennie was glad her own were too large instead of too small. They were at least comfortable if not as pretty as the blue ones. Poverty had taught the little maid to be philosophical. Just then the superintendent came to tell them that the wagon had come and they would start to the park. Oh, what a scramble there was. Jennie ran and sat with Jack. And, then, there was a long, happy day, firing off crackers, romping, sailing on the lake and heaps of good things to eat.

During the morning Jennie saw the little girl with blue shoes sitting alone on a stone and crying as though her heart would break. Jennie never liked to see anybody unhappy. So she ran to "Miss Blue Shoes."

"What is the matter?" she asked timidly.

"Oh, it's you, is it? Well, these shoes hurt so I can't run and play with the others. And I 'most wish I hadn't come," was the sobbing reply.

"I'll lend you mine," quickly offered Jennie.

"What, those ugly big things?" retorted Miss Blue Shoes, curling her pretty lips in disdain.

"Yes, they're ugly. But they don't hurt," said Jennie.

"But you can't wear mine," selfishly. "Besides you'd spoil 'em."

"Oh, no. I didn't want to wear yours. I can go bare-foot. It won't matter," generously answered Jennie.

And Jennie took off her shoes and put them on the poor pinched feet of the pretty little girl. Then away they ran together and had a happy time all the day. Jennie was the only child who had no shoes. She did not like to have people look at her bare feet. But when she saw the other little girl laughing and having a good time her wee heart beat with a greater joy than if she had kept her ugly old shoes and left the little girl crying.

When the long, glad day was ended and she had buckled the pretty blue shoes on their owner's feet, little Jennie's lip quivered with pleased amazement when Miss Blue Shoes kissed her and called her "a nice poor girl." Jennie no longer coveted the blue shoes. She felt certain her mother was right when she had said appearances were deceitful. Those blue shoes were pretty; but they covered poor, squeezed, unhappy little feet. Jennie's own shoes were old, big and ugly. But in them were a pair of the happiest, small feet that ever dwelt in shoe leather.

Baltimore, Md.

A Pause in the Prayer.

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knee; "'f I should die 'fore I wake—"

"I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away down stairs. In a brief space he was back again, and dropping down in his place took up his petition where he had left off. But when the little white-gowned form was safely tucked in bed the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear around in the mornin'. 'f I should die 'fore I wake,' why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commended the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Wellspring.

"There are two stones we may not dare to cast;
The stone of stumbling in our brother's way,
The stone of judgment at our brother's past—
We, ourselves, like sheep, have gone astray."

Mollie of Hogan's.

School was out, and so was Tim Carr, and he lost no time in leaving the scene of his unwilling labors.

Six months before, Tim's father had gone, no one knew where, and Tim's uncle only looked after the boy because there was a chance later of Tim being a wage-earner.

Unknown to his uncle's family, Tim had a dog, a neglected waif like himself, and for the dog's license Tim had denied himself much.

Once or twice the dog, Mollie, had been seen and questions asked. Tim excused the lie he had told, as he would probably have had to give her up, and had said she belonged to a neighbor who allowed him to take care of her.

Mollie was nothing but a mongrel, a little brown dog, who adored Tim, and told him so with every lick of her tongue, and every look from her soft eyes.

A hole in the shed just large enough to screen the dog was Mollie's den, and for many weeks she had led a charmed life.

With a quickly beating heart, Tim stole up to the roof. No Mollie was in sight, but Tim tip-toed to the hole.

There seemed to be a mass of something brown there. Tim's blue eyes sparkled as he went down on his knees. "Mollie," he whispered, and the brown mass squirmed. Her whole attention was being given to three little puppies, and the look she gave Tim was one of pride, not of race, but of possession.

The boy's devotion showed itself at once, as in extravagant terms he told her of his surprise and delight at such wonderful puppies.

Then Tim's worries began. Mollie had to be fed. She needed extra feeding, milk especially; but where was it coming from?

There were no filled milk bottles where he lived. Sometimes they had a little from the grocery, but Tim's uncle thought it a luxury.

Luckily the really cold weather had not begun, but it was cold enough up there.

Mollie, an invalid, did not care about dry bread, and, finding she did not eat it, he left her half, and ate the rest.

When he dared no longer to stay up, he pressed a kiss on her loving nose, lightly touching the baby heads, and stole down to bed. Before daylight Tim had started on his rounds. Milk wagons also make an early start, so there were full bottles for Tim to select from.

It seemed as if Mollie would have to go on the plan of a feast and a fast, as even cream bottles could not easily be kept.

Putting the bread into an old saucer, Tim poured in the cream and fed his

cherished pet and, when the bottle was empty, Mollie lay back with a sigh of content.

Tim smoothed down the brown head while he tried to smooth down his own conscience. To starve the dog just now was what he couldn't do. If it were possible, he would earn money. If not, why, there was the other thing. To be a crook meant that one lost social standing; yet he came back to the same reasoning—the dog must be fed somehow.

A day or two later, a policeman's suspicions were aroused, and, in the gray dawn, Patrick Healy saw the sight that brought a mistiness to his official eyes.

He had come up by way of the next building, and, hidden in the shadow, waited to see if the boy would appear.

Hugging the bottle, Tim crept up to the shed, crouched down and poured out the cream. Cream bottles being smaller, were more easily handled.

The policeman leaned over and saw a mongrel of low degree, three roly-poly puppies, and a boy whose face was transfigured for the moment as Mollie licked his face and hands before starting on her breakfast.

Patrick Healy kept quite still as Tim, with due caution, tucked the empty bottle out of sight, and petted his dog. There hadn't been much food for the last few weeks for Tim, and he was strangely tired.

Pulling the dirty carpet over him, he gathered Mollie and her babies into his arms and the five slept.

It was an angry, embittered boy who followed an irate uncle to the children's court.

The kindly officer, obliged to make the charge, had an invalid wife and only a memory of a sunny-haired baby. He had seen the boy's viewpoint, also the viewpoint of an excited restaurant keeper, who demanded the payment of various bottles of cream; but the officer considered the boy the most important object.

The far-seeing eyes of the judge looked at the sulky, boyish face and noted the tired lines about the blue eyes.

"Didn't you know it was stealing to take the cream?"

"Yep, er yes, sir."

"Couldn't you have managed to get a cent or two?"

"Nope, couldn't get nothin'! I tried, but teacher's out, an' nobody wanted any errants done!"

"What have you got to say about it?"

"Mollie was awful hungry, you see she'd got them kids to feed!"

The air was tense with sympathy, but the judge went on.

"What kind of a dog is she?"

"Guess she ain't nothin' special. Just a dog!"

"Why didn't you drown the puppies if you couldn't feed her?"

"Drown Mollie's puppies!" the boy flashed out. "Them's her first puppies. Why, it 'ud kill her!"

Fear, respect, deportment were forgotten, the boy's head was up, and the blue eyes had a fighting look.

"She loves 'em, they're her'n!"

Then the feeling of a barrier in blue, and patrol-wagons settled on the boy, and his lips quivered.

The judged nodded, and officer Healy moved to the door. A bundle had been put down containing three wobbly pups, and a most excited little mother.

Mollie, however, scented trouble both for herself and Tim. Why were her puppies there in that strange place, and why did her master's face wear the look?

With a quick glance at the kindly hand that rested on the table, she gave it a hasty lick, then sat up and begged, pleading with her soft eyes "extenuating circumstances."

The excited restaurant keeper had smiled, and admitted his willingness to have Tim work off the cost of the cream.

Later, when no one claimed the boy, the Healy's home was enlivened by both a boy and a dog. The descendants of the latter devoted themselves to the neighboring police, and none of them made claim to being anything special, but "just a dog."—Our Dumb Animals.

Miss Geography.

I have a doll from far Japan,
  My gloves from banks of Seine;
My Leghorn hat's Italian;
  My fan came straight from Spain.
From England is my muslin gown;
  My hose from Germany;
My shoes were made in Boston town;
So when I'm dressed from toe to crown,
  I'm Miss Geography!

—The Youth's Companion.

The Story of Greedy Tommie Tobey.

Nobody in the Tobey family liked to have company. It wasn't because they were mean and stingy, either, for all the Tobeys, big and little, just loved to make other people happy and comfortable. No, it was because Tommie Tobey had such dreadful table manners. All his brothers and sisters blushed rosy red for shame when any one came to dinner.

One day a carriage, drawn by two splendid black horses, stopped before the Tobey cottage, and Great-Aunt Sarah Stickney Stevens hobbled out. Mother had to hustle around and get dinner. She was so busy that she quite forgot to whisper to Tommie about being greedy. Poor Tom lost all his manners when he saw the good things on the table. He ate his chicken with his fingers, he gobbled up his ice cream, and, worst of all, he leaned over and snatched a piece of chocolate cake just as Aunt Sarah was going to take it.

Aunt Sarah Stickney Stevens was very much shocked indeed, and smiled a most dreadful smile. When she was leaving, she said: "To-morrow, young man, I'll send you a new brother, and you must let him eat with you every day."

"Thank you, Aunt Sarah," said Tom politely. Aunt Sarah looked at his greasy hands and at his face, which was dotted with currant jelly and chocolate ice cream, and smiled again. Then she went away, and all the Tobeys tried to tell Tom how ashamed they were of him.

"Huh!" said Tom, puffing himself out like a fat little pigeon. "Aunt Sarah is all right. She isn't going to send the rest of you anything, is she?"

All the little Tobeys looked at each other and wondered why Aunt Sarah Stickney had liked such a greedy boy. The next day, when the Tobeys were at dinner, Tom's present came. He jumped up and down with delight. He broke the string, threw it on the floor, tore open the brown wrappings, and threw them on the floor; and when he saw Aunt Sarah's present inside he grew very red, and was going to throw that on the floor, too, but father reached over and took it. "What did the mean old thing want to send me that for?" snarled Tom. All the Tobeys crowded around to look at it. It was a pig, a big plaster pig. In its mouth was a card, which said: "I've come to eat with you, Brother Tom. Put me right beside your plate."

"Aunt Sarah is a wise woman," said father, and leaned over and put the pig down beside Tom's plate. "There, my son, we'll let him stay there until you learn to eat like a gentleman."

Tom cried and screamed and screamed and cried and didn't eat any dinner, but the pig stayed there. For three long weeks he stood guard over Tom's plate—breakfasts, dinners, and suppers. Every time Tom was greedy, father pushed the pig nearer Tom's plate. How Tom hated that pig! He hated him worse every day. Who could take any comfort eating while a pig was watching him? He began to eat slowly and take small mouthfuls and let the other children be served first. One morning when the Tobeys came to breakfast the pig had gone. He never came back.

Aunt Sarah Stickney Stevens says Tom has the best table manners of all the Tobeys, and gave him a silver dollar the last time she came to dinner.—Mary Davis, in Christian Register.

"Out of Sorts."

The children were in the play-room, a great attic chamber, parted off on purpose for their benefit. Here the dollies lived, with all their parlor and kitchen furniture. It was the special domain of Helen and Bessie Gray. Tom visited it when it stormed, or he was sick. The rain on the roof showed why he was indoors now; and, willing to be useful, he was trying his hand at making a bedstead for Lady Primrose, a rosy-cheeked doll, the queen of the baby-house. Dear little cousin was visiting the children, and she was showing Tom how to build a pagoda of cards, the hardest kind of card-house, she said. Helen was manufacturing a bonnet; that was for Lady Primrose also. They were very busy, and very happy, as children with something to do always are. Bessie sat by herself wishing all sorts of impracticable wishes.

"Bessie is out of sorts," said Tom; "she always does so, when she is."

"I'm not, master Tom," said Bessie spitefully. Bessie took a pea from her pocket, and poising it on her thumb and finger, took aim and snapped it; it shot against cousin Bell's card-house with force enough to bring it tumbling to the floor. In its fall it upset a broken cup of glue, which Tom had for his bedstead. "Oh," cried cousin Bell, with sorry surprise. "Oh," cried Helen, "your blue dress is daubed with glue. Bessie, how could you do so?" looking reproachfully at her sister. Tom darted an angry glance at her. "Bessie," he cried, "if you were not a girl I'd thrash you!" Bessie had a great admiration of Tom's genius, and she was provoked that he seemed to like better to show cousin Bell how he was making his bedstead, than to show her, when Bell did not care about such things half as much as she did. Tom had to leave his work to scoop up his glue; and Helen had to wipe cousin Bell's dress clean of it. Bessie looked grimly on, surveying the disaster.

Presently she spied Tom's knife behind him, which she coaxed with her feet within grabbing distance, and hid it. When Tom settled back to his work again, his knife was the first thing he wanted. "Knife, knife, where are you?" cried he. It did not come. "Helen, Bell, have you seen it?" They had not, but were ready to join in a hunt for it. No knife rewarded their search. "Where is

my knife?" cried poor Tom excitedly; "could I have left it down in the woodhouse?" Up he jumped, and away he ran down stairs to see. "I can't find it," he said, after carefully looking down stairs and up. "Bessie, have you got it?" "I don't want your old knife," cried Bessie, stretching out her hands like five-fingers. "Let's make a general hunt," said Helen; and every thing in the baby-house was turned topsy-turvy. Not a doll had it.

Bessie had that "glad of it" look in her eyes which is a gladness without any real joy; it is a glory in mischief which has nothing but the seeds of sorrow in it. "It is a mystery," said Tom in a disappointed tone, when they found they must give it. "Well, girls, I can't go on without it; I must lie on my oars." "It is such a pity," said Helen sadly; "you were working so beautifully, and we don't always get you up here, Tom." "I am sorry most of all for my carelessness," sighed Tom. He bundled up his sticks, laid they aside, and pretty soon went out. "Our comfort is spoiled," said both the little girls.

By and by, "Girls! girls! Helen, Bell, come here!" sounded up from the foot of two pair of stairs. They jumped up, not sorry to leave their disordered baby-house. "Come, Bessie, you too," said Helen, stretching out her hand affectionately towards her sister. "I never go where I am not wanted," answered Bessie proudly. "We want you, only you don't want us," said Bell.

Away the girls ran, and Bessie was left all by herself. "They won't get me again very soon," muttered the little girl, in no enviable frame of mind. When she arose, the knife slipped on the floor. "Old knife, I don't want you!" and she gave it a kick across the baby-house floor. Bessie went out and crept into an unfinished part of the garret, behind some barrels. She was much like a solitary spider seeking something to prey on. Bessie began, after a long while, to feel very lonely.

Coming out from her hiding place, she came softly down stairs, listening at every step. Leaning over banisters, she caught the sound of happy voices in the parlor, and then turned off to aunty's chamber door. "Aunty," said Bessie, "may I come in?" "Is that you, Bessie?" said aunty; "come in; where are the others?" "They don't like me; they don't want me with them," said the little girl. Aunty looked at Bessie's twisted face, and asked, "Do you like them, Bessie?" "I'm all out of sorts," said the little girl, seating herself on the foot of the bed; and not pleased with aunty's views, she began to wish herself anybody but herself, and bitter tears ran down her cheeks. Aunty said nothing, knowing that tears, like rain, often make little openings for the sunshine.

At last she asked, in a husky voice, "Is 'out of sorts' one of the sins mentioned in the Bible, aunty?" "Not by name," answered aunty. "I know what it is," said the little girl, sobbing, "it is getting on the side of your heart that is turned from God." Aunty thought it was the best definition of "out of sorts" she ever heard, for the side turned from God was turned from love, since God is love; and that accounted for the contrary, mischievous and ugly things which people do and say at such times. "Well," said aunty in a sympathetic tone, "I don't know but you have the right of it, Bessie. That must be the wrong side, very wrong indeed; and the only thing to do it to jump over on the other side as quick as you can."

Bessie thought so too. She put up a little hurried prayer in her heart, "Help me, Lord Jesus, help me to love folks;" and making one bound for that other side, she started up and ran out of the room. Up stairs she hurried, and straight into the play-room, where, amid the confusion, she picked up Tom's knife, and flew down like a bird.

Following the direction of their distant voices, Bessie ran to the piazza, where the children were trying to see a broken rainbow, painted by a shaft of sunlight on the cloud. "Dear Tom, here is your knife," said Bessie, thrusting it over his shoulder. "I'm glad," cried Tom, too thankful to ask questions of its whereabouts. "So am I, and I," echoed the little girls, putting out their hands to Bessie. Bessie came between them, and all interlaced their arms together.

Then the sunshine of love put a bow in Bessie's heart.—Golden Threads.

Brothers.

He that loveth his brother abideth in the light.

"What have I said to make you sad,
Big Brother?
What do you care for a kid that's bad,
Big Brother?"
"The city is full of temptation still,
Of the things that hurt and the things that kill;
If I don't care for my boy, who will,
Little Brother?"
"Will you take me back, as you said you would,
Big Brother?
Will you stick to me till I do make good,
Big Brother?"
"There's never a thing you could say or do
To shake the faith I have in you;
We started as pals—we're pals straight through,
Little Brother."

"What do you hope I'm going to be,
Big Brother?
What do you see in a kid like me,
Big Brother?"
"I see the child that the feet, rough-shod,
Of the streets have trampled and torn and trod;
I see the very image of God,
Little Brother."

"Why aren't there more good friends like you,
Big Brother?
To show us boys what we ought to do,
Big Brother?"
"It's the old, old question, lad, to make
The eyes grow wet and the heart to ache;
But we'll have the men—when the men awake,
Little Brother."

—Elizabeth B. Stansfield, in The Christian Advocate.

The Kind Word.

We shall never regret the kind things that we may do for others if they really spring from kindly feelings and are not prompted by self-interest. Many a man has won influence and power simply by his kindness of heart, when he had few other qualities to recommend him, and without such kindness great talents have gone to waste.

Of all forms of kindness the speaking of kind words is that which lies most easily within the power of all of us. Not that words can ever take the place of deeds. Where a deed is required, words sound but as a mockery. But there are many, many times when the word is all that is needed to make the difference between happiness and despair. Most of us are starving for a little appreciation. Most of us will work harder for praise than for money. What a pity it is that thousands who really appreciate their friends and think the world of them are tongue-tied and never speak the word of praise until they speak it over the coffin.

"Kind words are more than coronets," wrote Tennyson. They are indeed the crown for which many a man struggles. He who withholds the word which has been richly earned is defrauding his friend. He who cannot, in looking back upon his life, remember one little sentence which overpaid him for years of toil, is a poor man.—Great Thoughts.

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"Learn to pity everything and everybody but yourself," says an earnest writer. "Many must walk a path that cuts the feet and makes life a via dolorosa, but since they must walk that path, to probe daily into wounds will not lessen but increase the pain. To look up and ahead is the only safe rule. And if one looks up one will see that this road, too, winds upward, and when it ends—as all roads must—it will end on a mountain top where at last light and peace may be found."

Self-pity never helps and always hinders. It steals the strength, adds to the burden and weakens the character "It's not so much the hard work we do, as our thinkin' about it that wears us out," said a wise old Irish woman, and the same is true of our troubles. It is not so much what we have to endure as our frettings and resentments at being forced to bear it that makes the load. whether we discern the weight upon other shoulders or not, it is still true that sooner or later every life must bear its burdens—cares, sorrows and crosses not of its own choosing. It is the manner in which these things are borne that makes the difference in lives—the dignity, strength and sweetness of some, the weakness and failure of others. Sympathy given to our neighbor may be balm to the receiver, and blessing to the giver; sympathy turned upon ourselves becomes a poison that slowly saps courage and power, and destroys the beauty and usefulness of life.—Forward.

Treat men as though you expected them to be true and you will help them to be true.

Personal and News Notes.

Bishop Guerry left Charleston, South Carolina, June 12 for his summer home at Sewanee, Tennessee.

The address of the Rev. Myron B. Marshall is changed from Norfolk, Va., to Saltville, Smythe county, Va.

St. Stephen's College conferred the degree of D. D. upon the Rev. John Mockridge at the Commencement, June 11th.

The Rev. Edward Warren, a retired clergyman of the Diocese of Marquette, died at Port Whittle, Ontario, on April 13th.

All communications to the Diocese of Easton, please address to Mr. S. E. Shannahan, Easton, Md., secretary of the diocese.

The address of the Rev. Reese F. Alsop, D. D., of Brooklyn, N. Y., will be North East Harbor, Maine, until October 1st.

The address of the Rev. J. Coleman Horton has been changed from Burrowsville, Virginia, to East New Market, Maryland.

The address of the Rev. J. Coleman Horton has been changed from Burrowsville, Va., to East New Market, Md. Please address accordingly.

Mr. Columbus, of Garden, Diocese of Marquette, a former Congregationalist minister, has become a postulant for holy orders in the Church.

The Rev. W. H. Ball has resigned his position of rector of All Saints' church, Concord, N. C. His address until further notice is Hendersonville, N. C.

The Rev. R. W. Hogue, rector of the Church of the Ascension, Baltimore, will be the special preacher at St. John's, Cape May, New Jersey, on June 22.

The Rev. H. Boyd Edwards has resigned the rectorship of Christ church, Cincinnati, and has taken charge of St. Michael's church, Milton, Mass.

The Rev. Frederick Leeds has resigned St. Thomas' church, Searcy, Ark., and may be addressed for the summer at 66 Willard St., South Portland, Maine.

The Rev. Floyd W. Tomkins, D. D., preached before the graduating class of the Ogontz Academy in St. Paul's church, Cheltenham, Pennsylvania, on June 1st.

The address of Rev. James L. Fish is 3636 Eoff street, Wheeling, W. Va., not 3536 Goff St., as stated in your issue of June 21st.

The degree of Doctor in Divinity has been conferred by Hampden-Sidney College upon the Rev. Joseph B. Dunn, rector of St. Paul's church, Lynchburg, Va.

The Rev. W. B. Sams, vicar of St. John's church, Bainbridge, Ga., will take his family to Saluda, N. C., where they occupy the "Georgia Cottage," for the month of July.

The Rev. D. Wellington Curran, rector of All Faith parish, Diocese of Washington, preached the sermon to the graduating class of Charlotte Hall (Md.) Military Academy, on June 15th.

The Rev. W. R. Sewell has resigned the charge of Christ church, Frackville, Pa., to become rector of Trinity parish, Athens, Pa., Diocese of Bethlehem, and has already entered upon his new duties.

The Rev. L. W. Heaton, priest in charge of missions at Eureka Springs, Harrison and Berryville, Arkansas, has declined a call to the rectorship of Good Shepherd parish, Wichita Falls, Texas, in order that he might continue his work in missionary service under the Bishop of the Diocese of Arkansas.

The Rev. David Henry Weeks, for the past two years associate rector of Trinity church, Chicago, has accepted a call to the rectorship of the Church of the Epiphany, Niagara Falls, N. Y., and will take charge on July 1st.

Trinity church, New Orleans, the Rev. R. S. Coupland, D. D., rector has recently called the Rev. A. B. Chinn, of Menlo Park, California, as assistant, and he has accepted. He will begin work July 1.

Rev. Charles Clingman, rector of St. Paul's church, Newport, Ky., has accepted a call to the rectorship of the Church of the Incarnation, Dallas, Texas. He will assume charge of his new work on the first of October.

The Rev. Lucien A. Spencer, dean of St. Luke's cathedral, Orlando, Florida, has been appointed special commissioner to the Seminole Indians, which has necessitated his resignation as dean, to the regret of his friends.

The Rev. John Russell Wightman, secretary of the Standing Committee of the Diocese of Pittsburgh, received the honorary degree of Doctor of Divinity from the University of Pittsburgh, June 18th.

The Rev. Robert T. Phillips, of the Diocese of Georgia, has accepted a call to the rectorship of the Holy Comforter, Sumter, South Carolina. Mr. Phillips succeeds the Rev. H. H. Covington, now rector of St. Paul's church, Norfolk, Va.

The Rt. Rev. G. Mott Williams, D. D., Bishop of Marquette, has deposed from the ministry of this Church, Charles Henry Walters, presbyter, "he having by an instrument of writing formally renounced the ministry of this Church."

The Rev. Henry Milton Green, rector of Grace church, Pine Island, Minnesota, died after a protracted illness on May 27, his end being hastened by the death of his wife on the Friday preceding. Mrs. Green died suddenly from a stroke of paralysis.

The Rev. Walter Ovid Kinsolving, son of the Bishop of Texas, has accepted the call to become assistant minister of All Saints' parish, Austin, of which the Rev. Wm. Hall Williams is rector. He expects to begin his work there in the autumn.

An automobile was presented to the new rector of Trinity parish, Asheville, N. C., by the vestry, at its last meeting. As both the city of Asheville and the parish of Trinity are growing fast, the car should prove invaluable to Mr. Brown in his work.

The annual commencement of St. Augustine's School for colored was held on May 28th. The sermon was preached by the Rev. George M. Plaskett, of Orange, N. J. Bishop Strange was present. The commencement address was delivered by W. T. B. Williams, of Hampton, Va.

The Rev. Joseph Carey, D. D., rector of Bethesda church, Saratoga Springs, N. Y., died recently at his home in that place, after a short illness. The funeral was held on Monday, the Rt. Rev. Richard Henry Nelson, D. D., Bishop of Albany, and a large number of the clergy of the Diocese being present. Interment was made in Greenridge cemetery, Saratoga Springs.

The Rev. Maurice Clarke, rector of the Church of the Heavenly Rest, Springfield, Ohio, has been granted a nine weeks leave of absence from the parish, in order that he may visit his relatives and friends in England. While in England Mr. Clarke will attend the Summer School of Theology, at Oxford University. Mr. Clarke will leave New York on the S. S. Mauretania, on July 2d, and will return on the S. S. Philadelphia, early in September.

The Rev. William C. Butler, a retired presbyter of the Diocese of Maryland, died on June 19th, of old age, at the residence of his daughter, Mrs. George Brooke, in Prince George's county, Md. His principal charge in that diocese was at St. Mary's church, Hampden, now one of the chief suburban churches of Baltimore. Mr. Butler was ordained deacon in 1857 by Bishop Meade, and priest in 1858 by Bishop Johns.

The Rev. William C. Butler, a retired clergyman, formerly rector of St. Mary's church, Roland Park, Baltimore, died at the home of his daughter, Mrs. George W. Brooke, in that city, on Tuesday, June 17th He was ordained deacon in 1857 by Bishop Meade, and priest in 1859 by Bishop Johns. He married Miss Frances M. Woods, of Albemarle county, Va., and is survived by his widow and five children.

The seventy-eighth annual commencement of the Hannah More Academy, Reisterstown, Md., the Maryland Diocesan School for girls, was held on Tuesday, June 10th. The sermon to the graduating class was preached by the chaplain, the Rev. William Walker, in St. Michael's chapel, on Sunday morning, June 8th. Addresses were made by Bishop Murray and the Rev. Francis P. Hartshorne, rector of St.

COWNES HOME SCHOOL FOR GIRLS

Reopens Tuesday, September 16th, 1913. Number limited to twelve. Mrs. ELLEN D. WEATHERS, Principal, assisted by ELIZABETH D. WEATHERS. Matron, Mrs. B. D. MONCURE.

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WANTED—FOR THE COMING SESSION, several girls, under sixteen, as pupils in Meade-Croft Home School. Special attention given to delicate or backward girls. Address Misses Meade, Haymarket, Va. 28je

WANTED—A REFINED, HEALTHY, young woman, between ages 25 and 40 years, to act as mother's helper, in the care of two small children. Good salary and pleasant home. Address C., Brookewood, Va. 28je-3t

WANTED—YOUNG LADY DESIRES POsition as art teacher in school, or opening for private classes. Design, oil and water-color; china painting, etc. Student of Corcoran Art School and Teachers' College, New York City. Address Room 212, Evans Building, Washington, D. C. 1t

WANTED—AN EXPERIENCED TEACHER of English, Latin, French, German and music, desires an engagement for next session. References exchanged. Address 323, care Southern Churchman. 28je-3t

WANTED—REV. R. P. COBB, (TEMPOrary address, Mount Gretna, Penna.), wishes to correspond with an experienced and capable lady teacher, for primary department in Cathedral School for Girls, Orlando, Florida. Best references required. 21je-tf

WANTED—A YOUNG LADY OF MUCH experience desires a situation to teach. Fifth grade work preferred. A student of Conservatory of Music. Address 320, Southern Churchman. 14je-4t

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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The Danville General Hospital offers a three years' course of instruction to young ladies desiring to enter the field of nursing. New nurses' home connected with Hospital. Apply to Miss C. S. BRIAN, Superintendent, 261 Jefferson street, Danville, Va.

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DIED.

SMITH.—Entered into rest, on Tuesday, the 10th day of June, 1913, at Valle Crucis, North Carolina, LAVINIA BARNES, daughter of the late B. G. Smith, Esq., of Scotland Neck, N. C., and Louisa Hill Smith, of Brooklyn, N. Y.

"Peace, perfect peace."

PAGE.—Entered into the rest of Paradise, on the morning of June 7th, 1913, Mrs. SALLIE BRAGG PAGE, widow of the late Rufus H. Page, of Raleigh, N. C., and daughter of the late Dr. John Bragg, of Petersburg, Virginia; aged seventy-two years.

"Thine eyes shall see the King in His beauty."

"For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesu, be forever blest,
Alleluia."

CAREY.—Departed this life, on June 9th, at his home in Saratoga Springs, N. Y., Rev. J. CAREY, D.D., LL. D., rector for forty years of Bethesda church, Saratoga, and Archdeacon of Troy.

"May he rest in peace and may light perpetual shine upon him."

OBITUARY.

The Rev. John S. Gibson, D. D.
The Rev. Frank Stringfellow.

At the spring meeting of the Albemarle Convocation the following resolution was passed by a rising vote.

Whereas, it has pleased Almighty God in His wise providence, to take from us our beloved brothers, JOHN S. GIBSON and FRANK STRINGFELLOW, respectively, President and Vice-President of this Convocation, and fellow laborers with us in the Lord; therefore, be it

Resolved 1. That we, the members of the Albemarle Convocation, wish to express our deep grief and sorrow at the loss of our dear brothers, who were such a help to us in meeting the problems of this Convocation.

2. That we send our sincerest sympathies to their bereaved families.

3. That this resolution be spread on our minutes, and a copy be sent to the Southern Churchman and "Our Diocesan Work."

Rev. Frank Stringfellow.

"Mark the perfect man and behold the upright: for the end of that man is peace."

On Sunday morning, June 8th, the Rev. FRANK STRINGFELLOW literally fell asleep in peace, at the residence of his son-in-law, in Albemarle county, Va. He had undergone an operation, some time previously, in Richmond, but had returned to his work, and the day before had prepared a sermon for use on that beautiful Sunday morning. Having risen from bed at an early hour he took a seat in a chair and quietly fell into a slumber from which he never woke.

For long years Mr. Stringfellow was a conspicuous figure in the life of Virginia. Descended from Virginian ancestry and himself a native of the State, he loved it with a devotion that was nearly like a religion. But a boy at the outbreak of the Civil War, he gave himself to what he deemed the defense of his State with a daring self-sacrifice that was sublime, and his life as a scout under General Lee was made of hazards so desperate and escapes so narrow as to make it appear almost unreal. In spirit he yielded his life at the onset and hardly hoped to preserve it through the great struggle. Hence, when he emerged almost unscathed from those bloody years, he felt that he had been miraculously kept by Almighty God, and therefore the spared life must be dedicated to the highest possible service. And so, he offered himself to the sacred ministry of the Church with a fervor more intense than he had exhibited in the vicissitudes of the "Lost Cause." And it was to the Church in Virginia that he gave himself once for all, and during the years of his ceaseless activity he frequently turned a deaf ear to invitations to other parts of the country that were flattering to a wordly ambition. His services were constantly sought and all over the State are churches that were formed or rehabilitated through his effort.

He was a soldier to the end of his life. The Captain of his Salvation was a pervading reality, and the instinct of loyalty, of self-devotion and obedience to command imparted the consciousness of a succession of victorious battles.

Measured by the rating of the Master, his was a great character. "He that would be great among you, let him be the servant of all." By this token we know Mr. Stringfellow best. He seemed without effort to regard himself the servant of every man, woman or child he approached. His daily life appeared but an answer to the question, "What can I do for others?" "Inasmuch as ye have done it unto one of the least of these." One can imagine almost a countless throng of "the least of these" rising up in the Judgment to testify that through them he did unto Christ. He influenced powerfully most persons he met, and that influence was always in behalf of righteousness—its large number of clergymen throughout the Church to-day recall that he first turned their faces towards the sacred task. The purity of his nature always made itself felt and this, taken with his ministry of practical helpfulness, caused it to be said that he suggested the words of St. James, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

His presence made religion vivid to others. Here was, first of all, a brave, strong, manly man. He was sometimes described as a masterful man; yet his faith was that of a little child. His simple, conscious dependence on God as a guide and friend shone in him like Thalaba's mystic ring, "a cut crystal full of fire." Prayer was his breath. He walked and talked with God.

And his presence not only made religion real; it commended it to others. For it needed but a glance into his face to be sure he had attained the secret of happiness. A buoyancy of joy marked his daily walk. He asked not for riches or honor or length of days, but for righteousness and peace and none doubted that he had received good measure and pressed down. Very recently a short visit from him caused a friend in writing to apply to him the description of Wordsworth, "A man of happy yesterdays and confident to-morrows."

His life was a victorious song, and it sung itself into the hearts of thousands of his fellowmen. For them, as for his children and children's children, his memory will prove a beacon to light them

"On to the bound of the waste,
On, on to the city of God."

ACKNOWLEDGMENTS.

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Address all gifts to Rev. THOMAS SEMMES, Covington, Virginia.

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Previously acknowledged	$499 51
Bishop Peterkin	10 00
King's Daughters, Christ church, Richmond	2 00
Mrs. Gary, St. Paul's, Richmond	5 00
Total	$516 51

The Treasurer of this fund, in the future, will be the Rev. J. Y. DOWNMAN, D. D., 615 West Grace street, Richmond, Virginia.

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The Household.

Beef Tea for the Sick.

Select one pound of very lean beef from the round. Put the meat twice through an ordinary meat-chopper, or chop it very fine. Cover it with one pint of cool water and stir it well with a wooden or silver spoon. Allow it to stand in a cool place at least two hours. Then put it over the fire and stir constantly until it reaches 165 degrees Fahrenheit, or the Pasteurizing point. Strain through a collander, add the beaten white of one egg, return to the fire for just an instant, and strain through two thicknesses of cheesecloth; add a quarter of a teaspoonful of salt, and put it at once in a cold place. This beef tea contains nourishment. Beef tea made by boiling does not. It is, however, a stimulant. Beef tea made after this recipe should be dark in color and perfectly clear. When giving it to the patient care must be taken to heat only to the same degree as mentioned above. If it boils it is spoiled. Where continued feeding is necessary, the patient frequently tires of the flavoring of beef. To overcome this have a system of flavoring, using articles as will not interfere with the disease. For instance, take one morning a bay leaf and soak it with the beef; another, a quarter of a teaspoonful of celery seed.

Veal and Ham Hash.

A boiled knuckle of veal is counted a very nourishing dish, and the remains will be found delicious made into a hash according to the following directions: Beef may be substituted for the veal, but in that case the flavor of the hash is less delicate. Chop the veal and any remains of cold ham together until fine. Put a little dripping into a pan, and when hot put in the meat. When half fried add some well-boiled rice, and season with salt and pepper and a little celery, if available, and finish frying. Mix a dessertspoonful of flour or barley with a little cold water, add more water, or milk and water mixed, to make about a cupful of liquid. Pour this to the contents of the saucepan and continue to cook very gently until the flour thickens and is sufficiently cooked.

When Eggs are Scarce.

In response to several inquiries for economical recipes the following are given: An excellent cake may be made without butter or eggs, and if put into a covered stone jar in a cool place will keep moist for some time. Work well together with a wooden spoon two teacupfuls of sugar and one-half cupful of lard or good beef-dripping. Add two teaspoonfuls of ground cinnamon, a little grated nutmeg and a pinch of salt. Now mix in gradually two cupfuls of milk, three and a half cupfuls of sifted flour, and one cupful of stoned and floured raisins; turn the mixture into a greased cake-tin and bake in a moderate oven.

Curled Potatoes.

Pare half a dozen good-sized potatoes, cut into rather thick slices and cut round and round to form spirals. Soak in cold water for an hour, dry on a soft towel and throw into boiling fat until crisp and delicately browned. Drain on brown paper, sprinkle lightly with salt and serve.

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"He knoweth the way that I take," said the sorely afflicted Job; "when he hath tried me, I shall come forth as gold." In all the mystery and agony of his troubles he was sure of God's interest in him. He was not living in a world of chance. He was not the plaything of circumstances. He could not come to the throne of the Almighty, he could not behold him; but he had kept his way; he had not gone back from his commandment; he had esteemed the words of his mouth more than his necessary food, and he could trust in his righteousness and love. He was sure of his own soul, and that helped him to be sure of God. Because he had kept God's way and not turned aside from it, he could trust in God, although the Almighty had troubled him. He could not understand, but he could trust. He that lives the life of the Spirit, who is faithful to his best vision, is not thereby saved from mysteries which he cannot fathom or from storms of trouble which seem to break his heart; but he is not likely to abandon himself to the darkness of infidelity. Like Job, he will say: "Though he slay me, yet will I trust him."

In the life and words of Christ we have a clearer revelation of the heart of God than Job enjoyed; but Job himself emphasized the need of the loyalty of the heart to the divine will: "If any man willeth do his will, he shall know of the teaching, whether it be of God." The teaching here referred to is his own. He that willeth to keep the law of duty will find it easy to believe the law of love. The way of obedience is the way of light—not only light enough to find the way, but also light enough for comfort and courage. "We glory in tribulations: . . . knowing that tribulation worketh patience; and patience, experience; and experience, hope."—Northwestern Christian Advocate.

While a man was mending an old chair, the property of his aunt, at Garvoh, he came upon an old purse containing 99 sovereigns which had been hidden in the seat of the chair.

To be of the sect of the seekers, is next best to being of the sect of the finders.—Cromwell.

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Character.

Have you ever noticed how an icicle is formed? If you have, you noticed how it froze one drop at a time until it was a foot or so long. If the water was clear, the icicle remained clear, and sparkled almost as brightly as diamonds in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are forming—one little thought or feeling at a time. If each thought be pure and bright, the soul will be lovely and sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness.—The Young Evangelist.

Thoughts for the Thoughtful

He who wavers is molded by the world, but he who goes straight ahead molds the world.

It is the belief of the unseen things that makes possible the right use and enjoyment of the seen.

Courage isn't lack of fear; it is standing your ground in spite of fear. Henry Churchill King.

Thou canst not tell how rich a dowry sorrow gives the soul, how firm a faith, and eagle-sight of God.—Dean Alford.

"As long as sin and righteousness are in the world, we shall not be able to get along without controversy."

"I will suffer, but I will not sin; I may be wronged, but I will not do wrong; I may fail, but I will not be a failure."

As to the burden; be content to bear it, until thou come to the place of deliverance; for there it will fall from thy back of itself.—Bunyan.

God met Jacob face to face, but after he had conquered. While he had to fight, God helped him without his knowing it and unseen.

"This is God's world. No labor wrought in co-working with him for it can be lost. Therefore let us work while it is called to-day."

There is no piety in poverty. Some poor men are as wicked as Satan wants them to be. But there is a discipline in poverty that develops in those who accept it right, the finest, divinest traits of character.

If thou neglect thy love to thy neighbors, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten, and by thy love to thy neighbor thy love to God is nourished.—Quarles.

There is no standing still in the spiritual life. Unless we are progressing steadily towards the goal, there is certainly retrogression. Degeneration is as common a phenomenon in the spiritual life as it is in the natural.

To be hindered in the work and yet not be impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And it has been the problem of a man who was tempted to think himself forsaken ever since.—Hiram Jones.

Unbelief is like a man with his back turned toward the sunshine, walking in a shadow that he himself makes, while faith, reversing the order, faces the sun and then lives in the light of hopefulness with the shadows all behind it.

We proudly say we are "equal." In the largest sense before God we are, but in every other sense we are not. No two persons have the same gifts, the same tastes, the same habits. One must complement the other. It is a mutual life we lead in a mutual world.

How many an angel lies enthralled within rough human souls, needing only an Angelo to set him free! The first step in the art is faith in goodness; the second, love of goodness; the third, employment of the heavenly weapons—kindness, and influence, and prayer.—Knox Little.



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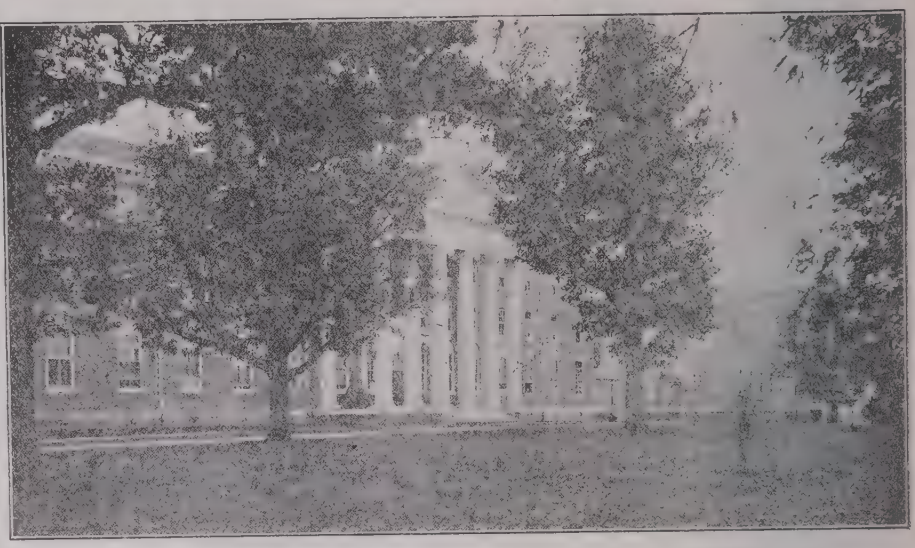
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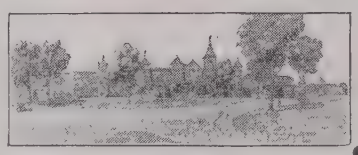
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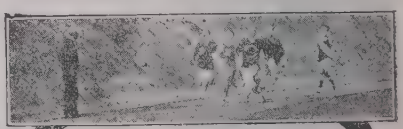
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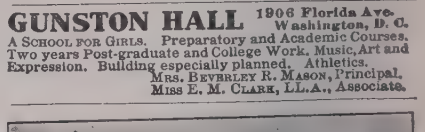
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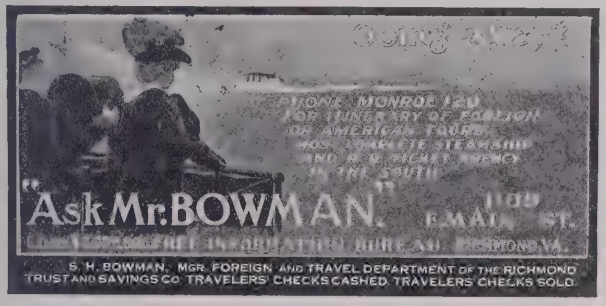
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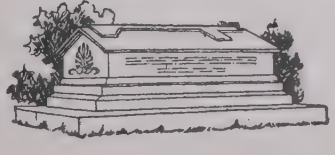


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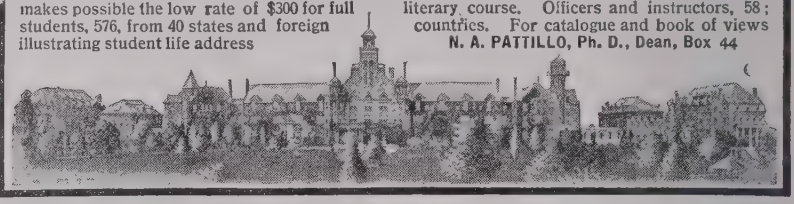
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Clerical—Rev. H. W. Jones, D. D., Very Rev. Frank Du Morden, D. D., Rev. Thomas C. McCalla, Rev. William Foster Pierce, L. H. D.
Lay—Samuel Mather, Ensign N. Brown, Hon. Thomas M. Sloane, D. Z. Norton.

OKLAHOMA.

Clerical—Rev. Samuel G. Welles. Lay—Dr. Marcus Simpson.

OLYMPIA.

Clerical—Rev. E. V. Shayler, Rev. R. J. Arney, Rev. F. T. Webb, D. D., Rev. S. H. Morgan.
Lay—N. B. Coffman, Charles E. Shepard, George P. Jacobs, Horace M. Daniels.

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Clerical—Rev. H. R. Talbot, Rev. H. M. Ramsey, Rev. C. W. Robinson, Rev. C. W. Baker.
Lay—R. L. Glisan, Dr. S. E. Josephi, H. D. Ramsdell, R. J. Brock.

PENNSYLVANIA.

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Lay—Rowland Evans, Francis A. Lewis, Roland S. Morris, George Wharton Pepper.

PITTSBURGH.

Clerical—Rev. A. C. Howell, Rev. J. H. McIlwaine, D. D., Rev. George S. Richards, Rev. C. M. Young.
Lay—C. L. Snowden, D. B. Oliver, H. B. Phillips, C. C. Burgwin.

QUINCY.

Clerical—Rev. G. H. Hetherwood, Rev. J. M. D. Davidson, Rev. A. G. Musson, Rev. C. W. Leffingwell, D. D.
Lay—H. A. Williamson, Thomas A. Brown, A. J. Lindstrom, T. B. Martin.

RHODE ISLAND.

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Lay—George Gordon King, Rathbone Gardner, Winslow Upton, Charles T. Dorrance.

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Clerical—Rev. E. A. Osborn, Rev. I. Dawson, Rev. H. A. R. Cresser, Rev. Charles E. Farrar.
Lay—C. W. Bush, George Weniger, W. W. Lyman, R. D. Dunlop.

SALINA.

Clerical—Rev. George P. Kinkead. Lay—Dr. J. H. Winterbotham.

SAN JOAQUIN.

Clerical—Dean G. R. E. McDonald. Lay—F. N. Vail.

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Lay—R. I. Manning, T. W. Bacot, J. P. Thomas, Walter Hazard.

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Lay—G. M. Darron, James Maynard, Dr. W. B. Hall, Capt. B. H. Wilkins.

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Lay—C. L. Johnson, G. F. Taylor, Rufus Cage, C. P. MacGill.

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Lay—S. W. Hindes, J. A. DeBoer, E. P. Bibson, E. L. Wyman.

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Lay—Hon. R. Carter Scott, J. K. M. Norton, P. H. Mayo, Rosewell Page.

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Lay—J. H. Gordon, A. S. Browne, W. H. Singleton, George Truesdell.

WESTERN COLORADO.

Clerical—Ven. J. H. Dennis. Lay—W. L. Hogg.

WESTERN MASSACHUSETTS.

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Lay—Edmund P. Kendrick, George B. Inches, Hon. Allen B. Treadway, H. H. Skinner.

WESTERN MICHIGAN.

WESTERN NEW YORK.

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Lay—J. L. O'Brian, A. B. Houghton, L. Stockton, R. A. Sibley.

WEST TEXAS.

Clerical—Rev. Philip Cook, Rev. Albert Massey, Rev. Upton B. Bowden, Rev. J. W. Sykes.
Lay—J. C. Jones, A. J. Theis, E. Galbraith, H. Portee.

WEST VIRGINIA.

Clerical—Rev. John S. Douglas, Rev. R. D. Roller, D. D., Rev. Jacob Brittingham, Rev. John S. Alfriend.
Lay—Col. R. Preston Chew, J. C. Brady, Dr. G. A. Aschman, C. A. Miller.

WYOMING.

Clerical—Ven. Ernest Dray. Lay—Hon. B. B. Brooks.

For the Southern Churchman.

Meditations and Exercises.

The ideal man of the Scriptures is said to meditate and exercise himself in the law of the Lord day and night.

Meditation in Latin means to play upon an instrument. Tytyrus meditated, or played upon, his slender pipe his rustic tune. Our children practice their exercises on the various instruments, and so learn ways of harmony and sweetness. King Solomon tells us to keep our hearts with all diligence; that is, in tune with the ways and orders of the Almighty. The first petitions of the Lord's Prayer contemplate divine harmony and reign and law; that the Name, the whole divine idea, may be hallowed; that God's control may be absolute; and all the ways of man in tune with His will. The great philosopher says, It is heaven upon earth to have a man's mind move in charity, rest in providence and turn upon the poles of truth. The best illustration of this is an immense and weighty fly-wheel in right position, on strong supports, and lubricated, moving powerfully and irresistibly, but holding and regulating a great system. It stands for the good citizen.

In meditating and exercising our hearts in the ways and laws of God we are keeping time and tune with all the works of nature. The planets measure but ages; but between times, cycles or minor exercises. The ocean has its tides and storms, but between-times exercises itself in wavelets. The blue sky has its splendid outgoings of morning and evening, and spends days in beautiful throbbing. The trees and plants have their business of buds and blossoms and fruit, but between-times their leaves suggest pleasant twinkling exercises and meditations.

Man contemplates and meditates on the works of God; sometimes thinks he is thinking, when he is only stupid.

This matter of meditating and exercising is a very serious business. Our hearts can hardly be trusted to keep themselves. The idle and irresponsible brain is said to be the devil's workshop, and he works it. And the opening sentences, the Exhortation and the Confession, are godly and wise arrangement of our Book of Common Prayer; and together they make a useful and wholesome study. We are all poor critters. The arrangement is a powerful leveller; a promoter of wisdom and discretion; opening all hearts to God—helping pious meditation and exercise.

Suppose a great gathering to be made of cardinals, priests, high dignitaries and officials, leading citizens and professionals, in a great church or hall—for a great kodak picture of the distinguished. Hardly a face or figure would hide itself.

But suppose it should be announced that the flashlight would expose glaringly and fully and exactly the secretest thought and feeling that was in the hearts and minds of the figures, and that five minutes would be allowed either to get ready for a show, or to get out; wouldn't there be a chill over the congregation or a slight thinning out, with many and diverse excuses?

This is but a reflection, an aspect, a fact of human nature; and impresses a lesson for every-day life and self-examination and keeping.

Perhaps some of us might be led to think that maybe before we get to regulating society and setting the world to rights it might be well to make a study of our own selves and our families. While we are measuring society and people we might find out that we were being measured ourselves.

The possibilities of regenerated manhood—the kingdom of heaven with us—are very great. Our souls are our patrimonies. Our memories and all our faculties make a garden for planting and filling with good or bad things. Left idle and unoccupied they grow weeds—things rank and gross in nature. Low passions and vices control.

The character of our meditations and exercises determine our lives: How we think and feel and what we think about.

It is pitiful to see how the general world fill and occupy their leisure, vacant times and experiences; killing time, benumbing thought and feeling; playing upon their nervous systems in idle fancies, not equal in dignity or profit to the grazing of cattle, or the browsing of sheep, at the best of the style of scalawag.

The general mind lies fallow. And the vulgus is apt to be profanum; and it is a poor fool that lives on their admiration, or measures value by the approval of "all the world."

J. L. W.

The things that men do come out of their lives as plants come out of the soil into which the seed is dropped; and even as the dead and decaying plant goes back into the earth from which it came to enrich and renew the ground, so man's work, that comes out of his life, is reabsorbed into his life to enrich and renew it.

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receive subscriptions and to contract for advertising.

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CLERGY PENSION FUND.

In the absorbing discussion of the overshadowing question of Change of Name, it is just possible that Churchmen may allow even more important questions to be pushed aside and lost sight of, and so do serious, if not permanent injury to the vital work the Church is set to do.

One of the questions that ought to engage the attention of the Church and move the hearts of all Churchmen is that of pensioning the clergy who have spent their strength in the cause of the Church and are no longer able to bear the burden of parish work.

At the General Convention of 1907, this good work was taken up with great enthusiasm, and a plan put on foot to raise a Five Million Dollar Pension Fund, and so do away with the discreditable condition of affairs existing in the Church.

In charge of this great enterprise the Church put the very fittest man who could probably have been found in her ministry, namely, the Rev. Dr. Wilkins. He put his whole heart, and a wonderful intelligence, energy and eloquence into the work he was given to do. He has made some progress in the great work, and at least has demonstrated that it could be done satisfactorily and successfully if the Church really meant and believed in its own resolutions.

In many places response has been made to the eloquent appeals and strong statements of the Secretary of the Fund; but the response, so far, has been far from adequate or a credit to the Church.

The General Convention of 1910 recognized that the Church was sadly failing to do its duty in this great matter, and that some further steps ought to be taken. For some reason, it was apparent that though the Church at large heartily approved of the principle of the Pension Fund, somehow it was failing to endorse it by its gifts and its active support. Where was the trouble, and could it be cured?

In the effort to answer this and other questions connected with the difficult subject, that General Convention appointed another Commission, with the Bishop of Massachusetts as its chairman, to take the whole subject under consideration, and report to the General Convention of 1913. That Commission has been faithfully at work trying to collect data on which it could make an intelligent report; and to this end Bishop Lawrence asks the publication of the following communication and that careful attention be called to it:

When a corporation or city undertakes to inaugurate a pension system, its first and natural duty is to collect all the facts and statistics bearing on the question, and to seek expert advice. The Church has now been discussing the subject of pensions for a number of years, various plans have been presented, and a five million dollar plan has been undertaken, and yet no effort has been made by the Church to obtain reliable figures, and of course all expert work must be based on such figures.

The Commission appointed by the last General Convention to study the whole subject of the Support, Pension and Insurance of the Clergy, their widows and orphans, is now at work upon the subject. Two years ago they sent out a questionnaire to all the clergy of the Church, and received answers from about seventy-five per cent. Although the returns were incomplete, nevertheless it was thought best to undertake some experimental work, based upon these figures. One of the best pension actuaries of the country was therefore employed and has now made a tentative report.

In a subject of this sort, however, fulness of figure and exactness of work are essential. Hence the Commission is about to send out another and improved questionnaire to all the clergy of the Church, although they recognize that this is not a good season of the year in which to get prompt returns. With that questionnaire will be sent out a small pamphlet which will give a preliminary sketch of a pension system. It is hoped that every clergyman of the Church will answer the questionnaire promptly in order that actuarial figures may be based upon them and worked out in time for the General Convention, for if the report is to be complete, there ought to be returns from nearly 100 per cent of the clergy.

Everyone knows that the question of the support or pension of the clergy, their widows and orphans bristles with difficulties. A study of this subject brings this out vividly. The number, the variety, the intricacy of our various Diocesan and other charitable insurance funds would be amusing if it were not so pathetic in its waste of opportunity. Included among the subjects for the Commission besides that of pension are those of the support and the aid of clergy, their widows and orphans. May it not be said that one of the dangers of modern legislation is the tendency to consider the question of pensions and charity without giving full thought to the consideration of the wage or the salary in the years of the worker's best activities? Everybody is aware of the waste of energy going on in a man of full strength who while he carries a heavy load of work is also carrying a burden of anxiety in regard to the future support of his children.

The Commission, therefore, is studying the subject of a more effective and systematic support of the clergy, while also giving thought to the question of relief. Granted, however, a first rate pension system, and the subject of relief and charity falls into the background. If the Church is to undertake anything adequate, it will have to rise to a large conception of its duty and become accustomed to large figures.

He would be a bold man who would try to add anything to the words of the Bishop of Massachusetts; but even at the risk of seeming to try the impossible, the Southern Churchman wants to emphasize, as far as it possibly can, the features and vital importance of the work this Commission is trying to do. No finer thing can be done than for the Church to care for the men who are doing the hardest and most trying part of the work, and to care for the men who have literally fallen in her ranks; and it seems unbelievable that the Church should neglect and be indifferent to so Christ-like an effort as this.

So, it is to be hoped that not only seventy-five per cent., but all of our clergy, will gladly and heartily cooperate with Bishop Lawrence, and his co-workers, and so, soon bring to an end the present painful conditions with regard to the uncared for workers in the ministry of the Church.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Change of Name.

Mr. Editor: The article in the Southern Churchman of June 21st, on the legal aspect of the Change of Name, intending to show that the General Convention cannot change the Name of the Church, really makes the strongest point that has yet been made for us who desire the change.

The writer says that the General Convention has no power to change the name. This, in a certain sense, is true; for the Church in this country has no name, legally, not being a corporation nor officially in our Constitution, in which there is no statement of what the name of "this Church" is, was or shall be. The various Dioceses are incorporated as The Holy Catholic, or the Protestant Episcopal, or The Episcopal Church in such and such a Diocese. But the Church in the United States of America has never put into her Constitution a statement of her

name nor has she legally incorporated herself under any name.

Now the writer of your article goes on to say, in substance, that the only power which General Convention has is to amend the Prayer Book, the Constitution and Canons, and to make new Canons. This is all we ask. We desire General Convention to amend the Prayer Book, Constitution and Canons, by substituting "American Catholic" for "Protestant Episcopal," wherever the latter words occur. Or if we cannot accomplish this, then at least to amend the Prayer Book by striking out the the words "Protestant Episcopal." "The Change of Name is but a popular expression.

To use strict parliamentary language, the whole question is one of amendment of Prayer Book, Constitutions and Canons, which the writer admits is within the power of General Convention. If the amendment is passed, it will then be referred back to the dioceses and come up for final action three years hence.

We are grateful for having an opponent so admirably clear the ground for us. CAMPBELL GRAY.

General Convention's Jurisdiction in Name-Changing.

Mr. Editor: Referring to what Mr. Leavitt says on pages 3, 4 and 5, of issue of June 21st, may I not rightly ask him to prove (1st) that the name of the Church in the Diocese of Springfield was changed to the "Holy Catholic Church," and when; and (2d), to prove to readers of Southern Churchman that the secretary of the Convention of the Diocese of Springfield "untruthfully certified that those deputies had been elected at a convention of the Protestant Episcopal Church in that diocese," and (3d), to prove that even if the deputies had been elected by a diocese with a different local Church name and even said local Church name had been written in or printed on the deputies' credentials said deputies could have lawfully been prevented from seats in the House of Deputies of General Convention of 1910; and (4th), that said deputies were only enabled * * * to take their seats by *a pious fraud*" (italics mine). As to "the testimonials for Deputies and Alternates" (unless Mr. Leavitt has something else to go by than I know of), I know of nothing making an exact form mandatory, for all I find is that they shall be "substantially" in certain forms, and does "substantially" imply that "Protestant Episcopal" be invariably used in Credentials? I, for one, doubt it, and I question, very much, the right of a General Convention secretary to refuse credentials should (for instance) "Holy Catholic," instead of "Protestant Episcopal," be used, or even if just "the Church in the Diocese of Springfield" had of been used. And, I fail to find the twice-used word "wittengemote" in the largest Webster's dictionary I know of and would be glad to receive enlightenment thereon. That the 1801 General Convention "had no power" to establish "certain Articles of Religion," I think, at least remains to be proved. I would also like to know how Mr. Leavitt can make such an assertion as that the Constitutional name of the Church is "Protestant Episcopal," when Article I thereof simply calls it "this Church"—"there shall be a General Convention of this Church," not of the Protestant Episcopal Church in the United States of America.

What can fairly be taken as a sort of introduction to Mr. Leavitt's article refers back to the Southern Churchman of March 1st, wherein I was immeasurably interested in the Rev. Dr. John H. Egar's "Legal Aspects of a 'Change of Name,'" and advise all who have not read it to do so.

WM. STANTON MACOMB.

W. Philadelphia, Pa.

Accuracy.

Mr. Editor: The report in the Southern Churchman of the Convention of the Diocese says: "By a vote by orders, * * * the clergy voting two to one, and the laity upholding by a majority," with reference to the memorial involving the Change of Name. The writer understands that the clergy were 17 for the change and 10 against; the laity 8 for the change, 29 against, which was 9 "majority" of nearly four to one and the clergy fall short of "two to one." W. D. WILLIAMS.

Iowa City, Ia.

Proposed Lay Workers' Conference.

Mr. Editor: Inquiries have been sent concerning a proposed Lay Workers' Conference or dinner, during the Brotherhood or General Convention in New York. Laymen's Leagues ask it.

Those heard from ask that one afternoon conference with dinner be given during the Brotherhood and during the General Convention. The former to be Friday, October 3d, at 4:30, dinner at 6:30. Plate not to be above $1.50, and if possible $1, and the latter the same arrangements, and held on Wednesday, October 15th.

The plan proposed is the preparation, in advance, of seven reports on as many phases of Christian work by laymen, giving up-to-date experience on all, with recommendations. Have these reports printed in brief form, and sent in advance to those who attend. They are then presented by titles at the afternoon meeting, with seven-minute explanations by the chairman. At night, following the dinner, there is one address, and a conference of questions, with answers.

The lines on which reports are proposed are:

1. A Laymen's Training School, and the furnishing of trained Sunday School Superintendents and other workers to parishes and archdeacons.
2. A Laymen's Location Society, which is the training of men and locating them where needed.
3. Church Publicity, both through daily newspapers and the publication of Church newspapers in cities.
4. Church extension in suburbs of cities and rural districts by the use of lay readers.
5. Church Summer Conferences.
6. Church Social Weeks.
7. Christian Union Buildings.

There are wanted some men for committees, to whom rough drafts of these reports will go, and to sign them when completed. Also some men competent to serve as chairmen, and answer questions. There is ample material for very helpful reports on all of these subjects, with examples of work, and the reports ought to be very helpful and suggestive to the Church at large. If arrangements be made now places can be made for us on the regular Convention Programme of the General at least, possibly also of the Brotherhood. The General Convention committee is, however, waiting for us and others to give it dates.

If there is time, and the men desire, auto trips can be arranged in the Bronx for views of Church extension there through the use of laymen, and explanation of methods of work. Other lines of work by laymen can be shown. Will you please let us have a reply of some sort? If your League has not met tell us you have this inquiry and will present it. If you have no League please let us know that fact. A committee is in process of forming. At the request of the partial number I am signing this communication. Other members are Arthur G. Luders, Millard F. Taylor and Louis O. Morny.

EUGENE M. CAMP,

Seabury Society, 23 Union Square, New York.

A Reply to Judge R. Carter Scott.

Mr. Editor: Since Judge Scott has honored my paper by sounding a note of warning to those who might be "frightened" by the "serious difficulty," which I "conjured up," will he kindly, by personal letter, or through your columns, answer a few questions?

1. If all the ministers of Richmond combine and refuse to perform the marriage service until the prospective groom produce a "health certificate," would he, Judge Scott, refuse to appoint a civilian to perform the service? And should Judge Scott refuse, would all the other Judges having jurisdiction in Henrico county refuse?
2. Does Judge Scott really believe that a very large proportion of men are going to allow the clergy to dictate to them the terms upon which they are to enter the married state?
3. Is Judge Scott indifferent to the fact that many men will apply to the Judge to have some one appointed to marry them, so that "Civil Marriage" may become the rule instead of the exception?
4. Will Judge Scott deny that the average physician is incapable of giving a satisfactory "health certificate" in certain forms of disease?

Now, to show that my "serious difficulty" is not imaginary, I will state that I asked a Judge what he would do if all the ministers within the jurisdiction of his court would refuse to marry persons presenting a license from the State until conditions of their own making were complied with, he replied, "I think I would issue a mandamus and require them to act."

To show that this is possible, I beg to relate the following, which can be verified if necessary: A brother clergyman stated to me, a few days since, that he was called on by a judge to marry a couple; he declined because of reasons satisfactory to himself. The judge compelled him to marry the parties, which he did, though he did not use his regular service; he simply went through a legal form in the name of the State.

There is to be, in the immediate future, a meeting of representative men in Charlottesville who will carefully consider the matter with a view to having the Legislature act in such manner as it may deem wise.

In the meantime, let fathers and mothers demand of those who wish to marry their daughters "a clean bill of health."

H. B. LEE.

Charlottesville, Va.

Be a seeking and asking Christian. It is such that God blesses with his best gifts. A rounded, radiant character has never come to any one by accident. We must press ever onward and upward if we would reach the heights; and the climbing will develop us and make us fit to step from the shining summits attained into the City Celestial. "Forward" is the only fitting watchword for a disciple of the Son of Man.

Church Intelligence

CALENDAR FOR JULY.

1—Tuesday.
6—Seventh Sunday after Trinity.
13—Eighth Sunday after Trinity.
20—Ninth Sunday after Trinity.
25—St. James' Day.
27—Tenth Sunday after Trinity.

Collect for Seventh Sunday After Trinity.

Lord of all power and might, who art the author and giver of all good things; graft in our hearts the love of Thy name; increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

Foreign.

The Chichester Sacred Synod.

After a lapse of more than 600 years, the priests of Chichester Diocese to the number of 540 met in Synod. They discussed the organization of the Diocesan Synod, and adopted constitutions on the marriage question. Realizing the growing conflict between the laws of the State, which the members believe to be regulated by considerations of expediency, and the law of the Church determined by revelation from God, the Synod almost unanimously laid down that it is the duty of the Church to resist all encroachments upon the sacredness of family life, to refuse to solemnize marriages between those who desire to be married in disobedience to the law of the Church, and to subject members of the Church who disobey her marriage law to the salutary discipline prescribed by the Bishop. All Churchmen desire to see the law of God maintained in connection with marriage and believe the law of the Church to be based on the law of God. Authorities disagree as to what the Church's law is, and as we shall probably soon be faced by an attack on our existing law of divorce, it is advisable that the laity should be plainly taught what is and what is not the law of God on Christian marriage. Dioceses differ in their interpretation of the law and anything like lack of uniformity in prescribing discipline is sure to lead to trouble.

Board of Missions.

The summer meeting of the Central Board of Missions of the Church of England was held last week in the Church House, Westminster, when his Grace, the Archbishop of Canterbury, presided over a gathering of members representative both in character and number.

Amongst those present were the Archbishop of York, the Bishops of St. Albans, Salisbury, Wakefield, Southampton, Stepney, Bishops Hamilton, Baines and Tucker, the Archdeacons of Berks, Bucks, Chester, and Hampstead, Canon Lord William Gascoyne Cecil, the Vicar of Leeds and the Rev. J. A. Lightfoot, Dr. Lankester, Sir Mackworth Young, K. C. S. I., and Messrs. Copleston, de Winton, T. Cheney Garfit, Maconachie, Trotter, and Colonel P. A. A. Twynam, C. B.

Reports indicative of steady progress were presented by the Anglican Joint Council for the Preparation of Missionaries and the Laymen's Missionary Movement for the Church of England.

The sixth volumne of "Missions Overseas," an annual review of the world-wide work of churches of the Anglican and other communions, prefaced by a general survey of Anglican missions by Bishop Montgomery, was accepted by the Board for presentation to the Church through the Provincial Houses of Convocation and of Laymen.

Among other subjects of general interest, considerable attention was given to that of "Home Recruiting and Missionary Volunteering" for the work of the Church. Several resolutions on this and other important matters were passed in the form of instructions to the Executive Committee for action or report.

A Great Nobleman.

Many philanthropic and religious causes have lost a generous supporter by the death of the Marquess of Northampton, which took place on Sunday night at Acqui, Italy. William George Spencer Scott Compton was the second son of the fourth Marquess of Northampton, and was born in 1851. After receiving his early education at Eton, he proceeded to Trinity College, Cambridge, where he had an uneventful career. Subsequently he entered the Diplomatic Service, and from 1880 to 1882, acted as private secretary to Earl Cowper, Lord-Lieutenant of Ireland. A Gladstonian Liberal in politics, he was elected in 1889 as the member for the Barnsley Division of Yorkshire, which he continued to represent until he succeeded his father in 1897, and his influence in the Upper House, as it was in the Commons, has always been on the side of that "righteousness which exalteth a nation." In some respects he took the place of the great Lord Shaftesbury, though there was a considerable difference in the temperament of the two men. Among the positions in the religious world held by the Marquess, that of President of the Bible Society was probably the most important; he was also President of the Ragged School Union and of the London Bible Women and Nurses Mission, in all of which he took a deep interest. His diplomatic training, wide experience, commanding influence and deeply spiritual character were invaluable in connection with the far-reaching and important organization of the Bible Society. Many times his thoughtful advice and mature judgment have been of the greatest service in transacting the business of the Society. He was an excellent speaker. He was a member of the Royal Commission on Ecclesiastical Discipline, whose proceedings he followed with close and sympathetic attention. The Marquess married in 1884 the Hon. Mary Florence Baring, only daughter of Lord Ashburton, and the union proved an ideally happy one, and her death in 1902 was a grief to a wide circle of friends. The Marquess was one of the most charming personalities and was beloved by all with whom he came in contact.

American.

Sunday School Conferences at Sewanee.

The annual Sunday School Conferences and Institute will be held at Sewanee, Tenn., August 5th to 10th, inclusive. Greatly reduced railroad rates have been secured. Tickets will be on sale, August 4th, at all points within the Southeastern Passenger Association, and good to return until September 5th. Arrangements have also been made for board at $1 per day for the week. On the programme are some of our best-known educators, who thoroughly understand the great need of religious education. The Sunday School Convention of the Fourth Department (Department of Sewanee) has adopted this Conference and Institute as the Institute of the Department.

MERCER P LOGAN,
Department Secretary.
Nashville, Tenn.

Commencement Exercises at Bishop Payne Divinity School.

The commencement exercises of the Bishop Payne Divinity School began on Sunday, June 1st, when the baccalaureate sermon was preached in St. Stephen's church, Petersburg, Va., by the Rev. H. C. Bishop, rector of St. Philip's church, New York. On Wednesday, June 4th, the alumni of the School had their public meeting. The commencement proper took place on Thursday, June 5th, at 8:30 P. M., when six young men, representing the Dioceses of Southern Virginia, Georgia, New York, North Carolina, and Virginia, received their diplomas. The address to the graduating class was delivered by the Rev. D. W. Howard, of Norfolk, Va.

Work Among the Deaf Mutes.

The Rev. Oliver J. Whildin, General Missionary to the Deaf of the South, held services for his people in Huntington, Parkersburg, Wheeling, W. Va., Baltimore, Cumberland and Hagerstown, Md., and Staunton and Richmond, Va. He also delivered an address in Trinity church, Pittsburgh, Pa., and performed a marriage ceremony in Richmond, Va. At present Rev. Mr. Whildin has classes awaiting confirmation in Parkersburg, Huntington, Cumberland and Hagerstown, and also appointments for baptism in a number of these towns. The work among the deaf mutes in his field is progressing splendidly and the outlook for the future is decidedly bright. On account of his large field to the south of Washington, Rev. Mr. Whildin is in great need of an assistant.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Ordained to the Priesthood.

On the Fourth Sunday after Trinity, in St. Paul's church, Newport, the Bishop of Lexington advanced the Rev. Joseph Edmund Thompson to the priesthood. The sermon was preached by the Rev. J. M. Magruder, rector of Trinity church, Covington, and the candidate was presented by the Rev. Charles Clingman, rector of St. Paul's. The Ven. Frank B. Wentworth took part in the service and joined in the laying-on-of-hands. Rev. Mr. Thompson who has been in charge of the churches at Richmond and Cynthiana, has accepted the charge of the new mission at Jenkins, in the Diocese of Lexington.

In the afternoon of the same day the Rev. Charles Clingman preached the baccalaureate sermon to the graduating class of the Newport High School in St. Paul's church. There was a very large congregation and a beautiful service. There is general deep regret in the Diocese of Lexington, and especially in St. Paul's parish, Newport, because Rev. Mr. Clingman has accepted a call to Dallas, Texas, and will leave about the first of October to begin his new work. He and Mrs. Clingman are greatly beloved.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Memorials Dedicated at Valley Forge.

The Washington Memorial chapel, Valley Forge, has received three notable memorials, recently. The Commander in Chief's door, the gift of the Colonial Dames of America, Chapter II., Philadelphia, was dedicated by Rt. Rev. Dr. Thomas J. Garland, May 21st. The rector, the Rev. W. Herbert Burk, made the historical address, pointing out the religious significance of the election of Washington to command the American Forces.

On June 3d, the Colonial Dames of America presented the New York Bay of the Cloister of the Colonies. The Rt. Rev. Dr. Thomas J. Garland made the address, in the absence of Mr. Burk, owing to nervous breakdown. The new bay is the most beautiful in the cloister. It contains a handsome stone pulpit, which will be used for out-of-door services. A richly-carved doorway opens from the bay into the garth. It is of Holmesburg granite and Indian limestone. The floor is of Knoxville marble and the ceiling of hand-carved oak. In the floor there is a bronze reproduction of the seal of the Colony, while the State coat of arms is carved in the ceiling. On the 135th anniversary of the evacuation of Valley Forge, the New Jersey State panel was unveiled in the roof of the Republic. The Rt. Rev. Dr. Thomas J. Garland presided. The address was made by Mr. Burk, who had sufficiently recovered to do so. It is in memory of Miss Ellen Mecum, vice president General of the Daughters of the American Revolution, and was given by Mrs. Erastus Gaylord Putnam. Every State in the Union will, ultimately, be represented by a like panel bearing the State arms. New Jersey was the first State to be represented in the cloister and it is now the first in this wonderful Roof of the Republic.

Sixty Prisoners Receive the Holy Communion.

On Tuesday morning, June 24th, sixty men, in their gray garb, assembled in the temporary chapel of the Eastern State Penitentiary of Pennsylvania to receive the Holy Communion. The Rev. T. William Davidson, of the Episcopal City Mission, officiated and preached the sermon, being assisted by the Rev. Thomas J. Taylor, also of the City Mission staff. It was the largest attended celebration in the history of the institution. Each man had his Prayer Book and Hymnal, and joined most reverently in the service and singing which was led by a choir of eight, all communicants, and an organist, and inmates. There were men in the number doing short terms and men who were sentenced for life, for almost all the crimes in the calender. They were from the young man to those whose hair is gray from advancing years. A plain table served for the altar. The chalice and paten used had been given as a memorial of Richard Vaux, a leading lawyer in his day and for many years the president of the Board of Inspectors. This was the first occasion upon which it had been used in the institution. It was an unique service that will have great influence upon the inmates.

Present to a Retiring Organist.

A happy feature of the reception tendered to Mr. Wheeler, the new musical director of the Church of the Holy Apostles, on June 12th, was the kind appreciation of the services, for a number of years, of the retiring organist, Miss May Porter, and the presentation to her of a complete sterling silver toilet set, by the Al-Alamoth Chorus, Men's Chorus, choir and clergy. Miss Porter is named as one of the twelve successful musicians of Philadelphia.

"The Corporation" for Insurance of Married Clergymen.

The annual report of "The Corporation," as it is termed, has just been issued. It is for the Relief of the Widows and Children of the Communion of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. It insures the lives of the married clergy of the State at a very low premium and generally presents a paid-up policy at the end of fifteen years. Eight of the insured clergy died during the past year and twenty-three new policies were issued. On April 15th, 1913, 332 policies were in force, aggregating $1,224.60, while the assets amount to $1,163,881.04, at par value. The increase in assets during the past year was $56,525.60.

By reason of the severe illness of his youngest daughter, and by the advice of several physicians, the Rev. Herman L. Duhring, D. D., superintendent of the City Mission, will sail with her on the Printz Oscar, leaving Philadelphia, July 12th. His two other daughters will go with them.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Nineteenth Annual Convention.

The nineteenth annual Convention of the Missionary District of Asheville was held at St. Philip's church, Brevard, the Rev. Chalmers D. Chapman, missionary in charge, June 25-26. There was a preliminary service on the evening of the 24th, under the auspices of the Woman's Auxiliary of the District, with a sermon by the Rev. Wyatt H. Brown, rector of Trinity church, Asheville, from St. Matthew 28:19—The Great Commander's marching orders to Christianity; and for the Auxiliary, and for the Convention, and for the "whole estate of Christ's Church militant," this prophet's interpretation rung true.

On the morning of the 25th, at 7:30, there was corporate celebration of the Holy Communion for the members of the Auxiliary, administered by the Bishop and the priest in charge of the mission. Morning Prayer and Litany were said at 9 o'clock, and at 10:30, the clergy all being vested, an imposing company for this District in their procession, the Holy Communion was again observed for the members of the Convention. Bishop Horner read his annual address. This was a forcible digest of the concerns of the District, almost exclusively, and exhibited a year's work in the District resulting in encouraging progress. It is rather unusual, in so small a number, that nine of the clergy had removed, while six, by removal and otherwise, had been added. The Bishop reported the number of persons confirmed as about the same as last year. There are at present, of the clergy, Bishops, priests and deacons, 26. This includes several who are canonically resident but actually absent.

The Bishop was assisted in the administration of the Holy Communion by the very Revs. Swope and Lobdell, deans of Waynesville and Morganton.

Without opposition, the Rev. Alfred H. Stubbs had been re-elected secretary and subsequently, treasurer. There were few changes in committees, the changes being, for the most part, caused by removals. The deans of Convocations are the same. For the Council of Advice the Rev. Wyatt H. Brown takes the place of the Rev. Mr. Saumenig.

The deputies elected to the General Convention are: Rev. Rodney R. Swope, of Biltmore, and Mr. Haywood Parker, of Asheville. Alternates—The Rev. Edmund N. Joyner and Mr. Henry C. Martin, both of Lenoir.

Interesting reports were read of The Patterson School, Valle Crucis, Christ's School and the School at Penland.

On Wednesday evening there was a missionary service, with addresses by Rev. R. N. Wilcox, of the Hendersonville group; Rev. S. C. Prentiss, of Morganton; Rev. W. B. Allen, of Waynesville, and Rev. F. D. Lobdell, of Rutherfordton.

The report of the Commitee on the State of the Church wrestled bravely over things done; over advances in this and that, but told of falling behind in so far as statistics can account for such matters. However it was a fine occasion to lecture the recalcitrant for the failure of not making reports.

St. Mary's School, Raleigh, through Professor Stone, a member of the faculty, gave a good account of things doing; the Thompson Orphanage, at Charlotte, through its noble principal, the Rev. W. J. Smith, reported progress—and want; and the work under the auspices of the Church at the University, Chapel Hill, showed an opportunity which is not only apparent and urgent, but which has been taken at the flood. Most of the afternoon of Wednesday was profitably spent in committee of the whole, on the propositions—the General Board, to modify the administration of funds under its control; the sum total of which is, that all missions and missionaries depending upon the general treasury shall be somehow so co-ordinated with the authority and oversight of the Board as to bring a closer modus vivendi, both in soliciting and applying funds.

A resolution was adopted, following the Board's proposition and entrusting its further shaping-out with the Bishop. This action of the General Board is chiefly in line with Bishop Horner's long-standing proposal, that if the Board would guarantee a certain amount for the support of bona fide missionary work in the District, he would see that all soliciting of funds was under the direction of that body, and their use according to its counsel.

The General Clergy Relief interests for this district are in the hands of the Rev. Messrs. Chapman, Rice and Bell. Mr. Chapman made the report, and showed that the contributors to this society had increased nearly 50 per cent. the past year, both in churches and amount, yet still falling far short of what is given to the district, and of what ought to be given by it. A resolution was adopted that each clergyman give one-half of one per cent. of his "living" to this agency. One listening to Mr. Chapman is moved to give it all, if he had enough left for breath in his body!

"The Change of Name" issue was not mentioned, neither in the Bishop's address nor on the floor of the Convention; but the large vote given the deputies to the General Convention show the mind of this District on the vexed and vexing question. Thank goodness, if this indicates that our brethren all were inspired by the earnest, practical spirit of the Convention to see that

there are issues larger and more catholic than such an untimely matter; and further, that it is better and more joyful for brethren to dwell together in unity and peace, surely such missionaries as Wilcox and Prentiss and Allen and Lobdell, who spoke with such unction at the missionary session on Wednesday evening, must have visions of conditions here and abroad, overwhelmingly any theory or thought of "striking."

Woman's Auxiliary.

This body met at noon on Wednesday, at the Franklin Hotel, where most of its members were entertained. There was a good attendance, and according to reports much has been accomplished by this branch. Mr. F. Pickens Bacon was re-elected president.

One wondered how the little flock at Brevard could adventure to entertain this dual body, "and still the wonder grew," when it was seen and felt how admirably all were cared for. And when the resolution of appreciation was offered at the close of the sessions, and the members rose to it, the only reason they did not rise higher was on account of the inexorable "law of gravitation!"

The District has recently welcomed into its bounds the Rev. Messrs. Bowne, of Tryon; Brown, of Asheville; Lassiter, of Marion; Jukes, of Canton; and by ordination, A. R. Morgan, of Penland, and S. B. Stroup, of Hickory. By the happy grouping of the missions around strategic centers, the district is fairly well provided with services.

By request of the Rev. W. E. Gardiner, secretary, the claims of the important Board of Religious Education were brought before the Convention, and after discussion was committed to the Sunday School Commission of the District, with instructions to correspond with Mr. Gardiner, and seek what cooperation was best.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Sixth Annual Convocation.

The sixth annual Convocation of the District of Wyoming was held at the Cathedral, Laramie, from the 17th to the 20th of June. At the opening service the Bishop was celebrant, and the sermon was preached by Rev. R. O. Mackintosh, of Newcastle. On the afternoon of the first day the Bishop read his address.

The Rev. Messrs. Huston, Cross, Thornberry, Pierson and Farr were elected clerical delegates to the sixth Missionary Conference. It was decided that the Convocation next year shall meet at Rawlins, on June 19th, to 22d.

A special service was held on the evening of the second day, at which Dean Huston gave an address on "The Christian as a Citizen;" Mr. A. H. Beach on "The Christian as a Parishioner," and Rev. C. C. Rollit, on "The Christian as a Churchman."

The report of the Finance Committee was adopted, providing for an apportionment for work in the District equal to that for the general work of the Church outside, and the use of the every-member canvas plan wherever it can possibly be introduced.

At the close of the Convocation Dr. Dunniway, President of the University of Wyoming, gave a scholarly address on "The Historical Spirit," in which he criticised severely some of the histories "written to sell." Macauley he described as honest, but intensely partisan; McMaster as a collector of clippings; Gibbon as one of our great historians; Bancroft as absolutely partial, and referred to the works of Thucydides and Tacitus as conforming to the best present-day ideals of what history should be.

The Woman's organizations of the District met in the Cathedral chapel while the Convocation was in session, Mrs. Thomas presiding. The study of China was urged upon the Mission classes for the coming year, by the help of the text books of the Department in New York. The Secretary reported $304 paid toward the general apportionment, and pledges were taken for the future.

Reports form the various organizations throughout the District showed increased interest and strength.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Greenville Convocation.

The one hundred and second meeting of the Greenville Convocation was held at Greers, June 24th-27th. The mission at Greers has been recently organized under the Dean of the Convocation, the Rev. A. R. Mitchell. Upon the urgent invitation of the pastor and congregation the services and meetings were held in the Presbyterian church. There was a preliminary service on Tuesday evening, with a sermon by the Rev. W. H. K. Pendleton, of Spartanburg. The Convocation opened at 10:30 Wednesday morning, with a celebration of the Holy Communion by the Dean and a sermon by the Rev. T. T. Walsh, of Yorkville.

The first topic for discussion was "Our Duty Towards our Neighbor in Bringing the Church to Him." The leaders were the Rev. W. N. Tillinghast and Mr. W. F. Robertson, both of Greenville. At Evening Prayer, the sermon was preached by the Rev. S. R. Guignard, of Laurens. Mr. Guignard also led in the discussion next morning, being followed by the Rev. J. H. Chesley, of Union, upon the topic, "What Were the Methods of the Apostles in Extending the Church?" The Rev. A. R. Mitchell and Mr. H. P. Boggs spoke on the subject, "What Can a Layman do in Helping the Clergy in their Work?" The pastor of the Presbyterian church, the Rev. Dr. Wardlaw, closed the discussion with pertinent and helpful remarks.

At the children's service, in the afternoon, the Rev. Messrs. Jordan and Pendleton delivered two interesting addresses. In fact, all of the speakers during the Convocation showed careful preparation and made the discussions very helpful.

The missionary service was held on Wednesday evening and addresses were made by the Rev. Messrs. Tillinghast and Walsh.

The closing service was on Friday morning and the sermon was preached by the Rev. J. H. Chesley. The musical rendition of the services was led by volunteers from the choir of Christ's church, Greenville.

The effect of this meeting of Convocation was to encourage the little flock at Greers and deeply impress people in that community who had been strangers to the Episcopal Church. Already negotiations are being made for the purchase or donation of a building lot and it is hoped that services can be regularly held in this new field.

The Woman's Auxiliary and its Offerings.

May I ask the use of your columns to correct an impression which may be a little misleading? In the Southern Churchman of June 14th, an article on the Annual Convention of the South Carolina Branch of the Woman's Auxiliary to the Board of Missions states that the offerings for the year were $1,400, as against $1,140 for last year. The United Offering alone for the past year was $1,400. The total offerings for the year, including missionary boxes, were $7,565.48, as against $6,194.40 for the year before.

Again, we would not have it thought that "for the first time in the history of this Branch, an appeal was made for an offering of life." Three lives were indeed offered, the direct result we feel sure, of the continued prayer and earnest endeavor of many years past. The great question of an "Offering of Life" has always been urged, and prayerfully considered. Miss Virginia Singleton hopes to go to Japan.

Our Convention was held in St. Thaddeus' church, Aiken, on the 14th, 15th and 16th of May, inclusive.

MRS. WILLIAM E. HASKELL,
President of the S. C. Branch of the Woman's Auxiliary to the Board of Missions.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Open air services are now general in New York. They started with the last Sunday in June, and are held on church steps in larger numbers than ever. A few afford lawns and some appropriate vacant lots near their churches. Parks and streets see services throughout the entire day and every day. Formerly they were held in tents on week nights and Sundays, but with one exception the tents have disappeared, and the evening meetings have given place to daytime ones. These are not merely at noon, but start as early as ten and keep up until six. A cornetist and speaker go from place to place, some holding as many as a dozen services daily. Numbers of services and numbers of persons reached are enormous, when compared with ordinary services within the churches. Wall street, heretofore the one that attracted public notice in largest measure, is almost deserted this season. The standby there, the Rev. William Wilkinson, has gone to England and will go through rural counties with a horse and wagon, speaking after the English manner — where anybody can be secured to listen.

Where New York Clergymen Have Gone.

The Rev. H. C. Dyer, rector of Redeemer parish, Harlem, is abroad and his services are taken this summer by the Rev. Wm. A. Long, formerly at the Chapel of the Messiah. The Rev. Dr. O. S. Roche, of St. Peter's church, on the lower west side, is abroad, with his sister as travelling companion. The Rev. Dr. A. G. Cummins, member of the Standing Committee and champion for New York of the retention of the "Protestant Episcopal" name, is in Austria. The Rev. Dr. J. B. Wasson, of the Church Mission to Strangers, has charge of Christ church, Pelham Manor, this summer. The Rev. Dr. Karl Reiland, of St. George's, has sailed for Europe. The Rev. George Alex. Strong, recently resigned as rector of Christ church, is at North Haven, Me. Bishop Greer is at his cottage at North East Harbor, Me., for the season, and Bishop Burch will go abroad immediately after the Church Summer Conference is over.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Ordination.

On St. John Baptist's Day, in the Chapel of the Incarnation, West Point, Mississippi, Bishop Bratton advanced to the priesthood the Rev. R. Bland Mitchell. The candidate was presented by the Rev. John B. Cannon, rector of Grace church, Memphis, Tenn., and the sermon was preached by the Rev. J. Lundy Sykes, priest in charge, whose assistant the Rev. Mr. Mitchell is.

There were also present the Ven. Dr. Bernier Waddell, Archdeacon of East Mississippi; the Ven. George Gordon Smeade, Archdeacon of Mississippi; the Rev. Willis G. Clark and the Rev. Walter E. Dakin who, together with the presenter and the preacher, joined with the Bishop in the laying-on-of-hands.

SOUTH DAKOTA.

Rev. George Biller, Jr., D. D., Bishop.

Convocation.

The annual convocation of the Missionary District of South Dakota met in the newly completed St. Mary's church, Mitchell, on June 22d to 24th. The opening service was the consecration of the new church, the Rev. F. B. Barnett, rector. The Bishop was the consecrator and the Very Rev. Jesse K. Brennan, Dean of Calvary Cathedral, Sioux Falls, was the preacher. As a special missionary service the speakers were the Rev. H. L. Russell, of Pierre; the Rev. P. J. Deloria, of Standing Rock Reservation, and the Rev. Hugh L. Burleson, Secretary of the Board of Missions, New York City.

On Monday morning, when the Bishop delivered his annual address, the following were appointed on the Council of Advice: The Rev. Dr. Doherty, the Rev. E. Wilson and the Rev. S. S. Mitchell;; Dr. S. A. Brown, George W. Lewis and R. W. Folds. The Hon. J. H. Gates was appointed Chancellor. The following officers and representatives were elected: Delegates to General Convention: Clerical—The Rev. F. B. Barnett. Alternate—the Rev. William Holmes. Lay—Hon. J. H. Gates. Alternate, Charles Tackett. Delegates to the Missionary Council: The Rev. Dr. E. Ashley, the Rev. John Flockhart, the Rev. Nevil Joyner, the Rev. H. L. Russell; George W. Burnside, S. W. Russell, Felix Brunot, G. F. Livingstone, the Rev. F. B. Barnett, of Mitchell. Treasurer, J. W. Campbell, of Huron.

Noticeable among the special features of the Canons adopted are the endorsement of the Duplex Envelope System; a uniform year for purposes of all reports, proportionate representation in Convocation from all parishes and organized missions, and the admission of women to vestry meetings in advisory capacity.

The Convocation memorialized the General Convention in the matter of additional Episcopal supervision, in accordance with the request of the Bishop in his annual address, asking that a canon, or canons, be provided to allow Suffragan Bishops for work in missionary districts.

Delegates of the women's organizations of the district met in the Carnegie Library and adopted a constitution for the Women Workers of the Missionary District. $2,000 was pledged by this organization for special missionaries under the direction of the Bishop.

A second missionary service was held at the close of the sessions, the speakers being the Rev. E. B. Woodruff, of St. Paul; the Rev. C. C. Rollit, Secretary of the Sixth Department, and the Bishop of South Dakota. The Bishop, in his closing words, spoke of three characteristic features of the Convocation, viz.: Missionary enthusiasm, hard work, and a splendid spirit of unity among the clergy and delegates.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

The Rev. Dr. Edwin A. White Named for President of the General Convention.

The Rev. Dr. Edwin A. White, rector of Christ church, Bloomfield and Glen Ridge, N. J., author and compiler of several books on Ecclesiastical and Civil Law, is the choice of a number of prominent clergymen and laymen for the presidency of the House of Deputies. The degree of D. C. L. was conferred on him by Trinity College in recognition of his studies in canon law, and the proficiency exhibited in his several publications. Before taking holy orders Dr. White was engaged in the practice of the law in the States of Connecticut and New York. He has been a clerical deputy from the Diocese of Newark in four General Conventions, and has done much valuable work in the Committee on Canons, especially at Cincinnati. His many friends, appreciating his even temperament, his constant fair-mindedness and his working knowledge of parliamentary law, based on a thorough study of its principles, believe that he would make an excellent record as President of the House of Deputies of the General Convention.

MONTANA.

Rt. Rev. L. R. Brewer, D. D., Bishop.

Tenth Annual Convention.

The tenth annual Convention of the Diocese of Montana opened its sessions in St. Luke's church, Billings, on Sunday, June 15th, and continued through Wednesday. It was the largest attended of any previous conventions and many think that the plans formulated were more far reaching than any yet undertaken. The Holy Communion was celebrated by Bishop Brewer. The Convention sermon was preached by the Rev. James Craig, of Anaconda, and was a masterly presentation and exposition of the Master's command, "Launch out into the deep and let your nets down for a draught."

At the Sunday School session there were addresses by the Archdeacon of the Diocese, the Rev. S. D. Hooker, the Rev. C. H. Linley, who twenty-five years ago was the missionary at this place, and by the Rev. L. J. Christler, the missionary of a large field in the northern part of Montana. At a public meeting addresses were made by the Rev. C. C. Rollit, Secretary of the Sixth Department; the Rev. Messrs. Conner, of Great Falls, Gatley, of Missoula, and Tucker, of New York.

The feature of the day was the splendid annual address of the Bishop. This was the thirty-third address of Bishop Brewer to the Diocese of Montana. It sounded the key-note of the Convention and by its tone demanded a broad and liberal discussion of all measures that came before the body. If it be wondered at why there was no discussion of the Change of Name of the Church, curiosity would be satisfied by a perusal of the Bishop's address, with its world-wide message.

On Monday morning, after Morning Prayer, reports of diocesan officers and chairmen of committees were read, viz.: The reports showed that the diocese keeps its record of paying all obligations and assessments and giving more than is demanded for diocesan and general missions. In the afternoon there was a discussion of the missionary plans of the diocese. The Sunday School Commission reported that it had prepared a course of study for teachers' training, and urged that all the clergy interest their teachers in it.

The Archdeacon's report showed that a busy year had been put in and good results achieved.

In his address, the Bishop said that if the Episcopate Fund were increased to an adequate amount he would be willing for the election of a Coadjutor at the next Convention. The committee appointed to consider that portion of the Bishop's address recommended that the treasurers of the diocesan funds be constituted as a committee to present a plan for the raising of the endowment fund to a point where the income will be sufficient to support a coadjutor and that the delegates to the General Convention be instructed to ask permission of that body for that election. The present endowment amounts to about $75,000, and it is thought that thirty-five or forty thousand dollars additional will be needed.

In the afternoon the report of the Department Secretary was read, and at the missionary meeting there were good addresses by the Rev. Messrs. Heyward, Hirst, Watson, and Atkinson.

On Tuesday morning elections were held for members of the Board of Missions, deputies to the General Convention, the adoption of amendments, to the canons, the appointment of a Social Service Commission, and a discussion of other matters of related interest. In the afternoon there was a conference session of the Brotherhood of St. Andrew, with addresses by the Archdeacon and Messrs. Frank Shelby and Leon Haley.

In the evening there was a reception to the delegates in the Masonic Temple.

The amendments of special interest passed dealt with the call of rectors to parishes, the admission of new missions into union with the Convention, and the changing of the date of the annual parish meetings from Easter Monday to the first week in June. The Convention declared against the allowing of women to hold office as vestry members, by the insertion of the word "male" in the list of requirements for vestrymen.

Woman's Auxiliary Day.

Wednesday was Woman's Auxiliary Day and the sessions for this day opened with a corporate Communion, Bishop Brewer being the celebrant and the Rev. C. P. Burnett, of Livingston. the preacher. The reports showed a splendid year's work accomplished. About $18,500 was raised by the ladies during the year.

The special feature of these sessions were the splendid Mission Study Classes, conducted by Miss Grace Lindley, of the Church Missions House, and the Bible Study Lecture on the Gospel of St. Matthew. The new presiding officer, Mr. F. J. Mynard, of Great Falls, was in the chair and delivered her first address to her Convention.

The following delegates from the Auxiliary were elected as delegates to the triennial convention of the Auxiliary in New York: Mrs. J. J. Mynard, Miss Helen Withers, Mrs. J. H. Longmaid, Mrs. W. N. Noffsinger and Mrs.

J. P. Anshutz. The retiring president was elected honorary president, and Mrs. Clinton Moore, who has held the office of treasurer for twenty years, was given the vote of thanks of the Convention.

The results of the election of the tenth diocesan convention resulted as follows:

Standing Committee: The Rev. Messrs. J. L. Craig, F. R. Bateman, and S. C. Blackiston, and Messrs. W. C. Messias, G. T. Wicks, and A. P. Bowie.

Board of Missions: The Rev. Messrs. C H. Linley, F. J. Mynard, H. S. Gatley, S. D. Hooker and J. P. Anshutz and Messrs. E. C. Day, J. H. Longmaid, W. C. Messias, F. Huber and N. J. Verge.

Social Service Commission: The Rev. Messrs. J. P. Anshutz, R. K. Tucker, and G. G. Bennett.

Deputies to General Convention: Clerical—The Rev. F. J. Mynard, Rev. S. D. Hooker, Rev. J. P. Anshutz, Rev. C. P. Burnett. Lay—J. H. Longmaid, E. C. Day, W. C. Messias, N. J. Verge.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Where Clergy Will Spend Vacation.

Several of the Brooklyn clergy have recently gone away on their vacations, and a large number will leave the city in the near future.

The Rev. Andrew Chalmers Wilson, of St. Paul's church, Carroll street, left a short time ago for Europe. He will spend the entire summer in England and on the Continent. During his absence his brother, the Rev. Hanington Wilson, will be in charge of St. Paul's. One of the Rev. Mr. Wilson's associates, the Rev. Lasar Rose, will spend the month of July in the vicinity of Boston.

The Rev. J. Howard Melish, of Holy Trinity, left for Lake George, on June 25th, to be away until September first. While Mr. Melish is away his former associate, the Rev. Waldo Adams Amos, who recently accepted a call to St. Paul's church, Hoboken, N. J., will be in charge.

The Rev. Charles F. J. Wrigley, D. D., of Grace Church on the Heights, will be at Lake Sunapel, New Hampshire, from July 5th to September 1st. Dr. Wrigley's new assistant, the Rev. Richard W. Baxter, of Reading, Pa., who took his position on Sunday, June 29th, will conduct the services and attend to the pastoral duties.

The Rev. W. DeForrest Johnson, of Christ church, Clinton street, will leave in the near future for Harvey Lake, Pa., where he will remain throughout July and August. The services in the church will be conducted by the Rev. W. B. Holcombe, of Manorville, N. Y., while the Rev. F. J. Keech will be in charge of the chapel during his absence.

The month of July the Rev. Dr. St. Clair Hester, of the Church of the Messiah, will spend with his family, at Castine, Maine. During August, Dr. Hester will visit England and the West Indies. The church will be in charge of the Rev. Lawrence T. Harkness, curate. Beginning July 6th, a Bible Vacation School will be conducted for six weeks, daily except Saturday and Sunday. From 8:30 to 11:30 teachers from Vassar and other colleges, interested in Social Service, will instruct children who otherwise would be gamboling aimlessly through the hot streets, in Bible stories, in morals and manners, in manual training and basketry work. In the afternoon the children who need it most will be taken to the seashore and the park.

The Rev. Dr. Townsend G. Jackson, of St. Paul's, Flatbush, will spend July and August at Cazenova, N. Y., leaving his duties to the Rev. Ernest V. Collins, his assistant.

Woonsocket, Rhode Island, has been chosen by the Rev. William Sheare Chase, of Christ church, Bedford Avenue, as the place to take his vacation. Canon Chase will not be away over Sunday, but will take his recreation between Sundays.

On August 1st the Rev. J. Clarence Jones, Ph. D., will join his family at Matumuck, Rhode Island. He has engaged the Rev. Urban E. Sargent, of Williamsport, Pa., to take charge of his church, St. Mary's, during his absence.

The Rev. Dr. Robert Rogers, of the Church of the Good Shepherd, left for Mattiuck, Long Island, on Friday, June 27th, to be away until the second Sunday in September. His work will be carried on by the Rev. M. L. Griffith, his assistant.

During the first week in July the Rev. Duncan M. Genns, of St. Thomas', will join his family at Lenardo, N. J., The month of August he will spend among the Thousand Islands of the St. Lawrence, on a fishing trip. The assistant at St. Thomas', the Rev. W. Rainsford Boag, will be in charge of the church.

The Rev. Charles H. Webb, Archdeacon of Brooklyn, will leave for Sullivan county, New York, early in July. He will remain there until thoroughly rested, after a very strenuous year, after which he will resume his labors.

The Rev. F. A. Wright, of St. Mark's, will spend July and August on his farm at Still Water, Connecticut, coming to Brooklyn every Sunday to conduct services.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop

Clergyman Attacked by an Insane Man.

Mr. Harry Lee, lay assistant at St. Paul's, Canton, came near losing his life, recently, in an encounter with an insane man, at the social settlement house in the parish, of which Mr. Lee is in charge. The man was out of the hospital for insane on parole, and was in Mr. Lee's Bible class. He had for some days been living in the house, and being suddenly overcome with a mania for destruction, attacked Mr. Lee with a pickaxe. In the struggle which ensued, Mr. Lee's shoulder was dislocated, and in this comparatively helpless state, with the instrument of death raised over him, he was rescued by two men laboring in the yard, who hearing the encounter, rushed to Mr. Lee's assistance. The man was again promptly committed to the hospital, and Mr. Lee having sustained no permanent injury, soon returned to his work.

Girls' Friendly Society.

The Girls' Friendly Society, Holiday House, Miss Elizabeth C. Carroll in charge, located at Salida Beach, on the lake front, opened the middle of June with twenty-five girls. Arrangements have been consummated for a service at the house, to be conducted by clergymen from Cleveland and adjacent parishes, each Sunday afternoon during the season. The capacity of the holiday house is about fifty, and it is now rapidly filling up.

Dean DuMoulin, of Trinity Cathedral, Cleveland, has gone to the Atlantic Coast with his family, and Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, Rev. George F. Smythe, D. D., rector of Harcourt parish, Gambier, and the Rev. Walter R. Breed, D. D., rector of St. Paul's, Cleveland, have gone to Europe for the summer.

The Rev. Oliver Festus Crawford, who served his diaconate of one year as curate at the Church of Our Saviour, Akron, has now become rector of St. Paul's, Bellevue, and minister in charge of the rural parish of Trinity, Lyme.

The Bishop of the Diocese, writing from Bellajio, Italy, says that he and Mrs. Leonard had a delightful and to both a beneficial voyage of fourteen days, stopping at Madeira, Gibraltar, Geneva and Milan. They have no plans for the summer beyond that of seeking the climate best adapted to Mrs. Leonard's health.

KANSAS CITY.

Rt. Rev. S. C. Partridge, D. D., Bishop.

Son of the Rev. E. H. Eckel Killed.

Albert Reynolds Eckel, aged eighteen, younger son of the Rev. Edward Henry Eckel, rector of Christ church parish, St. Joseph, Mo., Diocese of Kansas City, died in Ensworth Hospital, Tuesday evening, June 23d, as the result of an accident of a few hours earlier. The youth, who had just completed his freshman year in the school of journalism of the University of Missouri, had recently taken up summer work as time-keeper for a construction gang on the Burlington railroad. In attempting to board a slow moving train, nearing Corning, some fifty miles from St. Joseph, he was thrown under and his left leg was severed from the body near the hip. He retained consciousness until a few minutes before his death. The deplorable accident evoked the sorrow and sympathy of all classes and creeds in the community where the young man was graduated from the Central High School a year ago.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Memorials at Long Branch.

The new St. James' church, Long Branch, the Rev. E. Briggs Nash, rector, is being enriched with handsome memorials. On Whitsunday a cross and six candlesticks for the high altar were blessed, as memorials of the Rev. Robert Andrews Poole, who was rector of the parish from 1861 to 1873, and whose death occurred in February last, at Ellicott City, Maryland. On June 22d, a sanctuary lamp, richly finished in silver, was given and blessed in memory of Harriet Mahala Presley, a faithful communicant of the parish. It will be placed before the chapel altar.

Convocation Meeting.

The regular meeting of the Convocation of Burlington was held on June 24th and 25th, in the Church of the Good Shepherd, at Pitman, the Rev. Charles B. Dubell, rector. A special pleasure of the meeting for many members of the Convocation was the first sight of the new church building at Pitman, now nearing completion, and destined to be one of the handsomest churches in the Diocese.

The work of the Church in Pitman, formerly an exclusively Methodist community, has been greatly prospered since its beginning, six years ago, by the goodwill and generous co-operation of the people of the town.

The report of the Archdeacon showed the missions to be in good condi-

tion, and substantial progress being made.

On Tuesday evening at the missionary service addresses were made by the Bishop and the Archdeacon, by the Rev. Oliver H. Murphy, D. D., of Millville, on Missionary Work in the Smaller Cities, and by the Rev. Samuel E. Hanger, of Chew's, on Rural Work. The preacher at the celebration on Wednesday morning was the Rev. Creighton Spencer, the new rector of West Collingswood.

The annual election resulted in the re-election of the Rev. R. E. Brestell, of Camden, as secretary, and as additional members of the executive committee, the Revs. James F. Olmsted and Harold Morse, and Messrs. Harry Humphreys and Brinckley Gummey.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Bishop Harding Has a Busy Sunday.

The Bishop of the Diocese did an extraordinary day's work on Sunday, June 22d. Leaving Washington in the early morning he made an automobile run to Accokeek, Prince George's county, Maryland, where in Christ church, at mid-day, he confirmed a class and preached. Later, he officiated in like manner in St. John's church, Pomonkey, (formerly known as "Bumpy Oak"), Charles county; and still later he performed the same "holy functions" at Indian Head, the former U. S. Naval Proving Ground, on the Potomac river. From Indian Head the Bishop returned home, stepping from his "machine" a tired, but contented official. The rector of the three churches, those visited by Bishop Harding, is the Rev. C. J. Curtis, and the parish is St. John's, composed of a section of Prince George's and Charles counties, Maryland, respectively.

Ordination in Emmanuel Church, Anacostia.

Last Sunday, St. Peter's Day, was a "red letter day" in Anacostia parish, Anacostia, D. C. It was the first time in the history of Emmanuel, the parish church, that an ordination to the sacred ministry had occurred there, and this one was the deeply interesting occasion of the advancement of the Rev. William Oscar Roome, Jr., from the diaconate to the priesthood. Mr. Roome had passed his diaconate as assistant to the Rev. George Fiske Dudley, rector of St. Stephen's church, North Washington, from which position he was elected rector of Anacostia parish, in succession to the Rev. Willard G. Davenport who, after a rectorship of more than a quarter of a century, strenuous and fruitful in all respects, was elected rector-emeritus. While rector-elect, Mr. Roome's election could not become operative until his ordination to the priesthood, which took place last Sunday morning in his new parish church. The Bishop of Washington ordained the candidate, and the Rev. Messrs. Davenport, rector-emeritus; the Rev. Jay Johnson Dinon, rector of St. Andrew's church, Washington, of which the candidate was formerly a communicant, and the Rev. George Fiske Dudley, under whom he had served as deacon, were assistants. The Rev. Mr. Davenport presented Mr. Roome, deacon, to the Bishop for ordination to the priesthood, and the Rev. Mr. Dudley preached the sermon. All united in the laying on of hands.

Well would it be if the deacon who is to become rector, could, as a rule, be advanced to the priesthood in the midst of the people over whom he is to serve as pastor; since very few of the laity have ever witnessed the ordination of a man to the ministry of the Gospel—one of the most solemn functions of the Church of God, and one which draws the pastor thus ordained and his people into the closest and tenderest relations.

The Rev. J. Henning Nelms, D. D., rector of the Church of the Ascension, Washington, and the Rev. C. Ernest Smith, D. D., rector of St. Thomas' church, Washington, attended the Convocation of the University of Bishops College, Quebec, Canada, which occurred on the 19th of June. It was the Diamond Jubilee of the University, and was marked by the conferring of degrees of honor upon several distinguished men. Dr. Smith returned to Washington; but Dr. Nelms remained to preach the ordination sermon in the Cathedral of Quebec, when seven men were to be ordained deacons in the Church of Canada.

The preacher at the 4 P. M. open air service at the Peace Cross, Mt. St. Albans last Sunday, was the Rev. Dr. Robert J. Johnston, rector of the Church of the Saviour, Philadelphia.

On Monday morning, June 30th, the Bishop of Washington and his family left the Capital City for their summer home at Haven, Maine. They will go in the Bishop's automobile, which will serve many good purposes during the summer. W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

New Organ Consecrated and Confirmation in Trinity Church, Lansford.

On Monday evening, the Eve of the Feast of the Nativity of St. John the Baptist, Bishop Talbot consecrated the new $1,500 organ at Trinity church, Lansford, the Rev. Joseph Webster Watts, missionary, and administered confirmation to a class of nine, three of whom were from St. Philip's church, Summit Hill. This made a total of twenty-one persons from these two missions, as six were confirmed in each place after Easter. Trinity church, besides being supplied with a new organ, has recently been completely re-frescoed, and presents a most attractive appearance.

Sudden Death of a General Convention Deputy.

On Tuesday, June 17th, Mr. Guy E. Farquhar, of Trinity church, Pottsville, one of the alternate lay deputies to the General Convention elected at Reading a few weeks ago, and the oldest practicing attorney in Schuykill county at the time of his decease, succumbed suddenly to arterial sclerosis at the Court House, during the trial of a case. Mr. Farquhar had represented the diocese in several General Conventions and has been for some time a member of the Standing Committee and the Board of Missions of the Diocese. Bishop Talbot, assisted by the Rev. Howard W. Diller, rector of Trinity church, Pottsville, and Archdeacon Bresee officiated at the burial service on Friday, June 20th. In the death of Mr. Farquhar the Diocese has sustained a great loss, as he was one of the most devoted and useful men in the Diocese, and certainly he was one of the most beloved. The Boards on which he was a member will miss his wise and helpful counsel for a long time to come.

Ordained Priest.

The Rev. John J. Neighbour, who has been deacon in charge of St. Luke's chapel, Reading, for a year, was advanced to the priesthood on Friday, June 20th, in the Pro-Cathedral, South Bethlehem, by Bishop Talbot, assisted by a number of the diocesan clergy. His rector, the Rev. F. A. MacMillen, of Christ church, Reading, preached the sermon, and the Rev. Walter C. Roberts, of Mauch Chunk, presented him for ordination. The Rev. Wallace Martin, of Tamaqua, read the Epistle, and the rector of the Church of the Nativity, the Rev. F. W. Beekman, read the Gospel.

Meeting of Diocesan Board of Missions.

Mr. W. R. Butler, Secretary of the Diocesan Board of Missions, entertained the Board at the time of its annual meeting on June 25th, at his residence in East Mauch Chunk. The first matter of importance was the appointment of a Committee by the Bishop, consisting of the secretary, Archdeacon Bresee, and the Rev. E. A. Gernant, to prepare suitable resolutions to express the sense of loss which the Board has sustained in the death of Guy E. Farquhar, Esq., of Pottsville, who has been a member of the Board for many years and whose connection therewith has been most valuable. The resolutions will be reported later.

It was ordered that the missionaries be paid to the close of the year, June 30th.

In obedience to the action of the Diocesan Convention, the Board made its appropriations for the coming year beginning July 1st, so that no clergyman receives less than one thousand dollars a year, and, if married a house besides. It was also ordered that the salaries of the missionaries be paid monthly hereafter, instead of quarterly, as has been the case hitherto. These two changes will bring to the missionaries increased encouragement and comfort, and it is hoped that the Diocese will heartily stand by the Board in this forward movement.

The Board was beautifully entertained by Mr. Butler and his wife, in their lovely home on the mountain. The October meeting will be held in Scranton.

On the Fourth Sunday after Trinity the Rev. John Porter Briggs, of all Saints' church, Shenandoah, preached the sermon at Trinity church, Washington, D. C., on the occasion of the twentieth anniversary of the ordination of the rector, the Rev. George W. Van Fossen.

The Rev. H. E. A. Durell, assistant secretary of the Diocese, has been visiting in Detroit, Mich., for two weeks, with Mrs. Durell.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Memphis Clergyman Foregoes Vacation.

Rev. Walter D. Buckner, LL. D., of Calvary church, Memphis, has announced to his congregation that he will take no vacation this summer. Consequently he will be in the city during the heated term, to minister to the needs of his flock, in any way desired.

Religious Service in Public Schools.

The ball started by the Men's League of Calvary church, Memphis, as to using the Lord's Prayer and Ten Commandments, in the daily services of public schools, has been taken up

by the city's Civic Leagues, and much heated and earnest discussion has resulted. The majority favor the use of this much needed religious service in the schools, the chief opposers being the representatives of the Jewish and Roman Catholic bodies. The attendance at the meetings of the Civic League has more than doubled since the discussion began. The question has been referred to a selected committee, which will make its report in October.

Story Hour in Factory District.

Mrs. C. W. Richmond, teacher in St. Andrew's Mission Sunday School, and secretary for C. P. C. work, has inaugurated a story hour, with the co-operation of the Cossitt Library (which has a branch in the factory district), which is proving very interesting and helpful to the children in that section, who show their appreciation by a full attendance, even on extremely warm afternoons.

Dr. Edmonds Bennett, of St. Luke's church, has published in the local papers a stirring denouncement of the present disgusting society dances, and appealing to parents to see that they are stopped.

Rev. George L. Neide, priest in charge of St. Andrew's Mission, in the city factory district of Memphis, has been authorized by Bishop Gailor to select and purchase a lot for the erection of a permanent church for that mission. Mr. Neide expects soon to close a deal for this lot, and immediate plans will be made for the new building, which is greatly needed.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

The Late Judge Morton.

The Church, at Orange, as well as the community at large, has sustained great loss in the death of Judge James W. Morton, who passed into life eternal June 17th, 1913. As citizen, jurist, Christian, so finely blended were his powers, and so consecrated to the service of his God and his brother-man, that to all who knew him he was the embodiment of all that is truest and best in manhood. In his family life the quality of his character was even more fully expressed, and the atmosphere of his home was such that to cross his threshold was to know the cultivation and share the hospitality of the old Virginia gentleman. As through crushing trials, bereavement, and protracted bodily suffering, he rounded the period of his three-score years and ten, the pure lustre of his faith was undimmed, so long had he trod the path of the just, which is as the shining light, that shineth more and more unto the perfect day.

Annual Services in Old Oak Shade Church.

The customary annual services in Little Fork church, Culpeper county, locally known as "Oak Shade," were held on Sunday, June 29th. The Rev. Rensey Johns Hammond, rector of Slaughter parish, Rapidan, preached in the morning and the Rev. Edwin S. Honks, rector of Hamilton parish, Warrenton, was the preacher in the afternoon. Dinner was served on the grounds during the intermission.

Little Fork church is said to be the oldest building in that section of Virginia. It was first built about the year 1740; was destroyed by fire several years afterwards, and was rebuilt in 1773. During the Civil War the benches and other church furniture was destroyed. Under the ministry of the Rev. Dr. George W. Peterkin, now Bishop of West Virginia, the old church was refurnished in 1872, and has been used at intervals ever since.

Marriage of a Clergyman.

The Rev. Churchill Jones Gibson and Miss Gay Blackford Lloyd were married, on Monday, June 30th, in Christ church, Short Hills, N. J. Mr. Gibson is the youngest son of the Rt. Rev. Robert A. Gibson, D. D., Bishop of Virginia, and the bride is a daughter of the Rt. Rev. and Mrs. A. S. Lloyd, D. D., of New York. The ceremony was performed by Bishops Gibson and Lloyd.

Mr. and Mrs. Gibson will make their home at Luray, Page county, where the Rev. Mr. Gibson has been appointed to the charge of Christ church and certain missions in the neighborhood.

The Rev. John Ridout has resigned the rectorship of St. Thomas' church, Ginter Park, Richmond. The church is now without a rector.

The Rev. Morris S. Eagle, since 1909 the rector of Christ church, Richmond, preached his farewell sermon to the congregation on Sunday, June 29th. After a rest at his old home in Loudoun county he will, on September 1st, become the rector of Haymarket parish, Prince William county, Va. His charge will consist of St. Paul's, Haymarket; St. Luke's chapel, Brickland; Grace chapel, Hickory Grove; Holy Trinity chapel and Thoroughfare. He will succeed the Rev. A. G. Grinnan, who relinquished the work because of ill health.

The Rev. James W. Clark (canonically connected with the Diocese of Central New York, has accepted a call to the rectorship of the Church of the Ascension, Highland Park, Richmond, to succeed the late Rev. James E. Poindexter. He will take charge on September 1st.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Ordination Service.

On Saturday, June 21st, Bishop Murray held an ordination service at the Pro-Cathedral, Baltimore, and admitted to the diaconate the following gentlemen: Theodore S. Will, Samuel Steinmetz, Carleton Barnwell, Philip H. Williams and Walter J. Haupt. Mr. Will was presented by the Rev. Professor Wallis, of the Virginia Theological Seminary, and expects to begin his work in Alexandria. Mr. Steinmetz, who was formerly a Baptist minister, was presented by the Rev. R. W. Hogue, and has been called to the rectorship of the Church of the Transfiguration, West Arlington, near Baltimore. Mr. Barnwell was presented by the Rev. Dr. E. B. Niver, and will probably be one of the clerical staff of Christ church, Baltimore. Mr. Williams was presented by the Rev. Thomas Atkinson, and will serve as assistant at St. Thomas' church, Baltimore county. Mr. Haupt will spend his diaconate with his father, the Rev. W. G. Haupt, of Havre de Grace. The ordination sermon was preached by the Rev. Middleton S. Barnwell, rector of the Church of the Advent, Birmingham, Ala.

Large Bequest to the Superannuated and Disabled Clergy Fund of the Diocese.

A noble gift will soon come into the possession of the Convention of the Diocese of Maryland. The will of Mrs. Annie O. Sprigg, who died in Baltimore on June 19th, after making a number of specific bequests, gives all the residue, which will probably amount to about $60,000, to the Fund for Superannuated and Disabled Clergy of the Diocese of Maryland. Would that more of the generous laity of the Church think thus kindly of the wearied and exhausted soldiers of the cross who must perforce drop out of the ranks.

Rev. C. I. LaRoche Resigns.

Rev. C. I. LaRoche, for the past eleven years rector of Zion parish, including the parish church, St. John's, at Beltsville, and chapels at Fairland, Montgomery county, and College Park, has tendered his resignation, to take effect August 1st. Rev. Mr. LaRoche has accepted a call in Rockville, S. C., his native home. The resignation has been accepted with the deep regret of not only the members of the vestry, but of every one of the beloved rector's parishioners. The vestry admits that it will be next to impossible to secure a rector who will take the place in the hearts of the people enjoyed by Mr. LaRoche. For several years he has realized that the exacting duties of holding services in three churches and of visiting his people were having a detrimental effect upon his health, but his loyalty to his Master's work and the genuine display of love and affection on the part of his parishioners induced him to remain. It has always been Mr. LaRoche's desire to return to his native home in South Carolina to close his career as a minister, and when he recently received the call decided to accept. He and his good family leave Zion parish with the hearty good wishes, not only of the members of the Episcopal Church, but of many other friends throughout this section.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Ordination Service Appointed.

Mr. John Moore Walker has successfully passed his canonical examinations and the date of his ordination is set for July 13th, 1913, in Christ church, Macon. Mr. Walker is an alumnus of the University of Georgia, where he graduated with distinction. He took his degree in Theology at Sewanee at the last commencement. He also won the Allen Tidball prize for Ecclesiastical History. Immediately upon his ordination, Mr. Walker will have charge of St. Stephen's church, Milledgeville, until the end of August. From that time he will do mission work with Savannah as his headquarters.

The Rev. Charles T. Wright will have charge of the Otey Memorial church, Sewanee, Tennessee, during the months of July and August.

Just so long as suffering lasts we should understand that it is God's will that it should be borne. For ourselves we accept it as the cup which our heavenly Father gives, and we should try to draw out of it all of the healing virtue it has to bestow. The suffering of ill-health, of poverty or bereavement, whether prolonged or brief, has its message and its work. We should try to learn its lessons of patience, of penitence, of worldliness and sympathy. We see how, after Christ's example, men and women are trained through suffering of one kind and another, and led on to higher degrees of goodness, and in this way recognize the fact that suffering is profitable.

Family Department

"Follow Thou Me."

Go forth, a servant of the Lord,
Nor seek the meed of human praise:
Enough for thee if all thy days
Shall win the promise of His word.

Go, follow where the Saviour trod;
Fulfill the work that He began,
A master of the needs of man,
A servant in the eyes of God.

Cast out the wrong, uphold the right
With fearless heart and steadfast will;
The arm of God is with us still
To lift from darkness unto light.

Fight on till death. God give us grace
To stay the sweeping tide of sin,
To serve our fellows, and to win
For God, our country, and our race.

"Holiness Unto the Lord."

By W. H. Morse.

Holiness unto the Lord is the beginning, length and end of a saved life. "Without holiness no man shall see the Lord." When a man is prepared to see the Lord holiness of heart is his. Where holiness is there is something beautiful. Our Lord Himself is the perfection of holiness; hence His sanctuary is called "The Beauty of Holiness." The Psalmist exhorts to worship the Lord in "the beauty of holiness." Holiness is beautiful in its consecration. God's calls and invitations are not appeals to worldly desires. When He called Ruth to follow Naomi He shut from her view all that was most naturally to be desired: yet in the face of the most forbidding circumstances and conditions she consecrated herself to Naomi's God and people. Was that not beautiful? From a thrifty farm and successful farm work Elisha was called to follow a homeless prophet; and he left oxen and plow and obeyed. Paul was a young man of great promise, gifted and educated, a favorite with the Sanhedrim, commanding almost any position man could wish. When God called him, obedience meant to abandon all that he counted most dear. What inducement was he offered? What salary? What honor? Instead, the Lord said to him, "I will show him how great things he must suffer for My name's sake." Did he falter, hesitate and conclude he could do more good with a more popular denomination? No: often hungry, poorly clad, deserted, imperiled, whipped, imprisoned, exposed to wild beasts, obliged to labor with his hands—still he not only fought a good fight to the finish and kept the faith, but he kept the people of like precious faith—the sect everywhere spoken against—and enjoyed their company, exclaiming: "What is our joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" We often hear it said that so few young men enter the ministry because the prospective emoluments are not sufficiently lucrative. How Paul's consecration puts such young men to the blush. How the American pioneer ministers, with gifts to be envied, gave up lucrative employments and went forth without human guarantee, would put to shame such young men. Consecration, beautiful in Ruth and Paul, is beautiful wherever found. These consecrated ones believed in something worth suffering for, and no amount of privation drove them from the truth and from the people who believed it. Let us get something from God to do, and do it cheerfully at any cost.

Holiness is beautiful in its thanksgiving. It does not live in Growling Alley, and it has no corner lots on Murmur avenue. "In everything" it gives thanks. The happiest man in a certain town had no coat. A poor woman whose joints, except one, were all made immovable by rheumatism, thanked God that she could move her thumb. Gratitude is beautiful. Holiness can always find something under all circumstances to be thankful for.

Holiness is beautiful in its praise. Holiness has given the Church its most soul-stirring music. It sang at the creation and at the birth of Jesus Christ. It gave us "Coronation," "Old Hundred" and scores of strong hymns. The music begotten and sung by holiness is beautiful.

Holiness is beautiful in its missionary spirit. "How beautiful are the feet of those who bring glad tidings." If we are Christians we ought to have the missionary spirit. But sometimes we get too narrow a thought of the missionary spirit, and think that we must go far and abroad to carry the good tidings. Of course, this is a very good thing to do; but we must not suppose that it is necessary to go to China, India or Africa in order to work as a missionary, or that it is alone those who go to preach or teach in heathen lands who have the missionary spirit with which holiness is beautified. It cannot be the will of God that all His children should be of such service to Him.

It is not God's will that we should, all of us, go as missionaries, but it is Hill will and His command that all should have the missionary spirit, the spirit which sends forth those who go and supports them in their ambition and activity. It may be that it is His will that most of us should engage in life's ordinary duties; but whatever our calling, one of those duties is to have the missionary spirit.

One should be as earnest in being a Christian as in being a farmer, a teacher, a shop-girl, a house servant, or a tradesman, as if he or she was a missionary in India or among the Nez Perces Indians. What we want, and what He wants us to have, is the missionary spirit—the earnest spirit, the spirit which in countless ways can be shown in the beauty of holiness. Primarily and fundamentally every Christian must have the desire to pass to others who do not possess them the blessings which he has received from Christ. When Andrew had found Jesus he did not rest until he had hunted up his brother and told him. If a man or woman has learned and experienced the joy of salvation she will not, and indeed, she cannot, keep it all to one's self. And yet, there are all too many thoughtless Christians who are careless of this privilege until it comes to be accounted in the column of selfishness. On the other hand, there are many who are prodigal in their generosity, and are not content until they have imparted the missionary spirit to others.

This is shown notably by the Italian Protestants in this country. The majority of the Italian immigrants come to our shores out of tune with the Latin Church and are readily led to a knowledge of the truth as it is in Christ Jesus. Just as soon as they have saving faith, they become abundant in zeal, and are not content until their friends share in their good fortune. To no people is the Gospel better good-news, and they will not rest until they "tell it out." There are several hundred Italian missions and churches in the United States and Canada; but although all of these have been established by consecrated workers; their success, under grace, is due to the Italians themselves, for almost immediately upon finding peace and joy in the Saviour, they are enthusiastic and untiring in getting others to attend "our" meeting. The home missionary spirit is lively and insistent. The convert will not rest until he can share his pleasure and privileges with others of his race. Moreover, the home missionary becomes a foreign missionary. The Italians return in large numbers to their native country, particularly in the fall, there to remain permanently or through the winter. On reaching Italy they are all eager to tell all about the new home over here, and to tell it to eager listeners. And the convert, as glad as any to tell this, tells also of his new hope in Christ. In point of fact, there are those who return of purpose to do this. The Gospel is in their hearts, and all that they need is to have it also in their hands, to give it out in that land where few ever saw the printed Word. Thus inspired and equipped, that convert is a true missionary and readily leads others, converting them to Christ, establishing missions, and strengthening and building up the work already established. In fine, this missionary shows the love that he has in his heart by telling others. In this respect he is far in advance of many others who, having found Christ, are not particularly anxious to let others know it, and are wont to be inquiring the best place in which to buy a bushel to put over their light.

Hartford, Conn.

Robbery.

By W. Y. Beaven.

This word is always associated in our minds with the highwayman, the holder up of stage coach or express train, the burglar breaking into a dwelling, with the robber who compels the cashier at the point of a pistol to hand over the bank's money; or, to give a definition in law, "the felonious taking of money or goods from the person of another, or in his presence against his will, by force, or by putting him in fear."

This kind of robbery may be common enough—man robbing his fellow man—but there is another kind which is even more common, so common that it is of weekly occurrence; so common that it passes unnoticed; so common that the greater sinners are professing Christians, members of the Church—church officers, vestrymen, trustees, so common that even gentle women, mothers and housewives, not only themselves commit such robbery, but by example teach their innocent children hat it is nothing.

It is not the robbery of man by his ellow man that I refer to, but of man obbing God.

An old prophet, 393 B. C., spoke of it. It was common in his day.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." It is not the robbery of tithes, to which I call attention, but in offerings.

There are other offerings besides money—more precious than money. It

is the offering and presentation unto God of ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice. In order that this be done at all, it must be done at set times and on stated occasions. And so Almighty God has commanded, "Remember"—as if there was grave danger of forgetting it—"Remember that thou keep holy the Sabbath Day."

Are we not fast forgetting that God has sanctified one day in seven as especially sacred to Him and His worship? That day he calls His day—the Lord's Day among Christians. And what are thousands doing with the day, but turning it into a holiday, a day of pleasure seeking; a day for visiting and receiving visitors; a day when the housewife stands over a hot stove to cook a dinner for people who will take Sunday in preference to any other day for visiting.

And what is this, but robbing God of His day?

What are some of the excuses given? "It is too hot to go to Church." And so they stay at home, set around in the shade, eat, drink, smoke, and talk over the petty gossip of the neighborhood.

Was it ever too hot to go into the field the next day to work?

"I was too tired, and so I took the day as a day of rest." Your horse would give a better excuse, if he could speak.

"Visitors came in, and it would have been rude to leave them." You do not mind being rude to God by deserting His worship and turning your back upon His altar.

How would you take it if the farm laborer you employ should answer, when you ask him why he did not come, "I had company, and therefore I could not leave them."

"It rained." Did the rain ever stop anyone on business or pleasure bent?

Is it not time that an umbrella was invented that would protect Church people from the rain on Sunday?

As one has said, the truth is, "men act the fool nowhere so much as in matters of religion. Here they expect to get everything for nothing. Any or no excuse will do for neglect of a plain duty we owe to God. Unconscious of God's presence, insensible to His love, with a position of disrelish for His society, they would think themselves terribly abused if informed that they will not be permitted to spend an eternity with Him." How can we hope to be with God hereafter, when we hate to draw nigh Him here. If we will not have His company on earth, we can not enjoy it in heaven. No Sabbath Day here, no Sabbath rest hereafter.

"Will a man rob God? Yet ye have robbed me."

"Ye have said, It is vain to serve God; and what profit is that we have kept His ordinance?"

Eason, Md.

The Calm of Hope.

In the Pitti Palace, at Florence, are two pictures hanging side by side. One represents a stormy sea, with its wild waves and black clouds, and fierce lightning flashing across the sky. In the waters a human face is seen, wearing an expression of the utmost agony and despair. The other picture also represents a sea tossed by as fierce a storm, with as dark clouds; but out of the midst of the waves a rock rises, against which the water dashes in vain. In a cleft of the rock are some tufts of grass and green herbage, with sweet flowers, and in a sheltered place in the midst of these a dove is seen sitting calmly on her nest, quiet and undisturbed by the wild fury of the storm. The first picture represents "Distress," and fitly sets forth the sorrow of the world, where all is helpless and despairing. The other is a beautiful representation of "Peace," fitly showing forth the sorrows of the Christian, no less severe, but in which he is kept in perfect repose, because he nestles in the bosom of God's unchanging love.

The Light of Other Shores.

The night was dark; the restless waves
Beat peevishly upon the beach,
And whispered of a thousand graves,
From which they came our shores to reach.
But as I watched, far off there gleamed
A lighthouse like a heavenly door;
'Twas from another land it streamed,
That light was on another shore.

"I've seen the light of other shores,"
I said, as I returned to rest;
And in thought were wondrous stores
Of comfort for a heart distressed.
There is another shore, I know,
For I have seen its flashlight speak;
And, though the seas between us flow,
Not far is that dear land I seek.

I've seen the light of other shores!
I've seen it when the night was dark;
Seen it when tempest round me roars,
When I have had dear friends embark.
I've seen the light that told of port
Beyond the restless tossing deep;
I've seen the light and it has taught
The anxious heart to calmly sleep.

"I've seen the light of other shores,"
Beyond the ocean's countless graves;
The light of hope, like open doors,
Where heaven awaits the soul God saves.
Some day I hope to cross and see
The Father whom my soul adores.
Look, brother, there is light for thee,
Thank God for light from heavenly shores.

—William Luff, in London Christian.

Serviceable Substitutes for Tact.

There is no perfect substitute for perfection, except another perfection exactly like it. Nothing on earth can take the place of real tact, that noble combination of good-will in the heart, perception and invention in the head, and skill and gentleness in the hand, which opens hearts that otherwise would remain triple-barred against all comers, smooths tangled situations which would else be hopeless, allays the little or great hurts inflicted by hands less heedful, and gently leads to finer issues or shapes to nobler statures the souls it touches. When tact approaches perfection, as it sometimes almost seems to do, it becomes to our admiring eyes something almost like the divine, resembling the masterful, gentle touch of Jesus as he walked among men.

But the admiration of most of us is the admiration of despair. We realize our utter deficiency, so shallow of insight are we, so barren of invention, so heavy and clumsy of touch. The last thing we would claim, and almost the last thing we would hope for, is tact. Yet we may get through the world with a good deal of comparative ease to ourselves, and of comfortable helpfulness to others, if we will diligently and lovingly use some inferior makeshifts we have at hand.

Timidity and caution are certainly not tact. They are negative, passive, fitted to restrain rather than to give force and direction to great positive actions. And yet to keep a sharp lookout for rocks is sometimes almost as good as to know the channel. It may not lead us to triumphant short-cuts, but it saves from many a wreck. In regions where no maps can possibly chart the drifting icebergs, "go slow" may not be brilliant seamanship, but it leads to port. It seems rather an ignoble, ignorant motto on the sea of life, and indolent also. It means that many good things will be left undone. But still more of the evil, stinging, hurtful things will be left undone, too. That wise, cheerful, inspiring thing, which some quicker man would say, which we ought to say, will not be said, greatly to our humiliation and regret; but neither will the rankling shaft be sped. "Whatsoever is not of faith is sin;" "when in doubt what to say, say nothing."

But sometimes something must be said, something done. "It is your move;" the eye of all are fastened upon us. Silence may be disloyalty, inaction may be unfaithfulness or injury. Then is the time to reinforce the distates of timidty by the suggestions of kindness. One thing we have determined, that unless absolute fidelity should demand it, we will under no circumstances say or do the thing that might irritate or wound. Duty does sometimes call for it. The thrust, the cut, may be just as much "tact" as the balm; it may be the only part love will let tact play. But if this is not clearly evident, the other is our staple strategy.

With practice we can go much farther, and make it our rule always to say the thing that is positively helpful, soothing, inspiring, bringing the sunshine of good-will, approbation, faith, to bear on the lives around us. This demands much more of us. It is easier to avoid the destructive than to initiate the constructive. But it is not very hard to conceive that whatever enhances our fellow's faith in God, love for man, and hope for the future, is right diet for the soul. Paul on shipboard, serenely trusting, radiating faith and hope through word and act, is the normal Christian. With such thought in mind we are pretty sure to say the right thing. Our words may be halting, our phrases awkward, our thought even shallow, but we are uttering something that is not awkward, an inward spirit of hope and right and love.

And then, small as we think our imagination and insight to be, they will often go a great deal farther than we think. The trouble is that we have never consciously and deliberately set them to work. If the chess player moved his men as little thoughtfully as we make our moves in the game of life, he would be checkmated almost at the first play. We can all of us read much more of our fellows' feeling than we ever have read yet. The biggest share of tact is the open eye, playing alertly on our brother's face and on the shifting situation. No one can read a page at which he does not look. And knowing ourselves and how we would probably act in certain conjunctions, it is not so very hard to guess what the other's next stage or move will be. We shall often be disappointed and bitterly surprised, but not half as often as when we plunge ahead with shut eyes.

It is marvelous, too, how much keenness to see and power to anticipate is given to the dullest souls by the simple habit of loving. The kinds of blind love are many enough; the love that is passion, and the love that is mere fondness, and the love that is selfish pride of possession, and the love that is foolish complacency. But the love that is intelligent good-will and passionate desire to bestow is keen to see needs, to understand, to invent, to anticipate. It gives accuracy to eyes that were otherwise unseeing. It increases delicacy of touch, imparts wisdom of movement, generates the hopeful, life-giving atmos-

phere, and anticipates sometimes almost with the precision of the divine foreknowledge. To us who bewail our absence of tact, life says, "Suppose you try loving a while, and see how that will work!" Our love may have to go for a time on hand and knees where tact walks free stride, it may have to grope where tact sees, it assuredly will make many mistakes, it certainly must toil and sweat and suffer; but in the end it will make to itself eyes, nerves, fingertips, brain, which can feel and plan and execute in marvelous fashion. Only it must be love, a self-denying, self-spending outpour of heart and mind and will, love that is seeking not her own, but the things of others, love that suffereth long and is kind, love that believeth all things, hopeth all things, love that never faileth.

But still is there deficiency? Then thank God, we have other eyes at our command than those that are in our own heads, other wisdom than ours, another love than that which beats in our own breasts. "When in doubt what to say, say nothing," has a revised and improved version: "When in doubt what to say, ask God?" That God stands ready with His own infinite stores of wisdom to supplement the insufficient wisdom of His children, or sometimes even to flood their insufficiency away and substitute His own sufficiency, His Word assures us; and the experience of every child of His who has tested it corroborates. "In that hour it shall be give you what to say." Our confidence in God will not take away our sense of the immense importance of what we are doing, our feeling of our own ignorance and feebleness, our own deepening sense of insufficiency, but we are doing His work, under His commission, for His glory, and we have every right to expect that He will put forth His power in the hour of our need and His.

Serviceable substitutes? Let a man put all these things together at work, and, though he himself would never claim it or suspect it, and still would work in conscious weakness and even in frequent sense of failure, yet among the God-garlanded sons of tact his name will hold high place.—Sunday School Times.

Trinity Season.

Great visions make great men. The size of a man is determined by his capacity for thinking great thoughts. The Church keeps calling her children to extend the curtains of their intellectual habitation, to broaden their horizons, to enlarge the borders of their thought, to unfold and expand their interests, to see life not as a provincial sees it, but as a cosmopolitan. And Trinity season is unlike any other season of the year, because it calls us to contemplate and adore the center and circumference of all, the beginning and the end of all, the first and the last of all, the Almighty and the Everlasting as He is in Himself, and apart from His relations to His creatures. It is true that "in Him we all live and move and have our being." It is true that "He is not far from any one of us." It is true that "every common bush is aflame with God." It is true that "His dwelling place is the light of setting suns, and the round ocean and the living air and the mind of man." We are his offspring. We are his people and the sheep of his pasture.

Christmas, Epiphany, Lent, Easter, Ascension, Whitsuntide—all these remind us of our relation to Him. Traversing these Holy Seasons we are reminded that we have a part in His life. But in Trinity Season it is otherwise. Then we endeavor to forget ourselves and to give thanks to God for His great glory; to adore Him as transcending space and time; as He was before creation and in utter independence of it; as He will be beyond the utmost limits of duration which thought can strain to conceive; as He was in the beginning, is now, and ever shall be, in His self-sustained, incomprehensible and inaccessible life. Left to ourselves, we could have known nothing about the inner life of such a Being as God; but in His love and condescension He has partly drawn the otherwise impenetrable veil and given unto us, His servants, grace to acknowledge the glory of the Eternal Trinity and in the power of the Divine Majesty to worship the indivisible Unity. —Rev. Geo. Craig Stewart.

What Is Pain For?

God might have kept us without pain!
And God is Love.
There must be better things than ease
For us to prove:
The furrowed brow, the patient heart,
The pale, sad face,
The soul that bears what He has sent,
Are signs of grace.

Pain takes us to His feet, which else
We might forget;
We cry to Him for help, and He
Ne'er failed us yet.
Much that pain brings is molten gold,
And richest gain;
More than we else could know is taught
In schools of pain.

Dear heart that suffers, by this way
Life's crowns are won;
And is it hard sometimes to say,
"Thy will be done?"
But He permits the pain, and He
Sends strength to bear.
Try to keep still for His dear sake
Who answers prayer.

Pain is a passing thing and life
Is swift to go,
God keeps a land so glad that there
You will not know
The meaning of a pain that there
Is no regret;
He will remove the curtain soon,
And you forget!

—Marianne Farningham in Christian Observer.

The Future of Man.

And what is Christianity, as yet, but a dream, a hope, a prophecy, and a promise? Does it not ever move before us unrealized, unreached, like the pillar of fire the Israelites saw guiding them in the night? It is the Church of the future we believe in. The Church of the present too often seems abortive, inoperative, and dead. Our spiritual hopes form an important part of our religion. What is, is a crumbling edifice; what it is to be, is a city of God to which all nations and races shall flock to live the true and perfect life. Our joy, our success, our satisfactions, move on before us. We see them on the hill, then in the valley, taking always the advance of performance, beckoning, inspiriting, but never attained. And we learn at last that the dream is the reflection, the dim image of the great reality, the perfection that lives in God, given us that we may not despair of the ultimate triumph of right, justice, and love. A thousand abortive efforts, a million failures, will not quench the possibility of the dream coming true. Our times are in God's hands, eons and cycles, countless ages; what matters delay and waiting while the whole heaven grows rosy with the promise of the future of man!—Christian Register.

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Children's Department

The Dawdle-Bug.

Did you ever hear of the Dawdle-bug?
It loves a place that is warm and snug;
It never flies round, but creeps and crawls,
And on the sofa or hammock sprawls.
Listen! you'll hear its lazy hum:
"In a minute I'll come—in a minute I'll come."

In the morning dressing, there is a tug,
If a child has been stung by the Dawdle-bug.
Breakfast table will have to wait;
School bell rings for a boy that's late;
Unlearned lessons, a dunce-cap tall,
And no time left for a game of ball.

Now the cure for the sting of the Dawdle-bug,
Lies neither in medicine, pill nor drug.
(Some say the oil of birch is good,
I haven't tried it, and never would.)
But the poison can't in the system lurk,
Of a boy who is brisk in his play and work.
—The Congregationalist.

Little Sunbeam.

Helen Elizabeth Coolidge.

That was not her really truly name. I don't know whether you could spell it if I gave it to you to write down, for it is long and queer: Francina Margarita. I must not tell her last name, because I am going to make remarks about her personal appearance, etc.

She was very little for ten years old, with dainty hands and pretty feet, that were always busy for other people; so busy that she never had time to look in the glass, but had she done so, she would have seen sweet, blue eyes, chestnut curls, and a mouth that seemed always a smile, and her old nurse would tell you, in her quaint way, "Sure dat chile's face is reflectin' a leetto of the light from up yonder," and so, in time, when we all learned to agree with old Mammy, "Rita" was changed to "Little Sunbeam."

I am going to tell you some of the ways in which she seemed to bring a sunbeam to people who were old enough, sad enough, lonely enough to need one. This is not an exciting story, with a great many people in it, and a plot, it is just a little—a little perhaps you would say, "sermon"—but I don't wear a cassock and surplice and I'm not up in a pulpit; so how can you think so? For fear, however, that you may call me "preachy," I'll copy part of a letter that Sunbeam's grandmother wrote to her papa, way off in Honolulu:

"We miss you very much, my dear son, but we have no chance, with Rita about, to be gloomy. Why the child is like a sunbeam dancing in and out all day long; if I'm tired she wants to rub my head and let me get forty winks;" if my specs are lost her bright eyes always find them; if my stitches slip off the needles, she can, deftly, pick them up; the children adore her; she invents games for them and plays them, heart and soul; she can always find time, or her way to and from school, to do mother's errands; she always has an "extray edishun" (she loves the fun of spelling it this way), to her luncheon, and, I am told, in recess, finds the girl who has just arrived and is shy, or the one that isn't a favorite, and "goes shares," and Miss Seymour tells me that by all the Sunday School class, Rita is much beloved, while little Nellie Norton, with her poor, deformed shoulders, is her particular chum.

"O Miss Seymour! when Rita puts her arms around me, I forget I'm crooked. I just see her eyes with the love shining in them;" "and," she added, "do they shine that way because she loves Jesus?"

Who will answer Nellie?
Washington, D. C.

A Tale From Wordsworth.

Goody Blake and Harry Gill.

One not knowing what had happened to Harry Gill would marvel at the constant chattering of his teeth. He wore waistcoats of duffle gray and fine flannel, at least three overcoats, and several blankets. He had on enough to smother nine men; but in summer and in winter, by day and by night, in sunshine and in moon-light, his teeth never ceased to chatter.

Harry Gill was a robust young farmer of Warwickshire. His cheeks were as red as the ruddy clover, and he had a voice like three men. His neighbor. Goody Blake, a poor old woman, ill fed and thinly clad, lived in a miserable hut on the northern side of a hill, remote from the sheltering green, where scrubby hawthorns trembled before the sea blasts and where the frosts were slow to melt.

All day long in her poor cottage Goody Blake worked at her spinning wheel; and although her work would not pay for the candle's light consumed, she continued at her wheel three hours after dark. Sometimes in England two poor old dames live in one small hut and boil their pottage at the same fire, but Goody Blake lived alone. It was well for her when summer came. Then during the long, warm, lightsome day she sat at her door and sang, as gay as a linnet.

Goody Blake would have counted her age as so many winters instead of summers, for every winter's day her bones shook with cold, her evenings were dull and lonely; and when, because of the cold weather, she went to bed, because of the cold bed she could not sleep a wink. As cold as she was in her cold bed, Goody Blake was always delighted to hear the blustering winter winds, for she knew she would find next morning twigs and boughs conveniently scattered about for her. Because of the scarcity of tufts and sticks, Dame Blake, well or sick, was never able to accumulate a pile large enough to warm her for three days.

Now when the weather became so cold that she could no longer endure it, and when her poor old bones were aching, and when there were no winds to blow down boughs or twigs for her, is it to be wondered that the most alluring thing in all the world to Goody Blake was an old hedge? It must be acknowledged that now and then, when her old body was chilled through and through and her very bones were cold, she would leave her scant fire or even her bed to gather sticks from Harry Gill's hedge.

Harry had long suspected Goody Blake of trespassing, and now he vowed to take vengeance on her if he could find her at his hedge. With this determination he often left his own warm fire, went through the fields, and there at night, in frost and in snow, watched for an opportunity to seize old Goody Blake.

One night Harry took his stand behind a barley rick around which he could peep and listen toward his hedge. The full moon was shining brightly, and the stubble was crisp with frost. Suddenly he heard a noise. "Ah, there she comes," thought he. Again he heard the same noise. On tiptoe he softly crept down the hill. Surely enough, just as he had suspected, there, like a witch in a play, was Goody Blake at his hedge. He stopped behind an elder bush and gladly watched her pull stick after stick until her apron was full. When the poor dame turned and started home with her load, Harry Gill sprang forward with a shout and fiercely seized her by her cold, lean arm. Holding her firmly and savagely shaking her, he cried, "I've caught you at last," and made many violent threats.

Dame Blake, who had made no reply, let the bundle fall from her lap and, kneeling on the sticks, upheld her withered hand, Harry still grasping her arm, and prayed:

"God! who art never out of hearing,
O may he never more be warm!"

Thus prayed Goody Blake under the cold, cold moon; and young Harry, having heard her prayer, turned away sorrowful of heart and as cold as ice.

All the next day, with gloomy face, Harry Gill went about complaining that he was very cold. He wore an overcoat, but it made him no warmer. On Thursday he put on another, and before Sunday he had three; but it was impossible for him to get warm even when he had blankets pinned about him over the coats. Still his jaws and teeth clattered like a loose window shaken by the wind. He became very lean and took to his bed in a fortnight. All who saw him said that no matter how long he lived he never would be warm again.

Harry Gill spent his remaining twenty years in bed, covered with many blankets and with a sieve over his face from an insane fear of the cold air. In bed or out of bed, he never again uttered a word to any one, young or old, but always muttered to himself: "Poor Harry Gill is very cold." And day and night, in bed or out of bed, his teeth continued to chatter.

"Now think, ye farmers, if you will,
Of Goody Blake and Harry Gill."

(Note.—Wordsworth gives this as a true story because he found the incident in Erasmus Darwin's "Zoonomia," volume 4, pp. 68, 69, edition of 1901.) Wightman F. Melton, in Nashville Christian Advocate.

Curing the Cat.

I had been missing young chickens, one or two at a time, from the brood we were raising in the back yard. At last I discovered that our neighbor's cat was the thief. He was a big black fellow, with a yellow streak around his neck, and I did not want to cause his death, but I desired very much to effect his reformation.

I watched him until I found out the time he usually slipped through the cross fence and came over for his supper of spring chicken. Then I bought a large cannon firecracker, and sat down by an upstairs window that overlooked the chicken yard to wait for him.

Directly he appeared, cautiously looking to the right and left, waving his tail in anticipation. He picked out his prey and crouched. I lighted the fuse of the cracker and held it as long as it was safe. Just as he was ready to spring, I pitched it to the ground.

It struck not a foot behind him, and exploded as it struck. That cat went into the air almost two feet, with a blood-curdling squall, and alighted running. It never came back. It lived to a good old age in the house next door, but it never came into my yard again, and I do not believe that a piece of cream would have tempted it six inches beyond the fence.—Youth's Companion.

Two Ways of Getting Up.

When we tumble out of the right side of the bed,
How bright the sun shines overhead!
How good our breakfast tastes—and, O!
How happily to school we go!
And o'er the day what peace is shed—
When we tumble out of the right side of the bed!

When we tumble out of the wrong side of the bed!
How dusky the sky frowns overhead!
How dull our lessons, how cross our mothers;
How perfectly horrid our sisters and brothers!
(And they all say, too, it's our fault instead!)
When we tumble out of the wrong side of the bed. —The Outlook.

Horses and Tempers.

This should really be called two stories instead of a story and a talk, though the "talk" was given by the grandfather who figures in the first story. It came about in this way:

When Freddie's father died he and his mother went to live with his father's father, who, of course, was Freddie's grandfather. Now grandfather's farm was famous for the fine horses which were raised there, and the day after Freddie's arrival grandfather took him and his mother out to see a little colt which was just one week old.

"I'm going to give this baby to you, my boy," said grandfather, patting the colt's nose. "John will help you train it; and when it is old enough to ride, you can have great times with it. This is the finest colt we've had for a long time, and that is saying a good deal."

"I'm afraid to let Fred have one of your colts, father," said Mrs. May, "for all your stock is so high-spirited and hard to control. It may some time run away with Fred, throw him off, and injure or perhaps kill him."

"My horses are high-spirited," said grandfather with pride. "I wouldn't give a copper for a horse that wasn't. But we take them when they are young. We guide them and train them and control them We are always the masters, not they. Thus they serve us. It's like this, Fred, my boy," he went on as they turned away. "A horse without spirit is no good. Neither is a boy. I like a boy who has temper."

Fred's mother looked up quickly at grandfather. Fred's temper was high, and Mrs. May was not only surprised, but distressed, to hear his grandfather appear to encourage him.

But grandfather went on: "A boy who has enough spirit to 'get mad' at things is the one generally who does things in this world. A poor, spiritless fellow, whose mind hangs limp, will never oppose anything, no matter how great an evil might be committed. It is only the men of spirit who rise up to oppose things that they think are wrong. But," he went on impressively, "spirit is only good when it is under control. A fine, high-spirited horse would carry a man swiftly and speedily on his way, but not if the animal should take the bit between its teeth and refuse to be guided. So a boy must control his own temper, or spirit, just as John will teach you to guide and control yonder colt. The boy must always be master of his spirit. He must never let his spirit master him. And the way to be master is never to yield one whit to the temper when it is bad, and always to encourage it when it is good. Every time a boy refuses to yield he strengthens his own control that much."

By this time they had reached the house, and Fred sat down on the porch steps, while grandfather seated himself in his big armchair. "What I said about tempers, Fred," he said, "reminds me of what I heard yesterday. My neighbor has come from Washington. He told me of a prominent man who has had to return to his home. Just before he left, a man whom he had abused and berated met him and courteously asked to speak with him on a business matter. But the ill-tempered man growled out, 'Well, what do want with me?' 'I'll tell you what I want,' said the second man, abandoning his business proposition. 'I want to tell you why you have failed. You came here with a great reputation and chances that come to men but seldom in life. But you have failed. Why? All because of your miserable temper. That temper of yours has been your undoing.' And he turned away. But the other man ran after him and took him by the arm. 'All you say is true,' he said. 'I have never controlled my fearful temper, and it has now been my undoing. And he sadly turned away."

Grandfather got up to go into the house. "He's a fine colt, Fred,' he said, "but be sure you ride him. Never let him ride you."—The Presbyterian.

The Sentry.

"I wish I was a soldier!" said Tom. One of grandfather's stories made him feel that way.

"You might be a soldier in a way," said grandfather, looking up from the pair of shoes he was tapping.

"How?" demanded Tom. "I wish you'd tell me."

"Soldiering, you know, wasn't all fighting. We marched and made camp and stood sentry. Some of those things a man or boy might do right now."

"How?" asked Tom, again.

"It won't be any play, you know," grandfather warned.

"I know," answered Tom. "Go ahead and tell me."

"Look out of the window," said grandfather, slowly. On the river the men were hard at work cutting the big blocks of ice and floating them up the open channel to the slide where the machine carried them to the high doors of the ice house.

"Yes," said Tom. He did not quite understand just what grandfather meant.

"Well, there ought to be a sentry there. After school little boys and girls that can't swim and are too little to be trusted on the ice, any way, play there along the edge of the water, and the men are too busy to watch them; and the first thing you know one of them is going to fall in. I'd like to see a volunteer that can swim, a boy about twelve years old, go on sentry duty there—not to boss the little folks, but to keep them away from the edge, and if one of them falls in, to go right after him. I was so worried yesterday afternoon that I nearly went out there myself."

Tom thought a moment. "It would be better if I had a pair of skates," he said.

"I suppose so, but that night I was telling you about I didn't even have an overcoat. I know," grandfather went on, "it doesn't look like anything very big, but just by keeping those little folks away from that open water you may save somebody's life, and that is about the biggest thing a soldier or anybody else can do."

As soon as school closed, Tom went to the river; and there, just as grandfather had said, were thirty or forty children playing near the edge of the open water. Tom saw grandfather at the window and waved at him, but he did not tell the children he was a sentry; he simply coaxed some of them off to play a game of tag, and soon all were hard at it and far away from danger. That, of course, did not last till supper time. When grandfather looked out a half hour later, some of the children were back, and Tom was pacing to and fro watching them closely. At six o'clock he burst in fairly stuttering with excitement. "Grandfather," he exclaimed, "I'm going to have a pair of skates!"

"How's that?" returned grandfather.

"It's true. Just now Mr. Cotton, who owns the ice house, came down and said: 'What are you doing here?' At first I thought he didn't like it; but we talked a lot about it, and he wanted to know why I wasn't skating, and finally he said: 'Well, these children have worried me, too; and if you'll come down here every night after school till we get through cutting ice—that will be Friday if the weather keeps cold—I'll let you pick out any pair of skates in Dumfries and I'll pay for them.' Only, grandfather," continued Tom, "it wasn't really work, you know. Is it all right to take money for it?"

"Oh, yes," answered grandfather, "I think so. We soldiers used to get money for sentry duty."—Morning Star.

A Curious Boy.

One of the definitions of the word curious is given by the dictionary as "awakening surprise." This is the sense in which the boy of this story is called "curious."

There had been a belated snow. It was not a deep one, but because there had been little snow all winter, the boys were taking advantage of it to skate on that side of the pavement that was shaded The snow on the sunny side had melted too rapidly for skating. The Curious Boy had been skating with the others, and when all were tired, the group had crossed to the other side of the street, and stood in the dying glow of the setting sun.

A lady, a stranger to all the boys, came walking briskly down the street, on the shady side. The Curious Boy at once broke off in the middle of a funny story he was telling, and ran across to meet her. He took off his cap, for he is a very polite boy, and said to her: "Excuse me, madam, but we've been skating down there, and right where the shadow of that telephone pole comes, it is pretty slippery. I thought you might not see it and would fall."

"Oh, thank you very much," said the lady. "I am so near-sighted, I probably wouldn't have seen it. It is very kind indeed for you to have troubled to tell me. You may have saved me a bad injury." And the lady crossed to the safe side of the street, smiled at all the boys, and went on. She told the story again and again to her friends. "Just think of it. The boy, who was about fourteen years old, was a perfect stranger to me, yet he left his young friends to run and warn me of danger. Wasn't it nice?" And all agreed that it was.

A man who knew the Curious Boy well, and who happened to have been walking behind the lady, and thus have heard the whole affair, crossed the street also. He clapped his hand on the boy's shoulder. "Good for you, Billy! I con-

gratulate you on your quick thought for others." Billy tried not to throw out his chest and show how proud he was, but though he concealed his real feelings fairly well, he was simply bubbling over with pleasure, down in his heart. He had warned a lady of danger, and had pleased her and his good friend, Mr. Brown.

Now here is where the curious part comes in about Billy. If his teacher or a good neighbor should say: "Billy, I wouldn't smoke that cigarette, if I were you. Your father would not like it, and it keeps growing boys from attaining their full strength of body and of mind," Billy would take the cigarette from his lips, would fold it carefully in his hand, and would respectfully listen without a word, for he really is a very polite boy.

But, after the teacher or neighbor had gone on, Billy would thrust the cigarette back into his mouth again, and would say quietly and just within himself: "Just attend to your own affairs, good lady; I am perfectly capable of looking after mine."

Then, when Billy's father tells him not to do this or that, very often Billy goes straight and does it, as soon as his father's back is turned. He dares not call himself disobedient or any other hard names. He simply says within himselm: "I am plenty old enough to know what will hurt me, and what will not, and I do not propose to have any one bossing me around." He never says it in words. Oh, dear, no! You only know by his actions what he thinks. He does not propose to let anybody tell him that the things he is doing will hurt him. Yet these older people know; very often his father knows from actual experience, just as Billy knew from having been there, that the sidewalk was slippery.

Billy is a boy who is pleased when he saves a lady from a fall. He is ready any moment to hold back his baby sister or little cousin when they would dash out in the roadway before automobiles or trolleys. He will tell any of the "fellows" that a certain kind of candy is the worst he ever tasted. He will warn country boys, newly in town, not to touch dangling wires. In other words. Billy is ready to give his own experience or his own knowledge regarding hurtful things.

But———

When any person attempts from his own experience or from her own knowledge to warn Billy, he becomes very angry. Even when he doesn't show it, he is indeed angry.

Curious, isn't it?—Presbyterian.

Two Boys.

"There are two boys I know," Uncle Ben began, "who started in the spring to have the finest gardens in their part of the country. They both spaded and raked and planted all sorts of things, and had a great time generally getting things going. Then I noticed that one of them seemed to have plenty of time to go swimming and fishing all summer. The other chap was in his garden a good part of the time quarreling with the weeds and making friends with the stuff he had planted." Uncle Ben here stopped to shake his head reflectively. "Seems as if things were not divided evenly between those two boys. The one who worked hard all summer had all the hard work when harvest time came, too. The other boy hadn't a stroke of work to do in his garden then—there wasn't anything there to harvest. He didn't have any of the bother the other fellow had afterward either—planning what to do with his crop and his money. It seemed as if work and bother fairly dogged the other boy's footsteps just because he carried through what he had set out to do in the beginning. Too bad, wasn't it?"

Uncle Ben chuckled jovially to himself as he appealed to his hearers for sympathy for his hero.—Comrade.

The Coming Man.

A pair of very chubby legs
  Incased in scarlet hose;
A pair of little stubby boots,
  With rather doubtful toes;
A little kilt, a little coat,
  Cut as a mother can—
And lo! before us stands in state
  The future's "coming man."

Those hands—those little, busy hands—
  So sticky, small and brown;
Those hands, whose only mission seems
  To pull all order down—
Who knows what hidden strength may be
  Concealed within their grasp?
Though now 'tis but a taffy stick
  In sturdy hold they clasp.

Ah, blessings on those ttle hands,
  Whose work is yet undone!
And blessings on those little feet,
  Whose race is yet unrun!
And blessings on the little brain,
  That has not learned to plan!
Whate'er the future holds in store,
  God bless the "coming man!"

Molly's Party.

Beth and Molly were neighbors and there was a high wall between their fathers' gardens. Molly had her playhouse on one side of the wall, and Beth had hers on the other side. Molly's house was full of pretty pink dishes, and Beth had a little stove, with kettles and saucepans.

"I'll be Bridget and cook," said Beth, "and you be Mrs. Spreadeagle, and give a party."

"Oh, yes!" said Molly, arranging her cups and saucers.

"And you must call through the dumb-waiter," went on Beth, "and say, 'Bridget, make some tooty-footy cream and a Charlotte ruche immediately!"

"I'll be the dumb-waiter and pass over your things," said Jack, seating himself on the wall.

"All right!" said Molly. "O Bridget," she shouted, "make some two-footed cream!"

"Yes, mum!" called Bridget, putting a cake in her little basket. She handed the basket to Jack, and Jack handed it to Molly.

But, alas! when Mrs. Spreadeagle looked into the basket it was empty, and on the top of the wall sat the dumb-waiter, munching the cake.

Naughty Jack was a little ashamed. "Your cream must have melted, mum," he suggested. "Better try again."

So they sent up the basket again, and this time it brought down three enormous red and yellow apples from Jack's big pockets.

"O Jack, you are good!" cried Molly. "You can have a piece of my party."

So Mrs. Spreadeagle, Bridget, and the dumb-waiter sat down together, and a jollier party was never seen.—Youth's Companion.

The Story the Wind Told.

It was bed-time. John was ready for his bed-time story. Usually he wanted the old ones, wanted them told over and over again, but to-night he said:

"Tell me a new story, Aunty, one you never did tell me before."

"Oh, ho," Aunty said. "That's a hard task. You will have to lie very still, and let me think a little while."

The room was almost dark. Only the soft light from the hall streamed in. Outside, the wind whistled and sang. Sometimes it moaned, and sometimes it roared. It gave to a little boy, snuggling under soft, warm blankets, a very comfortable feeling. Such a comfortable feeling, indeed, that John was almost thinking about going to sleep without any story, when Aunt Helen said, very softly, "Listen, the wind is telling us a story. It is about a little boy whose father has been away a long time, and now he is coming home. Hear the train whistling. How glad that little boy will be. It is his bed-time, but mother says this one time he may stay up, because he has not seen his father for a long time, and his father has not seen him for a long time, and he would be disappointed if his little boy were asleep when he came.

"Hear the wind bringing us again the sound of the engine whistle? That is to tell us the train has gone on and on, away into the night, and left the father at the place where his little boy lives.

"Now the wind is whistling. That's the father's cheery whistle at the gate, to let the little boy and his mother know that he has come. And now the wind is laughing. That's to tell us of the happy, happy time the father and mother and little boy are having together.

"Listen. The wind is humming. It is the good-night song the father is singing to his little boy. Oh, how good it is to sit in father's lap again, and feel his big strong arms, and listen to his good-night song. The little boy felt as if he never wanted to go to sleep, but—listen. The song of the wind is getting softer. The little boy is getting sleepy. The song of the wind is getting softer, and softer—and—softer. The little boy is getting sleepier, and sleepier—and—sleepier. Now the wind is still. His story is finished. The little boy is asleep."

John was asleep, too.—Caroline Kellogg, in S. S. Times.

A man with no sense of religious duty is he whom the Scriptures describe, in such terse but terrific language, as living without God in the world. Such a man is out of his proper being, out of the circle of all his happiness, and away, far, far away, from the purpose of his creation.—Daniel Webster.

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Personal and News Notes.

The Rev. Albert Massey should be addressed, during July, at Kerrville, and in August at Comfort, Texas.

The address of the Rev. A. G. Grinnan, for July and August, will be Monkton, Md., instead of Woodberry Forest, Va.

The degree of D. D. has been conferred upon the Rev. Boyd Vincent, D. D., Bishop of Southern Ohio, by Yale University.

Brown University has conferred the degree of D. D. upon the Rt. Rev. Louis C. Sanford, Missionary Bishop of San Joaquin.

The Rev. Warren Lincoln Rogers, of Detroit, has been chosen assistant at Calvary church, Pittsburgh.

The University of Louisville has conferred the degree of LL. D. upon the Rt. Rev. Charles Edward Woodcock, D. D., Bishop of Kentucky.

The Rev. W. F. Cook, Ph. D., has resigned the rectorship of St. John's church, Marysville, Cal., and during July and August will have charge of Trinity church, San Jose, Cal.

The Rev. J. Ogle Warfield, of St. Paul's church, Chestnut Hill, Philadelphia, and family are guests at Mr. Reed Morgan's cottage, Spring Lake, New Jersey.

Hobart College, Geneva, New York, conferred the honorary degree of S. T. D. (Doctor of Sacred Theology) on the Rev. H. C. Tolman, Ph. D., D. D., Professor in Vanderbilt University, at its last commencement, June 19th, 1913.

The Rev. Hugh B. McC. Jameson, rector of the Church of St. Mary the Virgin, Ridgefield Park, N. J., has accepted the rectorship of St. Peter's church, McKinney, Texas, Diocese of Dallas, and may be addressed there.

The degree of Doctor of Divinity was conferred upon the Rev. John Russell Wightman, rector of All Saints' Pittsburgh, at the commencement of the University of Pittsburgh, on June 18th.

The Rev. Charles Clingman has resigned the rectorship of St. Paul's church, Newport, Ky., and has accepted a call to become rector of the Church of the Incarnation, Dallas, Texas. He will enter upon his new duties October 1st.

The Rev. John Russell Wightman, rector of All Saints' church, Pittsburgh, Pa., has received the degree of D. D. from the University of Pittsburgh. Dr. Wightman is an alumnus of the class of 1865 and secretary of the Diocese of Pittsburgh.

The Rev. Henry N. Hyde, rector of Christ church, Little Rock, Ark., will have charge of St. Paul's church, Syracuse, Central New York, from July 15th to September 10th. His postoffice address during that time will be Skaneateles Lake, N. Y.

We are indebted to Mr. John J. Saunders a copy of the Journal of the Eighty-fifth Annual Council of the Diocese of Kentucky. It contains 180 pages, besides a complete tabulated statement of every department of the Diocese's activities, and is a credit to the industry, energy and capability of Mr. Saunders, who is the secretary of the Diocese.

The Rev. Dr. William Copley Winslow, of Boston, is for the summer at the Samoset House, Plymouth, Mass., where all letters regarding the discoveries in Egypt and subscriptions for the work should be addressed.

The Rev. Dr. Cornelius B. Smith, rector emeritus of St. James' church, New York, died on Sunday, June 22d. at Rosserne, his summer home at Northeast Harbor, Maine, at the age of seventy-nine.

In the July Spirit of Missions Bishop Morrison, of Duluth, tells an interesting story of some of his experiences in the great Northwest with the Indians and the lumbermen. Everybody ought to take time to know something of the work of our Bishops in the West.

Degrees have been conferred, lately, by the University of the South as follows: D. D. upon Rt. Rev. Charles S. Burch; D. D., L. H. D., LL. D., Suffragan Bishop of the Diocese of New York, and the Rt. Rev. Edward Arthur Temple, Missionary Bishop of North Texas.

The Bishop of the Diocese preached the baccalaureate sermon at the General Theological Seminary in New York on Monday, May 26th, at 8 P. M., and the baccalaureate sermon at Lehigh University, on Sunday, June 8th, at 11 A. M. Bishop Garland preached the baccalaureate sermon at Yeates School, in St. James' church, Lancaster, at 11 A. M., and in the afternoon the Bishop of the Diocese presented the prizes for Bible study.

On Thursday, June 26th, in St. Paul's church, Bellevue, Ohio, the Rt. Rev. James H. Van Buren, D. D., acting for Bishop Leonard, advanced to the priesthood the Rev. Oliver Festus Crawford, B. D. The Rev. James H. Young, of Tiffin, presented the candidate and acted as gospeler. The Rev. Thomas Jenkins, of Fremont, was the epistoler. The two latter gentlemen assisted in the laying on of hands. Bishop Van Buren preached the sermon. Mr. Crawford becomes the rector of St. Paul's church at Bellevue and Trinity church, Lyme.

The Uses of Affliction.

There is a story of a German Baron who made a great Aeolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music But it was in the calm of summer, and in the still air the wires hung silent. Autumn came with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castle and then the harp answered in majestic music.

"So," said the preacher, "I listened to a flute one day complaining that it was spoiled by having a number of holes bored in it. 'Once,' it said, 'I was a piece of wood, very beautiful to look upon. Now I am spoiled by all these rifts and holes,' and it said all this mournfully and beautifully. 'Oh, thou foolish flute!' I said, 'without those rifts and holes thou wouldst be only a mere stick, a bit of hard ebony, soon to be thrown away. These rifts and holes have been the making of thee; they have made thee into a flute: they are thy life, thy character, thy music and melody, and thou wilt not now be cast aside with contempt, but touched by even the fingers of future generations.'"

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MARRIED.

SAUNDERS—DAY.—At the Church of the Good Shepherd, Campbell county, Va., June 18th, at 8 P. M., by the Rev. C. C. Randolph, MARY ELSIE SAUNDERS to HENRY FENTON DAY.

ROBINS—WHITE.—In Christ Episcopal Church, Gary, Indiana, on Saturday, June 21st, 1913, Miss HELEN ROBINS was united in marriage, by Rev. W. W. Wyckoff, to Mr. EMMET NELSON WHITE, formerly of Haymarket, Va.

DIED.

GIBBS.—Entered into rest, on June 15th, 1913, Mrs. N. J. GIBBS, of Lexington, Va., in her eighty-fourth year.

A veritable Mother in Israel, she had devoted her life to the service of others.

OBITUARY.

Carrie Caldwell Buford.

Entered into rest, June 17th, in the fiftieth year of her age, CARRIE CALDWELL, beloved wife of Andrew Buford, of Salisbury, North Carolina.

No purer, sweeter spirit ever left its tenement of clay to enter the joys of Paradise, and the priceless heritage of a blameless life of faith and good works is left husband, children, kindred and friends.

Francis Houston Wyeth.

Entered into rest, at his home, Rittenhouse Square, Philadelphia, on Thursday, June 12th, FRANCIS HOUSTON WYETH, of the well and widely known firm of John Wyeth and Brother, Manufacturing Chemists, in the seventy-sixth year of his age.

Mr. Wyeth was born in Harrisburg, Pa., in 1836. On the 20th day of February 1862, he married Miss Henrietta Braxton Horner, of Fauquier county, Virginia, and is survived by his wife and one of his two sons, Maxwell Wyeth. As husband, father and friend, he discharged his duty with the utmost fidelity and affection. Most successful as a business man, and scrupulously correct in all his dealings, he was of a modest, quiet and retiring disposition—a man who endeared himself to all with whom he came in contact, by his quiet, kindly manner and lovable personality. A noble Christian gentleman, and for many years a member of Holy Trinity Episcopal Church, Philadelphia.

"Blessed are the pure in heart, for they shall see God."

Mrs. Florence Kamper.

At a called meeting of the Woman's Auxiliary of the Church of the Incarnation, West End, Atlanta, Ga., June 23d, 1913, the following resolutions were adopted:

Resolved, first, That in the death of our beloved sister, Mrs. FLORENCE KAMPER, we feel that we have met with an irreparable loss.

Resolved, second, That we shall miss her kindly loving way more each day; yet we humbly bow to the Divine will of Him who doeth all things well.

Resolved, third, That those who enjoyed the pleasure of knowing her realized the beauty of her Christian life.

Resolved, fourth, That as a devoted Churchwoman, a cheering counsellor and a loving mother, she will be more than missed from the family circle.

Resolved, fifth, That she has left us an example we must all try to imitate.

Resolved, sixth, That in the Christian home in glory, where there is rest, blessed rest—we trust we all shall meet her in that land forever blest.

Resolved, seventh, That the Secretary of this Auxiliary cause a copy of these resolutions to be sent to the family of Mr. Kamper, and also inserted in the Southern Churchman, and in Spirit of Missions, and that they be spread upon our minutes, upon a page of these minutes to be dedicated to her memory.

MRS. EASTMAN,
MRS. LOVE,
MRS. HARGRAVE,
Committee on Resolutions.

Miss Eliza Wright.

After bearing a load of pain for over a year, patience finished its perfect work and Miss ELIZA WRIGHT, of Petersburg, Va., was called to her rest, June 14th, 1913, in her seventy-seventh year.

Her life was fruitful in good works. Generously and devotedly she labored in the Sunday School and Woman's Auxiliary of St. John's church. Among the pioneers in the mission work of this church she spent herself and substance in its upbuilding, bringing help and comfort to numbers of the poor who mourn her loss. She was godmother to a very large number of children, and followed them as they grew up with sympathetic interest. Even up to the last she was considerate of others' needs and cherished a keen interest in the affairs of the Church.

Cultured and with a youthful lightness of heart and perennial cheerfulness, she attracted and numbered among her many friends, both old and young. Through weary months of great suffering she went, with greatest fortitude and faith undimmed. Her thought of others, at this time, seemed to rise above the weight of pain, and it was due to her efforts, even on her sick bed, that a handsome memorial was placed in the church, in memory of a beloved friend and co-worker; and in numerous instances she made others' concerns her own and directed what should be done after her death for those whom she had so faithfully befriended.

An earnest communicant, a devout and faithful attendant upon the services of the Church, a steadfast worker and a generous and unselfish servant for others, her life told in its influence and she passed through a baptism of intense suffering, supported by "the Everlasting Arms," "enduring as seeing Him who is invisible."

Such a life illuminates the blessed words, "Well done, good and faithful servant, enter into the joy of thy Lord."

Colonel Hilary P. Jones.

Some months ago there died in Washington, at the home of his son, now a distinguished Captain in the United States Navy, Colonel HILARY P. JONES, an artillery officer of note in the Confederate Army, and for many years head of the well-known Virginia school, Hanover Academy. Dying, as he did, away from the State, many of his old friends did not know of the fact at the time.

The history of Jones' Artillery is well known. In more than one battle it received words of commendation from commanders, which is a part of the heritage of gallantry cherished by its survivors.

It is not, however, as a soldier that I desire to recall him, but as the teacher who impressed his pupils with high purposes and ideals. It has been said that at the Academy there were but two rules, "Be a gentleman, and know your lessons." Each had to be rigidly observed, and the infraction of either meant leaving the school; immediately in the first case; and after a trial, had shown compliance with the second rule impossible.

The soldierly and scholarly man at the head of the school was the friend of every boy and so recognized. So much so, that the school was like a big family. At mealtimes the head of the school and his wife, to whom we owe so much, and the children and whatever guests came, sat with the boys at one of the long tables. Who that was there can forget the after-supper assemblies in the big room up-stairs, where all were welcome; the older boys who could write a perfect Latin exercise, or read Sophocles, even filling their pipes from the Colonel's big box of tobacco on the centre table. Here was the clearing house of ideas; and here were discussed all matters of interest—games or books or the news of the day, or some incident of peace or war, ancient or modern. Usually there was some reference to the day's work or the morrow's, with the consequence of a night of hard study.

When the school was closed and Colonel Jones moved from the county there was great regret. Many regretted that the academy no longer existed; and in this age of all sorts of schools, many wish they knew one just like that used to be, where the boys lived in cabins, and fished and swam and hunted and studied, living the natural life, and coming home with the love of knowledge and of books heightened by the manly life of the school, and quickened by the pride taken by their old teacher in each one who excelled in college or in the work of the world.

Depressed, and suffering from ill-health during the latter years of his life, he never realized how much he had done for others.

Such was this gallant Christian gentleman, to whom many of us are indebted for much kindness and many goodly offices.

His wife, who was Miss Marshall, of Fauquier, a daughter and three sons survive him. ROSEWELL PAGE.

ACKNOWLEDGMENTS.

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While cherries "straight" are about as near perfection as cherries can be served, we all like occasional novelties, especially when entertaining. A cherry cocktail is an example of the latter. Select large lemons, and from the pointed end of each cut off a slice to form a lid for the cup. With a sharp-pointed spoon remove all the juice and pulp from the inside of each lemon, then set in the ice box until ready to serve. For the cocktail filling, stone and bruise as many ripe cherries as are required, chop fine and add a tablespoonful of lemon juice to each cupful of fruit and sweeten to taste. Strain or leave unstrained as preferred. Serve in the lemon cups on a circle of watercress with a garnish of whole cherries on the stem. If strained, tuck a straw in each cup. Otherwise a spoon will answer for its service.

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Thoughts for the Thoughtful

"Sanctify what you have by what you give."

No wind serves him who has no destined port.

To have joy one must share it. Happiness was born a twin.

We are haunted by an ideal life, and it is because we have within us the beginning and possibilities of it.

If people censure you unjustly, try to feel as charitable toward them as you would if they praised you too highly.

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of yourself.—Bengel.

Brethren, the most important of all knowledge and all wealth is to know that the kingdom of heaven is ours. All else dwindles into insignificant nothings.

Every soul on its way to Eternity has its appointed times and seasons for good, which, if they be allowed to pass away, shall never return again.—Keble.

How mankind defers from day to day the best it can do, and the most beautiful things it can enjoy, without thinking that every day may be the last one!—Max Miller.

Never to tire, never to grow old; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always—this is duty.—Amiel's Journal.

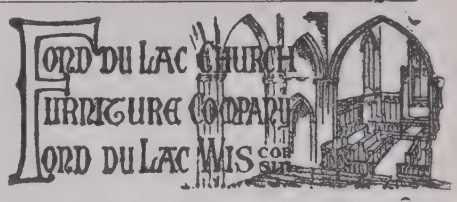
Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed day by day. The thing for us to long for is the goodness, not the glory.—F. W. Faber.

Dost thou see a soul that has the image of God in him? Love him! love him! Say, this man must go to heaven some day. Do good to one another, and if any wrong you, pray to God to right you and love the brotherhood.—John Bunyan.

"Christ actually meant prayer to be the great power by which His Church should do its work, and the neglect of prayer is the reason why the Church has not great power over the masses in Christian and in heathen countries."

No man can see his sin by looking at it; he can only see it by looking away from it. Only by the vision of purity can I learn my impurity. I never find that I am in rags until my Father brings forth the best robe. I never know that I am in discord until my Father's house reveals its music. I never realize that I am hungry until my Father says, "Let us eat and drink and be merry!" I never am conscious that I am a prodigal until the voice of my Father cries, "This my son was dead and is alive again, was lost and is found!"—George Matheson.

What we need is to stop dallying with sin. We must come to hate the devil and all his works; we must take the Bible more as our fathers took it, and believe it and govern our lives by its precepts; we must believe intensely in heaven and hell, in sin and salvation, in the fundamental and eternal verities of God, and then preach them and live them. Above all, we must give ourselves and all we have to God, and wait before Him until we get the cleasing and empowering baptism of the Holy Ghost.—Bishop W. F. Mallalieu.



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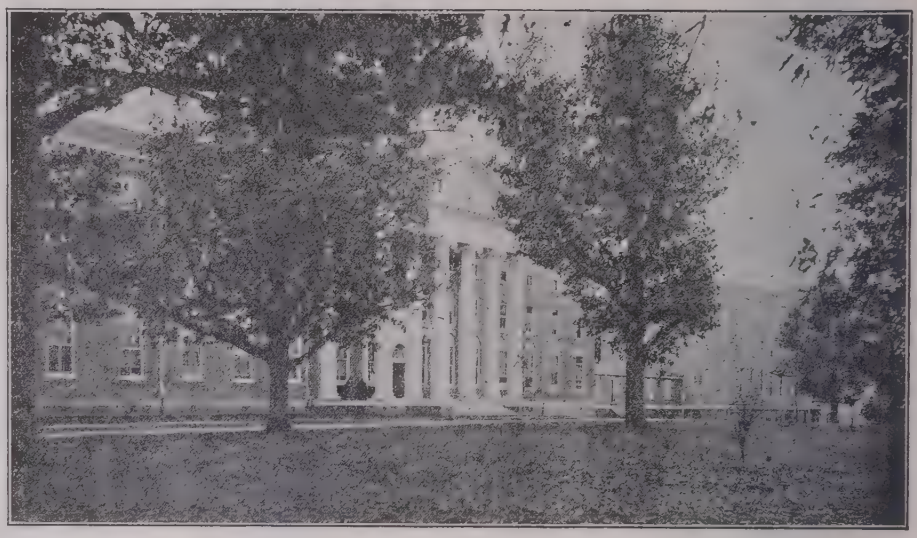
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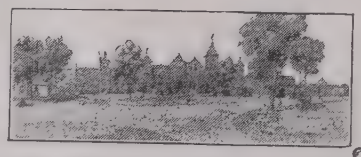
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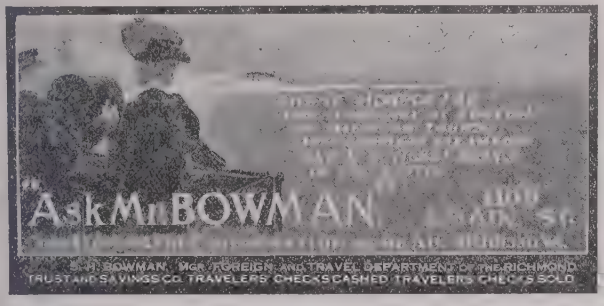
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SOUTHERN CHURCHMAN.

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Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receiwe subscriptions and to contract for advertising.

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BOARD OF MISSIONS AND ITS WORK.

Just as the summer is fully on the Church and seriously affecting its work, the faithful assistant treasurer of the Board of Missions again calls attention to the condition of the missionary treasury, and submits figures that ought to stir up the minds of Churchmen to see that the work of the Board is not crippled by a serious deficit at the close of the fiscal year.

The Church was asked for practically the same amount for its missionary work this year that was asked the year before, and there is every reason for believing that this is an entirely reasonable amount and could be raised by a fair effort. But unless more is done, in the "lean months" of the summer than can fairly be expected from previous giving, then the handicap of another deficit is in sight.

Just why the Church is so slow and apparently indifferent in this greatest of all duties, is hard to comprehend. In other directions there seems no slackness of giving, appeals for and other objects are responded to with liberality. Certainly, our parishes are not curtailing their own expenditures, but rather tending in the other direction. Where parish needs grow, parish giving is growing, and local enterprises demand and receive more money each year.

The dioceses, too, are enlarging their enterprises and increasing their expenditures, year by year; and Church people respond liberally and freely and promptly to these demands.

It is only when faced by the missionary requirements of the General Church that the apathy, or indifference, or inability, or whatever it is, appears to exist. One wonders what is the trouble; whether our rather unfortunate and heated discussions concerning "Change of Name," are diverting attention and smothering interest; or whether our people are far better informed concerning parochial and diocesan needs than they are concerning the needs of the general Church; whether our Bishops and "other clergy" are so absorbed in the immediate entourage that they have no time or energy left for the more remote; whether only a small percentage of our people are interested in the work of the Board, and the others, having no interest, make no contributions; or just what or where the trouble is, whatever or wherever it is, it is a very serious trouble, and one that ought to have much more serious consideration from Churchmen generally than it is receiving to-day.

The situation, as stated by the Assistant Treasurer the first of June, is this:

The net increase in contributions applying on the apportionment, which has been previously reported, has not been quite maintained during June. The net increase to June 1st is $11,737.27. To May 1st, it was $14,037.74.

To June 1st, 5,277 parishes and missions have contributed toward the apportionment. Last year, to June 1st, the number was 5,125.

To June 1st, 1,602 parishes and missions have completed their apportionments. Last year, to June 1st, the number was 1,325.

To complete the apportionment and pay all the appropriations of the year after applying thereto all undesignated legacies received this year, more than $240,000 will be needed in excess of the amount given last year between June 1st and September 1st. We have every reason to believe that much of this will be contributed. The number of parishes adopting the every-member canvass and the Duplex Envelope system is steadily increasing: many Diocesan Conventions have given it their endorsement. Committees are hard at work in many of the dioceses and parishes trying to complete the apportionment for General Missions. Especially is an effort being made by committees in some of the Dioceses at this time to secure "Individual Contributions" to supplement what is being given through the parishes. Wherever this can be done in other dioceses it will be most helpful. Interest seems to be increasing everywhere. All the signs are encouraging.

This statement shows that this great Church, in the nine best-giving months of the year, has only given eleven thousand dollars more this year than last. In other words, this eleven thousand dollars marks the amount of increase in interest shown by nearly one million communicants in nearly one year! There are numbers of individual parishes in this land that have shown a greater increase than that in the amount given to local and parochial work! And we know of at least one diocese that has made half as large an increase in its giving to its Diocesan Missions as the entire Church has, so far this year, to its General Missions!

It does look as if the parishes and dioceses were interested in the one type of work and not in other! And we believe the reason is just this: They are thoroughly informed as to one type of work; what it is and what it will accomplish, and what is expected of them; and they are not so informed as to the other. The Board, through its Educational Agencies, may do all in its power to disseminate information, but unless some means can be devised of putting this information into the hands and minds and hearts of the individual communicant, the present threatening condition will not be cured.

And unless the local diocesan and parochial authorities will come to the help of the Board in the dissemination of this information, the Board will continue handicapped in its work.

The well-informed dioceses and parishes and individuals are doing the work, and the others will come into line just as they become well-informed.

A Virginia Churchwoman's Gift to China.

A little over a year ago, a Virginia Churchwoman sent five hundred dollars to be used in the Mid-China work for building a chapel. It was sent anonymously to Bishop Roots, but the sender wrote, that knowing Bishop Huntington, Dr. Woodward and Mr. Lee, she would prefer its being used at their discretion. After consultation, it was decided that Chingyang, an out-station about a hundred miles southeast from Anking, was the place where a church was most pressingly needed for the growing work. Last summer Dr. Woodward, who is in charge of the out-stations east from Anking, drew the plans for a very churchly little building to seat about three hundred, which in due course has been erected under his general oversight. The opening and consecration of this church, to which the name St. Luke's was given, was the chief object of a visit we have just made to Chingyang.

Bishop Huntington, Miss Barber, Dr. Woodward and I started from Anking on the 21st of May. We went down

to Tatung, sixty miles below Anking on the Yangtse river, by a Chinese steam launch. There we took a sail-boat across a small lake, seven miles across, expecting to be met by sedan chairs for the last seven miles. Upon landing after dark we found no chairs awaiting us, and much consultation with the people of the small village ensued before we secured the carriers essential for our baggage, if we were to reach our destination by walking even that night. The baggage included camp beds, musquito nets, bedding, food and cooking utensils. We resumed our journey on foot at ten o'clock at night, and fortunately there was beautiful moonlight, enabling us to avoid the marshes and rice fields on either side of the narrow winding pathway, which furnished the main thoroughfare of the district. Even after a fatiguing day, the long walk through the moonlit country was refreshing. It was after midnight that we reached Chingyang, which lay like a city of the dead, save for a prowling dog here and there in the narrow streets.

Only vigorous and prolonged pounding on the mission gate finally aroused a very scared and sleepy gatekeeper, who seemed, after one look without, to wish to bar the gate more securely than before. The absence of the expected chairs and the terrified aspect of the gatekeeper (who doubtless took us for some uncanny spirits of the night), made it evident that our advance letters had miscarried and we were not expected. The catechist, his wife, mother and two school teachers soon appeared and made us very welcome in spite of the untimely hour. Bundles were quickly opened and beds put up, and we were soon sleeping the well-earned sleep of the weary.

Chingyang is in the region which is to this part of the country what the "Valley" is to Virginia. The days we spent there were a joy indeed. The mountains are wonderfully beautiful, and the streams, very full at this time of the year, add greatly to the landscape. The wild flowers are abundant and though of the same general families as those in Virginia, have their special varieties. The wild roses were in bloom everywhere. Large, stately trees, too, so unusual in many parts of China, abound here, sometimes even little stretches of wood. But though for a moment you might imagine you were in the country at home, a step further reveals a straw-thatched roof, a water-buffalo plowing a field of rice with a couple of magpies sitting contentedly on his back, the top of a pagoda peeping through the foliage, a strip of knarled and stunted mulberry trees, or most of all, a blue-clad, bare-legged coolie trundling a wheelbarrow of tea, and you realize that you are in China.

Looming up only nine miles to the south, in rugged grandeur rise the nine peaks of Chiu Hua Shan, one of the famous mountains of China. It is a sacred mountain to the Buddhists: numerous temples cluster about its heights; some with accommodations for many hundred pilgrims at once, who in former years came in thousands; but with the changing times their patronage is sadly lessened.

It is in such a setting that our little church is located, near the centre of Chingyang. It is of gray brick with tile roof, surmounted by a white marble cross. The congregation is composed of seventy-five baptized members, about half of them communicants, and perhaps a couple of hundred enquirers and catechumens, besides the score or more of boys and similar number of girls attending the two day schools. In the neighboring countryside there are several sub-stations in very prosperous condition.

Besides the consecration service itself were held a series of three evangelistic services on three successive days for the officials, gentry, merchants and students. These were well attended, and most respectful attention was given to the Bishop's series of addresses on Christian Liberty, Equality, and Fraternity, which he had recently delivered to the government students at the Anking cathedral.

Women's meetings were also held by Miss Barber and myself. In spite of barriers of race and language, Miss Barber makes herself as helpful and charming in addressing Chinese women as she does in speaking to those at home. We also visited in many of their homes and were warmly welcomed everywhere, as the Chingyang people are most kind and hospitable. Examining the school children; teaching them how to sing in better time and tune the Church hymns and chants; examining candidates for the catechuminate, for baptism and confirmation, as well as holding services; investigating the status of a piece of coveted property next door needed for our growing work (which may be had for $500 when we are able to afford it)—these are the occupations of four busy, joyous, happy days.

At last the time for leaving came. The re-packing was done, the good-byes to friends new and old were sorrowfully said, and the Bishop journeyed away to the East to visit Chingsien and other outstations of Wuhu, while the rest of us retraced halfway our steps to Tsungyang and thence a day's trip north to Kungcheng, both Anking out-stations under Dr. Woodward. This part of our trip, too, was full of interesting happenings and evidences of encouragement in the work, but when we finally reached home again, weary, wet and footsore, shortly before dawn on the twelfth day, we tumbled into bed as quickly as we could, with thankful hearts both for the experiences we had been through and also that we were safely back again and could rest.

FRANCES GIBSON WOODWARD.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Change of Name.

Mr. Editor: There seems to be a third position from which the proposition to change the name of the Protestant Episcopal Church may be considered. I trust you may find space for this note, which is written from this point of view. The origination of any question should carry nothing to the conclusion of it; its settlement should be made on the general considerations involved. The question concerning the change of the name of the Church, although it may have originated as a party question, and may, indeed, receive most of its interest from partisan discussion, represents in its final analysis a growing discontent with the proprietary, individualistic and particularistic notion of the Church as a sort of religious society or club, and an increasing conviction that the Church is in truth the corporation that carries within its life the extension of the Incarnation. That it belongs to man; that it is from God. Unity in worship and catholicity of faith are two aspirations which are in the minds and hearts of members of all the denominations, and it is to be expected that many members of our Church, a Church which feels within itself the obligation of unity in a supreme degree and has always cherished the Catholic tradition, and whose corporate life antedates the Reformation with its splitting of the Church into sects, should wish to delimit the sectarian and divisive legal title by which it is generally known.

The world to-day needs a Catholic and universal Church, to be the organ of the religious instinct, and the organ of its common life. It needs a Church that will have real spiritual and moral authority among its members; with an idea of life that will be large enough to compel willing sacrifice and self-denial. A Church that will be so comprehensive as to be able to retain within its own organization and unify in a common life all programmes for human uplift, and not be forced to retire, as now, so soon as the movement begins to have common value. Any other or lesser notion of the Church will surely bring defeat, as it is most certainly even now, hampering its activities. The Episcopal Church, like all churches, is facing many and grave crises; a poverty of resources that seems at times to portend bankruptcy; an insufficiency in equipment for the work it has to do in religious nurture; inadequate manning, a serious lack of both clerical and lay agents. Some there are who hold that the primary obligation of the Church is to concern itself directly with the betterment of these conditions; others hold, with the writer, that if the Church arouses itself to the greater vision of its spiritual life, these questions will speedily settle themselves. That this want is not because the Church lacks appeal, but because of its divided, individualistic point of view and of service it cannot lay before thinking people a thought-compelling idea.

Haply dead is the spirit of other-worldness, but the fact of it lies as a heavy mortmain on Christian institutions. While it was potent, it made efficient sects and good sectarians. But the spirit has gone out of it. As in the past the Church had to bring its recluses into the world to work the miracle of spiritual and moral transformation, so now opportunity is calling the Church to bring the spirit of its Master to the world's need of to-day. But the Church to meet this world-need can be nothing less than a world Church. A Church that is obsessed with a name or legal title that is to be explained by nothing essential to the life of it, but only by a learned contemplation of the accident of its history, cannot hope to rise above the blight of the connotations of that sectarian name; it cannot hope to see the vision of a cross-building Church.

It is the awakening of this vision in the mind of the Church which has given to this proposition, so often proposed, but with such little response hitherto, at this time the compelling attention it has aroused. Men err if they think it is now a partisan question. The question has quite naturally caused great discussion, but has not nor will not cause dissension; any proposition to change the status or phase of

the Church's life or activity is bound to create the former. The ghosts of old battles must be laid peacefully to sleep. Old words, in many instances, must receive a new baptism of meaning; but dissension can result only from a determination to change the essential nature of the Church; and it is true, that the most radical supporter of no one name proposed has no such intention. All schools of thought in the Church agree in accepting its Catholicity, and most of the members of all schools accept its Protestantism, as far as the historical fact is concerned and as far as that fact has an abiding cogency.

The change of name must come some time. There can be no settlement until it is settled right. A Catholic Church ought not and cannot have, as soon as men begin to give the matter serious thought, a sectarian name. When the questions of expediency and convenience are disposed of, and these are mostly matters of education and better information, and there is an agreement on the confessedly difficult problem as to what new name can most exactly express the life and faith of the Church, then there will be a new eruption of power from within the common life of the Church; a quickening of personal loyalty and zeal; a larger and deeper unfolding of its spirit in Christian worship and service. And with this there will be a larger opening of opportunity for the Church to lead the people of these United States in the worship of God and in the service of man. In short, the desire for a real name, on the part of so many in the Church, most of whom have been before this indifferent on this question evidences, at least in the mind of the writer, the fact that God's Spirit is calling the Church to lay aside its past with its limitations and accept unreservedly the faith and vision of the future.

OSCAR WOODWARD ZEIGLER.

Baltimore, Md.

A Fairy Story for Alumni.

Mr. Editor: Once upon a time there was an enormous golden dragon, with gold claws, gold scales, gold wings and golden brains. It had inwards of iron and brows of brass, a heart of steel and breath like a Bessemer converter; and it lived on colleges and small universities, as many as it could catch. If the University fought, or the college ran away, it was drained and drained of its life by the breath of the dragon's nostrils, until it died or dried up. Its only hope was to give up, fall in behind the dragon, and join the captured colleges and universities which trotted in its tracks. Even then it was not safe, for the dragon had more than once turned and eaten tame colleges; but mostly it let them live, and even fed them sometimes on the fragments of the victims.

This golden dragon had a long golden tail, like a sea-serpent. The dragon captured colleges by twisting and twining its long golden tail around them. There was one little university which had climbed a mountain and hid in the woods. In due time the dragon's golden tail came wriggling up the mountain side and tried to twist and twine around this University. To those looking on from a distance it seemed as if, once or twice, the tail got a good hold, and the University seemed very pitiful indeed, and as if it would be dragged down into the dust of the procession. Those on the mountain-top knew, of course, that the tail could get no purchase nor hold. Therefore, at last, that all might see that truth, that University rose, picked up her shield and held it high—there was a cross upon the shield—put on her gloves and tweaked the dragon's tail; then, as it was withdrawn, leaned down from her mountain-top, took off her glove and flung it in the dragon's face.

The dragon was a proud dragon, and very, very golden and big. It blew its fiery breath at the little University to dry up its life blood.

Now dragons live by fire. God's rain may fall from heaven and keep the little University from drying up and dying. Those who love her may give her of their own life-blood. Or, being past all pardon and hopeless of making peace with the dragon at any price, she may do better still.

There is an extinguisher provided for such cases, and quite efficient in quenching golden fiery dragons if you face them; though no one has dared use it on this particular dragon yet. The little University may quietly unhook the fire-extinguisher from the wall, and put that dragon out.

REV. LOUIS TUCKER.

New Orleans, La.

Travelling Men's Prayer Book Society.

Mr. Editor: The Traveling Men's Prayer Book Society aims to place the Book of Common Prayer in each guest room of the hotels in the South. A printed slip is pasted on the inside front cover of each book, with the inscription::

"Please read the following on pages
37 A Prayer for Congress
52 The Collect and Epistle
89 The Collect
135 The Collect
144 The Gospel
171 The Epistle
230 Bottom of page
257 Baptism to such as are of Riper Years
266 A Catechism
274 The Gospel
277 Solemnization of Matrimony
294 The Burial of the Dead.

On the outside cover is printed: "The T. M. P. B. S. Take Up and Read."

Such in the briefest manner possible is set forth the object and method of work of the Society. It is very likely that many of your readers would wish to assist, but do not feel able to equip a hotel, so I would say that donations of any amount will be gratefully received, and when sufficient funds are in hand a hotel will be properly supplied The Society was founded by Archdeacon Webber, of Boston, and is endorsed by Bishop Weed, of Florida, and Bishop Nelson, of Atlanta. Mr. W. E. Dobbins, of Atlanta, is the Warden, and persons interested may write to him or to the undersigned.

W. T. CAVELL.

Field Secretary and Treasurer.

Lake City, Fla.

The Annual Fair in Alaska.

Mr. Editor: In several instances you have been kind enough to give space to a letter regarding the Fair which is held annually in Fairbanks, Alaska, for the benefit of Saint Matthew's Hospital, and we will be grateful to you if you can see your way clear to call attention to this matter again.

The Fair is held sometime in the autumn. Anything suitable for a Fair in the States is saleable with us. There is an especial need this year for trinkets, jokes, etc., that would do to put in the fish-pond, which is always a centre of attraction. Everything should be sent by mail addressed to me at Fairbanks and should be started on its journey not later than about the twentieth of August. Packages take about a month to reach us and they will be acknowledged immediately upon arrival.

CHARLES EUGENE BETTISHER, JR.

Fairbanks, Alaska.

A Disclaimer.

Mr. Editor: Your issue of June 7th has found me here in the Italian Lake region, where all is peace and harmonious beauty, and I have read in it with great surprise Rev. Campbell Gray's letter in which he states that I in my letter had publicly extended him an "invitation to go to Rome." Whoever will be at the pains of reading my letter will, I am sure, share my surprise. What I said was that Mr. Gray "in writing as he did was following in the steps of John Henry Newman in his famous Tract No. 90, wherein he endeavored to show that the Articles of the Church of England were not inconsistent with the doctrines of the Church of Rome." That is to say, I compared Mr. Gray's methods of argument with that of Dr. Newman. How this can be interpreted as an "invitation to go to Rome," I am quite at a loss to understand.

Equally strange is the allegation that I have "degraded the discussion into one of personalities," because I stated that "many men in the so-called Catholic party are absolutely out of harmony with the teaching of the Prayer Book."

In all that I have written on the question now agitating the Church, I am not aware that I have ever set down a word in violation of courtesy or of the amenities of controversy.

RANDOLPH H. MCKIM.

Lugano, Italy, June 24, 1913.

Eugenics.

Mr. Editor: Resolutions were passed at both the Diocesan Councils of Virginia and Southern Virginia in regard to the much discussed question of Eugenics. We would like to ask just what was the purpose of these resolutions; was it to arouse public opinion and thereby get the Legislature to pass laws compelling parties to be married to have a health certificate issued by the State, or was it to get the ministers of all the different churches in the State to combine and compel the parties to be married to bring a certificate of health to the minister performing the ceremony? To attempt the latter course would seem to invite a conflict between Church and State once more. Surely, in times gone by we have had enough of such conflicts. We have been told that only recently a judge has compelled a minister to marry a couple.

A judge who is not familiar with the possibilities and probable results of such a course would do well to read the history of the Conventicles, the imprisonments of the Bishops in the Tower, and the consequences of such a course on the part of courts in Colonial times in Virginia. On the other hand an obstinate minister seeking martyrdom or notoriety, might do well to read the account of Bunyan's experience in prison, and hundreds of others. Certainly, persecution on the part of the State for conscience sake will herald one's name far and wide—give one a certain kind of reputation—but is the game worth the candle? To say the least of it, the State has the power to make life very uncomfortable for the minister who refuses to obey its mandates. Is it not more than probable that if combined and concerted action on the part of the ministers in this

matter should result in a conflict between Church and State, that the latter, having learned wisdom from past experience, instead of compelling the ministers to perform the marriage ceremony, would simply by an act of the Legislature, appoint civil officers to perform the marriage ceremony; thus, by a very simple process, free itself from a troublesome position and put the churches in a very embarrassing situation, to say the least of it, and defeat the very object desired to be accomplished. Last, but not least, should the ministers of all the churches, and there must be concerted action on the part of all the churches, else dismal failure awaits the attempt—succeed in forming a combination, would not such action result in arraying against religion a large body of men and women who now, at least, are not antagonistic to it? It is most desirable to get the physician's certificate, but is it not the safer course to attempt it rather through the Legislature than through councils or any other religious assembles. "Let sleeping dogs lie;" Church and State are getting on very well at present, each keeping to its own side of the road.

Pulaski, Va. C E. A. MARSHALL.

A Visit to Indians.

Mr. Editor: I spent a day with the Rev. D. A. Sanford, our missionary to the Arapaho and Cheyenne Indians, in March, 1904. We went on foot from El Reno, Oklahoma, to Darlington, visiting several Indian families on the way. At Darlington we found a large number of Indian tepees, and visited about among them, taking dinner with one family in their tepee. In the afternoon, we visited the Arapaho school at Darlington, school rooms and dormitories, and later walked to Fort Reno railroad station, visiting some more families on the way.

Everywhere the Indians, both Arapaho and Cheyennes, seemed to know Mr. Sanford well and were delighted to see him, evincing a very great affection and regard for him. With some of his own communicants he had prayers and sang hymns.

At Darlington, the Indian children were unaffectedly glad to see him, calling his name with great glee. He had baptized several of them, and all the children gave him a very flattering ovation. In one room, having an Indian teacher, he was asked to talk to the children, which he did most entertainingly, holding the rapt attention of the children during the eight or ten minutes in which he talked on the subject of Growth.

From the glimpse I had of Mr. Sanford's work among the Indians, I believe him to be eminently qualified for that work. SAMUEL G. WELLES.

"I. H. S."

Mr. Editor: I was shocked to hear from two boys in my Sunday School class, to-day, in answer to my question, "What do the letters I. H. S. stand for?" the positive reply, "I have sufferred."

I said, "Oh, no, who told you that?" and they gave the name of one of our clergymen from whose Sunday School they had just been transferred. Now I have heard this "free translation" of our historic "Iesus Hominum Salvator" from sectarian bodies, but I never heard it countenanced or taught in a Sunday School of the Church before. Surely the clergy will not justify such teaching. MRS. C. W. RICHMOND.

Memphis, Tenn.

A Sewanee Man Plants the Cross on Mt. McKinley.

Mr. Editor: Tennesseeans, and especially Sewaneeans, are pardonably proud of the achievement of Archdeacon Hudson Stuck, of Alaska, in carrying the Cross and setting up the standards of this Church upon the summit of Mt. McKinley. When Dr. Cook made the ascent of this mountain he was content to plant only the flag at the top, and be it remembered that in the records of both of our Polar discoveries, no mention has ever been made of their holding any religious service over their successful performance. So to Archdeacon Stuck must be given the palm for planting the Cross on the highest point in America.

(MRS.) C. W. RICHMOND.

Memphis, Tenn.

The Pleasure of Giving.

We all know there is a dreadful amount of what is properly termed the abuse of wealth, but that fact at once suggests the fact of the proper use of riches. A good thing may be abused, but because it is abused is no argument against the thing itself. Wheat is a good thing, even though some people abuse it. No sensible person would say that marriage is a failure simply because some persons make a failure of it. In like manner, although money may be at the root of a good many evils, it is also at the root of many good things. It is a mistake to condemn men simply because they happen to have money. If they have earned it honestly by hard work, good judgment and economy, without wronging others, why condemn them! What could we do if there were no men and women of means? It requires large amounts of ready cash to push forward lines of progress, either in spiritual or temporal things. What a blessing to all mankind, and especially the poor, is the fact that we have men who give liberally of their means to endow hospitals, build orphanages, asylums, homes for the aged, the fallen, and friendless, child nurseries, and all other works of an eleemosynary character.

Such men and women should be more highly praised for their gifts, that others blessed with this world's goods, might in unselfishness, give of their means to help bless others who are fortunate in life and who need attention when sick, friendless, or in old age.

There can be no greater pleasure come to men and women of means than to give of the same toward helping others in need. It is said of Jay Gould, that on one occasion, having been delayed for a few hours in a small Western town, he started to occupy the hours by making a tour of the place. He had not gone far before he heard the mournful clang of the auctioneer's bell. Stopping, he heard the man say: "Fifteen hundred dollars! Am I offered more?" Mr. Gould touched a man on the shoulder and asked what the sale was for. Learning that a mission church building was about to be sold for want of money, Mr. Gould asked for the contractor who was closing out his lien. "What will you take in settlement," asked Mr. Gould. "I'll sell for fifteen hundred dollars, and donate the balance." Taking from his pocket several bills of large denomination, Mr. Gould gave them to the contractor and took his receipt, which he sent to the pastor and congregation. A letter was afterward sent to him signed by every member of the congregation, thanking him for his generosity, and said Mr. Gould, "That letter gave me more pleasure than earning a million dollars." This is only as God has said: "It is more blessed to give than to receive." L. M. Zimmerman, in Lutheran Church Work.

One of Murillo's pictures represents a kitchen scene with a woman cooking dinner, and as you look more closely you note that angels are in the kitchen helping her. A still closer inspection reveals the fact that the woman herself is an angel. The artist means to teach that it is as angeliic to cook a good dinner as to shine in the social circle or sit on a throne; that doing the drudgery of life marks the angelic nature.—Dixon.

Church Intelligence

CALENDAR FOR JULY.

1—Tuesday.
6—Seventh Sunday after Trinity.
13—Eighth Sunday after Trinity.
20—Ninth Sunday after Trinity.
25—St. James' Day.
27—Tenth Sunday after Trinity.

Collect for Eighth Sunday After Trinity.

O God, whose never-failing providence ordereth all things both in heaven and earth, we humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

Foreign.

Fulham Garden Party.

Numbers of Church folk—chiefly ladies—look forward each year with great pleasure to the Bishop of London's garden parties in the beautiful grounds of Fulham Palace. They lack the dignity and distinction of those at Lambeth, but from the very fact that they are less formal and that all sorts and conditions of men and women engaged in Church work, from princesses and peers to sisters and parish nurses, are frequently present, they have a charm of their own. But their great attraction is the presence of "the dear Bishop," and the pleasure of his handshake and kindly remark to each guest with a smile almost equal to that of the Archdeacon of Middlesex. Last week the Bishop, with his usual kindly consideration, would not allow the venerable Earl of Halsbury to stand in the queue of those waiting to pass the presence, and ordered a chair to be got for him. The fact that last Thursday was Ascot Cup Day prevented many society ladies being present, but there was a goodly gathering of the "upper ten," including Sir Marcus and Lady Samuel, always generous to the Church, though not belonging to her. Sir Marcus's brother has just been returned, it will be remembered, for Wandsworth.

It is a great opportunity for friends living in different parts of London to renew acquaintanceship. Here one comes across the secretary of a great Church society who buttonholes you and assures you that there is no society equal to his own, or one meets a Colonial Bishop, an almost forgotten friend through his long absence abroad.

The Bishop of London is always lending the grounds of Fulham to all kinds of societies. He is a capital host, and himself an expert at all manner of

games, frequently playing with the Lord Chief Justice and other eminent personages. The number asked to the garden parties is very large, and if all came even the spacious grounds would be taxed. One often asks how it is decided who are to be invited, and it has struck one that if people were only asked to one instead of both the parties, the number of guests invited might easily be doubled, without old ones being disestablished. It does not seem that the "home farm," as the Bishop calls the Fulham Rural Deanery, has any special privileges, and it is rather that the East-end is in possession. The West-end clergy are not largely represented, though, of course, asked. Prebendary Webb Pebloe never fails to put in an appearance, and one or two more; nor does St. Paul's Cathedral send a large contingent—the Dean and Succentor Childs-Clarke were, I think, the only ones present last week; and "the City" is not so largely represented as it used to be. I hear that a lady who for years has received an invitation was much disappointed at not getting one, and became horrified when she heard that a friend of hers who had never received an invitation had apparently—though not, of course, really—replaced her. I could give other instances of what gossips allege as to changes this year at Fulham, but I am sure that if there is any truth at all in the rumors, the Bishop of London with his unfailing kindness and thoughtfulness for others is not to blame. His large heart would embrace all his children, but even he has to submit to conditions of time and space. All I can say is that those who have never been present at one of the delightful gatherings at Fulham have missed a picturesque and inspiring spectacle and they must look forward, with the host's cheery optimism, to yet falling under the magic spell of historic Fulham.

A Child's Pageant.

A striking missionary pageant, performed by children and organized by the Missionary Forward Movement, was recently given at High Wycombe, and it should do much to arouse missionary enthusiasm and press home the great need for each member of the Church to realize his, or her, personal responsibility in the matter. The pageant was performed as an act of devotion as well as of instruction, and was preceded by a solemn recital of the Creed by audience and actors alike. Children representing dwellers in our overseas dominions appeared first and sang a prologue, and they were then followed by consecutive groups of representatives of Syria, China, Esquimaux tribes, Red Indians, Africans and Zenana women, who each acted scenes and sang songs bearing on the state and needs of their respective countries. The final tableau was entitled "The Triumph of the Cross," and during the ten minutes it was displayed the Rev. S. Batty, secretary of Jerusalem and the East Mission, gave a short address concerning the subjects depicted and the aim of the pageant. The whole performance was very impressive, and the result should be a great increase of interest in missionary work and a great desire to learn more about the people represented.

King's Messengers.

A vast congregation of members of the King's Messengers came together for their annual service in St. Paul's Cathedral on Saturday week. Owing to the large increase in the number of those wishing to attend the service, attendance was again limited to actual members of the association. The service was marked throughout by a very real reverence and prayerfulness, and those present had evidently come prepared to enter earnestly into the service. Specially impressive were the silent pauses for the offering of intercessions and thanksgivings. The intense stillness of the great congregation united in silent prayer is a thing that will long be remembered. These were moments in which the force of prayer could be felt. The choir of 300 boys was composed of King's Messengers, and the procession, in which more than thirty banners were carried, included a large number of clergy. The offerings, which amounted to over £16, were given to the General Fund of S. P. G. The collection was taken by the senior (i. e., confirmed) members of the Association. The address was given by the Rev. Graham T. Bartholomew, the secretary. He drew attention to the place occupied in the service by the sermon, which came nearly at the beginning, and so was by no means the most important part. Prayer was the real work for which they had come together, and big things might happen as a result of the prayers of the King's Messengers that afternoon. In his address the preacher said that in the past fortnight he had attended three Cathedral King's Messenger services, and had seen about 8,000 members, and he had found himself asking, "Lord, what shall these do?" What might not 8,000 King's Messengers do if they were in earnest? They might change the face of the world. He also spoke of the call of the twelve Apostles whom our Lord chose out of the multitude, and reminded the King's Messengers that they were not King's Messengers by their own choice, but because the King had chosen them out of the multitudes in London. He had called them to be with Him, to learn something and then to carry out His work. If they dare not say that during the past year they had brought joy to Christ by their King's Messenger work, would they not strive to do so in the coming year? On the face of Christ as He called His messengers there was a look of longing. Were the King's Messengers ready to answer? Would they not say, "Lord, we are ready; what wilt Thou have us to do?"

American.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop

Sunday School Commission.

The Sunday School Commission of the Diocese held an interesting meeting on June 24th, at Christ Church Cathedral vestry room, New Orleans. Messrs. Shields, Carter and Fry, of the Commission, reported on a series of visitations carried out by them in the New Orleans Sunday Schools. They had visited practically all the schools of the city, during the Sunday School hour, explaining the work of the Sunday School Commission of the Diocese and the General Board of Religious Education of the Church. The Commission adopted a Standard of Organization and Work, last year, which was adopted also by the Diocesan Council and recommended to the parochial Sunday Schools. It proposes now to award certificates of excellence to the Sunday Schools, in accordance with the standard. This was explained by the visitors to the teachers and scholars directly, and they were asked to work together for the certificate of excellence. The committee reported that they had been most cordially received everywhere, and that all seemed interested and eager to co-operate.

Mr. B. F. Finney, a member of the General Board of Religious Education, attended and spoke of the activities of the General Board, and the plans for progressive Sunday School work in the Church that it had formed.

The Commission elected Rev. G. L. Tucker, Secretary of the Commission, and Rev. Rowland Hale, as delegates to the Fourth Department Sunday School Convention in Sewanee, Tenn., on August 6th.

Woman's Auxiliary.

The Woman's Auxiliary of the Diocese has developed its work greatly, under the aggressive leadership of Mrs. Henry Leverich, Jr., of New Orleans, Diocesan President. The Branches of Trinity, Annunciation and Mt. Olivet, New Orleans, have conducted interesting meetings. St. John's, Thibodaux, which was revived and reorganized this year, has had a very successful study class, and has made a generous donation of bedroom and dining room furniture to the Church of the Holy Communion, Plaquemine, where church, rectory, and rectory furniture were recently destroyed by fire. St. Matthew's, Houma, has revived the Junior Chapter, and holds meetings every week, with a social meeting once a month. The quarterly general meeting of the Louisiana branches, for the summer, was held on July 2d, in Hammond, and was largely attended by delegates from many of the chapters.

Daughters of the King.

Chapters of this order are established in Trinity, St. George's, Grame and Christ Church Cathedral, New Orleans, and in St. Matthew's, Houma. A local assembly was recently organized in New Orleans, with the following temporary officers: Chairman, Mrs. A. R. Pierson; secretary, Mrs. A. W. Roberts. A permanent organization will be effected in November. Mrs. G. L. Tucker, of Houma, was elected delegate to the General Convention of the Order in New York, coincident with the General Convention, and Mrs. R. S. Coupland, of New Orleans, alternate.

Rev. A. B. Chinn, of San Francisco, California, enters upon his duties as assistant rector of Trinity church, New Orleans, on July 1st. Mr. Chinn is a classmate in the Virginia Seminary of the rector, Rev. R. S. Coupland, B. D., and also of Rev. John D. Lamothe, of St. Paul's, New Orleans. Trinity has also a new organist and choirmaster, Mr. Marion V. Mulette. He is a graduate of the Royal College of Organists, of London, and comes to Trinity from St. John's church, Wichita, Kansas.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Present to a Clergyman and His Wife.

The Rev. Randolph R. Claiborne held his last service in Christ church, Montgomery, on Sunday, June 29th. He leaves for Marietta, Ga., July 2d, where he will take charge of St. James' church. On Sunday morning, Mr. Claiborne was presented with a handsome catta, and he and Mrs. Claiborne with a beautiful silver waiter, engraved. At the Union Springs Church, Mr. B. L. Perry, for the congregation, made an address of appreciation and presented their minister with a handsome leather travelling bag.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Mission Work in the Diocese.

Archdeacon Ernest A. Rich and his associate, the Rev. Thomas F. Opie, have just completed their missionary driving tour and are again at their headquarters in Graham. They were on the road nearly two weeks, visiting fourteen places and preaching as many sermons. Four of the places visited had never been supplied by Episcopal ministers, so far as known. They are Lebanon, Holston, Ceres and Burk's Garden, and a fifth, Richlands, had not had an Episcopal service, perhaps, for fifteen years. Besides these points, Tazewell, Liberty, Bristol, Knobs, Damascus, Abingdon, Glade Springs, Saltville and North Holston were visited on the trip. Five counties, Tazewell, Russell, Bland, Smyth and Washington were included in the circuit, and a total distance of 384 miles was covered by buggy and rail.

People of various denominations, including Methodist, Presbyterian, Lutheran, Baptist and Christian, welcomed both Mr. Rich and Mr. Opie, in the spirit of Christian fellowship, opening both their churches and their homes to them with cheerfulness and courtesy. Rev. H. B. Brown, pastor of the M. E. Church, South, at Elk Garden, was especially hospitable and showed the new Archdeacon and his associate every possible kindness and asked for their services at a later date. At Ceres the service was held in a Presbyterian church and four ministers took part: Rev. G. T. Jordan, Methodist, and Rev. M. D. Huddle, Lutheran, assisting the Episcopal clergymen.

At Bristol Rev. Hubard Lloyd, son of the late Dr. John Lloyd, assisted in the service and made an address on the Japanese situation, which proved especially interesting and timely on account of the recent attitude Japan has taken towards the United States on account of California's alien land law.

All the services were well attended and at each stopping point the visiting preachers were extended invitations to repeat their visit.

While this trip was not taken for the purpose of establishing the work of the Episcopal Church at all the points visited, yet Mr. Rich and Mr. Opie talked freely of their Church and teachings and endeavored to dispel any misunderstanding or misinterpretation of her doctrine, discipline and worship, both by private conversation and printed tract, though little or no direct allusion was made to the Church's peculiar stand or teaching, as distinguished from that of other denominations, in their sermons.

Archdeacon Rich is planning another such drive through Wise, Lee, Buchanan and other counties later in the summer.

Efforts are being made by Archdeacon Rich and Mr. Opie to open a mission point at Putnam, the site of the big plant of the Honaker Lumber Company, in Russell county, operated by Mr. A. P. Perley, Jr. It is proposed to erect a chapel to be used jointly by the Episcopalians and the Presbyterians, but as yet the places are in their infancy. It is probable that Mr. Opie will visit the plant and preach next Sunday. This will be the first religious service ever held at Putnam, a lumber settlement of three or four hundred people, and the centre of a promising missionary field. Mr. Opie has already visited the plant but as yet has been unable to arrange for a service.

Another new mission point is Whitewood, a large lumber settlement, where the Ritter Lumber Company operates in Buchanan county. Two Episcopal services, the first in that section, so far as known, have been held and another will be held at an early date.

The Rev. Myron B. Marshall and family, of Ghent, are spending the month of July at Saltville, where Mr. Marshall was formerly rector of the church at that place. While there Mr. Marshall will supply the Saltville, Glade Spring and Marion churches, which are without a rector.

The Rev. Hubard Lloyd, who is in America on a year's furlough, is temporarily stationed at Big Stone Gap, where he is carrying on the work started by his father, the late lamented Dr. John J. Lloyd. Both he and his mother will remain at Big Stone Gap for the present and the new Archdeacon will continue to reside at Graham until other plans are made.

The Rev. Jennings Wise Hobson, lately ordained deacon at the Virginia Theological Seminary, will take charge, on September 1st, of Holston parish, Washington county, Va. Mr. Hobson is a great grandson of Governor Henry A. Wise, of Virginia.

The Rev. Edward E. Burgess, lately ordained to the diaconate, at the Virginia Theological Seminary commencement, has been assigned to take charge of Emmanuel church, Jenkins' Bridge, and Christ church, Bloxom, Accomac county. He has entered upon his duties. Mr. Burgess has had charge of the work in Accomac parish for two summers, while a student at the Seminary.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Degree Conferred.

The Rev. C. H. B. Turner, rector of Grace church, Waycross, received the degree S. T. D., at the eighty-eighth commencement of Hobart College. Doctor Turner was formerly rector of St. Peter's church, Lewes, Delaware. He is the author of several historic works and an authority on genealogy.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop

Bishop Harding Resting on the Coast of Maine.

After a strenuous year's work, with peculiar features unknown,, I imagine, to other Bishops of the Church, Bishop Harding is now resting on the Coast of Maine, preparatory to the duties of the General Convention in October. But, a Bishop's rest is only comparative; as, in this country, he must carry his Diocese along, to a degree.

The New Rector of St. John's, Bethesda.

The Rev. Mr. Kirkpatrick, recently chosen rector of one of Washington's growing suburban churches, St. John's, Bethesda, Maryland, will assume the charge of the parish on the 16th day of July. One may truthfully say that both the parish and the new rector are to be congratulated.

Mr. Kirkpatrick came to us from the schools of Ireland. In physique he is as one of "the sons of Anak;" but in Churchmanship he is of moderate stature.

The special preacher at the open-air service, Peace Cross, Mt. St. Alban, last Sunday afternoon, was the Rev. Robert J. Johnston, rector of the Church of the Saviour, Philadelphia, who then finished the series of sermons of four Sundays—June 15th to July 6th—which have attracted many hearers.

The Rev. Gilbert F. Williams, of Washington, will have charge of the services at All Souls' church, N. W., Washington, during the summer vacation of the Rev. Dr. Sterrett, the rector of that new and rapidly growing parish.

Last week I overlooked the name of the Rev. Dr. Everett, one of our honored retired clergy, who, because of infirm condition of health, is unable to perform the duties of a church or parish. He lives quietly with his children near Chevy Chase, Maryland. For several years he was a rector on the lower James river, Virginia, and his last charge was in the Shenandoah River country, in the Valley of Virginia.

W.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D. Bishop
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Rebuilding of St. Elizabeth's Church for the Deaf.

At a meeting of the deaf-mute congregation of St. Elizabeth's Mission, held in the chapel of St. Matthew's church, Wheeling, West Virginia, on Sunday, June 22d, it was decided to rebuild the beautiful little church for the deaf-mutes, which was destroyed by fire a few years ago. Rev. O. J. Whildin, who presided at the meeting, explained the splendid work that was being done in building churches for the deaf mutes in New York, Philadelphia and Chicago, and urged that all unite in bringing forth from the ashes of the burned church another structure which shall attest to their unwearied devotion. The deaf-mutes of Wheeling have on hand about $2,500 and a large lot, the site of the burned church. Early in the fall it is proposed that activity be renewed and that a further sum of $2,000 be secured with which to build a church ready in all respects for consecration. The rector of St. Matthew's church, the Rev. L. W. S. Stryker, and his vestry, fully approve of the intention of the deaf-mutes to rebuild, and they and the people of the city of Wheeling will render them every encouragement and assistance.

KANSAS CITY.

Rt. Rev. S. C. Partridge, D. D., Bishop.

The Rev. and Mrs. Edward H. Eckel Sail for England.

The Rev. and Mrs. Edward Henry Eckel, of St. Joseph, Mo., accompanied by their daughter, Miss Elizabeth Eckel, will sail for England on July 12th, by the steamship "Minneapolis," to join their son, Mr. Edward Henry Eckel, Jr., a candidate for holy orders in the Diocese of Kansas City, who is graduating from the honor school of the University of Oxford, on July 5th, where he has been a Rhodes scholar from Missouri. Following the death of the rector's younger son, Albert Reynolds Eckel, resulting from an accident on the railroad, parishioners of Christ church, St. Joseph, presented a large sum of money to their rector, with the request that he take his family abroad for two months. They will travel in England and on the Continent before returning home. Mr. Eckel, Jr., will enter the senior class of the General Theological Seminary, New York, in the fall. The Rev. Edward R. Todd, rector of St. Andrew's church,

Fort Scott, Kansas, will be the locum tenens of Christ church, St. Joseph, during the rector's absence. All mail during July and August intended for the Rev. Mr. Eckel, should be addressed care of American Express Co., 3 Waterloo Place, Pall Mall, London England.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

St. John's Church, Knoxville.

The Year Book of St. John's church, Knoxville, the Rev. Walter C. Whitaker, D. D., rector, is the record of a busy and successful year in Church work. The reports show statistics as follows:

Baptized persons in the parish, 1,200; number of families represented by one or more persons, 440; number of confirmed persons in the parish, 785; communicants last reported, 750; gained, 90; lost, 55; present number, 785. Baptisms: Infants, 22; adults, 3; total, 25. Confirmations, 32. Marriages, 13. Burials, 10. Services, 364. Holy Communion administered: public, 89; private, 3; total, 92. Sunday School: Officers and teachers, 16; pupils, 184; total, 200. Church property: church edifice, value, $80,000; insurance, including organ and furnishings, $44,500; 300 are free. Parish building, 1; value, $5,000; insurance, $2,000. Lands, value, $13,500. Total value of church property, $100,000. Total insurance, $47,300. Charitable institutions: Church Orphanage; income, $4,108.42.

Receipts—Communion Adms, $312.-08; all other sources, $17,027.68; total, $17,339.76.

Expenditures—Minister's salary, $3,-000; organist, choir and music, $1,-140.40; sexton, insurance, fuel, light and water, etc., $770.35; other current expenses, $3,682.19; all charities, $600; improvements and extensive repairs, $387.65; total for parochial purposes, $12,190.52. For convocational expenses, $15. Episcopate and contingent assessment, $600; Diocesan Missions, $400; Bishop's Purse, $94.69; Church Orphanage, Knoxville, $3,000; Episcopate Endowment Fund, $100; all other diocesan purposes, $25; total for diocesan purposes, $4,234.69. Apportionment, $617.10; Colored Missions, $25.14; University of the South, Theological Department, $50; University of the South, Endowment, $151; General Clergy Relief Fund, $36.31; all other general purposes, $35; total for general purposes, $914.76. Total expenditures, $17,339.76.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Opening of New Parish House at Greenwood.

Emmanuel church, Greenwood, Albemarle county, having been demolished, to give place to a handsomer and better building, the congregation, on Sunday morning, July 6th, assembled in the new parish house, recently completed, when a service was held. The Holy Communion was celebrated and a sermon preached by the Rev. C. A. Langston, minister-in-charge.

Rev. W. Russell Bowie, now rector of St. Paul's church, Richmond, was formerly rector of the parish. The foundation for the new church has been laid and the building will be completed, it is hoped, in a few months.

The Rt. Rev. R. A. Gibson, D. D., Bishop of Virginia, with his daughters, Misses Lucy and Mary Gibson, sailed from New York, on Saturday, July 5th, for Liverpool, intending to make a tour of England, Ireland and Scotland.

Tribute to Dr. Blackford, by Mr. Willoughby Reade,

Upon the Presentation of a Handsome Silver Tray from the Masters of the School.

Ladies and Gentlemen: To me, today, has fallen a duty which is both pleasant and painful. Indeed, looking back on twenty years of service in this School, I can not recall an occasion on which I have experienced such varied emotions. Finals is always a time of sad good-byes, but, on this occasion, there is one "God-be-with-you" to be spoken which is sadder than the rest, for to-day marks the passing of an old order and the beginning of a new. The stirrup cup is filled, but the hand that raises it trembles, and the lip falters as it pronounces the Bene vale."

On the western horizon of our School life, in the warm glow of its evening splendor, a great star is sinking to rest—a star which to many of us has long been both our inspiration and our cynosure. For a period of forty-three years it, like Arthur's star in heaven, has brought to all who have gazed upon it, thoughts of things that are noble, things that are pure, things that are of good repute.

There are in this wonderful world of ours many objects of beauty: Spring, with her fresh green dress; Autumn with her robe of red and gold, the bow of promise after the storm, the mountains whose snow-capped summits seem to reach to heaven; the first promise of morning gilding the mist pillows where Night's head was pressed; these are indeed beautiful things; but more lovely than them all is a life which has been ilved—not for self, but for humanity and for God. It is of such a life that I would speak to you to-day; of the life of a man who has ever worn "the white flower of a blameless life, in that fierce light which beats upon a throne."

When, after years of service for his country, a great soldier lays aside his arms and passes to the quiet of private life, his comrades, standing at salute, acclaim his deeds of valor. And so, to-day, as the spokesman of those who have been associated with him in his work, I come to pay tribute to our beloved Principal. When Dr. Blackford, in 1870, was appointed Head Master, there was a mere handful of boys in the School. How is it to-day? For the past three or four years we have had to turn away thirty or forty boys each summer for lack of room, so that it became imperative to enlarge our accommodations. This, through the recent action of the Board and the fine work done last winter by Mr. Hoxton, has been accomplished. But new buildings and modern equipments alone do not make a School—if they did, we should have had no school here for years past. Considering what we have had, our Principal's wonderful success is all the more remarkable.

What, then, has been the secret of what he has done? We may answer in a word: he has built up the School by developing that which is noblest and highest in the boy; by teaching him that character is the foundation of all that is best in this life; that duty well done is its own reward; that knowledge is power; that labor is worship; that idleness is a sin, and that it is better to die than to lie, for "Man's word is God in man." And how quietly, how modestly he has done it all! He seems to have taken for his motto the speech of Charles Dickens: "Boys, just do all the good you can, and don't make any fuss about it."

In school and out it has been the same. A man of boundless charity, there has been no blaring of trumpets to announce his gifts, and so, only the poor and the God of the poor know how many lives at home and abroad have been made brighter by his generosity. One of the largest elements in his success has been what we may call the personal element. In no other school with which I am acquainted, or of which I have ever heard, have there been such intimate relations between the Head Master, his assistants, and his pupils. He has made of us one big family, the father, the elder brothers and the boys; and thus related, we have accomplished those things which have placed "The High School," as we fondly calls it, where it proudly stands to-day.

Above all he has emphasized that saying which we can not quote too often, Arnold of Rugby's famous wish for his boys: that they should be first Christians; then gentlemen, and then scholars. By precept and by example he has inculcated the principles which make the highest type of man—the Christian gentleman, not failing to require the third, as any boy here will bear me witness, and as our record at the University and elsewhere abundantly proves.

And so he has ever stood before us: "A man four-square to all the winds that blow."

And to you, Sir, on whose shoulders his mantle is so soon to fall, I would express our gratification in your appointment as Head Master. Born and educated here, and having been for many years a master in the School, you have an advantage in knowing her traditions, which no outsider could have had. The son of an honored father, who for twenty-one years was Associate Principal here, and who, more than any other, helped Dr. Blackford to make this what it is to-day, the best School in the country, we feel that her destinies are safe in your hands. I am sure that you feel deeply the responsibility which rests upon you in your new position, but we who have known you as boy and man, feel that the responsibility will be fully met,

"For manners are not idle, but the fruit
Of loyal nature and of noble mind."

And having been thus "to the manner born," we believe that you will carry on the work of the School as your great predecessor would wish; and believing this, we pledge you our hearty co-operation and support.

I have now the honor to present to Dr. Blackford from his Faculty, a slight token, as the inscription reads, "of their love and esteem." If "To loyal hearts the value of all gifts must vary as the givers," this will express to him far more than its mere worth or beauty can do; for it speaks of unbounded respect, sincere devotion and deepest love to one, who to us has always been the same—a courteous gentleman and a true friend.

We who have known him best, feel sure that his work will live after him. And when, in the course of nature, he has been called to a higher work, "Where beyond these voices there is peace," and strangers visiting this old Hill, shall ask to see his monument, someone will say in the words inscribed on that marble tablet in the crypt of old St. Paul's:

"*Si monumentum requieris, circumspice.*"

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

A Church Event at Instanter.

An interesting event which took place at Instanter, Elk county, Pa., on Friday, June 27th, was the visitation of the Rt. Rev. Rogers Israel, D. D., Bishop of Erie Diocese, and Archdeacon Reginald Radcliffe, of Ridgeway. They were entertained at "Upland" by Mrs. S. A. Clay. At Instanter they met a number of the residents and made some pleasant calls. At 2:30 P. M., a service was held in the school building, at which a class of thirteen was baptized. Bishop Israel gave a delightful talk to the girls and boys who, with the exception of two, might be termed adults. After supper the Bishop and Archdeacon held a simple service at 7:30 in the school house. The address by Bishop Israel was followed by the baptism of a class of seventeen, eight of whom were children. All present seemed to enjoy the occasion thoroughly, none more so than the Bishop, whose charming manner of address was never more clearly defined than in the simplicity of the story of the life of our Saviour, told in a way that appealed to young and old.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Death of the Rev. Samuel E. Thompson.

The Rev. Samuel Edward Thompson, rector of Grace church, Mansfield, died at his home in Mansfield at noon Tuesday, July 1st, and was buried from the parish church on Thursday, July 3d. Rev. Mr. Thompson was born at Elmira, N. Y., in 1880, commenced preparation for the ministry in Baltimore under the late Bishop Paret, and finishing his studies at Gambier, graduated from Kenyon College in 1905 and from Bexley Hall in 1908. He was ordained to the diaconate by Bishop Vincent in 1908, and to the priesthood a year later by Bishop Leonard. Prior to becoming the rector at Mansfield in 1910, he held brief charges as rector at Grace church, Ravenna, where he began his ministry, and as curate at the Church of Our Saviour, Akron. While with Mrs. Thompson on his vacation in Chicago in August, 1911, he fell on the iron stairway of an elevated railway, injuring the spine, from which he never entirely recovered, although he returned almost immediately to his parish and undertook some work. In January, 1912, upon the importunities of his vestry and people, who provided the means and who throughout his illness generously ministered to his comfort, he went away for a year of rest and special treatment, returning in January, 1913, somewhat, though in no way permanently improved in health. He was a devoted, consecrated priest and pastor, impressing every one who came under his influence with his deep sincerity, manly piety, and lofty desire for service. Six of the clergy of the diocese attended the funeral services, Jacob Streibert, Ph. D., Rev. George P. Atwater, Archdeacon Abbott, Rev. W. E. Hull, Rev. A. I. E. Boss, and Rev. Roy J. Riblet.

The Rev. Stephen Edwards Keeler, Jr., of the General Seminary class of 1913, has become senior curate at St. Paul's, Cleveland, having entered upon his duties the middle of June.

The Rev. Jesse Samuel Wicks, rector of St. Paul's parish, Defiance, has been awarded the degree of A. B. by Defiance College, in recognition of a year of post graduate work in that institution.

A Vacation Summer Bible School for the children of the neighborhood, is being maintained at Trinity Cathedral, Cleveland, with an attendance of fifty, Mr. John Ernest Carhart, one of the Cathedral workers and a student for holy orders, assisted by two expert women teachers, being in charge. After a brief opening service of prayers and music, the exercises are interspersed with Bible stories, sewing and basket making for the girls, tent making for the boys and plays on the cathedral yard.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Reception to Convention Delegates.

On Wednesday, during the Convention of the District at Brevard, the Auxiliary branch of St. Philip's mission gave an enjoyable reception to the delegates and visitors, at the Franklin Hotel. This occasion gave the best opportunity for the brethren and friends to meet and mingle, and was a credit to those who arranged for it, as well as for the management of that most excellent hostelry.

A resolution was offered at the last session of the Convention, going over to the next, looking towards the plan of holding all Conventions at Asheville, which will be most convenient and settle a sometimes stern perplexity.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Dedication of St. John's Church, Southampton.

On St. Peter's Day, June 29th, at four o'clock P. M., Bishop Burgess dedicated St. John church, Southampton, L. I., in the presence of a congregation which filled the church to overflowing. He was assisted by the priest-in-charge, the Rev. Samuel C. Fish, B. D., the Rev. Dr. Rogers, secretary of the Diocese, and the Rev. Dr. Charles A. Hamilton, rector of St. Margaret's church, New York. The church is of Gothic architecture, and is built of terra cotta tile blocks on a solid concrete foundation, the outside being covered with rough stucco. The upper part of the building, which is completed except for the furniture, is the church proper; and the basement, which is splendidly ventilated and lighted, is to be the Sunday School with choir vestry and guild rooms. The total cost of the structure, exclusive of the furniture, will be about $15,000. So far a little over $9,000 has been raised for the erection of the church. Of the required furniture the altar and reredos are being executed, after the architect's designs, as a memorial to Mrs. John L. Lamson, a former summer resident of Southampton; the communion rail has also been spoken for, the lectern, eucharistic lights, the altar desk and book, the hymn boards, the credence table, and a processional cross. The church already possesses two silver communion services, one a recent gift, an interesting antique that was secured in Rome; an altar cross, brass alms basins, a memorial to "Herman T. Livingston, died at Southampton, October 22d, 1899," and brass vases. The church still needs pews, clergy and choir stalls, a pulpit, an organ and electroliers. The principal need, however, is the necessary money to finish the basement so that there may be an adequate place for the various parochial activities and particularly the Sunday School. The new church is situated on a handsome property, purchased two years ago at a cost of $8,000, which is entirely paid for. St. John's, which is still a mission, was started a little less than five years ago. St. John's, together with St. Ann's church, Bridgehampton, and an as yet unnamed mission in Good Ground, constitute a single cure under one clergyman.

In the morning of the same day, the Bishop dedicated St. Ann's church, Bridgehampton, which has just been finished. This latter building was formerly a "golf-house" and has been converted into a beautiful little country church. This is situated on a fine property in the heart of the village, acquired within the past few years, the whole work being only a little over six years old.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Successful Summer Conference.

The first Summer Conference of the Second Department, closing on July 5th, after sessions lasting a week, was a success. The weather was exceedingly warm, and noises about the Cathedral grounds, where the sessions were held, were many. In spite of all, however, much substantial work was done and an average attendance of about seventy-five was attained. The total registration reached 180.

Delightful features of the Conference were the unity of the three-fold aim of the Church—Go, Teach, Serve—the saying of the noonday intercessions before the high altar of the Cathedral and the sunset service, held at seven o'clock on the Cathedral steps at the west end. The Rev. Frederick H. Sill was the pastor of the Conference. Students came from New Jersey and Central New York, few from New York City and practically none from New England, showing the plan to have conferences by departments to be already well understood.

Prof. Boynton, of the General Seminary, giving a survey on the closing day, spoke for Sunday School Work, and pointed out that fifteen years ago, in New York, was started the New York Sunday School Commission, and that out of it, even if not all the credit be due to it, has come the present Board of Religious Education. He quoted significant statements made by Sunday School authorities in other bodies praising the lead of the Church in forming such board. He believed that other bodies will in time place education on the same official basis as missions.

Bishop Burch, the Rev. Dr. Harding, Prof. Boynton, Secretary Gardner, Secretary Gilbert, Father Sill and half a dozen women of the Junior Auxiliary, bore the burden of the initial Conference, and bore it well. No date was set for next year, but it is the decision to make the Conference annual and to keep together the three co-ordinate official lines of work.

Summer Sunday Services in New York.

Whatever be said of New York's own religion in summer—its Church attendance gets reduced to pretty low ebb on some seasons—those who support its famous churches are not unmindful of summer visitors. They make liberal

provision in quality and in convenience of location. There opened in New York on the first Sunday in July, the best offerings, if one may so term them, New York has ever made to strangers. Bishop Gailor began a series of four services on as many Sundays, at St. Bartholomew's, to be followed in August by the Rev. J. Stuart Holden, of London. Bishop McCormick, of Western Michigan, began at the Cathedral for a like period. At old Trinity, the Rev. S. L. Tyson, of Sewanee, was the preacher, and at Grace church the Rev. Frederick Edwards. In all cases music is maintained at the all-the-year level. Almost no other churches are closed, although in most others curates only are heard. Church vestries give careful consideration of this summer obligation, conferring with each other as to offerings and locations where they shall be made. Visitors to New York in July and August are numbered by the hundreds of thousands.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Bishop Rhinelander Tours Through the "Vice District."

The Rt. Rev. Dr. Philip M. Rhinelander made a tour through the quarantined vice district, on the Gospel Truck of the Inasmuch Mission, on Friday evening, June 27th. The first stop was at Ninth and Market streets. This was followed by stops in front of a brilliantly lighted saloon, at Eighth and Noble streets and at Eighth and Wood streets. He urged his hearers to turn their thoughts to God and that they pray to Him. Several of those who had been reached by this Mission were on the truck and made brief addresses.

Corner-Stone Laid for New St. Barnabas' Church.

The corner-stone of the New Church of St. Barnabas was laid by the Rt. Rev. Dr. Philip M. Rhinelander, on Saturday afternoon, June 28th. He also made an address. The church, which is to be a handsome gothic stone structure, is being built as a memorial to the late Rt. Rev. Dr. Ozi W. Whitaker. It will be 150 by 53 feet and seat 600. The committee of the Diocesan Board of Missions having the matter in charge has decided to build a rectory also, and complete the parish house, making a fine and commanding group of buildings in a rapidly-growing section of the city. The cost will be about $62,000.

City Mission Summer Excursion.

The Philadelphia P. E. City Mission began its series of excursions to the country on Thursday, June 26th, when about eighty deserving poor children and adults were taken under the care of Mrs. Destler. These excursions will be continued all summer, they being in charge of the visitors of the Mission.

Ground Broken for New Chapel.

The ground for the new Chapel of the Mediator was broken by the Rt. Rev. Dr. Thomas J. Garland, on Monday afternoon, June 30th, he turning the first spadeful. He was followed by the vicar, the Rev. H. McKnight Moore, and others of the clergy. The rector of the parish of the Holy Apostles, of which the chapel is a part, the Rev. William T. Capers, made an address. It is to be gothic in design and built of brick and terra cotta, in harmony with the present well-equipped large parish house. The church will be 132 by 50 feet and have a seating capacity of about 600. It is expected that it will be finished in about ten months.

A demonstration of the best methods of conducting Summer Bible Schools was given in the chapel of the Prince of Peace, on Tuesday, July 1st, by experts, of those who were to take charge of the large number of schools which were opened on July 7th. Twelve will be held in connection with Episcopal churches. Of the whole number seventeen will be for Italian children, seven for colored children and eleven for Hebrew children.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Church of St. John-in-the-Wilderness.

The name day of the Church of St John-in-the-Wilderness, Gibbony, was observed at 9 A. M., on the Feast of the Nativity of St. John the Baptist. The service consisted of the celebration of the Holy Communion, with hymns sung and an address by the Bishop of the Diocese, in which he referred most beautifully to the life and work of the builder of the church, the late Mrs. John Lucas, who also endowed it most liberally. Several memorials have recently been presented in memory of two brothers, members of the vestry—lately deceased—Messrs. John and Joseph Stack, consisting of glass cruets and brass vases and a new stone font in course of construction.

The Bishop, accompanied by the rector, Rev. G. Wharton McMullin, has been visiting the various missions in the vicinity. Most remarkable progress has been made at Trinity Mission, West Berlin, where a class of nineteen was presented by the Archdeacon, Ven. R. Bowden Shepherd, two of whom were former Romanists. This work is cared for by Mr. Long, a divinity student, under the Archdeacon's direction. The other places are cared for by the rector of the parish, assisted by Rev. M. J. Hoffman and Mr. F. W. Knodel.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Sunday Amusements in Hartford.

Hartford, the Capitol City of this State, now has Sunday sports and amusements. This city which has been for centuries strictly Puritan and where the famous Blue Laws were once made, now permits Sunday baseball and other sports. Although the majority of our clergy are greatly opposed to movements of this sort, many favor it, and it was largely due to the influence of several leading clergymen that Hartford has been given this new ruling. New Haven and several other cities of the diocese present much the same spectacle on Sunday as on the Fourth of July or Labor Day.

Rev. Mr. Gilbert, of Middletown, has inaugurated a dance hall in that city, under his special supervision. He believes that this should prove an excellent plan as long as the amusement is confined to reasonable limits.

Fiftieth Anniversary of Holy Trinity Church, Westport.

The Memorial Church of the Holy Trinity, Westport, celebrated the fiftieth anniversaary of its consecration, on Sunday and Monday, June 29th and 30th.

At the later service on Sunday morning a historical sketch was read, and the rector preached a commemorative sermon. He was assisted in the administration of the Holy Communion by the Rev. James E. Coley, who was present and officiated at the twenty-fifth anniversary.

In the statistical report the rector was able to announce that of the sum total for the fifty years, over thirty per cent. had been contributed during the last ten years.

In the evening, the Bishop of the diocese, the Right Rev. Chauncey B. Brewster, D. D., LL. D., preached and administered the rite o confirmation to twenty-three candidates. On this occasion also the Jubilee Offering was made in one sum, after having been accumulating for several weeks. The amount was quite two thousand dollars and will be increased to over that sum in due time. This offering will be applied to the installation of a steam plant for the church and recarpeting the floors.

On Monday morning, the date of the anniversary, the Bishop administered the Holy Communion to the newly-confirmed and a goodly number of the congregation.

The Bishop has made appointments for several months in advance. At the recent Convention he advised the clergy that he did not desire a Suffragan at present, but owing to the fact that the matter had already been laid over for one year, his objections were overruled.

Owing to the unsatisfactory result of the recent Convention, it is possible, but hardly probable that Bishop Brewster will call a special council. As yet he has not made an official announcement.

The Italian Mission of St. Paul, in Hartford, is now progressing satisfactorily. The Sunday School has children of nearly every nation as members.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Memorial Jeweled Altar Cross.

In St. Peter's church, Charlotte, the Rev. Harris Mallinckrodt, rector, has recently been presented a brass altar cross of a churchly and artistic design. It is a memorial to Mrs. Margaret S. Clarkson, and the gift of the Woman's Guild of the parish. The design is by Charles R. Lamb, artist-architect, and was executed in the Lamb studios, New York. The cross is massive in its proportions and of a rich floriated treatment, thus pointing back to the "One and Only Noble Tree" of the ancient hymn. The cross proper rises from a circular platform, imposed on a triangular base with wreaths and ornamentations, with rich fleur de lys terminals and blossom-like crockets continued along the exterior of the stem and arms until they merge in the emblem of the fleur de lys. In the sunken panel is a succession of vesicas filled with cusped quatrefoils.

The glory of the cross, however, culminates in its enrichment at the intersection of the arms, where are placed four amethysts and a topaz in raised settings, which bring them out in brilliant relief. Surrounding and intersecting the arms is a nimbus or circle from which start rays of "warmth flowing to the farthest confines of the world." This treatment is that of the Cross of Triumph and Blessing rather than shame and suffering. The triangular base mentioned terminates in three upturned claws and has on its front facet the Agnus Dei, and on the other sides respectively the emblems of the Chi Rho and I. H. S. On a moulded member at the foot of the cross itself is engraved the following memorial dedication: "To the Glory of God and in Loving Memory of Margaret Simmons Clarkson. May 25, 1832—Oct. 5, 1909. By the Woman's Guild."

A Colonial Church to be Restored.

Old Hickory Neck, Blissland parish, Toano, James City county, Va., was built in Colonial days for the worship of Almighty God, but in the period of prejudice succeeding the Revolution, people regarded the Church as an English governmental institution, and forgot that it stood for the deepest religious convictions of our forefathers, and represented Christianity as mediated through the Anglo-Saxon character with its highest expressions—fervent zeal, law and order, reasoned faith. Consequently it was despoiled of its glebe, and the parish lost existence in everything but name.

In the year 1835, under authority of the State of Virginia (Acts of the Assembly of that year, page 76), a portion of the money received from the sale of the glebe was used to "repair a part of the building formerly called Hickory Neck Church, and to convert the same into a school house." Owing to this action a large proportion of the adult population of Toano has pleasant recollections of happy school days at "Hickory Neck Academy." A few years ago the old structure was abandoned on account of the building of a new high school in the village.

For some years the ministers of Bruton, as missionary work, have held occasional week night services at Toano with an encouraging attendance, but the congregation has had no building of its own. This had to be remedied if permanence and growth were to be attained. Attention naturally turned to Hickory Neck. The passage of a bill by the Virginia Legislature was secured authorizing the school board to deed the property to trustees for the church. The conveyance has been made and the deed duly recorded. The old building is to be restored to its former sacred use and a Sunday service held at least once a month. The next step is to raise the funds necessary to put the structure into proper condition.

It is thought that for $1,000 the building can be repaired and remodeled to what extent is necessary to make it fit as a house of worship. Not much can be secured in Blissland parish, which has been defunct as an organization so long. About $300, most of it raised locally, is in hand, however, and a donation of $200 more is expected. The country about the old church is developing rapidly, and we trust that every one to whom this paper comes will help to rehabilitate this old landmark not only as a historic witness to our faith, but as a House of Prayer for a growing community.

" * * * Build the old waste places: thou shalt raise up the foundations of many generations; and thou shall be called, The repairer of the breach, The restorer of paths to dwell in."

All contributions will be thankfully received and acknowledged by

E. Ruffin Jones,

Rector of Bruton Parish Church, Williamsburg, Virginia.

The effort to restore old Hickory Neck church is endorsed by Bishop Randolph, who says, in a letter to the rector of Bruton parish:

"The moral and spiritual influence in the cultivation of reverence for the old church building is in itself worth much to the generation of the present and in addition to this there is the practical need of a house of worship for your mission at Toano."

We are best of all led to men's principles by what they do.

Conference of Church Workers Among the Deaf.

A Conference of Church Workers among the Deaf will be held in Grace church, Cleveland, Ohio, the Rev. Charles Clinch Bubb, rector, on August 24th and 25th. The Venerable Asa A. Abbott, Archdeacon of the Diocese of Ohio, will deliver the Conference sermon. The Rev. Brewster Randall Allabough, Missionary to the Deaf in the Middle West, is chairman of the Conference, and Rev. Oliver J. Whildin, Missionary to the Deaf in the South, is secretary. The membership of the Conference is composed of all the Deaf-mute clergy and a large number of deaf-mute lay workers. Among the clergy who are expected to be present and take part in the deliberations of the Conference at Cleveland, are Rev. Mr. Allabough and Rev. Mr. Whildin, Rev. G. F. Flick, of All Angels' Mission, Chicago; Rev. G. H. Hefflon, of Hartford, Conn.; Rev. F. C. Smielau, of the Central Pennsylvania Diocese; Rev. Harry Van Allen, of the Diocese of Albany; Rev. John H. Keiser and Rev. Dr. Chamberlain, of the New York Diocese; Rev. J. H. Cloud, of St. Louis; Rev. H. L. Tracy, of the Gulf Coast Dioceses; Rev Herbert C. Merrill, of the Diocese of Washington; Rev. Jacob M. Koehler, of Kansas City, and Rev. C. O. Dantzer, of Philadelphia. The meetings at Cleveland will be among the most important held by the Conference in several years. Among the subjects to be discussed will be the question of placing the deaf-mute work under the authority of the Missionary Departments; also the question of adequate support for the work now being carried on.

The Communion of Saints.

Much attention just now is being given to the study of the Apostles' Creed. Some of this is not historical, but rather insinuates into the creed conceptions which must have been far removed from the minds of the framers of the creed and of the Church in succeeding ages, and are purely the invention of some modern speculators.

A correspondent inquires as to the meaning of the phrase, "The communion of saints." This phrase has been expounded by a modern teacher, and his position was so out of keeping with the general belief of the Church, that it aroused this query upon the part of our correspondent.

The framers of the creed accepted the authority of Holy Scripture, as has the Church in all her testimony in all ages. The full interpretation of the creed, therefore, upon any point must go back to the Holy Scriptures.

When we turn to these Scriptures, we find that they have:

(1) A community of life. They are represented as branches of a common vine. And the life of the vine is the life of the branch. Christ is the vine, and hence the life of the saints is not a life common to all beings, but that particular life which is in Christ. It is not the life common to humanity, but the life which comes alone from Christ. We are assured that only those who abide in Christ and those who eat Christ, have this life in them. This is a gift from God, as is any other life, and cannot be created or discovered. As one is not always conscious of his physical life, but recognizes it by the fruits or results it produces, so, too, this common divine life in the saints is not so much a matter of constant consciousness as it is manifested in the fruit and outward expression of the life.

(2) A second thing common to all the saints is faith. Paul speaks of the one faith, and declares that the life I now live, I live by faith in the Son of God. This faith is the first conscious union with Jesus Christ, and a man is never a saint until he possesses it. Men may differ in many things, and yet be saints; but no man can be ranked among their number who has not faith in Jesus Christ. The promise is only to them that believe. This faith or belief implies a recognition of the Godhead and our trust in Jesus Christ, as our Brother, and God's eternal and only-begotten Son, to whom we entrust ourselves and our all for time and eternity. Nothing short of this is faith. The mere discovery of the spirit of service in Christ, and the imitation of this spirit and purpose, is not faith. Such imitation may exist in any man toward Christ, or toward any other great man. Faith in Christ is a vital influence, which unites us to Christ as to a mighty Saviour.

(3) A community of doctrine. Life gives way for faith, but faith comes into action only as the object of faith is perceived. We must learn of Christ before we believe him. So the apostle says: "How can they believe, except they hear?" So there must be a certain body of doctrine which declares the facts of Christ as a Saviour, and ourselves as in need of salvation, and all that these intelligently imply. This is set forth in the creed itself. For the various statements of the creed are simply of facts and doctrines which tend to make up this essential body of truth, necessary to saints, and their communion. Here is where the modern liberal often balks. He regards doctrines as shackles, and he is determined to break them. But these facts cannot be broken. As man is constituted, he needs truth; and God has given it to him. The community of truth includes all that which is necessary to a man's apprehension of God in Christ as his personal Saviour. It has been a struggle of the Church in all ages to know just where to draw the line between what is essential to salvation and sainthood, and what is not so essential, though important. Error has been revealed on both sides, including too much or including too little; but some such body of truth is essential to the communion of saints. Two men cannot have this communion, when one denies and the other affirms any of these facts. No man can deny the infallibility of God's Word and be a saint. This Apostles' Creed, is an attempt to define these essential facts; and there is scarcely one of these which a man can reject, and remain a saint.

(4) Another element of saint communion is work or service. We are called to be saints, and we are called unto good works. The details are not always the same; but the general work is common. Every saint is called upon to bear witness of the truth, as it is in Jesus, as Saviour and Lord. He is called to use all persuasion, in order that men shall believe in Jesus Christ as Lord and Saviour unto eternal life. No man can be a saint who neglects this witness. Of him, our Lord has written: "I never knew you." Every saint is called upon to do good to all men, especially to those of the household of faith, and he that lacks this spirit falls into the class of them who did it not, and they are bidden to depart.

(5) A fifth element of the communion of saints is a community in the hope of an inheritance of everlasting life. And so we have specified the resurrection of the body and the life everlasting. To miss this hope is to doubt our Lord, and so to break faith and miss life.

Thus the communion of saints comprises communion of life, faith, body of doctrine or truth, work or service, and

the inheritance. The life is mystical; all else is a matter of knowledge and faith. —The Presbyterian.

For the Southern Churchman.

Conscience in Hand-Writing.

Two of the best men who have lived in Virginia were Bishop Whittle and Rev. Joshua Peterkin. Both wrote clear and legible hands that it was a pleasure to read.

There are many people who have neither conscience nor sense in their hand-writing, and their letters try the patience and amiability of those to whom they are addressed. The chirography suggests either carelessness, bad teaching, or vanity, or utter disregard for the rights and feelings of others.

Typewriting that relieves the human family of much of this provocation helps civilization. And it behoves scrawlers and scratchers and dashers to think what they are doing; and prepare themselves for all the consequences of extreme provocation, in the way of bad words, etc. Satan works in many ways.

Can you think of any of these offenders? How about yourself?

The doctor who, in his prescription for a salve, wrote aqua fontis so carelessly that the apothecary read and put in aqua fortis, deserved to have it put on the sorest place in his own body.

It is savagely pleasant to read of disasters from bad writing.

J. L. W.

Very Present Help.

It is said that the strongest character is formed by living and working in view of a distant good. As compared with the character which demands everything at once, this is true, but the strong character often lets its good become too distant. The Christian must deny himself many an immediate comfort or happiness, but there are some things which we are never to deny ourselves at all, and the chief of these is Christ's presence.

We may become over-indoctrinated and one-sided with the truth that life's great rewards are to be looked for in the future. Many of them we ought to claim every day, and as we go along. There may be fruitions which can come only after long effort, and we may have proved ourselves true and patient in not expecting them before their time; but there are other fruitions which must be seized each day or they are lost and cannot be made up. And these blessings, whose whole value is that they are daily and hourly, we sometimes confuse with other blessings which we are not to hope for at once. Some of them are hourly, and we must receive them every hour and not try to store them and accumulate them for the end of the day. If God has seasons in which he brings certain of his purposes to passes, he has other ministrations which do not take so long, and some of them ripen in a single day. If there are long and well-seasoned blessings for which the soul has to be prepared, there are others for which it is always ready; and swiftness in seizing them is as important as patience is in waiting for the others.

There are certain kinds of help which are no help at all unless they are immediate. When a decision has to be made at once, or a situation to be dealt with immediately, a prayer for some distant good would be unnatural and an insincerity, and God's dealings with us are not so arbitrary and provoking as to make us offer it. Because there are smaller and greater issues in prayer, it does not follow that the smaller have no place. Doubless many a Christian character is really weakened because it is in doubt whether it ought to obtrude its passing wants and crises upon God. Let such an one remember the psalmist's glad and intense description of him as not only present, but very present.

We may desire to behold the land that is very far off, but we need just as much to drink of the brook by the way. God is not only our exceeding great reward, but our present possession, and we need to test the efficacy of his help by lifting to his notice the trying interview which we are about to have, and the sudden temptation, the knotty problem, the rebuff, the fear, the nervousness, which spring up in a moment. Isaiah, in a saying bold and beautiful, represents God as saying of his vineyard, "I will water it every moment."

Warned as we have all been that prayer may become as selfish as anything else, there are many who now hesitate to ask for immediate help as perhaps unworthy of a strong soul. All such need to be reassured and bidden to bring their sorrows and fears and loneliness and temptations and all their hourly and daily experiences straight into the Father's presence, for God loves a full matter to deal with. It is one of the victories of home life that the children keep on bringing their affairs to their parents and making them their confidants. It is one of the failures when the confidences are no longer made.—S. S. Times.

The Name of the Lord.

"The Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Here is the very voice of mercy from heaven to man, and mark, my soul, the gracious plentitude of truth. As if to assure or encourage timid and conscience-stricken man, we have attribute piled upon attribute, and the whole pointed out as a foundation of hope. Our hard thoughts of God are here at once rebuked and dispelled, and the chief of sinners may begin to rejoice.

First, it is the Lord, the Lord God who speaks; but what is his name or his memorial among the sons of men? "He is merciful and gracious;" nay, more, he is "long-suffering;" and further still, he is "abundant in goodness and in truth." But ever more specific; he "keeps mercy for thousands, he forgives iniquity;" and as if that were not enough, we are farther assured that he also "forgives transgression and sin;" that is, every kind or degree of iniquity may be blotted out, according to the system which tells of the blood which cleanses from it all. May not the soul rejoice, then? Should it not exult in this mercy and flee, in the full assurance of hope, to him who is so mighty and so gracious to save?

Yet the mercy of God is not to encourage sin. Man's sin-loving soul would persuade him to continue in it, since grace so much abounds; but to cut off every pretext for that delusion, we read that the Lord, all-merciful as he is, will not, he cannot, "clear the guilty." And strange as it may sound, there never was a single sin committed which did not receive its due meed of punishment. Either in the sinner, or in the sinner's Substitute, every transgression, of every shade and degree, must receive what it deserves. It may be pardoned to the sinner, but that is only because it was punished in the person of him who died the just for the unjust; and it is here that the believer sees at once the mercy of God expunging his sin, and the unswerving justice of him who "will be no means clear," punishing that sin to the uttermost.

"To the Lord our God belong mercies and forgiveness though we have rebelled against him," Daniel 9:9.

The Call of a Vision.

Years ago there hung in the Picture Gallery of the German town of Dusseldorf a famous painting, by Stenburg, of the Crucifixion. It had this inscription: "All this I did for thee; what hast thou done for Me?"

In the early part of the eighteenth century a gay young nobleman drove into the town, and while the horses of his splendid equipage were being baited he wandered into the gallery. He came to Stenburg's picture, and it, with its touching inscription, seized upon every emotion of his soul. He could not tear himself away, and only left at the request of the curator at the time for the closing of the place for the night. He returned to his inn, re-entered his carriage, but it was to turn his back upon the life that had hitherto been his. From that moment he devoted his life, fortune, and powers to the direct service of the Master. He was that Count Zinzendorf who did so much to organize the religious society which we know as the Moravian Brethren, and to start them on the work in the foreign mission field which has ever been and remains a shining example to the rest of Christendom.

It was again the vision of higher things, called up by the influences of the heavenly bodies, shining calmly into the serene silence of a summer night, that drew Francis of Assisi to the wonderful work with which his name will ever be associated.

SPECIAL SCHOOL FOR FEEBLE-MINDED CHILDREN.

Parents and guardians of children of arrested mental development will be interested in the work of the Stewart Home and School, a private institution for the care and training of children of backward mental development. The School accepts children of any age above five years and provides mental and physical training under teachers who have been specially trained for this particular class of work. Each child is under the daily supervision of a medical specialist who has devoted his entire professional life to study of the physical and mental defects of these unfortunate children.

Home influences are thrown around each child and every means known to science is employed to develop them in mind and body to a point where they will be a pleasure both to their parents and to themselves.

The annual catalogue shows the splendid facilities afforded by the School and contains much information that will prove interesting and instructive to parents. Interested parties should address the Superintendent, Dr. John P. Stewart, Box 12, Farmdale, Ky.—(Adv.)

Family Department

"—But!"

This adversative conjunction one day was haled to court,
And there was made to answer for much malicious sport.
There, at the bar of Conscience, it seems well understood,
This word stands charged with voicing the malice of the good.

When demons Spite and Envy entrap the unwary wise,
This little word affords them their handiest disguise,
"For 'tis a thoughtful word to use—discriminating quite,
And surely careful thinking cannot be aught but right."

And thus the best among us—our men of earnest thought—
Are bribed to subtle evil which this little word has wrought.

We often hear it said: "The sermon was a good one, yes!
But, O, how long drawn out—we could get on with less!"
"He's brilliant, but—erratic"; "Good, but—my, how dull!"
"He's risen fast, I know, but—then, he had a pull."

"He's scholarly, but—cold," and "bright, but—commonplace";
"He's safe and sane and strong, but—totally without grace!"
"A good administrator, but—'can't preach nary lick.'"
"He's kept his place, but—say, how did he turn the trick?"

Adversative conjunction! How fitting is thy name,
Thy single syllable perverting praise to blame;
Adverse, indeed, thou art, when Spite would slyly damn,
And, in a seeming compliment, a double curse would cram!

—Elam Franklin Dempsey, in The Golden Age.

A Previous Engagement.

Mrs. Blake had been appointed to plan and conduct the next missionary meeting in Jefferson Street church. It was her first attempt in that line; but what she lacked in experience she made up in enthusiasm and sanguineness.

"I think I shall ask quite a number of ladies to take part in the exercises," she confided to the president. "That will make more variety; besides, it will give us a chance to get hold of some who do not always attend the meetings."

"A good idea," the president commented.

"I shall ask Mrs. Tuckerman to give us a synopsis of the new study book; she would do that beautifully. Then Mrs. Foster has the pen of a good writer; I shall ask her for a short paper on the subject of the month, which we can afterwards discuss. Mrs. Conway is pretty good on current events; I'll get her to look up items of missionary intelligence and give them to several ladies to read. Won't that make a fine meeting?"

The president heartily approved of the scheme, though she was somewhat dubious about the success of the open dission.

"And O!" Mrs. Blake pursued, "it has just occurred to me; I shall ask the Charlton girls to sing one of their lovely sacred duets. That will add so much to the interest of the meeting."

Things went smoothly at first. After just the proper amount of urging and putting aside suggestions about "asking somebody else," every one consented to do as requested. So Mrs. Blake carefully arranged for the devotional exercises and then settled down to writing pretty post-cards and dainty notes of invitation.

But "the best-laid schemes o' mice and men," to say nothing of women, "gang aft agley," and so it was in this case. Thursday evening Mrs. Blake received the following note from Miss Charlton:

My Dear Mrs. Blake: When sister and I agreed to sing at the missionary meeting, we altogether forgot that Friday was the day, and we had arranged to go to the Symphony Concert. We shall be happy to sing some other time. Hoping you may have a good meeting,

Sincerely yours,
Florence Charlton.

"Forgot Friday was the day! It's always on Friday. They know that well enough," exclaimed Mrs. Blake petulently.

Friday morning's mail brought Mrs. Foster's paper with a note stating that she could not possibly attend the meeting, as some suburban friends had phoned that they were coming in to shop and they wished her to go with them. "You can easily get some one to read the paper. With best wishes for a good meeting," etc.

"She promised us before she did the suburban shoppers," sighed Mrs. Blake. '.Well, I shall get Mrs. Sterling to read the paper. She is always at the meeting."

When Mrs. Blake set forth on her way to the church, she decided to go round by the avenue and pick up Mrs. Tuckerman so as to make sure of her. That lady, however, in unmistakable house dress, was waiting for her on the front steps.

"O Mrs. Blake," she began in a cautious undertone, "I was so hoping you'd come this way! Here is your book. I'm so sorry I can't go to the meeting. Cousing Beck is here spending the day with me."

"Bring her along," suggested Mrs. Blake.

"I don't believe she would go."

"Go and ask her or else excuse yourself for an hour. You can easily do that with such an intimate relative."

"I'm afraid it wouldn't do. Besides I haven't time now to get ready. I mustn' keep you. I know you will have a good meeting without me."

It was almost three o'clock, and Mrs. Blake in the leader's chair was anxiously watching the door for the "current event" lady. She did not appear, but presently in tiptoed her little daughter with a small package. Approaching the table, she announced in a stage whisper that "mamma sent this, and she's sorry she can't come, because she had an invitation to take an automobile ride."

The last straw'!

"Did she say she hoped we'd have a good meeting?" asked Mrs. Blake with a weary smile.

"Yes'm—no'm," answered the bewildered innocent.

With the collapsed programme on her hands, Mrs. Blake opened the meeting in a rather depressed state of mind; but the old faithfuls were all there, and so heartily did they sustain her that, after all it was a very satisfactory meeting. They all felt that it was good to be there, and only regretted that so many others had deprived themselves of this benefit.

A few days after this, one of the ladies of the congregation had an "at home," and the Jeffersonians were there in force. A little group which included Mrs. Blake, Mrs. Sterling, and the president of the Missionary Society were chatting together when Miss Havens came over and accosted the latter with: "I was so sorry the other day not to get to your meeting—O, I beg pardon! I know you don't like that; I mean our meeting—but I had the dressmaker that day, so of course I could not go."

"I did not get there, either," chimed in another lady. "Some friends came in, and they stayed just a little too long."

"When I received Mrs. Blake's postcard," said another, "I fully intended to go; but something or other, I can't just remember what it was, occurred to prevent. So many things do get in the way of those meetings! I can't imagine how you manage, Mrs. Sterling. You have so many demands on your time, yet I am told you are always there; and you are not an officer, either. How is it?"

"I manage by simply making a regular engagement of it and not allowing things to get in the way," Mrs. Sterling replied.

"But what if you have the dressmaker?" said Miss Havens.

" I do not engage her for that day."

"But what if you are invited to something especially nice or friends send you word they are coming to see you?"

"I plead a previous engagement. I don't allow personal affairs or anything I can control to stand in the way. There are enough things to keep us women from doing all we wish, such as sickness in the family or one's own physical condition. Then in some households there are little children or aged persons whose claims come before anything else. But it seems to me that those of us who are fairly well and comparatively free-footed, even though leading busy lives, can and should contrive to attend a missionary meeting once a month."

"But sometimes isn't it hard to give up something that may not come along again very soon for a missionary meeting that, like Tennyson's brook, goes on forever?"

"She knows how to practice a little self-denial," observed Mrs. Blake.

"I don't look at it in that way," said Mrs. Sterling quickly. "To me it would be more self-denial to give up missionary meetings. I find stimulus and uplift in the smallest and poorest of them. Just think what a little church meeting stands for! It is a part, a necessary and a most important part, of a splendid organization that is doing a glorious work for the Master. The mottoes of our women's societies tell the whole story: 'Our land for Christ.' 'The World for Christ.' I am proud and glad to be enrolled in this mighty army, and I want to keep up with the procession."

No one spoke for a moment, and then Miss Havens remarked thoughtfully: "That is a grand way of looking at the subject; and if keeping up with the procession involves regular attendance on our local society, we certainly should consider our missionary meeting a previous engagement."—Emma L. Burnett, in Home Mission Monthly.

One short sleep past, we wake eternally, and death shall be no more. —Donne.

The Second Mile.

"And whosoever shall compel thee to go a mile go with him twain."—Matt. 5: 41.

Stern Duty said, "Go walk a mile
And help thy brother bear his load."
I walked reluctant, but meanwhile,
My heart grew soft with help bestowed.

Then Love said, "Go another mile,"
I went, and Duty spoke no more.
But Love arose and with a smile
Took all the burden that I bore.

'Tis ever thus when Duty calls;
If we spring quickly to obey;
Love comes, and whatsoe'er befalls,
We're glad to help another day.

The second mile we walk with joy;
Heaven's peace goes with us on the road,
So let us all our powers employ
To help our brother bear life's load.
—Stephen Moore.

A Mohammedan Girl's Wedding.

Though I've been in Egypt ten years, I saw last week for the first time the wedding ceremonies of a Mohammedan girl. This does not mean that nobody has been married lately, but just that I was not fortunate to get an invitation before. This girl had been a regular attendant at our little weekly prayer meeting. Now she will come no more, for she is not allowed to put her foot over her husband's doorstep. Such is the free and untrammeled life of a Mohammedan woman! Would you blame them if they turned suffragettes? Well, let's get to the wedding.

We entered a room and had to wedge our way through a solid mass of humanity mostly small girls, to the corner where chairs were placed for us. We found ourselves just opposite from the musicians, three hard-faced, much-bedizened women, with no character to lose. Two had tambourines and one beat a sort of drum, while all three sang in shrill, high-pitched voices the praises of the prospective bride and groom. The girls and women seemed to enjoy the music, although not in breathless silence. At frequent intervals the music stopped, and each of the musicians had a sup of very strong coffee and a cigarette. During this pause they indulged in witticisms which brought forth much laughter. One of them amused the children by darting her tongue out at them so far that it seemed as if it must be like that tongue referred to in my childhood—loose at both ends. After about three hours of this singing, the singers, followed by all present, went to the room where the bride was sitting in state to escort her to the "drawing-room." I had slipped in some time before to see her and incidentally to escape the music. She was looking very fine in a bright pink dress trimmed with a great deal of white lace and pink ribbons. Her hair, put up for the first time, was ornamented with a number of bejeweled combs and a "diamond" tiara. She looked very warm and uncomfortable. She was surrounded by her girl friends. On the invitation to come forth, she rose; and her four bridesmaids, two on each side, locked arms and danced with her in a very slow and dignified way to the hall and on into the other room. Here the ceremony of the "henna" began. The leaves of the henna plant were crushed and made into a brown dye. With this the bride's eyebrows, lashes, finger nails, and toe nails were stained. All the others in the room went through a like process; and as all the little girls of the neighborhood came in for an application, it took a long while. The rest of the day was given up to sitting in state and feasting. All this happened at the bride's house. On the next day but one she was escorted to the groom's house, closely veiled, so that no man might see her beauty. She was taken into an inner room. The groom and his friends were outside with the religious official who makes out the marriage certificate. This was signed by the groom. The bride was asked if she was willing to take the man; and when she gave her consent, they were considered married and were ready for congratulations. After that sweet drinks were passed around, and more feasting was indulged in. After the friends left, the groom saw for the first time the bride of his choice. We went two days after the wedding to call on the bride; and her mother-in-law asked us in a very sarcastic tone, pointing a scornful finger at the poor, shrinking little bride, "Do you call that a bride?" We tried to persuade the old lady that the bride had her good points, but in the end got a grudging "O, she might be worse" from the mother-in-law.

From there we went to two other houses, in each of which was a bride. One was a real beauty—sparkling blue eyes, with the red of a damask rose in her cheeks, beautiful curling hair, and with a buoyancy and aplomb that few Egyptians brides achieve. In a few minutes the sweet drinks were served, then the bride lighted a cigarette and almost forced it into my mouth. Knowing that my scruples would not appeal to her, I urged the fact that it would make me very sick. She desisted then and stuck the cigarette into her own mouth, and was soon blowing smoke out of her nose with an ease a bearded youth would envy. As she smoked we explained how bad it was for her health. She told us she could not live without it—had to smoke the first thing in the morning. We further learned that this was her second venture in the matrimonial way; she had already been divorced once. And all this wealth of worldly-wiseness in a girl of sixteen! As we left we asked if we might come again to call, to which she replied in loud, cheerful tones: "O, yes! You are always welcome. Come every day." This is the first time in a Moslem house that I have seen the mother-in-law completely overshadowed, but the one in this house scarcely opened her mouth.

On the way home I passed a vacant lot, and there was a small boy seated in the middle of a garbage heap, grubbing through it like an alley cat and handing out the choice bits to his baby brother, scarcely large enough to stand alone. And I thought to myself, Even at that, their bodies are being better cared for and nourished than their poor, neglected souls, and they are two among millions. O, the myriad of wailing cries that ascend to the great white throne! "No man careth for my soul." Do we hear the echo of that cry? What is our answer? Is it the one that Cain of old gave, or shall we have compassion on them like our Saviour because they seem to us as "sheep having no shepherd?"—Mrs. C. S. Bell, in the United Presbyterian.

Faithfulness the Noblest Virtue.

Men love the showy gifts, but they are by no means the best. The finest trait of character that any one can possess is fidelity, and this is within the reach of all. Not every one can be brilliant, or learned or eloquent, but there is none who cannot be true to his convictions—to the obligations of life. The noblest work of God is the dependable man—the man who is incapable of betraying a trust. Such a man would rather go down in defeat than to win by compromising principle. He had rather be right than to wear the world's proudest laurels. Who does not admire the Roman sentinel who died at duty's post and whose skeleton for seventeen hundred years stood guard in the buried city of Pompeii? Who does not honor the character of Robert E. Lee who, at the outbreak of the Civil War, turned away from the glittering prizes held up before him by the powerful and resourceful North, to cast his lot with the weak and poorly prepared South? Where is the man whose heart is not thrilled by the story of the noble six hundred who made that famous charge on the field of Balaklava?

"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die."

But the greatest example of fidelity in the world's history is that of our Lord. The promise of all the kingdoms of the world and the glory of them, could not swerve him from duty's thorny path to the cross. He must be "about his Father's business." The infinite obligations of his mighty mission were ever present in his mind. "It is finished," he exclaimed amid the awful agonies of the crucifixion. St. John in his glorious vision of Christ, described in the 19th Chapter of Revelation, first tells us that he was "Faithful and True;" and then that "on his head were many crowns," and that he was the "King of kings and Lord of lords." Faithfulness to God is the only way to real nobility and the highest glory. "Thou hast been faithful over a few things, I will make thee ruler over many things." And not merely those who are conspicuous in their fidelity to the Master, but also those who are faithful to him in obscurity will hear this sweet plaudit. The Omniscient Eye will overlook none. But the true alone will find their way into the final Paradise.—New Orleans Christian Advocate.

Unconscience Influence.

In a class of young women, all grown up, there was a very quiet girl. She was rather diffident, was not in the least aggressive and was not never the first to ask or reply to a question. Yet on the days when she was absent she was very much missed. One and another looking around would notice her vacant chair, watch the opening door in the hope that she would enter, and wonder what had interfered with her coming. The leader of the class was aware of a lack of something difficult to define when her enthusiasm, sympathy and confidence were not at his command. She was quick to observe the friend who seemed worried or fatigued, and more than once by intuition she discerned in some one present the need to be helped over a hard place.

At Northfield one summer, in a college delegation, there was a young girl whose gay spirits, strong common sense and wise counsel set her always in front of her companions. She never dreamed that in the group prayer-meetings her voice had a thrill and her handclasp a meaning that lifted the little meeting near to heaven. She never knew in later years how much she did by simply being herself in the elevation and broadening of a throng of girls who had not possessed her advantages. Her personality was in itself exquisite, and the altar of consecration to the Master had lifted it to the highest plane of service.

A great sorrow suddenly came like a lightning flash from a clear sky to peo-

ple who were sojourners in a far country. A cablegram from across the sea was brought to them in their inn, and its brief message smote their hearts to breaking. There was in the inn a maid whose office was humble, who had come into no contact with these stricken people, but who knew what to do because she was Christ's friend. She went to the telephone, spoke to a minister whom she knew, and in a little while knocked at the door of the room where the sorrow had eclipsed the joy, saying, "Dr. Blank is here." The minister brought them comfort, the comfort of Christ, and the young maidservant who called him had done Christ's work, too. She had not thought of herself. You can see what her personality made her do.

Be Still.

Pain lays her hands upon my head and says, "Be still!
This is for you, to-day, the Master's will.
What tho your plans were many, and your purpose true?
To suffer is the work to-day for you.
Oh heart, be still."

And so with closed eyes and folded hands I lie
And whisper: "Let Thy will be done!" The sigh
That follows shall not mar the peace that dwells within—
God's promised grace the victory shall win—
Be still, be still!
—O. H. in Presbyterian Standard.

Farming in a Flat.

The first warm kiss of spring had set all the little brown birds home-building and awakened an irrepressible desire for the rushing gurgle of a trout brook and the smell of things of the earth earthly.

"I wish I was 'ter hum,'" said Johnson, abruptly.

"Me, too," said I, and we lapsed into silence. A sunbeam wandered aimlessly over the back yard and crept into a far corner where our landlady had thrown some small wooden boxes. Then it crept up into the room and lingered on the glaring red tomato of a seed catalogue cover that by some heaven-directed chance had found a place among the papers of our table. Johnson came out of his reverie.

"Let's have a garden," said he. "The taint of the farm still clings to my coat tails; I like to see things growing."

"My own thought," said I.

"Not flowers, they grow in the public garden," said he.

"No, things to eat," said I.

Before the sun set we had a stout shelf two and a half feet wide under each window, and thereon we had an array of boxes of various sizes and depths. When we reached home the following night it was to find a sack of earth Johnson had ordered from a handy florist. From his own pockets Johnson produced various little packets which rattled; he produced also a small package which smelled of what he was pleased to term the "essence of success," in plainer terms called commercial fertilizer. That evening we filled our boxes and with the fertilizer Johnson tempered the soil to the needs of the fruits it was to produce.

In a long, narrow box the length of one shelf we sowed lettuce thickly; in a wider box we planted two or three varieties of the small globe-shaped radishes; a third box was devoted to onions; a fourth and deeper box to beets; and in a lower pot we planted parsley. To one side of each window and a foot above the level of the other shelves, a small shelf just big enough to hold a large flower pot was built, and in these varieties of cucumbers. Then we washed our hands and possessed ourselves in patience.

Our garden! Such shafts of sarcasm and good-natured raillery as were launched at it and us by our neighbors! Nor could they at all comprehend that it was not for the fruits, that garden, but for the mere desire to see green things growing. For all our trouble we were repaid a hundredfold in the delight of seeing the morning sun absorbed in the tender, delicate green of the lettuce, in marking the strong, vigorous growth of the radishes and in speculating as to when the first pointed, crumpled leaf of the cucumber would creep over the edge of the pot. In due time the radishes and beets were thinned out, the long box of lettuce gave way to a row of small pots into which individual plants were transplanted that they might head up, and the cucumber vines trailed down over the pots, across the shelves, and hung in festoons below. The laugh was all ours later. We ate bread and butter with home-grown radishes and onions for supper; we invited the scoffers to partake of a salad, each portion served in a delicate tinted curling leaf of lettuce of our own raising; we presented our landlady with three full-sized, handsome beets, and even now there lingers in my mouth the flavor of those cucumbers.—Health Culture.

The Supreme Duty of the Church.

The commission given to the Church by her risen Lord was to preach the gospel. Whatever else it did or did not do, this was the unqualified and supreme command. There must be no neglect, and there should be no delay. Whatever other enterprises the Church becomes interested in, it must never lose sight of or turn aside from this infinitely important task of letting the world, to remotest bounds and to the latest days, know the saving love of God in the dying and ever-living Redeemer.

That commission is unchanged for us to-day. We are still under the marching orders of the great Commander. We are still under compulsion to make known to all people, everywhere, the glad news of what God has done, in the person of His Son, for our spiritual and eternal salvation.

The Church to-day has its many departments of service. It is carrying on many agencies and boards and societies, and is educating, building, training, healing, and strengthening, with ministries to soul and mind and body and family and social life. So far as it is loyal to Jesus Christ—and it is trying to be loyal to Jesus Christ—it is carrying on all these forms of work in order to be more efficient in its supreme work of giving the saving gospel to the world. It does not forget its central and essential duty. It is diverted from its divinely given service. It is not overlooking its duty to preach the gospel.

In its diversified manifestations of interest and energy and effort it is unified by the supreme consecration of its powers and possessions to the glorious task of giving the gospel to the world. It is putting up church buildings and missionary headquarters and schools and colleges and hospitals and dispensaries. It is training young men and young women to preach and to teach of Jesus the Saviour of the world. It is sending out ministers and teachers and missionaries. It is caring for its veterans in order that they may labor without material solicitude and may give their lives unreservedly to consecrated labors. It is building up its various departments as an army on the field, with ordnance, commissary, and hospital supplies, so that its soldiers, under flying banners, may march to conquest and fight their onward way to lasting victory.

The Church is in danger of forgetting the real reason for its existence and for its activities, but it must not forget. With all its equipments, splendid though they may be, there must not be one moment's satisfaction or interest in them apart from their usefulness in helping to keep before the world the simple story of the gospel of the grace of God.

The Church must be as intelligent as possible, scholarly as need be, as strong and well organized as practicable, and all of this in order to be efficient in obeying the command of its ascended Lord. It must be evangelical, of course; but even this in order to be evangelistic, for one can preach the gospel who does not believe it with all his heart. The Church has one supreme duty, and that is to be absolutely obedient to Jesus Christ in preaching the gospel to the world.—Herald and Presbyter.

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Children's Department

The Bright Side Out.

The sun may have its troubles,
But it keeps the bright side out;
The lark may have misgivings,
But she hides away her doubt;
Poets praise the sun for shining,
And the lark for never pining—
Man has joys from bird and plant, since
They "keep the bright side out."

The orchard pink with blossoms
Gladly puts its bright side out.
The lilacs have no trouble
That they ever grieve about.
And the world is prone to treasure
Up remembrances of pleasure
In the name of him who ever tries to
"Keep the bright side out."

—Record Herald.

Discipline.

Grandmother Benson was very busy that morning. There was to be a family dinner at Aunt Jane's, and she was trying to get the children ready. Martin and little Janet were her orphan grandchildren, who had lived with her since the death of their parents, two or three years before. She was very fond of them, but she did wish that morning that Martin wasn't so full of mischief, and that Janet would stand still to have her hair curled.

The hair was done at last, and the curls were tied with a pretty blue ribbon. It had been a work of time for grandmother's fingers to tie a stylish bow, and, when it was satisfactorily done, Martin had laughingly twitched it off. Grandmother had protested and scolded, had patiently gathered the curls again into the ribbon, and tied once more the pretty bow.

"Don't you touch that again, Martin," said she.

Martin didn't mean to, but Janet came dancing up to him, with the curls flying. She was so provokingly happy, and she was almost ready, and he was not. He put out his hand, and touched the bow of ribbon. Strange to say, it came off in his hand. Grandmother was righteously indignant.

"Martin Benson, if you do that again you won't go one step. I mean it."

It was funny to see Grandmother Benson looking so tall and straight. She was a cheery little body, and this dignity sat queerly upon her. Martin laughed.

"It's no laughing matter. I mean it, Martin."

Martin became sober. He didn't mean to offend again.

But waiting so long to be dressed was very tiresome. Cousin Walter was coming for them. The auto would soon be there. What if he shouldn't be ready? Oh, dear!

He put his hands in his pockets to keep them out of mischief, but at that moment Janet came running in again. She was all ready now, but quite too happy to sit still. She stood in front of him, the ribbon dangerously near. It seemed to Martin that his hand flew out of his pocket itself and did the mischief. At any rate, it was done.

"Now, Martin," said grandmother, "you heard what I said. You can't go to-day."

Martin looked sober.

"I'm sorry, but I can't take you."

She looked sorry. Martin didn't like to look at her.

"Never mind, Martin," said Janet. "You can look out the window, and see me go."

"Janet," said grandmother, sharply, "don't be so foolish."

Martin scowled fiercely. Surely, grandmother couldn't mean to be so cruel.

His good, kind grandmother! He couldn't believe it. Surely, she would call him to her to be dressed, and tell him it was all a joke.

He watched her anxiously, but she did nothing of the kind. She dressed Janet in her warm wraps for the auto, then put on her own, without a word to the little boy. Her face was forbidding.

At length the auto came.

"Good-by, Martin," said grandmother.

"Good-by," cried little Janet.

Martin couldn't answer. The auto puffed away, leaving a heavy little heart behind, and Martin never suspected that the one it carried away was heavier still.

Kind old Margaret came up to comfort him. "Never you mind, Martin," said she. "We'll have griddle-cakes for dinner."

"I don't want griddle-cakes."

"What! Not wid the nice maple syrup?"

"No."

"Nor cream-cakes?"

"No."

"What'll we do thin, at all?" she queried, perplexed. "I'm thinkin' of goin' to Brighton the day, to see poor Miss Carson. She's awful sick. I wonder could I get a small boy to go wid me."

"N—o!" answered Martin.

Margaret went downstairs, discouraged, but resolved that the griddle-cakes should be made, even if she had to eat them herself.

Martin stood by the window, the picture of woe. He did not cry. Somehow, the thought of the contrast between the transports of the morning and his present desolation weighed too heavily upon him for tears. Besides, he was six years old.

He didn't mean to be a naughty boy. Circumstances had conspired against him that morning. Oh, it was cruel, cruel, cruel!

But Margaret's kind words, ungraciously as they were received, had comforted him a little. They made him cry a little, too, with a realizing sense of his misery. It was a hard world, that day, for poor little Martin.

Meanwhile the auto, with its load, sped swiftly on. The children laughed and shouted, but Grandmother Benson was very quiet. Aunt Jane saw at once that there was trouble.

"Is anything the matter, mother?" she asked anxiously. "You're not ill?"

"I'm perfectly well," answered Grandmother Benson.

"Where's Martin?"

"Martin is a very naughty boy," spoke up Janet. "He can't come."

"Janet," said grandmother, severely, "are you always a good little girl?"

"No," faltered Janet.

"Then don't say a word about Martin."

Janet subsided. Bereft of their wrappings the little people made the large old house gay with happy voices, but grandmother did not smile. Even the children, happy as they were, felt the difference between the old-time heartiness and this melancholy silence. At last, Aunt Jane came out to her young daughter, who was assisting Chloe in the kitchen.

"Something must be done, Julia," said she. "Your grandmother hasn't smiled once since she came, and the children are getting as solemn as owls. What can it be?"

"It's something about Martin," answered Julia. "I'm sure of it mother. I wish she'd let me go for him."

"Do go and ask her. We can't stand this."

Julia came softly into the room, and stood beside grandmother's chair.

"You're not having a bit of a good time, grandma," she said.

"I'm doing very well," was the reply.

"And we all miss Martin dreadfully," she went on. "Mayn't I go and get him, grandmother?"

Grandma started up. "You couldn't get him here before dinner, could you?" she asked eagerly.

"Of course I could. George Risley would take me over in his auto. There's plenty of time."

"And you wouldn't mind a little turn with George Risley," said grandmother, mischievously, her face lighting a little.

"Not a bit."

"Then do go. Go as fast as you can."

Julia went to the telephone, and soon announced that the auto would be there in five minutes.

"And what shall I say to Martin?" she asked.

"Say to him? Why just bring him along."

"I thought"—Julia hesitated. "I thought—that—if you had told him he shouldn't come, and then sent for him, he might think"—

"If he thinks his grandmother has broken her word, I can't help it. The punishment doesn't fit. You needn't tell him anything, and don't wait to change his clothes. Just bring him. Here's the auto all ready."

Julia skipped out, and grandma watched the flying auto out of sight. Then she turned back to the children. She could enjoy them now, since Martin was to be one of them.

Martin was in the kitchen, with Margaret. With his little rolling-pin and cake cutter, he was shaping the bits of gingerbread into fantastic forms.

His little face was sober, but his tears were dried. He was working busily, helping Margaret.

Suddenly the door opened, and Cousin Julia stood there. "Here you are," she cried. "I've been looking all over the house for you. Margaret is ever so good to let you make her cookies, but I shall have to take you away now."

"Where?" queried Martin.

"To Aunt Janey's. They're all there: Mary and Paul and Bobby—and"—

"I can't go," said Martin, his lip quivering. "Grandmother doesn't want me."

"Yes, she does. She sent me for you. Come on, deary. Let's wash our face and hands. The auto is waiting."

Waiting! Martin looked out. The little auto was thumping in a most inviting way, and George Risley sat smiling in front. He forgot all his tribulations, and the thought of his grandmother's broken word troubled him not one whit. He bade good-by to Margaret and the cookies. He flew upstairs with Julia, who carefully scrubbed his face and hands.

"Now, if we can find a clean collar," said she.

"Here's one," cried Martin, snatching one from the drawer. "Put it on, quick."

"Stand still, then," laughed Julia.

"I'd as lief try to dress an eel." And, with some difficulty, she made the little boy presentable. Such a little wriggling, flying bit of humanity!

"Good-by, Margaret," he called, "I'm going."

"And I'm glad," said Margaret, heartily. "It'll be a dale better than fussin' wid cakes, or goin' to see poor old Miss Carson. Now be a good boy, an' "—but the auto was gone.

What a ride that was! The keen, fresh air, the bright sunshine, and the houses, flying by in quick succession. As they neared Aunt Janey's, the door flew open, and a troop of cousins ran out to meet him.

Martin looked anxious. Grandmother Benson wasn't there. Oh, yes, she was, at the window, and her face was smiling. Martin rushed up the steps into her outstretched arms.

The dinner was perfect. Everything was perfect. Such merry, noisy games!

Such laughter and jollity! And none of the children could play harder or laugh louder than Martin. When, near the close of the day, flushed and happy, he was hiding behind grandmother's chair, she put out a loving arm, and drew him into her lap.

Aunt Jane came in soon. "Why, Martin!" she said. "Aren't you rather too big a boy to be sitting in grandma's lap?"

"I took him up," said grandmother. "I want him."

"Grandmother likes me," exclaimed Martin.

"So she does, Martin," emphatically.

"She likes me, and I like her," repeated Martin, proudly.

"Yes," answered Grandmother Benson. "We love each other."

And Martin answered, "Yes."—Mary C. Bartlett, in the Advance.

What Happened to Betty and Polly.

Every year, when the apple trees put on their pink-and-white spring dresses, Betty and Polly went to Uncle John's farm for a long visit. Betty and Polly were just the same age and the same size, and each had blue eyes and red lips that parted very often to let a bubbly laugh come through. But Betty's hair was curly and brown, and Polly's hair was curly and yellow; if you didn't notice this, it was hard to tell which was Betty and which was Polly.

Each morning they went together and fed the chickens, and then Betty went to feed the pigeons and Polly went to feed the ducks. The chickens soon grew used to them, and would come and take the grains of corn from their hands. But the ducks and the pigeons were shy, always waited until Betty and Polly had gone away before they would come and eat their breakfast that had been brought to them. Betty and Polly often wished the pigeons and the ducks were as tame as the chickens.

But one warm day, as Brown Wing, the mother duck, was floating about in the shade of the bridge with her three little ducklings, Downy and Fluffy and Topsy, she said to them: "Duckie, dears, that seems to be a very nice little girl who brings you such a nice breakfast every morning. I think it would be quite safe and much better manners for you to meet her politely when she comes instead of waiting for her to go away before you eat the food she brings you."

Just then one of the pigeons was flying by and perched on the bridge for a moment in time to overhear what Brown Wing was saying. The pigeon turned this over in his mind and decided she was quite right, so he flew back home and told the rest of the pigeon family, and all agreed that the idea did her credit.

The next morning Polly pattered down the garden path to the brook to watch the little ducks for a few minutes. As soon as they saw her, Downy and Fluffy and Topsy paddled toward her as fast as they could. Then they scrambled up the stone steps to where Polly sat, quacking and stretching their necks to see what she had brought them for breakfast. And then, while Polly, who could scarcely believe her eyes, held the dish, they ate up everything in it.

At the same time Betty had carried the dish of corn and crumbs to the low bench beside the rain-water barrel, where she could look up at the pigeons in their house on top of the pole. The pigeons stood in their tiny doorways watching her, cocking their heads from side to side. Then one very brave pigeon flew down and perched on the bench. As Betty did not move, two more flew down and began to eat the crumbs from the dish; and then, best of all, Silver, the prettiest pigeon, spread his white wings and came and picked the crumbs from Betty's hand.

As soon as their dishes were empty Betty ran to find Polly and Polly ran to find Betty, to tell each other the wonderful things that had happened to them.—Nora Bennett, in St. Nicholas.

Gossip in the Pantry.

The Cabbage bowed her queenly head,
The Ham boiled through with rage,
The salt ran down the cellar
For counsel with the Sage;
The old Potato winked his eye,
The Pepper sneezed a tear,
The Ginger burned up with disdain,
The Corn pricked up her ear,
The Steak alone in sympathy,
Did smother back a scoff,
The Eggs were so much mortified
A dozen scrambled off.
The entire pantry neighborhood
Seemed to be all awry;
The naughty Cold-Sliced Tongue had told
A Concentrated Lye! —McCalls.

Johnny and the Bee.

"Oh, Johnnie, you are a lazy boy," said his auntie, as she watched him weed the onion bed. "Why, if that little bee was big enough to do your job and had been given it, he would have had it done long ago, for he is busy all the time. Don't you know, Johnnie, that when you fiddle over a job you make it twice as hard?

"Now look at the bee; it goes from flower to flower and never wastes a minute, and then, when it has all the honey it can carry, off it goes to the hive without being told. Surely you ought to be as able to work as a little bee. Why, a bee earns its own livng, and that is more than you can do."

Johnnie began asking questions about the bees, which auntie answered; then, telling him to hurry with his work before the sun became too hot, she left him.

Lazy Johnnie weeded one more row and then decided he must have a rest and an apple, so over he went to the apple tree and threw himself down on the grass.

"That's all stuff auntie was telling me about bees," he told himself. "She can always find something to compare a fellow to, but that bee business—I can't swallow that."

Just then he heard a buzzing noise, and a bee settled on a dandelion not far away, and the funniest thing happened. That dandelion began to grow bigger and bigger until it was as big as a tub, and that bee became larger until it was as long as Johnnie was tall. But, funniest of all, the bee began to talk.

"Hello, Johnnie slow-poke! have you finished weeding your onion bed yet?"

"No I haven't," answered Johnnie, "but that is none of your business."

"Oh, you're a saucy boy, as well as a lazy one," answered the bee. "Well, I could sting you real hard for speaking to me like that, but I won't; I will try to teach you better manners."

"I thought you were such a busy fellow you would not have time to stop and talk," answered the saucy boy.

"Well, I have my pocket filled with honey, so I stop long enough to tell you a few things about busy bees. I heard you say you do not believe all the stuff your aunt was telling you."

"Well, go ahead," said Johnnie.

"Well, in the first place, my companions and myself gather all the honey our queen, our drones, our babies and ourselves eat, and what a great many people eat also. We make bee bread of honey and pollen to feed our babies. We also make the wax for our honey combs, and then make the combs. When our hive becomes stuffy for want of air, some of us turn ourselves into fans and fan the air into the hive. We wait on our queen and make wax nests for her in which to lay her eggs, and then we attend to the baby bees when they are hatched. We never stop from morning until night, and if you do not think this is true come over to Mr. Brown's farm, where my hive-home is, and watch us work, and ask Mr. Brown to tell you about us. Now you'd better finish your onion bed, for I must go away with my heavy load."

Away flew the bee, and Johnnie rubbed his eyes and looked at the dandelion on which the bee had sat, and it had grown small again. "I wonder if I was asleep," thought the boy, as he went back to his onion bed job and worked so hard that he finished it in a very short time.

After dinner he asked his auntie and received permission to go over to Mr. Brown's farm. Mr. Brown was only too pleased to let Johnnie watch the bees, and he told him many interesting things about them, and Johnnie found that all the things the bee had told him were true. Mr. Brown also told him that if two queens are allowed to remain in a hive the bees will quarrel and divide, part of them leaving with one of the queens. Wherever the queen settles, on tree, chimney, bush or man, there the runaways will settle in a bunch around her, and they are easily captured and put in a box. Thus another beehive is started. Johnnie saw the queen of one of the hives, and noticed that she had a much longer body than the workers or the drones.

As Johnnie watched the busy bees through a glass window, which Mr. Brown had put in one of the hives just for that purpose, he began to think the busy bees were about the busiest things he had ever seen and the drones about the laziest. He began to be very much disgusted with the drones, and then a sudden thought struck him.

"Why, there are lots of boys and girls just like those drones, who get out of doing all the work they can. Why, I believe I have been a drone boy myself! Well, I won't be after this."

Johnnie's relatives were much surprised to see him suddenly change from a very lazy boy into quite a little worker, and if ever he was tempted to shirk his work the sight of a bee would make him hustle.—Gertrude M. Neil, in The Christian Guardian.

A Small Scholar's Wish.

I'll tell you what I'd like to do:
I'd like to live next door to a zoo!
Then the animals I'd have for chums,
And I'd get the adder to do my sums;
And when I'd a task in geography,
The kangaroo would bound for me;
The seal would seal my letters, you see;
And the monkey would steal dates from the history;
The elephant would lend me his trunk, I know,
When off on my travels I wished to go;
I'd spend the eagles and fly the kites,
And the tapir would light my room o' nights.
I should have great fun, I think, don't you,
If I only lived next door to a zoo?
—Western Christian Advocate.

Lazy Lina's Lesson.

Once upon a time there was a little girl whose name was Lina. Everything in the world was done to make her happy, but she was always discontented, because she was one of the laziest little girls in the world.

At school Lina was always at the foot of her class, for she never learned her lessons perfectly, and at home she never even tried to help her mother.

One afternoon Lina's mother told her to knit a certain number of rows before she returned. As she left the room, the mother smiled at Lina, for the little girl already had her knitting in her hand. Soon, however, Lina leaned back in her chair, and the ball of yarn fell to the ground. Her kitten played with the ball, and pulled down the knitting, but Lina did not care. She lay back comfortably, and lazily watched the kitten.

Then she looked at the corner where she and her little sister kept their dolls. Lina's doll was large, and could move its eyes, but its face was dirty, and all its fine clothes were spotted. Its hair was tangled under its pretty hat. Little Louise's doll was in its cradle, as neat as a pin.

As the clock struck, Lina realized how long she had been dawdling. She looked crossly at the kitten, which by this time had the knitting in a snarl; then she got up slowly and sighed:

"Ah! how happy those dolls are! They don't need to work. I wish that I could change places with them!"

"With all my heart!" cried a thin little voice, and, to Lina's great surprise, her big doll came quickly out of her corner, seized the knitting from the mischievous kitten, took off her hat and placed it on Lina's head, and then began industriously to pick up the stitches. All this happened so quickly that Lina did not know where she was. Then she felt her limbs growing stiff, and she fell down quite helpless. She could only move her eyes.

The little girl sitting in the armchair looked just as Lina remembered her own image in the mirror, but there was one noticeable difference, for the new Lina seemed to be very fond of knitting. As she stooped to pick up the ball of yarn, she stumbled over Lina, and taking her up by one arm, threw her into the dolls' corner.

While she lay with her arms stretched wide apart, Lina remembered how often she had thrown her doll in the corner when it was in her way. The great crack in its head, which was hidden by the hair, was made by just such a fall. Now Lina understood why her head ached so dreadfully since she wished for change.

The living doll folded her knitting carefully after a while, and then went to the dolls' corner, drew a tiny comb from her pocket, and took Lina upon her lap. Lina trembled, for she remembered how she used to pull her doll's tangled hair.

"You dirty, untidy girl!" exclaimed the new Lina.

Then she washed the doll's face well, and the dreaded combing began. This hurt the cracked head terribly, and soon poor Lina would have liked very much to cry, if her glass eyes had had tears. Then Lina was freshly dressed, but not without many pulls and pinches, as if she had been made of wood instead of soft leather. When at last she could lean in the corner again, she felt weak and tired.

In the meantime, Lina's mother came home, and when she saw the knitting, she was very much pleased. She gave the little girl a hearty kiss and praised her for her neat work.

This happened while the real Lina was having her hair dressed, and she was hurt and angry enough to jump out of the leather with vexation. A little later Lina's father and brothers came home. The lamp was lighted, and there was much merry chatter, and games and story-telling. Poor Lina stood in her corner and looked on. She was not obliged to do anything. It was just what she had wished for every day, but it was awfully tiresome. The living doll, on the contrary, seemed to feel quite contented and happy in Lina's place.

When the father sent the new Lina on an errand, the mother said:

"It seems as if our Lina had been changed to-day. How sweet she is when she is so obliging and busy. I wish that she were always like that!"

When Lina heard this in her corner, she felt as if her heart would break; for, with all her faults, she was very affectionate and loved her mother dearly.

"Of course that stupid doll who takes my place likes to jump about," she thought. "I should be very glad to move only a little bit. Oh! if only I were a little girl again!"

Just then little Louise was told to go to bed, and went over to the dolls' corner to get her baby doll.

"Oh, mamma!" cried the little one in surprise, "how clean and pretty Lina's dolly looks! Please kiss both dollies good-night."

So the little girls toddled over to her mother, holding her baby on one arm, and on the other the large doll. Her mother obeyed willingly, and laughingly kissed first the little waxen mouth, and then the shining china face.

At that insttant Lina felt life and motion coming back to her limbs, and knew that she was no longer a doll, but a living child. A loving mother's kiss makes all troubles well!

From that day, Lina really seemed as if she had been changed. She felt and knew that her hands and feet were hers to use, not to hang down stiffly like a doll's. And whenever she was threatened by the old laziness, Lina only needed one look at the dolls' corner to make her as spry as a squirrel.—Adapted from the German of A. Godin, by Alice May Elliott, in Young Churchman.

A Dandelion Way.

A dandelion loves to have her own way, just as you and I do. She loves to grow up tall, with a fine long stem, nodding and shaking her head and swaying merrily in the wind and sunshine. When the storm comes beating down, she draws her green waterproof cloak up over her head, and while the thrush sings so cheerfully, she makes merry with the raindrops—gay little dandelion!

But the dandelion cannot always have her own way, sweet as it is, for there is the gardener who comes cutting her down cruelly with the lawn mower again and again.

How discouraging all this is when one feels herself made to live on a long stem with such jocund friends as the rain, the wind, and the sunshine! But the dandelion is not to be discouraged, and in a wise little brown heart she considers how she may best adapt herself to such adverse circumstances as gardners and lawn mowers.

The next day she comes up as light and friendly as ever, only with a shorter stem. Again she is cut down, and again she springs up bravely with a still shorter stem.

At last she is trampled upon and bruised and crushed under foot to the earth, but the brightness and gladness and beauty are still there in the faithful brown heart, and gazing steadfastly into heaven, she sends up one trustful little bud without any stem.

Her sister dandelions do the same, and they bloom and bloom and bloom until the green lawn looks as if it were buttoned down all over with pieces of brightest gold.

This is a true story; but if you don't believe it, you may ask the dandelion. The Child's Hour.

It is the salvation of a noble nature to have some task of self-denial, some motive for self-sacrifice left, when all that made the daily burden of life endurable has passed away. Happy he who has habituated himself to look upon his whole earthly career, but as a task of which the reward, though not given here, is as priceless as it is certain. I have remarked that a true delineation of the smallest man and his sense of pilgrimage through life, is capable of interesting the greatest man; that all men are, to an unspeakable degree, brothers, each man's life a strange emblem of every man's, and that human portraits faithfully drawn are, of all pictures, the welcomest on human walls.—Carlyle.

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Personal and News Notes.

The address of the Bishop of Indianapolis during July and August will be Bellport, New York.

A residence for Bishop Biller, of South Dakota, is to be built in Sioux Falls, at a cost of $14,700.

The address of the Rev. Albion W. Knight, D. D., Bishop of Cuba, will be Stockbridge, Mass., until the General Convention.

The address of the Rev. W. T. Allan, rector of St. Luke's church, Jacksonville, Ala., will be Harrison, Boone county, Ark., until July 20th.

The address of the Ven. R. Bowden Shepherd, Archdeacon of New Jersey, will be 106 South Vassar square, Ventnor, New Jersey, for the summer.

The address of the Rev. W. Northey Jones, of Christ church, Williamsport, Pa., for the month of July, will be Ocean View Hotel, Bay Head, N. J.

The Rev. E. J. Balsey, formerly rector of St. Luke's church, Patterson, now for some years at work in West Texas, died on June 12th, at San Antonio.

We are indebted to the Rev. L. C. Manchester, D. D., secretary, for a copy of the Journal of the 128th annual Convention of the Diocese of Massachusetts.

The Rev. Hiram Bullis, of Evanston, Wyoming, was elected secretary of the missionary district of Wyoming, at the convocation held in Laramie, Wyoming, on June 17th.

An automobile was presented to the Rev. David L. Ferris, rector of Christ church, Rochester, N. Y., at a special meeting, held last week, of the Dr. Doty Bible class.

The Rev. William S. Bishop, D. D., has resigned the chair of Dogmatic Theology in the University of the South. His address remains for the present in care of Messrs. Brown, Shipley & Co., 123 Pall Mall, London, England.

The resignation of the Rev. Theodore B. Foster, who goes to the Western Theological Seminary, as Professor of Dogmatic Theology, was accepted by the vestry of Emmanuel church, La Grange, Illinois, on June 18th.

Once again the Sunday Schools in the Diocese of Pennsylvania have made a splendid record in their Easter offering for missions. Nearly $33,000 has already been received by the Treasurer of the Board of Missions.

Until September 5th, the address of the Rev. H. A. Lynwood Sadtler, rector of St. Paul's church, Rahway, N. J., will be Mt. Meenahga Hotel, Ellenville, Ulster county, N. Y. The parish gave Mr. Sadtler a large purse before his departure.

A company of Chinese gentlemen recently held a parlor meeting in Hankow, to hear the story of a Chinese clergyman of our Church who had been on a missionary journey in the western part of the country. When in reply to an inquiry as to what was most needed this Chinese clergyman said that $3,000 should be given to buy property for the Church, these Chinese laymen immediately resolved to raise the amount and appointed four of their number to collect money.

Owing to the resignation of Bishop VanBuren there has been no Convocation in the Missionary Jurisdiction of Porto Rico since May, 1911. It is expected, however, that a Convocation will be held about the last of July, when deputies to the General Convention will be chosen.

The Rev. J. Hal. Gibboney, rector of St. Michael's church, Savannah, Ga., has resigned to accept the rectorship of Grace church, Anderson, S. C., as successor to the Rev. Saunders R. Guignard. Mr. Gibboney is away on his vacation at his old home, Wytheville, Va., and will take charge of his new church early in the fall.

Every day in the year the Board of Missions has to send to the field an average of $3,800 for the support of the Church's Missions in forty home dioceses, twenty-three domestic missionary districts and ten foreign districts. This amunt makes possible the service of twenty-three Bishops and 1,377 missionaries in the home field, of ten Bishops and 135 missionaries abroad with 861 native helpers.

Fourteen English-speaking children in Gaudalajara, Mexico, though their Lent was filled with wars and rumors of wars, joined with the Sunday Schools of the Church throughout the world in making their Easter offering. It was a good one, too; $15.36. It is especially good when one remembers the great financial as well as other difficulties under which American people are at present living in Mexico.

The will of Mrs. Annie O. Sprigg, of Baltimore, who died on June 19th, makes a number of charitable bequests, and one in particular which constitutes the largest single benefaction ever made for the superannuated and disabled clergy of the Diocese of Maryland. After the payment of specific legacies amounting to about $35,000, the entire residue of the estate, which, it is estimated, will amount to about $60,000, is to go to the Convention of the Diocese of Maryland, for the purpose mentioned above.

The Rev. Ralph F. Blanning, a minister of the Methodist Church for some time in Montana, and his wife, were confirmed by Bishop Brewer in St. Peter's Hospital, Helena, on Wednesday, June 25th. The candidates were presented by the Rev. H. S. Gatley, of Missoula. The infant daughter of Mr. and Mrs. Blanning was baptized immediately after the confirmation service. Mr. Blanning was also admitted a postulant and will take up his residence in Kalispel, where he will study for holy orders under the Rev. C. H. Linley, rector, and assist him in the missionary work in the vicinity of Kalispel.

In a Death-Stricken World.

Sin of any sort is a living death. And the power of that death upon our sin-stricken natures perhaps no living human being realizes. It is seen at its worst in heathen lands where sin is present in suffocating fulness. A layman writing in these columns of his visit to heathendom has said: "As I began to realize more fully the deep-seated forces of paganism, the feeling became that of terror—terror for the safety of my own faith. If the God of this world can hold one thousand million in his leash, he has a power that ought to fill one with terror; but I did not realize before what his power was." Satan's power is also unspeakably awful here in Christian lands. Even here, "the whole world lieth in the evil one." Then how, crowded in as we are, shut about, fairly overwhelmed by the death-power of sin, can we possibly live? A missionary makes answer when he says, "In the miasma of wickedness only the life of Christ can live!" But how victoriously he does live! The sure help that Christ can offer us is himself, as he takes us into himself. All the sin of the universe cannot injure or defile him; nor can it injure or defile one who is hid with Christ in God. Except Christ, sin is the most powerful force in the universe; but in the presence of Christ it falls helpless and impotent. What a marvelous provision for our need has God supplied to us in the midst of an ever-present death!—S. S. Times.

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Notices.

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MARRIED.

GIBSON—LLOYD.—In Christ church, Short Hills, New Jersey, June 30th, 1913, by the Right Reverend Arthur Selden Lloyd, D. D., assisted by the Right Reverend Robert Atkinson Gibson, D. D., GAY BLACKFORD LLOYD to the Rev. CHURCHILL JONES GIBSON.

POINDEXTER — WILMER.— United in Holy Matrimony, on June 3, 1913, at "Briar Hill," near Amsterdam, Va., the Rev. J. W. Cantey Johnson, of St. John's church, Roanoke, officiating, WILLIAM BOWYER POINDEXTER, of Greenlee, Va., and LUCY PAGE WILMER, sister of Rev. Dr. C. B. Wilmer, of Atlanta, daughter of the late Rev. Dr. G. T. Wilmer.

Announcement.—Dr. and Mrs. W. Peyton Moncure, of Fairfax, Va., announce the marriage of their daughter, HALLIE WALLACE, to FRANKLIN PACKARD SAGENDORF, July 2d, 1913, at the rectory of Christ church, Rockville, Md., by the Rev. Thomas A. Houghton-Burke.

OBITUARY.

IN MEMORIAM.

J. W. B.—B. B. C.

November 18th—November 24th, 1912.

"We feebly struggle, they in glory shine."

AT REST.

I know thou art gone to the land of thy rest;
Then why should my soul be so sad?
I know thou art gone where the weary are blest,
And the mourner looks up and is glad;
Where Love has put off in the land of its birth
The stain it had gathered in this,
And Hope, the sweet singer that gladdened the earth,
Lies asleep on the bosom of bliss.

I know thou art gone where thy forehead is starred
With the beauty that dwelt in thy soul,
Where the light of thy loveliness cannot be marred,
Nor thy heart be turned back from its goal;
I know thou hast drunk of the Lethe that flows
Through a land where they do not forget;
That sheds over memory only repose,
And takes from it only regret.

This eye must be dark, that so long hath been dim,
Ere again it may gaze upon thine;
But my heart hath revealings of thee and thy home,
In many a token and sign.
I never look up, with a vow, to the sky,
But a light like thy beauty is there;
And I hear a low murmur, like thine, in reply,
When I pour out my spirit in prayer.

In thy far-away dwelling wherever it be
I believe thou hast visions of mine;
And the love that made all things as music to me,
I have not yet learned to resign.
In the hush of the night, on the waste of the sea,
Or alone with the breeze, on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still.

What though like a mourner that sits by a tomb,
I am wrapped in a mantle of care;
Yet the grief of my bosom—oh, call it not gloom—
Is not the black grief of despair.
By sorrow revealed, as the stars are by night,
Far off a bright vision appears;
And Hope, like the rainbow, a creature of light,
Is born like the rainbow, of tears.

Mrs. Betty B. Winston.

At a meeting of the Woman's Auxiliary of St. Paul's church, Hanover, Virginia, held June 19, 1913, the following preamble and resolutions were unanimously adopted:

Since our last meeting it has pleased Almighty God to take out of this world the soul of Mrs. BETTIE B. WINSTON, our faithful President. For many years she has been a true and consistent member of St. Paul's church, and her attachment to the Church and its teachings was an inspiration to others. She was faithful in praying for its advancement, and always labored for God's glory.

As member and president of this society it was her constant care to find items of interest and information for the benefit of the members, and in every way she could she worked for its good. To each member she was a dear friend, and her death is a personal loss for all of us. Therefore, be it

Resolved, That as we bow in humble submission to the will of our Heavenly Father, and thank Him for the examples of His saints, who, having finished their course in faith, do rest from their labors, we will remember the example set us by this modest gentle woman; this warm-hearted and generous friend; this guileless and earnest Christian, and that a copy of this shall be recorded in the minutes of our society and published in the Southern Churchman.

THE COMMITTEE.

ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during June:

St. Paul's, Alexandria	$ 20 05
Diocese of W. Va.	203 40
Rev. E. P. Miner	20 00
Emmanuel, Brook Hill	212 32
Theological Seminary Chapel	23 50

P. P. PHILLIPS, Treasurer.

Alexandria, Va., July 1, 1913.

APPEALS.

THE BOARD OF MISSIONS.

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WANTED—A SETTLED, REFINED LADY desires a position as companion and mother's helper. No objections to country. References. Address Mrs. L. D. C., care Mrs. Dickinson, Apartment 6, The Henrietta, Washington, D. C. 1t*

WANTED—A YOUNG LADY OF SEVERAL years' successful experience, desires position as teacher in private family. Latin, French, music and usual English branches. References exchanged. Address No. 325, care Southern Churchman. 12ju-3t

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The Household

Table Manners.

A certain amount of ceremony should be observed even at the simplest family meal, but when this is carried too far it crushes sociability and cheerfulness.

One should be careful not to eat so rapidly that the food may not be properly masticated, or that one will have finished while the others at the table are still eating.

If it is necessary to ask for anything during the meal, one should take the opportunity of speaking quietly to the waitress when she is near, or wait until it is possible to catch her eye.

When a meal is announced, go to the table promptly. It is annoying to the housekeeper and cook to have the meals delayed. It often happens that a few minutes' waiting may spoil some dish; and in any case it causes a waste of precious time to the housekeeper and other members of the family. Some thoughtless people seem to think that it matters less that the whole family be kept waiting five minutes or more than that they should complete the work which they happen to have in hand. There are many jars and breaks in the household machinery from this cause alone.

In many households where there is a regular waitress there is a rule sometimes that nothing shall be handed by the members of the family.

In offering to serve any one at the table use one of these forms, "May I help you?" "May I offer (or send) you?" "Let me give you," etc. The form, "Will you have?" is out of place save for a waitress who is usually trained to wait on the table in silence. —Home Life.

Making the Most of Chicken.

It sometimes happens at this season that a chicken intended for roasting bids fair to be smaller than the appetite of prospective diners. An excellent way of making it go further is first to stuff the bird with ordinary veal-stuffing, and roast it in the usual way. While this it taking place make a piece of good short pastry, roll it out about half an inch thick and big enough to cover the chicken. Half an hour before this has finished cooking put the piece of paste neatly over the chicken, letting the edges of the pastry rest in the gravy in the pan. Then return to the oven and finish cooking, having the pastry crisply brown when done. Take the chicken and pastry up together by running a broad, flat knife underneath, and serve a little of the pastry with each helping of chicken.

Mint Jelly.

Put three quarts of the grapes into a saucepan with three pints of boiling water, and cook until soft, mashing them with a wooden spoon. Strain through a jelly-bag, measure the resulting juice and return it to the saucepan with several sprigs of fresh mint lightly bruised. Simmer for twenty minutes, skimming carefully, then remove the mint. To each cup of the juice allow a cupful of Tate's best castor sugar, boil again for several minutes after the sugar has dissolved, and then pour into glasses. When cold cover carefully for use.

INCORPORATED 1882.

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There are lines of moral and spiritual beauty and delicacy which are traced by suffering, bereavement, disappointment, sickness which, so far as we can see, are not drawn in any other way. "Temples of pain become shrines of God." Suffering is overruled for good; it gives opportunity for the exercise and development of courage, patience, and self-forgetfulness. It is made to work together for good to them that seek to love God.

Thoughts for the Thoughtful

It is better to stick to a straight old path than to start on a crooked new one.

Heaven is but another word for the life which has by faithfulness fitted itself for a larger and diviner sphere of service.

An excuse, however, plausible, is always an excuse. It never looks the truth fairly in the face, bluster and swagger as it may.

"'One way remains; the way of heaven doth always open lie.'
Doth open lie? Oh, pilot word! Let me remember aye
Though shore and sea afford no pass; there's yet a starward way!"

One thing I have made up my mind to: whether I find present joy or present sorrow, present commendation or present censure, I will be faithful to my Lord.—Spurgeon.

It is a dangerous thing to know the truth and then refuse to obey it. To hear the message of God, to assent to its truth, and yet not to answer it hardens he heart and sears the soul.

"We have built a fine church," said a layman to the writer, in the presence of his pastor, on dedication day, "but the most important work yet remains to be done—that is spiritual building."

God gives us power to bear all the sorrows of his making; but he does not give us power to bear the sorrows of our own making, which the anticipation of sorrow most assuredly is.—Ian Maclaren.

"When the apostle speaks of "a root of bitterness' springing up, his meaning is that evil desire lurking in the heart will inevitably develop into sinful action and bitter results. There has been, there can be, no exception to this in the history of this world."

All the power given to Christ is behind the Church, but the trouble is that instead of appropriating it, she too often spreads out sails to the capricious breezes of the world. The great need of Zion is to 'lift up her eyes to the hills from whence cometh her help.'

Life, to be worthy of a rational being, must be always in progression; we must always purpose to do more than in past times. The mind is enlarged and elevated by mere purposes, though they end as they begin, by airy contemplation. We compare and judge, though we do not practice.—Dr. Samuel Johnson.

"The Master said: "Where your treasure is, there will your heart be also." This is a reversible proposition; for when one's heart truly enters into anything, it takes one's possessions along with it. The best financial method that any church can adopt is to awaken in the souls of its members a faith that will make Jesus precious to them.

It is only at the moment of going out from ourselves that we are truly made a people to the Lord, although until then we may have been always consecrated to Him by the life of His grace; since it is in this day that the soul, losing all propriety, finds itself disposed to be received into God. It becomes also peculiarly His people in that, having gone out from itself, it resists God just as much as it remains in itself, and it becomes to him so



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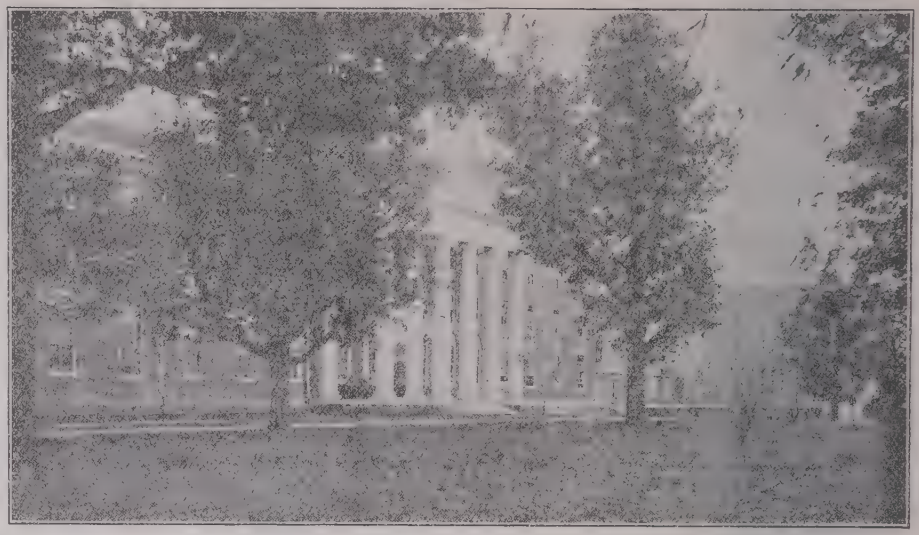
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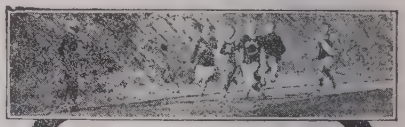
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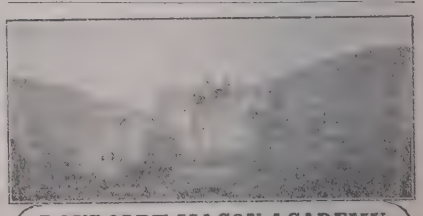
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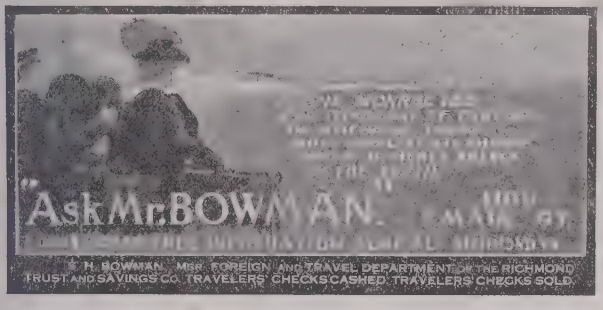
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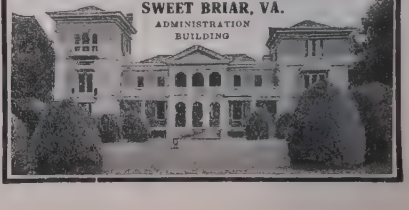
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Southern Churchman.

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A SERMON PREACHED AT THE OPENING OF THE NEW ST. JAMES CHURCH, RICHMOND, VA.

By the Bishop of West Virginia.

In the history of St. James' church we come to-day to a consummation devoutly wished for—the consummation of many hopes and prayers and efforts—and we are all glad to be here.

And yet, since this is not the farewell service in the old church building, nor the consecration of the new, I do not intend to indulge in reminiscences, nor try to make out what the future of this church should be. The one has been sufficiently done; the other I leave to some other hand. I shall rather seek to draw some suitable lessons from a familiar epoch in the history of God's people Israel, and seek to find in the details encouragement and guidance for the present.

The epoch I allude to is the succession of Joshua to the leadership of Israel on the death of Moses, as it marks the transition from one administration to another. I ask your attention then to some remarks suggested by Joshua III, 4: "Ye have not passed this way heretofore."

The Book of Joshua opens by telling us how the word of the Lord came unto Joshua, saying, "Moses my servant is dead."

It has been said that it was perhaps necessary that some such formal announcement of the death of Moses should have been made, for since no one saw him die or knew anything about his burial-place, there might have been, but for this declaration, many vain speculations as to what had become of him. And so to set the matter at rest, and prepare the people for the next step in their journey, God said plainly to Joshua, "Moses my servant is dead."

(1) Notice, first, that in this succession of Joshua to Moses, we have illustration of how, though the workman dies, the work goes on. The workman is not so important as he seems to be, the main thing is the work. Someone pertinently asks, "After the death of Moses, what? Does he not leave a great gap that cannot be filled? Can such a man as Moses really have any successor? Does not the Poet say, 'Only himself can be his parallel?' "

'But, my brethren, history does not stand still because of the death of Moses or of any man. No, it rolls on like a wave over a forgotten tomb. We have a question here, for which the world has no answer: "After Moses, what?"

In their dependence on so great a man, the thought might well have come into the minds of the people, "Since Moses, the servant of the Lord, is dead, what can we do but sit down and bemoan ourselves? Is it not to be expected that we take it so deeply to heart that we relax our energies, and hold back from making any effort. It is useless for us to try to carry on so great an enterprise as the founding of a nation, after the withdrawal by death of that majestic leader who is now but a memory."

But does the history read in that way? Not at all! "Moses my servant is dead; now, therefore, arise, go over this Jordan, thou and all the people, unto the land which I do give to them." Yes! In every sense of the word, arise! Arise to nobler manhood, to diviner power, to higher conceptions, to more devoted attempt to do God's will!" (Parker).

And so Moses dies, and not only does the great leader pass away, but the rank and file, they also pass away—all save the faithful Joshua and Caleb. But the work goes on!

It appears then that, great man as Moses was, he had his limitations, and his work was at last done. Joshua had committed to him a task which Moses could not do.

Moses was a legislator, and now there was call for a soldier. Joshua was a soldier, quick to hear and obey, asking no questions, and raising no difficulties. At once he assumes, in all its breadth, the office God committed to him, and immediately issues his orders to the people.

(2) Notice again, while the work goes on, there are great changes in conditions. During all the Desert march the people have been guided by the pillar of fire and cloud. Thus the Lord went before them to lead the way. When the cloud was taken up from over the tabernacle they went forward in their journey, but if the cloud was not taken up, they journeyed not.

But now all this method of guidance, to which for so long a time they had been accustomed, and upon which they had learned to depend, was to be changed. The cloud and the pillar of fire, visible symbols of God's presence, had gone. They had served their purpose, and now the people were to have other guidance and direction. Joshua's officers went through the host and commanded the people saying, "When ye see the ark of the covenant of the Lord your God, and the Priests and the Levites bearing it, then ye shall remove from your place and go after it. So shall ye know the way by which ye must go, for ye have not passed this way heretofore."

(3) But there were not only changes in conditions, but in the method of administration. To indicate what these changes in method were, note what perhaps was the principal thing in that it has been said of Moses that he had no Bible, but lived on the spoken Word. He heard the voice of God and translated it into the speech of the people, and then as a wise leader and legislator he committed his laws and history to writing for the subsequent guiding of the people. And it is no doubt to this writing that the Lord refers when he says in His charge to Joshua, "This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein."

We have, then, a new departure. Joshua is referred to written orders as Moses was not; and, now, for guidance the people are to look not to cloud or pillar. No; conditions have changed. There is a new method of administration, an administration no longer purely personal but by a written word. The word is, "When ye see the ark of the Covenant of the Lord your God, and the Priests and

Levites bearing it, then ye shall remove from your place and go after it." All should keep their eye upon the ark of the Covenant of the Lord and follow it; for in it was placed the testimony that God gave; all should see the sacred symbol, for this advance marked a new experience. "Ye have not passed this way heretofore." (Parker).

I think the point has been well taken that these words cannot simply mean, "This is an unfamiliar path," or "This is new ground," or "This is a position you have not occupied before," for such words would apply to the whole course the people had been going over for many years.

No, it is not simply a provision against the dangers that may arise from unfamiliar scenes, but we have here indicated a new method of administration. Up to this time they had had cloud by day and fire by night, but henceforth there will be no cloud, no fire, but the Host must pass on obedient to a written word.

I think you can understand that many would be depressed by the withdrawal of the pillar of fire and cloud—the familiar and striking signs of God's presence. It needed some stretch of faith to realize that God's presence remained with them, even though the familiar sign was withdrawn. They had to learn, and we, too, that while any particular sign of the presence may be temporary, yet that the presence itself is permanent with all God's people. In teaching those people that they were to get the land in possession not by their own might and power, it was ordered that when the Host marched, the Ark of the Covenant having the testimony, should go before. Was there ever such an invading army as that? and the great weapon now in our spiritual warfare, which is so aptly symbolized in the old Jewish experience? The great weapon is the Sword of the Spirit, which is the Word of God: in other words the testimony. Although Joshua was a brave and capable soldier, yet the people were to march under the leadership of the law of God, the testimony that God gave them, rather than under that of a man, however efficient he might be.

In this, the original meaning of the passage, and in other applications that suggest themselves, we may find some lessons for ourselves individually, and for a congregation which may be said to be entering upon a new life to-day.

(I) And first: God's agents and methods vary. The workmen die; the work goes on. He may have always the same great end in view, but he pursues it now in one way, and now in another. Moses led the people through the Wilderness. Joshua was to bring them into the Promised Land. These were very different men, the one from the other, but each was God's servant, and doing His work, though in his own particular way. The writer of the Epistle to the Hebrews tells us that at sundry times and in divers manners God spoke in time past unto the Fathers. And so through the ages, the great God and Father of us all has been suiting His agents, and methods, and instruments, to the varying needs of His children. For long years Moses was the Leader, and the pillar of cloud and of fire was to guide. Then Joshua came to the front. He was to be the Captain, and the ark of the Covenant, with its testimony, was to lead the way. But, we have been well reminded that after all, it was always God who was the real Captain of their Salvation. And so, however our experiences may vary, though we may sorely miss those to whom we have been accustomed to look up, and upon whom we had learned to depend, though conditions are so greatly changed that the way before us seems strange and perhaps unsafe, yet the command is to go forward. There are no gaps in God's providence. He can bury all our great men, not only the captains, but their followers, the rank and file—bury them all as He buried Moses, and continue the history as though they had not lived. He can do in the future what He has done in the past, i. e., change all His agents and the whole method of His administration, and still carry on successfully the work of grace in the individual and in the world. It does not make any difference whether we have ever before passed by this way or not, so God marks it out for us."

You remember Moses' prayer, "If I have found grace in thy sight, show me now thy way." And God's answer, "My presence shall go with thee, and I will give thee rest." And then Moses' reply, "If thy presence go not with me, carry me not up hence." This it is always that removes doubt and fear, and gives encouragement when we are working for God—His presence with us.

So the Lord said to Joshua, "Be strong and of good courage, for as I was with Moses, so will I be with thee. I will not fail thee nor forsake thee."

"However strange and unsafe the way may seem to be, it is God's presence that gives us security. Yes, God's presence! Not only to protect but to direct and guide and show us what we ought to do, and this through all our earthly pilgrimage, whether at the beginning of our journey we escape, as it were, from a land of bondage, or plunge into the wilderness with all its dangers—or in the world's great battlefields actively fight the forces of evil, or come at last to the swellings of Jordan,—we have always in every condition the inspiration of the promise, "I will be with thee. I will not fail thee, or forsake thee."

(II) It is now for us, as it was for Israel after Moses' death, and after the pillar of fire and the cloud had been taken way,—it is now for us to follow the ark of the Covenant, the testimony God has given. We to-day inherit the new responsibility that was then imposed upon the Church. Joshua was told "This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night that thou mayest observe to do all that is written therein."

I need hardly remind you how this Book of the Law has been enlarged since Joshua's time. If, not so very long after Joshua, David could say, "Thy word is a lamp unto my feet and a light unto my path," how much more may we? And if there be, in having a written law, what someone calls, "a suggestion of direction and restraint, so much the better, for that is just what we all need. When there was no king in Israel, every man did what was good in his own eyes, and the result was confusion. So it would be now if there was no Book of the Law. Then every one of us might have his song or his psalm, and there would be no harmony in our lives." Some one has pictured the result if there were no written law, no Ark of the Covenant to go before. There comes upon the imagination the possibility of things under a liberty in which every man might be a guide unto himself, or, as it were, write his own Bible. How we would be apt to change its spirit to suit the circumstances! How we would be apt to temper its tone to meet the occasion! A little change here and there would make it easier reading; a little manipulation here and there would give its moralities release from their severest claims—a retrimming of the lamp would throw light in an unfamiliar direction. But we are not allowed to make a law for ourselves, but only to interpret that which God has already given,—to meditate herein day and night, and find out its meaning. We are not left to trust to our own genius, or to our own resources, or to live simply by our wits. We have, rather, a written word which we are to read, and in which we are to meditate day and night. When the Ark of the Covenant moves, we are to follow, and it may be that after a while we shall understand something of what David meant when he said, "O, how I love thy law; it is my meditation all the day; thy testimonies are wonderful, therefore doth my soul keep them. The entrance of thy words giveth life."

And I take it to be of great significance that in the construction of this church you have practically had this in mind in more ways than one,—to keep the Ark of the Covenant in the front—the testimony God has given—the Book of the Law, i. e., to honor the word of God by having such arrangement in your building as will enable your congregation to hear that word read and preached. This building was not put up for spectacular display, nor have you been satisfied with stately columns, and graceful arches, and correct and beautiful lines, but you have striven to have what I believe you have attained, as of chief importance, that the people who assemble from time to time, should be able to join in the common worship intelligently, in spirit and in truth, and readily to hear the message of His Word, whether read or preached. And this is something to be thankful for in these days, when these things are so often disregarded, so that though you have the grace and the beauty of a grand church, you have all subordinate to the great purposes for which that church was built.

(III) But again: Whatever the guidance and direction in life and in work, we are in a certain sense always entering upon new experiences—leaving things behind, and pressing on to things before. And this is true in all our work, however uneventful and commonplace it may seem to be.

We are continually making new departures and entering upon untrodden paths, and we must, therefore, be alert and watchful. A man who is perfectly familiar with an old road, may, as it were, get into a rut, or, as we say, "drift along," not concerning himself much what some sudden turn may reveal.

But when the conditions are new, it is different, for that man is in a dangerous state of mind who thinks that in his case no special precaution is necessary because he knows it all. I say, then, that looking back upon our past history, and looking forward to new conditions, we must beware of depending too much upon our own power and the might of our own hand. Whatever the success of the past, the present is upon us with all its responsibilities. The exhortation is to quit ourselves like men, and to be strong; but that is coupled with the more particular direction,—to be strong in the Lord, and in the power of His might.

Joshua, as has been said, was a typical soldier. He was quick to hear and obey. He asked no questions; he raised no difficulties, but when the command came to arise and go over Jordan, he gave his orders at once to march. The secret of his strength and courage was just in this, that he was strong in the Lord. He did not go forward trusting in his own strength or wisdom. He followed the Ark of the Covenant, and he never forgot the promise "I will be with thee, and will never leave thee, nor forsake thee." And so, though entering upon a new and trying experience, warring against strange peoples and pushing his march along ways before untrodden, this great man was always resolute, strong and brave. He forgot the things behind as far as attainments were concerned, and remembering that there was yet very much land to be possessed, he pressed continually onward to gain the prize.

So when we, like him, are entering on new experiences, let us be encouraged to trust in God, believing that He who has begun a good work, will complete it in His own time and way.

(IV) But, after all, though we have not passed this way heretofore, we may in many ways anticipate and provide for the future. An experience may be new, but it need not on that account be necessarily extraordinary or surprising. The chief differences of the new path from the old may be only in details—the main features of the new road may be very much like those of the old—so that even if we have not passed this way heretofore, we need not be dismayed—the road may be new, but the old experience will help us. Yes, we will remember how the Lord hath led us during all these past years, and we will thank Him and take courage.

And so it is that though we be looking forward over paths we have never trodden, we will look backward also and fortify oureslves by the recollection of God's merciful guiding in the way over which we have already passed.

And then there is always this encouraging thing about a new experience: that we have a fresh chance to live our lives, and do our work better than before. Certainly we ought to be wiser than we used to be, and in turning a fresh page of life and work, we ought to write on it only fair and noble lines.

There ought to be inspiration to us every day in this thought of making a new start in life and work. I say every day, for this is just what we are continually doing,—but there is more power in the thought when the transition is marked by a new month, or a new year, or by some such experience as is yours to-day. Very possibly the past has not been all that we could have desired, but if so it is a great thing to be conscious of it. Why, you know that it is a great thing to be conscious of this in the ordinary activities of life,—to recognize the fact that from lack of thoughtfulness or energy, for lack of insight into surrounding conditions and too great confidence in our own judgment,—we have failed of the success we expected, but it is a much greater thing to be conscious of failure or shortcoming in our own spiritual life, and in what we are trying to do for Christ and the Church. We want to make a new record, and, gathering up the lessons of our experience, go hopefully forward. In all the work we are called upon to do for God we must not think of ourselves above what we ought to think, but neither must we be timid and irresolute, but have confidence in the love and power and grace of God. Yes! Quit ourselves like men, and be strong.

(V) Once more: The attraction and obligation of a new way—a new experience that lies before us, is not simply that it is new, but that we have opportunities for larger service than we have known before.

How carelessly we let opportunities slip, as if the mill could ever grind with water that is past. Some one has said that opportunities are importunities. They are like flowers that fade in the night, and we should seize them while they last.

The idea is prevalent that we shall find at some time in the future more favorable opportunities for service and for self-culture than the present affords, but really it is not so. No! we may safely say that we now have, perhaps, fewer temptations and difficulties of all kinds to contend against than we shall have at any future time. Surely, then, for ourselves as individuals, and for our common work in the Church of God, now is the accepted time; now is the day of salvation.

For yourselves as a congregation you have come to the supreme time in your history. The past at least is secure, and now with an unsurpassed equipment and under many favoring conditions, you are moving on to undertake the new work to which God calls. But, after all, it is not really new work, but only the old work under new conditions, and you must try and realize your personal responsibilities.

We necessarily have in the Church organizations like a congregation, to do our work more efficiently, for in this way we undertake and carry through successfully what would be altoegther beyond our power and capacity and opportunity as individuals, but we must not therefore lose our sense of personal responsibility, and fall back upon the Church to do for us what we only can do for ourselves. Rather should we do with our might what our hands find to do, remembering that whatever place in the great scheme the organized congregation—the Church—may have, that in God's sight we as individuals are not lost in the great crowd any more than were those who made up the host of Israel. God called Israel to enter in and possess Canaan, and organized them into a great host for the conquest, but each one in the mighty host had his work to do. They were not to be discouraged because they were not all equal to Moses and Joshua,—not all commanders and mighty men,—not all wise counsellors,—yet each one stood in his lot before God, with his own particular work to do, and then each one of the mighty host was individually dear to the God and Father of all. Is it not so now? We are not lost in the crowd,—every one has a certain work to do,—and all are dear to the God and Father of us all. It is encouraging to think that we belong to a great host that is marching on to victory, yet we must remember that we each have our own part to do, and that at the last each one of us must give account of himself to God, and that then the achievement of the congregation—of the Church—will not be accepted as ours. God does not exact of us service beyond our capacity and power, but He does expect us to work day by day in His vineyard. "We may not bear the mantle of Elijah, or play upon the harp of David, or sing in lofty strains like Isaiah, or argue like Paul, or love like John, or pray like Peter,—but though there be few leaders, few commanders, few Prophets and Poets and Legislators, the call of God is still to us all to do with our might what our hands find to do." Yes! the call of God is to every man wherever His Gospel is preached. It signifies love and welcome and pardon, and it is a call to service as long as life shall last.

We will not attempt to forecast the future, but certainly this new church in a new location and under new conditions does fix upon this congregation and upon the individuals who compose it, a great responsibility. You have raised a beautiful and commodious material structure, and now what will you do in building up on that, the spiritual temple? We have nothing to do with laying the foundation of this spiritual temple. That has been laid, not by human hands, but by God Himself. Other foundation can no man lay than that is laid which is Jesus Christ. The Doctrine of Jesus Christ is the foundation of all theology; the person of Jesus Christ is the foundation of all life, and that Doctrine has been faithfully preached in this congregation, and by such preaching of the Word, the person of Christ has been held up to draw the people to Him. And now you are to build upon this foundation. God requires the work of man. The upbuilding of a church or the evangelization of the world will not be by sudden miracle, but through faithful human labor.

In the great work of construction we don't want to use rubbish,—we don't want wood, hay and stubble worked into the building,—but, rather, gold, silver, costly stones; i. e., we want no human speculations and opinions, but pure scriptural teachings, and always to remember that while Paul may plant, and Apollos water, God only can give the increase.

Then, though the experience be new and the conditions new,—though you are called upon to walk in what, in many respects, are untried paths,—yet have a good heart, and build wisely on the one foundation—build up the Christian character of your people, and so labor in this field where the good Lord has placed you, that this congregation may in the future, even more than in the past, be mightily a part of the power that makes for good,—be not simply a house for your own worship and edification, but a great force to advance the Kingdom in this city, and Diocese; yes! and throughout the wide, wide world.

Amen. So might it be.

The Sentinel of the Soul.

Those who indulge fretful feelings, either of anxiety or irritation, know not what an opening they thereby give to the devil in their hearts. "Fret not thyself," says the Psalmist: "else shalt thou be moved to do evil." And in entire harmony with this warning of the elder Scriptures is the precept of St. Paul against undue indulgence of anger: "Let not the sun go down upon your wrath; neither give place to the devil." Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed, and the way is opened immediately for an attack upon the fortress.—Pittsburgh Christian Advocate.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Mr. Leavitt and His Critics.

Mr. Editor: The letters of the Messrs. Gray and Macomb, in your issue of July 5th, call for a short reply from me.

1st. As to Mr. Macomb's request for me to prove my statements concerning the Diocese of Springfield:

My authority is the Title-Page of its Journal, which states that it is the Journal "of the Synod of the Holy Catholic Church in Springfield." Knowing that under Article V, of our Constitution, only Protestant Episcopal Dioceses are admitted into affiliation with our Church, I naturally assumed that such was not its name when it was originally received; and therefore that at some time since its admission, in its zeal to get rid of the disliked word Protestant, it had attempted the role of Abou Ben Adam. If anyone should ask my evidence that the pamphlet, which I examined, was really the Journal of the Convention of the Diocese which had been admitted as the Protestant Episcopal Diocese of Springfield, all the testimony which I can give on that point is, that having had occasion to examine the journals of various dioceses of our Church, I went to the library of the General Episcopal Seminary in New York, and was referred by its courteous librarian to an alcove containing a complete collection (as I understood it), of all the journals of all the dioceses of our Church from the beginning. Looking for that of Springfield, I found the aforesaid journal with the aforesaid title-page.

That is all the proof I can give, and if it is insufficient, any argument of mine based thereon falls to the ground.

2d. As to Mr. Macomb's desire to receive enlightenment on the old Saxon word "wittengemote" (variously spelled), I would suggest that the dictionary is not the place to look for it. Any work treating of the history or law of England will give him the information he seeks. Suffice it now, that the word signifies the gathering of the wise men of Saxon times, which was the precursor of the English parliament, which latter body has no limit to its jurisdiction. To quote Lord Brougham's mot, the English parliament can do anything but make a man a woman.

My point was that our General Convention, as a body of limited jurisdiction, only has power to provide for the governance of the Protestant Episcopal Church, and has no more authority than I have to make a decree as to its name. Of course, if it amends our Constitution, as it has the power to do, and makes the Constitution to read that the name of this Church shall hereafter be such and such, and if the members of this Church should acquiesce, the thing would go. But in that case, if those of us who would not acquiesce in so manifestly unfair an exercise of physical power as that of taking away our name without our consent, were to continue in concert under the old name, we should continue to constitute the Protestant Episcopal Church in the United States, and all the name-changers would succeed in doing would be exactly what the Reformed Episcopalians did forty years ago—create a secession on the same old Catholic issue, and found a new ecclesiastical organization. There is no future event which can be predicted with more certainty, if the democratic method of popular vote is not adopted in respect of the change of name.

3. As to the statements of both gentlemen, based on Article I of our Constitution, as it now reads, "There shall be a General Convention of this Church."

Mr. Gray goes so far as to say, "But the Church in the United States of America has never put into her Constitution a statement of her name."

It would seem as if neither were aware that from 1789 to 1901 Article I read, "There shall be a General Convention of the Protestant Episcopal Church in the United States of America," and that in 1901 the Constitution was amended by the (in that context) meaningless phrase, "The Church." What Church?

It is an interesting fact that down to 1901 there were thirty-four mentions of the name of our Church in its Constitution and Canons. Now, there are only five. An interesting article might be written, "The attempt to change the name of our Church unbeknownst."

JOHN BROOKS LEAVITT.

New York.

"Wittengemote."

Mr. Editor: In answer to Mr. Macomb's inquiry in your issue of July 5th, the Anglo-Saxon "wittengemote," or as better spelled "witena gemot, literally "a meeting of the wise men," was the old national moot-court of the Anglo-Saxon kingdoms, and probably a survival of the older tribal or family councils. It was composed of the nobles, principal men, and priests—afterwards Bishops—of the nation. Under the presidency of the king, this meeting was the chief legislative body and the supreme court of the nation; and is said to be the origin of parliament and of Anglo-Saxon delegated government generally. In pre-Christian days it had authority in matters of religion, for in those days impiety was a crime as well as a sin. An interesting point in case is the conversation of Northumbria, for it was before a witena gemot that Paulinus appeared, and it was by action of this body that Christianity became the national religion. (Cf., Green's Short History of the English People, Chap. I., Sec. III, par. 5). But they did not attempt to define the Christian religion, nor even pass canons. That was a function of a synod, as may be seen from the synods of Whitby, and of Archbishop Theodore. (Id., id., pars. 14 and 15).

It would appear, however, that convocation, while answering in a way to the demand of popular consciousness that was met in secular matters by the witena gemot, is in reality a synod. Now synods met and passed canons long before the Anglo-Saxons left the continent, for instance, is witnessed by Acts 6:21; 11:1-8, and 15:1-21. The origin of the synod is probably to be found in the sanhedrin. (Cf. Cheetham's Church History, Early Period, p. 138.) And synods have authority within the Church only; no one was compelled by physical force to accept their legislation, but those who did not accept it were brought under discipline. (Compare 1 Cor. 5:1-5, and Tit. 1:30 with Acts 15:1-21.

I think, then, that Mr. Leavitt is quite right in denying that the General Convention in the United States is a witena gemot. The functions of this body, except in matters religious, have been divided in the United States between Congress and the Supreme Court; and the people have inserted in their fundamental law a provision that prevents Congress from recognizing any national religion, and which, at the same time prevents the use of temporal means in restraining the free exercises of any religion that may exist. (First Amendment to the Constitution).

In the United States the Church rests in no way on any temporal or material power, but is purely a spiritual institution, and so is absolutely in another sphere. It is neither above or below the law of the land—although its members, as being also members of the Commonwealth, must obey the laws of the land—but the Church depends solely on the law of God, which, I believe, is as our Lord intended. (St. John 18:36.) And the Constitution of the Church, proceeding from God and administered by the means appointed by Him, does not depend in any way at all on the legislative power of the witena gemot, the people as a whole considered as a state, nor even on any "voluntary association" of any number of individuals.

This whole matter of the "Change of Name," etc., is but a skirmish in the age-long battle between Realism and Nominalism, or as we would term it to-day, idealism and materialism. There will doubtless always be those who think that the individual alone is real and is the only basis of reality. To these can be applied, however, the words of St. Anselm, "They cannot understand that man is something more than an individual."

H. W. TICKNOR.

Clearwater, Fla.

Change of Name.

Mr. Editor: There is one phase of the Change of Name question which has not been sufficiently discussed. It is this: There must be a large number of the Church's communicants who, while agreeing with the opponents of the change in their expressed desire to keep far from the Church those doctrines and practices which this Church repudiated in Reformation days, yet desire to see the Church adopt a title in keeping with her historic lineage as well as with her present position.

In other words, it is quite possible to desire a change of name without in the slightest degree desiring a change in the Church. I believe there are many who take just this position. At the last General Convention there were many who voted in favor of a change of name. Does any one think that many of these would likewise have voted to change the doctrine, discipline or worship of this Church? Surely not. And yet, those who oppose the change of name are firing all their big guns at that small minority who would change Church as well as name.

I believe with all my heart that the vast majority of our people, clerical and lay, are absolutely loyal to the teachings of the Prayer Book, whether they desire the name changed or not, and I protest that such loyalty, if an issue at all in this discussion, is a very small one.

Hysteria should be forgotten, and this question discussed on its merits.

JOHN D. WING.

Atlanta, Ga.

Change of Name.

Mr. Editor: As we can only change the name of the Church in the Prayer Book, by all means let us change it there; but do not let us choose a partisan name. Both Protestant and Catholic are historically correct. We protested against the usurped supremacy of Rome, but now the term Protestant is usually applied to those who object to our form of Church government, and when the first Protestants—the Greeks—broke away all the Western Church adopted the title of Catholic, to show that we considered them quite outside the pale.

Now that we are as far divided from Rome as from the Eastern Church, the name is meaningless, as far as we are concerned.

It is humiliating, too, it makes us look as if we were seeking re-admission to a Church that we had left. Why we call ourselves Apostolic? We have never broken away; the other two have. The fact that they are larger than us makes no difference.

H. E. Bullock.

Vienna, Ga.

The Word "Protestant," as Understood by the Virginia Council of 1889.

Mr. Editor: The following resolutions were adopted by the Council of the diocese of Virginia, held in Lynchburg in 1889. They are very interesting reading at this time, and may do good, so I am sending them to you. I suggest that our deputies to the General Convention carefully study them, and along with them a report read by the late Dr. George H. Norton, on "Federal Relations," and certain papers bearing on the same subject by the late Dr. J. S. Hanckel, and the late Col. R. T. Craighill, which latter paper was prepared by the late Judge Sheffey. These latter papers are to be found in the journal of 1878:

1. Resolved, That the word Protestant is understood by us not only to condemn and repudiate the errors of the Church of Rome, but also to positively declare the Scriptures of the Old and New Testaments to be the sole rule of faith and practice. And as the word Protestant affirms our belief in the great truths of the Gospel, as embodied in our Creeds, Articles and Homilies, so the word Episcopal proclaims our Apostolic Order and Government.

2. Resolved, That this Church has been, since the Reformation in the sixteenth century, in its organization, its faith, its worship, and its history, a Pro-testant Church, holding vital relations of brotherhood and unity in essentials with all the Protestant Churches of Christendom, and the name is dear to our hearts because of its association with all that has made the Church of our fathers glorious in the past, as the faithful teacher of truth and opposer of error.

3. Resolved, That to expunge the name Protestant Episcopal from its title would be not only to break with the history of this Church and the Church of England, but would be rightly understood as an expression of opposition to Protestant principles; thus putting our Church outside the current of our national life, and destroying its influence and its mission to the people of America.

4. Resolved, That to expunge the words Protestant Episcopal from our title would endanger the organic unity of the dioceses, since Christian men cannot be expected to surrender what they hold to be essential truths of the Gospel for the appearance of external or governmental unity.

5. Resolved, That the Diocese of Virginia implores those brethren who have committed themselves to this measure to consider the subject in all its relations before they assume the responsibility of a position *which imperils the unity of this Church.* (Italics mine)

6. Resolved, That the Diocese of Virginia most earnestly and lovingly appeals to her sister Dioceses to unite in determined opposition to the effort to expunge the words Protestant Episcopal, either from the title page of the Prayer Book or from the name of the Church.

7. Resolved, That the proportional representation is the only just principle in the organization of the legislative bodies of our Church, and we declare our conviction that there is great need of reform in the Constitution of the House of Deputies of the General Convention, both as to its size and the basis of representation.

All of which is respectfully submitted.

(Signed by) "F. M. Whittle, J. Peterkin, B. D. Tucker, J. L. Williams, Thomas N. Page, A. M. Randolph, R. T. Davis, B. E. Winston, James W. Claiborne.

"The report was received and its resolutions were adopted."

For fear that some may not have the journal of 1878, I copy a portion of the very able report of the Committee on "Federal Relations," which should be read in connection with the words I italicized in the last clause of the fifth resolution above:

"But suppose a majority of the Dioceses, bent on change and regardless of the fundamental conditions of our Union, should proceed, by constitutional amendments, to accomplish their purpose, what remedy has a Diocese not concurring in such views and plans? The exercise of all constitutional methods of resisting such proposed amendments of course belongs to every Diocese. But suppose all these fail? In such case has the Diocese of Virginia, supposing her still firm in adherence to the principles of 1789, no remedy? Must she bow to ecclesiastical tyranny, or has the Diocese her reserved rights, equal to the crisis, which shall enable her without just charge of schism, to separate herself from uncongenial companions, even without their consent; standing fast in her integrity of a Diocese of the Church of Christ, and claiming the respect and fellowship of the faithful in Christendom? This is a grave question.

"Your committee believes such right of withdrawal, for reasons of great magnitude, from unworthy companionship, is a part of the liberty wherewith Christ has made every Diocese free; that all human arrangements and constitutions are made with the implied understanding of such reserved rights."

May we not seriously ask, Are we approaching a crisis? *This is a grave question.*"

H. B. Lee.

Charlottesville, Va.

Social Service—A Dream.

Mr. Editor: It was in Charlottesville, and the first morning of the Council. Just before daybreak we heard some one singing a song, the many verses of which we were unable to remember; but the refrain was so indelibly impressed that as soon as we awoke we wrote it down. It was this: "Oh, tell me if I'll ever see, the dearest thing on earth to me." We remembered not only the words, but the music. Unable to trace these words to any source, and after the deep interest awakened by the brilliant debate in the Council on one aspect of the report of the Social Service Commission, we thought we saw some connection between the two, and it gradually worked itself out in the voice of our daughters pleading for a square deal in the most fundamental problem of the race, and the dearest thing on earth when happily accomplished.

Parents, we are confident, should teach their children, in due time and by degrees, something of the mystery of life, and by the aid of a flower—the natural way, God's way. This method is so simple and pure that we have often wondered why it has not been introduced, and long ago, into the instruction of our Public Schools. It can be made so interesting, and especially by the aid of a simple microscope. Then in a few years comes the natural symbol of the rose, the floral emblem of love which speaks in accents of the tender passion. This is followed by the birds singing to their mates; and so the great problem of life in its wonderful mystery is gradually unfolded to the child, and is lifted up to the high plane of a breath of God.

The action of the Virginia Council; the appeal to the chivalry of men; the plea for the helpless girl; the requirement of a clean bill of health when possible from those about to enter the holy estate of matrimony; and the importance of securing the Divine blessing at the altar will be sufficient to explain the following verses which we hope will help to emphasize the advance movement of our Church in Virginia on this grave question:

A child a flower ponders o'er,
The lesson of a mother's care;
Of life creating life, to me,
It speaks in tones of mystery.
Oh, tell me if I'll ever see
The dearest thing on earth to me.

The roses blooming in the spring.
Unfolding thoughts of love they bring.
My fingers press the bud apart,
I hear an echo in my heart.
Oh, tell me if I'll ever see,
The dearest thing on earth to me.

At eventide with mind intent
On whence we came, and wherefore sent,
And what my little life should be,
A bird kept singing in the tree—
Oh, tell me if I'll ever see,
The dearest thing on earth to me.

A passing time of chivalrie,
No brother's love to care for me;
A helpless girl, an evil age,
All manly forces should engage,
And tell me if I'll ever see,
The dearest thing on earth to me.

One pressed my hand, a flame of love
Came clear and vocal from above—
"The spring is mine, the course is pure,
The current of life's joy is sure,"
And now I know I'll ever see,
The dearest thing on earth to me.

O human love and love divine,
The passion one, the fruit sublime.
With goodness joined to goodness here,
The Altar's blessing is sincere,
I'll sing forever that I see,
The dearest thing on earth to me.

Angus Crawford.

Theological Seminary, Va.

One of the greatest gifts of life is sympathy. We long for the kind word or sympathetic counsel during the time of any great trial or sadness. Our grief is divided when we are able to share it with some sympathetic heart. And by sympathetic I do not mean sentimental. Mere sentiment is weak. True sympathy is divine and comes not with the mere asking, but develops rather as the fruit of deep suffering, "If you would have the priestly gift of sympathy, you must be content to pay the price; like Him—you must suffer."

Church Intelligence

CALENDAR FOR JULY.

1—Tuesday.
6—Seventh Sunday after Trinity.
13—Eighth Sunday after Trinity.
20—Ninth Sunday after Trinity.
25—St. James' Day.
27—Tenth Sunday after Trinity.

Collect for Ninth Sunday After Trinity.

Grant to us, O Lord, we beseech Thee, the spirit to think and do always such things as are right; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

Collect for St. James' Day.

Grant, O merciful God, that, as Thine holy Apostle St. James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through Jesus Christ our Lord. Amen.

Foreign.

St. Peter's, London Docks.

The St. George's Mission, Wapping, always attracts a great crowd of sympathizers at its annual patronal and dedication Festival. It is fifty-seven years since the Rev. Charles Lowder commenced the spade-work in Dockland, and the work has continued to grow under his three successors. The Feast of the Dedication was observed last Monday with great rejoicing in the parish, and at the High celebration the much-loved Vicar, the Rev. L. S. Wainright, was the celebrant, with the Rev. B. Dulley, deacon, and the Rev. W. H. Bashforth, sub-deacon. The preacher was the Rev. P. N. Waggett, S. S. J. E.

After the service the large congregation adjourned to the Town-hall for the annual lunch, over which the Mayor of Stepney presided. The Chairman, who has been People's Warden of St. Peter's for the past twelve years, in proposing the toast of the day, "Success to St. Peter's, London Docks," said that the past year had been one in which they had had their dark moments, but it had also been one for which they thanked God for the great favors received. They were essentially a training Church, and it was a sight to be remembered to see the great number of children attending Sunday after Sunday at their own Eucharist. Amidst the many financial worries he was often tempted to ask the Vicar to give up some of the work, but with the marvellous determination and wonderful faith of their beloved priest, none of the work of the Mission had suffered, even when funds were low. At all times the Vicar was the true friend of all, and while he (the speaker), counted it a privilege to work at St. Peter's, it was a greater privilege to own the friendship of its Vicar.

On rising to reply, the Vicar was loudly applauded. In the course of his remarks he spoke of the history of the Mission and the part it had taken for more than half a century in the Church life of East London. Their schools they meant to keep, because in them they taught the children the whole faith and the meaning of the Sacraments. Their attitude towards the divorce question would be one of "no compromise," and he with others meant to stand firm, and condemn the unhallowed marriage of divorced people. He thought that in the fighting days of old, both at St. Peter's and St. Alban's, people stood up with greater willingness for right principles, and he exhorted his friends to be ready to stand up for righteousness. Other toasts followed, and the various speakers bore testimony to the place of honor St. Peter's and its clergy have in the hearts of many.

The afternoon was given up to the service and entertainment of the children, and in the evening a great parochial gathering met in the town hall again, at which Lady Pelly presented to Mr. and Mrs. Jones a testimonial subscribed for by many hundreds of people in remembrance of the high office Alderman Jones has attained in being elected Mayor of the Borough of Stepney. The Festival continued throughout the week, and on Sunday next the Bishop of Stepney is announced to preach in the morning and the Rev. R. A. J. Suckling, Vicar of St. Alban's, Holborn, and formerly Vicar of St. Peter's, in the evening, when a solemn Te Deum will be sung to close the octave of thanksgiving.

A Notable Gathering.

On the invitation of the Bishop of Durham, about sixty of the men who were trained for Holy Orders under Lightfoot, Westcott, and the present Bishop, kept their St. Peter's Day Festival at Auckland Castle last week. It is now thirty-five years since the first of the students, Dr. Eden, of Wakefield, and the present Dean of Lichfield, were invited to be Chaplains to Lightfoot and inaugurated the Fellowship. Since that Easter of 1879, 209 graduates of the Universities have spent the year before their Ordination at Auckland Castle. The evidence of their power is that members of the band have been chosen Bishops of Wakefield, Rochester and Lichfield, of Kimberley, Madagascar, and Rockhampton, of Argentina and South Tokyo, Nagpur and Rangoon (twice); Deans of Wells, Christ church, and Lichfield; Vicars of Halifax, Coventry, and Wakefield; rectors of Liverpool, Ramsgate, Gateshead, and Birmingham. Twenty of the two hundred have by this time been called to the ampler fields of real life; over thirty are still at work in the Diocese of their ordination and thirty beside are working beyond the seas, in South America and in Durban, Delhi, and Tasmania, Tokyo and Queensland. One is in Burma, others in Paraguay, Rawal Pindi, Ranchi (Bengal), Meerut, New South Wales, and Wynberg. The furthest away from civilization is one who has devoted his life to a tribe of Indians at Tahl Tan, Telegraph Creek, British Columbia, where he receives letters twice a year.

On this day not one of them is forgotten; nor, it may be said, does any one of them allow the day and the place to be unremembered which consecrates for them the deepest, most inspiring lessons of life. Men of the spiritual status of Lightfoot and Westcott leave an impress upon the soul of those who for a year, at the most receptive period, are in daily touch with them. Though the vision then given is often blurred in the turmoil of the world, it is renewed at this communion with them in the Chapel of St. Peter, where each tomb is a shrine.

Dr. Moule has now served a longer time than either of his immediate predecessors as Diocesan, and his custom is to invite the Brethren every alternate year to Auckland. Other meetings have been held in Westminster and Sunderland for special occasions. It is probable that more gatherings will need to be called henceforward in London, or in some less distant centre, since 109 of the Brethren are no longer in Durham Diocese.

The Cross of St. Paul's.

The Cross of St. Paul's was last gilded about forty years ago. For nearly half a century the fogs and damps and acids of the London atmosphere have been at work upon it, and have transformed its gold almost into black. In a bright light, something but not much, of the gilding can still be seen. The Cathedral authorities are now obtaining an estimate from a leading firm of the cost of regilding the Cross and ball, and presumably the Golden Gallery, which the weather has also affected.

There is hope, therefore, that London before long will see its golden Cross once more. Meantime the work of regilding has actually begun on the Western Towers. Each of the towers terminates in a pineapple with supporting trusses; and here the gilding has been entirely obliterated. The regilding of these pinnacles will added greatly to the beauty of the building.

The present Cross and Ball were put up in the year 1821, the extreme height being about 365 feet. A suggestion has been made to illuminate the cross by electric light at night, but there is no reason to believe that this proposal will be seriously considered. Among other objections will be the weighty one that probably for the greater part of the year it would remain unseen owing to mists from the river.

A Call to the Well-to-do.

If all goes well there should be this autumn some thirty women preparing for mission work under S. P. G., at the various Homes used by the Society. Of these only four will be able to contribute anything to their own support in the field. We regret very much to have to dwell so often on the financial position, and do not wish to deter workers from offering if they have no private means. But it is still a puzzle why women and girls who have been entrusted by God with any measure of wealth are standing aside from foreign work. Is it that they have not the courage to make the more complete self-surrender that is required for foreign service, but prefer to undertake work in England, where they are more free to choose their sphere and to withdraw when they wish to change? Is it that, in spite of all the missionary study, they do not care, or do not understand the urgency? Is it that they feel they are unfit? If so, will they not try to fit themselves in one of the many ways suggested by the Candidates' Committee? Is it that parents discourage the idea, or fail to put before daughters the opportunity for service?

Sunday, July 6th, was the twentieth anniversary of the marriage of the King and Queen—then the Duke and Duchess of York—by Archbishop Benson, who passed away three years later. The only Dioceses now filled by the same Bishops as in 1893, are Chester and St. Asaph, the other thirty-five having all changed occupants, some of them more than once. The junior member of the Episiopate was then Dr. Sheepshanks, of Norwich, who had been a Bishop just a week when King George was married. His successor, Dr. Pollock, was the last Bishop consecrated in the reign of King Edward VII.

The Divorce Question.

The question as to the Church's law on Divorce has so often been asked, that we think it well to set it forth in these pages. The Church forbids the remarriage of any person divorced for any cause arising after marriage excepting the innocent party in the case of adultery. And even in this case, a certificate has to be secured from the court, certifying that the party was the innocent one. This court evidence must be submitted to the Ecclesiastical Authorities of the Diocese. This law of the Church is based on, and is in perfect accord with the law as laid down by our Lord on this subject. So that it is not only the law of the Church, but the law of Christ. To break it, or to remarry in the face of this law is not only to put one's self outside the pale of the Church and to be deprived of the sacrament of the Body and Blood of Christ, but it is to break with Christ Himself.—Robert S. Coupland, in Epiphany Parish Guide.

American.

Appeals in Behalf of Deaf-Mute Mission Work.

The Rev. O. J. Whildin, Missionary to the Deaf of the South, is preparing to send out his customary Twelfth Sunday after Trinity Appeal, in behalf of his Work in the South. This he has been doing for many years and the responses of his friends have always been so generous that he has been enabled to meet a large part of the expenses of his extensive travels. Some of the other missionaries to the Deaf will also send out similar appeals and it is hoped that in their case the response will likewise be generous. There is no work of the Church so needful as that of deaf-mute missions and certainly no work of a purely missionary character in which the returns are so satisfactory. Other religious bodies are making efforts here and there to reach the deaf-mutes while our own Church is, and has been for fifty years or more, diligently and systematically seeking them out and brightening and beautifying their lives. At the present time there are fifteen deaf-mute missionaries in our Church and the number of mission stations can be counted into the hundreds. It is truly a work deserving of the sympathetic help of every member of the Church.

The Rev. John L. Oldham, until recently assistant minister of Emmanuel church, Baltimore, and now rector-elect of St. Paul's church, Georgetown, Del., and Miss Olga C. Wellington, youngest daughter of former United States Senator and Mrs. George L. Wellington, were married on July 1st, at Emmanuel church, Cumberland, Md., the groom's brother, the Rev. G. A. Oldham, rector of St. Luke's church, New York City, officiating, assisted by the Rev. William C. Hicks, rector of the parish.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Richmond Clergymen on Vacation.

The Rev. Robert A. Goodwin, D. D., rector of old St. John's church, Richmond, left on Monday for Orkney Springs, Va., where he will spend his vacation. His address there will be in care of Mrs. Kimball. During his absence services will be held every Sunday morning, at St. John's, and every Sunday night at Weddell Memorial church, Fulton, by the associate rector of the parish, the Rev. H. W. Sublett.

The Rev. William M. Clark, D. D., rector of St. James' church, Richmond, and Mrs. Clark, left on Monday, for a visit to friends in Lancaster county, Va. After July 25th they will go to Atlantic City, N. J., where they will remain several weeks. During Dr. Clark's absence, Sunday morning services at St. James' church will be held by the Rev. F. E. A. Warren, rector of Meade Memorial church, South Richmond, until September 1st. The Sunday afternoon services will be discontinued until Dr. Clark returns.

Resignation of Virginia Theological Seminary Matron.

The friends of the Episcopal Theological Seminary in Virginia will hear with much regret of the resignation of Miss Jacobs, the efficient matron of that institution, taking effect at the close of the session of 1912-13. For twenty years Miss Jacobs has been the honored matron of the Seminary. She succeeded Miss Mary Rhett, who was so well and favorably known to a number of the present alumni. For the past two years Miss Jacobs has not been in good health, and her condition during the past year has given her friends much solicitude. Still she attended to her duties with her usual care and efficiency, until towards the latter part of the past session she felt herself more unequal to the task, and acting under the advice of her physician, Dr. McGuire, she concluded to send in her resignation, which was accepted with deep regret.

Miss Jacobs was a lady of great administrative ability and won the esteem of the Seminary authorities and others connected with the institution. She leaves with the best wishes of her numerous friends for her recovery, with true appreciation for her many years of devoted and faithful service to the institution she loved so well.

The Rev. J. F. Ribble, rector of St. Andrew's church, Richmond, expects to take a vacation during the month of August. In his absence the Rev. P. A. Arthur, formerly in charge of Dettingen parish, will hold the usual Sunday morning and evening services at St. Andrew's. Mr. Arthur, also, will have charge of the mission on Oregon Hill, lately under the care of St. Paul's church, and formerly a mission of St. Andrew's church, to the care of which it has now been restored.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

School Commencements.

Trinity College, Berkeley Divinity School and St. Margaret's School, Waterbury, celebrated their commencements in June. Trinity College, while ranked as a non-sectarian school, remains nominally a Church institution, the president and leading professors being clergymen of the Church.

At Berkeley certificates of graduation were presented to six students. Informal addresses were given by several well known clergymen, including Bishop Brewster, Dean Samuel Hart and Bishop Lines, of Newark. At St. Margaret's twelve graduated. Addresses were made by Rev. Dr. Flavel S. Luther, president of Trinity College, and several others.

Gifts to Churches.

Trinity church, Branford, has been presented $2,000 for a memorial window.

A memorial picture of St. Agnes has been placed in the Colt Memorial parish house of the Church of the Good Shepherd, Hartford. It was presented by the G. F. S.

Christ church, Hartford, has been presented with a beautiful painting by Mr. and Mrs. Albert Prouting. The picture is Hoffman's "The Christ Child."

St. John's church, Salisbury, was recently given a new lectern and set of embroidered hangings.

Trinity church, Branford, has been presented with a beautiful set of purple hangings.

St. James' Church, Danbury.

The Rev. George Davenport, secretary of the First Missionary Department, has been succeeded at St. James' church, Danbury, by the Rev. Aaron C. Coburn, an Amherst College graduate, who was for two years at Grace church, New York. St. James' is one of the leading parishes in the diocese. It owns considerable property, maintains a curate and has a large choir and parish house. The communicant list is unusually large.

The Rev. George Linsley, of Hartford, editor of the excellent diocesan paper, "The Connecticut Churchman," will spend his vacation at North Conway, N. H. He and Mrs. Linsley will leave in a short time.

The Rev. John H. Jackson, rector of St. Andrew's church, Hartford, and his wife, were given a house-warming by about eighty members of his church, upon the opening of his new home on Cabot street.

Archdeacon J. A. Biddle, of Hartford county, has prepared a valuable little booklet on "Some Popular Misconceptions of the Episcopal Church."

The consecration of St. Paul's church, Willimantic, planned to take place on May 30th, was postponed until later.

The Church of the Good Shepherd, Tyler City, is in prosperous condition, a new church building having been consecrated some time ago.

The Rev. Isaac Newton Phelps has become curate in St. John's, Stamford.

Rev. Walter Doenes Humphrey has been made Archdeacon of Litchfield.

The "Duplex" envelope system is being used very widely in this Diocese and has produced excellent results.

A new rector has been called to St. Thomas' church, Hartford, of which parish Rev. Mr. Biddle has had charge for some time past.

The Bishop White Library Association of Philadelphia has given theological books to several parishes.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop

Washington Rector Returns to His Native State.

The Rev. C. I. LaRoche, rector of Zion parish, Prince George's county, Maryland, and associated churches, has resigned that charge and accepted a church in South Carolina, his native State. Mr. LaRoche was formerly Archdeacon of one of Washington's Convocations.

The special preacher at the open-air service, Peace Cross, St. Alban's, last Sunday, at 4 P. M., was the Rev. Howard E. Thompson, of Woodbury, New Jersey. W.

St. Timothy's Mission, Alaska.

The May number of The Alaskan Churchman, just received, contains accounts of a new mission, called St. Timothy's, which has been established by means of gifts of the young ladies of St. Timothy's School, Catonsville, Md. The mission is situated at Tanana Crossing and is the connecting link in Tanana Valley mission. The workers stationed there are Miss M. C. Graves and Celia Wright. The site is on the old mail trail from Eagle to Valdez, midway between five Indian tribes. Miss Graves, in writing of the mission, says St. Timothy's should be a mission centre with a home school and church, or else used as a base for a visiting missionary. There are 209 Indians in the five villages and seventy-five of them are young people of school age. During the period between December 10th and January 10th, 187 Indians visited this mission point, trading or going to their traps. The Indians have wasteful habits and are poor. If they could be taught to be less wasteful there would be little real need among them. They buy flour at $25 a hundred pounds, and cannot make enough with their traps to support such a taste. There is no market for meat. The mission must teach them to make gardens, or else these Indians, now fairly healthy, will dwindle away, a prey, because poorly nourished, to tuberculosis. They do not lack native shrewdness and wit, but possess thoughtfulness and freshness of mind unequalled.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop

Death of a Devoted Churchwoman.

Mrs. Mary B. Casselberry, a communicant of the Church and for thirty years a resident of Salem, Ohio, died at her home in that city, Friday, June 27th. She was the daughter of Mr. and Mrs. James Simpson, of Philadelphia, where she was born in 1840. Mrs. Casselberry was a constant and generous contributor to the churches and charities of her home city, and among several bequests left the sum of $500 for the parish of Our Saviour, Salem.

Church Spire Demolished by Storm.

In one of the several recent and damaging storms that have swept over northern Ohio, the spire of Trinity church, Lyme, Huron county, one of the oldest rural church buildings in the diocese, was demolished. The rector, Rev. Oliver F. Crawford, encouraged the people by at once starting a campaign for funds for restoration.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Bishop Darlington at Newport, Rhode Island.

The Bishop of Harrisburg is spending his vacation in Newport, Rhode Island. In the evening of the Fourth of July, he addressed the Rhode Island Order of Cincinnati in the same room of the court house where George the Third was proclaimed King of England, and on the twenty-second of July he addressed the United St. Andrew's Brotherhood of Newport, in Kay Chapel.

Col. John G. Freeze, of Bloomsburg, was buried in Bloomsburg on July 10th. He was Chancellor of the Diocese for several years, until advancing age made it impossible to discharge the duties of that office. He had been vestryman of St. Paul's, Bloomsburg, for many years and was always actively interested in its behalf.

Funeral of a Clergyman.

The funeral of Rev. John C. Lewis, rector of Trinity church, Tyrone, was held on the 10th of July, from the church of which he was rector. He had but recently been advanced to the priesthood. His ministrations in Tyrone were of a high order and he was much beloved by his people. During his brief pastorate the rectory was freed from debt. He was taken ill on the Fourth of July and died on the following Tuesday.

Church Services in a School House.

The Diocese of Harrisburg is largely missionary in its character. There are two counties in it in which this Church has no representation. The General Missionary holds an occasional service in a locality called Button Hill, in a school house. At a recent service, held on a Monday evening, the congregation consisted of one small boy, eleven women and sixteen men. Three adults were baptized on that occasion.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D. Bishop.

District Statistics.

According to the Convocation Journal, just published, there were during the year, fifty-three baptisms and fifty-nine confirmations. Communicants reported are 654; but as nine mission stations failed to report this number is evidently too small. These nine missions reported fully ninety communicants, who are not included in this year's summary.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan.

Services in Many Languages.

New York never before appealed to so many peoples of so many tongues and so many occupations. Services are being held in upwards of a dozen languages. Streets and parks offer meetings to the number of four hundred a week. Calvary choir, followed by at least two hundred of Calvary people, went on a Sunday night recently from the church up Fourth avenue and into Madison Square. There they all sang some hymns, and marched back again. Enough people followed to fill the downstairs pews comfortably. In Wall street and in factories, noon-hour services are held. Even street car motormen and conductors have services held for them at ends of the lines. The old plan of evangelistic meetings each winter, at which famous men held forth and asked people to come in large numbers, has given place to many small meetings, with quite ordinary people to give the addresses. Women singers are used much this season for out-door meetings, and with tremendous power to draw men. Never did New York have such religious activity in July before, and that of so unconventional and varied types. Not many people are in the churches on Sundays, but thousands are hearing the Gospel in these new ways.

Useful Work for Boys.

Calvary parish, the Rev. Theodore Sedgwick, rector, co-operates with the Gramercy Neighborhood Association. So does St. Mark's, and to some extent Grace chapel does as well. This Association has just held in the National Guard armory a rally of children, boys exclusively and fifteen hundred in number, designed to show to what use National Guard armories may be put for education and recreation. Soon a similar meeting is to be held for girls. The Association aims to clean up its part of the city, both of filth in the streets and immorality elsewhere, if it exists. It is forming the boys in companies and giving them the power of government, George Junior Republic plan, and better, because applied to conditions in a large city. The influence of this Association is already felt in other neighborhoods, in which Manhattan is being divided. Clean-up campaigns are in progress. The whole plan has the advantage of Boy Scouts, in that it costs little or nothing.

Holyrood Parish Adopts Vestry System.

Holyrood parish, occupying the extreme northern end of Manhattan Island, and lately erecting a new edifice, has just voted to change from the trustee to the vestry system of parish control. Under the old plan there has been not a little friction. The change is in the interest of harmony. Vestrymen are named provisionally to serve until Advent, when new ones will be elected by the people. Some of the trustees have been non-resident. The present priest in charge, nominally rector, is the Rev. Dr. Stuart Crockett. He resigns with other trustees, but the new vestry can elect him. The trustees were chosen in the first place because, when started by the Rev. W. O. Embury, Holyrood had no men in it, nor hardly any people. St. Mary the Virgin parish, in Forty-eight street, much older than Holyrood, has the trustee system for the same reason.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Ordained to the Diaconate.

On the morning of July 6th, at Christ church, Raleigh, Mr. Israel Hughes, son of the Rev. Nicholas Collin Hughes, Archdeacon of Raleigh, was made deacon. At half past ten o'clock Morning Prayer was read by Rev. Milton A. Barber, rector of the parish. The sermon was preached by the Rev. Isaac Wayne Hughes, uncle of the candidate and rector of Holy Innocents', Henderson, from St. Luke 22:27: "I am among you as he that serveth." Noting the value of ideals in the forwarding of the individual and the race, it was pointed out that the Ideal of the Christian must always be that of Christ Himself.

Men being of their kind and living in time, must learn through their kind and in the limit of time. A part of the perfect wisdom of the Son of Man was His recognition of this truth. In caring for the twentieth and the last century he sent men out to teach others all things which He had commanded them.

The Church rests upon Holy Scripture as authority in all things essential to its being. There it is shown that it is "The Kingdom of Heaven," and "the Kingdom of God." In this ordered Institution the Office of a Deacon has existed structurally, organically, "from the time of the Apostles." It is essential for the Church is God's ordained way of bringing Himself to Man, and Man to Himself, and, therefore, "it must be competent and adaptive to human existence in every form. "This Office" is in the mightiest of all empires—for its range is both human and

divine, temporal and eternal—to carry forward the most splendid enterprise of all the ages."

It must not be a barrier but a bond between men. There must be the constant use of "common sense." Service must be like Christ's. One holding it must be approachable, tender and patient. And in all things there was the prayer for God's blessing, the candidate having been reminded of the value of inheritances, his father and both grandfathers, Rev. N. Collin Hughes, D. D., and Rev. Israel Harding, having been faithful priests of the Church in the Diocese of North Carolina.

The Epistle was read by the rector and the candidate presented by his father. Besides the Bishop and those above mentioned, there were in the chancel Rev. Julian E. Ingle, the Bishop's chaplain; Rev. A. B. Hunter, rector of St. Augustine's School, and Rev. Mr. Taylor, deacon in charge of the work at Townesville.

The Rev. Israel Harding Hughes began work immediately as assistant for two months, returning to Cambridge, Mass., under the Rev. Mr. Barber, of Christ church, especially giving himself to the parish mission of St. Saviour. He preached at the latter, on Sunday night, an excellent sermon from Acts 9:6: "Lord, what wilt Thou have me to do?"

Mr. Edgar LeBlanc, serving at one time at the State Farm, and now a student at the Seminary at Alexandria, has work during the summer months at Reidsville, Cunningham and Milton.

Mr. Herbert Cunningham, also formerly at the State Farm, and now studying at Alexandria, returns to the Farm for the period of his summer vacation.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Removal of Tablet in a West Philadelphia Church.

In Calvary church, on Forty-first above Brown street, of which the Rev. Charles Leighton Steel is (and for over three years has been) the rector, on July 2d, there was placed in the back wall's recess, near the north entrance, a metal tablet, 26 1-2 inches wide and 33 1-3 inches high, inscribed as follows:

"This Church was Removed Stone by Stone, in the Year 1882, From the Corner of Front and Margaretta Streets, to its Present Site. Was Rebuilt in the Original Form it Stands To-day, by the Devoted Efforts of the Rev. Thomas Poole Hutchinson, Who was Assistant and Afterward Rector of this Parish From 1874 to 1896."

In the corresponding recess in the wall near the south entrance is the Bishop White memorial tablet of 1851, about 4 1-2 feet wide and 10 feet high, reminding the inscription-reader that William White was "the first Bishop of this Diocese" and "a main instrument in transplanting the Anglican episcopate to this country, and for fifty years the most revered guide of the American Church."

Death of Rev. John C. Lewis.

In the death of the Rev. John C. Lewis, the Church has lost a devoted son and earnest worker. He entered into rest at Tyrone, Pa., on Tuesday evening, July 6th, where a year ago he had taken charge of Trinity church. He came to Philadelphia in 1896. Shortly afterwards he became the City Forester. Largely through his energy as lay reader at Somerton, St. Andrew's chapel there was built. On July 7, 1901, he was ordered deacon by the Rt. Rev. Dr. Ozi W. Whitaker. He continued in charge of St. Andrew's until about a year ago, when he resigned that duty and also as City Forester, and became rector of Trinity church, Tyrone.

Large Bequests to Churches and Charities.

By his will, the late Francis Way Smith bequeathed a large portion of his fortune to churches and charities. $75,000 in bonds and mortgages is given to the Church of the Holy Trinity, Philadelphia, to be added to the endowment fund. He also directed that his pew in this church should be kept open forever, as a memorial to his father. Grace church, Crosswicks, New Jersey, which was founded by his father, is to receive $12,000; the Church Home for Children, Angora, $6,000; the Church of the Ascension, Atlantic City, New Jersey, $53,000; and its rector, the Rev. Charles Martin Niles, D. D., $5,000.

The Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany, who sailed on Saturday, July 5th, will spend the next two months travelling on the Continent of Europe and visiting friends in England.

The Rev. R. H. Barnes, who has for about fourteen years been assistant minister of Old Christ church, Philadelphia, has accepted an appointment as Chaplain of Christ Church Hospital, and has entered upon his duties there. He will be succeeded at Christ church by the Rev. Francis M. Wetherill, warden of the Associate Mission, at Leonard Hall, South Bethlehem, Pa.

The Rev. Herman L. Duhring, D. D., and his three daughters, the youngest of who mis in ill health, sailed from Philadelphia, on Saturday, July 12th, in the Prinz Oscar, to spend six weeks on the Continent of Europe.

A contract has been awarded to build the Church of the Redemption, at Fifty-sixth and Market streets, to Thomas C. Tafford, after plans by Hancock and Hokanson. It will be of stone, 48 by 120 feet, and cost about $40,000. The crypt is already built.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Clergymen Taking Summer Vacations.

Many of the clergy are making arrangements for their summer vacations. In the Diocesan House at Saluda, N. C., the Rev. William B. Sams and family will spend the month of July. The Rev. J. W. Bleker will spend September at the same place.

The Rev. William T. Dakin is on his vacation in Massachusetts.

The Rev. F. A. Brown will spend his vacation, beginning with the 1st of August, in Nova Scotia.

The Rev. G. A. Cornell will be in charge of St. Paul's church, Albany, during July and August.

Beginning with August 1st, the Bishop and Mrs. Reese will spend two weeks in Marietta, whence they leave for Wytheville, Virginia, to remain until the General Convention.

Memorial to a Rector.

On Monday, July 14th, the Bishop blessed a chancel window in the Church of the Atonement, Augusta. The window is in memory of the late Rev. Samuel Barstow Carpenter, who was for many years the devoted rector of the parish.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The Rev. George Otis Mead, of Christ church, Roanoke, has been appointed by Bishop Tucker Commissary for the Third Missionary Department in the Diocese of Southern Virginia, and delegated for the special duty of co-operating with the Department Secretary in carrying out the following resolution of the last General Convention:

"Resolved, the House of Bishops concurring, That the Board of Missions be and is hereby recommended to further the formation in all Dioceses and Districts of missionary committees of laymen auxiliary to the Board. The duty of such committees shall be to organize missionary committees in all congregations of the Dioceses and Districts, to foster and develop the interest of laymen in the missionary work of the Church and to co-operate with the Board of Missions and the Department Secretary.

"The Missionary Council of the Third Department, which met at Norfolk, Va., November 12th-14th, 1912, adopted suitable resolutions toward carrying into effect the above instruction of the General Convention.

"Recognizing that the formation of these new missionary committees is resulting to the great advantage to the individual parish as well as to the missionary cause, it is hoped that at no far distant date such a committee of laymen may be formed in every parish in the Diocese.

G. C. T. Bratenahl,
Secretary of the Third Department."

Visitations by Bishop Tucker.

Bishop Tucker preached and confirmed a class at St. John's church, Lynchburg, on Sunday, July 6th, and that night preached at St. Paul's, in the same city. On July 13th, he made regular visitations at Blacksburg and Christiansburg. The Bishop has moved his family to his cottage at Virginia Beach, for the summer; yet he is spending most of his time making visitations over the Diocese. Southern Virginia has 228 churches and missions, so both Bishops are kept busy caring for the great field.

Bishop Randolph has moved to Warrenton, Va., where he will make his home during the summer.

Normal School for Sunday School Workers.

The Normal School for Sunday School Workers, held in Roanoke July 7th-11th, was in every way a great success. There was a large enrollment and the lectures and addresses were inspiring and most helpful. Bishop Tucker made the address of welcome at the opening of the Normal School for Sunday School Workers, on July 7th.

New Parish House for St. Paul's, Newport News.

At a meeting of the congregation of St. Paul's church, Newport News, the Rev. Thomas C. Darst, rector, the action of the vestry in deciding to build a naw parish house was unanimously endorsed.

The new parish house will be built in the near future and will be erected on the vacant lot between the church and the rectory. It will be a two-story brick structure, containing a large auditorium, infant class rooms and library on the first floor and class rooms, kitchen and rector's study on the second floor.

R. T. Pierce, chairman; G. N. Wise,

A. A. Moss, Richard Walker and F. P. Palen were named a committee on building and a consulting committee of women was named as follows: Miss L. G. Weld, Mrs. V. B. Barclay and Mrs. L. Wertheimer.

The building, which will be a handsome addition to the church plant, will supply a long felt want and provide adequate quarters for the growing Sunday School and the many other active organizations of the Church.

Memorial to the Late Archdeacon Lloyd.

Arrangements are being made to unveil a memorial at Big Stone Gap, in honor of the late Rev. Dr. John J. Lloyd, for seven years Archdeacon of the Southwest. Deaconess Adams is at the head of the movement and it was through her influence that the memorial, a handsome bronze tablet, was secured. It is a slight token of the love and esteem felt by people in the coal fields of Southwestern Virginia for Dr. Lloyd, whose memory will always be hallowed and revered by all who came under the influence of his beneficent personality. The tablet will probably be unveiled sometime in August.

Report of the United Offering, to July, 1913.

In offering this report I wish to impress upon all the Branches of the Woman's Auxiliary, that it is not a complete report, but only offered for comparison to the different custodians. I expect to receive money up to September 15th, and even later, and all such receipts will be added. We all have pledges due in September, and these will be faithfully collected. But as we are all liable to err in accounts, I wish each Branch to compare its receipts sent by me with my statement, and if incorrect, to notify me immediately, Box 793, Norfolk, Va. I also wish each Branch to compare its work of 1913 with that of 1910. In October, 1910, I asked that all would try to double its gift. You will see who has done so, and it may suggest to some that a special effort in the next ten weeks can still accomplish this desired result. This offering is already larger than any previously given, and I trust it shows that we realize more fully each year the inestimable value of our spiritual privileges, and will daily increase our prayers and gifts.

S. T. CASTLE.
General Custodian, Southern Virginia.

Report of the United Offering, from October, 1910, to July, 1913.

	1913	1910
Amherst	$ 50 42	$ 69 21
Abingdon	60 00	59 00
Accomac		6 00
Bedford City	30 36	53 44
Bedford City, Second Circle		7 60
Peake's Branch	36 55	18 75
Boydton	65 23	83 44
Boydton, 2d Circle	5 37	
Bristol	16 20	20 02
Blackstone	10 00	8 77
Big Stone Gap	20 00	9 00
Burrowsville	11 25	22 00
Chatham		11 27
Christiansburg	93 75	58 25
City Point		10 00
Chester	7 50	new branch
Coeburn	3 00	1 21
Covington	1 00	10 00
Callaway	5 00	20 00
Clifton Forge		7 00
Danville	89 31	73 70
Danville, 2d Circle		4 94
Dante	6 60	new branch
Drake's Branch		5 00
Emporia, pledged $25		25 00
Eastville	23 81	4 00
Cape Charles		new branch
Franklin		1 00
Farmville	40 18	22 25
Fincastle		
Hampton, pledged $100		64 89
Hot Springs	26 60	29 05
Houston	54 20	68 70
Keokee	28 45	3 25
Lexington	32 50	43 25
Lawrenceville, (St. Paul's School)	5 00	8 00
Lovingston	33 50	38 65
Lynnhaven	9 00	18 60
East Lynnhaven	11 50	3 75
Lynchburg, Grace	29 65	83 00
Lynchburg, St. Paul's	135 00	50 69
Lynchburg, St. Paul's 2d Circle	40 00	10 00
Lynchburg, St. John's	26 52	new branch
Manchester	12 00	5 00
Newport News	86 25	20 00
Martinsville		4 00
Norfolk, Christ Ch.	309 00	502 43
Norfolk, St. Paul's	615 62	300 00
Norfolk, St. Paul's, 2d Circle	18 55	16 50
Norfolk, St. Luke's	72 89	81 66
Norfolk, St. Peter's	54 95	67 75
Norfolk, St. Thomas'	25 00	43 69
Norfolk, Ascension	14 28	new branch
Norfolk, St. Andrew's	180 18	new branch
Norfolk, St. Paul's, Berkley	70 00	new branch
Norfolk, Grace, colored	3 04	4 00
Onancock	30 15	36 76
Petersburg, St. Paul's	100 00	130 00
Petersburg, St. Paul's 2d Circle	5 00	
Petersburg, Grace	54 96	49 00
Petersburg, St. John's	5 00	5 00
Portsmouth, Trinity	27 65	26 35
Portsmouth, Trinity, 2d Circle	54 98	36 67
Portsmouth, St. John's	56 92	31 35
Port Norfolk	1 50	
Pulaski		12 50
Pocahontas		5 50
Roanoke, St. John's	138 22	71 16
Roanoke, Christ	100 00	17 00
Rocky Mount	11 54	10 81
South Boston	45 49	
Saltville	23 41	
Salem	12 00	15 30
Schuyler	18 18	5 00
Smithfield	24 65	14 00
Staunton, Trinity	52 22	105 26
Staunton, Emmanuel	53 57	68 38
Staunton, Stuart Hall	8 00	8 00
Suffolk	46 45	39 00
Williamsburg	72 00	12 10
Williamsburg, 2d Circle	5 00	new branch
Wytheville	110 25	94 00
Juniors	155 00	
Babies' Branch	175 00	125 00
Interest	91 60	
Totals	$ 4,062 35	$ 3,227 36

Archdeacon E. A. Rich will hold the usual Annual Conference of Mission Workers at Big Stone Gap, in August. The Conference will be in session at the Episcopal rectory, the home of Mrs. J. J. Lloyd, and will last for several days.

The Archdeacon is now in camp with his patrol of Boy Scouts, who are enjoying a two weeks' outing. They are encamped in the mountains, about eight miles south of Graham. Mr. Peyton and Mr. Opie will also be in the camp during a portion of the two weeks.

Preliminary arrangements are being made by the ladies of Abingdon, looking to the entertainment of the Woman's Auxiliary of the Diocese of Southern Virginia, which meets at that place in October. In addition to the delegates there will be present several ministers of the diocese.

The Rev. Wm. J. Gordon, of Spray, North Carolina, took the services morning and night at the Epiphany, Danville, for the Rev. Dr. J. Cleveland Hall, who is with the encampment of First Virginia Regiment at Virginia Beach, of which he is chaplain. The Rev. Mr. Gordon, while canonically connected with the Diocese of North Carolina, gives occasional services at Oak Hill Mission, in Pittsylvania county, Va., which is just across the State line from his parish.

Never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.

For the Southern Churchman.

BIBLICAL CONTRASTS AND PARALLELS.

Enoch.

And Enoch walked with God and he was not; for God took him.—Gen 5:24.

By faith Enoch was translated that he should not see death. * * * Before his translation he had this testimony, that he pleased God.—Hebrews 11:5.

Herod.

Upon a set day, Herod arrayed in royal apparel sat upon his throne and made an oration unto them (the people of Tyre and Sidon.)

And the people gave a shout, saying, it is the voice of a god and not of a man.

And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten up of worms and gave up the ghost.—Acts 14:21, 22, 23.

Babel and Scattering.

The people were of one language and built a tower to reach unto Heaven to keep them united, that they might indulge and accomplish all the imaginations of their evil hearts. And God was displeased with the pride and evil purposes and confounded their language and scattered them.—Genesis 11.

Lowliness and Communion.

Our Lord humbled Himself and became obedient unto the death of the cross, and being lifted up drew all men unto Him.

On the day of Pentecost men of many and divers languages were gathered in Jerusalem. And all understood the Apostles when they told them of Jesus. The spirit of God made all one.

Worldly Pride and Wealth.

Nebuchadnezzar walked in his portico and boasted: Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying: "O, King, Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee."—Daniel 4:30, 31.

Divine Lowliness and Poverty.

One of the disciples said: Lord, we will go with Thee. Our Lord said: "The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay his head."—St. Matt. 8:19, 20.

Blessed are the poor.—St. Luke 7.

The Law and the Gospel.

The Giving of the Law.

Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly. Exodus 19:18.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And God spake these words, the Ten Commandments.

The Descent of the Spirit.

And they were all with one accord in one place. And suddenly there was a sound from heaven as of a rushing wind and it filled all the house where they were sitting. And they were all amazed and marvelled, saying: How hear we every man in the tongue wherein we were born?—Acts 2.

My doctrine shall drop as the rain

and my speech shall distill as the dew. Deut. 32:2.

The wind bloweth where it listeth. Thou hearest the sound thereof and canst not tell whence it cometh or whither it goeth. So is everyone that is born of the Spirit.—St. John 3:8.

The Two Banquets.

In the Hall of Babylon.

Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand; * * * commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the temple in Jerusalem, that the king and his princes, his wives and his concubines might drink therein. * * * In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace: * * * Mene, mene, tekel, upharsin. * * * Thou art weighed in the balance and found wanting. * * * In that night was Belshazzar, the king of the Chaldeans, slain. And Darius the Median took the kingdom.—Daniel 5.

On the Sea of Tiberias.

After these things Jesus shewed himself again to the disciples at the Sea of Tiberias. And on this wise showed he Himself. There were together Simon Peter and Thomas, called Didymus, and Nathaniel, of Cana, in Galilee, and the sons of Zebedee and two other of the disciples.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore and the disciples knew not that it was Jesus.

Then Jesus saith unto them, Children, have ye any meat? They answered him No, and he said unto them, cast the net on the right side of the ship, and ye shall find. They cast therefore and now they were not able to draw it for the multitude of the fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. * * *

And soon as they were come to land, they saw a fire of coals there and fish laid thereon and bread. * * * Jesus saith to them, Come and dine.

Feed my sheep. Feed my lambs.

After that banquet Our Lord ascended to the right hand of the Father as King of kings and Lord of lords.

J. L. W.

Penny Wise, and Pound Foolish.

By W. Letterman Smith.

Wise in little things: foolish in the large things of life!

Many there are capable and wise in managing the daily, simple, routine tasks, but who are all at sea when emergencies arise, or when they are placed in positions or circumstances where greater and more extended work is to be done, or service rendered.

Wisdom, needed in the little things, is essential in the important things of life.

If there is plenty of room at the top of the industrial ladder, there is certainly none at the bottom; for there, at its base, the crowds surge and struggle for a foothold.

Those who can do only what thousands of others can do, who can climb no higher than the lower rounds, whose wisdom in the broader responsibilities and larger duties is narrowly limited, can never reach the top; and will do well, indeed, if they can hold their own while so many, pushed from behind, are being crowded off and fall away into obscurity.

This same principle holds true in the service of Christ. They only accomplish much for God and their fellowmen, and become leaders in the Church of Christ, who seek wisdom from God, and by faith, prayer, diligence, perseverance and faithfulness, climb far above the mass, nearer to Christ, and manifest the wisdom they have received from on high in the great as in the little things of the Kingdom of our Lord.

Therefore, both in the business of the world and in the service of Christ the penny wisdom needs to be increased to the pound wisdom: the little sense multiplied until it becomes great, even uncommon sense.

The sense of the thing, then, is to obtain higher wisdom, greater capacity, more thorough knowledge of the particular line to be followed, while not neglecting the matters of minor detail and importance.

"If any of you lack wisdom," says the Apostle James, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

We may not know God's plan for us, what we shall be called upon to do in the years to come; but if we conscientiously improve opportunities, diligently study the lessons the Lord sets before us, faithfully fulfill the tasks and duties God assigns us, then we shall be moving along in accordance with God's plan, be gaining in wisdom all the while; and be prepared for the greater responsibilities and higher duties when they come, and rejoice in the blessed reward that shall follow. And so shall we be not penny wise only, but pound wise as well.

What is Your Prayer Book?

Our Prayer Book is a growth. It is made up of the choicest devotions of all ages. Dr. C. W. Shields, a learned Presbyterian Divine of Princeton, recently said in the Century (November, 1885, page 82): "The English Prayer Book is the only Christian Liturgy worthy of the name. Next to the English Bible it is the most wonderful product of the Reformation." The Prayer Book not only contains our morning and evening services, but is a drill book for the whole year and every possible occasion. Each Sunday of the year is appointed to teach some special truth about the Blessed Saviour. Thus, whatever the preacher may fail to do, the services of the Church do not shun to declare unto us the whole counsel of God. Each of the fifty-two Sundays and many of the week days are individualized. Christmas tells of His Birth: Good Friday of His Death; Easter of His Resurrection, and so on.

Let me quote what Rev. Thomas K. Beecher, a Congregational minister, says of our Church as an educator: "The Episcopal Church is excellent in her provisions for Christian education and pious drill. Churches that avowedly receive very young infants as members must necessarily provide education for those accepted children. Accordingly, the Episcopal Church is characteristically a Church for the training of children. In the Prayer Book and Church Almanac you find the Christian Year divided into periods separated by high days—monuments and memorials of Christian story. In connection with this calendar is a system of lessons, in following which the reader is led through the entire Bible each year, and through its more profitable parts monthly or oftener. He who for years has been a Churchman, and yet remains ill-grounded in Scripture shows himself to be an unworthy son of a very faithful mother."

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The Still Hour.

Sometimes at the end of the day, when its cares have sped and the quiet night is around us, how sweet it is to be with Jesus. To be alone with Him and to feel at home with Him! What a refreshment it is, a well in the desert, the shadow of a great rock in a weary land. The home feeling is everything. How the cares of life ebb away, and the sorrows of yesterday are as the clouds that swiftly pass to come no more. We can almost welcome the trials of life, for if they lead to such fellowship, they have been as the dew to Israel. We can tell our dear Saviour things we would not care to whisper to another, knowing that in the secret of His tabernacle He will hide us. He will understand where others either cannot or will not. But here, what a refuge! He knows. He will not misunderstand. He will be pitiful and merciful for he remembers that we are dust. His presence is light, as when the night is gone and we raise the blinds and let in the sweet and gentle morning. There is no other place like this, and as one might turn aside where the springs are full and the flowers are in bloom and the birds are singing sweetly, and there is a peace above expression and a fragrance that touches the soul, so here when the day is done there wait the sweet repose and blessing. It is a time when patience comes back, and sympathy, broad as humanity, comes with it. Hatred, with its vulture wings, flies out into the night, and the dove-like presence that hovered above the Nazarene fills all the hour with an ineffable love. With Jesus! Is there any tryst that will stir the best that is in us like that? The day is not half so dull and the night is bereft of its darkness. If there has been a casket in the home, and the dear face within it has looked unresponsive into ours, we can look into the face of Jesus and understand that it is well. The night shall be as the morning. The grave becomes the portal of the Saviour's happy home and the grief of the rent heart is turned to the sweetness of the holiest hope. We are very near to heaven and the coming glory when we are alone with Jesus.—United Presbyterian.

Do not look forward to what might happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either He will shield you from suffering or He will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—St. Francis de Sales.

The church paper going to every family will remove many obstructions in the way of material and spiritual progress.

Family Department

At Eventide.

At eventide, O Lord, I bring Thee back
Tired hands and weary feet,
Attempts that failed, of these alas no lack—
And efforts incomplete.

No sheaves of ripened grain my garners fill,
No barn with bursting store;
No happy herds contented roam at will
My pastures o'er—

And yet, O Lord, I have not shirked Thy task,
Nor path of dalliance trod;
A life set free from pain I did not ask,
Nor shirk beneath Thy rod.

Too well, alas, I know I have not gained
The ends for which I toiled.
I bring Thee nothing but a life unstained,
Hands empty tho' unsoiled.

Not mine, perchance, to join the conquering song
Of white-robed host;
Not mine to move amid the happy throng
Who won where I have lost.

But is there not some lowly nook, I pray,
Where I unseen of them
As Thou doth pass on Thy triumphal way
May kiss Thy garment's hem?

—Poem written by the Rev. L. R. Dalrymple, on the night of his death, January 30, 1904.

A Pause in Passing.

I was just a nice, sweet, girl; like a hundred other nice, sweet girls. I had graduated at high school and college. In a limited way I had had trips, visits, visitors, parties, pretty dresses, and beaux.

I possessed abundant health, and tingled with the joy of living. I had never reached even the border land of sorrow, care, or privation. Nor, had I come in personal contact with those who had. So, at twenty I was absolutely thoughtless, gaily happy, and conventionally well mannered.

One or two of the girls in my set were beginning to have real love affairs. I was absorbingly interested. It was so romantic. In the distance I could see the glimmer of a church wedding. I pictured myself as a bridesmaid. It was deliciously exciting, though I was rather fearful of the prominence before a church full of people.

I was slightly scarey anyway. When my younger sister, with whom I shared my room, was not at home, I always felt creepy about being alone. In the evening after returning from some entertainment, when my escort had left and I had turned out the lights, I always had to fairly run up the stairs. If I had not been a grown up young lady, it would simply have been—being afraid of the dark.

Then came this experience that had a greater influence on all my future life than any other one thing connected with my girlhood. I do not even except my courtship and marriage, which seemed but the natural outgrowth of any number of love affairs.

Alesia, or Alice, Martin, coy and light hearted, had been one of the most popular girls. She was of the fluffy blond type, addicted to white dresses with ruffles, and blue satin sashes. It all happened while I was abroad, her having pneumonia, which was followed by that horrid cold that settled on her lungs.

I had been away about six months. The evening after my return, mother was sitting in my room as I fussed around, getting ready for the night. She told me bits of gossip here and there. Finally she spoke very gravely.

"I do not believe that Alesia is going to recover. The doctor says that it is unmistakably quick consumption."

I have now lived long enough to know the vital personality of such words as sorrow, hope, sympathy, courage, bravery, faith. Then they were adjectives, nouns, and so on, convenient to express, oh, a lot of things.

"Oh! no, mother, it simply can not be so. They are just frightened. Why Alesia is just the plumpest, dimpliest, jolliest girl that I know."

I spoke gaily. Not that I was unconcerned, but there was no especial meaning in any of it.

"I will go and see her to-morrow. I brought her a beautiful pair of evening gloves from Paris. They are pink. She is such a little rose bud, such a little darling in pink. That'll cheer her up."

Mother made no further reply, but I felt that she was displeased with me. In some way I was out of harmony. Of course some people died. Why, every one died some time, just as they were born, educated, married, or a hundred other things.

I became engrossed in other things and thought no more about it. The next morning, when I had finished dressing, I hunted mother up. I wanted to ask her if I looked all right, before I started for Alesia's. I wore my large white leghorn hat, that is covered with long white plumes, a broad satin sash with splashing pink roses in the design, a parasol with the same design of pink roses, and a white dress.

"Oh, daughter!" mother exclaimed in horrified surprise, "You are dressed for calling. If you are going to see Alesia, why don't you wear something simple? As if you were not thinking of your clothes, but of Alice."

There was disapproval in every syllable.

"I guess that Alice would not like to see an old frump," I replied, not appreciating any incongruity in my clothes.

I had rather hazy ideas of consumption. On the whole they were rather alluring than otherwise. I pictured Alice with a becoming hectic flush, in every other way the same, reclining in elegant languor, in her beautiful Japanese coat that her brother sent her. Alice's father and mother were dead. She lived with a married sister. I thought her being an orphan rather enhanced the ideal pity of it, as it were, so young! so beautiful! "Consumption like a worm in the bud, slowly fed upon the damask of her cheek."

So I slowly wandered down the street to the home of Alesia. I say wandered, because here and there were friends that I had not seen before since my return. Alesia's home was the last one on the street, the side of which faced the lake. It was very quiet. Not a voice was heard as I ascended the steps. That was so unusual. It was a house full of young people. The piano, victrola, singing, talking, laughing, was always going on.

I opened the screened door. I noticed that the edges were bound with cotton. They certainly wanted it quiet. Even the bell had been removed. Before I could knock, the door opened. A trained nurse, in the conventional cap and apron, stood there smiling. She had some crochet work in her hands.

"I was sitting here in the hall to answer the door. Miss Alesia said that she did not mind being alone. Every one else was busy."

Her quiet voice had that hushed way about it that in these later years I know portends to the seriously ill.

"May I see Alice?" I asked, wishing in my heart that I did not have the pink evening gloves with me.

"Certainly," she answered. "Last night and to-day were rather better than usual."

I followed her into the library, through a French window, that led on to the veranda that directly faced the lake. To say that I was stunned at the homely little scene before me, would but faintly express the situation. I was numb. I stood there in all of my gala attire, with the pink gloves in my hand, like an awkward country girl.

The swinging porch seat had been removed. Oh! how many jolly confidences Alesia and I had exchanged on that identical spot, behind the shelter of the palms. They also were gone. There was a heavy bamboo shade dividing this corner of the veranda from the rest, forming a veritable little room. A small table covered with a white cloth, with just a suspicion of Mexican drawn work, was near the bed. A large bowl of double hibiscus was so arranged as to hide the medicine bottles and other things pertaining to the sick room.

Alesia's Japanese coat, the one of navy blue silk, embroidered with white chrysanthemums and gold butterflies, was carelessly thrown on the back of a chair. A bamboo swinging shelf of books and magazines was in that disorder that speaks plainly of much handling and evident indecision as to which to select.

The breeze came skipping over the water in delightfully uncertain little whiffs, rippling it gently. Here and there was a suspicion of a white cap. The smaller sailing craft glided swiftly and serenely, while the dignified steamer could be faintly seen in the distance, plowing its way in the deeper water of the channel. There was the water ever varying and changing, unconquered and unconquerable.

Though the sleeping porch was on the ground floor, it was built high, some six or seven feet from the ground. There was a gradual slope to the lawn, the street, and the beach beyond, so that it seemed even higher than it was. The view was good.

Though not one detail of this simply devised sleeping porch escaped notice, my eyes were riveted on the little iron bed and Alice, the merest semblance of the blithe, lighthearted girl I had known. Her eyes seemed twice their natural size. Her cheek bones were even more prominent in contrast to the hollow, sunken cheeks. Her wavy, yellow hair, shorn of every adornment, lay in one long, broad braid on the pillow. The transparency of the white skin was accented by the occasional flush that overspread her wan face.

As I entered, she put out her thin arm and drew a snow white afghan of wool from the foot of the bed. I could not believe that she was cold. I turned my eyes away, which had filled with tears for the pity of it. She half threw the afghan over her thin neck, which was so emaciated that the bones almost protruded.

What she thought of my idly standing there, staring so rudely, I do not know. The reaction came. I would fain have wept and wept—thrown my arms around her and wept my heart out. Alesia was the one that had perfect self-control. She restrained me without my knowing it. Sorrow and pain gives such an insight into others' thoughts and hearts. So I took the chair and placed it by the side of the bed.

She smiled, saying: "There is not much left, but the spirit of me—the part that has attracted and held the love of those who are willing to be patient and care for this tired, weary, ill, house of clay, yet a little while."

"You have a lovely place to be ill," I said, trying hard to ignore her remark and find some pleasant truth to praise.

Alesia turned her head feebly, trying to place the pillows that she might watch the waters more easily. A long strand of the star jasmine escaped the trellis and blew in over the bed. The fragrance of the roses which were intermingled with the asparagus fern, wafted their perfume.

"Well," she said, sweetly, "Not all of the flowers are for the dead, some are for the dying. I appreciate how fortunate I am to have this lovely spot for my own, these last days that I linger here; and then it is easier for those who come to see me."

There was no assumption of piety, nor dramatic resignation. She talked of the various interests of her friends, the latest books, the new public library, the absurd clothes that many of the girls affected, the new pipe organ, and so on.

When I left she took both of my hands.

"It was so good of you to come," she said, with much feeling.

I could not comprehend how she could talk about only a few more days. She was there all by herself. To be sure she explained how near the family were in the evening, right in the library. She could hear them, and yet not be disturbed. She insisted that she did not require any one to stay with her at night, and the nurse came and went occasionally. I was fairly aghast at the thought. As I leaned over and kissed her good-bye I asked with concern:

"Are you not afraid Alice, that some time you might, you might,—just—just not live till morning? Out here all alone!"

I had so hesitated that she divined my thoughts.

"Ah! my friend," she paused, such a glorified happy look, as if indeed the spirit was scarcely a part of the house of clay that imprisoned it.

"We have all learned it by heart in Sunday School, in the Bible Class at college, in hymns, and repeated it until it is almost platitude. The only difference is—that then I said it—now I know it—

"Listen, remember."

And I did. When I laid my oldest boy beneath the sod, the strength of Alesia's abiding faith was wafted down the years to support and comfort me. Never in all of the countless trials of all these many years have I forgotten.

She held my hand, "Remember," she repeated, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pasture, He leadeth me beside the still waters.'" She paused, her voice was of sweetest cadence, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." She spoke simply.

Then it was that I knew the meaning of abiding faith. I left her, one of earth's flowers, beside the everlasting waters. "For He shall give His angels charge over thee, to keep thee."—Lloyd Logan, in the Christian Observer.

The Icelandic Burial Hymn.

I know that my Redeemer
Lives, crowned upon the throne;
Lord over earth and heaven
He saves, and He alone;
He conquered death by dying
Upon the accursed tree,
And from His death sprang glorious
Eternal life for me.

Christ conquered death by dying—
Jesu, Thy mortal pain
O'erthrew the King of Terrors
And broke the captive's chain.
What though this earthly body
Obey Death's dread behest?
The soul soars free rejoicing
To mansions of the blest.

I think upon my Saviour,
I trust His power to keep,
His mighty arm enfolds me
Awaking and in sleep.
Christ is my rock, my courage;
Christ is my soul's true life;
And Christ (my still heart knows it)
Will bear me through the strife.

Thus in Christ's name I'm living;
Thus in Christ's name, I'll die;
I'll fear not though life's vigor
From Death's cold shadow fly.
O Grave, where is thy triumph?
O Death, where is thy sting?
"Come when thou wilt, and welcome!"
Secure in Christ I sing.

After the Icelandic of Hallgrim Petursson, A. D. 1674.

Dr. Miel.

In Dr. Miel's delightful little autobiography, "A Soul's Pilgrimage," in which he narrates his journey from French Jesuitry, in which he was trained, to the priesthood of the American Episcopal Church, in which he died, he describes the training of young Jesuits. They are taught, he says, how to enter or retire from a room, how to sit and stand, how to meet a stranger. The minutiae of manners and conduct are taught with a diligence that is simply marvellous. And what is the result? Why, that the Jesuits, of all the religious orders of the Church of Rome, are the polished arrows in the Church's quiver, the keenest, most astute, most finely educated and disciplined and powerful religious organization in the world.

If "learning how" occupies so prominent and important a place in the training of a Jesuit, is it unreasonable to wish and hope that our volunteers for religious service in a parish should be content with nothing less than a serious study of the work they have to do? that parish visitors should learn in class discussions how to make their visits effective? that vestrymen should study the rudiments of Church law? that Sunday-school teachers should themselves be taught and should become masters or mistresses of religious pedagogy?

The fact of the matter is, that the call for efficiency is in the air. It is heard on all sides with reference to all kinds of work. It is the death-knell of sinecures and "soft snaps" and the warning signal to drones and incompetents to "get busy or get out."

I sympathize with this mood and wish we could apply it all along the line in our parish work. Nobody ought to be put into a church office merely to compliment him nor because his name will be an ornament to the list. People ought to be put where they will work and work in accordance with proper rule and direction, whether that be determined by the choice and vote of the body itself or the will of the responsible superior officer, and if the official or worker will not work at all or will not work in harmony with the purposes and policies of the organization, he or she ought to resign or the rector ought to be understood to have the right and power to ask for his or her resignation.

We are a democratic people, but the government, and with it the prosperity and peace of the people, would go to ruin in less than a month if the President of the United States or the heads of departments had no redress against incompetence or insubordination. In measure the same thing is true of a parish. It is a microcosmic democracy. The laity have their rights defined and safeguarded by canon law. But rights entail responsibilities and duties. When there is so much talk and so little doing, so much telling somebody else what they ought to do and sitting back to see them do it, and then criticising them and backbiting them and undermining them—whenever and wherever such a spirit obtains, there can be no efficiency, no prosperity, no results that either God can approve or men commend.—E. H. E. in St. Joseph Parish Messenger.

A Neglected Duty.

Jonathan Edwards remarked at one time: "If some Christians that have been complaining of their ministers had said and acted less before men and had applied themselves with all their might to cry to God for their ministers—had, as it were, risen and stormed heaven with humble, fervent and incessant prayers for them, they would have been much more in the way of success." It is to be regretted that the practice of praying specifically for the minister has fallen somewhat into disuse. Some ministers may not desire it, perhaps look upon it as superfluous, and may even regard the custom in the light of a disparagement, reflecting upon the ministry, as though it implied personal inefficiency, or an acknowledgment of weakness. However, we believe that the vast majority of ministers not only appreciate such prayers, but really crave them. The preacher himself must be a man of prayer, yea, of continued and constant prayer. It would hardly seem creditable that any minister should not desire the prayers especially of his own flock.

The holier a person is, the more certain is it that he values prayer. Paul believed in intercessory prayer for the ministry, yea, more, he strongly advocated it, and earnestly and repeatedly solicited it, as we find recorded in his Epistles to the churches. To the church at Rome he wrote: "Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in prayers to God for me." The Ephesian brethren he admonishes: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for me, that I may open my mouth boldly, to make known the mystery of the Gospel." In his Colossian letter he says: "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest as I ought to speak." To the Thessalonians he declared: "Brethren, pray for us." "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified."

This shows that Paul was at least not averse to the matter, neither does it prove a weakness on the part of Paul, but, rather, a recognition of mutual help-

fulness, hearty co-operation, of humility, and a vision of the forces that aid in the dissemination of the Gospel.

Reader, do you pray for your pastor? Do you pray for him when alone in your closet, when the "door is shut?" Do you remember him in your family devotions? Do you pray for him at least at intervals in public gatherings for social prayer? Your prayers, reader, should stay your pastor's hands, as Aaron and Hur supported Moses. They help to decide many a hard battle with the powers of darkness, which may issue in a glorious victory. May the Church remember God's servants in prayer until Pentecostal victories shall come.

A Message.

The camel at the close of day
Kneels down upon the sandy plain
To have his burdens lifted off,
And rest again.

My soul, thou too shouldst to thy knees
When twilight draweth to a close,
And let thy Master lift the load
And grant repose.

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

Shall God's Method Be Set Aside?

Has the old time revival meeting, with its accompanying revival preacher and mourners bench, gone out of style? It so appears to one who reads the writings of a large class of religious workers. This seems to be the age of the teacher and the child; and the theory of the teaching enthusiast is that all the Church needs to do to-day is to instruct the child, and that to-morrow the world will be saved. In order to bring the child into full accord with the principles of Christianity and the Church, we have the Sunday School, the Junior League, the Juvenile Missionary Society, Boys' Clubs, Scouts, and other organizations galore. The preacher finds himself so busy with his missionary societies, his training classes, his men's banquets, his District meetings, conferences, institutes, classes, leagues, boards, and other subsidiary organizations of the Church, that he falls by the wayside and faints spiritually, thinking that when all the inner wheels of his church are running smoothly Zion is prospering.

Is there not danger of the Church of to-day missing the goal she is expected to reach by allowing enthusiasts for petty organizations to becloud the real business of the Church? Does it not stand to reason that a thoroughly converted father and mother is a surer guarantee of a religious family than the best equipped Sunday School building in the connection would? If the parents are not religious, it is well-nigh an impossibility to develop their children into first-class Christians by training them for one hour a week in a Sunday School, or any other junior organization.

The business of a preacher is to offer Christ as a Saviour to dying sinners. The preacher is an evangelist, not a theological professor. The average congregation is composed of ten people who cannot follow abstract reasoning to where it has one who can. These ten, and the one, too, can understand and appreciate a simple presentation of the story of the Cross, wherein Christ is offered as a Saviour. A great sermon is not a great argument—it is a great appeal. First Corinthians 1:21 says: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

While we would not minify the importance of their work, we do not hesitate to express the conviction that the salvation of the world will never be accomplished by the Sunday School teachers. In the first place a lamentably large number of them do not know Christ themselves, and how can the blind lead the blind? The atmosphere of the Sunday School is characterized by too much of a hurrah to be the most effective place to influence children to seek Christ. Decision Day is not Scriptural on the very face of it; for it postpones deciding for Christ to a given date in the future, and the Bible says, "Now is the accepted time," and "To-day is the day of salvation."

The hope of the Church is in the preacher and not in the teacher. No laymen's movement, missionary society, league, club, or any other organization will ever fill the demand for the man of God who stands in the pulpit and warns against sin and points to Christ. Give us more men of the stamp of Wesley, who spent most of his life as a revivalist. He organized, but his organization work followed his revival work and did not precede it. The average enthusiast to-day, when his church becomes dead, is beside himself until he has found a new organization to arouse increased enthusiasm. If our churches are dead, preach Christ! If the Sunday School has run down, preach Christ! If the League is dead and the prayer meeting a drag, and the missionary society a burden, preach Christ! I did not say preach about Christ, I said preach Christ. Hold him up until a dying church and community can see in him the balm for all their ills, and your troubles about a dead church will soon be over.—Rev. A. J. Gearheard, in New Orleans Christian Advocate.

Faith and Cheer.

Wise nature lovers tell us that already spring has come with the lengthening of the days and the renewed power of the less-slanting sun. Take a country walk with such a one, and he will point out a multitude of tokens of the spring. It is a cheerful thought, even if it seems to illustrate the power of seeing what one most desires to see. Expressed in terms of thought life, this faculty of vision might indeed be called a part of self-reflection; it is really a free choice between alternatives. One must have knowledge and inward cheer to feel the spring so vividly through the stinging of the cold. It involves in kindred things a wholesome use of the powers of will. We may concentrate our attention on the wintry aspect of the world, or we may look through this to find some reality of spring. It is like the observer's swing of the telescope—we may lower it until we see nothing but the sordid details of some distant dust heap, or we may raise it to make discoveries among the stars. A mere thoughtless optimism is, of course, foolish and impossible; but it is wholesome for the soul to cultivate the habit of raising the telescope. It means not merely a way to get enjoyment out of life, but also to contribute to the joy and strength of others. The reflection of such an inward cheer is one of the best gifts we have to offer to the world. And it is possible to reach possession of it by cultivating the habit of seeking out the best, even in wintry experiences and stormy days.—Boston Transcript.

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Children's Department

Pussy Willow.

Pussy Willow wakened
From her winter nap,
For the floric Spring Breeze
On her door would tap.

"It is chilly weather,
Though the sun feels good;
I will wrap up warmly,
Wear my sunny hood."

Mistress Pussy Willow
Opened wide her door;
Never had the sunshine
Seemed so bright before.

Never had the brooklet
Seemed so full of cheer;
"Good morning, Pussy Willow,
Welcome to you, dear."

Never guest was quainter—
Pussy came to town
In a hood of silver gray
And a coat of brown.

Happy little childen
Cried with laugh and shout,
"Spring is coming, coming,
Pussy Willow's out."

—Wate L. Brown.

Thy Neighbor as Thyself.

It was drizzly, and the men were talking weather and incidentally telling stories to pass the time. Bill had just told one that was a masterpiece and we were all thoughtful. It was about a chum of his who had risked his life to save a friend from being killed.

"There cannot be anything bigger than that, to lay down your life for a friend," said little Jack, slowly.

"I am not so sure about that boys." It was the foreman that spoke and we all looked at him in astonishment.

"But the Good Book says," began Big Jim—

"It says something else, too Jim. It says something about loving our neighbors as ourselves, don't it? And let me tell you right here that that is a mighty sight harder to do than to lay down your life for a friend."

"I don't see—"

"Don't you! Well I do. First place, a neighbor is not always a friend; perhaps he may be even an enemy. Another thing, when a man risks his life it is usually on the spur of a minute. There is no time to stop and think and consider consequences, but this loving business is another matter. Don't know as I ever saw but one case myself that I called pure, unselfish love, and that—"

He stopped to fill and light his pipe and one of the boys drawled, "Fire away, boss," for we always knew a story was coming when the boss talked in that manner and his stories were usually worth listening to.

"Well, it was the time I was overseeing a gang of men on—come to think about it, I guess I won't tell you where it was, either, for it happens that the fellows that it concerns are still living, so it is best not, but I was overseeing a gang of men somewhere, anyhow, and I had working for me a big good-natured fellow named Sam Loveland.

"Sam was a good fellow, slow-go-easy but steady as clockwork. You could always depend on Sam. He was not extra brilliant but he was always on the job, and no matter whether you went near him for a day or a week his work was always done just as painstaking as though you stood right there watching him.

"He was a German and could not talk just right and the boys were always guying him; in fact, if he had not been so good-natured they would have made life miserable for him, but as it was he would laugh at their nonsense as loudly as the rest of them. I had only been with them a short time when a fellow by the name of Warner came to work. He was a tall, lanky fellow, whose hollow chest and cough, that had not yet left him, told the old story that we get so accustomed to hear in California, a man fighting for his life. He had come here from the East in the hopes that the climate might do what the doctors couldn't, and he had left a wife and six children behind him, the oldest only fourteen. All this I learned later. All I knew at first was that he wanted work and wanted it bad, and so I gave him a chance, although I own I was afraid he could not make good.

"I don't know how he got along at first, but I rather suspect that about half of the time Sam was doing part of his work in addition to his own. Anyway, I had put him to work with him and the work was always done. I did not know Sam as well then as I did afterward, or I should have known then how it was accomplished.

"Unlike so many such poor fellows, however, the man began to pick up, and it was not many months before he was completely cured and he began to talk of sending for his family. I did not see how he was going to do it on $2.50 per day, and I guess he didn't, but he needed something to keep up his courage during that struggle and it was the thoughts of them that did it. His wife must have been a jewel, for she managed some way to take care of the family with what little he could send her, and she wrote she was saving every cent he sent home to bring them out with.

"I learned all this from Sam, for he had wormed it all out of him some way before he had been long on the job. He was a quiet chap and never told his troubles nor expected favors, and he never complained.

"I wonder sometimes how he gained as he did, for he was rooming and boarding himself so that he could save every cent possible and I don't believe he had the best grub there was going. I'm mighty sure he did not have the kind that the doctors order such patients to eat. Perhaps though that was just the reason he did get along so well, I don't know. I am not much of a hand for this new-fangled doctoring myself.

"One day the head man came to me and said: 'Say Bob, you are going to lose the fan that is running that big roller and grader and there will have to be someone for the place. Someone that is true blue and that you can trust, mind you.'

"I thought of Sam first thing, but I never like to do things in a hurry, and as I was to have some time I said nothing at first, but the more I thought of it the more I thought that Sam was just the fan for the place. He had been with the company some time, too, and so had fairly earned the promotion. One day I called him into the cubby hole that was by courtesy called an office and told him. I shall never forget the look on his face.

"'You shuste sure you mean me, boss. I know about him jest noddin' at all. Me it is not that you mean.'

"'But it is you, Sam,' I answered; 'I know you do not understand how to work the machine now but you can soon learn, and it don't make any difference who I teach. You see none of the men know any more about it than you do.'

"But he could not believe it yet. Promotion of that kind was something that had never for a moment entered the modest fellow's head and it was a big thing for him. It meant a jump from $2.50 to four dollars and it seemed like a fortune to him. I am not sure that morning that he would have been willing to have changed places with Vanderbilt.

"It soon got noised around and there was some surprise, but for the most part the men seemed glad of Sam's good fortune, for everyone could not help but like him. I began to teach him the new work and everything went smoothly for a week, then he came into the office one night just as I was getting ready to close up.

"'Well, what is it, Sam?' I asked.

"'You shuste busy, Boss. You talk some mit me?'

"'I can spare you a few minutes if it is anything important,' I answered.

"'Yes, it is what you call impordant. Boss, what you say if you give ub your job?'

"'Why, I should probably say I was fired,' I laughed.

"'No, I mean you give up not you vas fired already.'

"'I see. I should say that I resigned.'

"'Yew, that is ride. Vell, I wand to resign.'

"I sat down and looked at him in astonishment. 'What in the world is the matter?' I asked. 'Don't you like it?'

"'Oh, yaw, I like him.'

"'Surely it is good enough pay?'

"'Yaw, he good pay.'

"'Well, then what is it? Good job and good pay, what more do you want?'

"'I wand noddings more. Good job, good pay, that why I want resign.'

"I may as well tell you right here that I was never so puzzled in all my life so I just sat there and looked at him, for I did not know what to say. He had been as pleased, I thought, as it was possible for a person to be for one whole week, and here he was wanting to resign, so I waited for him to explain.

"He sat and fingered his hat rather foolishly for a minute, then he blurted out: 'It just this way, Boss, I want you to give this job to Warner.'

"'Give it to Warner!'

"'Yaw, that is it. You see, he got much children and they not here, and he want his family. He need family and how he get them on so small money? And me, I got no one, just old Sam heself take care of and not need much money. Warner, he so much need money.'

"As I looked at the honest face before me, boys, I felt something that I am not ashamed of come up in my throat and choke me. I knew what the man was giving up. He was giving up, perhaps, the only chance that had ever come to him, and most likely the only chance that ever would, to better himself, and yet he sat there and acted as humble as though he was begging the greatest kind of a favor of me.

"I couldn't speak for a minute, and

when I did my voice trembled. 'Do you really mean this, Sam?' I asked. 'Have you counted the cost?'

"'Yes,' he answered, simply; 'I think about him long time, all dis week. I think, Sam you need more money. Warner he work so hard but never can get his family here, and he need more money. Yaw, Boss, I think about him. I want him to have it.'

"'Very well.' I answered, and what a smile lit up his face as I said it, 'He shall have the place if he can make good.'"

"And you gave Warner the job?"

"Yes, I gave him the job and he was able to send for his family, and I don't know which was the happier of the two when they came, Warner himself or Sam."

"And what became of Sam?" asked little Jack.

"The last that I knew he was still plodding along at $2.50 per. Now, boys, you know why I said I was not so sure about there not being anything better than laying down your life for a friend. But, see the rain has stopped and we better get a hustle on."

And as we followed him back to work some of us at least had something to think about.—Irma B. Matthews.

Wishing.

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true,
Rid your mind of selfish motives,
Let your thought be clean and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you made a start,
By accumulating wisdom,
In the scrap-book of your heart.
Do not waste one page on folly;
Live to learn, and learn to live,
If you want to give men knowledge,
You must get it ere you give.

Alma's Picnic.

Alma had never been on a picnic, picnics not being the fashion in her part of town. But when she wandered up to the other part that morning, and saw the four-horse wagon hitched in the public-square, its bottom covered with hay and the horses gaily bedecked, she knew perfectly what it meant. She had seen such wagons go by her door on other Fourth of July mornings, crowded with laughing girls and boys bound for the Cool Spring Woods, three miles out of town.

She had never been to Cool Springs Woods, either, but she fancied that, from its name, it must be a very attractive place indeed. Town to-day was very hot and stuffy, and she could almost hear the Cool Spring gurgling in her ears. She was hungry, too—Alma was generally hungry—and the smaller vehicle tied near the wagon was stacked with tempting buckets. Moreover, she was lonely, for her companions down town were for the most part so rough that she was a little afraid of them, and kept to herself.

The fat black horses shook their heads, fluttering bright little flags and tinkling silvery little bells. "I'll climb in, a minute," Alma said to herself, "and make believe I'm going, too."

She clambered cautiously over the wheel and sank into the fragrant straw. Back under the driver's place there was a safe little retreat, where a linen buggy-robe, hanging from the seat, made a sort of curtained cubby-hole hidden entirely from the rest of the wagon. "I'll crawl back here," said Alma, "where nobody can look in and laugh at me."

She dropped the curtain and curled herself into a comfortable position, her eyes on a level with a crack, so that she might watch the street ahead, up which the party would come. "I can see them in plenty of time to get out," she decided.

For a long time she stayed under the seat, happy and content, pretending that she wore a trim gingham, and shoes and stockings, instead of her own shabby array, and fancying herself bound for Cool Spring, bag and baggage. But it was very warm indeed in the wagon, especially that part of it, and after a time the wide-open eyes glued to the crack began to droop slowly, the tousled head sank lower and lower, and presently Alma was asleep.

She waked with a violent start. The horse-bells were tinkling briskly, and all about her were voices laughing and chatting. The children had come before she knew it!

Poor little Alma had never been in such a state in all her timid, quiet lifetime. Should she move, or should she stay where she was? And while she was trying, with wildly beating heart, to make up her mind, the wheels began to turn, the harness creaked, and they were off. Laughing, cheering, rollicking, the jolly crowd rolled down Main street, faces set toward the country. When they passed her father's house, Alma wondered what the family would think to see her tucked away, hidden, among that well-dressed crew. She knew she would not be missed, for the home people would think her in the park, where she often spent the day with a biscuit or an apple for lunch. Oh, to be in the Park, now! For what would these young people say and do when they discovered her, a shabby, shrinking, uninvited guest?

It seemed ages that she lay there, cramped and miserable while her companions in the wagons made themselves merry. But at last the suspense came to an end.

"What's under the seat?" a voice asked. "Good things, I know, without looking. Find out, Bob—your're nearest!"

Then a face peered suddenly around the corner of the lap-robe and blinked into Alma's scared eyes. "Why, it isn't, either," cried the owner of the face, "it's—it's a girl!" He lifted the robe and showed them the frightened child. It seemed to Alma she was looking into a hundred pair of eyes. She shut her own, quickly, and pushed farther back into her prison.

"Why, the poor little thing!" exclaimed a sweet girl-voice. "Miss Hale do look at this child wedged under the front seat!"

One or two giggled, and the boy who had made the discovery stared hard; but Miss Hale leaned forward and put a gentle hand on the small shoulder. "Come out, dear, in the cooler air," she said, "and tell us about it."

When Alma's shy story ended, there was no more giggling. Each one, in his or her way, began to make the little stranger feel at ease, crowding closer to give her room.

That was a wonderful day that followed! The cool spring in the dark green woods was cooler and more crystal than Alma had dreamed; flowers and mosses and ferns grew as thick as in fairyland, and the marvel was, you could have them for the picking. There were delightful games, and long swings hung from tall trees; and a little past noon Miss Hale spread white cloths on a flat table-rock, and such a feast as Alma had never imagined was served the happy frolickers.

That evening at sunset, when the horses drew up before an humble gate, their flags and bells still merry, a radiant child was helped down into a puzzled woman's arms, and as the little traveler waved good-bye with her hands full of flowers, a chorus arose from the wagons.

"We'll see you again!" they cried. "And will you go with us next Fourth, too, Alma?"

"Mother," said Alma when the last word of the beautiful tale had been told, "Count up for me, please, how many minutes it will be before next Fourth of July!"—Nancy Byrd Turner, in S. S. Times.

The Influence of a Child.

In coming down the North River, I was seated in the cabin of the magnificent steamer "Isaac Newton," in conversation with some friends. It was becoming late in the evening, and one after another, seeking repose from the cares and toils of the day, made preparations to retire to their berths. Some pulling off their boots and coats, laid themselves down to rest; others, in the attempt to make it seem as much as possible like home, threw off more of their clothing—each one as his comfort or apprehension of danger dictated.

I had noticed on the deck a fine-looking little boy of about six years old, following a man around, evidently his father, whose appearance indicated him to be a foreigner, probably a German; a man of middle height and respectably dressed. The child was unusually fair and fine-looking, handsomely featured, with an intelligent and affectionate expression of countenance; and from under his little German cap fell his chestnut hair, in thick, clustering, beautiful curls.

After walking about the cabin for a time, the father and son stopped within a few feet of where we were seated, and began preparations for going to bed. I watched them. The father adjusted and arranged the bed the child was to occupy, which was an upper birth, while the little fellow was undressing himself. Having finished this, his father tied a handkerchief around his head. This done, I looked for him to seek his resting-place; but instead of this, he quietly kneeled down on the floor, put up his little hands together, so beautifully childlike and simple, and resting his arms on the lower birth, against which he knelt, he began his evening prayers.

The father sat down by his side, and waited the conclusion. It was, for a child, a long prayer, but well understood. I could hear the murmuring of his sweet voice, but could not distinguish the words he spoke. But what a scene! There were men around him calling themselves Christians, retiring to rest without prayer, or, if praying at all, a kind of mental desire for protection, without sufficient courage or piety to kneel down in a steamboat's cabin, and, before strangers, acknowledge the goodness of God, or ask His protecting love.

This was the training of some pious mother. Where was she now? How many times had her kind hand been laid on his sunny locks, as she had taught him to lisp his prayers?

A beautiful sight it was, that child at prayer in the midst of the busy, thoughtless throng. He, alone, of the worldly multitude draws nigh to heaven. I thank the parental love that taught him to lisp his evening prayer, whether dead or living, whether far off or nigh. It did me good; it made me better.

But a little while before I saw a crowd of admiring listeners gathering about a company of Italian singers in the upper saloon—a mother and two sons, with voice, and harp, and violin, but no one heeded, no one cared for the child at prayer.

When the little boy had finished his evening devotion, he arose and kissed his father most affectionately, who put him into his berth to rest for the night. I felt a strong desire to speak to them, but deferred it till morning. When morning came, the confusion of landing prevented me from seeing them again. But if I ever meet that boy in his happy youth, in his anxious manhood, in his declining years, I'll thank him for the influence and example of that night's devotion, and bless the name of the mother that taught him to pray.

Scarcely any passing incident of my life ever made a deeper impression on my mind. I went to my room and thanked God that I had witnessed it, and for its influence on my heart.

How John Got Lost.

He was lost, and the queer thing about it was that he didn't know it. John was only ten years old. He and his father were at church.

Now, John's father was a doctor, and they were scarcely settled in their seats before an usher came to tell him that a man in the vestibule wanted him to go at once to a patient on the other side of the town.

"It isn't quite dark yet, John, and you had better run home right away," said John's father.

"Oh, please, papa, let me stay," pleaded the boy. "I think it will kind of discourage Mr. Jameson if none of our family is here."

Dr. Daniels smiled, but still hesitated.

"And," continued John, "there are Mr. and Mrs. Morris. They go right by our house, and I will follow them."

"Well, all right, son. Tell mamma I have been called to see Grandma Brown again, and that I will be home as soon as I can."

Soon the last bell was rung, but there was a delay in opening the sermon. The pastor and the ushers held a whispered consultation, and then Mr. Wilson came straight over to the end of the pew where John sat alone.

"John," he said, "the boy that pumps the organ isn't here, and I wonder if you couldn't take his place to-night. I will give you a dime if you will."

"Of course I will, Mr. Wilson, if you think I can all right. But," he added with much dignity for so small a boy, "I don't want any pay for it. I guess I can do that much for my church," with proud on the "my."

The opening hymns were sung, John pumping twice as much wind as was really needed; the preliminary part of the service was over, and then Mr. Jameson began on a discourse rather longer than usual. Just as he was concluding his sermon a sudden gust of wind blew the door shut, while a sharp peal of thunder brought a startled look to many faces.

"Owing to the approaching storm," announced Mr. Jameson, "we will not tarry for the closing song, but will rise and be dismissed with the benediction."

The church was quickly emptied, the janitor closed the windows, put out the lights and locked the door, and all was dark and still, save for the bright flashes of light and the heavy roll of thunder that accompanied the fast approaching storm. A few minutes later the heavens seemed to open wide, and for an hour the rain came down.

Ten o'clock came and John was not at home. But, then, neither had John's father returned, and Mrs. Daniels felt no special uneasiness.

The clock had just finished striking eleven when she heard a step, and John's father came in alone.

"Why, papa," exclaimed Mrs. Daniels, "where is John?"

"John! Isn't the boy here and in bed?"

"No, no! Hasn't he been with you? Oh, where is he?"

No time was lost and Mr. Daniels went out searching at once. He went first to the home of Mr. and Mrs. Morris, whom John suggested he would follow. They had gone to bed, but were soon up again and ready to help in the search. No, they hadn't even noticed that John was at church. The girl at the telephone office was kept busy with call after call.

It was midnight when the telephone bell at the manse rang. A woman's voice, trembling with excitement and emotion, came to him. "Oh, Mr. Jameson, come to Dr. Daniels' right away? Their boy John is lost and can't be found. His father had a call and left him at church alone. The doctor is out hunting for him, and Mrs. Daniels is almost distracted. Perhaps you can say something to help her."

The pastor and his wife dressed rapidly. What a terrible thought—a lost boy! a lost boy! out in the dark night alone! They passed out the front door, and Mr. Jameson was just turning the key in the lock when his wife clutched his arm, giving him a vigorous shake, "Charles Jameson," she exclaimed, "have you a key to the church?"

He looked at her blankly. "Why, yes; there's one in the desk drawer," he answered.

"Go and get it," she demanded, and he obeyed, a puzzled look on his face.

Mrs. Jameson was already on the church steps when he came with the key, but it was not until they were inside with the electricity turned on, and she made straight for the screen around the end of the organ, that light began to break in upon his mind.

"Why, of course," he muttered, and followed fast after her.

There they found the lost boy, curled up in the big armchair, his head leaning against a post, and on his manly little face the satisfied look that had come as he had drowsily murmured to himself, "I am so glad I can help a little," while the lights grew dimmer to him and the minister's voice seemed so far away.

Mrs. Jameson cried, of course, but the pastor laid his hand gently on the boy's head and spoke his name three times before he straightened up. He looked up with a sleepy smile and then gave a start as if he remembered where he was and the responsibility placed upon him. "Excuse me," he stammered, "is—is it time for the last song?"

John was soon home, and grew almost indignant when so many of the neighbor women insisted on kissing him, after his mother had almost smothered him with affection. The searching party was called in and the already overwrought nerves caused merriment that followed to be almost hysterical. Mrs. Daniels smiled, but said very little, and John's father held her hand very tenderly as he sat beside her, his boy on his lap.

John was really too sleepy fully to realize all the commotion his nap had caused, but, as mamma tucked him into bed, he gave her a "big, bear hug," and whispered in her ear, "I wouldn't tell the fellers so, but I'm glad I didn't wake up there before I was found.'—F. G. Laybourn, in Pacific.

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Personal and News Notes.

The address of the Rev. E. A. Osborne, of Charlotte, N. C., until October, will be Sewanee, Tenn.

The Rt. Rev. Robert Strange, D. D., Bishop of East Carolina, is taking a rest at Greensboro, Vermont.

The address of the Rev. John Mockridge, rector of Trinity chapel, New York, is Muskoka Lake, Canada.

The Rev. Frank Ridout has resigned the rectorship of St. Thomas' church, Ginter Park, Richmond, Va.

The Rev. Albert Massey should be addressed during July at Kerrville, Texas, and during August at Comfort, Texas.

The permanent address of the Rev. D. C. Huntington, Archdeacon of the Diocese of Western Michigan, is 415 Giddings avenue, Grand Rapids, Mich.

The address of the Rev. Robert A. Goodwin, D. D., rector of St. John's church, Richmond, will be, for the present, Orkney Springs, Va., care of Mrs. Kimball.

A new church for the congregation of the Church of the Holy Communion, Plaquemine, La., is to be rebuilt. It will take the place of the building destroyed by fire.

Bishop Perry, of Rhode Island, is spending the summer at Rockport, Massachusetts, but will return to the diocese for considerable official duty during July.

The address of the Rev. Paul Micou and his mother, Mrs. R. W. Micou, is 569 Lancaster avenue, Bryn Mawr, Pa., where he is connected with the Church of the Redeemer.

The Rev. W. D. Williams, D. D., for ten years past rector of Trinity church, Iowa City, Ia., and Archdeacon of the Diocese of Iowa, has accepted a call to San Francisco, Cal., effective September 1st.

The Standing Committee of the Diocese of Western Michigan has organized by electing the Rev. F. R. Godolphin, rector of Grace church, Grand Rapids, as president, and Dr. C. E. Hooker, secretary.

The Rev. John C. Tennent, M. D., an aged and venerated clergyman of the Diocese of Washington, died at the Alexandria Hospital, on Friday, July 11th, aged 87 years.

The address of the Rt. Rev. Theodore Payne Thurston, D. D., Bishop of Eastern Oklahoma, will be 2309 Girard avenue, South, Minneapolis, Minnesota, during July and August.

The Rev. James Earl Hall, aged 69 years, a presbyter of the Diocese of Albany, and for forty-three years a faithful priest of the Church, died at his home in Newton, N. J., Monday, June 23d, after an illness of several weeks.

A vested choir has been instituted at Calvary church, Bunkie, La., the Rev. J. deQ. Donehoe, minister-in-charge. The ladies of the congregation have presented to the rector a handsomely embroidered purple stole, to take the place of the one lost in the fire at Plaquemine, when he lost all his vestments and stoles.

The Rev. Richard Bright, for twenty years rector of St. Stephen's church, Savannah, Ga., and Archdeacon of the work among colored people in the Diocese of Georgia since 1909, is now associated with Archdeacon Phillips, of Philadelphia. His temporary address is 1506 Christian street, Philadelphia, Pa.

The corner-stone of a new parish house for the Church of the Messiah, Providence, R. I., the Rev. F. I. Collins, rector, was laid by Bishop Perry, on Sunday, June 29th.

The Rev. Samuel Edward Thompson, rector of Grace church, Mansfield, Ohio, died at his home in Mansfield at noon, Tuesday, July 1st, and was buried from the parish church the following Thursday, July 3d.

The parishioners of Trinity church, Hartford, Conn., recently presented to the Rev. E. deF. Miel, D. D., a purse of $1,500, at the recent celebration of his twentieth anniversary as their rector.

On St. Peter's Day, June 29th, Bishop Walker, of Western New York, celebrated a double anniversary, that of his birthday and also that of his ordination to the diaconate and priesthood, this being the fiftieth anniversary of the latter.

The Rev. Robert Emmet Gribbin, assistant at Grace church, Charleston, South Carolina, is spending his vacation at Cambridge, Massachusetts, where he is taking special courses in the summer school of Harvard University.

Mrs. Baker, wife of the Rev. Alfred B. Baker, D. D., of Princeton, New Jersey, died at Atlantic City, New Jersey, on June 2d. She was a daughter of the ate Rev. Alfred Stubbs, D. D., S. T. D., rector of Christ church, New Brunswick.

All Saints' church, Paradise; Christ church, Lecock, and Grace church, Nickel Mines, Diocese of Harrisburg, have united in purchasing a fine new building for a rectory, and the rector, the Rev. F. W. B. Dorset, moved into it with his family in June.

St. Luke's Hospital, St. Louis, Mo., in one of the encouraging phases of the Church's work in that city. It reports 1,456 patients treated during the past year, as against 1,161 the previous year; and 1,155 operations performed, an increase of 861.

A five-seated automobile was presented last week to the Rev. Troy Beatty, of Emmanuel church, Athens, Ga., by friends in the parish and city, in appreciation of his loyal services to the whole community, as well as his own people.

The Rev. V. G. Lowery, formerly rector of St. Mark's church, Prattville, Ala., is changed to St. Mark's rectory, Troy, Ala. Mr. Lowery now has missions at Troy, Union Springs, Lowndesboro and Hayneville, and should be addressed at Troy, Ala.

The congregation at Oriental, Diocese of East Carolina, in co-operation with the Bishop of the diocese, has recently bought the Methodist church in that little coast town. Bishop Strange conducted the first service in it, as our own church, at a recent visitation.

St. Matthew's church, Alliance, Ohio, Rev. George G. Ware, rector, was consecrated on Sunday, June 29th. The corner-stone was laid in October. The consecration sermon was preached by the Rev. William H. Frost, former rector of the church and now stationed at Fremont, Nebr.

The Rev. Rudolph Stahley, of Wulfert, Fla., has been asked to take charge of Holy Innocents' church, Key West, Fla., during the absence of the rector, the Rev. Campbell Gray, from July to October. He is already in residence in Holy Innocents' rectory, and should be addressed accordingly, until October.

WANTS.

WANTED—A REFINED, HEALTHY young woman, between the ages of twenty-five and forty, as governess or mother's helper. In answering state salary expected, and references. Address Mrs. W. F. R. Griffith, 207 Granby street, Norfolk, Virginia. 19ju-3t

WANTED—TEACHER OF DRAWING, who can take classes in elementary science, and Latin. Address 326, care of Southern Churchman. 1t*

WANTED—A LADY OF REFINEMENT and talent for teaching wishes position in private school or family. English, also Latin and music to small children. Pleasant home and neighborhood desired. Address 327, care of Southern Churchman. 19ju-4t

WANTED—AFTER SEPTEMBER 1ST, POsition as matron or secretary. Have had experience and can give reference. Miss Garrett, 1107 Rivermont Ave., Lynchburg, Virginia. 19ju-2t*

WANTED—MISS MARY LEE TABB DEsires a position to teach. Has had four years' experience; can teach advanced classes in English, Latin, French, German, mathematics and beginners in music. Refer to Rev. William B. Lee, Gloucester, Va., and Mr. John Tabb, Gloucester Academy, Gloucester, Va. Address, Gloucester Va. 19ju-3t

WANTED—EDUCATED, REFINED, CONscientious working housekeeper, of experience and ability, desires situation in private family; testimonials. Address, stating all particulars, Housekeeper, care Southern Churchman. 19ju-2t*

WANTED—BY YOUNG LADY OF REfinement, position as mother's helper, or governess for small children; state salary. Miss Mary E. Michie, Simeon, Albemarle county, Va. 19ju-2t*

WANTED—ONE OF MY DAUGHTERS, educated at the Hannah More Academy, and with several years' experience, wishes a position as governess. The usual branches taught, except music. References exchanged. Address Rev. P. M. Boyden, New Market, Maryland. 19ju-3t

WANTED—EXPERIENCED LADY TEACHer, with excellent testimonials, desires a position, preferably, in a Church school. Box 31, Waterford, Va. 19ju-tf

WANTED—YOUNG LADY DESIRES POSItion as companion and secretary; experienced traveler—or chaperone to girl going abroad to study. Best references. Miss H. W. D., Box 4, Glenolden, Pa. 19ju-3t*

WANTED—AN EXPERIENCED TEACHER for two children—ages fourteen and ten years. French, German and music required. Mrs. Carroll Goldsborough, Easton, Talbot county, Md. 19ju-2t*

WANTED—BY WHITE WOMAN, FORTY years old, position in a country home, to nurse infant or one or two very little children. Wages $25. References given. Address Miss G. F. Parsons, Lutherville, Baltimore county, Maryland. 12ju-2t*

WANTED—AN EXPERIENCED AND SUCcessful teacher desires a position. Branches—Mathematics, Latin, modern languages, English classics, music, art. Miss Armistead, Stony Creek, Virginia, R. F. D., Route 2, Box 11. 12ju-3t*

WANTED—A YOUNG LADY OF SEVERAL years' successful experience, desires position as teacher in private family. Latin, French, music and usual English branches. References exchanged. Address No. 325, care Southern Churchman. 12ju-3t

WANTED—BY NORMAL SCHOOL GRADuate, position to teach kindergarten, or primary grades. Episcopalian. Best references. Miss Mary Hart Fox, Scottsville, Albemarle county, Va. 12ju-4t*

WANTED—POSITION AS GOVERNESS, by young lady of refinement. Can teach music, vocal and instrumental, also embroidery. References. Address Miss Elizabeth Morgan, 1050 Rayner street, Memphis, Tenn. 5ju-4t

WANTED—A MIDDLE-AGED WIDOW, OF social and mental culture, desires a position as matron, companion or secretary. References exchanged. Address M. R., General Delivery, Washington, D. C. 5ju-2t*

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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MARRIED.

KIRK—TAYLOR.—At "Lego," near Charlottesville, Virginia, on June 26th, by Rev. H. B. Lee, rector of Christ church, Charlottesville, Virginia, EDWIN KIRK, of Washington, D. C., to PAGE, daughter of Stevens M. and Mary Mann Taylor.

DIED.

ARCHER.—Entered into life eternal, in Baltimore, July 1st, 1913, Mrs. SARAH E. ARCHER, of Louisiana; aged eighty-six years.

All her life a faithful worker of St. Stephen's church, at Williamsport, Louisiana.

BROOKES.—In Washington, D. C., on Monday, June 30, 1913, GEORGE D. BROOKES, youngest son of the late Capt. John and Esther Jane Brookes, of Alexandria, Virginia.

OBITUARY.

Dr. Edward R. Leatherbury.

Entered into the peace and rest of Paradise, from his home in Onancock, Virginia, on the first day of March, 1913, Doctor EDWARD R. LEATHERBURY, the good physician, in the eighty-ninth year of his age.

For his day, he had received exceptional advantages of education, having spent several years of his boyhood at an Episcopal Academy in Newtown, Connecticut, thence entering old William and Mary College.

After the close of his academic career he went to the University of Virginia, where he took his first course in medicine, later going to Jefferson Medical College, Philadelphia, from which he was graduated in 1848, and from this time to within a very few years of his death he practiced his chosen profession, diligently and successfully, in Accomack county, Virginia.

In his early manhood he became a communicant of the Episcopal Church, and to the close of his life he was a faithful, consistent member—a sincere Christian man, walking humbly with his God, in love and charity with all his fellowmen.

A long, arduous life, full of merciful ministrations to humanity, relieving pain, soothing sorrow, cheering desolate and anguished households, bringing hope and comfort to countless stricken hearts.

Up and down the country roads, through the fierce heats of summer and the ice and snow of winter, at all hours of the day and night, he patiently travelled for fifty-eight years on his errands of mercy—known to all, honored and loved and respected by all. By how many beds of pain has he stood, battling with the dark angel of death, as a human life hung trembling in the balance! To how many souls has he appeared as a veritable messenger of light in their hours of sore anguish!

Not to mankind may be known the good accomplished by such a life—not on the roll of human honor may such be recorded; but it all stands written in clear and beautiful characters before the eye of God, and it shall surely, as God's own word stands firm, bring its rich reward.

Those of us who knew him will thank the Great Father reverently for such a true and noble life. We thank Him for the ripe and fully rounded old age; and we thank Him with adoring hearts that our friend and brother has at last ended his long earthly pilgrimage, and has been taken home to his eternal rest.

"Life's race well run,
Life's work well done,
Heaven's guerdon well won."

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The Authoress of "The Wide, Wide World."

So many, many children love "The Wide, Wide World," that I am sure they must often wish, as I did, to know something of the one who wrote it. Susan Warner is the name of the brave American woman who brought so much pleasure to boys and girls of many countries. A quiet, thoughtful little girl she was herself in the early days, when she lived with her father and her aunt and her little sister Anna. She was even then passionately fond of stories, dreaming over them, pondering over them, and taking to heart and grieving over any fault in a favorite character. The childhood of Susan and little Anna makes delightful reading, as we can learn it in Susan's own diary; but fortunate children who possess "Mr. Rutherford's Children," written by Anna Warner, can almost picture those early days of the sister authoresses' life, for the two sisters of that story seem to me to be Susan and Anna. It was a happy life, although Susan was a strange child, liking to stand apart, and even desiring to be "odd." There were love and brightness and comfort in it, and it was not till childhood was past that riches took wings, and the devoted little family began to feel the pinch of poverty.

But poverty and hardship often bring out all that is best in people, and Susan Warner, who had as a child loved luxury and ease, when hard times arose, stirred herself to be busy and unselfish, and worked in the kitchen or in the garden as she found her help was needed. The story of the hardships of the life makes one feel sad, but the courage of the sisters makes one feel proud; and it was probably to the poverty that we owe the books we love so well, the stories by Susan Anna.

The beginning of the story-writing is told by Anna: "Tea was over in what we still call 'the old room,' and my Aunt Fanny stood washing up the cups and saucers, while my sister was near by, towel in hand. The room was very still and full of thoughts. Then Aunt Fanny spoke. "Sue, I believe if you would try, you could write a story." My sister made no answer. But as she finished wiping the dishes and went back and forth to put them away, the first dim, far-off notion of 'The Wide, Wide World' came into her head. Very misty at first, very brief; . . . but I think the opening words were written that very night." Many another story followed that first favorite—"Queechey," "Say and Seal," "Daisy," and "Daisy in the Field." But "The Wide, Wide World" lies closest to most children's hearts; and when my nephews and nieces are old enough I hope they will read a book that is even more interesing than the stories, "The Life of Susan Warner," by her sister, Anna.

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The sovereign voluntary path to cheerfulness, if our spontaneous cheerfulness be lost, says Prof. William James, is to sit up cheerfully, to look around cheerfully and to act and speak as if cheerfulness were already there. If such conduct doesn't make you soon feel cheerful, nothing else on that occasion can. So, to feel brave, act as if we were brave, use all our will to that end, and a courage fit will very likely replace the fit of fear. Again, in order to feel kindly towards a person to whom we have been inimical, the only way is more or less deliberately to smile, to make sympathetic inquiries, and to force ourselves to say genial things. One hearty laugh together will bring enemies into a closer communion of heart than hours spent on both sides in inward wrestling with the mental demon of uncharitable feeling. To wrestle with a bad feeling only pins our attention on it, and keeps it still fastened in the mind; whereas, if we act as if from some better feeling, the old bad feeling soon folds its tent like an Arab, and silently steals away.—The Watchman.

Kebabs.

If we are wise, we shall introduce curry, in some form or other, frequently into our summer menus. Here is one way of treating a loin of mutton which is quite out of the ordinary, and is best served with curry sauce. Take some neat pieces of mutton from the undercut of the loin, and dip each in good salad-oil. Arrange them on a skewer with a bay-leaf between every two and grill them before a clear, bright fire. Serve very hot on a bed of mashed potato, put a little mustard-butter over the top before sending to table, and serve with curry sauce.

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Egg Gruel.

Egg gruel makes a nourishing supper dish for an invalid. Put one cupful of milk on the fire to get very hot, but do not bring to the scalding point. Beat the yolk and white of an egg separately, and stir into the former one teaspoonful of sugar, the hot milk the beaten white, and the flavoring which may be to taste. The mixing must be done in the order given.

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The Thing Worth While.

I know that many of you are puzzled to know in what direction you can start to help Christ to help the world. Let me say this to you in that connection: Once I came to a crossroads in the old life and did not know in what direction God wanted me to help hasten his kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether that was done in the pulpit or in the slums; whether it was done in the college or class room, or on the street, did not matter at all. "My meat and drink." Christ said, "Is to do the will of him that sent me," and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than there are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to foreign lands or stay at home as long as we are sure we are where God puts us.—Henry Drummond.

Thoughts for the Thoughtful

Purity and strength go together in the kingdom of God. He who is without holiness of heart and life, no matter what may be his other gifts and acquirements, is a weakling in Israel's army.

Sorrow and suffering weans us from external sensible objects on which in a disordered world we are apt to learn too much. There are many who can say with the Psalmist, "It is good for me that I have been in trouble, that I may learn Thy statutes."

There are for all true men accomplishments greater than the rewards of labor—than the wealth and honor which the world bestows. The greatest wealth, the highest honors, are not in the power of the world to give.

It is only when men stay in the lowlands of self-interest or abide in the swamps of self-indulgence that their views of life are narrowly circumscribed. Let a man fully master himself but once, and he stands on higher ground, with wider outlook, with keener vision, and clearer atmosphere.

It is sad that Julian Hawthorne should have dragged the name which was rendered illustrious by his father into disgrace; but it is vastly worse for a Christian to dishonor the name by which he is called—the "name that is above every name." The disciples of Jesus should never forget whom they represent in the world.

If suffering of any kind is unreal, the virtue of course which faces it and the virtue of endurance which bears it are likewise unreal. You cannot isolate one kind of suffering from another, allowing some to stand and accounting others fictitious, nor can you separate suffering from the virtue which it calls forth, retaining the virtue while you deny the reality of the suffering.

To many Sunday is a day of labor. To many others it is a day of roistering and debauche. To some it is a day of idleness and thoughtless pleasure. To others it is a day of devotion and worship. But whatever we, as individuals, may do with the day, the deserted streets, the silent shops, the empty offices, evidence to the world that this day is not as other days, and gives recognition to Christianity and religion.

Friendship always implies the willingness to sacrifice self for the sake of the one loved. "It should never be a main quesqtion what our friends can do for us, but what we can do for them. We want to be the givers, like kings; the helpers, like Hercules; the saviours, like Christ. A French writer says, "To love is to be a candidate for sorrow.' He should have said, to be a candidate for sacrifices that ennoble others and glorify one's self. Christ was a measureless lover, and hence glorified above every other."—Bishop Warren.

"In tuning an instrument, the musician must set at least one string right and then adjust the others to it. If that one be wrong, all the others will be wrong. If it have not the pitch to make it agree with other instruments, it will be clear out of harmony. The instrument may do a little for itself, but it cannot take part in the concert. To make heavenly music, each of us must be attuned to Christ—one standard, and, to his life, one key. If out of harmony with him we are out of harmony with one another."



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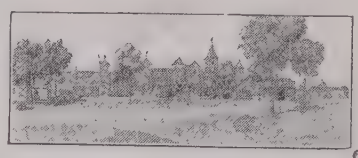
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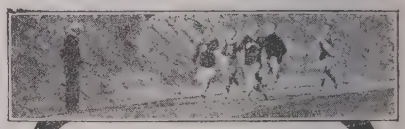
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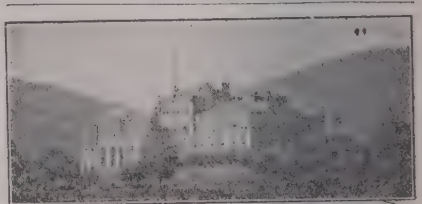
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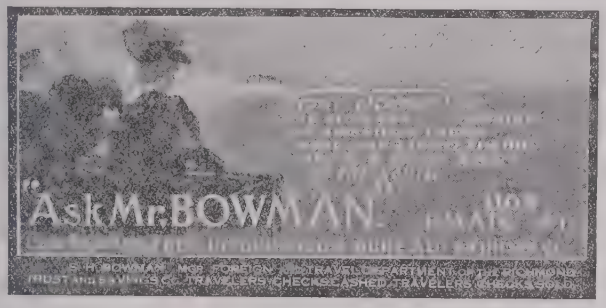
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Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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CHRISTIAN UNION—HOW?

One of the most widely discussed subjects among Christians, to-day—thinking Christians of every name—is the possibility of Christian Unity: The coming together of all who in sincerity name the name of Christ, into the "one fold" prayed for by the great Head of the Church.

No one, who has not followed the course of the discussion on this subject in recent years, has any conception as to how deep and widespread is the feeling as to the utter wrongness of the present conditions, and the prayerful hope that a better condition will bless the great Church of the future. Time was when even Christian men talked of the good that came from "competition," and how we were all different regiments of the same great army," and that for the sake of the work, that condition was best. But in the good providence of God, that time is passed, and we have reached the point when the clearest and most spiritual thinkers recognize the essential wrongness of the present conditions. They see only too clearly what must befall the house or kingdom divided against itself. They recognize, not only the awful waste, the utter extravagance, the debilitating effects of the present conditions, but they further recognize that such conditions are wrong in themselves, and so, of necessity, ought to be corrected.

In this direction, it would be surprising indeed, to the man who has taken no interest in the discussion, to find how far thought and feeling among spiritual leaders of all names has travelled. And this alone is a tremendous gain in the right direction; because no evil can ever be cured, or even adequately discussed, till it is recognized as an evil. To cure a disease, it is first of all necessary to realize clearly that it is a disease.

A divided Christendom can no more accomplish the great work set before the Church of the Living God than a divided and vacillating mind can do any serious and useful work in the world.

So it is a cause for profound thanksgiving that the old conceptions of the value, or at least the harmlessness of a divided Christianity is rapidly passing away, and a new and finer and more Christlike conception taking its place.

But as this new conception of need looms clearer, an even greater question as to Unity rises before us; and that is:—How?

Along this line of thought the last issue of the "Christian Union Quarterly" has some such calm and right-minded and thoughtful words that they are well worth quoting. It says:

"Christian union holds preeminence over every other problem in the world. More important than the American Tariff, or International Peace, is the Union of the divided Church of Christ. There can be no more vital subject in our present day thought. A thousand difficulties lie in our pathway and he who thinks it is an easy problem has failed to consider its vastness and delicacy. That it will come is sure, for it is both the prophecy and the prayer of Jesus. As to how and when it will come, we do not know, but it is our business as followers of Christ to contribute by our thought and spirit to the consummation of a problem upon which hangs the conversion of the world.

"A divided Church cannot conquer a lost world. It can testify, but being divided its testimony is weakened and the very cause for which it stands halts on palsied feet, waiting for the brotherhood among the followers of Christ that shall move to the conquest of the nations for which He died, as well as for us who believe.

"Whether the walls between us are crumbling, or Christians are getting taller, is immaterial, only we know that we are looking with fraternal interest into each other's fields and studying sympathetically each other's method of work. The problem of one communion is very nearly the same as the problem of another, consequently it is likely that a social basis will mark our first distinct step of co-operation. The heroic study of one's heart, the faithful studying of the Scriptures, and the necessary study of social conditions, will lead unconsciously into a larger fellowship with Christ. Christian union is not mechanical and consequently it cannot be boxed and labeled. It is a growth that throbs with divine life. Its leadership is with Christ, around whom none of us can put boundaries, only it is eminently proper that we should keep our eyes upon Him, lest we lose sight of His leadership and seek to be leaders ourselves. Luther once said: 'I tell my God that if He will have His Church, He must govern her Himself. We cannot do it; and if we thought we could, we should be the proudest asses under heaven.'

"These are days of fraternity and catholicity as have not been experienced in the Church for 1,700 years. They are conditions that are not without their significance. Christ is becoming more manifest, the Scriptures are being more faithfully read and brotherhood is coming to have a meaning that gives vision and hope to the heart of faith. It is the time of prayer for all the household—not alone for your communion or mine—but all who believe in Christ and are obeying Him as far as they see. His ascension was once from the Mount of Olives. He is now ascending afresh above human creeds and doctrinal formulae and ere long the eye of faith shall see Him only. Then our toils shall not have been in vain, for the conquest of the world shall be a fact as truly as the fact of Him."

How, then, shall the great work be done? No man can answer. But how it is to be begun is as clear as the noonday. Men who really believe in the Christ must pray, and pray mightily, that the way may be made plain by which we all may be made of the Oneness for which He prayed.

Two of the great—very great—barriers to Christian Unity to-day are intellectual conceit and denominational pride, and there is no cure for either of these ills, save devout, earnest, whole-hearted and faithful prayer to the great Head of the Church.

Before all discussion of methods or plan must come a hearty desire and a sincere prayer from all Christians for the healing of our "unhappy divisions."

When the Great Leader has an opportunity to speak, He will speak; and then, only then, we will all have the spirit to fall into the one line under the guidance of our Great Leader.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Judge Scott Answers Mr. Lee's Questions.

Mr. Editor: In answer to Mr. Lee's question No. 1: "1. If all the ministers of Richmond combine and refuse to perform the marriage service until the prospective groom produce a "health certificate," would he, Judge Scott, refuse?" (Propounded in your issue of the service? And should Judge Scott refuse, would all the other Judges having jurisdiction in Henrico county refuse?" (Propounded in your issue of July 5th, 1913). My reply is, I most assuredly would. What any other Judge would do, I am unable to say. My reason for this is that it is within my discretion, the statute providing: "The Circuit or Corporation Courts of this State which deem it expedient may appoint one or more persons resident in such County or City, to celebrate the rites of marriage within the same." —(Virginia Code, Sec. 2220, as amended by Acts of 1906, p. 445).

My answer to question No. 2 is that I do not believe a large proportion of men are going to allow the clergy to dictate to them the terms upon which they are to enter the married state, but I do believe that a large proportion of men are desirous of doing all in their power to assist the clergy and doctors in this diocese to elevate the moral standard and to protect the wives to be, and the unborn children, and to this end will be willing to conform to the rules imposed by the clergy in conformity with the resolution adopted by our last Council.

In answer to question No. 3, I do not believe that "many men will apply to the Judge to have someone appointed to marry them," and I do not believe "that the civil marriage will become the rule instead of the exception." The Hustings Court of the City of Richmond has deemed it expedient to appoint a civilian to celebrate the rites of marriage within the City of Richmond, principally I am advised, for the purpose of allowing one accused or convicted under section 3677 or 3678 of the Virginia Code, of marrying and preventing punishment, and the marriage of divorced persons, but of course his powers are as broad as the statute, and other persons, mostly transients and persons of the lower walks of life, have taken advantage of his services.

In answer to question No. 4, I believe the family physician is able to give a satisfactory health certificate. There may be many mistakes, but in my opinion it will be largely beneficial, and if only one marriage is prevented and the women and unborn children protected, something has, in my opinion, been accomplished. The principal object is to bring this matter to the attention of the young men and I am most hopeful that when they understand what the dangers are of leading an impure life to those that they love better than they do themselves, their manner of life will be such as to cause little necessity for an examination. The clergy and doctors, if they put into practice the resolutions adopted by the council will, I hope, soon bring this whole subject to the attention of the youth of this diocese. When this is done, the young men themselves will, I believe, assist in every way to accomplish the end had in view, that is endeavor to lead as clean and pure lives as they demand of the women. Mr. Lee says that he asked a Judge what he would do if one of the clergymen within the jurisdiction of his court would refuse to marry persons presenting a license from the State until conditions of their own making were complied with, and that he replied: "I think I would issue a mandamus and require them to act." In my opinion, mandamus in such a case will not lie. The clergyman is exercising a discretion and a discretionary power, cannot be by "mandamus." The statute only "authorizes" and does not "compel."—Virginia Code, Sec. 2219, as amended by Acts of 1908, p. 41, and Acts of 1910, p. 573).

Mr. Lee further says: "A brother clergyman stated to me, a few days since, that he was called on by a judge to marry a couple; he declined because of reasons satisfactory to himself. The judge compelled him to marry the parties, which he did, though he did not use his regular service." In my opinion, the action of this judge was arbitrary and without authority of law. The statute (Virginia Code, Sec. 2220, as amended by Acts of 1906, p. 445,) provides: "Any order made under this or the preceding section may be rescinded at any future term." This is the only power that the court has, in my opinion, over the action of the clergyman after he is authorized to celebrate the rites of marriage. It may "revoke," for good cause, the authority theretofore granted, but it cannot "compel" the clergyman to do an act which the statute merely "authorizes" him to do.

I recognize that there are many and serious difficulties in the way of the full performance of every obligation imposed by civil and moral law. I do not think that my opinions are always correct. Those who dissent have as much a right to their opinions as I to mine. I am, however, of the opinion that if the clergymen and doctors of this diocese comply with the resolution adopted by the Council that it will make for the welfare of every home. I should be glad if Mr. Lee will give me the names of the judges and clergymen whose opinions he quotes in his letter, because I cannot help believing that there must be some mistake, and I should like to correspond with them and endeavor, if possible, to find out which of us is in the wrong. I am firmly of the opinion that the statute law of Virginia supports my contention.

R. Carter Scott.

Richmond, Va.

Suggested Change in Title-Page of Prayer Book.

Mr. Editor: It is certain that, notwithstanding the wise counsels of so many Bishops in their Convention addresses, proposals affecting the name of this Church will be brought before the General Convention in October and must be dealt with. At the same time there are evidences that the extreme position on both sides is not so strenuously insisted upon as they have been and that there is a disposition on both sides to come together if possible. It seems opportune, therefore, to call attention just now to a fact of some importance which has been overlooked in the discussion, and indeed appears to have been entirely forgotten.

In the General Convention of 1895, at Minneapolis, while the Revision of the Constitution was in progress, the following amendment to that document was adopted both by the House of Bishops and by the House of Deputies, and was made known to the several Diocesan Conventions, in order that it might be formally agreed to and ratified in the ensuing General Convention:

"Strike out the title and insert in place thereof the following:

"Constitutions and Canons for the Government of that Portion of the Catholic Church Known in Law as the Protestant Episcopal Church in the United States of America;" adding thereto the sub-title " 'Constitutions.' "

[It will be noticed in the above that the word "Constitution" is used in the plural number. Attention had been directed to the fact that the word in the singular seemed to imply that the Church was created by the Constitution and therefore had no existence before 1789. To obviate this conclusion, this amendment was adopted in the House of Bishops and was concurred in by the House of Deputies. For some reason, probably because of the word "Constitutions," it was not reaffirmed by the Convention of 1898.]

Here, then, is a plain fact: One General Convention, at least has, in the simplest possible way, by the simplest amendment that could be proposed, affirmed in the clearest manner, the true Catholic position of this Church, to-wit, that it is "a Portion of the Catholic Church," although it is "known in law as the Protestant Episcopal Church," etc.

It seems to me, Mr. Editor, that to present again this identical proposition, with the prestige of its acceptance by a previous General Convention, would much better open the way to an ultimate agreement upon the whole subject than to revive, as the California Convention proposes, the amendment to the title-page of the Prayer Book formulated by the Round-Table Conference, with its lengthy resolutions of explanation and apology. The title-page of the Prayer Book cannot be used as an instrument to modify or change the name of the Church; its proper function is to describe and identify the book; the name of the Church that uses it, if it be necessary to put it on the title-page, must be taken from the Constitution, and therefore the Constitution is the place to make the change or modification. This amendment of the General Convention of 1865, as I have shown, does this in the simplest way possible. It claims our Catholic position while it acknowledges an undeniable fact—that we are "known in law" by a name by which we are known and have been known in law ever since we became an autonomous Church free of the jurisdiction of the Church of England. It tells us that we are Catholic as well as Protestant. (Many of us believe that we are truly Catholic because we are Protestant)—and so it supplies a real help—an educative influence towards the understanding of the true position of this Church, both in its past history and its present relation to the progressive world in which we find ourselves to-day.

The placing of this amendment where it belongs opens the way for an amendment to the title-page of the Prayer Book which will tell the world what it really is, without any claim of exclusive proprietorship in it. If one ask us what our Book of Common Prayer really is, no better answer can be given

than that it is the Book of Common Prayer and administration of the Sacraments and other Rites and Ceremonies of the Church [or "of the Holy Catholic Church," which is the meaning in the title-page as it now is], according to the use in the English tongue in the United States of America. That is just what the Book is; and the better liturgical scholar a man is, the more clearly he will see that it needs no other than just this sentence to be an adequate title to this book—truly descriptive of its contents, and mindful of the fact that it is the particular one of the great family of Liturgies of the Church throughout all the world, which is the peculiar heritage from the beginning (varied as other liturgies have been from time to time) of our English race and tongue.

May I put these two amendments in such a form that they may be read together?

1. Amendment of the Title-page of the Constitution, adopted by the General Convention in 1895, slightly altered:

"Strike out the Title-[page] and insert in place thereof the following:

"Constitution and Canons for the Government of that portion of the Catholic Church known in Law as the Protestant Episcopal Church in the United States of America;" adding thereto the sub-title "Constitution."

2. Amend the Title-page of the Book of Common Prayer so that it shall read as follows:

The Book of Common Prayer
And Administration of the Sacraments
and other Rites and Ceremonies
of the Church,
According to the use in the English
Tongue
In the United States of America.

Of course either of these resolutions would be open to amendment in the wisdom of the Convention; but I think that as an initial presentation of the subject they are much better and simpler than the California proposal, and that fair-minded persons of both schools of thought in the Church might accede to and accept them, not as a compromise, but as the simple truth.

JOHN H. EAGAR.
644 Shepard Ave., Milwaukee.

Constitution of the Diocese of Springfield.

Mr. Editor: My attention has been called to a paragraph on page 4, column 2, of the issue for June 21st, relating to the Diocese of Springfield. As it involves the veracity of the dead as well as the living, I must make the following statement:

As to the alleged Change of Name, the following will suffice, taken from the Constitution of that Diocese:

"Article I.—Title and Bounds of the Diocese.—This Church shall be known and distinguished as the Diocese of Springfield. (Bounds given).

"Article II.—Acceding to the General Constitution.—The Church in the Diocese of Springfield accedes to the Constitution and Canons of the Protestant Episcopal Church in the United States of America, which is the One, Holy Catholic and Apostolic Church in this land; and recognizes the Constitutional authority of the General Convention of the same."

As to Credentials of Deputies: The Secretary of General Convention sends printed forms to each Diocese, so that they are all alike; the Diocesan Secretary merely inserting the names of the deputies.

There could not be either "pious fraud," or "untruthfulness," as alleged in the paragraph referred to. On the other hand that paragraph is full of both.

It is a maxim of law, "Verify your references," which the writer of that paragraph apparently did not follow. Probably he only glanced at the title-page of the Journal of the Synod of Springfield; or, if he did examine the Constitution, he is guilty of suppressio veri.

It is to be hoped that the rest of the article is more trustworthy than this one paragraph, otherwise ex uno disce omnes.

The Constitution of the Diocese of Springfield was formulated under its first Bishop—George Franklin Seymour—clerum et venerabile nomen. If he were still with us on earth he could worthily castigate such a prevaricator and expose his sophistries.

EDWARD H. CLARK,
Sometime Secretary of Synod of Springfield.
Portland, Oregon.

The Unfailing Friend.

The pain of friendlessness, one of the sorest from which the unfortunate suffer, is a pain that at one time or other fastens upon most of us. The country lad, when he first sits down alone in his city lodging; emigrants amid the strange foilage of a new world; the ship boy far from that cozy home, where his mother's image flits before his fancy while the waves keep up their idle plash all through his watch by night—how many more have felt it? Nothing unmans the stout heart or makes the spirit sink like the thought that one is out in the big, hard world alone, without a soul to care whether one lives or dies. Similar must be the feeling that comes over a business man when losses threaten his solvency and he looks around in vain upon his acquaintances for one prepared to stand by him in a pinch with effectual help. Nay, it is possibly this falling off of accustomed props, this being left to one's self and one's own resources, which makes to many a man half the horror of dying.

In all such experience there is no sure relief save in the truth that not one of us at our utmost need is forgotten or forsaken of God. In the deepest night, when stars are quenched, one Eye wakes and sees. In outcast guilt, when not a creature will take our part or speak a word for us, one Heart above is pitiful. In extremity, when it seems as if no earthly power could save, one mighty Friend, Helper of the helpless, is at hand to bend over the abandoned and despairing. Often it is in the most unlikely places that this delicious thought of the near presence of God comes like a revelation to the soul. The youth sits week after week in his father's pew for years and takes all the blessed teaching of religion as a thing of course. Not till he must go out with his staff and bundle to be a wanderer in the world does the God of his fathers become to him a surprising and awful Reality. Then the lonely spot grows on a sudden instinct for him with a Presence of which till then he has only heard men tell; and in the awakening of his soul to this new discovery he can but cry out, "How dreadful is this place! God was in this place, and I knew it not!" All places are dreadful enough had we but eyes and ears for the Most High. But it is a dreadfulness which shuts out meaner alarms and occupies the soul with a great calm. Dear soul, get to be right familiar with the Divine Presence. It is a friendly shade. It is a stronghold for defense. It is a refuge for the hunted, a pavilion for the weary, and a home for the exile. "He that dwelleth in the secrtt plact of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with his feathers, and under his wings shalt thou trust."

That God sees us in our solitude, cares for our distress, and bends over us in our need, is something, is much; for it means that we are neither friendless nor forgotten. But it is far more to be told that, although betwixt his pity and our extremity there yawns the whole distance between heaven and earth, yet that is not, as we might fear, an unbridged chasm. It is a gulf which love can span, which succor can traverse. Heaven is far off, but on earth there is a gate that leads to it. A road lies thither along which messengers of help can pass and repass—a road even by which mortals may climb; for see, there is a stair, and the foot of it is here beside us, while the top of it reacheth unto heaven. In naked words there is no man so far from aid that God cannot find ways to rescue or befriend him. To preach this cheering truth with authority and make it live in our hearts by example after example is that which makes the Bible of all books the book for the unhappy. Hagar in the wilderness of Et-tih was alone, but God saw. Joseph in the pit was resourceless, but God preserved him. Jonah at the bottom of the Mediterranean seemed cut off from intercourse, yet God heard. Daniel in the lions' den was without defense; God became his deliverer. Peter in Herod's dungeon looked only for death; God sent His angel and saved him. Such instances abound. It is our extremity which creates an opportunity for the Almighty; and as we must extinguish our lamps if we would see the stars, so it is in the thick of darkness of a trouble which no earthly ray relieves that heaven will open above a man's head its wonderful window and let down to his feet a ladder of escape.—Guf States Presbyterian.

A Gross Irreverence.

We have been asked to express our opinion on what is popularly known as a "Tom Thumb Wedding," which is frequently given in the form of an entertainment to raise money for religious purposes. We had thought that the discussion of this matter was a closed book, but now that it is making its appearance again, let us say frankly and once for all that such a performance is contrary to the mind of decency and reverence. Let us look at it for one moment by way of analogy. Supposing any one should suggest the taking of the Burial Service, the Baptismal Service or the Holy Communion itself, allowing children to be actors in the performance of any of these sacred rites. The blasphemy of it would immediately appear. Why, then, should Christian people allow the sacred rite of marriage, which has been aptly called "The sacrament of Nature," to be made the subject of entertainment and amusement? The sooner the American people learn reverence for everything and especially the marriage bond, the sooner will our divorce courts fall into disuse. We doubt not but that the Tom Thumb Wedding sacrilege has contributed largely to the breaking down of the respect and reverence to which this sacred rite is entitled from all those who call themselves Christians.

"When our difficulties press us most and our strength is feeblest; when earthly friends falter and forsake us, He will be nearest."

The Pilgrim View of Life and Its Caricatures.

From of old caricature has been busy with the pilgrim view of life. Sometimes it has wrought consciously, cynically, and crassly. In other instances it has had its origin in ignorance and misconception. Indeed, not unfrequently, it has employed as its unwitting agents morbid Christians—Christians who seemed to be morbid because they were Christians, but who, in reality, were Christians, in spite of their being morbid.

These caricatures—like all caricature—have been produced simply by so overstressing real features of the pilgrim view of life—usually its incidental rather than its essential features—as not only greatly to distort them, but also to divert attention from other features, or else to render the latter grotesque through disproportion. Thus the psalmist speaks of the "valley of weeping," and immediately caricature begins to prate about God's beautiful world as "a vale of tears." But hear the psalmist himself to the end: "Passing," says he, "through the valley of weeping, they make it a place of springs." The valley itself is but an incident in their journey; and they who pass through it transform it. They have access to the "tree of life." One branch of this cast into the waters of Marah changes them from salt to sweet. Well, indeed, may the psalmist call those "blessed" who have learned thus to transform their own sharpest griefs into sources of life and joy for those who are to come after them.

Again, the psalmist—being neither a cynic, nor a storic, but a normal man—his heart thrilled by an anguish too keen to be repressed, cried out: "All thy waves and thy billows are gone over me. My tears have been my meat day and night, while they say unto me continually, Where now is thy God?" and straightway caricature is busy picturing the Christian as a lacrymose weakling. It is the psalmist himself, however, who at once takes himself to task, and says: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God."

Or the apostle—his own heart smitten through inate tares, and some other remedy than the old Gospel of the Cross must be sought for and found," is the cry of the New Theologians.

Anarchists, socialists, progressives, higher critics, down-grade theologians, "et omni genus" of reformers, rush to the front to redress all the ills of this old sin-ruined world, and to bring in the era of perfect blessedness. Men, women and preachers in high places boldly proclaim the new gospel of Human Betterments; and that the duty of the Church is no longer to prepare the individual man for his eternal home, but to prepare this "present evil world" for man's perfect and final habitation.

Under the continual prodding of the humanitarian reformer, the Church has undertaken a number of crusades, and is zealously seeking to gather out the tares from many parts of the world-wide field.

How much better would it be for the world to-day, if all the fruitless efforts to weed out the tares, to eliminate the evils that prevail, were expended in the simple proclaiming of the Gospel of the Lord Jesus Christ to every creature, and sowing the good seed in all lands and among all people.

If all Christian tare-gatherers would cease from their frantic and fruitless efforts to change the fundamental condition of this world, and would devote themselves diligently to the blessed work of sowing the good seed of the kingdom, th end would not be so far off; Satan, the god of this world, would be bound and cast out; the angels would gather all tares for the burning, and the King and His Kingdom would be here in visible sovereignty and splendor.—Rev. W. M. McPheeters, in The Presbyterian.

Merely Drifting.

The drift of human life, especially in the moral and spiritual realm, is a sad, heart-rending sight, no matter how hopefully you may view it. The drift of life includes three classes—those who are thoughtless, those who are reckless, and those who are helpless. The first class is the larger one. In social and religious affairs, notwithstanding our wonderful advance in other departments of life, men and women are simply drifting upon the currents to which they have been assigned by birth or associations, with little or no thought as to where they are going. That is why they are drifting. A moment's reflection would lead them to stem the current or pull for the shore. Another class of drifters are reckless. They simply do not care. The trend of their drift, at least in a measure, they know. The moral carelessness and spiritual indifference of people, many of whom are good citizens, is amazing. Then there is a large class of helpless drifters, and they deserve unusual pity. During the recent flood we saw men in the grip of the current, and they were utterly helpless. They went down to death. Some of them got adrift by trying to save others. In a worse sense many are helplessly drifting down the stream of time, and their only hope is the life line. Let us throw it out quickly and affectionately.—Religious Telescope.

Church Intelligence

CALENDAR FOR JULY.

1—Tuesday.
6—Seventh Sunday after Trinity.
13—Eighth Sunday after Trinity.
20—Ninth Sunday after Trinity.
25—St. James' Day.
27—Tenth Sunday after Trinity.

Collect for Tenth Sunday after Trinity.

Let Thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please Thee, through Jesus Christ our Lord. Amen.

Foreign.

Two New Bishops.

Two new suffragan bishops have been appointed. The Rev. Francis Gurdon, Prebendary of St. Paul's Cathedral and vicar of Christ church, Lancaster Gate, has been nominated by the Archbishop of York to succeed Dr. Kempthorne, translated to Lichfield, and the Ven. Francis Charles Kilner, Vicar of Gargrave and Archdeacon of Craven, has been nominated by the Bishop of Ripon to be Bishop-Suffragan of Richmond, in the place of the Right Rev. Bishop Pulleine. Both these appointments are generally recognized as excellent.

Prebendary Gurdon graduated from Trinity College, Cambridge, and subsequently went to Wells Theological College. He was ordained in 1885 by the Bishop of London, and the whole of his clerical career has been spent in the metropolitan diocese. After serving three years as curate of Isleworth, Mr. Gurdon went to St. Dunstan's, Stepney, and from 1894 to 1906 he was rector of Limehouse. Since the latter date he has been vicar of Christ church, Lancaster Gate, which has one of the most fashionable congregations in London. Not every clergyman who has done good work in the East end is suited for a West end parish, but Prebendary Gurdon has been signally successful in both spheres. In Limehouse to-day he is loved in no ordinary way, and it was a great grief to his parishioners when he decided to leave them seven years ago. At Christ church, Mr. Gurdon very quickly gathered round him a devoted as well as a distinguished congregation, and his ministry has certainly left its mark on West London. It has been his custom to hold informal meetings at various houses in his parish after evening service on Sundays, and many well-known speakers have given addresses. These gatherings have been greatly appreciated and have been the means of doing much good. The Prebendary has also taken a prominent part in the work of the Bishop of London's Evangelistic Council, and he is noted for his vigorous, outspoken evangelistic addresses. His strong, robust personality, sound common-sense and rousing preaching are calculated to appeal to Yorkshire Churchmen.

Prebendary Gurdon married a sister of the Bishop of Southwell. Her lamented death, which took place in 1909, drew forth much sympathy for Prebendary Gurdon.

The Bishop-Designate is a close personal friend of the Archbishop of York, and they worked together when Dr. Lang was at Limchouse. The Archbishop's brother—recently consecrated Bishop of Leicester—was formerly one of Prebendary Gurdon's curates at Christ church.

Archdeacon Kilner has labored for more than thirty years in the Diocese of Ripon, first as incumbent of St. Martin's, Potternewton, Leeds, then as Vicar of Bingley, and since 1906 as Vicar of Gargrave. He has been Archdeacon of Craven since 1896. He was ordained in 1874 to the curacy of Christ church, Bootle. Then he became Wilberforce Missioner in the Winchester Diocese of St. Martin's, Potternewton. He is a man of wide experience, has taken an active part in educational affairs, and was a member of the old Bingley School Board. As Archdeacon he has proved himself a capable administrator, and his counsel and advice were much appreciated by Dr. Boyd Carpenter, as they have been by the present Bishop of Ripon. He is a thoughtful and trenchant preacher, and holds the affection of a wide circle of friends in the Diocese of Ripon.

Liverpool Cathedral.

The Bishop of Liverpool, presiding at a meeting of the new Cathedral Committee, said that since the scheme was launched twelve years ago, half-a-million of money had been raised. This wonderful response had been entirely spontaneous. After referring to the Lady Chapel, opened three years ago, which had been described by a high authority as the most beautiful ecclesiastical building of modern times in England, his Lordship said that now they were within sight of their goal. Within four years' time the choir of the Cathedral would be opened, and the generosity of one of the most munificent of their supporters, Mr. Arthur

Earle, had made it possible for the original scheme to be extended so that they would be able to build a transept as well as a choir, and have at once a building capable of holding between two and three thousand people.

A Centenarian's Passing.

The Church in general, and Ilfracombe in particular, will be the poorer by the death of Miss Mary Louisa Leman, who was within a few weeks of attaining her one hundred and third birthday when she passed away last Sunday. Miss Leman retained all her faculties to the last, and her life story is that of one who gave gladly of herself and her means for the good of others. When she completed her hundredth year, she received a much-prized telegram of congratulation from the King. Miss Leman lived at Ilfracombe for no less than fifty-four years, but she was born at Clifton, her father being a solicitor in that town. For thirty years the old lady was secretary of the C. E. Z. M. S., and as recently as last year she attended the annual sale of that society in her bath-chair. As was only natural, Miss Leman's long life gave her many tales to tell, and she could quite well recollect the riots in Bristol, on the occasion of which her father's house was broken down and the Bishop's Palace destroyed.

An Echo From the South Pole.

The publication of Captain Scott's diaries has brought before us once more in very vivid colors the tragedy of the Antarctic, though it was not likely that Englishmen would forget the deeds of daring with their tragic, yet glorious end. A terribly pathetic interest attaches, too, to the relics of the expedition which are being shown at Earl's Court, and one stands in solemn awe before the little tent which covered the dead bodies of the explorers when their companions found them.

It is said that Sir James Barrie has received a letter written by Captain Scott just before his death, when he sat in the little tent, the only living man in the presence of the bodies of his departed companions. The contents of that letter are, of course, private and sacred, but one can well imagine their tragic import. A vivid picture of what the entire expedition went through was given by Commander Evans the other day when he was presiding at a meeting at Walton in aid of Sir William Treloar's Cripples Home and Hospital. He had one qualification, he said, for presiding at that meeting, and that was that a year ago he, too, was a cripple, never expecting to see England again.

He was dying of scurvy and could not stand without the support of two sticks. He struggled along for seventy-five miles, supported by two bluejackets, and then told them they had better push on, leaving him behind with a sleeping bag and anything else they could spare. The men would not leave him, however, but at the risk of their own lives dragged him along for thirteen hours a day until they reached the camp. He was glad to say that those two bluejackets were going to get the Albert Medal for sticking to him as they did.

The Bargees' "Bishop."

The vicar of Sittingbourne, the Rev. A. B. Parry-Evans, is a great friend of all the bargemen who abound in the country district in which his parish is situated. His work on their behalf has won for him the nick-name of the bargees' Bishop, and he is most popular with the men. He has recently started a Bargemen's Brotherhood in order to help the men to remove the reproach that rests on their profession by the often-met-with phrase "he swears like a bargee!" The vicar remarks that swearing has always been part of the picturesque language of the bargees, but he considers that the picturesqueness can be retained without the use of bad words. The rules of the Brotherhood provide that every member shall say his prayers each day, attend a place of worship once on Sunday when he is on shore, and shall endeavor not to swear. The Brotherhood has been well received by the men, who are joining in very fair numbers.

A Nonagenarian Rector.

Considering the rush and hurry of modern life, one is surprised at the number of people who live to a great age. It used to be an event to chronicle a ninetieth birthday, still more so a hundredth! But nowaday nonagenarians and centenarians are no rarity. A clergyman who has just celebrated his ninety-eighth birthday is the Rev. W. T. Kingsley, of South Kilvington, near Thirsk, who is a relative of the late Charles Kingsley. The father of this old gentleman was an officer taking part in the battle of Waterloo. Mr. Kingsley has been rector of South Kilvington for well over fifty years, and has numbered many distinguished people among his friends, notably Ruskin and J. M. W. Turner, the artist.

American.

The General Convention of 1913.

Bishop Greer, of New York, has issued the following letter to the clergy of the Diocese:

The Triennial Convention of the Protestant Episcopal Church in the United States will meet in the City of New York on Wednesday, the 8th day of October, of the current year. This Convention is not simply an assembly of able men meeting as in a forum for debate, but like the Congress of the United States, it is our supreme legislature. It is composed of the House of Bishops and the House of Deputies. The House of Bishops has a roll of 115, without counting Bishops-elect who are not yet consecrated. The House of Deputies consists of 305 clerical and 305 lay deputies, representing sixty-eight dioceses, twenty-three domestic missionary jurisdictions, the convocation of American Churches in Europe and nine foreign missionary districts.

The House of Bishops will hold its session in the old Synod House on the Cathedral Grounds, and the House of Deputies in the new Synod House, on the Cathedral Grounds, which is now nearing completion and which we owe to the generosity of two lay deputies of honored memory, who have served this diocese in nine successive triennial conventions. The opening service will be held in the Cathedral itself and the sermon will be preached by the Rt. Rev. Dr. Lawrence, Bishop of Massachusetts.

The Convention will also bring to this city the Woman's Auxiliary, whose praise is in all the churches. A multitude of these daughters of the Church will be with us from all parts of the United States during the meeting of the Convention, and will have sessions of their own at St. Michael's church, together with services and meetings in the interest of their important work.

The National Convention of St. Andrew's Brotherhood will immediately precede the meeting of the General Convention.

Eighty-nine Bishops have made appointments through our Committee on Arrangements to preach in churches or chapels in or near this diocese during the General Convention. Many clerical deputies will also occupy our pulpits. Among the meetings to be held in the interest of varied departments of Church work will be those already arranged—for the Domestic and Foreign Missionary Society, the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, the Sunday School Commission, the Church Temperance Society, the Joint Commission on Social Service, the Church Association for the Advancement of the Interests of Labor, the Church Mission of Help, and the American Church Institute for Negroes.

Arrangements are also in progress for extensive exhibits illustrating the scope of some of these Societies; and, in addition to these various meetings in connection with the Convention, many important and timely subjects will be considered and discussed by the Convention itself; such for instance as the more vigorous prosecution of the Missionary Work of the Church, both at home and abroad; the report of the Commission on Church Unity; Marriage and Divorce; a more Adequate Provision for the Support of Disabled Clergy and their families; Religious Education; Training for the Ministry; and many other important measures bearing upon the greater efficiency of the Church, and the moral and spiritual welfare of mankind.

It will be in short, one of the most notable gatherings of Churchmen that has ever taken place in the history of this country, and I most earnestly hope that by personal interest in it and your hospitable reception of it, it may receive from this metropolitan diocese the attention which it deserves.

More than a century ago, in 1789, when the General Convention (then a very small body), met in the City of New York to complete its organization, it received from George Washington, who had just been elected President of the United States, a letter closing with these words: "May you and those whom you represent be the happy subjects of Divine Benediction both here and hereafter." That Divine blessing has surely been vouchsafed us, and that we may continue to receive it I ask you to remember in your prayers to God the Council of His Church soon to be assembled here in His Name and Presence.

Ordination.

On July 13th, at Holy Trinity church, Rock Island, Illinois, the Rev. John F. Mitchell was advanced to the priesthood by the Right Rev. M. Edward Fawcett, D. D., Bishop of Quincy. The candidate was presented by the Rev. J. M. D. Davidson, General Missionary and Archdeacon of Quincy, who also preached the sermon. The following clergy joined in the laying on of hands: The Rev. George Long, priest-in-charge, and the Rev. A. G. Munson, rector of Christ church, Moline, Illinois. The Rev. J. F. Mitchell is now priest-in-charge of St. Paul's, Warsaw, and Christ church, Meyro, and St. Titus, Hamilton, Illinois. He is a brother of the Rt. Rev., the Lord Bishop of Aberdeen, who will be present at the General Convention, and will also preach at the Diocesan Synod of Quincy, at St. John's Cathedral, in November.

The Late Rev. John C. Tennent, M. D.

On Friday, July eleventh, in the Alexandria, Virginia, hospital, the Rev. John C. Tennent, M. D.,, since 1857 a minister in the Church, passed away to the rest prepared for His servants by the Lord and Saviour. Dr. Tennent was eighty-seven years of age, and that great age was rendered more burdensome to him by many years of bad health, and especially by several strokes of paralysis during the last year of his long life.

John C. Tennent was born in Philadelphia, Pa., February 5th, 1826, and was educated in the schools of that city. In 1847, while the war was waging, he entered the U. S. Navy as Lieutenant of Engineers, and was promoted in 1848, both commissions bearing the signature of Virginia's greatly honored son, John Y. Mason, then Secretary of the Navy. After that War, in 1849, he entered the U. S. Coast Survey, in which he rendered valuable service in some of the first surveys and charts of the Atlantic and Gulf coasts.

Resigning from the Survey, Mr. Tennent studied for the ministry of the Church of his English inheritance, his parents being English, and graduated with the Virginia Theological Seminary class of 1857, of which Bishop H. C. Potter, of New York, was a member and of which he, himself, was the only member living up to the time of his death. His first charge was in Accomac county, Virginia, where he married Miss Sallie T. Potter, who was always his true "help-meet" in all things, and a suffering invalid, survives him, living in the home of their youngest child, Mrs. Thomas C. Rich, at West Falls Church, Va.

In May, 1864, when the great War Between the States was entering its fourth year, the Rev. Mr. Tennent offered his services to the Confederacy; and President Jefferson Davis appointed him Chief Engineer. He was assigned by Commodore Mitchell to the iron-clad Fredericksburg, on the James river, below Richmond, where he participated in various actions on the Federal shore batteries.

Realizing that, as a clergyman, he could not exercise the necessary discipline over his men, he resigned, and, on January 31st, 1865, was appointed Chaplain in the army, and, as such, served with the Thirty-second North Carolina Regiment during the awfully strenuous last days of the war, before Petersburg, Va., and, on that last sad Sunday, April 10th, 1865, was surrendered to General Grant by the great Lee, at Appomattox.

After the war, Mr. Tennent settled in Kentucky, as rector of Christ church, Elizabethtown, where he remained for several useful years, and until called to the churches at Laurel and Seaford, Delaware. While in Delaware, he concluded that he would be more useful in the foreign field, and, to that end, he studied medicine, and graduated with distinction from Jefferson Medical College, of Philadelphia. But, owing to failing health, due to injuries sustained during his connection with the navies of the U. S. and the Confederacy, he was disappointed in his desire to enter the foreign mission field, and accepted a call to St. Paul's parish, Prince George's county, Md., which, after a time, he resigned, to accept Western Run parish, Baltimore county, Md., where, amid most choice surroundings, he ministered the last thirteen years of his active life. While in this, his last parish, Dr. Tennent conceived the idea of a heavier-than-air flying machine; but, owing to lack of funds, he had to abandon that which so many Years after Dr. Tennent had abandoned usefulness by the Wrights and others. Years after Dr. Tennant had abandoned his flying-machine, it was my privilege to see and examine its frame of iron, in his former home, the rectory of St. John's church, Baltimore county.

Retiring from this his last parish, because of infirm health, Dr. Tennent removed to Washington, where he lived for several years; then, to Takoma Park, D. C., for several more years, and finally, a few years ago, this venerable Presbyter of the Church removed across the Potomac to Falls Church, Virginia, where, together with his faithful wife, he passed his last days up to the latest four days, in the home of his youngest daughter, Mrs. Thomas C. Rich.

On Monday afternoon, July 14th, 1913, at 2 o'clock, the revered remains of Dr. John C. Tennent were buried in the Naval section of Arlington Cemetery, the Rev. David Barr, of Washington, officiating in the comforting burial service of the Church he had so devotedly loved and served.

Three children survive Dr. Tennent, namely, George Granville, and Mrs. Emma Dandridge Hall, of Fort Worth, Texas, and Mrs. Nellie Custis Rich, of West Falls Church, Virginia. W.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Ordinations.

On Sunday, June 22d, in All Saints' chapel, Sewanee, Tenn., Mr. Amison Jonnard, of Tennessee, and Mr. S. J. Stoney, of South Carolina, were ordained deacons. The former by the Bishop of Tennessee, and the latter by the Bishop of South Carolina. Mr. Jonnard was presented by Rev. H. J. Mikell, D. D., of Christ church, Nashville, and Mr. Stoney by the Rev. W. H. DuBose, of Sewanee. The sermon was preached by the Rev. C. K. Benedict, D. D., Dean of the Theological Seminary at Sewanee. The Rev. Archdeacon Windiate read the Epistle, the Rev. Dr. Noll Morning Prayer, and the Rev. Samuel Sutcliffe the Litany.

Mr. Jonnard has been assigned to the charge of the Church of the Messiah, Pulaski, and the Church of the Holy Cross, at Mt. Pleasant, assisting Archdeacon Windiate.

Mr. Stoney takes up work for the present in the Missionary Jurisdiction of Utah.

Diocesan Notes.

Rev. Mercer P. Logan will spend the latter part of the summer in Sewanee and Virginia. Rev. H. A. Mikell, at Sewanee, Archdeacon Windiate in Wisconsin, Rev. J. H. McCloud in Pennsylvania, and Rev. N. Rightor has already left for Georgia, on his vacation.

Christ Church Parish House, Nashville, is about completed, and will be formally opened in September.

The Daughters of the King, of Nashville, have formed a Nurses' Aid Society, to assist the city nurses in the work among the sick, they having also employed a nurse, who is in the field, assisting especially in caring for sick children. The mortality among the children has been greatly reduced since nurses have been placed in the field.

A very successful Retreat was held at St. Andrew's, Sewanee, in the early part of July, attended by a number of the clergy.

The Rev. Campbell Gray, of Key West, Fla., will have charge of Christ church, Chattanooga, during the absence of the Rev. W. C. Robertson, in Nova Scotia, with his family.

The Rev. E. A. Bassett-Jones, rector-emeritus of the Church of the Advent, Nashville, left the last of June, with Mrs. Bassett-Jones, to make their future home in Evanston, Illinois.

Mr. Eugene T. Clarke and Mr. Chas. Armbruster, were recently admitted candidates for Holy Orders, in the Diocese of Tennessee.

Rev. John B. Cannon, rector Grace church, Memphis, has resigned, after a rectorate of about two years, to accept the chaplaincy of the University of the South, at Sewanee, Tennessee. He is a graduate of the Theological Department at Sewanee, and also of Vanderbilt Law Department, Nashville, Tenn. He succeeds Dean Benedict as chaplain, his term beginning at opening, in September.

The Church Home for Orphans, Memphis, in charge of Sister Anne Christine, Community of the Holy Spirit, is building a new wing, with a large kitchen on the ground floor, and new laundry; on the second floor a large play room for the boys, two bath rooms, room for teacher and linen closets; on the third floor like arrangements, besides a dormitory for boys. The Home recently received for its endowment, a bequest of thirty-seven thousand dollars, by the will of Miss Myra McGavock, of Nashville, Tenn.

Mrs. Susan Dabney Smeeds died at Sewanee, on July 4th. She was an ardent Church woman, and exerted a wide influence along Church lines. She was the author of "Memorials of a Southern Planter," which had a wide circulation, especially in England, and for which Gladstone wrote a preface to the English edition.

The Board of Regents, at the annual meeting of the board of trustees, decided to postpone the establishment of the Medical Department in Nashville, all plans for which having been made to open this fall. Mr. Andrew Carnegie recently arranged for the Carnegie foundation to give the Medical Department of Vanderbilt University over a million dollars, with an additional sum for new buildings and equipments, and for the employment of great specialists. In view of these circumstances, and the attitude of the large educational boards, holding large funds, against Church Institutions, of which Sewanee is one, and the present straitened financial condition of the University, necessitated this decision.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

The Resignation of Rev. Dr. Minnigerode.

It was with distress and regret that the congregation of Calvary church, Louisville, heard the Rev. Y. G. Minnigerode's decision to resign from his office as their well-beloved guardian and minister. Since the first Sunday in February, 1878, most faithfully, in season and out of season, has he ministered to the wants of his people. Now he finds himself not physically able to meet the demands of the large congregation, and retires to lead a less strenuous life—retires from the work which he, out of a small beginning, has brought to such noble proportions.

Church Improvements.

Repairs on the church at Uniontown, St. John's, are going on slowly. The floods did so much damage that much

is needed to be done. The flooring and joists have been taken out and the foundation to be filled in, ready for a concrete floor. The congregation is worshipping in the hallway of the rectory, until something better can be provided.

The interior of the Church of the Advent is being beautifully decorated.

Grace church, Paducah, has been the recipient of a pair of brass candlesticks the donor being Mrs. Annie Morrow. They were given in memory of Samuel B. and Elizabeth H. Hughes.

As a climax to the year's study of Japan, the Junior Auxiliary of Grace church, Paducah, had a Japanese evening. There were readings and scenes from the "Honorable Little Miss Love."

St. George's church, Louisville, under a two months' leadership of the Rev. Edward S. Dorew, shows awakened interest in Church affairs and Church attendance.

Sunday School picnics and excursions of various kinds have marked the ending of active work until the first fall month shall call young and old together again. Then, strengthened and refreshed by a cessation of activities during the debilitating heated season, it is hoped that all will take hold of the parts assigned them in real earnest.

The Auxiliary Guild of St. Paul's church, Henderson, has been doing excellent work along various lines, according to the report of its secretary, Miss Kate Dallam. The social service committee, forming a sub-committee, has taken cheer to many poor souls and is doing splendid work.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Marriage of a Clergyman.

The Rev. Frank Page, D. D., rector of Zion church, Fairfax, Va., was married, on June 17th, to Miss Willie Schooler, of Fredericksburg, Va. The ceremony took place in St. Paul's church, Alexandria, the officiating minister being the rector of the church, the Rev. P. P. Phillips, a classmate of Dr. Page, when a student at the Virginia Theological Seminary. The groom is a brother of Dr. Thomas Nelson Page, the distinguished author and recently appointed U. S. Ambassador to Rome. He is also a brother of Mr. Rosewell Page, of Beaver Dam, Va. Both were among the bridal party. After the ceremony Dr. and Mrs. Page left for the North on their wedding journey. Bishop Peterkin, of West Virginia; the Rev. Dr. S. A. Wallis, of the Virginia Theological Seminary, and Mrs. Wallis, were among those present at the wedding.

The Rev. Morris S. Eagle, who recently resigned the rectorship of Christ church, Richmond, left on July 17th, with his family, to spend some time with relatives in Loudoun county, before taking up his new duties as rector of Haymarket parish, Prince William county. His charge will consist of St. Paul's church, Haymarket; Grace chapel, Hickory Grove; Holy Trinity chapel, Thoroughfare, and St. Luke's chapel, Buckland. He will succeed the Rev. A. G. Grinnan, who resigned the rectorship because of ill health.

The Rev. Joseph Baker, rector of Westover parish, Charles City county, was the preacher at St. Thomas' church, Ginter Park, last Sunday. Mr. Baker will also officiate at St. Thomas' on Sunday, July 27th.

The Rev. George P. Craighill, rector of Epiphany church, Barton Heights, near Richmond, is spending the month of July at Goshen Pass, Va.

The Rev. W. Russell Bowie, rector of St. Paul's church, Richmond, and Mrs. Bowie, are at Wianno, Mass. Their address is care of Mrs. M. D. Babcock.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Election at Seabury.

At a meeting of the board of trustees of Seabury Divinity School, held on June 26th, the Rev. Irving P. Johnson, D. D., rector of Gethsemane church, Minneapolis, was elected Professor of Old Testament Literature in addition to the office of Instructor in Church History to which he was appointed last fall. It is understood that he will accept and enter upon his new duties next autumn.

Delegates Appointed.

The Bishop has made the following appointments of delegates to the Triennial Convention of the Woman's Auxiliary to meet in New York City in October: Delegates, Mrs. Hector Baxter, Minneapolis; Mrs. Hiram Stevens, St. Paul; Mrs. F. B. Bass, St. Paul; Mrs. Carroll L. Bates, Lake City; Mrs. H. C. Theopold, Faribault; alternates, Mrs. Peake, Mrs. Chamberlain, Mrs. Macdonald.

In the Church of the Good Shepherd, St. Paul, the Rev. W. C. Pope, the rector, had the service for Fourth of July, as set forth by General Convention in 1785. It is Mr. Pope's intention to continue this service in the future.

SOUTH DAKOTA.

Rev. George Biller, Jr., D. D., Bishop.

Ordination.

On the eighth Sunday after Trinity, July 13th, the Bishop admitted to the order of priesthood, Rev. Dallas Shaw and Rev. Joseph Goodteacher, Indians. The service was held in a booth on the Sisseton Reservation, and was attended by about 800 Indians. The presenters were the Rev. A. B. Clark and Rev. John Flockhart. The Bishop preached. The Litany was said by Rev. Baptiste Lambert—an Indian priest. Several native clergy joined in the laying on of hands.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Bishop Thomas Visits Jackson Hole.

On Saturday, July 5th, Bishop Thomas arrived at the nearly-completed Church Hostel, at Jackson, Wyoming, the town nestling down among the buttes of Jackson Hole. The Bishop had been travelling several days by wagon, having entered the "Hole" via the Yellowstone National Park. Just prior to the Bishop's arrival four of one family were baptized, three of whom were to be confirmed the following day. On Sunday morning, at 10:30, a congregation of one hundred gathered in the parish hall, which is being used temporarily for a church. Churchly furniture—altar, rail, pulpit, lectern and pews of native lumber—mission stained—had been installed, the log work of the side walls making a fitting background. Nine received confirmation. Of these two were adults, a man and a woman; and seven, three boys and four girls, were older scholars of the Sunday School. The Bishop preached and celebrated the Holy Communion. This was the first confirmation ever held in the Jackson Hole country and increased the communicant list one hundred per cent. Frances Tanner, a girl of twelve, was the first to receive the laying on of hands.

Immediately after lunch the Bishop and the priest-in-charge drove seven miles to Mr. Ratcliff's cabin, on Flat Creek, where a congregation of eighteen greeted the Bishop, who preached at Evening Prayer at four o'clock. At five another hasty drive of eight miles began. Supper being eaten at Mr. Seebohm's cabin, at Grovont, near our attractive new log church, Trinity, at that place. At eight o'clock the Bishop preached to a congregation of twenty-five, twenty-one being men. Starting early Monday morning, the Bishop drove eight miles, crossing the swiftly running Snake river by ferry, and calling at the Bar B. C. ranch, which lies under the snowy peaks of the majestic Teton Range. After lunch at the Bar B. C., a twenty mile drive took the Bishop to Jackson Lake in time for supper. On Tuesday the Bishop started by team for Lander, one hundred and fifty miles away, leaving the Hole by Two Gwotee-a Pass, which involves the negotiation of nearly impossible roads over the Continental Divide.

Ordinations.

The ordination of Mr. John Moore Walker, Jr., took place in Christ church, Macon, Ga., the Rev. John S. Bunting, rector, on the Eighth Sunday after Trinity, July 13th. The Bishop preached a sermon, in which he clearly set forth the duties of a deacon. The candidate was presented by the Rev. James B. Lawrence and the Epistle was read by the Rev. Troy Beatty, rector of Emmanuel church, Athens, Georgia. Mr. Walker will be in charge of St. Stephen's church, Milledgeville, Ga., until September 1st, at which time he will assume missionary duties with Savannah as his headquarters.

On June 29th, St. Peter's Day, the Rev. Howard Boardman Gibbons, deacon, was advanced to the priesthood by the Rt. Rev. A. W. Knight, D. D., Bishop of Cuba, in St. John's church, Jacksonvilla, Fla. The presenters were the Rev. V. W. Shields, D. D., rector of the church, and the Rev. Mr. Andrews, curate of the parish. The Bishop of Cuba was the preacher. Mr. Gibbons is the principal of the Cathedral Schools in Havana, Cuba.

Peace.

By Helen Elizabeth Coolidge.

For peace I long! O still the storm
That rages in my soul,—
The discontent, the vague unrest
That, o'er it, surging, roll!

Thy peace I crave! O make me hear
The blessed, "It is I!"
In storm or calm, all unafraid,
Because I feel Thee nigh.

For peace I yearn, that silent, breathes
An answer to each prayer;
The perfect leaving of the soul
Upon Thy promised care.

I long, in measure full, to know
The blessedness of peace,
Until that haven shall be mine,
Where storm and tempest cease.

Washington, D. C.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Hobart College, Geneva.

Bishop Walker, in his late annual Council address, asserts that the classification of the U. S. Commissioner of Education, of Hobart College, Geneva, N. Y., and Trinity College, Hartford, Conn., as "non-sectarian" is incorrect. As to the former he said:

"This statement is, in a sense, misleading. It is a truth that, by its original charter—as 'Geneva College—which charter is operative to-day—professors or students are not to be subjected to any sectarian or theological tests for admission to Hobart, yet its atmosphere religiously for a long series of years has been that of the Episcopal Church. It began life as a weak institution, with meagre advantages and little, if any, endowment, taking the title of Geneva College. It had much of struggle and poverty in those early years. The community was loyal to it, and worked earnestly in its behalf. But a college is a costly luxury for a town of moderate size. The day came when I think I may truly say, that as a purely secular institution it was nearly moribund. Then Churchmen throughout Western New York became generously interested in its welfare and its work. The attention of Trinity church, New York, was turned to it and it made some liberal gifts. The name was changed to that of New York's great Bishop. It stands to-day an institution capable of furnishing a finished education in all branches of learning to the diligent student. In the ancient and modern languages, in Philosophy, in Science, in Mathematics, in Literature, in Biology, in Chemistry, and Astronomy, and the nicer studies of a polite learning the seeker after an intellectual training and a well-equipped manhood will find satisfaction and scholarship.

"It is ranked as a "smaller college." That is not to its demerit, but to its praise. The closer relationship to professor and alma mater which such an institution brings to the stalwart and sincere and studious youth is of immeasurable value. The loneliness of the monster university for many an inconspicious young man abiding within its courts is heart-sickening. There are solitudes more dreary than that of the forest glen, or the boundless Sahara. They are to be found within the halls of some of our teeming and massive institutions of learning. The less extensive college, by its very smallness knits men together. Brotherhood, fellowship, manly friendship is born in it. It is a family bond that ties. It is a household and a human fireside. But the merit of the smaller college I need not expatiate upon here. My purpose is to endeavor to renew the old affection of some whose sympathy for and interest in Hobart, had faded, seemingly. I would sweep away the cloud that obscured her former fame and name. She has not "forsaken the guide of her youth," as some have declared, nor turned her back on the Christian religion as some have cruelly announced. Her trustees recently gave announcement to the world that her aim was to stand before the world as a Christian institution and to show allegiance to the Church from whose hands so many gracious gifts have come. Their idea is that such an institution should aim at the culture of the whole man—not mind alone, but body and soul too. And so her chapel has not closed its doors, and her prayers and praise are offered up unchanged, as of yore. And the word has been preached by her chaplains and by other reverend brethren of the Church. And her altar has been glorified continually by the feast of love spread there. No! 'Carnegie foundations' have not banished worship nor the priest's ministerial care of his flock from venerable Hobart. She is a handmaid of the Church still—and will be, in coming days, with warmer devotion and a higher love."

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

New Work.

This coming year as nearly all our older Diocesan fields are being looked after by resident clergymen, we are reaching out to the neglected portions of the Diocese. The Rev. Martin Aigner, of Franklin, will look after a monthly service at Clarion, and Archdeacon Radcliffe, assisted by Rev. Mr. Willson, will look after "Instanter," Sugarhill, etc., and in turn with others Conneaut Lake. The Rev. Mr. Owen, of Sharon, has started a mission on the outskirts of his town parish, which work seems full of promise. Other priests are doing the same.

At Instanter, on June the 27th, Bishop Israel baptized thirty, mostly adults. This place had no sort of church at work, but now our services will be held at least twice a month.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop

Woman's Auxiliary.

The quarterly general meeting of the Woman's Auxiliary of Louisiana was held on Wednesday, July 2d, in Hammond, the visiting delegates being guests of Grace Memorial Branch, of Hammond. Quite a number attended, the largest delegation coming from New Orleans, while representatives from Baton Rouge, Covington, Shreveport and Lafayette were present. Rev. R. S. Coupland, D. D., of Trinity, New Orleans, made the address at Corporate Communion service on Wednesday morning. Mrs. Henry Leverich, diocesan president, presided at the meeting. Reports from the various chapters showed much good work accomplished, and a rising tide of interest. A delegation of Juniors, with their president, Mrs. Foxley, took part in the meeting. The next quarterly general meeting was set for November of this year, in St. George's church, New Orleans.

Lay Workers' Conference.

The annual Gulf Coast Conference of lay workers was held at Biloxi, as before, on July 3d, 4th, 5th and 6th. Laymen from Alabama, Mississippi and Louisiana attended, representing twenty-six parishes in the three dioceses. The programme opened with the registration of delegates on Thursday evening, and a quiet hour, with address of welcome by Rev. C. B. Crawford, rector of the Church of the Redeemer in Biloxi. Friday's programme included a celebration of the Holy Communion at 7:30, addresses and conferences on Sunday School work, Bible Classes, Lay Reading, Brotherhood Work and Missions. The same subjects were continued on Saturday, July 5th, ending with a preparation service on Saturday night for the Corporate Communion. The Corporate Communion was held on Sunday morning at 7:30. During the day the regular services of Sunday School, Morning and Evening Prayer were held, with a sunset prayer service at half-past seven.

On Monday morning a boat ride to Ship Island was provided, by way of recreation. After a concluding business session, the meeting adjourned.

Among the prominent Church workers who took part in the Conference were Rev. R. W. Patton, Missionary Secretary of the Fourth Department; Rev. John H. Brown, of Pensacola, Florida, a well-known Sunday School worker and lecturer; Mr. F. H. G. Fry, of New Orleans, prominent in Brotherhood and Sunday School work in Louisiana, and Mr. B. F. Finney, of Savannah, Southern Field Secretary of the Brotherhood of St. Andrew, whose prudent planning and active organizing instituted these annual conferences and have continued them from year to year. At the close of this conference plans were made to organize, next year, in connection with the Biloxi Conference, an institute, or summer school, for the training of Sunday School teachers and missionary workers.

The services in Trinity, New Orleans, on the first Sunday in July, were especially interesting, from the presence for the first time of the new organist, Mr. M. V. Mulette, and the formal introduction to the congregation of the Rev. A. B. Chinn, as rector's assistant. The attention of the congregation was called to the Frank T. Howard memorial window, erected by the sons of Mr. Howard, who died in 1911. The window pictures the visit of the Wise Men presenting their gifts to the infant Jesus.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

A Convention Problem Solved.

The troublesome matter of lunching the General Convention—a place to do it—has been solved. The buildings of the National Academy of Design, across the parkway from the new Synod Hall, have been secured. They are ample in size and admirably fitted up. Adjoining is a large open plot adjoining the grounds of the Woman's Hospital, and here out of door accommodations will be provided if weather permit. It had been contemplated to fit up the sheds on the Cathedral grounds long used by stone cutters. The expense would have been $12,000. It is believed that the Academy buildings, which are temporary, afford one of the finest outfits for Convention luncheons. There ought to be little crowding or waiting.

Other Accommodations Nearing Completion.

The Choir School building on the Cathedral grounds is now receiving its finishing interior work, and will be ready for the school opening. If possible, and needed, some parts of the building will be put to special use during Convention. The quarters now used for choristers in old synod hall will be fitted up for committee uses by the Bishops. The houses building for the Bishop and the Dean will not be completed for use by them during Convention time.

No hotel is to be made official headquarters, but at the Hotel Manhattan, Madison avenue and 42d street, rooms have been engaged through the courtesy of a layman, and here it is expected that persons not found elsewhere may likely be found here. Writing accommodations, mail, conferences, and all sorts of conveniences for official persons will be offered.

Two Convention Meetings.

Two meetings out of the ordinary are planned by the Bronx Church Union during Convention. One is a missionary meeting on Columbus Day, October 12th, which falls on Sunday, when Bishop Talbot will be one of the speakers, and the singing will be led by Italian, German, Magyar and many nationality choristers. Another is a Church Unity meeting, when speakers will be a Methodist, a Presbyterian and an Episcopal divine, and delegations will be invited from all Christian churches in the Bronx. The place will be the Bronx Church House. The Churchman to speak will be the Rev. Dr. James E. Freeman, of Minneapolis. The Methodist will point out the difficulties of getting together, not Methodist, but all; the Presbyterian, the advantages, and the Rev. Dr. Freeman has been asked to tell what we may expect in the way of immediate advance for the Gospel, unity having been attained.

New York is to have a Trinity School of Church Music. It is said to be the first of its kind in the Episcopal Church. It is for the training of choirmasters. The director of it will be Felix Lomond, long choirmaster of Trinity chapel. It is not started by Trinity parish, although clergy and choirmasters of that parish are deeply interested. There will be heads of departments, as boys' choirs, mixed choirs, ear training, the organ, composition and harmony. Among the instructors will be Dr. G. Edward Stubbs, Edmund Jacques, Robert J. Winterbottom, F. T. Harratt, Moritz E. Schwartz, John Carrington, A. M. Richardson and Mark Andrews.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Growth of Work at Valley Forge.

Ten years ago the Rev. W. Herbert Burk, then rector of all Saints' church, Norristown, conceived the idea of erecting a group of buildings at Valley Forge, the centre of which should be a chapel in memory of George Washington as a Churchman. Securing drawings for the group by experienced arcnitects, he began the work without a dollar and without a single communicant. Now there are ninety communicants and about as many connected with the Sunday School. It has a property worth $80,000; $3,500 in the Endowment Fund of the parish; $800 in the Endowment Fund of the Washington Memorial Library, and $575 in the Endowment Fund of the Valley Forge Museum of American History. In the chapel, not yet finished, there are the Washington wood pulpit, perclose and lectern; the Washington-Sullivan Font; twenty-five pews of the patriots; the Major Generals' screen; the Brigader-Generals' screen; the Washington door; the Thaddeus Thompson tablet; the John Benjamin tablet; the Hovenden casts, in memory of the signers of the Declaration of Independence and the framers of the Constitution; the New Jersey panel in the roof of the republic. Of the thirteen bays in the cloister of the colonies, those of the States of New Jersey, Pennsylvania, Virginia, Maryland, Massachusetts, Delaware and New York, have been built. Only one room of the patriots' hall has been built, but it contains $10,000 worth of books and relics. In the Valley Forge Museum of American History is Washington's marquee. Besides these there are the Washington memorial library; the Washington memorial cemetery, with its Defenders' Gate, which is the lodge and is a prominent landmark seen for miles around. The Grand Army of the Republic is building an arch in memory of Lincoln. Efforts are being made to secure funds before December 19th, for the completion of the chapel, so that promised gift for the building of the chancel may be secured.

Addition to Clerical Staff.

On September 15th, the Rev. William C. Patterson, of Wilmington, Delaware, will be added to the clerical staff of St. Clement's church, Philadelphia. Mr. Patterson is a recent graduate of the General Theological Seminary and was ordained by the Rt. Rev. Dr. Frederick Joseph Kinsman.

While the Rev. G. Woolsey Hodge, S. T. D., rector of the Church of the Ascension, is absent on his vacation, the curate, the Rev. H. Page Dyer, is in charge, and he preaches special sermons at the evening services during July and August, to good congregations, many of whom, largely the men, attend the after-meeting and Question Box in the parish house. This summer he has chosen for his course of sermons some of the various modern presentations of religion, as Christian Science, Mormonism, Spiritualism, Ethical Culture, etc.

The Rev. Henry A. F. Hoyt, D. D., rector of St. John's church, Lower Merion, and Mrs. Hoyt, sailed for Antwerp, on the steamship Manitou, from Philadelphia, on Friday, July 18th.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Reception to a New Rector.

The Rev. Randolph R. Claiborne conducted his first service as rector of St. James' church, Marietta, on the first Sunday in July. He arrived on the Wednesday preceding. The vestry and the Brotherhood of St. Andrew gave a reception on Friday night. Despite a storm which threatened to break up the affair, more than one hundred attended the reception. All the walls had been done over; the wood-work had been painted white, and the rectory was beautiful. The new minister found the pantry well supplied, and everything possible had been done to make him and his family feel at home in Marietta. St. James' is an old parish, the charter having been granted in 1843.

Representatives of the local assemblies of the Brotherhood of St. Andrew held a meeting in the Church of the Epiphany, Atlanta, on Wednesday and Thursday, July 9th and 10th. Mr. B. F. Finney, the travelling secretary, was in charge of the Conference.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Active Mission Work in Southwest Virginia.

Prospects for renewed activities in mission work in Southwestern Virginia are growing brighter and brighter, and the Church is taking an aggressive stand under the leadership of the new Archdeacon. Not since the opening of this field by the late beloved Dr. Lloyd, seven years ago, has the Church been as active as it is this summer. Points are being reached now that have hitherto had no ministration on the part of the Episcopal Church. The splendid foundation laid by Dr. Lloyd is being builded upon with most encouraging results.

Mr. William Preston Peyton, a theological student, has this week taken up summer work under the Archdeacon, and will probably remain in the Southwest until the last of September. He will assist, locally, in general missionary work until August 1st, when he will go to Saltville for two months, upon the departure of Rev. Myron Marshall, of Ghent, who is now in vacation at that place. Mr. Peyton is a man of considerable business experience and should prove a valuable worker in this field. He has headquarters in Graham.

The Archdeacon is now in communication with Miss Leila Williamson, 408 High Street, Pottstown, Pa., a Wilson College student, whose services he hopes to secure for the rest of the summer. She will probably join Mrs. Kate Smith, who has established a very active and useful mission point at Laurel, in Russell county, and assist her in her efforts to minister to the moral and spiritual life of the people of that section. Laurel is a big coal-mining operation, not far from Dante, on a branch line of the Clinchfield Railroad, where Mrs. Smith, who comes from Norfolk, has a cottage, from whose four walls emanates practically all the spiritual culture that is available to the people of that locality. Mrs. Smith has established herself in the hearts of the people and is doing effective service through Sunday Schools, song and prayer services and private ministrations to both young and old at Laurel and Slemp. During the summer she has had with her Mrs. Binns, of St. Faith's School, New York, who expects soon to join Deaconess Williams at Dante, to be with her until the latter part of September. Miss Lucy Morgan, also of St. Faith's, is now with Deaconess Williams, but expects to leave about August 1st. Miss Morgan is a sister of the Rev. A. Rufus Morgan, of Penland, N. C., and has been a valuable assistant to Deaconess Williams this summer.

At Keokee, Deaconess Adams is an active and devoted worker, and has made herself an almost indispensable part of that settlement. She has been there for several years and her opportunities for Christian work are steadily growing. She feels much comfort in the fact that the Rev. Hubard Lloyd, who is now at Big Stone Gap, will hereafter make regular visitations to Keokee, which place had been without the services of an Episcopal clergyman since the departure of the late Archdeacon, owing to its inaccessibility from Graham, and to the excessive demands upon the time of the new Archdeacon and his associate.

Deaconess Williams' work at Dante has gone on with increasing aggressiveness, in the matter of Sunday School work, especially. The Deaconess has set up a nice library in her cottage, which she operates for the benefit of the people at Dante, particularly for the children. She has comfortable and attractive quarters near the heart of this large mining town.

At Flat Top Yards, Miss Ella Coston, of Norfolk, has been carrying on the work of the Church since March, 1912, with the assistance of Mr. Rich and Mr. Opie. There is a school house and chapel combined, at Yards, and also a cottage, rented for Miss Coston's quarters. At present Miss Coston is in the Sanitarium at Bluefield, W. Va., where

she underwent an operation last week. She is recovering steadily and will be back at her post of duty next week. In October she expects to enter St. Faith's for a deaconess' course.

Normal School for Sunday School Teachers.

The Normal School for Sunday School Teachers, held in Roanoke, July 7th to 11th, was an entire success. There were 161 persons enrolled, and the two dollars paid by each as a fee just paid expenses. The committee of arrangements worked hard, overcame difficulties and were well compensated at seeing the school pass without a hitch or word of complaint, and knowing the help they were instrumental in bringing to the teachers and schools represented. It was decided to hold another normal school next June. As a result of the good work, delegates from the two dioceses returned with a determination to have a similar normal in their respective Church centres next fall or winter, and delegates will endeavor to organize institutes in their respective parishes.

The programme was carried out as originally drafted; the weather was ideal, the glorious mountain climate was a delight to all, and the people of Roanoke treated the delegates as visitors, so all had a "good time." The early celebration of the Holy Communion at Christ church, each day, was well attended.

On Monday night the delegates assembled at St. John's to hear addresses of welcome. That by Bishop Tucker, on part of the Church in Southern Virginia, was inspiring. He expressed his delight at this movement in the work of Religious Education, and brought from the Bishop of the Diocese affectionate greetings and hearty endorsement of the undertaking. The Rev. Dr. Mitman responded in a brief address on the part of the board of faculty, and the Rev. Otis Mead on the part of the committee of arrangements. Then all repaired to Greenway Court for the reception. The beautiful home, illuminated and decorated, was most inviting. Good things to eat in abundance, and in all it was a most joyous occasion.

The afternoons were given over to Conferences for the different grade teachers, four going on at the same time. The first afternoon these conferences were held in St. John's church and parish house, so no time would be lost in travel; but the remaining three afternoon conferences were held in and around the Casino, at Mountain Park. Some were under the trees and others under shelter. This was most refreshing after the forenoon hours spent in the lecture hall. There were four lectures on the four grades for the four days. Miss Helen I. Jennings, of Pottsville, Pa., led the conferences on the Elementary Grades, and did it well. She studied with this class questions touching the necessity of Graded Instruction and the Treatment of Children from four to twelve years old.

The Junior Grade was presided over by Mrs. John Loman, of Philadelphia, who stirred the teachers to a high pitch of enthusiasm, and gave them valuable suggestions as to handling the class and teaching the lesson. She proved to be the master of the subject, pointing out the significance and needs of this department, how to treat it and the purpose, i. e., leading to confirmation.

Rev. Howard W. Diller, executive chairman of the Board of Religious Education of the Third Department, directed the Conference for Senior Grade Teachers. He treated the characteristics, the aims, the lesson material, and the expression of the Senior work in the Sunday School.



THE FACULTY OF THE NORMAL SCHOOL FOR SUNDAY SCHOOL WORKERS, ROANOKE, VA., JULY 7-11.

Standing left to right: The Rev. G. F. C. Bratenahl, D. D., the Rev. H. W. Dillar, Prof. J. M. McBryde, Ph. D., the Rev. Thomas Semmes, the Rev. S. U. Mitman, Ph. D. Sitting: Miss Mary Elsie Viney, Mrs. John Loman, Miss Helen I. Jennings, Miss Jane Milliken.

The Rev. Thomas Semmes, of the Diocese of Southern Virginia, led the Conference for Bible Class Teachers. Mr. Semmes has had large success in this work, and from his experience he was able to direct this most important phase of Sunday School work with skill and clearness. He showed the necessity of the Bible Class, need of organization, methods and material to be used.

During the morning hours there were five lectures for the four days. These were given in St. John's parish house, where from one to two hundred people sat at the feet of expert speakers on vital subjects relative to Religious Education.

Miss Jane Milliken, of Baltimore, Md., spoke on Child Study: 1, The Appeal to Early and Middle Childhood; 2, Later Childhood; 3, To Adolescence; 4, The Place of Story in Religious Education.

Teaching the Bible was the theme of Prof. J. M. McBride, Ph. D., of the University of the South. Prof. McBride, with power and charm, unfolded many phases of his subject, giving valuable suggestions to the teachers along the line of studying the Bible in preparation for the class.

Although Mrs. John Loman conducted a conference each afternoon, she also gave a lecture each morning on the "Church Catechism in Diagram, Picture and Story.."

Perhaps the best of all were the lectures on Missions, by the Department Secretary, the Rev. G. C. F. Bratenahl, D. D. "It was the purpose of the Sunday School," he said at the beginning, "to make proper members of the Church, as was the purpose of the public schools to make proper citizens"; and as the purpose of the Church was to preach the gospel to the ends of the world, therefor the children should be trained in the Sunday Schools.

Miss Mary Elsie Viney, of Mount Vernon, N. Y., lectured on Organization and Hand Work in the Sunday School. She told how the girls could be greatly helped and the Church strengthened through societies and clubs which appealed to and used the social side of life. These were delightful and helpful.

The Rev. Stewart U. Mitman, Sunday School Field Secretary of the Third Department, gave in Linwood Park to over 500 people, three open-air illustrated lectures on Travel in the Holy Land and the Orient.

The Rev. J. W. C. Johnson, of Roanoke, presented, on behalf of the pupil teachers, resolutions expressing their appreciation of the faculty of the school.

The Rev. Dr. Mitman offered resolutions commending the energy and activity shown by the local committee of arrangements, and the perfection of the arrangements for the comfort and convenience of the school; thanks to the teaching force for their addresses; thanks to the rector, wardens and vestry of St. John's church for the use of parochial facilities; and to Mr. J. H. Rutherfoord, superintendent of St. John's Sunday School, and to Mr. C. Edwin Michael, superintendent of Christ church Sunday School, for their untiring and courteous services.

A resolution, offered by the Rev. G. Otis Mead, expressing hearty appreciation of the Field Secretary, Rev. S. U. Mitman, Ph. D., was adopted, as was another, presented by the local Church people, recording their pleasure in having the students and faculty as their guests, and asserting that they had made the duties of preparing and caring for the normal school a pleasure rather than a task.

The School was closed with prayer and benediction by Dr. Mitman.

Sharing One Another's Burdens.

Christianity is a religion which lays upon its disciples the duty and privilege of sharing the Master's emotions. Philosophy may exhort us to ignore our neighbor's burden, but Christianity teaches us to share it. The burden is always there. The Red Cross nurse who sits sleepless by the cot of the wounded in the field hospital knows a joy profounder and serener than that of the victor who is sending off his despatches announcing a triumph. The transfiguration of our Lord in the Holy Mount did not bring him so near to us as his tears by the grave of Lazarus or his bloody sweat in the garden of Gethsemane. Our Redeemer is One who can be touched with a feeling of our infirmities. The crown of Christian living is not acknowledge of faith, but love, love which softens every blow of Fortune, robs Death of its sting and the Grave of its victory.—The Christian Century.

A Veritable Garden of God.

By Henry V. Maxwell.

Should you reach Blowing Rock, occupying the plateau summit of the Blue Ridge in Watauga county, North Carolina, you will have passed over well-graded roads up the sunny side of the range, having traced along streams of sparkling water dripping through festoons of moss, or rollicking rills tumbling over granite boulders where lurks in numbers the speckled beauties, the mountain trout, the pride of the angler: the aristocrat of the finny tribe. Here beneath banks of blooming rhododendron and mountain laurel, the one just passing away, the other in the full glory of its bloom, lying beneath the boughs of the hemlock and the balsam, and where every emotion is one of sublimest delight.

But it is of a man and a garden of which I write.

Should it be in early days of July, you would encounter an automobile line running daily from Lenoir to this famous resort; or perhaps privately owned machines cronking along loaded with guests arriving to mingle with the hundreds already here. Then you will seek one of the comfortable hotels and perfect rest of an elevation of some 4,000 feet above the coast line country to the East of where you stand.

As a guest, perhaps the first thing you will do, after a short rest, and especially if you have been there before, you will seek the "Exchange," to there feast your eyes upon the floral beauty here multiplied in great numbers. But should your mission be one of business with church, or higher education, or entertainment of the refined, and you want a hall or information, everyone you ask at once will tell you, "See Mr. Savage, at the Library."

When you seek him, more than likely you will find him either sitting in his library or in the exchange where working among his plants and flowers he is engaged in cultivation of the flora growing so luxuriantly there in that bower of bliss.

Why he called it "The Exchange," I do not know; I did not ask, but a few hours' intercourse with him made me know intuitively that it meant an exchange of sorrow for joy; an exchange from the commonplace to one of beauty; an exchange of the sordid for true happiness, for there you find it guided by the hand of an Almighty God.

Men in humble capacities have done great work through this country, but few men in any capacity have approached so near a miracle as has the Rev. Wm. R. Savage, for ten years rector of the little church at Blowing Rock, and the shepherd of the flock at Boone, ten miles distant.

The mark of his hand is upon the very atmosphere, and his garden is filled with the varied flora of the mountains, while from the outside world he has gathered plants of rare beauty, and largely with his own hands he has taken from the crags and the gulches practically every variety of shrub and flower which in these mountains attain perfection.

Naturally you wonder at the sound of "Library" in a mountain village; but when you enter, a quiet, dignified man arises and reaching out his hand welcomes you to "Lend a Hand" Library, and to the garden that he has planted and that he dearly loves, and at once you realize the wholesomeness of the atmosphere, and your heart responds, for you feel the presence of this man of God, who having served for years among the life-savers of the Virginia coast, near Norfolk, and having lost his health was transplanted to this glorious climate, where he has not only regained the lost, but has done through his earnest, gentle spirit that which few men could have done: for he has nearer approached the ideal union of churches than has any man of whom I know.

If you knew the surrounding conditions and sentiment of the people of the mountains, and realized that in their own stolid innate belief in their God and their individual church, you would marvel as I marvel. If you realized that among the natives, Roman Catholicity is regarded by many as rank heathenism, and the Episcopal Church, a close second, you would then realize the stupendous tree this man has felled across so dark a chasm. Aside from gathering the flowers and shrubs and the building of the library and reading rooms, Mr. Savage has collected, through various sources, a fine and almost complete collection of Indian relics, together with a splendid cabinet of mineral specimens, gathered largely from the surrounding territory, and has placed them there as instructors and guides toward development of the various minerals which here are found in large, and when accessible, in paying amounts.

Through every channel possible Mr. Savage has worked. Not only in the churches but in other fields, to teach the inhabitants that through industry, frugality and, dominating all, love for their fellows, can they fit themselves for the happiness of this world and the world to come.

Through his labors in his library he has drawn them closer to him. With his garden, he has filled their hearts with the love of things beautiful, and by his efforts in his religious teachings he has cemented the whole country into a unit of love and fellowship, beautiful to feel and to know; and through it all he has organized the several small Sunday Schools into one grand union, where all denominations unite in one grand song of praise, but one love, one motto and one God; thus approaching nearer one faith and one love than I have ever known.

During my short stay at Blowing Rock I met many delightful people, both to the manor born and from the Southern slopes, and the only regret I hear expressed was that their beloved leader is to soon leave them, to take up again his labors near the sea, as he has been assigned to Roanoke Island, upon the North Carolina coast, where he soon will go to minister to the spiritual needs of the brawny sun-baked men who there congregate.

At Blowing Rock he has done great work. He has built a monument to himself, which, though invisible, nevertheless pervades the whole atmosphere, and through his untiring efforts and his love, sown seeds that must forever bring fruit to his memory, and to God.

Butler, Tenn.

Value of Personal Religion.

The Christian religion, as a system, deals specifically with the individual. Its requirements and its benefits are fundamentally personal. Every man must act for himself. There must be personal repentance, personal faith, personal surrender, personal consecration, personal allegiance to Christ and the Church. This means more than a general, passive assent to the claims of the gospel, choice of a creed, and formal affiliation with a Church. Some people assume the Church relation just as they would membership in a lodge or other secular organization. They seem to think that the mere fact of membership secures for them the benefits predicated of the system. They do not seem to discern the difference between the Church as an institution, the fundamental qualifications of membership therein, and that of mere temporal, secular societies whatever their standards and purposes may be.

The personal element of our relation to God, as believers, is the vital part of our religious profession, character, and life. It is this same relation that determines our right and fitness to Church fellowship. There is in every way a great difference between historical faith, purely intellectual belief in Christ as the world's Redeemer, and the faith that receives him as a personal Saviour. There is a vast difference between being only nominally a Christian and having definite blessed assurance of spiritual regeneration and personal adoption into the family of God. It is a great thing to get beyond mere generalities unto that which is personal in faith, knowledge, and experience. It is the difference of certainty and uncertainty. And if there is one thing above another in the realm of religious certainties, it is this: that we know that we are the children of God beyyond a reasonable doubt.

Assimilation.

If we would be much like Christ, we must be much with him. If we would become transformed into his image, thoroughly made over so as to be hardly recognizable for the same, we must "with unveiled face" and unclosed eye and untiring mind and uncorrupted will tarry in his presence and look long at his glory. There is no other method. We come thus to take his point of vision in our perception of things; we acquire his habit of mind; we catch his tone; we reflect his views; we adopt his policy; we unconsciously imitate his ways. His words sing into our soul; his plans take possession of us; his very glance inspires us; his inmost purposes become our own; and, scarcely conscious of the process, without knowing when or how, we find ourselves merged into his being, copies of his character. It is somewhat thus that a devoted wife comes in time closely to resemble her husband even in face, a son the revered father, a student the adored instructor. It is not a process that can be very much hurried. Some plates are more sensitive than others to such impression. Our part is to cultivate the sensitiveness and see that there is no intermission in the exposure. Given time enough, together with steadfast resolution and a vigorous use of every available means. and the results are both sure and amazing.—Pittsburg Christian Advocate.

Loving Service.

A spirit of loving service should fill the heart of every Christian. Those to whom we give kindness and love will return the same with fidelity and service rendered in like spirit. We are usually paid in returns of our own gifts. Love invites its own response; service inspires to service; and the memory of a kindness done may prove to us a welcome shelter and defense in time of need.

It may be thou dost not love thy neighbor; it may be thou thinkest only how to get from him, how to gain by him. How lonely, then, must thou be! how shut up in thy poverty-stricken room, with the bare walls of thy selfishness and the hard couch of thy unsatisfaction.—George Macdonald.

Family Department

Stay at Home, My Heart.

Stay, stay at home, my heart, and rest
Home-keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care;
To stay at home is best.

Weary and homesick and distressed.
They wonder east, they wander west,
And are baffled and beaten and blown about
By the wind of the wilderness of doubt;
To stay at home is best.

Then stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings and fly
A hawk is hovering in the sky;
To stay at home is best.

—Longfellew

Where Curfew Tolls.

Although the custom of ringing curfew is frequently referred to as a rare and curious survival, and often becomes the subject of picturesque paragraphs in the daily and weekly press, communicated by correspondents who imagine they have discovered something very much out of the common, it will surprise few readers of these pages to learn that the practice obtains, more or less regularly, and sometimes under other names, in some seventy-six different towns and villages of the United Kingdom. In the unscholarly but positive school history-books of a bygone generation, in which many other rash and wholly unsupported statements are made, curfew is said to have been introduced to England by William the Conqueror, as a harsh and oppressive edict, designed to send his new Saxon subjects to bed at an untimeous hour, and thus keep them from dangerous midnight plottings against the new order of things. This may well raise a smile in the better-informed reader of to-day, to whom the picture thus conjured up of reluctant peasants sent off to slumber at eight o'clock in the evening, instead of sitting up to hear the chimes at midnight, conjures up entirely novel images of the social life of that remote age. Is it really necessary to say that those distant ancestors of ours commonly retired, of their own will and for their own convenience, at an hour when the modern man is just rising from his dinner and beginning to consider how he shall employ his evening? They rose and retired earlier, seeking their beds so soon chiefly because the primitive means of illuminating then at command forbade much to be done after nightfall. The words "The night cometh when no man can work" were a forceful illustration, drawn from the daily life and experience of the people.

When Gray wrote "The curfew tolls the knell of parting day," he only sounded the note of pensive melancholy appropriate to the hour. Such was the cultured man's view of it in the eighteenth century. No fierce cry of hatred of the Norman oppressor is there; and rightly not, for although the term "curfew" derives from the Norman-French couvre-feu, the ordinance can be traced back in certain localities to the time of Alfred the Great, whom no one has yet considered to be a tyrant. Indeed, the signal for "out-lights," as they say in camps and barracks, was instituted as a measure of paternal government at a time when dwellings were almost exclusively of wood, and when only such rich men as the Jews of Lincoln, Norwich, York, and other large cities could afford to build stone houses, such houses as are still to be noted among the archæological relics of Lincoln, Bury St. Edmunds, and other places. The danger of fire was in those ancient times always near and terrible, not only in England, but in all other lands, and the Conqueror merely applied the edict of couvre-feu more strictly than formerly, with the object of better securing the homes and persons of his new lieges, just as he had applied it in the towns of his own Duchy of Normandy. That curfew was well known in fact, though not perhaps by that name, in the Saxon era is picturesquely evident in the hoary institution of horn-blowing, still nightly observed in the streets of Ripon, where the "Wakeman" at nine o'clock blows three blasts upon a horn at the market-cross and three more in front of the Mayor's residence. This marked setting of the Town Watch, and was the signal for curfew, and is a survival from very early times, the original horn having been given by Alfred. The title of "Wakeman," that is to say, "watchman," was formerly held by the chief official of the old Town Watch of Ripon. He became Mayor when the town was made corporate in the reign of James I. An old allusion to this official is found in the wording of the inscription on the Town-hall: "Except the Lord keep the city, the wakeman waketh but in vain." His present representative is a curious figure, in a semi-military uniform, with cocked hat.

A full list of places where curfew is still sounded would be lengthy and perhaps wearisome; but some of the more prominent examples may be noted. It rang uninterruptedly for seven hundred years from the tower of St. Peter's, Sandwich, and aroused no opposition until 1833, when the cost of ringing, said to have been £8 per annum, very nearly led to its discontinuance. But sentiment prevailed in the discussion, and although that small sum was something of a consideration in a decayed port like Sandwich, curfew still sounded unchallenged every night across the widespreading Sandwich flats until about 1853, when it dawned upon the worthy rulers of the borough that they had expended a small competency upon bell-ringing, and again a motion was made to stop it, without success. The question has come up on several later occasions, but we believe the bell still rings every night. Curfew-ringing at Durham is a solemn and impressive custom, the knell being sounded on the great bell of the Cathedral, and continued for five minutes. The hour is 9 P. M. It is not sounded on Sundays. At some places curfew is not rung continuously throughout the year—notably at Ludgershall, in Hampshire, and at Brackley, Northants, where it rings from Michaelmas to Lady Day, it probably being thought that to ring it in the long, light evenings of summer would be something of an anomaly. At numerous places early morning bells are rung, in addition to an evening peal, giving some color to the view that many so-called "curfew bells" are not curfews at all, but survivals of the Angelus.

A peculiar feature attached to the ringing of curfew at certain places is the sounding of the bell as many times as the number of days which the current month has fulfilled. This custom used to obtain, and probably does so still, at Minster in Thanet; Bromyard, Herefordshire; Chertsey; and Waltham-on-the-Wolds, Leicestershire, among other places. An especial interest belongs to the ringing of curfew at eight o'clock every night in the old city of Winchester, for it was here in this ancient capital of England, that the order for a general couvre-feu first went forth. It sounds from the picturesque belfry-turret of the old Guildhall, which, with its boldly-projecting bracket-clock, is a prominent object in the Highstreet. The crowned effigy of Queen Anne, with orb and sceptre, placed in a niche of the frontage, proclaims the early eighteenth-century date of the building, which has been superseded as the Guildhall by the ornate Gothic structure designed by Sir Gilbert Scott, and is now partly given up to business premises. Several nightly bell-ringings, not of ancient curfew origin, are to be noted, including that at Kidderminster, where a bell rings for an hour. The origin of this custom is traced to the century-old adventure of a Kidderminster farmer, who, returning from a day at Bridgnorth Fair, lost his way and wandered in the dark to the brink of a very steep place, down which he would certainly have fallen and been killed had he not at that moment heard the chance ringing of a bell at Kidderminster, in his rear. He turned, and so was saved, and in gratitude for his narrow escape left a bequest to pay for the ringing of a bell at that hour to all time. The nightly ringing during the winter months from the tower of St. Margaret-at-Cliffe Church, near Dover, is paid for from the proceeds of five roods of land devised for this purpose in 1696 by a shepherd who, by a similarly chance bell-ringing, was saved from falling over the cliffs.

Evil Begins in the Heart.

Before any one goes astray outwardly, he departs from righteousness inwardly. The starting point of every wicked life is in the thoughts of the mind and the desires of the heart. To repent of outward wickedness and continue to indulge evil thoughts would be to cut down the evil tree and leave the living root in the ground, to sprout again and send up another tree like unto the former. In true repentance the evil must be overthrown, root and branch, and put away forever. Genuine repentance goes to the bottom of the heart. "Let the wicked forsake his way, and the unrighteous man his thoughts." Uncharitable thoughts, unkind thoughts, deceitful thoughts, dishonest thoughts, impure thoughts, vain thoughts, unbelieving thoughts must be put away.

But some one will say: "How can I control my thoughts? They come trooping into the mind unbidden and unwelcome. They cannot be excluded by an act of the will. I am not responsible for my thoughts." This would seem to be true. The thoughts of the heart as well as the words of the mouth spring from a fountain within the soul. If the fountain is pure, the stream will be pure; but if the fountain is evil, the stream will be corrupt. First make the fountain pure. But who can change his own heart? "Can the leopard change his spots, or the Ethiopian his skin?" Nevertheless, if we are willing to put away the evil and look to God for help, we shall see

a great wonder. "That which is impossible with man is possible with God." He not only looketh upon the heart and searchest the heart, but he is able to cleanse the thoughts of our hearts by the inspiration of his Holy Spirit. Then shall we ascend into the hill of the Lord, and stand in his holy place with clean hands and a pure heart.—Christian Rdvocate.

"The Ladies' Aid."

"The old church bell had long been cracked,
  Its call was but a groan;
It seemed to sound a funeral knell
  With every broken tone.
'We need a bell,' the brethren said,
  'But taxes must be paid;
We have no money we can spare—
  Just ask the Ladies' Aid.'

"The shingles on the roof were old;
  The rain came down in rills;
The brethren slowly shook their heads
  And spoke of 'monthly bills.'
The chairman of the board arose
  And said, 'I am afraid
That we shall have to lay the case
  Before the Ladies' Aid.'

"The carpet had been patched and patched
  Till quite beyond repair,
And through the aisles and on the steps
  The boards showed hard and bare.
'It is too bad,' the brethren said;
  An effort must be made
To raise an interest on the part
  Of members of the Aid.'

"The preacher's stipend was behind;
  The poor man blushed to meet
The grocer and the butcher as
  They passed him on the street;
But nobly spoke the brethren then:
  'Pastor, you shall be paid!
We'll call upon the treasurer
  Of our good Ladies' Aid.'

"'Ah!' said the men, 'the way to Heaven
  Is long and hard and steep;
With slopes of care on either side,
  The path 'tis hard to keep.
We cannot climb the heights alone;
  Our hearts are sore dismayed;
We ne'er shall get to Heaven at all
  Without the Ladies' Aid!'"

—Christian Endeavor World.

Grapevine Root-Borers.

The grapevine root-borer has been recognized as an enemy of the grape in the United States for more than fifty years. It is quite widely distributed, having been observed as far north and west as Minnesota and Missouri, and south and east through Ohio, Kentucky, West Virginia and North Carolina.

Several writers upon economic entomology have given brief accounts of this insect, but it has not often attracted special attention, and has scarcely been accorded notice in several of the papers published relating to the insect enemies of the grape in the Eastern States. It is capable, however, of doing serious damage to grapevines and the slight attention which it has received in the past is no doubt due in a measure to obscure appearance and habits of the insect throughout the four stages that compose its life-cycle. So inconspicuous is the insect itself, and its manner of working, that a vineyard may be suffering greatly from its attacks, and yet those who have the care of the vines remain entirely ignorant of the cause of the trouble. The eggs are small, of a dull color, and the female scatters them about in the vicinity of the vines. The borers feed beneath the ground on the roots of old vines, usually some distance out from the base of the roots. No chips or castings are thrown to the surface to direct attention to the injury which is being done. The roots of one-year and two-year old vines are rarely attacked, so that in the work of planting out vineyards the borer is not likely to be seen. The transformation from larvae to adult takes place within an earth-covered cocoon that is hidden in the ground, often six inches or more from the root where the borers feed. The adult moth flies by day, but in size, color and manner of flight it so closely resembles some of the common wasps, that a close scrutiny is necessary, in order to make sure that the insect under observation is a moth and not a wasp. As a result of these peculiarities, the insect may be abundant in a locality, and yet remain unnoticed by grape growers.

Vines, when attacked by the borers, do not often die as a direct result of the injury sustained, but may become so enfeebled that the annual growth of bearing wood is meager and the yield of fruit very small.

The peculiar habits of this borer make control difficult. It is by the thorough cultivation of vineyards that the greatest good is likely to be accomplished in the way of reducing the ravages of the insect. From the middle of June to the last of July, the insects are transforming from the borer to the adult stage within cocoons, which are located just beneath the surface of the ground near the grapevines. If during this period the ground about the vines is thoroughly cultivated, most of these cocoons will be destroyed. The cocoons are usually found a foot or more away from the vines, a fact that enables the cultivator to reach most of them without working up entirely to the vine, which is sometimes difficult to do. As a matter of course, cultivation will give the vines increased vigor, enabling them the more readily to withstand and overcome the attacks of the root-borers and other insects.—F. E. Brooks.

Three Sources of Tranquility.

Life is a warfare and a struggle. Some men weary and become gloomy and despondent. Solomon exhausted himself in self-indulgence, and he closed life with the gloomy refrain: "All is vanity and vexation of spirit." But his rather, David, although he was required to pass a far more stormy sea and rugged road, yet in his old age, experienced tranquility, which is so often expressed in the Psalms of his later days. In the 46th Psalm, he gives three sources of this tranquility, which we would all do well to consider. They are these:

"Delight thyself also in the Lord, and he shall give thee the desire of thine heart. Commit thy way unto the Lord. . . . Rest in the Lord, and wait patiently for Him."

The first source is delight in the Lord. We are not refused the delight of other things. But we need freedom from distracting desires. One desire pulls us one way, and another desire pulls us another way. Many desires, when gratified, are disappointing. But when a man has his chief delight in God, it overrules all other passions, and once a man has this overruling passion for God, he is never disappointed, for God ever satisfies the strongest and largest souls. If a man love all else, and has God and delights in Him, he is at peace and satisfied.

Moreover, the Psalmist, speaking out of his experiences, knows that delight in God is sure to be accompanied by the desire of the heart. God does not say, Here, be good, and you will get anything you wish. This is not true. Some of God's best people have passed through this world with many of their strongest desires never gratified. Yea, it sometimes appears that wicked men often have more desires gratified than have good men. Moreover, all creatural delights are disappointing. Tht choicest food ceases to gratify; gold loses its charms; fine raiment changes; and all lower passions awake increased desire which more and more fails to be satisfied. But he who delights in God has his tranquility sure, for God never fails.

The second secret of tranquility is the guidance of God. This does not prevent us from using our own intelligence and other powers; but it does mean that these shall all be subject to the will of God. Every man comes to the dividing of the ways. He reaches a water-shed. If he takes the wrong road, it will mean disaster. If he takes the wrong side of the watershed, it will change his course by dimensions of a continent. It is a critical point, and he knows not which way to go. But if he be guided by the will of God, he cannot go astray. What a freedom from perplexity when one is free from choosing the path in which he is to go. Our desires, our tastes, our aims are all legitimate; but they are subordinate. When we are bound by these, we become slaves to ourselves.

But all these things are to be subject to something higher, more perfect, and more certain, and that is the will of God. He always wills the best, and His will is, after all, sovereign. And so, when we submit to that, we submit to God, and the perfect and the acceptable.

The third source of tranquility is rest. But this rest cannot be known until the soul delights in God and commits its way in a complete surrender to Him. When this is done, then the soul is delivered from the anxious care of the unknown future. It is not the present which most tries us, but the future, which we have made ourselves. The clouds we so much dread often break in blessing over our heads. He who delights in God and commits his way to Him, can cast his burden on the Lord. And when one is delighted with God, he can front anything which that God may bring to pass. God meets such a one with abundant loving promises. "Cast thy burden on the Lord;" "Cast thy care upon him, for he careth for you; "Take no anxious thought for the morrow, for your heavenly Father knoweth that you have need of all these things."

This age needs tranquility. We all need it. It is not synonymous with inactivity, but with peace with activity. And here are the three great sources of it: Delight in God, commit to God, and rest in God, and wait patiently for Him. When we reach these, what solid, substantial peace we have—the peace of God.—The Presbyterian.

This is a varied life, and the years are long. When one has passed his threescore years and ten, he finds the things of life palling on his tastes. He yearns for the things which earth cannot give. Yet the perennial freshness of the deep things of the Spirit is one of the undeniable outstanding facts of human experience. The roster of humanity does not contain the name of a single one who can truthfully say that he is tired or has ever grown tired of religion. On the contrary, the more one uses and enjoys it, the more attractive it becomes. The highest enjoyment of the Bible, of prayer, and of exercises of faith in God is found among these pilgrims who are nearing their journey's end.

True Religion.

Get to the Cross for pardon,
Get to Christ's heart for love!
Then, go and live like Jesus,
And th' truth of your blessing prove.
Help the poor and needy,
Comfort the sore distress'd,
Act as would act the Saviour,
And you will be truly bless'd.

Faith that is vain and empty,
Is a poor lifeless thing!
Hands that never bring offerings,
Poor mute lips that never sing,
Feet, that are walking ever,
On Satan's doubtful ground,
Eyes, that never see Jesus,
Hearts, that are cold, ice-bound.

What's the use of religion,
That is an empty sham?
Where will the Master place you
Into heaven you never can cram,
There, hearts are all a praising
Only the workers are crowned,
You're only flotsam and jetsam,
There, jewels alone are found!

Then to the Cross for pardon,
Or you'll miss yon fair home!
Get on the road to heav'n,
Now the Saviour bids you come.
The morrow may never
Dawn on your living face,
To-morrow may end forever
Your short liv'd day of grace.

Teaching the Supernatural.

"The theological seminary which unsettles the faith of her students is failing of her function. Her business is to ground young men in the faith and not to produce doubters. To be sure, intellectual difficulties may arise, but wise guidance on the part of believing theological professors can usually effect the triumph over doubt in the case of theological students. Take the doctrine of the Virgin Birth of Christ, for example. There is a wealth of evidence for it which, in our judgment, is sufficient for any normally-minded young man who is honestly seeking the truth. Objectors to it have never been able to agree in their opposition, but have advanced views which are mutually destructive. And their attack has not been aimed only at the doctrine of the Virgin Birth of our Lord, but at the whole structure of the supernatural in the Christian religion. No young man seeking the ministry ought to place much confidence in men who are thus minded. In support of our faith in the supernatural origin of Jesus are the two distinct yet complementary narratives of the Virgin Birth of our Lord as found in Matthew and Luke. 'These chapters, containing the narratives of the Virgin Birth, are attested by all available evidence as indubitably genuine parts of their respective Gospels.' The consensus of believing scholarship has ever been and is today in support of the doctrine. We fail to see how any theological student who reads such books as that of Professor James Orr on 'The Virgin Birth of Christ," and who is wisely guided in his studies, can fail in view of all the evidence to subscribe heartily to this doctrine.

"The doctrinal bearings of the fact of the Virgin Birth are so vital that it cannot be regarded as an isolated and unimportant matter. The facts of the Incarnation and of the Atonement and of the Resurrection are bound up with it. The supernatural view of Christ's person rests on it. Jesus, conceived of the Holy Ghost and born of the Virgin Mary, means a new creative beginning and signifies a new type of humanity utterly beyond the powers of ordinary nature. If, therefore, a candidate to produce. accept the doctrine of the Virgin Birth, for the ministry avows that he cannot he thereby confesses that he is not yet ready to be entrusted with the spiritual leadership and shepherding of a church which has always held this faith.

"The problem of the Church is in a large measure the problem of the ministry. We cannot expect people to attend church and support its services and give to the work of the Kingdom throughout the world, if the Gospel is not faithfully and fearlessly proclaimed. Nor can we expect conversion through the ministry of the Holy Spirit, if Christ is not preached as the redeeming Son of God. Far better a smaller band of believing ministers than a larger army of those who cannot communicate light because they themselves do not have it."—Christian Intelligencer.

What Is Truth?

Pilate asked that question of the Christ, and since Pilate's day, and before that day, men have asked the question. So ardent has been the search after truth that the world has been turned upside down; men have plunged into the depths of the turbulent sea; they have bored and burrowed into the darkness of the underworld; they have explored the mazes of the milky way; they have toiled, searched and died still seeking for the truth. And they have always thought it has come to them in more or less measure. But each succeeding age undoes what the previous age has settled upon, and the working principles are said to be outgrown. In fact, the newer truth displaces the old. The newer truth is nearer to the standard of truth. Somewhere in this universe of ours is the standard or standards of ideal, eternal and invariable truth. There is only one truth as to God. Men's ideas as to that truth have been many, but the one eternal, invariable truth is the ideal, and to that men must come. There is only one truth as to the creation of the world, and men's hypotheses have never in the least disturbed that fact, and the firm convictions of scholars have been utterly incorrect if they have not coincided with that ideal. As to Christ, as to sin, as to salvation, as to geology and astronomy and chemistry; as to all things material or spiritual, there is only one system of truth. Truth does not change with different ages: different scholarly opinions do not unmake and make truth. Truth has been, is and always will be the same.—The Presbyterian.

Victory.

When you can bear with any discord, any annoyance, any irregularity, unpunctuality (of which you are not the cause)—that is victory.

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight—that is victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.

When you never care to refer to yourself in conversation, nor to record your works, nor seek any commendation, when you can truly "love to be unknown"—that is victory.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your notions ridiculed, and you take it all in patient and loving silence—that is victory.—Onward.

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When you find yourself—as I dare say you sometimes do—overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—John Keble.

Children's Department

An Old Hand.

That worn and wearied hand you view,
Veined, withered as an autumn leaf,
No charm betrays of shape or hue,
Written with such a script of grief.

Like yours, it once was fair and fine,
Dimpled, with slender finger-tips,
As beautiful in lovely line
As some white flower the brown bee sips.

But what a tale those wrinkles tell
Of care and love and comfort given!
To hear that story angels well
Might lean and listen out of heaven.

They speak of work for others done,
Patient and tireless, work of love,
From dawn of day to set of sun,
Long labor dear to powers above.

They tell of childhood served, of age,
Of dying pillows smoothed, of years
Of high endeavor none may gauge,
And of the Lord's feet washed with tears!

And, as you look, that hand, in truth,
Fairer than ivory swiftly seems,
Lovelier than any hand of youth,
A hand one sees in heavenly dreams.
—Harriet Prescott Spofford, in Christian Endeavor World.

Uncle Tom.

"Johnny!" called his mother.

"Yes'm," answered Johnny.

"I want you to go on an errand over to Mrs. Lee's."

"Is it the Mrs. Lee that's just moved here?" asked Johnny.

"Yes."

"The one where the great big grape vine is?"

"Yes."

"I'll go."

He took the little basket she gave him, listened to what he was to say to Mrs. Lee, and set out on his walk, feeling very much interested in the big grape vine.

It grew all over the trellis of a long piazza which reached along the front and around the side of the house. Johnny often passed it, and had watched it ever since the blossoms had come out in the spring, followed by the green grapes.

When they began to turn purple, Johnny looked longingly at them, wishing he could have some.

They came at last. Johnny was glad to see people about the house, and still more glad to learn that his mother knew them. Perhaps he should go there some day, and perhaps they would give him a bunch of those beautiful grapes.

"If somebody should be sitting on the porch," said Johnny to himself, as he walked, "I should go right up the steps and make a bow, and say, 'If you please, ma'am, my mamma sent these flowers with her contentments—no, comperments, or something, and she hopes you are very well.' And then perhaps she'll say: 'Tell your mother I'm very much obliged to her. And wouldn't you like a bunch of grapes?' And I'll make another bow, and say, 'I'm not particular, thank you ma'am.'"

Johnny just here set down his basket for a few moments to think whether it would be too much of a risk to say he was not particular. What if the lady should think he meant it?

"Pshaw!" he concluded. "They always know you mean that just for politeness. She'd smile just as mamma does, and give me a jolly big bunch."

Having settled this, Johnny picked up his basket and walked briskly on.

But no one was on the porch as he drew near. He stepped in under the vine, rang at the door, and turned while he waited to look at the grapes.

If they had looked fine from the street, how much more so here!

"There's bushels and bushels of 'em," exclaimed Johnny, gazing up and down and all along the piazza.

No one came to the door, so he rang again. Then he walked around to the back door and knocked. Nobody was there, so he walked back to the piazza, and gave another ring.

"Nobody's at home," he said.

It was a disappointment. No one to say, "Wouldn't you like a bunch of grapes?" Johnny was hot and thirsty after his walk, and he longed for some.

"I don't believe it would be any harm for me to take just one bunch," said Johnny. "I guess the lady would have given me two or three bunches. If she was here she'd be real sorry for me to go away without some, when I'm so thirsty. It's just the same as taking a drink of water. Everybody has a right to a drink of water."

The bright eyes looked about to make sure that no one could be looking, as the small hands moved near the stem of the large bunch of grapes.

"Who's that? Who's that? Who's that?"

Johnny jumped as if he had been shot as the words were jerked out in a very harsh voice. It sounded like the voice of an old man Johnny thought.

"Quit, quit, quit, quit, quit!" said the voice. "I'm coming! I'm coming!"

"I—ain't doing anything," said Johnny, in a trembling voice, as he turned away from the grapes.

"Go 'way, go 'way, go 'way!" came next.

"I'm going."

Johnny picked up his basket, and ran from the house as fast as he could.

Mamma was sorry when she learned that he could not find Mrs. Lee.

"But I am going to see her in a few days, and you shall go with me," she said.

Johnny did not say anything about the grapes or the person who had ordered him away from the house. But he wanted never to go there again.

He hoped his mother would forget about taking him; but, when she called him to go with her, he thought he would rather go than tell her about it.

"Perhaps that man won't remember me," he said to himself.

Mrs. Lee was glad to see Johnny's mother, and they sat on the piazza and talked. Before long, Mrs. Lee said to Johnny:

"Don't you want some grapes, dear? Help yourself, and I must give you a basket, so you can take some home."

Johnny did not care half so much for the grapes as he had the other day; but he picked a bunch, and sat down on the step to eat it.

"Who's that? Who's that? Go 'way, go 'way! Quit, quit!"

It was the same dreadful voice. Johnny dropped his grapes, and looked around in terror.

"There's that noisy Uncle Tom," said Mrs. Lee, laughing. "Don't you want to come and see him?"

"What's the matter? Quit, quit, quit!" screamed the voice. Johnny did not want to see Uncle Tom, and did not offer to go to him.

"Never mind, he's coming," said Mrs. Lee. "He sits around there in the piazza all day sometimes. Come along, Uncle Tom.

Johhny felt very much like running away. Here was the person who had seen him just on the point of taking something which was not his own.

"I'm coming, I'm coming," said the harsh voice. Johnny waited for him with a sinking heart. If Uncle Tom was as dreadful as his voice, what a dreadful old man he must be! He would probably tell his mother and Mrs. Lee all about what he had seen the other day.

"Who's that? Who's that?" cried Uncle Tom, as he came from the side piazza.

He was very small, not so high as Johnny's knees. He wore a coat of bright green, with a little dab of red near the tails, and a bit of a red cap on his head.

"I'm coming! I'm coming! Who's that? Who's that?" he cried, as he strutted toward them.

Johnny stared for a moment, and then laughed and laughed till Mrs. Lee and his mother laughed with him. Then Mrs. Lee brought a cracker, and gave it to him to feed Uncle Tom; and they became fast friends. Tom sang "Yankee Doodle" and "Captain Jinks" for him, and talked all the words he knew. Johnny told his mother afterward how near he had come to taking the grapes, concluding with:

"I tell you what, mamma, I'm glad enough that Tom stopped me just in time. And I tell you," Johnny clenched his fists and shook his head with a determined look, "I'm never going to do a thing again that'll make me afraid to go where I'll see an old parrot—or anybody else."—Sydney Dayre, in Christian Register.

"Stand Where the Fire Has Been."

An experience never to be forgotten is that of those who have encountered prairie fires on the Western plains. In the distance they have seen the clouds of smoke, and have smelled the burning grass. If the winds be blowing from the direction of the fire, their position is one of extreme danger. The swiftest horse can scarcely outrun the flames. On they sweep with the fury of the hurricane, consuming everything in their path. In such circumstances, the only safety is to set fire to the grass at one's feet and stand where the fire has been. The surging waves of flame must cease at the border of the newly-burnt zone.

In a very graphic way this illustrates the work of Christ. He interposes Himself between the sinner and the waves of destruction that were bearing down upon him. In His own body He bore the penalty of sin. Sin, so to speak, burnt over Him; and in the Gospel He is calling men to come to Him for safety. Having spent its fury upon Him, it cannot harm those who stand with Him.

It was on the cross of Calvary that the fire burned fiercest. It was the hour of the prince of darkness. The fury of Satan exhausted itself on the "Sinless Sufferer" there. And "there is therefore now no condemnation to them that are in Christ Jesus." Standing where the flames have been, the sinner need not fear the fires of sin. They have no power over him. He has a life that is hid with Christ in God. No power on earth or in hell can pluck him out of the Father's hands. What an assurance of safety! How gladly ought men to avail themselves of it!

Before It Is Too Late.

"If you have a gray-haired mother
In the old home far away,
Sit you down and write the letter
You put off from day to day.
Don't wait until her weary steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.

"If you have a tender message,
Or a loving word to say,
Don't wait till you forget it,
But whisper it to-day.
Who knows what bitter memories
May haunt you if you wait,
So make your loved one happy
Before it is too late.

"The tender words unspoken,
The letters never sent,
The long-forgotten messages,
The wealth of love unspent—
For these some hearts are breaking,
For these some loved ones wait;
Show them that you care for them
Before it is too late.

—George Bancroft Griffith.

Pucker's "Boy's-Eye View."

"Why don't the people of California want their State to be entirely open to the Japanese?" asked teacher last Sunday, as if he had forgotten all about the lesson.

"Professor Eastman said the Japs live so cheap and keep coming so fast they'd soon own all California if they wasn't stopped," answered Bert.

"That's the way the Egyptians came to feel about the Hebrews," said teacher, "and so there was trouble."

"How long did Jacob's descendants stay in Egypt?" teached asked, calling for the first home-study slip; and Skinny had it all right—four hundred and thirty years.

"How many Hebrews had there come to be?" was next.

That was my question, so I read that verse where it says they increased abundantly and filled the land. But teacher said there was a better answer than that, and made me look up Exodus 12:37, where it says there were 600,000 men when they went out of Egypt. Teacher said, counting women and children, that would mean about 2,000,000 altogether when they finally left Egypt, so that they must have been very numerous even at the time Moses was born.

"No wonder the Egyptians were afraid of them," said Skinny.

"Who was the new king that treated them so mean?" teacher asked Bumps. Bumps must have been reading up on it, for he told his name right off, Rameses II, and said he was a different line from the one Joseph helped out, and so didn't care what he did to the Israelites.

Teacher said it was a fine answer, and he showed a picture of the mummy of that very king. Then he called on Carl to tell how the king treated them.

Carl told a lot about their being slaves, making brick, having tankmasters, and then how the king made a law that every boy baby should be killed.

"Yes," said teacher, "that was so there would be plenty of women to work in the brickyards, but not many men to fight for liberty."

Then Fred gave the names of Moses' father and mother, Amram and Jochebed, and Bert said there was an older boy, Aaron, and a sister, Miriam.

"Now, George," said teacher, "tell us what the name Moses means, and how he got the name."

"Well," began Bulldog, "of course these folks didn't want their baby killed, but it hollered so they was sure somebody would hear it and tell on them, 'cause you just can't keep a baby still, you know. So the mother, she took a clothes-basket and covered it with canvas and painted it with tar, like we do when we make a canoe, and in the night she hid it in the weeds along the river bank, hoping some one would find it and adopt it, like Mrs. Davis did that little kid that was left on her porch last summer. In the morning along comes the king's daughter and some other girls on their way to the swimming-hole. She saw the basket and fished it out, and when she pulled back the quilt the little feller squalled for something to eat, and she was so sorry she decided to keep him herself. While Miss Pharaoh was wondering what to do with the thing to make it quit hollering, along comes the kid's sister and offers to get a nurse. The princess falls for it, and tells her to get one quick; so she runs home and brings her mother. Miss King's Daughter hires Mrs. What's-her-name on the spot, and pays her so much a week to take care of her own baby, and if anybody tries to kill it she just tells them it belongs to Miss Pharaoh, and that settles it. That's how he came to be called Moses; it means fished out of the water."

By the time he got done we were all laughing so, teacher and all, that Bulldog almost got mad. But teacher said his story was all right, only "modernized in an amusing way."

"Who really saved the baby's life?" asked teacher.

"Pharaoh's daughter," sung out Bulldog.

"His mother," answered Skinny.

"God," said Carl, reverently.

"You are all of you right," said teacher. "They all worked together. Don't forget that verse, 'We are laborers together with God.' You are making your own life, but God is making it too. The main thing is to work with him instead of against him. Then all things will work together for good, just as they did in Moses's case."—Rev. Wm. O. Rogers, in S. S. Times.

How Raymond Played Reindeer.

Raymond lived in the South, and in all the eight years of his life he had seen only a very few snowstorms. So when he waked, one January morning and found the world white and shining, he danced for joy.

It seemed as if he could not wait until breakfast was over to get on his coat and cap—and then Nurse had to fasten the buttons on his leggings!

At last, however, the little boy was outdoors, his red sweater bright against the whiteness around him.

Little Alice stood at the nursery window, her nose flat against the glass.

Raymond tumbled over and over in the snow, to show her how much fun it was. Then he began to make a snow man.

Alice stayed at the window till Nurse made her come nearer the nursery fire.

Presently Raymond looked up and missed his little sister's face. It was too bad that she could not play in the snow, too! But Mother had said Alice was too little.

Then a bright idea flashed into Raymond's mind. Why not take Alice for a ride on his sled? For two years Raymond had gazed longingly at the pretty red sled stored away in the woodshed. Until now there had been no chance to use it.

Alice looked up wistfully when Raymond ran into the nursery and whispered something into Mother's ear.

Mother glanced out of the window, then she smiled at Raymond.

"It is cold, Raymond," she said, "and you know Alice is not used to snow. I will tell you what you may do. I'll wrap little sister up warm and you may pull her around the square to Grandma's!"

Little Alice laughed for joy when Mother tucked her carefully on the red sled—tucked her so carefully that only two bright eyes showed behind the soft blanket.

"Hurrah!" cried Raymond. He wished it would snow every day in the year!

Slowly the little boy pulled the sled over the bumpy places on the front path down the street toward Grandmother's. Then he played that he was one of Santa Claus' reindeer and ran swiftly over the snow.

"Isn't it fun, Alice?" he cried, as he raced along.

He drew up at Grandmother's with a flourish and turned to help the little sister up the steps.

The sled was empty!

"Hurry in, dear," called Grandmother from the sitting-room window. Then, seeing Raymond's distressed face, she came to the porch.

"O Grandma, I've lost Alice!" wailed the little boy.

Just then there was a shout. Uncle Willis was coming up the street with a big bundle in his arms.

"I found a blanket on the pavement," he said, "and when I picked it up, there was a little girl inside."

"Is my baby hurt?" Grandmother asked breathlessly, her arms around Alice.

But Alice's eyes were dancing.

"No, I'se not hurted, Gamma," she said, "I dess wolled in the snow!"

"I'll go just as slow when we go home," Raymond said.

"I don't know about that," laughed Uncle Willis, "I'm going to take you two infants home on that sled, and I'm a fast trotter!"

Oh!" cried Raymond, "well, I'll hold Alice on, this time!"—Ethel Taylor Crittenden, in S. S. Times.

Conscience often appears silent, not because it is dumb, but because men are deaf.

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Fritz.

Has anybody seen my Fritz?
You may not think him pretty,
But he's the dog that I love best
In country or in city.
His hair's a sort of grizzly gray,
And not so very curly;
But he can run like everything,
And bark both late and early.

Sometimes he minds me very well;
And sometimes, when I call,
He only sits and wags his tail,
And does not stir at all.
But the reason he acts that way
Is very plain to see:
Fritz doesn't know that he's my dog—
He thinks that he owns me.

So, though he has a heap of sense,
'Twould be just like him, now,
To think that I'm the one that's lost,
And with a great bow-wow,
To go off hunting for his boy
Through alley, lane, and street,
While I am asking for my dog
Of every one I meet.

—St. Nicholas.

The Idol That Knew.

In the middle Kingdom, or what is now the Middle Republic, in the province of Shantong, China, there lived a man with his wife and little son. Poverty drove the father from home with a seven-thronged scourge of necessity. He was gone for three years, and as he was born in poverty he had never been forced to travel the lonely road to learning, and as a stranger in a strange land must pay a scribe to write for him, this man preferred to leave his letters unwritten, hence his wife and child had no message from him for three years.

One night just at bed time he came quietly in, and after taking a peep in at the window to see that all was well, he came boldly into the one room that served for guest room, dining room, kitchen and bed room. It would be false to say that his wife received him with outstretched arms and covered his beloved face with kisses. They do not do that way in this land of realistic materialism. She rather received him in a matter of fact way with, "You have come?" But she immediately sent the little boy out to the nearest wine shop to get some wine to cheer his heart.

The boy hastened as fast as his feet would carry him for fear the shop might be closed, for his father was clothed in tattered garments and looked hungry and cold. But his late visit to the wine shop made the wine merchant wonder what was going on at the home of his old neighbor. The story about the father's return that the boy told he took with considerable salt, so he sent one of his clerks to see what was going on. He suspected that poverty had driven this woman to making close friends with other men, and that one of them had come and not the boy's father.

When the son returned with the wine, and the two sat down to sip it and their tongues were unloosened, the wife said, "I see you have come home at last, and you are poorer than when you went away."

He said, "No, I am not poor. I brought back a bag of silver, all I can carry."

She said, "Tut, I believe my part of that. If you have money, why these filthy, tattered clothes, and where is the money?"

He replied, "I put on these clothes for a blind and the money is under the idol out in the little temple."

She said, "Certainly; but when you bring the money, we will all believe you."

"I will go and get it in the morning," he replied.

All this time the clerk from the wine shop had been listening outside the window, but he waited for no more. He hastened to the temple indicated to find out for himself if that was true or not. He found the silver as the man had stated, and as possession is nine points in law, he took the money home with him and awaited developments.

The next morning early the man went out to the temple to get his money. The temple was there and the idol was there, but his money was nowhere to be found. He returned home very sad. He had lost his money and his irate wife made fun of him without stint. He had only one reply to her raillery, and that was that the money had been stolen.

He had no way to find out who had gotten his money, and as there was a man in office at that time who was known for his kindness to the poor and his ability to untie hard knots, he concluded to report the matter to him at once. So he made out his complaint, giving very fully all the particulars in the case.

A few days later the city was set laughing by placards, saying that in three days the official was going to a certain temple to hold court, and inasmuch as the idol of that temple was the principal witness he would be called on to testify in court. All who were interested were requested to be present.

It is needless to say that long before the time set the temple and temple court and all the trees and walls and the streets outside the temple were filled with people. They had all come to see and hear an unseen and an unheard of thing. How could a wooden idol be made to speak?

In due time the official came and the case was called. The complaint was read. The official then stated that the only known witness was this idol with whom the money had been left, so he would be called on to state the facts in the case. He at once descended from his judgment seat and, coming close up to the idol face to face, demanded in a loud voice who it was that had taken the money. He pretended to have heard a voice but not to have understood, so he demanded again who it was and requested that he speak more distinctly, and he leaned over very near to get the reply which no one else could have heard at all.

"Ah!" he said, as he straightened up with a broad smile on his face, 'Mai Kiu tih,' a 'a wine seller.'"

While this play was going on, he and his underlings had been watching the people with practiced eyes. The clerk who had taken the money was near the front, anxious to know how the evidence went. At this remark of the official his heart failed him and he began to press his way out at once, but he had not taken two steps until a hand was laid on him and he was bound at once and taken a prisoner to the yamen. In a few days he confessed to the crime and restored all the money to its rightful owner.—Rev. A. D. Rice, in Christian Observer.

Some Aims Worth While.

A resolution: To keep my health! To do my work! To live! To see to it I grow and gain and give! Never to look behind me for an hour! To wait in weakness and walk in power! But always fronting forward toward the light! Always facing toward the right! Robbed, starved, or defeated, fallen, wide astray—on, with what strength I have! Back to the way.—The Christian Evangelist.

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Personal and News Notes.

The Rev. J. H. Taylor, rector of St. Paul's church, Graniteville, South Carolina, is spending his vacation in Charleston, S. C.

The Rev. C. W. Boyd, rector of the Church of Our Saviour, Rock Hill, South Carolina, has returned to his parish after a short vacation.

The Rev. T. W. Clift, rector of old St. Helena's parish, Beaufort, South Carolina, has been forced to leave his work, temporarily, because of ill health.

The Rev. William R. Savage will spend a month at Virginia Beach, Va., from July 20th. A supply for Blowing Rock, N. C., will be provided during Mr. Savage's absence.

The Rev. R. M. Marshall, rector of Trinity church, Clemson College, South Carolina, is officiating at Trinity church, Columbia, South Carolina, during the absence of the rector, the Rev. K. G. Finlay.

The Rev. James Kirkpatrick has resigned the rectorship of Holy Trinity parish, Prince George's county, Md., Diocese of Washington, and accepted a call to St. John's church, Bethesda, Md., in the same diocese. He entered upon his duties the middle of July.

The Rev. Albert L. Slayton, rector of St. Paul's church, Newton Highlands, Massachusetts, has accepted a call to become the rector of St. Peter's church, Uniontown, Pennsylvania, diocese of Pittsburgh. He will begin work in his new field on October 1st.

The Rev. Herbert B. Gwyn, editor, and the Rev. Dr. Milo H. Gates, of the Council of Advice of the New York Churchman, having resigned, the Rev. Charles K. Gilbert, secretary of the New York Social Service Commission, it is stated, will take charge of the paper.

A gift of $40,000 from Mr. and Mrs. Semual Hoffman, will enable the congregation of St. Peter's church, Morristown, N. J., to erect a new parish house. The gift is made in memory of Louise V. Hoffman, by her parents. The parish house will cost about $100,000.

The Rev. Henry Clay Mitchell, of St. John's church, Northington, Ohio, was advanced to the priesthood by Bishop Vincent, in St. Paul's cathedral, Cincinnati, on the Fifth Sunday after Trinity. The Rev. S. B. Purves, of the Cathedral, preached and presented the candidate. The Rev. Mr. Mitchell will continue in charge of St. John's church.

Diocesan Journals and all other printed matter for the Diocese of Marquette should be sent to Rev. Frank A. Sanborn, registrar, Munising, Michigan.

Col. John G. Freeze, a vestryman of St. Paul's church, Bloomsburg, Pa., and for several years chancellor of the Diocese of Harrisburg, was buried at Bloomsburg, on July 10th.

The Rev. Alan Pressley Wilson, 1635 Edmonson avenue, Baltimore, Md., has published an inspiring comment on "The Bible." If given widespread circulation, these slips should do good in stemming the tide of higher criticism. Mr. Wilson offers to send copies of this comment free, but would appreciate the courtesy of return postage.

The address of the Rev. Myron B. Marshall, rector of St. Andrew's church, Norfolk, has been changed from Saltville, Va., to 731 Armistead Bridge Road, Norfolk, Va.

The Rev. F. H. Miller, rector of Trinity church, New Haven, Conn., has accepted a call to become rector of St. Thomas' church, Hartford, Conn., effective September 1st.

The Rev. James M. Stoney, ordained deacon by the Bishop of South Carolina, at Sewanee, on the 22d ult., will be in charge of Christ church, Charleston, S. C., after October 1st.

The Rev. Robert Phillips, who since his ordination to the priesthood, has been in charge of the factory settlement work and St. Mary's chapel, in Columbus, Ohio, for the past two years, has accepted a call to Sumter, S. C.

The Rev. Joseph Speers recently celebrated the seventh anniversary of his rectorship of St. Stephen's church, Wilkinsburg, Pennsylvania. During that time he held 1,735 services, delivered 1,112 sermons and addresses, baptized 162 persons, presented for confirmation 187, married fifty-three couples and buried ninety-two. Pastoral calls made the number 8,250.

Among the clergymen who have accepted invitations to act as school preachers at The Tome School, Port Deposit, Maryland, for the coming year are: The Rt. Rev. John G. Murray, Bishop of Maryland; the Rev. Anson Phelps Stoves, Jr., of Yale University; the Rev. Percy Foster Hall, of Oakland, and the Rt. Rev. Joseph M. Francis, Bishop of Indiana.

A beautiful chancel window of antique English glass has been placed in St. Luke's church, Charleston, S. C., the Rev. L. G. Wood, rector. The three upper panels represent "The Nativity," "Christ Healing the Sick," and "The Resurrection Morn." The two lower panels portray the evangelists, St. Luke and St. John. It is a memorial to the Rhett family.

The Convocation Journal of the Missionary District of North Texas seems to show a marked decrease in the number of communicants. Correction should be made as follows: Parish at Abilene should be 135 instead of 100; nine mission stations not reporting have about ninety communicants. With these corrections the total number of communicants would be 779—three more than reported last year.

Mrs. Henry B. Restarick and daughter, Miss Margaret, sailed from Honolulu on the "Siberia" May 27th, arriving in Boston June 14th. Bishop Restarick left Honolulu June 10th, on the 'Manchuria" and spent a few weeks in Lake county, California, and in the Rocky Mountains. He expects to join his family shortly and may be addressed during July and August, "The Forges," Plymouth, Massachusetts; after August, care The Church Missions House, 281 Fourth Avenue, New York.

Our gratitude to those who have given us the higher joys or shown the way to them, will not be properly expressed till it has made us, in our turn, of their order of joy-bringers. We, too, must have the highest that we may give the highest. What good for us to love our neighbor as ourself, if ourself, after all, is an inferior one? We owe it to him, as life's final and most sacred obligation, that our relation to him be not only love, but love's finest quality.—J. Brierley.

APPEALS.

Eleventh Annual Ephphatha Appeal.

The prayers and offerings of all who sympathize with the Church's extensive and difficult work for the deaf-mutes in the South are asked on the Twelfth Sunday after Trinity. The General Missionary has issued a leaflet explaining his work and will be glad to send it upon request. All remittances should be sent to Rev. OLIVER J. WHILDIN, General Missionory, 1436 West Lanvale St., Baltimore, Md.

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MARRIED.

JOHNSTON — POLLISTER.— At Nome, Alaska, on Monday, June the 16th, MARIE LONNIE JOHNSTON to RAYMOND STONY POLLISTER.

DIED.

DU VAL.—Entered into life eternal, on the afternoon of July 12, 1913, at the home of her daughter, in Middlesex county, Va., Mrs. LAURA CORDELIA DU VAL (nee Pagand) widow of the late John R. Du Val, of Gloucester county, Va., in the seventy-fourth year of her age.

"Blessed are the dead who die in the Lord."

RODEFER.—July 13th, 1913, at Russellville, Ky., Mrs. MARGARET J. RODEFER, the widow of the Rev. Charles P. Rodefer, twenty-two years rector of Trinity church, Russellville; daughter of the Rev. George R. Barr, deceased, of Abingdon, Va., and sister of Rev. David Barr, of Washington, D. C.

HOLLADAY.—Miss MINNIE R. HOLLADAY died very suddenly, on Sunday, July 13th, at the home of her brother, Mr. William Meade Holladay, near Annapolis, Md. The funeral took place at St. Anne's church, and burial in St. Anne's cemetery, Annapolis, Maryland.

OBITUARY.

Mrs. Annie E. Warren.

A committee of the Woodbridge Memorial Circle of King's Daughters adopt the following resolutions:

Whereas, it has pleased God in His wisdom to take from us our loved leader, Mrs. ANNIE E. WARREN;

Resolved, That in the death of Mrs. Warren the Woodbridge Circle has lost a faithful leader, a wise guide and a sincere friend, who was ever responsive to those in distress of any kind.

For nineteen years the Circle was led by her with ability, gentleness and love, realizing that "Whosoever shall give to drink unto one of these little ones, a cup of cold water, only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

When Mrs. Warren's health would not admit of her presence at our meetings to encourage us in our work, we know, by her letters, containing a loving message to each member, that she was with us in spirit.

Mrs. Warren was a woman of rare mental attainments and a consecrated Christian. Her life was a beautiful lesson and an inspiration to all who were fortunate enough to know her, and when ended she quietly fell asleep, to be numbered with the saints in "glory everlasting"—"not changed but glorified."

Resolved, That a copy of these resolutions be sent to her sons, and published in the Southern Churchman and Monumental Messenger.

MRS. ANNA F. RAHM,
MRS. E. N. GOODNOW,
MRS. LUKE HARVEY,
Committee.

Richmond, Va., June 10, 1913.

William Kimbrough Moss.

On Sunday morning, June 29th, 1913, at "Locust Hill," near Markham, Fauquier county, Va., WILLIAM KIMBROUGH MOSS entered into the rest that remaineth for the people of God.

On few persons is bestowed the gift of as lovable a disposition as the subject of this little tribute possessed. Warm-hearted, affectionate, generous and sunny-tempered, he was loved by all who knew him. With children he was a great favorite, for he had essentially "the heart of a child," and gatherings of young people always welcomed him gladly in their midst; yet their elders valued him as much. By the many guests in his hospitable home he will be remembered as the kind, unselfish host. In the neighborhood and the Church he will be sadly missed, for he was always ready to aid in "every good word and work;" and it was noticeable that the usual derogatory "but"—was never added to praise of him. In the home who can say how great the loss? To his young wife, his only brother, his devoted nieces and nephews it is truly a crushing blow. Yet we voiced our hope when we sang, as we laid him away in the churchyard of old Leeds' church, that lovely summer afternoon:

"And with the dawn those angel faces smile,
Which we have loved long since and lost awhile."

Rev. Frank Stringfellow.

At a meeting of the vestries of Emmanuel, Grace and St. James' churches, Genito parish, Powhatan county, Virginia, a resolution of sorrow and regret was passed on the death of our beloved former pastor, Rev. FRANK STRINGFELLOW.

Mr. Stringfellow was a man beloved by his congregations and all with whom he came in contact; always ready to minister to those who were sick or in trouble, regardless of their creed.

We feel that the Church has sustained an irreparable loss in the death of such an able and kindly man, but we know that he is reaping the reward of his labors with his Father in Heaven.

WANTS.

WANTED—AN EXPERIENCED TEACHER for two children, ages nine and thirteen. English, Latin and music. Address Mrs. S., care Postmaster, Vinita, Va. 1t

WANTED—POSITION BY A LADY TEACHER in one of the foremost art schools in the country; skilled in antique, life and painting classes—or would combine other things in a school. Address Studio, office of Southern Churchman. 1t*

WANTED—A YOUNG LADY, GRADUATE of Hannah More Academy, desires a position as teacher in private school or family. Latin, French, music and usual English branches. References exchanged. Address Miss Jane Tyler, Hagerstown, Maryland. 26ju-tf

WANTED—LADY OF EXPERIENCE seeks a position to teach children under thirteen, English, music or languages, if required. Qualified in the mental development of young pupils. Address Careful Methods, office of the Southern Churchman. 1t*

WANTED—MISS ELIZA ATKINSON LEE, graduate of the Hannah More Academy, desires a position to teach in home or school. References exchanged. Address care Rev. William B. Lee, Gloucester, Virginia. 26ju-3t

WANTED—GOVERNESS WANTS POSITION to teach first, second, third and fourth year pupils. Music a specialty. Address Miss Douthat, 203 Fife Ave., Morgantown, West Virginia. 1t*

WANTED—POSITION FOR THE FALL BY lady of wide experience as teacher, chaperone, lady superintendent of household; competent in English, French, German, elementary Latin and music. Address Scholastic, office of the Southern Churchman. 1t*

WANTED—FOR THE COMING SESSION, by graduate C. E. I., position to teach art and athletics in some school or institution. Address Box 317, Suffolk, Va. 26ju-3t

WANTED — CHURCHWOMAN DESIRES position as matron or housekeeper in college or orphanage; or would care for motherless children. Highest testimonials. References, &c. Several years' experience. Address Reliable, care Southern Churchman, Richmond, Va. 1t*

WANTED—EXPERIENCED LADY TEACHER, with excellent testimonials, desires a position, preferably, in a Church school. Box 31, Waterford, Va. 19ju-tf

WANTED—A LADY OF REFINEMENT and talent for teaching wishes position in private school or family. English, also Latin and music to small children. Pleasant home and neighborhood desired. Address 327, care of Southern Churchman. 19ju-4t

WANTED—AFTER SEPTEMBER 1ST, POsition as matron or secretary. Have had experience and can give reference. Miss Garrett, 1107 Rivermont Ave., Lynchburg, Virginia. 19ju-2t*

WANTED—MISS MARY LEE TABB DEsires a position to teach. Has had four years' experience; can teach advanced classes in English, Latin, French, German, mathematics and beginners in music. Refer to Rev. William B. Lee, Gloucester, Va., and Mr. John Tabb, Gloucester Academy, Gloucester, Va. Address, Gloucester Va. 19ju-3t

WANTED—EDUCATED, REFINED, CONscientious working housekeeper, of experience and ability, desires situation in private family; testimonials. Address, stating all particulars, Housekeeper, care Southern Churchman. 19ju-2t*

WANTED—BY YOUNG LADY OF REfinement, position as mother's helper, or governess for small children; state salary. Miss Mary E. Michie, Simeon, Albemarle county, Va. 19ju-2t*

WANTED—ONE OF MY DAUGHTERS, educated at the Hannah More Academy, and with several years' experience, wishes a position as governess. The usual branches taught, except music. References exchanged. Address Rev. P. M. Boyden, New Market, Maryland. 19ju-3t

WANTED—YOUNG LADY DESIRES POSItion as companion and secretary; experienced traveler—or chaperone to girl going abroad to study. Best references. Miss H. W. D., Box 4, Glenolden, Pa. 19ju-3t*

WANTED—AN EXPERIENCED TEACHER for two children—ages fourteen and ten years. French, German and music required. Mrs. Carroll Goldsborough, Easton, Talbot county, Md. 19ju-2t*

WANTED—AN EXPERIENCED AND SUCcessful teacher desires a position. Branches—Mathematics, Latin, modern languages, English classics, music, art. Miss Armistead, Stony Creek, Virginia, R. F. D., Route 2, Box 11. 12ju-3t*

WANTED—A YOUNG LADY OF SEVERAL years' successful experience, desires position as teacher in private family. Latin, French, music and usual English branches. References exchanged. Address No. 325, care Southern Churchman. 12ju-3t

WANTED—BY NORMAL SCHOOL GRADuate, position to teach kindergarten, or primary grades. Episcopalian. Best references. Miss Mary Hart Fox, Scottsville, Albemarle county, Va. 12ju-4t*

WANTED—POSITION AS GOVERNESS, by young lady of refinement. Can teach music, vocal and instrumental, also embroidery. References. Address Miss Elizabeth Morgan, 1050 Rayner street, Memphis, Tenn. 5ju-4t

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The Household

Sleeping the Right Way.

There are right and wrong ways of sleeping just as there are right and wrong ways of walking or breathing or sitting.

There is no need to go through the long list of things that make us sleep without resting, there are so many things such as wrong breathing, impure air, personal worries, unexercised lungs, lack of relaxation, brain too active, etc. Some people work too hard and eat too little, others work too little and eat too much, but most people cannot sleep well because of three reasons, not enough fresh air and deep breathing, not enough exercise and too much on the mind.

In the first place, if you work in an office or at some place where you are indoors and rather quiet throughout the day, and you will find your night's sleep does not rest you, take a short but brisk walk just before retiring. This does not mean a little stroll up and down the sidewalk, but a brisk walk around the nearest park or around five blocks, or ten blocks up the street and back. Do not stop to look in windows, do not stroll, walk along briskly, head erect, shoulders back, and then come back before you have begun to get very tired and go directly to bed. In nine cases out of ten the result will be a good night's sleep.

And another valuable thing to induce you to sleep right is deep breathing. If you have stooped over a desk all day, ridden home in crowded and stuff street cars, or stood behind a counter in an over heated store or at a machine in a large factory, get out of doors and take deep breaths. If you do not need the walk, you surely need the deep breathing.

The good engineer goes over his engine and oils it and cleans it before starting it up. By going out and exercising your lungs with steady but not violent deep breathing of pure air, your lungs will be "oiled and cleaned" for the night of breathing.

If you really do not sleep soundly, if you lie awake much of the night and toss about, something more soothing is needed in addition to the deep breathing. If it is possible, walk in a park with the reflection of the evening stars in the water, or the moon shining through the trees. Then a brisk walk home.

For the people who are severely troubled with the inability to sleep soundly, some diversion is needed, a party or an entertainment.

Get together with friends and have a song. Reading poets and philosophers will help, and very often a hot drink of milk or lemonade will prove a great help in inducing a natural and restful sleep.

But above all, breathe deeply of good, pure air just before retiring, and have your sleeping room well ventilated.

Meat Dumplings.

Take a quarter of pound of fresh beef suet, chop it finely, mix it with a quarter of a pound of flour, add a pinch of salt, and mix with sufficient water to form a stiff paste. Then chop together two ounces of beef or mutton, a large onion, a sprig of parsley, and a pinch of mixed herbs. Season with salt and pepper and bind with the yolk of an egg. Work this mixture into the suet paste and form into small dumplings. Boil in the stock-pot and serve with a little gravy.

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Thoughts for the Thoughtful

Life is a short day, but it is a working day.

In our fight with evil we have the same arms which our blessed Lord used —prayer and the grace of the Holy Spirit. He leads us in the fray, and inasmuch as He suffered being tempted, He is able to succor them who are tempted.

Christ would treat us as friends, but if we resent the slightest discipline, if we complain when sudden sickness or trial comes, if we refuse to use the means of grace He plainly points out how can He treat us so?

The hand that tends the sick tends Christ; the feet that go on errands of love work for Christ; the words of comfort to the sorrowful and of sympathy to the mourner are spoken in the name of Christ. Christ comforts the world through His friends.

The memory of our sins—forgiven though they be—keeps us humble, keeps us low at the feet of Christ; but it sends us on our way to works of greater love, because much has been forgiven.

That uncontrolled temper, that overmastering egotism, that clinging sloth, that secret impurity, that intemperance, that untruthfulness, that vanity —what are they but sevenfold devils that Jesus must cast out again to-day.

Who are we to live a full life, unmortified, undisciplined when our Saviour was crucified? Who are we to rebel at poverty or suffering or disappointment when He chose them as His lot? Who are we to make the test of life what we should like when He made the test of His God's will.

We sink far below our vocation if we do not aspire to be friends of Jesus Christ. He loves to draw us into His confidence, and to say of His disciples of to-day as of His disciples of old, "Henceforth I call you not servants; for the servant knoweth not what His lord doeth; but I have called you friends."

Despite his doubts Thomas was with the other disciples at the Easter octave. He knew there must be difficulties in religion and painful as they were the place where he would be most likely to have them solved was where he had already received so much light and help, and because he kept with the Church Jesus found and rescued him.

Few of us have far to look for the fault of egotism. It may show itself in boastful words—we may have too much taste for that; but what of the desire for praise, admiration, personal distinction which corodes the services even of good men and women? Take care lest your very philanthropy and "work for God" is feeding your vanity and self-conceit.

Sins of the spirit are as bad in the eyes of Christ as sins of the flesh. He never spoke a harsh word to the publican and sinner, but He lashed with His scorn the "Scribes and Pharisees, hypocrites." The sins which respectable people lightly commit every day of pride, indolence and indifference to the sufferings of the poor may be worse in His sight than the more flagrant ones of those not blessed with the same environment and opportunities of enlightenment.

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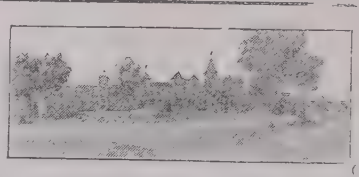
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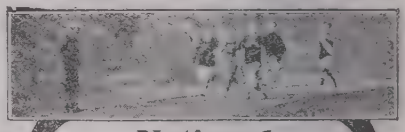
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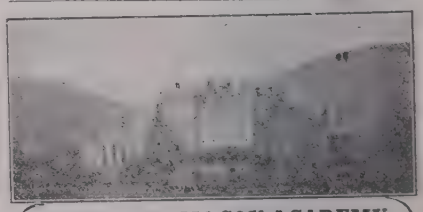
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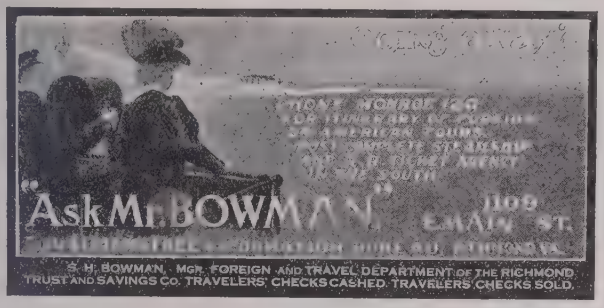
Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. LXXVIII. RICHMOND, VA., AUGUST 2, 1913. No. 31

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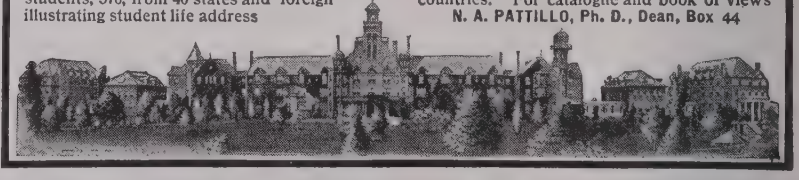
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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., AUGUST 2, 1913 No. 31

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

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DARWIN AND CHRISTIAN MISSIONS.

The testimony borne by Darwin to the efficacy of Christian missions in Terra del Fuego is still constantly appealed to in speeches on the subject. Darwin visited the place along with Admiral Fitzroy. He supposed the natives to be of the most primitive type, and held that it was impossible to do anything to civilize or Christianize them. But he was led to change his mind, and he subscribed to the South American Missionary Society to the day of his death.

Canon E. C. Aspinall, had labored for many years in Terra del Fuego. He took up the work in 1886 under the auspices of the South American Missionary Society. He had a medical training at St. Bartholomew's Hospital, London, and carried on a beneficent work in a district 350 miles long and 250 miles broad. The nearest clergyman to him, until two and a half years ago, was 2,000 miles away, and, of course, an immense amount of traveling had to be done, partly on horseback and partly by boat.

Canon Aspinall has been giving some of his impressions. He found when he first went out that among the wilder natives who had not come under the influence of the missions there was no idea of individual ownership. If you gave a man a pair of breeches he would tear them up, and give a piece to each of his companions. The natives lived chiefly on mussels and other kinds of fish, and when after much labor the food had been collected and cooked, a party of other natives would come up in boats, and take their share of the fare as a matter of course. In times of famine or difficulty in getting food, the strongest would help themselves, and the weakest would perish. Cunning always came to the front, and the most cunning men were the witch doctors, who had all the power that superstition gave them, and were fiercely opposed to the coming of the missionaries. The natives had been cruelly treated by the crews of American whalers and sealers, who were mainly Portuguese half-castes, very immoral and ruthless. That made the natives very dangerous all round the coast to any shipwrecked sailors, and there used to be a notice in the charts to that effect. But now for years the notice has been that from Cape Pillar round to Cape Horn sailors in difficulties have only got to mention the mission and the natives will assist them.

Canon Aspinall has the usual melancholy account of the perishing of the natives as the result of the advance of civilization. He attributes this largely to the wearing of European clothing. When uncivilized, the natives were protected by a covering of oil and red earth. When they came in contact with white people, they took to wearing clothes, and would never put the clothes off till they fell to pieces. The result was pneumonia and other chest complaints. But sound work has been done among them, and they are practically more or less evangelized and civilized.

Canon Aspinall lays much stress on work of an educational kind. He has had as many as thirteen nationalities in his school. The people are quite willing to help themselves and support their schools and mission work when once a start has been made. Of late years Canon Aspinall has not been supported by the South American Missionary Society, but by the people amongst whom he has been working, with the aid of a grant from the Society. He has also been giving special attention to the British settlers, who had been largely neglected. Among them were to be found boys and girls of seventeen or eighteen who had never heard the Lord's Prayer. The British settlers have sorted themselves in various occupations. The Scotchmen are generally sheep farmers, the Irish breed horses, and the English cattle and pigs

C.

God the Holy Ghost is a Sovereign, and He cannot be compelled to act, only as He chooses. This is true; but it is equally true that He will act according to His own laws, and one of them is to come where He is desired.—Thomas Champness.

CHANGE OF NAME.

From the Council Address of the Bishop of South Dakota.

"I sincerely hope that no change of name will be made at this time. I agree with those who hold that any change at this time would be inexpedient. Whether our Christian brethren of other communions are ready to recognize such action or not, we ourselves—that is the Church in its entirety—are not ready. When such a change comes—as come it will—it must be with the approval or at least with the consent of the whole Church. The bitterness and acrimony which have marked the discussion in the Religious Press and on public platforms indicate clearly that the Church as a whole is not yet ready for any change. I feel very strongly that more harm is done to the Church and more despite is done to her Master by the unbrotherly and uncharitable words and actions of the opposing factions in this dispute, than have been caused by the unfortunate appellation in all the years of its history. The spirit which on one hand would read out of the Church those who favor the term 'Catholic' and on the other hand would unchurch all who call themselves 'Protestant' is a greater detriment to the Church's missionary work than our present name has ever been.

"I would that the subject might not come before the Convention this year, nor until the deputies to the Convention are prepared to consider it calmly, sanely, courteously and sympathetically. But since it will be mooted, my great hope is that it may be quickly disposed of by a vote of inexpediency. I repeat that, in my judgment, should the acerbity which has lately been engendered by the discussion of this question be carried into the General Convention, the enemies of the Lord would be given more occasion to blaspheme than has ever been given to them by an unhappy appellation."

REPORT OF THE SUB-COMMITTEE ON LESSONS FOR HOLY DAYS AND THEIR EVES.

The Sub-committee on Lessons for Holy Days and their Eves have very carefully gone over all the proposed Lessons, compared them with the old Calendar and those in use in the English and Scottish Churches, and made a study of various suggestions in regard to them which have been received.

They suggest a number of alterations,

removing all repetitions of the several lessons on different Holy Days or on Sundays or the use of the Gospel or Epistle appointed for the several Holy Days.

They have restored the lessons formerly appointed for Ash Wednesday and the days in Holy Week, leaving the Sub-Committee on Lessons for Lent to provide alternatives for those days, if desired.

They have suggested lessons for the eye of Whitsunday, the only Festival omitted in the proposed table.

They have harmonized the lessons for the Eve, Morning and Evening Prayer of each Festival, and have placed them in one table.

They have also suggested several Common Lessons for general use for Patronal Festivals on days not in the Calendar, for which proper lessons are not appointed.

And they propose a note allowing the use of the Gospel and Epistles for a Holy Day instead of appointed Lessons, if the Order for Holy Communion is not to be used.

AUGUST MAGAZINES.

Scribner's Magazine for August is a fiction number, containing short stories by Thomas Nelson Page, James B. Connolly, Katharine Fullerton Gerould, and others, with instalments of the notable serials by Mrs. Wharton and John Galsworthy.

Vernon Lee, who spends most of her time in Italy, has made notes of several English pilgrimages which have the point of view of one seeing her native country with a fresh eye. They are entitled "Things of the Past," and give glimpses of Oxford with a Foreigner, A Country Town, A Castle in Devonshire, a Cathedral Town, with most charming illustrations by Howard Giles, who made a pilgrimage to illustrate the actual subjects.

James B. Connolly's story, "Sonnie-Boy's People," which leads the number, is a striking presentation of loyalty and patriotism, and draws the contrast between duty to a government job put up to an engineer by the President and great material gain offered by a private corporation.

Thomas Nelson Page, our new Ambassador to Italy, contributes "Thomas' Baptism," a negro story, in his most amusing vein.

"The Mean Pi-Rayte," by Lieutenant Hugh Johnson, U. S. A., is a humorous episode in the career of a young officer in the Philippines.

Mrs. Gerould's story, "The Bird in the Bush," presents the struggle between ambition and the love of a child.

Perceval Gibbon's "Wood-Ladies" is a fantastic English story.

Gordon Arthur Smith describes "The Pagan"—a vagabond poet who was offered a fortune.

"The Custom of the Country," Mrs. Wharton's serial, gives the beginning of Undine Spragg's struggle to get possession of her child.

In "The Dark Flower," by John Galsworthy, the second episode in the Love Life of a Man, "Summer," is concluded with a sensational incident.

The Century.—Travel observations and impressions of a unique flavor is given readers of the August Century in Theodore Dreiser's "The First Voyage Over," in which the author of "Sister Carrie" and "Jennie Gerhardt" gives a frank and unconventional record of his first trans-Atlantic voyage, with his first trip through England and on the Continent in anticipation.

That reciprocity with Canada is bound to come, sooner or later, is the firm belief of James Davenport Whelpley, an international trade expert. In an article entitled "If Canada Were to Annex the United States."

Apropos of the recent dealings with Japan, William Elliot Griffis, a veteran educator, who was decorated by the late Mikado for his services to that country, has written an article on "American Makers of the New Japan," describing the part of Americans in opening up the hermit empire and laying the foundation of its present progress.

A notable feature of the August Century is the first chapters of Eleanor Hallowell Abbott's new novel, "The White Linen Nurse," which is said to be a worthy successor to this popular author's "Molly Make-Believe."

Marshall Whitlatch, a noted golfer, explains why particularly brainy men often make a poor showing at that sport. They think so hard about hitting the ball in just the proper manner, he says, that their muscles are tensed, and the free swing of the stroke is spoiled. His theory, suggested to him by the Montessori system, is that the player should relax his mind as well as his muscles, feel out the correct position and aim in action; in short, that good golf is all a matter of subconscious habit.

Lippincott's.—The August issue contains an unusually fine complete novel, entitled "The Egerton Standard," by Eleanor M. Ingram. It has for its theme family pride—two kinds. Egerton, the hero, is a very wealthy young business man, the son of an exacting, tyrannical father. Both father and son pride themselves upon their unswerving honesty. But young Egerton falls in love with the daughter of an impoverished old Spanish aristocrat, and the old Don will not permit his daughter to wed a man who cannot show an unblemished line of ancestors. Egerton's grandfather made and peddled soap—the foundation of a business which has grown to be worth millions. Egerton gets his own way—and the girl—by a trick. Of course exposure follows, and there is a merry rumpus. All ends happily, but for a time we are reminded of the immovable body and irresistible force problem. It is really a novel situation and very cleverly worked out.

Will Levington Comfort, who wrote "The Road of Living Men" and other highly praised books, contributes a brilliant tale of love and business, called "The Crudstone Conquest." May Edginton's offering is "Prize-Fighter." Other noteworthy short-stories are "His Wife," by Temple Bailey; "When Ma Rodgers Broke Loose," by Hicks Bates Brodersen; and "The Gol-Darned Cow," by Rose Lombard. "An Antidote for Order," by Elizabeth Maury Coombs, is a fictional sketch of decided merit. "The New Neighbor," is by Charles C. Jones. The Short-Story Masterpiece is "The Cloak," by Gogol, the eminent Russian writer. There is an introduction by the editor.

Edison's latest marvellous invention s described in "Talking Pictures a Reality," by Robert Grau. The monthly financial article, by Edward Sherwood Mead, Ph. D., is "Is the United States Using Up Its Working Capital?" "Peace and Common Sense," by George L. Knapp; and "Where Flowers Have Not Bloomed," by W. J. Lampton, are two short papers with "a punch."

"Walnuts and Wine" is enjoyably funny this month—full of rare bits of humor. Other departments are "Twentieth Century Travel" (automobiles), by Churchill Williams; and "Investments," by Edward Sherwood Mead. Dr. Mead answers questions on all financial matters.

The cover illustration is by Clarence Underwood.

St. Nicholas.—The August number of St. Nicholas, with a group of boys and girls, with summer staging of bright skies, deep shade, grass and flowing water on its cover, is within and without what a vacation edition should be. An entertaining and instructive account of Agassiz takes its readers into the open with the best companionship; there is an article of wide interest on baseball. "Up-to-date Methods of Swimming" gives instruction in that important accomplishment; "Garden Making" is full of practical suggestions in a fascinating and healthful pursuit, while Palmer Cox's Brownies at Haymaking," "Nature and Science for Young Folks," and "When Phyllis Sails with Father," furnish varied and delightful mental outings. Mother Goose, whom "age cannot wither," is newly presented in illustrations by Arthur Rackham; and the verses and fiction generally are timely and pointed, with the usual moral uplift and developing tendency.

The Living Age.—The weekly issues of The Living Age afford American readers an excellent opportunity to acquaint themselves with English opinion upon American topics. For example, the issue for July 5th contained an article on "The Racial War in the Pacific," by Archibald Hurd; some suggestive comments on "American Affairs," by Maurice Low, and something from The Academy, on "Mr. Carnegie's Twelve Million Dollar Dinner," referring to the banquet given Mr. Carnegie in recognition of his benefactions to English libraries. The issue for July 12th has a friendly appreciation of Anglo-American Ambassadors from The Nation and that for July 10th reprints an article by Sydney Brooks, from The Outlook, discussing the question whether proposed arbitration arrangements are to be "Another Anglo-American Fiasco."

J. Ellis Barker's article on "The Changing Balance of Power," which The Living Age for July 12th reprints from the Nineteenth Century and After, is a striking survey of changing international conditions which should interest Americans as much as Englishmen.

Apropos of the recent death of Alfred Austin, The Living Age for July 12th reprints from The London Times, a brief history of "The Laureateship" and some account of the poets who, at one time or another, have been given the honor. The pecuniary rewards of the office are singularly meagre by comparison with the distinction which it confers.

J. A. R. Marriott's "The Problem of Poverty," with which The Living Age for July 19th opens, is a thoughtful study of present-day conditions, which are not essentially dissimilar in England and the United States. The article is reprinted from The Nineteenth Century and After.

The Living Age for July 19th contains a brief article on "The Trade in Armaments," by J. F. Williams, reprinted from The Contemporary Review, which discloses some of the sinister influences which prompt excessive war preparations.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

The Title-Page of the Journal of the Diocese of Springfield.

Mr. Editor: And so the "sometime Secretary of Synod of Springfield" charges me with being a prevaricator! And states that if the deceased author of the Constitution of that diocese were alive he would "worthily castigate" me! This is, indeed, interesting, if not courteous. All the more so, because my assailant gives information, which reveals a much more pious fraud than the one which I had inferred from an untruthful title page.

Let us look into this charge of prevarication. Some one is a prevaricator. Who?

The Protestant Episcopal Church in the United States is one of a number of ecclesiastical organizations in this country, and is composed of dioceses of Protestant Episcopal churches, each of which under Art. V of our general Constitution is admitted into affiliation on satisfactory evidence that it is a diocese composed of Protestant Episcopal churches. An outsider of the Springfield diocese comes across its official journal with an imposing title-page, "Journal of the Synod of the Holy Catholic Church in Springfield," all the more imposing by reason of its vast number of communicants that year, (less than three thousand,) and he draws the natural, though mistaken inference that the diocese, which some thirty years before, (with a larger or smaller roll, which?) had been admitted into our affiliation as a Protestant Episcopal diocese, had changed its name, and he suggests that it is only by means of a pious fraud in respect of the official certificates as to its deputies that it can retain its representation in a General Convention of the Protestant Episcopal Church. He is thereupon charged by its sometime Secretary with being a prevaricator, and to sustain the charge, he quotes Art. II of its Constitution, drafted by a gentleman whose vituperative qualifications as a castigator of those whose theological opinions did not accord with his own, were so thoroughly demonstrated in the days when that really great man, Phillips Brooks, the foremost man in our Church, was elevated to the Episcopate. It is said—but I hope not truly—that when the latter died, the aforesaid castigator could not restrain his glee, and insisted that his death was a judgment of the Almighty for heresy. I had the honor once of being thought by him important enough to be castigated; and "heretic," "blasphemer," and "traitor to the Church" were his epithets.

Now, an interesting question arises, How did that untruthful title-page come to be? If the Protestant Episcopal Diocese of Springfield never changed its name, who put that untruthful title-page on its Journal? A little bird has whispered to me that it was an aforetime secretary, and that his unauthorized action had caused much trouble. Can it be that the sometime Secretary who dubs me a prevaricator was the aforetime Secretary, who wrote that untruthful title-page? I do not know, but if so his anger at me is easily explained.

But we are not done with prevarications.

A much more important question grows out of the wording of Art. II of Springfield's Constitution, as quoted by the sometime Secretary, and which he affirms was drafted by the aforesaid castigator. I care not who its author was. It is the product of a Jesuitical mind, endeavoring to shroud intended implications under misleading phrases. Had our ecclesiastical authorities been duly mindful of the shifty phraseology of that article, the affiliation of that diocese with our Church would never have been allowed without its being required to state explicitly whether it intended to be or not to be a Protestant Episcopal Church. Read that article carefully, and you will see that it is a double-entendre. For the purpose of gaining a desired affiliation, it seeks to imply (though it does not state) that the applying diocese is Protestant Episcopal; and for the purpose of repudiating Protestantism, after it gets in, it implies that it is not Protestant Episcopal.

If a body of Bull Moosers should obtain representation in a Republican Convention by such means, the air would resound with cries about tricks of politicians. The sometime Secretary says that if the draftsman of Article II were alive he would castigate me as a prevaricator!!

Let us not deceive ourselves, Mr. Editor. Our Church, after sailing for years over smooth seas of peace, is now entering on stormy waters of strife. It was a notable sermon, that of the Bishop of Newark at the opening of the Church Congress at Charleston, last April. His text was, "and falling into a place where two seas met, they ran the ship aground."

Whether our Church can endure half Protestant and half Catholic is a question. One thing is certain. She can only progress in her orbit in the ecclesiastical firmament without friction by the maintenancee of the equilibrium between the two opposing forces, which is evidenced by her dual name. We who are Protestant, will never surrender our Protestantism, which, to us means our religious freedom. We will never accept Catholicism, which means to us religious bondage. So long as the word Protestant is a part of our Church's name, our Catholic friends can not truthfully charge us with being heretics. It is they, who are uncomfortable in being required to explain how, being Catholics, they can be members of a Protestant Church. That is why they want the name changed. What right have they to complain of the name? They were under no compulsion to join a Church under such a name.

As for Church Unity, which has cast a glamour over many devout souls. All that needs be said is, that in the present state of the ecclesiastical firmament it is nothing but an iridescent dream.

JOHN BROOKS LEAVITT.

July 26th, 1913.

The Law Concerning Marriage.

Mr. Editor: It is imprudent, if not rash, for a "layman" to enter into a legal discussion with one "learned in the law," and may appear presumptuous when said "layman" is opposing the position of a judge who presides over an important court in Virginia. In sending my paper to the members of the Council, I was so fearful that it would not be read, that I wrote on the envelope, "Kindly read." I had no idea that it would attract such attention as to draw me into a newspaper argument, or I question if I would have mailed it. However, Judge Scott read it, though it seems it was necessary to have his "attention called to it," before doing so, though I mailed him a copy as a member of the Council. In your issue of June 28th he takes issue with my position. In reply I put certain questions to him, and in this week's paper he makes reply to these questions. I beg leave to comment on his replies.

To my first question, "If all the ministers of Richmond combine and refuse to perform the marriage service until the prospective groom produce a 'health certificate' would he, Judge Scott, refuse to appoint a civilian to perform the service?" He replies: "I most assuredly would." This reply is certainly frank, to say the least; and I will be equally frank in saying that it is also astounding, for to my mind it looks as though Judge Scott is going to allow certain ministers to make laws for the people of Virginia, instead of carrying out the laws made by constituted authority. Should the ministers within the jurisdiction of Judge Scott's court form a combination such as is proposed, and should a majority of men who want to be married refuse to comply with the terms of the "combination," as far as Judge Scott is concerned, marrying within the jurisdiction of his court must stop. To my uninformed mind his refusal would be far more "arbitrary" than the act of the judge requiring a minister to marry a couple in an emergency. No one can deny that the act of the ministers would be arbitrary. Judge Scott says, "I do believe a large proportion of men are desirous of doing all in their power to assist the clergy and doctors in this diocese to elevate the moral standard, etc." This is doubtless true, but when he adds, "and to conform to the rules imposed by the clergy," etc., I must take issue with him, for I feel sure that comparatively few will allow the clergy to make laws for them, even though a judge on the bench may back them up by declaring that he will not appoint some one to carry out the laws of the State, if the ministers refuse.

I know full well that a license to marry merely authorizes people to enter the state of matrimony, yet no man can be lawfully married without such a license; but when a man has complied entirely with the laws governing matrimony has answered all the questions propounded him by the clerk, paid the fee required by law, and goes to the only regularly and duly qualified officers of the State to have the marriage performed, and is told by them that he must go to a physician of their own choosing for a "certificate of health," and pay such fee as that physician may see fit to charge, he will be put in an unfortunate position, which is made more embarrassing when he goes to the judge and modestly asks to have him appoint a special officer to have him united in marriage, to have him refuse. I insist that a state of moral and social chaos would ensue.

In answer to my question No. four, Judge Scott says: "I believe the family physician is able to give a satisfactory health certificate." Now while I expressed my diffidence about taking issue with Judge Scott on a question of law, I must say, I have no such diffidence as regards a question in medi-

cine; not that I have a better acquaintance with the latter, but because I am informed by doctors of the highest standing that the particular disease under discussion is at times exceedingly difficult to detect.

If Judge Scott will refer to my communication in your issue of the 26th, he will see that I said, "I asked a judge what he would do if all (not one) of the ministers within the jurisdiction of his court," etc. I consider this quite important, as the refusal of one man to perform the marriage is of no great consequence, but when the whole body of ministers make a combination to refuse to perform a service which the State at least has a right to expect them to perform, it is a very different matter. I insist upon it that until the State makes a law in accordance with the advice given by the Council, for that is all the Council did, the clergy have no right to take any such position.

In all kindness I insist that the clergy in forming such a combination are taking the same view that the anarchist does, who says: "Your laws do not suit me, I will make laws to suit myself." I beg that no one will infer from this that I charge the Virginia Council with advocating anarchism, for this is far from my mind. The Council, without due consideration, took a position which cannot be maintained by law, so I earnestly counsel my brethren to stop trying to defend the action of the Council, and to bend their energies to having a law passed by the State which will be effective.

As to my brother clergyman, to whom I referred in my former communication, I tried to reach him over the phone to ask if I might send his name to Judge Scott, but failed. I will see him as soon as possible, and if he consents, will, by personal letter, give his name and address.

We all know that Judge Scott is perfectly sincere in his opinion, as he concedes that I am. I am satisfied that our differing on the best means of correcting existing evils will not change our opinion of each other.

Some of us not "learned in the law" are much obliged to Judge Scott for publishing the sections from the Code bearing on this subject, as they make some of our contentions quite clear. The concluding clause of sections 2219-20 is as follows: "Any order made under this or the preceding section may be rescinded at any time." I take it that no court would rescind such an order except "for cause," and it seems very clear to me that refusal to act would be a sufficient "cause."

In my pamphlet, to which Judge Scott's "attention was called," I stated that, "Should they combine and refuse to unite persons in marriage until certain conditions of their own making are complied with, even though those conditions may be greatly desired, the State would be forced into taking their license to marry persons away from them. * * * Marrying must go on and the combined refusal of the ministry can not stop it." The law as quoted by Judge Scott makes this very clear.

Before sending out my paper, I submitted it to some ten or more lawyers, two of whom are judges and now presiding, and two were formerly on the bench; all of them pronounced it a "powerful argument," so I am not greatly disturbed if Judge Scott does think I have "conjured up" "a serious difficulty," and proclaims it "wholly imaginary!" H. B. Lee.

Charlottesville, Va., July 25, 1913.

Change of Name and Church Unity.

Mr. Editor: Certain virulent discussions are now consuming the time and patience of our Church. Two questions seem to be very insistent, ab intra, the Change of Name and ab extra, Church Unity. Both are important, though neither is radically essential to the salvation of mankind. The Abbe Louis Ducheine is possibly the ablest of living Church historians—His "Early History of the Church" is an admirable book in every way. Throughout the volumes there is a quiet, unobtrusive assumption of the historic fact of the Papacy, yet the history as he presents it, is utterly at variance with the entire papal position. One is surprised that the book has not been placed on the "Index Expurgations." In speaking of Diocletian and the great persecution, the learned Abbe makes the following statement, which is surprising, as coming from a Romanist, and may, also, set to thinking some of our enthusiasts in the matter of Church Unity:

"For a long time the good sense of the Emperor led him to avoid any kind of persecution. At length, however, his ideas underwent a change. It is possible that, like so many other reformers, he was led astray by the chimera of religious unity, a baleful and lusty chimera, which still claims ts victims."

He is referring to the possible effort to restore in toto the old religion. His comment on religious unity is striking. Mere visible, formal unity is attractive, but it does not appear feasible. There are some necessary things far more important. Percival A. Whaley.

Charleston, S. C.

Training School for Church Workers, Lagrange, Ga.

The Training School for Church Workers completes its first year's work in September. Through the assistance of the General Board of Missions, some scholarships will be awarded women who desire to prepare themselves for mission among the white people of the South.

The Training School was established in connection with the LaGrange Settlement at the Mission of the Good Shepherd, LaGrange, Ga.—with the purpose of meeting a long felt need in the South—women equipped for efficient service in Church work. An effort is made to graduate well-rounded Church workers, but as specialists in some line of activity, either kindergarten work or trained nursing. Primarily the training is planned to meet the conditions among cotton mill operatives of the South, but is adapted to work at home and abroad. The spirit of the school is missionary, and to deepen this spirit, students will be welcomed who are looking forward to service in foreign as well as domestic fields.

In September a Japanese woman, who is a graduate of St. Margaret's School, Japan, will enter the Training School, taking the course leading to graduation in kindergarten work. She expects to do missionary work in the rural districts of her native country.

The School offers unusual opportunities to middle aged women who wish to do work for the Church among the mill operatives, mountain people, poor of city slums, or in parish churches, but who have no special training or equipment. With preparation for efficient work there is a great demand for such women.

The LaGrange Settlement has gathered a corps of efficient workers and instructors, and offers unusual advantages with its clinic of 3,500 cotton mill operatives, large settlement activities, including kindergarten, clubs of various kinds, dispensary, hospital, etc., and splendid physical equipment.

Further information may be obtained by addressing Rev. Henry Disbrow Phillips, Director, LaGrange Settlement, LaGrange, Ga.

I. H. S.

Mr. Editor: Your correspondent, Mrs. C. W. Richmond, of Memphis, Tenn., had a communcation in your issue of July 12th, concerning the meaning of the letters I. H. S. She speaks of "our historic 'Iesus Hominum Salvator,'" as if this has always been the meaning. The fact is that this explanation of the three letters is a late one, and due entirely to the Latin Church. The original monogram for the Name of our Lord was the X. P. combined, as it is still frequently used. There was a Greek abbreviation of the name IC. (the latter being the old form of Sigma), these two letters forming the first and last of the name IHCOYC in Greek. Afterwards the monogram was lengthened to the form IHC., the first, second and third letters of the sacred name of Jesus. Smith and Cheetham's "Dictionary of Christian Antiquities," under the heading "Monogram," gives a full account of the various forms; but does not mention the Latin interpretation, which must have come in after the eighth century. A similar transformation of letters is found in the use of the ancient S. P. Q. R. on Church banners, and construed as meaning, "Salve Populum Quem Redimisti."

Your correspondent says she has heard the translation, "I have suffered," from sectarian bodies, but never in the Church. I have been a Presbyterian minister forty years, and never heard of the "free translation" until I read it in the columns of your esteemed paper.

Wm. S. Bean, D. D.

On Staff of the Inter-Church, Clinton, S. C.

Change of Name.

Mr. Editor: I notice in yours of the 19th of July, a letter, by John D. Wing, written in a sane and Christian spirit, concerning the Change of Name. I feel more and more, having known more or less large groups of clergy in Canada and the United States, that a very, very small minority of extremely Low Church people, or extremely High Church people, are in any way, shape or form, disloyal to our Church. If our Church's name were changed at once it would make no difference in the services, etc., of our Church, and so much of the present hysteria seems uncalled for, absolutely. Those of us who have been in Holy Orders for more than thirty years or longer, know full well what has been said in the past about every little thing which to-day no ordinary parish does without, and which the average congregation would not do without. So I do hope our Christian Church people will not break the Ninth Commandment and bear false witness. At least ninety-five per cent. of the whole Church is loyal to the core, in thought, word and deed; but each and all have a perfect right to say what they think about a legal title. The Church in Canada will no doubt change its present cumbersome name in law, "The Church of England in Canada," other branches of the great Anglican Church may do the same, without peo-

ple losing their balance and distorting the reasons and impugning the motives. For the past one hundred years or more we have suffered as a Church at large from lack of thorough knowledge, or at least a lack in stating what ought to have been known, so that a so-called and fancied dignity stopped debate and thus high officials often contributed to perpetuating this lack of knowledge concerning certain conditions of the Church. One of the terrible faults of the Roman Church is for their high officials to borrow dignity, instead of answering truthfully the questions coming up. True charity "thinketh no evil," especially when the judge knows only in part.

After all, let us remember the words of the Bishop of Newark:

"It is a time, however, when the endeavor should be to see how closely we can keep together and not how far we can stand apart. There is no need now of demonstrating the largeness of this Church in respect to opinion and practice. There ought to be regard for the feeling of the great body of the Church, and restraint in respect to utterances and practices which give anxiety to our quiet, devoted Church people. The dominant motive should be the love of the Church, and a sense of fairness. It does us all good to get the other man's point of view, and to see if he has not more to say for himself than we thought. It is a mark of a large-minded man to have patience with opposition and what he does not approve. If he is right he can afford to wait, for the Church will come about to him."

REGINALD S. RADCLIFFE.

Ridgway, Pa.

Forgiveness.

Nothing is harder than to forgive a malicious wrong, a harm done us, in a matter where we know we were right.

Sir Eardley Wilmot was an English baronet, widely known as a leader in social life, and a man of great personal dignity and force of character. Having been a distinguished chief justice of the Court of Common Pleas, he was often consulted by friends as to perplexing social questions.

On one occasion a statesman came to him in great excitement over an injury just inflicted on him. He told the story with warmth, and used strong epithets in describing the malice which had inflicted the wrong.

"Is not my indignation righteous?" he asked impetuously. "Will it not be manly to resent such an injury?"

"Yes," was the calm reply. "It will be manly to resent it, but it will be godlike to forgive it."

The answer was so unexpected and so convincing that the statesman had not another word to say. He afterward confessed to a friend that these words caused his anger to suddenly depart, leaving him a different and a better man.

Disappointment, ailment or even the weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill-temper—gloominess, touchiness, discontent, irritability. De we not know how catching these are?—Frances Ridley Havergal.

Church Intelligence

CALENDAR FOR AUGUST.

1—Friday.
3—Eleventh Sunday after Trinity.
6—Transfiguration Day.
10—Twelfth Sunday after Trinity.
17—Thirteenth Sunday after Trinity.
24—Fourteenth Sunday after Trinity.
St. Bartholomew's Day.
31—Fifteenth Sunday after Trinity.

Collect for Eleventh Sunday After Trinity.

O God, who declarest Thy almighty power chiefly in showing mercy and pity; mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy Commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasures; through Jesus Christ our Lord. Amen.

The Transfiguration of Christ.

O God, who on the mount didst reveal to chosen witnesses Thine only-begotten Son wonderfully transfigured, in raiment white and glistering; mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Foreign.

The New Canon of Westminster.

Canon R. H. Charles, the new Canon of Westminster, belongs to a distinguished medical family. His two brothers obtained high positions as scientists. One, the late J. J. Charles, was Professor of Anatomy and Physiology at Queen's College, Cork, and a liberal supporter of the Church of Ireland and its missionary work. Sir Richard Havelock Charles is serjeant-surgeon to the King and is an authority on anthropology as well as a valued contributor to medical literature. Canon Charles married a daughter of Mr. W. Bence Jones, of Cork county, whose name was associated with the sturdy resistance made to the early boycottings of the Land League. Trinity College suffered a great loss when its Professor of Biblical Greek migrated to Oxford. Westminster has now three Irishmen among its Canons—Bishop Boyd Carpenter and Canons Carnegie and Charles. Although the first named was born in Liverpool, he comes of Irish ancestry.

The House of Lords and Home Rule.

By 302 to 64 votes the House of Lords accepted Lord Landsowne's amendment declining to consider the Home Rule Bill until it had been submitted to the judgment of the country. In the course of the debate Lord Curzon, with the full approval of Lord Lansdowne, declared that in the event of a general election indicating a substantial approval of the Bill, the leader of the opposition would advise the House to go into committee for the purpose of amending the measure. Lord Morley, however, said that the government would do what their public duty required them to do for the maintenance of order, and repudiated the idea that every big bill should be submitted to the country, this course being subversive to all Parliamentary authority. He forgot that Home Rule is a constitutional measure that has called forth the most determined and resolute hostility of that section of Irishmen on whose support England relied for generations, and that the Parliament Act is being used to force through a bill that is opposed to the wishes of the majority of the electorate. If the government have the support of the constituencies their case will be immensely strengthened by the result of a general election; if they have not, they have have neither moral nor democratic right to pass a bill that will undoubtedly cause the gravest social, commercial and political dislocation as well as the armed conflict which appears inevitable in the present temper of Ulster.

Archdeacon Kaye.

A familiar figure in the city and Diocese of Lincoln, and one well known in many parts of the Church in England, has passed away at the advanced age of ninety-one years—the Ven. W. F. J. Kaye, Archdeacon and Canon of Lincoln. At the end of a life marked by wonderful health and vigor, he was overtaken by a grave and malignant malady which proved fatal in the course of a few months, during which time his suffering was lightened as much as was humanly possible by the continuous care of his medical attendants, the loving presence of all the members of his family, and the constant sympathy of a large circle of friends.

William Frederick John Kaye was the only son of Dr. John Kaye, who was Bishop of Lincoln from 1827 to 1853. He was born at Christ College, Cambridge, of which College his father was then Master, on November 13th, 1822. Educated at Eton and at Balliol College, Oxford, he took his degree (second-class Mathematics), in 1844. Ordained in 1846, he was presented to the rectory of Riseholme, by the Master and Fellows of Balliol, in whom the patronage was then vested. There was neither church nor rectory. A church was erected in 1851, and a rectory house in 1857, the former by the Bishop, the latter by Mr. Kaye, who was Chaplain to his father and his father's successor, Bishop Jackson. In the year following his appointment to Roseholme, he became perpetual curate of South Carlton, and held the two very small and very slightly endowed parishes for a long term of years. In 1857 he married Mary, the eldest daughter of Bishop Jackson, and he was appointed Archdeacon of Lincoln and Residentiary Canon in 1863, after he had held the Prebendal stall of Nassington for six years. He acted for some time as organizing secretary for S. P. G. in the Diocese, and took a keen interest in the Society for Promoting Christianity among the Jews, on behalf of which he preached in nearly every important town in England. He gave himself heartily to the task of furthering the interests of religious education in the city of Lincoln, especially in connection with the old Central National Schools and the so-called Ragged School; and he was a lifelong worker on behalf of the British and Foreign Bible Society, as well as a staunch helper and supporter of the Church Missionary Society.

It must be very seldom that a life of such length has been passed in the service of the Church in a single Diocese. For sixty-six years he was in pastoral charge in the Diocese of Lincoln as Rector of Riseholme and Perpetual Curate of South Carlton, and for fifty-six years he was connected with the Cathedral as Prebendary of Nass-

ington and Archdeacon of Lincoln. His name and presence were held in high regard among Evangelical Church-people in all parts of England, but for some reason or other Archdeacon Kaye never became in the accepted sense of the term a "leader." It was not that he always found himself in accord with the general tendencies of ecclesiastical life and thought, nor that he lacked deep and strong convictions; but he found his best and deepest interests in personal devotion, in pastoral ministrations, and in a faithful delivery of his witness to the claims and power of the Gospel.

American.

Proposed Memorial to Bishop Channing Moore Williams.

It is proposed to erect in Osaka a memorial to the late Rt. Rev. Channing Moore Williams, D. D. Bishop Williams was one of the first missionaries to arrive on the shores of modern Japan and was the first Bishop of the Nippon Sei Ko Kwai. To commemorate his saintly life, fifty years of which were lived here in our country and for our sakes, and to keep ever before our eyes his example of patience, self-sacrifice and devotion to our Lord Jesus Christ we desire that this memorial shall take the form of a permanent and suitable church building. The church now known as Christ church, Kawaguchi, Osaka, was the scene of the first confirmation service of the Anglican Communion in Japan. Here it was that Bishop Williams first administered this apostolic rite, in the church of which he was the founder and first pastor.

We propose, with the approval of the Bishop of the District and the Board of Missions of the American Church, to replace our present small and most inadequate building by a memorial to our first bishop, to be an everlasting monument and continual reminder to future generations. To this end we beg your generous benefaction.

We wish that this expression of affection and love for our first teacher and bishop could be the work entirely of members of the Church in Japan; but we feel that we cannot do justice to our ideal unless assisted by our foreign friends and fellow workers and by the great American Church, which first sent Bishop Williams to us. Moreover, if we modify our ideal and limit the expression of our love to such a monument as we alone can erect, we fear the building will not be such as it ought to be. For such a monument should be the center of work and the leading Church of the Sei Ko Kwai in this city of nearly two million people. Such at least is the desire of the present Bishop of the District.

We shall be thankful for your assistance and ask that you send a contribution, either to the Bishop of the District, Rt. Rev. Henry St. George Tucker, Kyoto, Japan, or to the Treasurer of the Board of Missions, 281 Fourth Ave., New York, U. S. A.

Signed: Kyutaro Ito, Tojiro Inaba, Motoyuki Iida, Koreaki Otsuka, Kameshiro Mishima, Setchu Katayama, Fusamoto Nabika, Genjiro Shimojo, Christ Church Building Committee.

Yasutaro Naide, Rector Christ church.

Kichibei Yanagihara, Ichizo Sato, Hatsutaro Tamura, J. J. Chapman, Kishiro Hayakawa, Yasutaro Naide, Standing Committee, District of Kyoto.

H. St. G. Tucker, Bishop of the District of Kyoto.

The Brotherhood Convention.

The twenty-eighth annual Convention of the Brotherhood of St. Andrew is to be held this year in New York City, the week immediately preceding the opening of the General Convention and, in consequence, will attract many of the clerical and lay delegates to the latter to its interesting and inspiring meetings. Over six months ago the New York members began their preparations for the 1913 Convention in a systematic manner, organizing a general committee and eighteen sub-committees, with a total of 130 members. Every detail is being provided for, from the meeting of visitors at railway stations to the choosing of hymns for the great Carnegie Hall gatherings.

Due to the proximity in time of the meetings of the General Convention, an unusually attractive programme has been arranged, containing the names of some of the strongest speakers of the Church. Bishop Brent, of the Philippines is to conduct the Quiet Hour with which the Convention opens on Wednesday night, October 1st, Bishop Lloyd is to conduct a general conference on "Vital Questions," and Bishop Lines, of New Jersey, and Bishop Woodcock, of Kentucky, will take part in the Clergy Conference; both these last named meetings taking place on Saturday.

The Bishop of the Diocese, Rt. Rev. David H. Greer, will make the address of welcome and be the celebrant of the annual Corporate Communion, and the Coadjutor Bishop, Rt. Rev. C. S. Burch, will make an address at the Thursday celebration of the Holy Communion.

Other speakers from the clergy are Dean Sumner, of Chicago; Dr. Freeman, of Minneapolis; Dean Rousmaniere, of Boston, and the Rev. Dr. Powell, President of King's College, Canada.

Some of the laity taking part are B. F. Finney, the Brotherhood's Secretary in the South; George Wharton Pepper, of Philadelphia, and Robert H. Gardiner, an ex-president of the Brotherhood and now a member of the Commission on Faith and Order.

The larger mass meetings are to be held in Carnegie Hall, where so many of New York's important gatherings take place, and the religious services in the Cathedral of St. John the Divine, the Church of Zion and St. Timothy, and the newly erected St. Thomas' church, an edifice that has been called the most beautiful parish church in America.

The plan of the Convention is similar to that of previous Conventions. There will be a celebration of the Holy Communion each morning from Thursday to Sunday and on week days a devotional meeting at ten, followed by a conference at 10:30, a daily question box at 12:15, conducted by General Secretary Carleton, sectional or general conferences at 2:30, and public meetings at 8 o'clock.

The Convention will close on Sunday at eight P. M., when Dr. Powell gives the Convention message, "Son, go work to-day in My Vineyard."

Rarely do circumstances permit the Brotherhood to offer such an inspiring programme and it is hoped by the Convention committee that it will attract a majority of the delegates to the General Convention to New York a week in advance of their meeting time, as well as many other Churchmen who know what a Brotherhood Convention means. Many acceptances have already been received in New York, not a few of which are from the South, and it is expected that the registration will easily exceed 5,000.

NEW MEXICO.

Presiding Bishop in Charge.

Senior Deputy in Consecutive Service to the General Convention. 1877-1913.

The Hon. L. Bradford Prince, Chancellor of the District of New Mexico, who will represent that District at the Triennial Convention in October, is the senior lay deputy in consecutive service, having served since 1877. Governor Prince is one of those loyal sons of the Church who did not rest on the laurels won "Back East" when he crossed the Raton Pass into New Mexico. The Governor came into New Mexico as Chief Justice of the Territory in 1878, after he had declined the Governorship of Idaho. He subsequently resigned the Chief Justiceship to accept the Governorship of New Mexico. He was President of the New Mexico Constitutional Convention in 1907, and sat as a member of the Legislative Council in 1909. The Governor has lived an active life, being identified with every movement that looked toward the upbuilding of the State to be, and has stood as a strong tower of defence for the people, particularlp the native Mexican, against all fraud and unrighteousness. He is an author, purist, political economist and archaeologist, but his life has never been so busy or full of care as to conflict with even the possibility of serving the Church. He has served the District as lay reader since 1878, often making a day's journey at his own expense in order to conduct lay services in his home mission, afterwards, the parish of the Holy Faith. In thirty-five years the doors of the church at Santa Fe have never been closed, if it was possible for the Governor to reach the church. His long years of service to the General Church in Triennial Convention is a reflection of the spirit of active interest and devout service in even the most minute matter of interest to the District. Bishop Kendrick often said of his own long Episcopate, "what would I ever have done without Prince? His grasp of the necessities of the District have often formulated my policy." Among other great services the Governor was the originator of the American Church Building Fund. He devoted years of service to that friend of the mission field, until it was thoroughly established.

District Clergy Attend the State Union Sunday School Convention.

The Rev. Leonidas W. Smith, rector of the parish of the Holy Faith, Santa Fe; the Rev. Jesse S. Moore, secretary of District Convocation; the Ven. W. E. Warren, Archdeacon of New Mexico, and the Right Reverend Dr. Temple, Bishop of North Texas, accepted invitations extended to the clergy to attend the twelfth annual Convention of the Sunday Schools of the State of New Mexico, which was held at Santa Fe, July 2d-4th. The clergy felt that it is useless to talk of Church Unity and not make an effort to draw near to other "workers in the vineyard." Bishop Temple addressed the Convention at an evening session, in the Scottish Rite Cathedral, on the "Parents' and Teachers' Relative Privilege in the Instruction of the Child." The Rev. Mr. Moore spoke on "The Bible Which Our Lord Used." The Rev. Mr. Smith conducted the devotional exercises of the Convention, using the collects and other prayers from the Prayer Book, selecting prayers which suited the idea of the particular service. The Convention elected Archdeacon Warren, who is one of its present delegates to the International Convention, as vice president.

One gentleman, in speaking of the personnel of the Convention, remarked "what splendid men the Episcopal Church has in its ministry."

Mission Organized.

On the occasion of a recent visit of the Rev. L. W. Smith and Archdeacon Warren to Espanola, one of the towns in New Mexico where the white pioneer is supplanted by the native Mexican, a new mission was organized with four business men as the mission committee and a communicant list of twenty-one. Three services were held, with two baptisms and a large attendance at a morning Communion. The Rev. Mr. Smith conducted the services and the Archdeacon preached. A woman attended the Communion who said she had not had a chance to receive for twelve years. A business man, to whom Archdeacon Warren administered the Sacrament of Baptism, remarked after his Baptism, "I have resisted Baptism ever since I was old enough to think, but now I am going to work for the Church." The Rev. Mr. Smith will have charge of this point and visit it twice a month. He will organize a guild and Sunday School in the fall.

Church School Organized in Connection With St. Andrew's Parish, Roswell.

The Rev. E. N. Bullock, A. B., rector of St. Andrew's parish, Roswell, and Mrs. Bullock, Ph. D., have concluded the first year successfully of a school for girls and young boys, in connection with the Church work at Roswell. So many families go to Roswell in the winter, for the welfare of their children, the Rev. and Mrs. Bullock felt that a great missionary opportunity was being lost to the Church, and consequently opened this school as a part of the parish work. Miss Elizabeth Hunter, A. B. U. of Wis., has been associated with the Rev. and Mrs. Bullock in this work. The school will reopen its doors in September.

The Rev. and Mrs. Bullock are spending their vacation at Randolph, Mass.

The Rev. Henry Easter is administering the affairs of his parish, St. Clement's, El Paso, Texas (District of New Mexico), from his summer home at Cloud Croft, N. M., during the heated months.

At the close of a series of special services which Archdeacon Warren recently conducted in a mountain town of New Mexico, a gentleman remarked: "You have had a larger gathering than we have had in town at any other time this year, except at a political meeting and the recent hanging."

An attempt was recently made by an itinerant preacher to freeze the Rev. Jesse S. Moore out of ministering in town, by occupying the school house where it was advertised Mr. Moore would hold services. Mr. Moore quietly went to the hotel across the way and asked for the use of its lobby. The feeling of giving every man a square deal, so prominent in the Southwest, filled the hotel lobby with an audience and emptied the school house.

The mission of St. John, at Fort Sumner, N. M., which is the product of a Mission Study Class and the earnest spirit of one family, has opened the doors of its place of worship, a guild house, as a rest and reading room for farmers' wives who come from a great distance down the Pecos Valley. The building, by advice of Archdeacon Warren, is also used for various civic purposes of a new community. Each room is comfortably furnished and supplied with selected books, magazines and Church literature. A guild of twenty-six women plan to be of intelligent service to the women and young people of the town.

The Rev. Hunter Lewis, Mesilla Park, is battling with a call to a larger work in the East. Mr. Lewis is one of the most successful missionaries of the Southwest, having a wonderful influence with young men and women. Mr. Lewis ordinarily presents from twenty to thirty-five candidates for confirmation each year.

Archdeacon Warren recently had the privilege of baptizing the child of Pueblo Indian parents, in an ancient Indian Pueblo, in New Mexico. The father was a member of one Pueblo and the mother of another. These Indians, not Red Skins, are probably the descendants of the ancient Aztecs, who retain their ancient worship of Montezuma secretly under a veneer of Christianity. The effect of the government compulsory education, and contact with Protestant Christianity, is to cause the younger generation to reject their tribal religion and to seek a purer form of Christianity. This baptism was the second Protestant service ever held in this particular Pueblo, whose history probably antedates the landing of Columbus. A suggestion of the secrecy of the first centuries was felt during the service, by reason of the attempt to protect the family from the probable ire of the Pueblo authorities and others. The Archdeacon conducted both services.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

On Wednesday, July 13th, at St. Stephen's church, East Liverpool, Ohio, Bishop Whitehead advanced to the priesthood the Rev. Isaac Frederick Jones, a deacon in charge of St. Luke's, Georgetown, and St. Paul's, Fairview, in the Diocese of Pittsburgh, near the Ohio line. The church at East Liverpool was chosen for the ordination as being the most conveniently situated for the members of the two congregations. The sermon was preached by the Rev. Charles J. DeCoux, Archdeacon of the Diocese of Pittsburgh, and the candidate was presented by the Rev. Robert Kell, rector of the church.

St. Mark's, Pittsburgh, Celebrates Its Sixty-first Anniversary.

On Thursday evening, June twenty-sixth, St. Mark's church, Pittsburgh, celebrated its sixty-first anniversary. Evening Prayer was said, with an address by Bishop Whitehead, and was followed by a reception and English tea in the Guild room. Bishop Whitehead has become rector of the parish until such time as arrangements can be made for the appointment of a clergyman.

Institution of a Rector.

On Friday evening, June 27th, the Rev. William Porkess was instituted into the rectorship of Grace church, Pittsburgh, by the Rt. Rev. the Bishop of the Diocese. The keys of the church were presented to the new rector by the Senior Warden, Mr. M. L. Stout, and the sermon preached by the Rev. R. E. Schulz, rector of St. James' Memorial church. Other clergymen taking part in the service were the Rev. John Dows Hills, D. D., rector of the Church of the Epiphany, Bellevue, and president of the Standing Committee; the Ven. T. J. Bigham, Archdeacon of Pittsburgh; the Rev. W. N. Clapp, vicar of the St. Mary Memorial, and the Rev. J. R. Pickells, a former rector of the parish. At the close of the Institution service a reception was tendered the Bishop, the rector and Mrs. Porkess, in the Guild rooms.

Where Clergymen are Resting.

The Rev. Dr. J. H. McIlvaine, rector of Calvary church, is spending July and August at Jamestown, Rhode Island.

The Rev. Dr. E. H. Ward, of St. Peter's church, is having a two months' vacation in California. The services during July will be cared for by the Rev. F. W. Burge, of Westfield, New York, and during August by the Rev. Dr. McLure, of Newton, Massachusetts.

The Rev. Dr. John Dows Hills, rector of the Church of the Epiphany, Bellevue, will make a tour of the Great Lakes during August.

The Rev. Dr. Charnock, of Butler, and the Rev. William Porkess, of Grace church, Pittsburgh, will visit in England during August and early September.

The Rev. R. E. Schulz, of the St. James' Memorial church, Pittsburgh, will spend the month of August in South Bethlehem, Penn.

The Rev. R. N. Meade, rector of the Church of the Redeemer, Pittsburgh, will spend his vacation in West Virginia.

The Rev. T. J. Bigham, Archdeacon of Pittsburgh, will spend a fortnight in a trip from Lake Chautauqua to Pittsburgh, by canoe.

The Rev. G. W. Lamb, of Trinity church, Rochester, will have charge of services at St. Paul's church, Erie, during August, and with his family will be domiciled at a farm house on the shores of Lake Erie, not far distant from that city.

Open air meetings by the clergy and some prominent laymen were begun on Sunday afternoon, July 13th, in the downtown section of the city. They will be held during July, August and September. Mr. Porkess will be in charge for July; Mr. Clapp for August, and the Rev. T. J. Bigham, Archdeacon of Pittsburgh, for September. Other speakers besides those already named will be the Rev. Messrs. Schulz, Cady, Marks, Tucker, Lamb, McFetridge, Grantham and DeCoux; the Rev. Doctors Vance, Wightman, Yates and Wood, Dr. H. C. Westervelt and other laymen.

CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

Death of An Aged Clergyman.

On Wednesday, July 16th, the Rev. Henry B. Monges, deacon, entered into Paradise. Mr. Monges was one of the oldest clergy in the Diocese of California, having been ordained to the diaconate in 1861. For several years his health had been failing, and during the last four months of his life he was practically unconscious. He had been assisting of recent years at St. John's, Oakland. The funeral services were conducted by Bishop Nichols, at Cypress Lawn Cemetery, San Francisco. On the morning of the funeral there was a Communion Service in the chantry of St. Mark's, Berkeley, with the former rector of St. John's, Oakland, the Rev. E. F. Gee, celebrating, assisted by the Rev. H. H. Kelley and the Rev. W. R. H. Hodgkin, both of St. Mark's parish. Mr. Monges was one of the first clergy in the Diocese to join the Guild of All Souls'. His genial, pleasant smile and courtly manner will be missed by many who knew him as a true Christian gentleman.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

The New Synod Hall Where the General Convention Deputies Will Meet.

The new Synod Hall, built at a cost of $350,000, given by the late J. Pierpont Morgan and W. Bayard Cutting, in memory of their long terms as deputies to the General Convention, is completed, and ready for the House of Deputies of the Convention of 1913. The finest hall of its kind in which the House has ever sat, it is ideally arranged for its use. There are nine committee rooms, and in the great hall the platform is on the side, not at an end, and speakers from it ought to be heard. Gothic within and without, and erected of West Virginia stone, of a pinkish-gray color, the building is elaborately decorated with heraldic devices, suggesting the Tudor structures of England. The location is at the couthwest corner of the Cathedral grounds. A great organ is now going in. Galleries that are narrow run around the entire hall, but they will seat 400. Below them, on the main floor, are raised portions and more seats for spectators. The old Synod Hall, a few hundred feet distant, will be used for sessions of the Bishops.

In connection with the General Convention, a little before or a little after, no fewer than ten new buildings will be opened, all belonging to the Church and all on Manhattan Island. Their cost has been nearly $3,000,000. These are the new St. Thomas' church, in Fifth Avenue, the new Intercession chapel of Trinity Chapel or Trinity parishes, with vicarage and parish house, the Dix Memorial chapel, down town, the Choir School, the Dean's House, the Bishop's House, the Potter Chapel, and the Rives Chapel. In some of these bishops and Convention deputies will have part in opening services. The Bishop's House is very large, and the question is being asked whether a Bishop of New York can afford to keep it open even with his present salary of $15,000.

Clerical and Lay Speakers During the General Convention.

The Bronx Church Union has arranged, through a committee, for a large number of clerical and lay speakers in Bronx churches during the General Convention period. Among the clergy those who have consented to preach included the Rev. Dr. Randolph H. McKim, of Washington; the Rev. F. L. Flinchbaugh, of Cincinnati; the Rev. Henry N. Hyde, of Little Rock; the Rev. Dr. W. F. Faber, of Detroit; the Rev. Philip Cook, of San Antonio; President Pierce, of Kenyon College; the Rev. G. S. Whitney, of Augusta, and the Rev. W. A. R. Goodwin, of Rochester. Among the laymen who are to make addresses are H. D. W. English, of Pittsburgh; Judge Henry, of Iowa; Edward S. Elliot, of Savannah, and Rathbone Gardner, of Providence. The same committee will seek to assist Bronx Church people in efforts to attend Convention missionary and other meetings. Speakers from the Convention in Bronx churches are asked to present various phases of the Church's work, and to tell of Church conditions in different parts of the country.

The Rev. John F. Scott, for three years at St. George's church in Stuyvesant Square, the last two as rector's assistant, has been elected rector of historic St. John's church, Providence, and enters upon his work on October 1st. He is a native of the Bay State, and a graduate of Harvard and of Cambridge. St. John's is vacant through the resignation of the Rev. Dr. Lester Bradner, Jr., because of ill health, who was formerly a New York assistant, and who is well known by his work for Sunday Schools.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Summer Home for Poor of Holy Trinity.

Seventeen years ago the Rt. Rev. Dr. William N. McVickar, then rector of the Church of the Holy Trinity, in reading the notices, referred to the fact that the church had been sending every summer a number of poor women and children to the country, that the demand had so increased that it had become a serious problem and expressed a wish that some one would give or loan him a farm that could be made a summer home for the poor of the parish. After the service he was approached by the Rev. Leander T. Chamberlin, who said that he would like to found such a home in memory of his wife and would do so if a farm could be purchased for $15,000. A large property was purchased, near Sellersville, Pennsylvania. A fine building has replaced the old farm house and a building has been erected for sick children, which is open the entire year. The Rev. Mr. Chamberlain died in Passadena, last May, and in his will bequeathed $20,000 to this home. Parties of sixty mothers and children, at a time, are given two weeks' outing in the midst of real country with the greatest beneficial results. Mr. Chamberlin left $5,000 to endow a bed in the Episcopal Hospital, in addition to $35,000 to the Smithsonian Institution, and $5,000 to the Philadelphia Academy of National Science. The bequest to the church is an additional memorial to his wife.

Play and Instruction.

The Rev. A. J. Arkin, minister in charge of St. George's Mission, Port Richmond, opened with twelve children on Monday, July 14th, a school where they might learn playfully. The number rapidly increased. The basement of the parish house has been turned over to this purpose. It is open to any child in the neighborhood from six to fifteen years of age. The first hour is given up to the telling of Bible stories by Miss Owen, who is assisted by Miss Mary S. Turner, the parish visitor. The instruction is in religion, morals, patriotism, and the making of baskets, hammocks, napkin rings, toys, etc. The work is so varied as to take away tediousness and give even the younger ones the idea that they are playing.

153d Anniversary of Old Swedes, Merion.

On Sunday, June 29th, Christ church, Old Swedes, Upper Merion, kept the 153d anniversary of its founding. At the morning service the Rev. W. W. Taylor, rector, reviewed the interesting history of the quaint old church and its surrounding graveyard, and how it was long fostered by the Swedish Royal family. At 2:30 the Rev. W. Herbert Burk, rector of the Washington Memorial chapel, Valley Forge, made an address, dedicating the new parish house, which is a one-story and basement rough-cast building, matching the old church. At 3:15 Mr. Ralph Kinder gave a fine organ recital, assisted by Mrs. Henry Holtz, soprano, of Philadelphia.

Mr. George Long, Superintendent of the Inasmuch Mission, celebrated the fourth anniversary of his conversion, by giving at the Galilee Mission, where his conversion took place, on Saturday evening, July 19th, a bountiful roast beef supper to several hundred of the down and outs. His idea was to give food and comfort to those who are as he was when his reformation took place.

The Rev. Royden Keith Yerkes, D. D., instructor in Hebrew at the University of Pennsylvania, and assistant minister at St. Luke's church, Germantown, recently received two calls, one to the professorship of Hebrew in the University of Trinity College, Toronto, Canada, and to the rectorship of the Church of the Transfiguration, Philadelphia. He has accepted the latter and will enter upon his duties early in the fall.

Mr. George Long attended the Missionary Conference of the Perkasie Park Camp-meeting on Friday, July 18th, and told the story of his conversion at the Galilee Mission; how he had started the Inasmuch Mission and reclaimed Hell's Half Acre. In it he censured the kind of Christianity which draws away from the outcasts at its own door in a plea for home mission work.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

The Mid-Western Deaf-Mute Mission.

The second annual report of the Mid-Western Deaf-Mute Mission, consisting of the Dioceses of Pittsburgh, Southern Ohio, Lexington, Indianapolis, Ohio, and Michigan, signed by the Rev. B. R. Allabough, General Missionary, Lakewood, Ohio, and the Rev. A. A. Abbott, Secretary and Treasurer, Trinity cathedral, Cleveland, has been issued, and is an important contribution to the missionary reports of the American Church. The General Missionary gives the following totals: Services held, 246; persons baptized, 27; confirmed, 46; celebrations of the Holy Communion, 45. Speaking generally of the work, he says: "At the Missionary Council of the Fifth Department, held at Cleveland last October, a subject of vital import to the deaf was taken up, and as a result a committee, consisting of all the Bishops of the Department, or their representatives, was appointed to consider the matter of departmentalizing of the Deaf-Mute Work. The unequal distribution of territory among the various workers and the unequal support of the work by the various parishes were set forth, and a regrouping of dioceses for the purpose of this work under one department was considered desirable. The work is growing, and nothing that the Church is doing is of more importance."

The treasurer explains that all the money received for stipend and expenses from the six dioceses, together with that received for the same purpose from the General Board of Missions and other sources, goes into a common treasury from which is paid the stipend of the General Missionary, $1,460.00 per annum, traveling and all other expenses. The total sum received for stipend and expenses during the year, May 1, 1912, to May 1, 1913 was $2,556.00, and total expenditures, $2,038.00. The General Missionary is the only person connected with the Mission who receives anything for his work.

The Rev. B. R. Allabough, General

Missionary of the Mid-Western Deaf-Mute Mission, whose residence is in Lakewood, Ohio, a suburb of Cleveland, has just returned from St. Margaret's Hospital, Pittsburgh, where he received special and successful treatment for nose and throat. He has entered upon his annual vacation.

Bishop Coadjutor to be Elected in October.

The adjourned Convention of the diocese, for the purpose of electing a Bishop Coadjutor, will meet at Trinity cathedral, Cleveland, Thursday, October 2d. A committee on hospitality, of which the Rev. Virgil Boyer, Cleveland, is chairman, has been appointed, and will send out notices appertaining to their functions about September 1st.

Clergy Absent on Vacation.

A large number of the clergy of the diocese are now absent on their summer vacations, some of them having gone out of the diocese for that purpose. The Rev. Arthur W. Highy, St. Paul's, Canton, is on the Pacific Coast; the Rev. Robert J. Freeborn, St. James', Painesville, and the Rev. Robert W. Woodroofe, Emmanuel, Cleveland, together with their families, are at their former homes in Canada, and the Rev. Henry E. Cooke, rector of St. John's, Cleveland, and secretary of the Standing Committee, with his family, is enjoying the summer in a cottage at Lake Minnetonka, Minn.

The Rev. Frank Albus, sometime rector of Trinity parish, Coshocton, but not in the active ministry since last spring, has been called to the rectorship of the Church of Our Saviour, Salem. He will also be in charge of Trinity mission, Lisbon.

The new station opened at Struthers, a suburb of Youngstown, last spring, has been named St. Paul's, and is under the oversight of the Rev. Charles Harris, Jr., second curate at St. John's, Youngstown.

The Rev. Aaron E. Jones, of the Diocese of Southern Ohio, has become curate at St. Mark's, Toledo, Rev. Robert L. Harris, rector, and is priest in charge of St. Andrew's mission, that city.

The Bishop and Mrs. Leonard, who are abroad for Mrs. Leonard's health, reported last from Carlsbad, where Mrs. Leonard is improving. They will return to the diocese, it is expected, during the last week in September.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Interesting Service in Old St. John's, Ashwood.

On Sunday afternoon, July 20th, the old historic St. John's church, at Ashwood, Tennessee, was opened, after many years of disuse. This church, the oldest building in the Diocese, was originally built many, many years before the Civil War, and for a long time was the church of Bishop Polk. To its walls and attractive building cling many associations and memories. In the graveyard, in the rear of the church, many famous persons are buried. The bodies of nine Confederate generals were buried there. Gen. Pat. Cleburne, who passed along the pike in front of the church during the war, said to his officers that his wish was to lie in that peaceful churchyard when he died; and his wish was carried out, for he is one of the nine. Bishop Otey also lies buried at St. John's. The inscription on Bishop Otey's tomb is interesting. It runs: "First Bishop of the Holy Catholic Church in Tennessee."

Sunday afternoon's service was a beautiful opening for the old church, the Diocese of Tennessee having taken charge of the building, and put it into good condition, and restored it to its original quaintness and beauty. At the altar, from whose table so many historic personages have been served. Archdeacon Windiate celebrated the eucharist at 11 A. M. and made a short address. The special service of reopening the old St. John's church was in the afternoon and was conducted by the Rev. Archdeacon Windiate; Rev. W. B. Capers, of Columbia, preached the sermon and Rev. Amison Jonnard, of Mount Pleasant. Mr. Capers' theme was Love, and he paid a touching tribute to paternal love, which in the first place had built the church for the community and the many slaves of the plantations.

The music for the service was furnished by a large Victrola with records of hymns, solos and anthems by the Trinity church choir, assisted by the beautiful voice of Mrs. Wm. Cross, of Pulaski, Tenn.

Very interesting is the old gallery in the rear of the church, from beneath which the sweet strains of music proceeded, and where once sat the negro slaves of the surrounding establishments; and very beautiful are the high, narrow windows, from which the green trees and rolling country from this part of Middle Tennessee can be seen. But most beautiful and most touching of all are the memories which cling to the old massive walls, the tuneful Church bell, the straight-backed pews and the mahogany altar rail, which mean so much to a people whose glorious noon has long since passed.

Services will be held in the church hereafter, from time to time.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Visiting Clergymen at Washington Churches.

St. John's and Christ churches, Georgetown, will, during August, be under the charge of the Rev. William R. Bushby, assistant minister of St. John's.

In the absence of the Rev. Jay Johnson Dimon, of St. Andrew's, the Rev. Mr. Murphy, rector of St. Michael and All Angels', will have the care of St. Andrew's, and will also have services at the district jail.

The Rev. Mr. Austin, of All Saints', Chevy Chase, is absent in the North, and Dr. Devries, of the Cathedral staff, is looking after All Saints' services.

Holy Trinity parish, Prince George's county, Md., recently vacated by the Rev. James Kirkpatrick, who is now rector of St. John's church, Bethesda, Md., is in the temporary charge of the Rev. John Letcher Showell, of the Virginia Seminary class of 1911. This young minister bears a name honored in Virginia for several generations. Mr. Showell was, for a time, assistant minister at Trinity church, Washington.

During the absence of the Rev. C. R. Stetson, of St. Mark's on the Hill, on vacation, the Rev. C. A. Thomas, of the Diocese of Pittsburgh, will be in charge of that church.

The Rev. George W. VanFossen, of Trinity parish, is on vacation, and the church is in the care of the Vicar of St. Agnes' chapel, the Rev. C. W. Whitmore, assisted by the Rev. Mr. Dolloway, curate.

Clergyman Travelling Abroad.

The Rev. D. C. Ernest Smith, of St. Thomas' church, accompanied by his daughter, Miss Barbara Smith, left this country for London, on Saturday, last, for a circular trip through the West Indies and Central America, via Cherbourg, France, and the Azores—from New York to New York.

During his absence, St. Thomas' church will be in charge of the Rev. Mr. Reese, assistant minister of the church.

The Rev. Mr. McManns, rector of Trinity church, Upper Marlboro, Prince George's county, Md., accompanied by his wife, is on a two-months' journey abroad.

Death of Mrs. Virginia Cooper Dawson.

On a day of last week, at "Cameron," her lovely home for many years, on Seminary Hill, Fairfax county, Virginia, Mrs. Virginia Cooper Dawson, wife of Mr. Nicholas Dawson, passed away, from some affection of the heart, at the age of seventy years. She left three children, namely, Samuel Cooper Dawson, of Seminary Hill; Philip Dawson, of San Juan, Porto Rico, and Mrs. Pendleton, the wife of the Rev. Wm. Gibson Pendleton, rector of Hungar's parish, Eastville, Virginia.

She was buried in Ivy Hill Cemetery, near Alexandria, Va., and Rev. Dr. Wallis, of the Virginia Seminary, was the officiating minister.

The recent death of Dr. Monte Griffith, a member of the staff of the Eye, Ear and Throat Hospital, was a serious blow to that institution, and a loss to Washington. W.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Clerical Changes.

Rev. W. H. Robinson has accepted the rectorship of Windsor.

Rev. F. H. Miller, who has been curate at Trinity church, New Haven, for some time past, has accepted a call to the rectorship of St. Thomas' parish, Hartford, at which parish Archdeacon J. A. Biddle has been serving for a considerable time. Mr. Miller is well known and his success at his new church is assured in advance.

Rev. Henry Quimby, of Moncovia, California, will take the place of Rev. George T. Linsley, at the Church of the Good Shepherd, Hartford. Mr. and Mrs. Linsley leave for their annual vacation at North Conway, N. H., in a few weeks.

The semi-centennial of Trinity parish, Bridgeport, which was observed recently, marks a new epoch for that parish. During the entire period there have been but four rectors.

Christ church, Westport, recently celebrated its eightieth anniversary.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop

Trinity Church, New Orleans, Struck by Lightning.

Trinity church, New Orleans, the Rev. R. S. Coupland, D. D., rector, was struck by lightning during a severe electrical storm on Saturday night, July 19th. A bolt struck the roof and tore away a large section near a side wall. One of the minarets was torn away completely, and two others were badly damaged. Three holes, two by three

feet in size, were made in the roof, and rain poured down into the church, damaging the tinted wall and carpet. Tarpaulins were placed over the openings, early Sunday morning, and services were held as usual. The damage is covered by insurance.

Death of a Valued Church Worker.

By the death of Mrs. Sarah E. Archer, of Pointe Coufee, Louisiana, at the ripe age of eighty-six years, the Church has lost a most valuable worker.

Actively connected with St. Stephen's church, Williamsport, by individual effort she collected money to build a much needed rectory and outbuildings, and as lately as April, attended the annual Convention and Woman's Auxiliary in New Orleans, this having been her habit for a score of years. She leaves two sons, a grandson and friends everywhere, to mourn her loss.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Hamner Parish, Bedford County.

This old parish is vacant and has been for years, except during the short rectorship of the Rev. W. R. Scott, who had to give up the work in 1911, on account of ill health. There are three churches—St. Stephen's, near Forest; Trinity, Boonsboro, and Ivy chapel, Coffee P. O. The last two are rarely opened, but St. Stephen's is kept open most of the time, in good weather, and services rendered by Mr. C. M. Abbott, the efficient lay reader. This is a splendid brick church, situated in the centre of a great and prosperous farming section. A little way from the church is an excellent brick rectory, with ten acres of land attached. There are scattered families of Episcopalians who long for the regular ministrations of the Church, and many others who will make large congregations.

It was within the bounds of this parish that Thomas Jefferson built in 1801, his second house, calling it Poplar Forest. To this farm he came when pursued by Tarleton and the British army. The same lines of beauty and originality which mark Monticello are seen in the Poplar Forest mansion. The property passed into the hands of the ancestor of the present owner in 1838, and is carefully preserved in its original design.

Mr. W. W. Old, Jr., Appointed Treasurer of the Diocese.

Notice to the treasurers of the Churches in Southern Virginia:

Mr. Fortescue Whittle, who has been serving the Diocese of Southern Virginia as the treasurer since its organization, has resigned the position. It becomes my duty to appoint his successor in the office.

I have appointed Mr. W. W. Old, Jr., of Norfolk, Virginia, and he has accepted the duty.

The rectors and treasurers of the churches in the Diocese of Southern Virginia are hereby notified to address all communications and remittances of funds to Mr. W. W. Old, the Treasurer of the Diocese. His address is W. W. Old, Jr., Rooms 511-515, Law Building, Norfolk, Virginia.

A. M. RANDOLPH,
Bishop of Southern Virginia.

Severe Accident to a Clergyman.

The Rev. Francis H. Craighill, rector of St. John's church, Wytheville, was severely injured, on Sunday afternoon, July 27th, by being thrown from a buggy while crossing the mountain to hold his regular service at Ivanhoe. His horse became frightened at some hogs which han out of the bushes, and suddenly turning completely around in the road, ran down the mountain. Mr. Craighill retained his seat for about half a mile, when, at an abrupt turn, he was thrown from the buggy, alighting upon his head and back. Notwithstanding his wounds and bruises, he succeeded in controlling the horse and drove back to Wytheville, where Dr. W. H. Ribble, Jr., gave him surgical attention. He had received a serious wound on his forehead and severe bruises on the shoulders and back. His injuries are not considered dangerous, but they are very painful.

Return of Boy Scouts From Camp.

Archdeacon Rich has returned to Graham after an absence of ten days in camp with a party of fifteen or twenty boy scouts. They camped in the mountains and all benefitted in many ways, especially in things pertaining to scoutcraft and general out-door life. Mr. Rich was assisted in overseeing the Scouts, by Mr. W. P. Peyton and Mr. Opie, and paved the way for closer touch with his boys than by perhaps any other means possible. Camp life has proved to be one of the most effective means of winning the boy, and those who are confronted with what is popularly termed the "boy problem," will do well to try this method of influencing and directing the boy's life.

While the camp was in progress Mr. Peyton was invited to hold services in Calvary Methodist church at Cove Creek. Accordingly he preached twice at that place and the services were attended by several scores of people from the neighborhood, in addition to all the members of the camping party.

Mr. Peyton, an Episcopal Seminary student who has been assisting Mr. Rich at Graham, is now at Saltville, where he will supply a vacant parish until September 25th, at which time he will resume his studies at Alexandria.

Conference of Mission Workers to be Held at Big Stone Gap.

Beginning August 12th, and continuing through the 14th, the Archdeacon will hold a conference of the workers under him in Southwestern Virginia at Big Stone Gap. This idea was originated by Dr. Lloyd and the conference always proves a stimulus and an incentive to more aggressive service on the part of all the missioners in attendance. Addresses will be made by Mr. Rich, Dr. W. E. Rollins, Rev. Hubard Lloyd and others, and several conferences will be led by Deaconess Williams, Deaconess Adams and Mr. Rich. Those in charge of the work at Big Stone Gap, Keokee, Dante, Laurel, Yards and Graham, with the exception of Rev. T. F. Opie, who will be in vacation during the middle of August, are expected to be present and all are anticipating an inspiriting occasion.

Mission Work in Southwest Virginia.

Preparations are being made to renew mission work at Richlands, a promising little town half way between Graham and Norton, where the Church has not operated for perhaps twenty years. There are six or eight Episcopalians here who are anxious that their Church minister to them regularly, and it is hoped that within the next month at most, regular visitations may be started at this point under the Archdeaconry.

Not far from Richlands is Whitewood, a big lumber settlement, where a mission point has just been established by Mr. Opie, who was warmly received by the two Episcopalians of the place as well as by many others of various faiths and creeds. The work here was started at the instance of Dr. W. E. Ritter and family, who subscribe generously to the upkeep of Church work. A new Union church has lately been erected at Whitewood, which will be dedicated at an early date.

The Archdeacon spent Sunday at Keokee, where he assisted in the dedication of a new church completed a few months ago. This is a comfortable little edifice, seating about a hundred and fifty or more people and will serve as a Union church, although it is under the control of the Baptist denomination. Deaconess Adams and Rev. Mr. Lloyd were also in attendance, the latter taking part in the exercises.

The vestries of Ascension church, Amherst, and St. Mark's church, near Glasgow, have called the Rev. Charles W. Sydnor to take charge of those churches, which were formerly under the care of the Rev. C. A. Ashby, now at Elizabeth City, N. C.

The Rev. Hubard Lloyd is rapidly taking hold of the work left by his revered father at Big Stone Gap, Norton, Appalachia, Keokee and Dorchester. The authorities at Dorchester, which is a coal-mining town, state that they are anxious to procure the services of a man who could give his entire time to mission work at that point and would be willing to pay his salary. As yet no such man is at hand, but the fact that the salary question is settled should insure the early procurement of a suitable person.

The Rev. T. F. Opie, an associate with Archdeacon Rich, will spend two weeks from August 6th, near Staunton, where he will camp with a private party in the vicinity of Weyer's Cave.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Presentation to the Rev. William J. Morton.

The parishioners of old Christ church, Alexandria, Va., in recognition of their high esteem for their rector, the Rev. William J. Morton, presented him with a purse of gold, a few days ago. The committee who had the matter of this testimonial in hand consisted of Mrs. Thomas Robinson, president of the Ladies' Aid Society; Mrs. William Griffith, president of the Chancel Guild; Mrs. William Boothe, Mrs. William A. Smoot, Mrs. Albert Bryan, Mrs. Anderton, and Miss Katherine H. Stuart, who was chosen president of this committee. The gold coin was contained in a beautiful purse of blue satin, embroidered with Mr. Morton's name by Miss Bessie Griffith, and presented to him in a few graceful and appropriate words by Miss Stuart. Mr. Morton was very much touched by the gift, and said he valued it above all as a testimony of the regard of the congregation of old Christ church, and he expressed his heartfelt thanks for their gracious thought of him at this time.

Mr. Morton has not been very well for the past few months, and recently underwent an operation for some catarrhal trouble, which has been quite successful. His physician recommended a sea voyage as the best restorative, and the vestry kindly granted him a vacation of two months, undertaking

the supply for divine service during his absence. Mr. Morton accordingly arranged to sail for England on the "Merion" from Philadelphia, on August 9th, and expects to travel chiefly in England, with trips to Scotland and Paris.

His parishioners and friends everywhere rejoice that he is going to have such a delightful vacation and wish him a propitious voyage with prayers for a safe return to his home and work early in October next.

The services will be taken for the most part by professors of the Seminary during the two months of his vacation.

Reopening of St. Paul's Church, South Farnham Parish, Essex County.

Sunday, July 20th, 1913, marked an interesting event in the history of St. Paul's church, South Farnham parish. A year ago the building was pronounced unsafe, and services in it had to be discontinued. The front and rear walls were so badly cracked that they had to be taken down to within a few feet of the ground. Thus the problem of restoration confronted the congregation, which is small in numbers and limited in means; yet they were undaunted in spirit, strong in love, and firm in determination to restore the church of their ancestors, endeared to them by many hallowed associations of the past. At once they undertook its restoration with an energy and resolution worthy of the cause.

To their appeal for aid the surrounding community, former members, now in other States, old friends, former rectors of the church, and the Bishop of the Diocese, gave a loving, hearty, and liberal response. This, joined to their own gifts and work, enabled them to raise about six hundred dollars. With the opinion and plans of an architect to guide them, the building has been well and thoroughly restored, and today it is stronger and more comely in appearance than ever before. The whole cost of repairs was about eight hundred and fifty dollars. Encouraged by what has already been accomplished the congregation hopes, with the aid of those who love this old Church of their Fathers, to meet this indebtedness in the near future. To all who so willingly and generously came to their aid in the work of restoration, the congregation wishes to express its sincere gratitude and hearty thanks. This briefly is the story which made the first service, since the restoration of the church, so interesting and significant.

With many of those who had aided with their means and with their work, and with many others from the surrounding country, the congregation entered into their first service with deep fervor, and with heart and soul and voice poured out their gratitude to God in this holy temple in the same familiar hymns and chants and prayers as their fathers had done in the days long past.

The Rev. Everard Meade, D. D., of Pohick church, a former rector of this parish, had been invited to take part in this opening service, and to deliver the sermon. His sermon was most interesting and appropriate to the occasion, touching briefly upon the early history of the parish and the church, alluding to former pastors and members who had ministered and worshipped there.

Dr. Meade continued these services Sunday, Monday and Tuesday nights. All of the services were deeply interesting, and large and most attentive congregations were present. The sermons were admirable, appropriate, helpful and strong, and the music was unusually good at every service, and especially so at the opening service Sunday morning, when the St. Paul's choir was assisted by the choir from St. John's church, Tappahannock. From the opening to the closing service all of us felt with St. Peter: "Lord, it is good for us to be here."

New Matron for the Seminary.

At a meeting of the executive committee of the Protestant Episcopal Education Society in Virginia, held recently, Mrs. Thomas Moss, of Alexandria, Va., was elected to succeed Miss Jacobs as matron of the Seminary. She was highly commended for the place by those who knew her. Mrs. Moss will begin her duties at the Seminary early in September, so as to make the necessary preparation for the opening of the next session in September.

At the same meeting a committee consisting of Professors Wallis and Green were appointed to draw up a suitable testimonial appreciative of the ervices of Miss Jacobs during her twenty years as matron of the Seminary. This has been forwarded to her, n addition to an honorarium, as a slight token of respect and esteem on the part of the Education Society.

The Brotherhood of St. Paul.

According to the resolution passed by the Council in Charlottesville, recognizing the Brotherhood of St. Paul as the missionary organization for the boys in the Diocese of Virginia, the directors of the existing chapters met in Richmond, on June 11th, and elected the following officers and members of the Advisory Board: The Rt. Rev. Robert A. Gibson, D. D., president, ex-officio; Rev. David H. Lewis, president, Richmond; Rev. J. F. Ribble, vice president, Richmond; Rev. E. S. Goodwin, D. D., treasurer, Ashland; Miss M. W. Purcell, secretary, Richmond; Rev. W. D. Smith, D. D., Winchester; Rev. W. Cosby Bell, D. D., Theological Seminary, Alexandria; Rev. E. E. Osgood, Brook Hill; Rev. W. H. Burkhardt, Leesburg; Rev. W. R. Bowie, Richmond; Rev. Geo. M. Brydon, King George; Rev. J. L. Jackson, Harrisonburg; Rev. C. J. Gibson, Luray.

The directors of the Brotherhood wish to thank the officers and members of the board for the expression of their willingness to help in this work for the boys of the diocese. With the help that such men as these can give, we feel that the Brotherhood of St. Paul must succeed in training for the Church in Virginia a splendid body of boys and young men who will grow to manhood with a true sense of their responsibility to help the Church in the great mission of giving the Gospel to the world.

The Rev. J. J. Gravatt, D. D., rector of Holy Trinity church, Richlond, left on July 30th, for Orkney Springs, Va., where he will spend the month of August. During his absence the Sunday morning services at Holy Trinity will be conducted by the Rev. Churchill G. Chamberlayne, Ph. D., principal of the Chamberlayne Country School for Boys, at Richmond.

The Rev. David Barr, who has been officiating at St. John's church, Fairfax county, for some time past, concluded his services there on Sunday, July 27th, and the congregation expect soon to have a rector regularly in charge.

The Rev. Landon R. Mason, D. D., rector of Grace church, Richmond, has gone to Herrick's Landing, Maine, for rest.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

A Rector to Remove to Connecticut.

The Rev. Guy Frazer, vicar of Christ church, Cordele, has resigned his charge, the resignation to take effect October 1st. Mr. Frazer has accepted work in Waterbury, Connecticut. Mr. Frazer came from Matanzas, Cuba, and assumed charge of Christ church in Cordele, on the first of last January. While he has been vicar for only a short time, he has grown into the hearts of the people, who wish him all success in the new work which he is to take up.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop

Clergymen Serving in Brooklyn Churches.

The Rev. Thomas W. Martin, rector emeritus of Trinity church, Hewlett, is serving as Chaplain of the Church Charity Foundation.

The Rev. G. V. Gilreath will officiate at Trinity church, Hewlett, during the absence of the Rev. Wm. Poyntell Kemper, the rector, who is sojourning in the wilds of Maine.

The Rev. Willis B. Holcombe, general secretary of the Boy Scouts of the United States, is taking duty at Christ church, Clinton street.

The Rev. C. A. Livingston, of the Diocese of Albany, is serving St. George's church, Marcy avenue, during the rector's vacation.

The Rev. Emili S. Harper, rector of All Saints' parish, returned recently from Italy, much improved in health but not sufficiently recovered to take up his work at present. Under the advice of his physician he is resting in New England. The Rev. Henry T. Scudder, the locum tenens, is away on his vacation, his place being taken by the Rev. J. Henry Appleton.

The Rev. D. B. Ray, Huntington, Long Island, is serving Trinity church, Arlington, New Jersey, during the rector's vacation.

The Rev. Andrew Fleming, rector of the Church of the Nativity, Flatbush, will be the special preacher during August, at St. Paul's church, Hoboken, N. J., whose rector, the Rev. W. A. Amos, will serve as pastor of Holy Trinity church, Brooklyn.

The Rev. Arthur L. Bumpus, rector of St. Michael's, High street, will take his vacation in August, at Shirley, Massachusetts. His church will be served, during his absence, by the Rev. Wm. E. Glanville, Ph. D., of Sycamore,

The Rev. R. W. Baxter, late rector of St. Barnabas' church, Reading, Pa., has entered on his duties as curate of Grace church, Brooklyn.

Memorial Altar Consecrated.

The Rt. Rev. Bishop, of the Diocese, visited the Church of the Ascension, Greenpoint, and consecrated a memorial altar, given by Laura A. Calvert, in memory of her late friend, Alice E. Benjamin, together with other memorials given by other members of the congregation. The altar is fourteen feet high and nine feet wide, and is built of white marble.

After five years' service as a member of the staff of the Church of the Holy Trinity, Brooklyn, Mr. Bouck White, athletic director of Trinity Club, Socialist, author and former Congregational minister, severed his connection with the parish the latter part of June, and sailed for Europe.

Family Department

My Prayer.

Not that there be less to bear
Not that there be more to share;
But for braver heart for bearing,
But for freer heart for sharing,
Here I pray.

Not for scenes of richer beauty,
Not for paths of lighter duty;
But for clearer eyes for seeing,
Gentler hands, more patient being—
Every day.

Not that joy and peace enfold me,
Not that wealth and pleasure hold me;
But that I may dry a tear,
Speak a word of strength and cheer.
On the way.

—Sharlot M. Hall.

Supernatural Religion.

Our Lord is gone. He is separated from us by the mists of nearly twenty centuries, leaving us—shall we say?—a few pages of written record, jotted down by His disciples very largely from hearsay, sayings and doings, events not by any means clear to trace out and understand. He is gone, leaving these withered leaves behind, to be tossed to and fro in the present by the storms of criticism, and that is all the world can see. But we know that the apostles, who on the night of his crucifixion, were scattered and fled, these same men after the final farewell returned to Jerusalem, not with despair, but with joy, and awaited with impatience the signal to proclaim the campaign for the kingdom of that departed King. And we know it for historical fact that the message spread like wildfire, that it streamed out by every outlet, by every trade route of the ancient world, till the great Roman empire took fright, and rose in wrath to silence it. And we know that now the adversary defeated in that direction has brought to bear upon this message that splendid human intellect which has conquered the forces of nature, trying to tear to rags, as it seemed, and to crush to fragments these few withered leaves, and lo! the message stands out clearer and deeper than ever, it is told in every tongue; every language of the world bears the story of the event these many centuries old. You know that there is not a far-off island, not a desert waste, not a remote half-savage tribe where some cry goes to Him Who is departed and gone, Who has left us so many ages ago. And that is because behind the message is a person, a power, a life. "I go away," "I am with you always." In the contradiction lies the strength of the message. Behind is a presence, a life, a power.

A supernatural life, a supernatural power. That is where Christianity joins issue at once with the world's thinkers. Christianity claims that with a nearness, a closeness, a reality, she holds clasp of the hand of God Himself. Christianity knows that she is enfolded in the embrace—(oh words, words! poor all but meaningless words, figures of speech in the face of the deep experience of one Christian soul!)—Christianity knows that she is enfolded in the embrace, the close living presence of her absent Lord. And the cry goes forth to Him.

But do you know what is meant by prayer? Have you felt the reality of it? the first faint whisper, listless and feeble, then perhaps the strange growing access of fervor and power, growing, expanding, deepening, not by you and your will alone, but by something beyond—the touch of something, nay some One infinite, eternal, supernatural, which raises you, or you feel it can raise you, if you will, to worlds too deep for thought. That is the direct Christian experience which no fine thinking can shake, of the reality, the supernatural power and life wherein we have share. Yes, you may talk of nervous imagination, you may tell us that all these traces of man's worship scattered over the earth, going back in piled-up stone far, far, beyond the dawn of history, whilst vast empires with their splendor have left sometimes hardly a wrack behind—for it is not empire but religion that stamps its mark deepest upon the dead earth—you may tell us that these traces dotted everywhere over the world are but memorials of men's stupidity. You may tell us that prayer is nothing. I have a book on my table in which the author gives us his view of the origin of prayer. In primitive, pre-historic man it was, according to him, a natural exclamation, a sort of interjection for social sympathy, like "oh, dear, dear!" and evolution took it in hand, and in the course of the ages of darkness developed it to the vast structure we see, and he gives us to understand that now in the ages of light evolution will gradually undo its work and eliminate it altogether, and we shall at last have religion without any prayer or worship, something quite wonderful, evidently. You may tell us that prayer is nothing, that the traces I have spoken of, testifying all over the earth to the worship of man, while he sought feebly in darkness and much misunderstanding to grasp the hand of a Father Almighty, are but monuments of his unreason, of his self-deception—fool that for these ages he must have been!—monuments of a lie. There is no intermediate position you can take. But over the real experience of a simple soul in prayer you cannot pass. That is the supernatural, that is personality to person responsive, that is the hand clasp of God. By that (even if it were alone, but it is very far from alone) Christianity might fearlessly stand.

"Lo I am with you alway, even unto the end of the world." Oh yes, you will find people the followers of Ritschl for example, to tell you that means present in spirit. Doesn't the Bible say, they would argue, "His Spirit will be with us?" Is it just as a politician, for instance, might send a message to a political meeting that though he could not come in body he was "present in spirit," which means he is much interested, and hopes it will all go off very nicely. And so Ritschlians and others would have you believe that Christ set His church a-going these centuries ago, and now He is present in spirit. He hopes it will all go right. In a similar sort of way the eighteenth century deists looked at the world as on a clock which the clockmaker had made and wound up, and now He has retired to a distance, watching it go. For them God might have the supernatural making of the clock long, long ago, provided that He left it alone afterwards. And so still there are some of those intellectuals ready but not willing to leave a little trace of the supernatural in obscure corners where the brooms can't be got in, provided it is kept well out of sight. But Christianity demands more than that, Christianity is supernatural at every turn. We have spoken of figures of speech, such things have their place in religion, but the reality is behind them, a reality deeper than human speech, dimly shadowed as only it can be by human tongue. Prayer, the presence of Christ, the work of God in the soul and in the Church are more than figures of speech, more than withered leaves, the stubble to be swept away by the wind—it has taken a long time to do—there is a supernatural, personal reality, which is working behind. Thus upon the worship of the Church falls a great hush of reverence, a hush of invisible power.

Accordingly, with all this before us as a fact, we cannot tamper with, we are not ashamed to declare the coming of the Kingdom of God with power. We are not afraid to proclaim that now, as before, the life and death of Christ, man is endowed with power to manipulate hand in hand with God the powers and energies of the spiritual world. We are not afraid to declare that the ordinances of Christ, for His Church ordained are no mere fine, impressive, and edifying ceremonies, but God-ordained and God-commanded, they are full of supernatural power. Prayer is supernatural, it opens heaven. Prayer together in concert, public worship is not just a convenience for hearing the Word effectively, for worshipping impressively. Prayer united goes yet deeper into the supernatural, nearer to the Almighty. "There am I in the midst." Then there is the Supper of the Lord. "This is My Body." "This is My Blood." Words? Figures of speech? Be it so if you will, but they too have the supernatural reality behind. They at least tell us of a closer, more intimate union than is even dreamt of in mere prayer and praise, a closer union with Him Who in the mighty heaven of heavens stands pleading for His people before the throne of His Father. Him Who is with us alway even unto the end of the world.—Rev. B. J. Beveridge, B. D.

The Church.

When in these days, we say in our Creed "I believe in the Holy Catholic Church," when we pray for the Church, for its protection, its growth, its purity, when in any way we speak of it, we may not let our faith and prayers be lost in indefinite, vague ideas. The Christian Church, like the Jewish Church, is an institution, a society, an organization, created and meant by our Lord to maintain his faith and worship, and extend them; to do his gospel work on earth. It was founded by our Lord himself, in fulfillment of his promise, "On this rock I will build my Church." It was organized as a Society by him when he authorized and appointed the apostles to be its officers and rulers; when he prescribed its worship and great observances of Baptism and the Holy Communion; Baptism as the way for admission into it, and Holy Communion as the way for its continuance; and when as at Pentecost and immediately after it, he, through Baptism, added to it daily such as were being saved. When I gather and read together, whether in the Old or the New Testament, all the passages which speak of the Church, I find it impossible to harmonize them in clear meaning, except by understanding it to mean an Institution, a Society with a definite organization. I know there are difficulties which we cannot fully explain. There always will be difficulties, when

we try to carry out God's perfect idea in our imperfect human actions and powers. It troubles us to find wrong and evil men in his Church. But it was so with his earlier chosen people, Israel; and Christ himself has told us to be patient and believing though there be tares in the field and had fish in his gospel net. The Church with all its imperfections is still his Church. It has its spots and wrinkles now, but he has promised that it shall one day be "without spot or wrinkle or any such thing." Bishop Paret.

Fear Not!

Fear not, My child, for I am always with thee:
Cling closer to Me, whatever may betide;
Through cloud and sunshine, whatsoe'er befall thee,
Thy best of friends shall never leave thy side.

When loud the tempests roar, and toss the billows,
Remember, I am with thee on the sea,
And, by My word, can still the raging waters
As, long ago, on distant Galilee.

Remember, I am near when thou art tempted,
And draw thou strength from Me, be not afraid,
For I shall never leave thee nor forsake thee,
So turn to Me, and take the promised aid.

Press bravely on and do not fear the morrow,
For I shall give each moment what is best;
Trust all to Me, drop now thy heavy burden,
And find in Me thy comfort and thy rest.
—Sophie Wyckoff Brower.

Look to Your Fence Corners.

At this season of the year the traveller through the counry may see along the road tall weeds and tangled grass. A ragged fence-corner or a weedy corn or cotton field is not an inspiration to the sojourner, and such sights are seldom pointed out by real estate agents to prospective land buyers. That growth which maintains the life of humanity is the result of careful cultivation. The field that produces the greatest harvest is the one that has the fewest weeds in it. The best farmer is the man who cultivates his crops and not the one who simply tries to kill the weeds. It is almost as important to stir the ground about growing crops where there are no weeds as it is to kill the weeds where they are plentiful. There is but one time that the farmer should go forth solely on a weed-killing crusade, and that is when his crops are made and he is bent on preventing the seeding down of his land with the useless growth, so as to protect future growing crops.

In the field of Christian culture there are two reasons for attacking the sinful ways that beset us day by day. One is because of an inborn, or heavenly born, hatred of sin, and the other is because of the love of heavenly virtues. The man who protects his growing Christian influence by weeding out the harmful habits and sins of his life and spends his time trying to grow in grace will do infinitely more for the salvation of the world than that one who, forgetful of the growth of Christ-likeness in his own heart, ever sees the faults of others and thereby becomes an iconoclast As growing crops and clean fields are a better advertisement of land than are clean fence-corners, so are high Christian virtues better aids to the evangelizing of the world than a fruitless life of abstemiousness.

The man who spends his waking hours doing good is certain not to need to lay awake at nights worrying over the bad effects of his life. But there is one time in a man's life when he should look to the fence-corners of his Christian influence, and that is when the habits of his own life, that to him are harmless, are apt to seed down some young heart and choke out all the growth of Christian character that is implanted therein. Many a church member, simply because an occasional toddy did not hurt him, has left an influence that sent younger and weaker men to drunkards' graves. Many a professed Christian who is firmly established in his own habits of life has, by playing a game of cards at home, or for the sake of being sociable, started another on the road to a gambler's ruin.

The weeds in the fence-corners that go to seed by the side of rich fields destroy the future growing crops. It is the mildly sinful habits of influential church members that furnish the excuse for the ultra-worldliness of young men and young women, and consequently the fruitlessness of many churches. Look to your fence-corners, you who lived comparatively fruitful lives! There may be damaging sinful habits going to seed there—New Orleans Christian Advocate.

Tallook's Golden Rule.

Away up in the cold, barren region of Labrador there once lived a boy called Tallook. He was an Eskimo. Like the rest of his race, he was very short and stout, with hard flesh, and slant eyes, which were very black and very wide open. Like the rest of his race, too, he was brave, hardy and enduring. He was picked up when quite young and left at a Moravian mission station, where he had been cared for and brought up. He proved himself of great service in the station, as he was so brave and faithful. He feared no cold or exposure. Once, when one of the men dropped his gun into the water, he plunged into the ice-floating mass to rescue it.

He became a whole-hearted Christian, and often brought natives to the missionary, Mr. Eberson, and his helpers, that they might teach them the "way of peace." He would say, "You no worry, no fuss; me bring um in, and you teach um." When the Eskimo boys laughed at him about his religion and his faithfulness to duty, he would say: "You better be Christian too. Christians don't fear anything. He had learned the true spirit of our Saviour's Golden Rule, and acted it out with his fellows. His way of saying it was: "Car carmook,agartook, meo bunga" (What me want you do me, me do you).

Once when some spiteful fellows threw a young cub in his face, and looked to see him throw it back at them, he flung it on the other side. When asked why he did so, he answered: "Me think me no want that in my face, so me no throw it in boy's face. Jesus no love me if I do." No wonder that he was loved by missionaries and natives, and many a work of trust was given him to do. No one could get along as well with the natives, for he knew how to approach them, and they had learned to trust him.

One day Mr. Eberson heard that a fishing schooner had been wrecked at Okkak, about seventy miles from Target Inlet, the mission station. He tried hard to get some of the men to carry supplies to the suffering fishermen, but none could be found who would leave their warm fires and the rude comforts of home for such a long, cold trip in a severe climate.

When Tallook heard that the men had refused to go he volunteered his services. Soon the dogs were hitched to a snow-sled well laden with one hundred and fifty pounds of bread, meat and other provisions for the poor sufferers. Peter Hoeder, one of the men, was at last persuaded to go with the brave boy.

Away they sped over hill and vale, the dogs urged on by the cold. But soon the calm of the morning was followed by a terrific storm. The heavens became black, the wind whirled and raged, tearing everything before it. The dogs had to be unhitched, turned with their backs to the storm and lashed to stones lest they be blown away. Hoeder, the man, grew afraid and returned home, leaving the boy, who, in spite of persuasions, refused to go back. The storm continued, though somewhat abated, and the cold was intense. Still Tallook urged on his dogs.

Thirteen days after they had set out, when the missionaries had almost despaired of hearing from their boy and team, they saw the dogs hastening up to the station. But Tallook was not among the number in the sled. Captain Hannen and three other sailors were the occupants. Three days after Hoeder had left Tallook, the fishermen were aroused by the barking of dogs. Hurrying to a great ridge of snow they found the dogs unhitched from the sled, the driver frozen dead, with a knife in his hand as if he had been cutting meat for the dogs. Almost there, Tallook had lost his way. The hungry dogs had gnawed the sacks of provisions, but nothing was greatly harmed. The starving fishermen secured the provisions, and thus saved their lives; but the poor boy who had saved them had given his life for theirs.

After much wandering without a guide they had at last found the station of the good men. How thankful they were to be saved, and how grateful to the boy who had saved them! Could they ever forget to cherish the memory of him who had died that they might live! He was only a simple, ignorant Eskimo boy, but he guided his life by a great rule, and so it became somewhat like that Great Life which always gave, and is always giving Itself for others.—Young Churchman.

Witness of the Spirit.

The sacred writers talk about "peace of God that passeth all understanding;" peace that rejoiceth in tribulation; they talk about a joy that is full and complete; they talk about the comfort of the Holy Ghost.

It is nothing to the point that many professing Christians are often without this experience, and it is nothing that many even have never known it at all; the teaching is as clear as any to be found in the gospel. It is the privilege of all God's children. It is the final seal of their adoption that the Spirit should come into their hearts, causing them instinctively to cry, Abba, Father. God has never intended that we should carry in our hearts a perpetual sense of orphanage, a perpetual sense of fear lest we have missed the way. The hope of the gospel is not a dead hope, it is a lively hope, made so by the living Spirit within us; a hope that is "as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." As the storm-tossed mariner feels the pull of the anchor, and knows thereby that he has anchorage, so we may feel the pull of the anchor amid the storms of this life, for Jesus has hold of the other end, holds the anchor in his own

hands, as he is seated by the throne of God.

This is our basis of certainty. We are not made sure that we are saved out of a mere carnal confidence. Many men will tell you that they are sure that they are all right, that they are sure that if they were to die they would go to heaven, and yet they know nothing at all of the witness of the Spirit. They have simply their own reasoning on the subject. They say that they have never done anything on account of which they should be sent to hell; that they are clear in their conscience; they have not robbed, they have not stolen anything, they have tried to treat their fellowmen right, and such like talk. We have known men to talk this way who make no scruple of violating many of the commandments of God. They are not consciously falsifying when they talk so, nor are they always mere triflers; they believe what they say. Their consciences have adjusted themselves to their manner of living. They forget that your conscience is like your watch, a good guide provided it has been well regulated, and is in good running order. Otherwise, it may be a wonderfully poor guide; the chances are a million to one that it will be a poor guide.

The Transfiguration.

On August the sixth the Church celebrates the Feast of the Transfiguration of Christ. In St. Luke's account of this wonderful incident, which constitutes the Gospel for that day, we find these words: "And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem."

What a strange and remarkable contrast between the glory of the scene and the subject of their conversation—"the decease which he should accomplish at Jerusalem!" What is the significance of this contrast? We shall not enter here upon a discussion of the nature of the Transfiguration itself but confine ourselves to an attempt to suggest an answer to this question.

Let us accept the moment of our Lord's Transfiguration as the moment of highest moral and spiritual exaltation in the experience of His earthly life preceding His Crucifixion. He had gone up into the mountain to pray, and as He prayed He was Transfigured. We can reverently assume that the subject of His prayer was the great question and problem of His work in this world—the question of the Father's will concerning Him. By this special season and act of prayer He was no doubt lifted into the clear light of the Father's presence and He saw more clearly than He had perhaps ever seen, the inevitably necessity for Sacrifice and Death. No doubt that moment or hour was also a season when He enjoyed and thrilled with the benediction of the closest possible relation to God the Father. Perhaps the appearance of Moses and Elijah to the three wondering disciples was only a suggestion of a company of the heavenly host who ministered to the Son of God and were visible to Him at that time. But the joy and the glory of that hour were not intended merely for His personal consolation and satisfaction. All of these things were to strengthen Him to receive the message of the revelation of "the decease which He shall accomplish at Jerusalem." From that hour His face is set like a flint and He marches without flinching into the jaws of Death and to an Agony of which the human imagination conceives but a bare suggestion.

What a lesson is here found for us who would follow in His steps! How often we go into the retirement of prayer for selfish consolation or to ask for a way of escape from the burdens and troubles and sacrifices which life demands of us. We think of our Cross as a thing that is already laid upon us. Our prayer is that we may escape from that cross. But seasons of true spiritual uplift are seasons when we see most clearly the duty of bearing the Cross. Unless our periods of meditation and spiritual experience reveals the Cross more clearly we had better doubt their intrinsic value and reality. True spiritual experience shows to a man the inevitable necessity for sacrifice and gives him courage to endure the Cross and despise the shame which must come before he is given his place of honor at the right hand of the Lord.

The principle which we have here set forth has an illustration in the life of a mediaeval monk. This monk was meditating in his cell and enjoying his spiritual exercise when suddenly a shining Visitor appeared before him who resembled our Lord Jesus Christ. This Visitor told the monk that his prayers were heard and that he should have them answered just as he wished. This the Visitor promised in his own name, claiming to be the Lord. The way seemed so easy that the godly monk, whose past experience had taught him much of the Way of the Cross, became suspicious and asked the Visitor to hold out his hands. This the Visitor did. "Oh" exclaimed the monk, "Where are the prints of the nails—the Signs of the Cross? You are an imposter?" With that the Visitor, who was none other than the Tempter, vanished, and the monk began again to seek for the way and will of God concerning himself and his duty. Well may we doubt the depth and reality of our spiritual experience if it does not reveal to us our cross—if our experience bears no marks of the Cross.

But, finally, our Mounts of Transfiguration not only reveal the Cross as the Way of Life, but they also are the source of courage and determination to follow that Way. Beyond the grave and gate of Death are the open gates of Life and Light. Beyond the Cross of Shame is the Glory. To the carnal natural man the Cross is an unendurable hardship. To the regenerate Sons of God the Cross is the Way of Life and Light and Glory for which they are prepared and equipped by God Himself.—Canadian Churchman.

"It is the belief of the unseen things that makes possible the right use and enjoyment of the seen."

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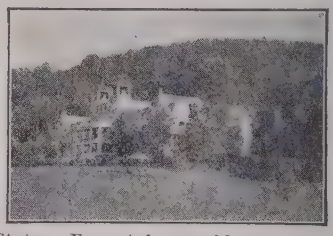
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At the end of this valley was another, called the Valley of the Shadow of Death; and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now, this valley is a very solitary place. Bunyan.

Children's Department

The Wings of a Dove.

At sunset, when the rosy light was dying
Far down the pathway of the west,
I saw a lonely dove in silence flying
To be at rest.

"Pilgrim of air," I cried, "could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow,
And find my rest!"

But when the dusk a filmy veil was weaving,
Back came the dove to seek her nest,
Deep in the forest, where her mate was grieving:
There was true rest.

Peace, heart of mine! No longer sigh to wander;
Lose not thy life in fruitless quest;
There are no happy islands over yonder—
Come home and rest.

—Henry Van Dyke.

A Pink Tea at the East End.

Eugenie du Maurier.

"I just wonder now whether she thinks I'm going to do all the work and let her get all the credit. I ain't no dunce if I am an old woman. But, then, there's no use getting mad about it. That's not going to help it any that I can see. All the same, I'd like to know what I can do," said Miss Priscilla, to herself.

The trouble was just this: Mrs. West had been to the great metropolis and learned all sorts of "new-fangled, stylish ways," as Miss Susan Jane called them. She'd been to a pink tea. "Pink teas," she said, "were the social climax when Baltimore churches needed funds." And just as she came back the rector's salary was due. And there was nothing in the treasury to pay it. So Mrs. West, because she'd been to the great city of Baltimore, said they should have a pink tea and earn it.

"Sakes alive! What y' reckon that is?" asked poor ignorant Miss Anne Elizabeth.

"What's a pink tea, of all things?" asked Miss Susan Jane, her black eyes staring in amazement.

"What good's colorin' tea pink or any other color goin' t' do?" grumbled old-fashioned Miss Priscilla.

Many were the curious questions Mrs. West answered her wondering townswomen. When the mysterious mode of coining money for church expenses had been duly explained, it was finally—though rather reluctantly, it must be confessed—decided there should be a pink tea.

"It will get our husbands interested in the church; it will give us women something to do, and it will make our young people stir up to charity work. O, it will be a fountain of good, spiritually, socially, and financially to all of us," remarked Mrs. West, in her most patronizing way, at the consultation meeting.

The old ladies sniffed significantly at the word "husbands." Dear souls! They had no husbands to get interested in anything. "East End" had, until very recently, been one of Maryland's silent churches. The Bishop's Guild had started it to become self-supporting. People knew the "East End" as the old maids' parish of the diocese. However, the old ladies now needed funds. And they did not want to apply to the Bishop for it. That was certain. They had become self-supporting and intended to remain so at every sacrifice if need be. But just exactly how a pink tea was going to make such a great revolution in the workings of the struggling "East End" none of the old ladies could see. But, then, none of them dared dispute Mrs. West, especially since she had scorned them so indignantly for their ignorance concerning pink teas. And of course Mrs. West knew what was what. Hadn't she spent a whole winter in Baltimore? And the old ladies all nurtured a most exalted respect for anything Baltimorean.

Well, they were to have a pink tea. Mrs. West, because she knew all about it, established herself mistress of ceremonies.

"She's a sly one. She knows she'll get all the praise and we all the work," sneered Miss Hannah Anne, the evening the old ladies had assembled in Miss Priscilla's sitting-room to talk over the affair.

"She thinks she's fine a-fiddlin' for us to dance 'round and wait on her," grumbled Miss Priscilla.

"Reckon she's forgot we ain't her servants," added Miss Mary Jane.

"But she hasn't forgotten that we are all the King's servants. Of course we'll do the work. What difference does it make? We'll all work together," put in Ellen Day.

Miss Priscilla gave poor Ellen one of her most withering glances.

"No, we'll not work together either. She'll take all the praise. You and me and the rest of us here will do the working together, and she'll do the ordering about. That's the whole size of it. I just won't do it." And Miss Priscilla, having worked herself up to the heat of a bomb ready to explode, seated herself, and rocked to and fro, undecidedly.

"Well, I'm not going to, sure as you're born," put in Miss Susan Jane. There was a resentful look in her black eyes, which foretold disaster for Mrs. West's pink tea if that lady depended too entirely upon Miss Susan Jane for aid.

"She always was for being the lead in everything, wanting others to march when she blows the bugle. She won't get me to help, that she won't," said Miss Anne Elizabeth.

Ellen Day looked quietly from one to the other. She was only a girl. But she felt as though she had suddenly fallen into a pudding-dish, wherein some unskilled cook had stirred the wrong ingredients, and the elements had forced upon her the duty of compelling them to form, in spite of their extreme uncongenial natures, one of the most palatable concoctions ever produced.

"It is a good deal like cause and effect," Ellen argued. If there were no cause there could be no effect. Mrs. West is the cause of this pink tea. We, if we do our part, will be the effect. If we raise our rector's salary by this pink tea, Mrs. West will be the cause even if we are the effect or not. If we won't help, she will get her friends from Baltimore to help. She is determined to have this pink tea. And we don't want the Bishop or our dear rector to think she had to get help from other people because we wouldn't do the little we could. Now, do we, Miss Priscilla?"

Now, that was putting the matter in a different light altogether. There was a moment of indecision. Miss Priscilla did not really care. But Mrs. West possessed the unhappy faculty of rubbing Miss Priscilla the wrong way and making her do harm when she would do good. And like most of us, Miss Priscilla had a tiny streak of jealousy in her indescribable nature, lying side by side with a childish wish to be praised. Otherwise Miss Priscilla was a conscientious and earnest Christian; and her envious spirit often caused her a long, hard, severe struggle. Then, too, she knew she had a good deal of influence over her maiden sisters, and whatever she did many of them would follow. So the pink tea depended, as it were, upon Miss Priscilla.

"Well," she said, after long, serious thinking, "I don't see as it will make such a great difference after all. Nobody ever thinks of me, I'll reckon, unless it is about some real hard work I've been doing. So, if by doing that real hard work, I'll be helping my Master's cause, I'll just go and do it. I don't see why I do feel so bad about the young people getting ahead of me. But I'll just help 'em along, that I will. Only it does seem kind of hard when I've done my best, and am all flustered out there in the kitchen, if nobody 'ells me the things is nice. A work of encouragement does so spice one up. But I won't care about that. The things must be nice else people wouldn't eat 'em. That's what I'll think, when I'm nearly cooked myself a-cookin' of the things for that what you call it—blue tea?" And Miss Priscilla paused to wipe the imaginary dew of toil from her furrowed brow, and gazed wonderingly at her audience, shaking with laughter at her sudden excitement and droll mistake. "You'll all help. Of course you will," went on Miss Priscilla, with renewed energy. "You want the Master's work to prosper as much as I do. We can cook, but we can't do the orderin' about and the fancy touches. So let's be satisfied. Anyway we ain't a-helpin' anybody by squabblin' like a lot of old hens."

"Why, Miss Priscilla, we ain't said to Mrs. West we wouldn't help. We're just a-talkin' about it," put in Miss Susan Jane, angrily.

Miss Priscilla looked meaningly at Ellen Day.

"No, we ain't said so, more's the pity. But it's just likely we meant to pretend and then slip out at the last minute, and leave Mrs. West in the lurch. Now didn't we?"

This was voicing the truth. And Miss Susan Jane wisely held her peace.

So Miss Priscilla, once having assured herself of her duty, now fought even more vigorously for the pink tea than she had against it. She even proposed her spotless dwelling as a good place to have it so that that needless expense might be saved. And of course the old ladies all decided immediately to give their aid.

As a consequence their unity in its cause made the pink tea—or as excited Miss Priscilla persisted in calling it, the "blue tea"—an agreeable success. The salary was paid. There was a goodly balance, too, with which to buy hymn books, a sadly-needed addition. Of course everybody, as the old ladies predicted, praised Mrs. West. But that lady quietly announced that the workers had kept in the background, that she had only suggested and they had acted on her suggestions most

generously. So Miss Priscilla was praised enough to make even an "old woman's" cheeks grow rosy with pleasure. She did not hear all the kind words; but she felt as happy as though she had.

"I'm so glad, Mrs. West," she said afterwards, so very glad we've got so much." And she meant it, too.

"But, we couldn't have had it if you hadn't helped, dear Miss Priscilla. You were more patient about it than I; and yet you had nearly all the work to do. How do you manage to keep your temper? I lost mine lots of times."

"That's just it, Mrs. West. I lost mine, too, but this time I tried to find it again; and I found things went lots better without it. Oh, yes, I've been just as cross and more than you. But, then, all on a sudden, when I'd burnt my hand with a-hurryin' about the tea-ketle or my nose a-pokin' of it in the oven after the rolls or chickens, I'd think: 'Never mind bein' angry. You're workin' for the Master.' And, then, I'd feel too happy to be cross for long. O, yes, I can get mad as easy as anybody else. I'm only human. And I wasn't born with an ounce of patience. But I'm tryin' harder than ever lately to be like my Master. He never was cross. And he had more cause than all of us put together." And Miss Priscilla hurried around her kitchen, putting away sundry dishes and pans, leaving Mrs. West to walk homeward telling her Baltimore friends what a good old lady Miss Priscilla always had been.

His House.

How should the work the Master goes about
Fit the vague sketch my compasses have planned?
I am His house—for Him to go in and out.
He builds me now, and if I cannot see
At any time what He is doing with me,
'Tis that He makes the house for me too grand.
The house is not for me—it is for Him.
His royal thoughts require many a stair,
Many a tower, many an outlook fair,
Of which I have no thought and need no care.

—George MacDonald.

How Mrs. Spider Cleans House.

Like all careful housekeepers, Mrs. Spider has her cleaning days, but, unlike other careful housekeepers, she wears her fine clothes when she works.

Maybe you have seen her, all rigged out in her yellow and black velvet gown, sweeping and dusting her web, but just remember she is not as extravagant as she seems. Clothes never bother her. She doesn't have to go to a dressmaker when she needs a new gown. She has only to step out of her old one and lo! just under it is a fresh one, and a perfect fit.

No, Mrs. Spider is not extravagant. She is very economical in fact, for instead of throwing aside her old dresses she rolls them into a ball and eats them. There are no old-clothes-men in the spider world.

Well, to tell about Mrs. Spider's house-cleaning. She has neither brushes nor brooms nor dusters, so she begins her work by raising one of her eight claws and giving her house a shake that reaches to every corner. She is careful, however, not to injure it, but she makes the dust fly. When this is done to her satisfaction, she looks her web over, first from the top, then from the bottom, and then from both sides. If the walls sag or are the least bit broken, she rolls them into a ball and eats them, just as she does her old clothes. Then she replaces them by new ones.

When everything is in thorough order she sits down for a rest and to make her own toilet.

As her whole body and legs have a rough, hairy covering, she needs quite a little time to fix herself properly.

In her mandibles, or jaws, are the teeth with which she combs her hair, and her claws serve as brushes for the other parts of her body.

After a careful dressing she is ready for dinner, and woe to the fly or other luckless insect which is caught in her web.

She spends much of her time eating, and all her food goes into the back part of her body, which, you know, looks just like a round ball. Here it is changed into a sticky syrup. This is the material of which her web is made. It is forced through her spinnerets, the tiny knobs at the back of her body, and hardens into a thread when it comes in contact with the air.

As the web is in constant need of repairing, a great deal of material is required, and Mrs. Spider must eat much and often. She does not waste old material either, as we have seen, but eats her old web.

She will neither make nor mend her web in cloudy weather.—Young Churchman.

The Huckleberry Pie.

It was the huckleberry pie that broke the ice at last.

The statement may sound startling, but the situation was one of the commonest in life. It had lasted for five days, and had reached the point where Annis had nearly made up her mind to tell Tom that she could not endure it another hour. Of course Tom's people were charming—there was nothing that they left undone, no consideration of word or deed in which they failed; but they were all so clever and talented and experienced that she became painfully conscious of her own shortcomings. She had no talents, and never had been in society at all, and she knew they were wondering what in the world Tom found in her.

And Annis was partly right. Tom's people did wonder, not upon the score of talents or society training, but of reserve; they thought the frightened little bride the most unapproachable young woman they had ever met.

Through it all Tom alone moved buoyant and unconscious. He had always been proud to introduce his wife to such a home. As for Annis, he was sure that any one who even looked at her must see at once that he was the luckiest fellow in the world.

It was at the sixth dinner that the huckleberry pie appeared—for Tom's particular benefit. It was a delicious pie—deep and very juicy, (with a melting flaky crust. Just how it happened she never could tell, but Annis' hand trembled, and there was a great purple spot upon the beautiful table-cloth!

Annis' face flushed crimson, and her eyes filled with tears; in her humiliation she forgot to be reserved, and her glance appealed for pity, like a child's.

In a second the whole family, laughing, affectionate, sympathetic, had rushed to her rescue. They told of experiences compared with which the accident of the huckleberry pie was nothing; they told her that Tom always contrived to make his mark with huckleberry pie, and that she was now really initiated into the family—only she should see Tom's spots!

Still petting her, they carried her off to the library after dinner, and it was a different kind of evening from any that she had hitherto spent with Tom's people.

That night she told her husband that she had chosen her coat of arms; it should be nothing more heroic than a huckleberry pie rampant upon a silver ground, and the motto should be—"Happiness through Humiliation."

Tom looked at her in amazement.

"What in the world do you mean?" he asked.

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When I Survey the Wondrous Cross.
The Church's One Foundation.
Jesus Lover of my Soul.
All Hail the Power of Jesus' Name.
Sweet Story of Old.
While Shepherds Watched Their Flocks by Night.
There is a Green Hill Far Away.
From Greenland's Icy Mountains.
Rock of Ages Cleft for Me.
The Son of God Goes Forth to War.
Nearer my God to Thee.
Just as I Am.
How Firm a Foundation.
I Think When I Read that Sweet Story of Old.
Sinner, Turn, Why Will Ye Die?
Blest be the Tie That Binds.
Jesus Paid it All.
There is a Fountain Filled With Blood.
What is the Thing of Greatest Price?
I Heard the Voice of Jesus Say.
From Every Stormy Wind That Blows.
Amid Scenes of Confusion and Creature Complaint.
Come, Thou Fount of Every Blessing.

Making a Camp Fire.

"How do the Indians make a fire without matches?" asked a boy who loved to "play Indian." Most of us have heard the answer to this. "The Indians used a flint and steel, as our own fathers and mothers did one hundred years ago, and before they had flint and steel they used rubbing sticks." We all have read about bringing fire out of two sticks by rubbing

them together; but I find that most persons look upon this as a sort of fairy tale, or, if they believe it to be true, they think it so difficult as to be worth no secon dthought.

All woodcrafters, I find, are surprised and greatly interested to learn that it is not only possible but easy to make a friction fire if you know how. I have taught many boys and men to do it, and some have grown so expert that they make it almost as quickly as with an old-fashioned sulphur match. When I first learned from Walter Hough, who learned from the Indians, it took me from five to ten minutes to get a blazing fire—not half an hour, as some books have it. But later I got it down to a minute, then to thirty seconds, from the time of taking up the rubbing sticks to having a fine blaze, the time in getting the first spark being six seconds.

"Cracked Jimmy," in "Two Little Savages," gives very practical directions for lighting a fire anywhere in the timbered part of America thus:

"First curl a birch bark as dry as it can be,
Then some twigs of soft wood, dead, but on the tree,
Last of all some pine knots to make the kittle foam,
And there's a fire to make you think you're settin' right at home."

If you have no birch bark it is a good plan to shave a dry soft-wood stick, leaving all the shavings sticking on the end in a fuzz. Several of these make a sure fire kindler. Fine splinters may be made quickly by hammering a small stick with the back of the axe.

Always put out the fire on leaving camp. It is a crime to leave a burning fire. Use buckets of water if need be.—Ernest Thompson Seton, in "The Book of Woodcraft."

Stick to It.

Too many of the young people of today will begin a task, no matter what it may be, from the preparation of a Latin lesson to the weeding of an onion bed, do perhaps half of it, then stop and begin something else, and probably never think of it again. It is a mistake for parents to allow such proceedings on the part of their children, but it is also a mistake for the young people to allow themselves to form such habits.

Boys, don't be quitters. Persevering people are the ones who win the golden laurels of success. The great men of our country, cur lawyers, our statesmen, our inventors, and many of our presidents have achieved their greatness and built up their characters and reputations by persistently keeping at whatever they undertook. A person can never become a great writer or an orator without much perseverance in pursuing his vocation, and by setting high, and working for his aim in life.

When you have a lesson to be learned keep at it until it is mastered. When you have a task set before you, stick to it until it is finished. Don't be a quitter!—The American Boy.

A Little Child Shall Lead Them.

A pretty story of a child's unconscious influence was recounted by Mrs. Willoughby Cummings at a meeting at the Mansion House, in London. She told how there was in Canada a very high official, he was a very prominent man and did a great deal for the country, but at one time in his career he took little or no interest in missions. This gentleman had a little granddaughter who was the apple of his eye, and his chief delight was to get the child on to his knee and encourage her to talk to him of all the things that interested her. One of her great interests was missions, and in particular a hospital which was being established for Blackfoot Indians and the grandfather drew her on to tell him all about it, quite unconscious of the fact that all the while he was imbibing missionary knowledge. After a time a minister of affairs brought forward a suggestion in Parliament for making a grant for the building of a new hospital. Several people rose and opposed the measure, bringing forward old threadbare arguments against the advisability of such a venture, when suddenly to the astonishment of all concerned the official whose little granddaughter had unconsciously primed him with all the necessary information, rose to his feet and made such a stirring speech in defence of the scheme, and brought such weighty arguments to bear in its favor, that no one had a word to offer in opposition—the resolution was passed and the grant was made. The little child had led them.

On the Farm.

The first night that Donald and his siste Claire were on the farm they were homesick. They lived in a city, and when night came they said, "We didn't know it is so dark at night." They looked up at the stars and said, "Dear little stars, aren't you afraid 'way up in the big black sky?" Then they said their prayers, cried a little, and fell asleep.

Early next morning they heard a rooster crow. "Hurrah!" they cried. "To-morrow has come." They dressed much quicker than they ever did at home, and ran down stairs. Uncle Jim said, "Come children, you must learn to feed the chickens."

They thought it would be good fun to name the chickens and teach them to come when they were called. They named one hen Specky and another Becky, but the hens looked so much alike that the next day they were not sure which hen was Specky and which hen was Becky.

Then Donald said, "I'll tell you! I've read a great deal about the intelligence of animals. Maybe those hens remember their names. Let's get some corn and call them."

So they brought some corn and Claire held it in her hand saying, "Come Specky, come Becky," and what do you think? Every hen came running as fast as she could run.

"Isn't that funny?" said Donald, "we only named two hens!"

"Perhaps they all wished they had those names," said Claire.

But Uncle Jim had heard it all and he said, "It isn't names that hens care about—it's corn."—Shepherd's Arms.

Training the Japanese Child.

According to Frances Little, author of "The Lady of the Decoration" and "The Lady and Sada San," Japanese mothers violate many of the theories of our modern child experts. In an article on "The Training of a Japanese Child" in the June Century, she says that the typical Japanese baby is an absolute autocrat in the family to which he comes, and his slightest wish is gratified the moment he expresses it. The little Oriental eats when and what he wants, and makes no pretense of obedience. He is idolized by the entire household, who think that everything he chooses to do is right. Yet this regime of lawlessness seems to agree with him, for he thrives and grows fat. But as he grows older, he is gradually taught strict discipline and dutiful respect for his elders.

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*8.40 A.M. Byrd St. Sta.	*1.00 P.M. Main St. Sta.
*10.25 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
†12.01 noon Byrd St. Sta.	*6.20 P.M. Byrd St. Sta.
‡2.00 P.M. Byrd St. Sta.	*7.30 P.M. Byrd St. Sta.
*3.50 P.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
‡4.15 P.M. Elba Station.	*11.17 P.M. Main St. Sta.
*5.15 P.M. Main St. Sta.	*12.50 night Byrd St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.55 night Main St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.30 A. M., 6.30 P. M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.30 A.M., 5.42 P.M. from Ashland.

*Daily. †Weekdays. ‡Sundays only.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

Personal and News Notes.

The Rev. L. W. Rose, rector of St. John's church, Laurel, Miss., will spend the month of August at Hot Springs, Ark.

The Rev. Edward McCrady, rector of the Church of the Nativity, Greenwood, Miss., is spending his vacation at Sewanee.

The address of the Rev. Frank A. Ridout, lately rector of St. Thomas' church, Richmond, Va., is changed to Leesburg, Va.

The address of the Rev. H. J. Beagen is changed, until further notice, from Chester, Pa., to Clifton Station, Fairfax county, Va.

The Rev. P. G. Davidson, rector of St. James' church, Greenville, Miss., will spend the month of August in Minnesota and Illinois.

The address of the Rev. Edwin A. Penick, rector of Christ church, Tuscaloosa, Alabama, for the month of August, will be Sewanee, Tenn.

A silver Communion service has been given to the chapel of St. Luke's Hospital, Tokyo, Japan, in memory of the late Bishop and Mrs. Schereschewsky.

Bishop Bratton, of Mississippi, is spending the summer in making visitations in his diocese and holding services at All Saints' College, Vicksburg.

The Rev. John S. Bunting rector of Christ church, Macon, Ga., will have charge of St. Michael's church, Marblehead, Mass., during the month of August.

After August 1st the address of the Bishop of Tokyo, the Rt. Rev. John McKim, D. D., will be Church Missions House, 281 Fourth avenue, New York City.

The Rev. George B. Myers, dean of Trinity Cathedral, Little Rock, Arkansas, will spend the month of August at Holly Springs, Jackson, and Church Hill, Mississippi.

Bishop Vincent, of Southern Ohio, is recuperating in Nova Scotia and will return to his home in Cincinnati about September 1st. His address is Lour Lodge, Digby, N. S.

The Rev. Charles T. Wright, of Albany, Ga., is in charge of the Otey Memorial church, Sewanee, Tenn., during the absence of the Rev. W. C. Claiborne, rector of the parish.

The Rev. John B. Cannon has resigned the rectorship of Grace church, Memphis, and on the first of September next, will become the chaplain of the University of the South, Sewanee.

During the month of August the Rev. David Barr will officiate at the 10:30 A. M. service at All Souls' church, Northwest Washington, the rector, the Rev. Dr. Sterrett, being absent on vacation.

The Rev. E. A. Bazett-Jones has resigned the rectorship of the Church of the Advent, Nashville, Tenn., and was made rector-emeritus by the vestry. He has removed to Evanston, Ill., where his address is 847 Forest avenue.

The Rev. Alfred R. Berkeley, rector of the Memorial Chapel of the Holy Communion, will spend the month of August at Saluda, N. C. During his absence the Ven. N. C. Hughes, of Raleigh, N. C., will be in charge of the Chapel of the Holy Communion.

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The Rt. Rev. Rogers Israel, D. D., Bishop of Erie, will have charge of the services at the Chapel of St. Lawrence, Alexandria Bay, during August. Bishop and Mrs. Israel may be addressed at The Edgewood, Alexandria Bay, New York.

The Rev. Homer Worthington Starr will be the preacher at Grace church, Baltimore, Md., for the four Sundays in August and the first Sunday in September. His address from July 20th to September 6th will be 825 N. Arlington avenue, Baltimore, Md.

Mr. H. L. Mitchell has been elected a member of the Standing Committee of the Diocese of Texas, and also secretary of the committee, to fill the vacancy caused by the death of Mr. R. M. Elgin. Communications for the Standing Committee should be addressed to Mr. Mitchell at 404 Main street, Houston, Texas.

The vestry of Holy Trinity parish, Gainesville, Florida, has given the rector, the Rev. R. H. Edwards, a vacation, during August and September. Excepting the to and return voyage between Jacksonville and Yarmouth he, with his family, will spend this outing among friends summering on the coast of Nova Scotia.

Mrs. A. B. Emack has given a lot at Parkton, Baltimore county, Md., where a chapel is soon to be erected. The Rev. James F. Plummer, rector of St. James' and Immanuel parishes, assisted by a lay reader, has been holding services in Parkton, and the chapel will be the result of their work in the place.

Summer services in St. Bartholomew's church, corner of Madison avenue and 44th street, began on the first Sunday in July and will continue until the end of August. The preacher during August will be the Rev. J. Stuart Holden, D. D., rector of St. Paul's church, Portman Square, London. This will be the fifth summer that Dr. Holden has been a special preacher at St. Bartholomew's and it is not too much to say that there is rarely to be found a vacant seat when he preaches.

The Longest and Best.

Many omit reading Psalm 119 because of its length. Yet this Psalm contains the very sum and substance of both Old and New Testaments. Again and again, for one hundred and seventy-six times—for that is the number of its verses—it points out man's greatest need, God's law. In every verse of that long chapter the word law, in one form or another—"statute, commandment, precept, judgment, word"—is used. And this is the meaning, the purpose of the Word of God, to teach us His law, His will, His testimony. The longest is the best because it brings us forcibly face to face with the necessity of God's law. "The law of the Lord is perfect, converting the soul."

WANTS.

WANTED—BY A WIDOW OF EDUCATION and ability, a position of trust—matron or housekeeper in an institution; care of invalid, or manager of gentleman's home. Superb health and a firm desire to give satisfaction. Mrs. Letty Preston Osborne, Union, Monroe county, West Virginia. 3aug-2t*

WANTED—BY YOUNG LADY, POSITION as art teacher in school or college, along with some literary work. Willing to accept position as governess. Best references. Address Miss Norma Cleneay, Chester street, Front Royal, Va. 1t

WANTED—POSITION AS HOUSEKEEPER in school or home, by capable woman with two children. Best references. Address M. S., care Southern Churchman. 1t*

WANTED—POSITION TO TEACH IN private family by young lady of successful experience. Episcopalian. Branches—English, mathematics, French, Latin and piano. State salary. References exchanged. Address No. 330, care Southern Churchman. 2aug-2t*

WANTED—A YOUNG LADY OF EXPERIence desires a position to teach. Small children preferred. Address 329, care Southern Churchman. 2aug-4t*

WANTED—FOR THE COMING SESSION, a teacher for a girl of twelve, living in the country, near West Point, Va. The usual English branches, French and drawing, and a beginning in Latin and algebra required. References given and required. Mrs. Robert E. Lee, Upperville, Fauquier county, Va. 1t

WANTED—POSITION BY A FORMER teacher at the Hannah More Seminary, Reisterstown, Md. English, French or German. Latin, music, if required. Address, with terms, locality, &c., Successful, care Southern Churchman, Richmond, Virginia. 1t

WANTED—A HEALTHY WHITE WOman, to assist with housework and care of invalid in small family. 205 Buffalo ave., Takoma Park, Md. 1t

WANTED — LADY OF EXPERIENCE seeks a position, to teach children under thirteen; understands mental development, English, French, conversation and music. Address Careful Methods, office of Southern Churchman, Richmond, Va. 1t

WANTED—A LADY OF REFINEMENT and talent for teaching wishes position in private school or family. English, also Latin and music to small children. Pleasant home and neighborhood desired. Address 327, care of Southern Churchman. 19ju-4t

WANTED—MISS MARY LEE TABB DEsires a position to teach. Has had four years' experience; can teach advanced classes in English, Latin, French, German, mathematics and beginners in music. Refer to Rev. William B. Lee, Gloucester, Va., and Mr. John Tabb, Gloucester Academy, Gloucester, Va. Address, Gloucester Va. 19ju-3t

WANTED—ONE OF MY DAUGHTERS, educated at the Hannah More Academy, and with several years' experience, wishes a position as governess. The usual branches taught, except music. References exchanged. Address Rev. P. M. Boyden, New Market, Maryland. 19ju-3t

WANTED—YOUNG LADY DESIRES POSItion as companion and secretary; experienced traveler—or chaperone to girl going abroad to study. Best references. Miss H. W. D., Box 4, Glenolden, Pa. 19ju-3t*

WANTED—BY NORMAL SCHOOL GRADuate, position to teach kindergarten, or primary grades. Episcopalian. Best references. Miss Mary Hart Fox, Scottsville, Albemarle county, Va. 12ju-4t*

WANTED — A REFINED, HEALTHY young woman, between the ages of twenty-five and forty, as governess or mother's helper. In answering state salary expected, and references. Address Mrs. W. F. R. Griffith, 207 Granby street, Norfolk, Virginia. 19ju-3t

WANTED—A YOUNG LADY, GRADUATE of Hannah More Academy, desires a position as teacher in private school or family. Latin, French, music and usual English branches. References exchanged. Address Miss Jane Tyler, Hagerstown, Maryland. 26ju-tf

WANTED—FOR THE COMING SESSION, by graduate C. E. I., position to teach art and athletics in some school or institution. Address Box 317, Suffolk, Va. 26ju-3t

WANTED—EXPERIENCED LADY TEACHer, with excellent testimonials, desires a position, preferably, in a Church school. Box 31, Waterford, Va. 19ju-tf

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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A beautiful new cypress bungalow, six rooms, in town of Amherst, Va., two and a-half miles from Sweet Briar College. Monthly rental. Apply to Rev. GEORGE HERBERT RAY, Amherst, Va.

Church Pews For Sale.

FOR SALE—Twenty-four Church pews, nine feet long, with book racks and kneeling rests. Address A. J. LANCASTER, No. 16 Poplar Avenue, Berkley, Virginia.

FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Virginia.

MARRIED.

JOHNSTON — POLLISTER.— At Nome, Alaska, June 16th, MARIE LOUISE JOHNSTON to RAYMOND STOREY POLLISTER.

DIED.

MANN.—Suddenly, on Thursday, July 17, 1913, SARAH G. MANN, daughter of the late Rev. Charles and Mary Mann, of Gloucester county, Va.

GILHAM.—Entered into rest, Monday night, July 21, 1913, at the residence of her son-in-law, William N. Page, at Ansted, West Virginia, Mrs. C. A. GILHAM, widow of Colonel William Gilham. She leaves four children—Mrs. William N. Page, J. Hayden Gilham, Dr. Cuthbert Gilham, and Reginald Gilham.

OBITUARY.

IN MEMORIAM

Dr. Monte Griffith.

On Friday morning, July 11th, there passed out of this life into "life eternal" the soul of Dr. MONTE GRIFFITH, and the world is all the poorer for it. Dr. Griffith, when death called him away, was fifty-three years of age; so short was his time of service. He was born in Jefferson county, Va., but for years was identified with Clarke county, and lived in Berryville with his parents, who were natives of Maryland.

He had been living for some years in Washington, in the practice of his profession as a surgeon, specializing in eye, ear and throat diseases, and in this work he was eminently successful, and attained a high reputation in the surgical world and with the general public.

In recognition of this he was made a member of the various surgical and medical societies of the District.

Together with Dr. Belt he established the Eye, Ear and Throat Hospital, and opened its doors to the afflicted, who needed their skill, without discrimination of race, color or creed.

After the death of Dr. Belt he succeeded him as the superintending surgeon of the hospital, and to its welfare from the beginning he was most ardently devoted. He was also on the surgical staff of the Children's Hospital.

He was devoted to his work with his whole heart, and with his unfailing sacrifice and devotion to duty he could but create ties of respect and affection. And so every one who came into contact with him, whether professionally or otherwise, loved him. He gave his life for his work in helping to mitigate and remove the sufferings of his fellowmen.

"No man hath greater love than this that he give his life" for others.

Much of his work was done upon them from whom he knew he could look for no money remuneration.

He was too true to his profession and to his skill therein to make the money part his great concern. Success in his work and not money was his main object.

He was noted for his gentleness and tenderness in all his operations, as well as for his success. His kindness of heart was apparent in all he did. Because of this loving disposition and his beautiful well-rounded character the remembrance of him will always be dear to them who knew him.

He was a true and consistent member of the Episcopal Church, and he lived and died in the faith.

To his dear wife, who survives him, and to all his family, we extend our cordial sympathy. They and we and the world have met with a great loss. May God grant him eternal rest in the land of the blessed, and let light perpetual shine upon him.

THE TESTIMONY OF ONE WHO LOVED HIM.

Robert M. Elgin.

The members of the Standing Committee of the Diocese of Texas feel a deep sense of sorrow as we miss hearing the roll called to-day by the familiar voice of him, who for more than a quarter of a century, has been the faithful and efficient Secretary of this Committee.

Since our last meeting, Mr. ROBERT M. ELGIN has answered the final roll call and been mustered out of the service here. He entered into the life of Paradise on Wednesday, the 9th of July, and while we sorrow that we no longer have with us the presence of his genial and gentle personality, we express profound gratitude to God for his beautiful and exemplary Christian life, for the inspiration of his devotion to duty, for his patience under affliction, for the calm, dignified and loyal spirit in which he fought the good fight, kept the faith, and finished his course.

The crown is certainly his that the righteous Lord reserves for those who love his appearing, and the influence of his memory will be an abiding benediction in the Church he served and honored.

"There is no death! The stars go down
To rise upon some other shore;
And bright in heaven's jeweled crown,
They shine forever more.

There is no death! Our beloved but pass
Beyond the mists that blind us here,
To larger life and purer bliss
Of that serener sphere.

There is no death! And ever near
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead."

Be it Resolved, That this minute be inscribed in the records of the Standing Committee, published in the Texas Churchman, the Southern Churchman, and a copy be sent to Mr. Elgin's family, to whom we express our deepest and sincerest sympathy.

REV. CHARLES S. AVES, President.
REV. R. E. L. CRAIG.
A. S. CLEVELAND,
H. L. MITCHELL, Secretary.

ACKNOWLEDGMENTS.

Home for Homeless Boys.

Through the generous help of about thirty persons the necessary amount to make the first payment on the Farm for the Home for Homeless Boys was in hand and paid over before the expiration of the option, thus securing the farm. It is a great step in the furtherance of the work. Now all the necessary land is in the hands of those who have the control of the work.

Those who are interested in the cause of the destitute and homeless boys will be gratified that this has been accomplished and it is certain that the work will furnish a home and a valuable training institution to many boys of our State who otherwise would have but little chance. The work is soon to be incorporated. When this is accomplished, another great step will have been made.

Lynchburg, Va. G. F. ROGERS.

APPEALS.

Appeal for the Pension and Relief of Clergy, Widows and Orphans.

Will you or your church become one of a thousand subscribers of $120 annually; thus providing definitely and surely for the present liability, $120,000 per year?

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Eleventh Annual Ephphatha Appeal.

The prayers and offerings of all who sympathize with the Church's extensive and difficult work for the deaf-mutes in the South are asked on the Twelfth Sunday after Trinity. The General Missionary has issued a leaflet explaining his work and will be glad to send it upon request. All remittances should be sent to Rev. OLIVER J. WHILDIN, General Missionory, 1436 West Lanvale St., Baltimore, Md.

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"But it cannot be that they should long obey God from fear, who are deaf to the motives of love." So wrote John Wesley in crossing the Atlantic when he observed that persons who were religiously inclined in the midst of a terrific storm so soon seemed to forget their gracious Deliverer, some even asserting that there had been no danger. Mr. Wesley was entirely correct in his comment. Fear may produce spasmodic religious impulses and moods, but only love can constrain to unselfish and continuous service.

The Household.

The Need of House Cleaning.

Another thing that is wrong in nearly every great city is that the world has become more worldly and the Church less spiritual. Too long have we been counting heads rather than hearts; too long encouraging loose membership instead of applying tests to secure faithful membership; too long carrying names on church rolls as if baptismal records and confirmation certificates settled everything. What our membership needs is more discipline to prevent it from degenerating into feebleness. The spiritual leaven that is left in the Church instead of leavening the huge mass that is associated with it, and that hangs like barnacles and sea-weeds to the Church's hulk, is being leavened by it. Membership has in many churches become too large and flabby to be serviceable. Like Gideon's army, it needs reducing until the real element of power is reached. And what possible service does a church render any backslider by carrying him on its roll save encouraging him to be content with the name that he lives? The best and most merciful service it can render him is to tell him that he is dead. By our lack of insistence on worthier standards we have wofully cheapened church membership. Saints are not as conspicuous in church as are worldlings, and sinners need not stoop very low, let alone passing through the eye of the needle, to be numbered among the saints. True, there will always be tares among the wheat, but there is such a thing as encouraging tares and discouraging wheat. There is need of some earnest, faithful house-cleaning in all the churches in order to save and strengthen what still remains.

Steamed Bread Pudding.

Mix together one pint of bread crumbs, one cup cold water, one cup molasses, one teaspoonful soda, dissolved in hot water; one egg, well beaten; one cup flour, one teaspoonful cinnamon, one teaspoonful cloves, one cup raisins, one-half teaspoonful salt. Steam three hours. Nuts may be used in place of part raisins. Serve with hard sauce.

Cherry Salad.

Cherry salad made with equal quantities of stoned cherries and strawberries is another delightful dish, whether served as introductory to a summer breakfast or course dinner. Cover the stoned cherries with sugar and let stand an hour. Then add the berries and more sugar, turn in a glass dish and chill for a quarter of an hour before serving.

INCORPORATED 1882.

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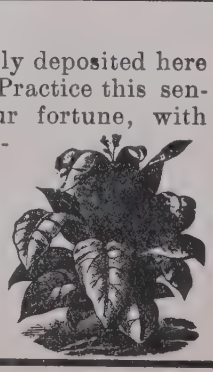
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Thoughts for the Thoughtful

"We always weaken whatever we exaggerate."

"Keep your fears to yourself, but share your courage with others."

"We often hate for one little reason when there are a thousand why we should love."

Reach up as far as you can, and God will reach down all the rest of the way. John H. Vincent.

Courage isn't lack of fear; it is standing your ground in spite of fear.—Henry Churchill King.

"No one can have a true idea of right until he does it; any genuine reverence for it, until he has done it often and with cost."

The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue.—S. Bonavenzura.

"Christians might avoid much trouble and inconvenience if they would only believe what they profess, that God is able to make them happy without anything else."

"The surest way of making the world better is to begin with ourselves. Until we have fought our own sins, and combated the deceitfulness of our own hearts, we cannot be warriors for the right."

We often pray: "Lord, help me to do my work." As we learn more of the Gospel we pray: "Lord, help me to do Thy work." But as we come closer to Christ we see that the prayer we need to pray is: "Lord, do Thy work through me."

It is a noble and great thing to cover the blemishes and to excuse the feelings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the house-top.—Robert South.

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do. Give that to every man, and only think with what a stir of eager and vivacious interest this dull world in which we are living would wake and start.—Philips Brooks.

To be hindered in the work and yet not be impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And it has been the problem of many a man who was tempted to think himself forsaken ever since.—Hilton Jones.

High ideals are to be used as guiding stars, not as stumbling blocks in our pathway. That is what a man always does when he knows so well what ought to be done that he is not willing to attempt anything. Every man owes it to God, and to all other men to use his little knowledge as truly as a genius is bound to use his genius.

Our dead are with the undying Love, and moving on with him. Our business is to mourn no more, but to love them as if we saw them, and to live for them and with them in spirit, and to wait in work for the hour when they will welcome us into reunited life. This is part of our faith.—Stopford Brooks.



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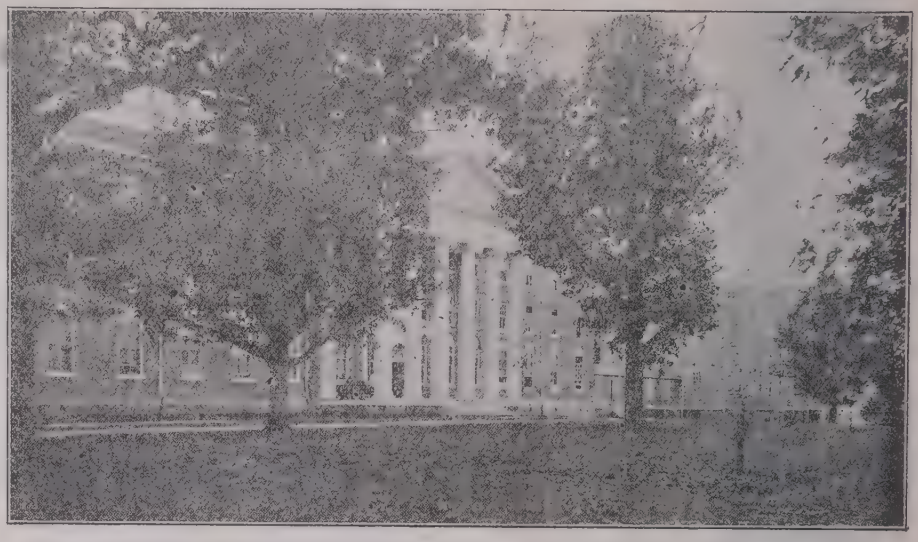
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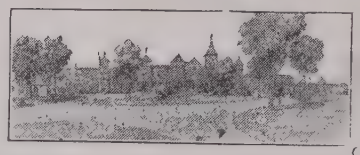
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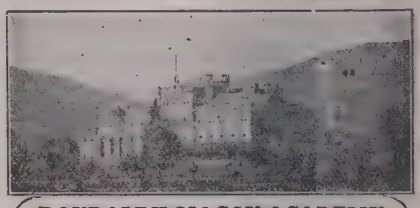
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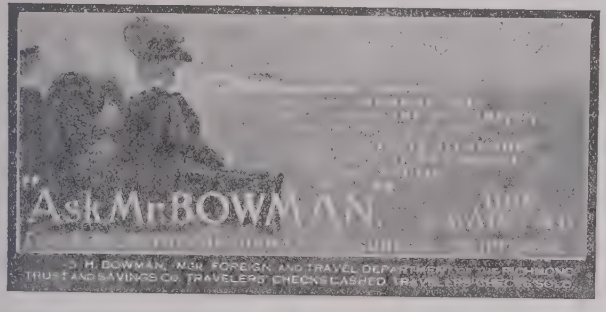
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Southern Churchman

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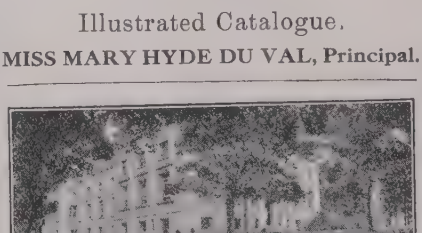
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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., AUGUST 9, 1913 No. 32

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

Entered at the Post-Office in Richmond as second-class mail matter.

A CHURCH PUBLICITY AGENCY.

The Southern Churchman has received this very interesting communication from a correspondent in Memphis, Tennessee:

"Some time ago I saw a very pertinent question put by one of your correspondents, namely, 'Why do we so often see Christian Science literature in libraries and not our own Church literature?' I went at once to our librarians, for Memphis has two remarkably full and satisfactory libraries, in which I had noticed the same conditions referred to by your correspondent. When I asked them this question, they replied that the Christian Science literature was given them with the request that they place it on their files. Now it seems that our journals must do likewise, if we are going to meet these modern journals on the battle-ground of life. If the publishers of our Church literature do not feel that they can donate a copy of their journals to each large library in the land, then let the Church Periodical Club take it up and see that our papers representing the Church and her teachings and current thought and progress, are on file in every library in every city in the land."

The foregoing letter contains so much valuable subject for thought in many directions, that it is worthy of the serious consideration of every Churchman in this country.

As a matter of fact, several religious bodies, notably, for example, Christian Science and Unitarianism, have organizations for publicity purposes, whose business it is to furnish reading matter concerning their own teachings wherever such reading matter can be effectively used. Equally, as a matter of fact, this Church is notably deficient in any such agencies, and leaves all such effort to individual enterprise or to voluntary organizations. To throw such a burden on the publishers of our Church periodicals, as is suggested by our correspondent, would be to put on them a burden that it would be simply impossible for them to bear. Churchmen, as a rule, are not generally readers or supporters of Church papers, and as a consequence, Church papers are far from money-making enterprises. They already do, perhaps, as large an amount of gratuitous work for the Church as any agencies in the Church, and possibly they have about reached their limit in this direction. Unfortunately, the average Churchman is much more given to criticising his Church paper than he is to supporting it or extending its circulation. His gratuitous advice and criticism goes largely to his Church paper; his money and his support go to his daily papers, his reviews and his magazines. He is a great reader, as a rule, but not of Church literature. He even prefers to get his Church news from the garbled and ignorant reports of cub reporters, to getting it from well-informed writers and correspondents in his own Church press.

Hence, as a rule and a very general rule, the Church press is handicapped in its honest desire and effort to work for the Church, and, limited in its ability to do the missionary and pioneer work it would love to do. Certainly, every publisher and editor of a Church paper in this country would love to have his paper on file in every library in the land, but the financial equation renders such a consummation simply impossible. The libraries in this country are probably numbered by the hundreds, and in each one of them, where there is a reading-room, there ought to be on file, for the benefit and instruction of the reading public, a Church paper; but the expense of such an undertaking is beyond the capacity of the Church press. And even if the Church press were financially able to bear such a burden, in common justice and fairness, it ought not to be asked to do so.

Such a Publicity Agency is the obligation of the Church at large, and not of a handful of individuals in the Church, however ready and willing those individuals may be. It would be as unfair to expect such a thing as to expect a handful of willing men and women to support the missionary work of the Church.

As to the Church Periodical Club, the Southern Churchman imagines that this publicity work is entirely beyond the purview of that excellent organization. It was formed for a different purpose, and it is fulfilling that purpose admirably and to the comfort of thousands of grateful readers. But to undertake this other suggested and most valuable work would simply exhaust its limited resources and incapacitate it for the fine work it is already doing on its own chosen lines.

Our correspondent is absolutely right as to the great need and value of the publicity work suggested. The Church needs such work and needs it sadly, generally and continuously. Any one who cares to investigate can easily find, in every community and on every hand, and among surprisingly well-informed people, innumerable evidences of the ignorance that can only be met and overcome by some such agency as the one suggested. Probably, there is no great institution or organization in America to-day which does as little to dispel ignorance and error concerning itself, or disseminate information as to its nature and character and purpose and history and work and the results of that work, as does the Protestant Episcopal Church in the United States of America. It not only does not proffer information to those who are not already seeking it, but it actually makes it quite difficult at times for the honest and sincere inquirer to get the information that is really desired.

Of course, any person who thinks at all knows that such conditions ought not to exist, and that, as a matter of fact, in every community there ought to be some means by which this Church and her work could be brought to the knowledge of all who care, even in a transient and desultory way to know anything of her claims, her purposes and her work. The finest argument any one can make for the Church is just the kind of information that the Church papers are constantly bringing before their readers: Accounts of the Church's enterprises, accomplishments, endeavors, and more or less complete successes. These are the things which will show men what she is, for these are the fruits of the Spirit that is in her.

May our correspondent prove a real pioneer in this publicity work, and all of the aid that the Southern Churchman can give will be cheerfully and gladly rendered.

And as an evidence of our good faith, the Southern Churchman will be sent to any Library in the United States at our clerical rate of one dollar per annum.

COLONIAL CHURCHES IN THE DIOCESE OF VIRGINIA.

Fifteen years ago, in his first address as Bishop Coadjutor to the Council of the Diocese of Virginia, Bishop Gibson called attention to the Colonial church buildings still remaining in the Diocese and the need in some cases for their repair or restoration. Since that time he has again and again referred to the matter in his annual address, with the result that the Council, after appointing committees for a number of years to report on this subject, finally created a permanent Commission to have this matter in charge. The first report of this Commission was made to the recent Council in Charlottesville and was of such interest and value that, besides preserving it in its journal, the Council ordered a number of copies printed in pamphlet form, one of which is now before us. The Commission states that there are twenty churches in the Diocese built before the Revolutionary War which which are now in possession the Church. These are: Christ church, Alexandria; St. John's, Richmond; Pohick and Falls churches, Fairfax county; Abingdon and Ware churches, Gloucester county; St. Paul's and Lamb's Creek, King George county; St. Mary's, Whitechapel, and Christ churches, Lancaster county; Vawter's church, Essex county; St. Peter's, New Kent county; Christ church, Middlesex county; Fork church, Hanover county; Yeocomico church, Westmoreland county; Aquia church, Stafford county; Westover church, Charles City county; Little Fork church, Culpeper county; St. John's, King William county, and Farnham church, Richmond county.

Only two of these, St. John's, Richmond, and Christ church, Alexandria, are city churches. Falls church is in the village of that name, and the rest are strictly country churches, remote from even a considerable village and standing embowered in their original groves and surrounded by the old graveyards where five or six generations have been successively laid to rest. Yet all but three of them are in regular and constant use as parish churches. The exceptions are Little Fork in Culpeper, only occasionaliy used on account of its inaccessibility; St. John's in King William, lately restored to the possession of the Church and with its title still somewhat disputed, and Farnham church in Farnham parish, Richmond county, which was burned twenty-five years ago but the staunch walls of which are still standing and waiting for the roof and floors which will restore them to their former uses. As in several other cases an association has been formed for the restoration and preservation of this old church.

There is another church which, if tradition be correct, might find a place on this list. The old Buckmountain church in Albemarle county, a frame building, was moved from its former location several miles west to its present site at Earlysville many years ago, but it is said to have been rebuilt of the old material and in part at least to be the same old church, antedating the Revolution by many years, a claim which its appearance would seem to justify. The Commission would doubtless like to learn the facts of this case as far as they can be substantiated.

In addition to the above there are nine Colonial churches still standing in the Diocese which have passed out of the possession of the Church, but are in use by other denominations. Three of these are in King and Queen county, three in King William, two in Middlesex and one in Hanover. Another, in Loudoun county, has become part of a private house.

The report gives no information as to the date of the building of these ancient sanctuaries, and in most cases their exact age is unknown. Perhaps the oldest are St. Mary's, Whitechapel, Ware, and Vawters. St. John's, Richmond, was built in 1741, and most of the others between that date and the outbreak of the Revolution. Where a brick church remains it is, we believe, never the first but usually the third built in the vicinity, though not necessarily on the same site. When the country was new the first chapels erected were very rude and temporary buildings, but these would always appear as soon as half a dozen families had settled in a new district as far as twelve or fifteen miles from a church. As the population grew to the westward a new parish would be established containing usually two of these chapels. They would then be supplanted by frame churches substantially built and seating two or three hundred people. The old portion of St. John's, Richmond, namely, the present transepts and crossing, and "Old Slash" church," in Hanover county, built in 1729, and now in possession of the Campbellites, are excellent examples, and almost the only remaining ones, of this middle era in the parish history. Later these frame churches would become old and too small for the people growing in numbers and wealth, and would be succeeded by the large and substantial brick buildings which have withstood the ravages of time so well where they have not been torn down by ruthless hands after the property of the Church was sequestrated. In the larger parishes there would still be two of these new churches, known, like their predecessors, as the Upper and Lower churches; but in the smaller parishes in the older parts of the colony the vestry would sometimes determine to build one large church in a central location for the use of the whole parish. In this case the old churches would sometimes continue in use for a while longer as chapels of ease. Such was the almost universal course of church building in the parishes above, the very oldest on the lower tidewater. The new church seldom took the name of the parish unless it had become the one parish church, and the parish never took the name of the church as is sometimes supposed. The official names were, if there were two, the Upper and Lower churches of such a parish, but usually they were known by a title adopted from their location, as Pope's Creek, the Fork, Round Hill, Vawter's, etc.

Another matter in which the Commission is interested is identifying the sites of the Colonial churches which have long since passed away, and, if possible, having them restored to the parish, or at least, with permission of the owners, having them marked with some kind of monument which would secure their recognition as ancient landmarks of the Church. Nine churches of more modern date now stand on or immediately adjoining Colonial churches which they have succeeded. Eight other sites are now owned by the parishes in which they are situated. On several others permission has been gained to erect tablets or markers, and in three instances the work is now being done. The sites, especially of those churches associated with the great names of our Colonial and Revolutionary history should be thus identified and marked, such for instance as that of the church at Henricopolis, now Dutch Gap, where the second English church in America, and the first in Henrico parish, was built by Dale and Whitaker, in 1611; Governor Spotswood's church, at Germanna, now in Orange county; the mother church of St. George's parish, and three churches intimately connected with the name of Washington, Pope's Creek, where he was baptized; Payne's, in Fairfax, the building of which he personally supervised, and the old or first Pohick church, situated about two miles south of the present Pohick, at the point where the road from Gunston Neck crosses the old Telegraph road from Alexandria to Richmond. Here stood the church, built before 1730, which until 1773 was the place of worship for the families at Mount Vernon, Gunston Hall and Belvoir, and of the McCartys, Hendersons and others only less distinguished. Here for a quarter of a century Washington attended the services of the Church when at Mount Vernon, and for ten years attended meetings of his vestry, with a regularity of which his own diary is a witness, and George Mason, his fellow-vestryman, even longer. No spot is more closely identified with the Church life of these two great Americans than this, yet few persons are aware of the sacred and patriotic memories which cluster around it. And these are but a few of the unmarked sites associated with the names of patriots and Churchmen of the olden times, which ought to be distinguished by appropriate monuments.

We would welcome a report similar to this from the Diocese of Southern

Virginia, and a systematic effort, with the aid of local research, to discover the exact location and preserve the almost extinct memories of these old churches throughout the State. E. L. G.

COUNCIL JOURNALS RECEIVED.

From the Ven. John H. Brown, secretary, Journal of the Seventieth Annual Council of the Diocese of Florida.

From the Rev. Howard E. Thompson, secretary, Journal of the 129th Annual Convention of the Diocese of New Jersey.

From the Rev. Julian E. Ingle, secretary, Journal of the Ninety-seventh Annual Convention of the Diocese of North Carolina. Also for a copy of the Constitution and Canons of the Diocese.

A copy of the Twenty-sixth Annual Report of the Woman's Auxiliary and Junior Department to the Board of Missions—Mr. James G. Staton, of Williamston, president.

From the Rev. Evan A. Edwards, secretary, Journal of the Fifty-fourth Annual Convention of the Diocese of Kansas.

From the Rev. John D. Wing, secretary, Journal of the Sixth Annual Council of the Diocese of Atlanta.

From the Rev. C. L. Fulforth, secretary, "Journal of the 129th Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania"—a pamphlet of over 400 pages.

From the Rev. E. L. Goodwin, D. D., secretary, "Journal of the 118th Annual Council of the Protestant Episcopal Church in the Diocese of Virginia; also the Report of the Commission on Colonial Churches to the Council of the Diocese of Virginia—a most interesting and valuable document.

Poverty and Riches.

"Blessed are the poor in spirit, for their's is the Kingdom of God"; and, if so, woe be to the rich in spirit, for their's must be the bitterness of hell. By rich in spirit we mean him whose riches engross his mind, or whose mind is buried in his riches. He is poor in spirit whose heart is not filled with the love of riches, whose mind is not set upon them.

The halcyon builds its nest like a ball, and, leaving but one little aperture in the upper part, launches it on the sea, so secure and impenetrable that the waves carry it along without any water getting in, and it floats on the sea superior, so to say, to the waves. And this is what the heart should be, open only to heaven, impenetrable to earthly riches and treasures. If you have them, keep your heart from attaching itself to them. Let it maintain a higher level and, amidst riches, be as though you had none, superior to them. Do not let that mind, which is the likeness of God, cleave to mere earthly goods; let it always be raised above them, not sunk in them.

There is a wide difference between having poison and being poisoned. All apothecaries have poisons ready for special uses, but they are not consequently poisoned, because the poison is only in their shops, not in themselves; and so you may possess riches without being poisoned by them, so long as they are in your house or purse only, and not in your heart. It may be the Christian's privilege to be rich in material things and poor in attachment to them, thereby having the use of riches in this world and the merit of poverty in the next.

Of a truth no one will ever own himself to be avaricious; every one denies this contemptible vice; men excuse themselves on the plea of providinng for their children, or plead the duty of prudent forethought; they never have too much; there is always some good reaosn for accumulating more, and even the most avaricious of men not only do not own to being such, but sincerely believe that they are not, and that because avarice is as a strong fever, which is all the less felt as it rages most fiercely. Moses saw the sacred fire which burnt the bush without consuming it, but the profane fire of avarice acts precisely the other way. It consumes the miser, but without burning, for, amid its most intense heat, he believes himself to be deliciously cool, and imagines his insatiable thirst to be merely natural and right.

If you long earnestly, anxiously and persistently after what you do not possess, it is all very well to say that you no not wish to get it unfairly, but you are all the time guilty of avarice. He who longs eagerly and anxiously to drink, though it may be water only, thereby indicates that he is feverish. We cannot say that it is lawful to wish lawfully to possess that which is another's; so doing, we surely wish our own gain at the expense of that other; and he who possesses anything lawfully surely has more right to possess it than we do to obtain it. Why should we desire that which is his? Even were the wish lawful, it is not charitable, for we should not like other men to desire what we possess, however lawfully. This was Ahab's sin, when he sought to acquire Naboth's vineyard by lawful purchase, when Naboth lawfully desired to keep it himself. He coveted it eagerly, continually and anxiously, and so doing he displeased God.

Do not allow yourself to wish for that which is your neighbor's until he wishes to part with it; then his wish will altogether justify yours, and you may add to your means and possessions, provided it be not merely with strict justice, but kindly and charitably done.

If we cleave closely to our possessions and are cumbered with them, setting our hearts and thoughts upon them, and restlessly anxious lest we should suffer loss, they we are still somewhat feverish, for fever patients drink the water we give them with an eagerness and satisfaction not common to those who are well.

It is not possible to take great pleasure in anything without becoming attached to it. If you lose property and find yourself greatly afflicted at the loss, you may be sure that you were warmly attached to it. There is no surer proof of affection for the thing lost than our sorrow at its loss.

Therefore do not fix your longings on anything that you do not possess; do not let your heart rest on that which you have; do not grieve overmuch at the losses which may happen to you, and then you may resonably believe that, although rich in fact, you are not so in affection, but that you are poor in spirit, and, therefore, blessed, for the kingdom of heaven is yours.—St. Francis de Sales.

The Church and the Social Reform.

In the enthusiasm now being rightly shown for all kinds of social reform, there is grave danger of the fundamental purpose of Christianity being overlooked. A recent writer, himself heartily sympathetic with every project for social betterment, has well put it: "You cannot save the world by going into anti-tuberculosis societies. The needs of the age are not to be met by the mere practising of good Samaritanism. Christ is a great recreator, not a reformer. The Church is not the Jack-of-all-reforms. The Church has a function, and the first item in it is to convict the world of sin." This is a very timely reminder that the chief business of the Church is not to push social reforms, but to insist on that spiritual regeneration which alone makes true social reform possible.

Some striking remarks upon this subject were recently made by Bishop Kempthorne, Bishop-elect of Lichfield. There could, he said, be no true solution of the problems involved in the present industrial unrest in this country apart from the great principles of justice, brotherhood, and self-control. He did not know which made him angrier—the Socialist who said men must be Socialists before they could be Christians, or the Christian who said a Socialist must necessarily be an atheist. Whatever might be the case on the Continent, the latter was not the case in this country. His view was that the only way to combat atheistic Socialism was for Christian Socialists to go hot and strong for social reform. He was himself keen on social reform because he thought that a great deal of mischief was being effected by the unchristian type of Socialist. It was true that the Church's real work was to put men right with God, but that could only be done by exorcising the spirit of covetousness and greed which was at the bottom of most of our social evils. The idea of salvation which simply meant that a person was to be saved by the fear of punishment, and live a comfortable life for himself only, was a travesty of Christianity. They must do their best to improve the outlook of men's lives, because a great deal of the world's moral trouble was linked up with social evils. He had no patience with the bungling meddlers and silly sentimentalists who imagined that those very intricate and difficult problems were to be solved "off the top." They could only be solved by studying the question and giving personal witness to the principles of justice, brotherhood, and self-control.—Scottish Chronicle.

Take Everything to God in Prayer.

Our liberty in prayer is large. Every legitimate object of desire may be the subject of prayer. God is not wearied with our much asking, nor with the scope of our requests. We may bring to God in prayer whatever is causing us depression, whatever gives us anxiety. Whatever proves to be to us temptation. All our needs, all our desires, all our trials, all our sufferings, we can bring to God in prayer. One of the most helpful things in life is "to tell the whole thing out to God in prayer and then to leave it to Him." After we have done this, it will help us to think of God instead of the things about which we have been praying. Trust God as you would trust a friend who has power and willingness to help you. In this way the peace of God will "stand sentinel" about your soul, and will drive away depression and despondency.

If tolerance has not already gone too far, is there not danger that it will if the present tendency continues? 'Ye shall be witnesses unto me,' said Christ. When the Church of Christ ceases to dogmatize, it ceases to be a witness-bearing Church, it ceases to be loyal to its divine Head. Tolerance within limits is a virtue, but tolerance without limit is tolerance run mad, it is criminal indifference to the truth, it is a shameful betrayal of the most sacred trust that was ever committed to man.—Presbyterian Standard.

A Mission Worker in Japan Appeals for a New Church.

To Our American Helpers:

Araki San has written to some of you about my serious illness of pneumonia and I am glad to say I am now better. Am on the way towards recovery but am as weak as a child, can sit up in bed for only a few minutes.

I was taken ill in Nikko at midnight on Good Friday and thought I should die before morning, sent to Tokyo for a nurse on Monday but as I continued to grow worse the Japanese Christians were alarmed and phoned to Araki San to come up and bring a Japanese doctor; they arrived on Tuesday and it was decided that the only hope was to bring me down to St. Luke's Hospital where I could have proper care. The railway officials were notified that I would be carried down to the station in time to take the eleven o'clock train on Wednesday morning and asked to have every thing ready so I might be carried into the train without delay. A stretcher was made and I was carried out of my house. The whole town of Nikko lined up on each side of the street to see the funeral pass on its way. At last we came to the station and I was thinking the worst is over, I shall soon be in the train out of sight of this gaping crowd; but to my surprise and horror the bearers turned away from the station and carried me across the road to a miserable little tea house and laid the stretcher and me down on the floor!

I said to the doctor and Araki San, "What does this mean?" The doctor reluctantly told me, "I am very sorry to say the railway officials have just found that the law requires that a person who is ill and must travel on a stretcher is required to charter a special car and you must lie here for six hours while the special car is being brought up from Tokyo!" I said, "Why, Doctor, there are lots of cars on the siding at Utsunomiya; ask the station master if one cannot be brought up from there then we can leave here in two hours?" He had a long talk with the station master and on his return said to me, "Yes, there are a great many cars at Utsunomiya but we can find no rule for bringing a car from there, so we must wait here six hours until one can be brought up from Tokyo!" This aptly illustrates Japanese officialdom. They are hidebound to the letter of the law and are absolutely without initiative.

As there was no help for it I lay under that miserable shed six hours with hundreds of gaping Japanese all around me. Some of the remarks they made were very amusing; for example, some took wagers for and against my living to reach Tokyo? Finally at six P. M. the car arrived and I was carried aboard, reaching Tokyo at midnight; the ambulance from St. Luke's met us at the station and when we reached here and I was put into a comfortable bed it seemed like a veritable haven of refuge.

The next morning the doctors held a consultation and pronounced the case very critical, especially as I had had an attack of pneumonia at Christmas, but I seemed to respond to the treatment readily and now after three weeks am thought to be out of danger but it will take some time yet before I am able to work again.

I think I never fully recovered from the attack of pneumonia at Christmas. Ever since the left lung has been sensitive, then when the extra strain of preparation for Easter came it proved too much and I collapsed—now I want to get thoroughly well before attempting work again.

I cannot be too thankful for all the care I have received at St. Luke's and feel sure I must have died had there been no St. Luke's Hospital. Araki San (the head nurse) has been just like one of my own family.

Of course it is a little forlorn to be seriously ill so far from home but the Bishop, the members of the mission and numerous friends have done all in their power to make up for home and family.

Now that I have had two attacks of pneumonia within three months I am thinking it will be wiser to ask for permission to go home this autumn and thus cut out a winter in Japan and try to get entirely well in the more bracing climate of America, rather than risk another winter here, without a change.

The first attack of pneumonia was brought on by sitting in the Nikko church without fire, and as it is impossible to have a fire in the present church that is really little better than a shed built by tourists for summer services, the only thing to do is to build a church where we can hold services in winter without feeling that we are risking our lives.

In June, 1910, I wrote an appeal for funds to build a church in Nikko and sent it, with Bishop McKim's endorsement, to Mr. Wood for the Spirit of Missions. Mr. Wood wrote back saying, if I would send some photographs to illustrate the article he would publish it. I went to the trouble and expense of procuring the photographs and sent them to him. One he used as a frontispiece in a number of the Spirit of Missions but the article has never appeared. Chiefly locally we have raised money to pay for a site for the new church and about two thousand dollars towards the building fund.

We must have five thousand dollars before we can build the new church. Would it not seem a fair division of labor if we missionaries were entirely freed from anxiety as to money matters? Then we could give our whole time and strength to the work.

On my return from my last furlough I was sent to work in Utsunomiya and Nikko. At that time we owned not a foot of land in either place and were entirely without equipment. I asked the Bishop what funds were available to open up a mission in Utsunomiya. His reply was "Not a cent!" As the work grows and the necessity arises to open up new stations the Bishop frequently finds it necessary to "make bricks without straw." At first we tried to rent a Japanese house in Utsunomiya but as the city had recently been made the headquarters for an army division every available house was rented by the officers and their families; then it was decided that the only thing possible was to rent a Japanese house in Nikko and live there until we could buy land and build in Utsunomiya. After six months of seemingly endless annoyances we were able to secure the option on a site admirably suited for a mission, in the new extension of the city, and sure to grow into the most desirable residential section. But what could we do "without a cent?" Finally from the odds-and-ends of nowhere the Bishop scraped together about two thousand yen to pay for the land, and I made myself personally responsible for the money for the buildings. Dr. Teusler drew a plan for a convenient house, suitable for a home and mission, to cost about five thousand yen; this house was built and from my personal friends the money was raised to pay for it.

Next we built a home for the Japanese clergyman. The mission rents this house from me for six years; at the end of that time it becomes the mission's property. The next problem is how to get a church? We are renting a miserable little place at five dollars a month, the very appearance of it sufficient to repel inquirers.

Just when we are praying and working to know what to do a lady from New York came to Japan to visit missions; spent a fortnight in Utsunomiya and gave the money for a nice stone building which we now use for church, parish house and kindergarten. Now we have in Utsunomiya one of the best equipped mission plants in the Diocese of Tokyo—at a total cost to Board of fifteen hundred dollars.

I give the history of this mission in detail that our co-workers at home may know of our successes and our failures.

It was my earnest hope to see the Utsunomiya mission and the Nikko church built during this term of service and it is a keen disappointment to me not to see the church built before I go home, but the fund is three thousand dollars short in spite of all our efforts!

The whole church will cost less than many people pay for a motor car—why is it so much easier to give money for a motor car than it is for church? Will you not join with me in praying that grace, wisdom and strength may be given us to continue faithful to the work we have undertaken to accomplish "in His Name."

Faithfully yours,

IRENE P. MANN.

Nikko, Japan.

The Growth of Faith.

Faith grows, for none of us understands or believes all at a flash. The disciples prayed, "Lord, increase our faith." Jesus showed them that faith lies on the line of obedience. As we go on in the good way of the Christian we are cleansed, and as we obey we learn to believe. The reward of obedience is confidence in the one obeyed. Hence to increase faith one must use what he has. He must believe all that he is able to believe. He must cultivate his faith, and should never suffer himself to admit to himself that he has but a weak and uncertain article of faith. The very admission is weakening and may be fatal to what is highest and best in a man. Certainly it is just as meritorious to cultivate faith as to cultivate doubt and much more satisfactory and helpful to what is good.

Let it be especially remembered also that faith grows with good works. The more a man puts his convictions into practice and finds them practicable, the stronger those convictions become. There is a law against hiding the talent in a napkin. We must work the works of him who sent us, for the night cometh when we can no longer work or see. God calls us to be workers together with him, asks us to become partakers of his holiness and promises us strength according to our need. If we have but faith as a grain of mustard seed our Lord exhorts us to cultivate even that. It is enough, it is declared, to remove mountains. God does not ask us to use what we have not, but he does insist upon our diligently using what has been entrusted to us. Therefore let us cultivate our faith. Our power as Christians depends upon our faith, faith in the word of God.—The Lutheran World.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Sunday School Teaching.

Mr. Editor: Our most pressing problem is that of our children. We are losing them right along. Unless we attend to this matter we need not bother about a name—anything will do, for we will have no Church. The situation demands instant and enlightened attention. Sir W. Robertson Nicoll, in a recent address in his own country, called attention sharply to the peril. He said, "It seems as if at the present moment all the Churches, established and nonconformist, were losing rather than winning. This year for the first time, the Presbyterian Church of England reports a decrease. For the first time since the Disruption, the great Church of Scotland had made the same acknowledgment. The attendances at public worship have in many cases become very small. There is one exception and only one. The worshippers in the Roman Catholic Church are undoubtedly increasing." He points out that we are ignoring our children in order to "coddle the saints." To quote from his splendid address again, "We are confronted with the appalling and tremendous fact that four out of every five among the Sunday School children fail to join the Church. This is not only the cause of declension, but it is a cause to which we must address ourselves with concentrated energy of thought and action." He refers approvingly to the statement of a Roman Catholic Bishop that the cry must be "Back to the Child." The Sunday School Times, of Philadelphia, stated a year or so ago that we were in much the same situation as the great English preacher pointed out. I wrote and asked verification of their statement and they furnished it. Now something must be done. The children are not interested in nor attracted by what we offer them, and as soon as they are able to do so, they cut loose.

I think, in the first place, that the material we furnish our teachers and scholars most inadequate. Our leaflets, pamphlets and "helpers" are so put together that many a noble teacher, after struggling with them a while, gives up. The children are not taught. The average leaflet gives a few verses from the Bible, followed by a meagre explanation, which the scholars and teachers read over together on Sunday morning, and then the questions tacked on are asked. The result is not encouraging. It is not intended that such a course should destroy the study of the Bible itself, but such is its result. But if we are to continue to use leaflets, why do we not follow the course laid out by the International Lesson System? It was once said that we did not do this because that could not be adapted to our Church Feasts, but they regard the principal ones now just as our own leaflets do. In the hands of a publisher of our Church they can be used as well as the lessons we now follow, and would come to us with some teaching each Sunday on our Church which we need. The advantage of these leaflets over all others would be the splendid helpers we would have in the Sunday School Times, Peloubet's Notes, Miss Tarbell's Notes, etc., together with the many books that are gotten out to follow the course. Many newspapers on Friday or Saturday afternoon carry an outline of these International Lessons, and some a full page of splendid help; but we must miss all of this because we insist of being different, and studying Malachi when others are studying Abraham. A Canadian house attempted to get out a course for us, following the International System, but its leaflets and little booklets were too badly gotten out to meet the situation. But I am getting to believe that the leaflets are mere makeshifts.

Some use the graded course of the New York Sunday School Commission. I do not believe, after a most careful comparison and use of both, that these compare with the Blakeslee system, offered by Scribner. But the trouble with all of these graded courses is that they do not meet our need for Church teaching every Sunday. It is said that they can be supplemented. They can, but they rarely ever are.

This summer the Jacobs Company is running a course on the Prayer Book. It is much marred by the fact that the magazine which comes as the "helper" seems to be largely a method of ventilating the views of the various contributors. Some ministers do not care that their teachers be dealt with in this manner. For instance, take the "help" on last Sunday's lesson. Bishop Mann says "It is regrettable" that we named our Church the Protestant Episcopal Church; that the word "Liturgy" is now "unfortunately" employed to cover divers and sundry services (Mr. Caley calls such a one a "purist" a little farther on in his article), and that Morning Prayer seems to take the place which the Eucharist should hold.

With all of the above the children continue to drop out. The minister in the parish can only report the condition, and earnestly pray those in authority to meet it. Certain expedients have been suggested which I will take up. Some insist upon the use of the Church services; while others stress the Sunday School.

The different Church ideas: (a) Abolish the Sunday School entirely. Make the Church services so attractive to the children that they will be there. Nearly always this calls for a short talk to the children. This method is being widely tried, and many report favorably, saying that it does hold the children. One Presbyterian Church in New York, which has no Sunday School, is crowded with children. It is an inspiring sight, I am told, to see the families there together. This may not be practical in our Church. But I wonder if it is not the ideal? That New York minister is certainly feeding "My lambs." (b) Keep the Sunday Schools going, but have services for the children especially. Many commend this.

The Sunday School.—I believe that the solution lies here; but that we will see no improvement, until methods are changed. What we need badly is a manual of instruction, setting forth plainly what our Church believes and stands for. Our children are too ignorant of their own Church to have any great attachment for it. It is not their fault. They are willing to learn, but we have nothing that gives them the information. I do not mean books on the colors of the seasons, the symbols and history of the Church. We have those. I mean a book that traces out historically in short compass, the teachings of Christendom and gives our stand upon them. The Roman Catholics do this. It accounts for much of their success. Every child has at hand a full explanation of what that Church stands for. I have before me a little book about the size of our Prayer Book, called "Familiar Explanation of Christian Doctrine," to be used by Romanists. It is a catechism upon the doctrines of that Church. It explains why they believe themselves to be the only Church; why they have relics, their views as to Mariolatry, the sacraments, baptism, etc. I open it and read: "Q. Since the Roman Catholic Church alone is the true Church of Jesus Christ, can any one who dies outside of the Church be saved? A. He cannot. Q. Why not? A. Because one who does not do the will of God cannot be saved. Q. Is it the will of God that all men should be Catholics? A. Yes, because it is only in the Roman Catholic Church that they can learn the will of God; that is, the full doctrine of Jesus Christ, which alone can save them."

Some of the questions are, "Why is it that the Protestants have no divine faith? How do the Protestants make a liar of Jesus Christ? How do the Protestants make a liar of the Holy Ghost? Q. Have the Protestants any faith in Christ? Q. Will such a faith in such a Christ save Protestants? A. No sensible man will assert such an absurdity. Q. What will be the punishment of those who willfully rebel against the Holy Catholic Church? A. Like Lucifer and other rebellious angels, they will be cast into the everlasting flames of hell."

This book first states the Roman position and then denounces and undertakes to prove the error of the Protestant position. This is put into the hands of the young, and they learn what their Church stands for. We need a catechism of our faith something like that—of course, without harsh language. It must begin with stating why we are a Church; trace historically and in few words the different questions that have come before Christendom and our position upon them, such as relics, the claims of Rome, etc. Our Prayer Book is not sufficient for this. Until I went to the Seminary I did not know what was meant by the Immaculate Conception and confused it with the Virgin Birth. I believe that I was an average Churchman. It I had been taught those things by my Church when a child I would have had more respect for it. I think that such a text book is needed now.

As to teaching the Bible, I believe in pitching the leaflets out and going back to the Bible itself. This means hard work, but it is needed. Weekly teachers' meetings and a few commentaries will do it. We have determined in our school to do this as soon as the summer is over.

The cry "Back to the Child" is timely. I have contributed little to solving the problem, but if I can stir up wiser heads I will be grateful. Certainly the length of this letter proves that I have stated my opinion, anyhow.

C. A. Ashby.

Elizabeth City, N. C.

St. Paul's Church, University of Virginia.

Mr. Editor: Certain of our Church periodicals have recently contained a reproduction of a drawing of the proposed St. Paul's Memorial church now being projejcted for the University of

Virginia. I am only one of many who rejoice that the Old Dominion's historic seat of learning is at last to have adequate provision for the spiritual life of such of her students as are Churchmen, while those who own allegiance to other bodies, or none, may have opportunity of fairly learning what the Church of our Fathers is and stands for. I know that I express a feeling which must be general in saying that the brave plans to provide for this memorial church command admiration and approval.

Having thus made clear my sympathy with the entire undertaking, I wish to present a very modest criticism of the design shown in the drawing to which I have referred, realizing at the same time that the details of the building's appearance are probably not finally determined. It cannot but be for all of us a matter of sincere regret that the Church in this country, while preserving so splendid a continuity with the parent communion in teaching and tradition, has so widely diverged from the artistic practice of the Church of England in her buildings. If there flourished at one time a hope that this young national Church would evolve upon its newer soil a new order of ecclesiastical architecture, that hope is long since dead. Our oldest churches are not, as a general rule, our most beautiful, though usually redeemed from actual ugliness by softening marks of age and by the mist of sentiment through which we view them. We are far poorer, in this regard, than most other Christian lands. It is indeed true that there are many churches quite like the one proposed for the University of Virginia, dating from colonial or post-colonial days, that are dear to our hearts, but surely they are endeared to us as much, if not more, because of their hallowing associations as because of any Christian tradition suggested in their appearance. Adaptation of the classic has proven always difficult, rarely successful. Because the spirit of the parent type found its essential expression in unity, regularity and symmetry, variety in treatment could be introduced only with extreme caution; later types, though gradually more and more enriched, were yet typical so long as they were true to that spirit and expression; attempts to force evolution along lines thought to be original uniformly resulted in proportional loss of identity with the ancient type. Almost everyone has marvelled at the lavish use of forms and embellishments with the marked absence of unity in the work of some reckless architectural match-makers, or felt in observing a lofty spire surmounting a stately Doric or Corinthian facade that here was contrast bordering on conflict. These productions, often interesting and sometimes attractive in civic and domestic use, ecclesiastically employed are seldom felicitous.

We commonly believe that in worship anything not binding in with the unity of the service, like a stone into a wall, should be deleted. In undertaking to adapt classic lines to the building of a Christian church I believe that whatever does not fit in necessarily with the unity of the structure detracts tellingly from its strength. The spirit of Greece's architecture in its best days, down to and including the Age of Pericles, was contemplative, subjective, like to that of her philosophies, expressing in its rectangular lines, monumental repose and subtle refinements, those ideals which held culture as an end in itself. On the other hand, the spirit of the Gothic is aspiring, objective, constructive, embracing but subordinating the contemplative, thus resembling the spirit of Christianity. The Grecian temple developed no tower, spire or steeple because none was needed. It was intended that the admiring eye of the beholder should be so fascinated by its balanced perfection as only to desire to linger on its beauty. The Gothic church has grown to them. When gazing, say, upon an example of the perpendicular, no matter how pleasing it may be in itself, the irresistible tendency of the eye is upward, the evident intention, under the guidance of the Spirit, being that the beholder should look from these man-made beauties beyond with the vision of faith to those of the "Temple not made with hands." It is, after all, not to be wondered at that so many ambitious experimenters have failed to give expressions of content to steeples perched upon brows of Hellenic (?) porticoes.

Doubtless since I profess to be voicing a criticism of the style of this proposed memorial church, it will be demanded that I make my objections definite and, also, suggest some improvement, if I can.

It is, of course, obvious that a Gothic church at the University of Virginia would not coincide with its surroundings. The architect is practically forced to choose the older, if less distinctively Christian style. To this there can be no reasonable objection. Those principles of simplicity beloved of Virginian Churchmanship might be justly represented by the quiet, stately, unbedizened charm of a true classic type; but when meaningless rocaille curves are superadded upon a design in which unconcinnous features are forcibly brought together, there remains small room for either simplicity or dignity. Definitely, my objections are three, named in order of importance:

1. Nothing but weakness is contributed by the display of feebly pretentious scroll ornamentation which overlooks what would be, without it, a pleasing facade.

2. I cannot but feel that the star-y-pointing finger which is erected above the Roman colonnade detracts from the reposefulness of the latter without imparting vitality.

3. If the architects could but feel that they dared revert to the pure Grecian, the simple column upon the stylobate, with rectilinear fenestrations would, of course, take the place of the columns upon the podia and the arched window-openings. Such a reversion would be hailed by many as the product of ripe judgment, wise foresight and devout artistic taste.

C. P. Parker.

Newark, New Jersey.

God Answers Prayer.

Jehovah, the loving God, distinctly promises to answer the prayers of his children. He that gave parents a love for their children, will He not listen to the cries of His own sons and daughters? He has wonders in store for them. What they never heard of, never saw or dreamed of, He will do for them. He will invent new blessings, if needful. He will ransack sea and land to feed them: He will send every angel out of heaven to succor them if their distress requires it. He will astonish them with His grace, and make them feel that it was never before done in this fashion. All He asks of them is that they call upon Him.—Spurgeon.

BIBLICAL CONTRASTS.

John the Baptist and Herod.

John abode in the wilderness. His raiment was camel's hair, and his meat locusts and wild honey: his voice, "Prepare ye the way of the Lord."—St. Matt. 3.

Jesus said, Verily I say unto you: Among them that are born of woman there hath not arisen a greater than John the Baptist.—St. Matt. 11:11.

To please a dancing girl and revenge a savage adulteress Herod ordered John's execution in prison: And his head was presented by the girl to her brutish mother. His disciples took up the body and buried it.

On a set day Herod, arrayed in a gorgeous robe, made a great oration, which the people said was the voice of a god. The angel smote him. He fell down and was eaten of worms.

Salome and Mary.

Salome danced and pleased Herod; was rewarded with the bleeding head of the greatest of men, and bore it to her mother.—St. Matt. 14.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped them with the hair of her head. And the house was filled with the odor of the ointment.—St. John 12:3.

The Poor Widow and Simon Magus.

And there came a certain poor widow and she threw in two mites, which make a farthing. Jesus said, Verily I say unto you, This poor widow hath cast more in than all they which have cost into the treasury.

And when Simon (the magician), saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me this power. But Peter said unto him: Thy money perish with thee; because thou thoughtst that the Gift of God could be purchased with money.—Acts 8:18, 19, 20.

Paul and Agrippa.

On the morrow when Agrippa was come and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment, Paul was brought forth in bonds.

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then from the man in irons came an address that overwhelmed the royal judge. And Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

And the most heroic of men answered: I would to God that not only thou but also all these that hear me this day were both almost and altogether such as I am, except these bonds.—Acts 26.

J. L. W.

Praiseworthiness.

The love of praiseworthiness is by no means derived from the love of praise. Those two principles, though they resemble one another, though they are connected, and often blended with one another, are yet, in many respects, distinct and independent of one another.

The love and admiration which we naturally conceive for those whose character and conduct we approve of, necessarily dispose us to desire to become ourselves the objects of the like agreeable sentiments, and to be as amiable and as admirable as those

whom we love and admire the most. Emulation, the anxious desire that we ourselves should excel, is originally founded on our admiration of the excellence of others. Neither can we be satisfied with being merely admired for what other people are admired. We must at least believe ourselves to be admirable for what they are admirable. But in order to attain this satisfaction we must become the impartial spectators of our own character and conduct. We must endeavor to view them with the eyes of other people.

When seen in this light, if they appear to us as we wish, we are happy and contented. But it greatly confirms this happiness and contentment when we find that other people, viewing them with those very eyes with which we, in imagination only, are endeavoring to view them, see them precisely in the same light in which we ourselves had seen them. Their approbation necessarily confirms our own self-approbation. Their praise necessarily strengthens our own sense of our own praiseworthiness.

In this case, so far is the love of praiseworthiness from being derived altogether from that of praise, that the love of praise seems at least, in a great measure, to be derived from that of praiseworthiness.—Adam Smith.

"The Words of My Mouth."

At a meeting of railway secretaries of the Young Men's Christian Association, one man spoke of the boys who play about the railway yards, and how their lives are influenced by the words they hear the older men use. He told the story of a great tree that, when it was cut down, showed near its heart the scars that had been made upon it while it was yet a sapling—scars that must have been made by an Indian tomahawk, for the tree was well-grown when the first white men came to this country.

"Even so," he said, "I bear in my own heart the scars of words that I heard while I was a child. I would give much to be able to obliterate them. I can remember the day, the spot and all the circumstances when I first learned the meaning of the words that, although I have never uttered them, come often to my memory and almost to my lips. Whoever thus stamps an evil word in the memory of a boy does him a lifelong injury. Again and again I pray that the words of my mouth and the meditation of my heart may be acceptable in God's sight."

The discussion that followed showed that others had had the same experience. Every one who spoke agreed that men who work in any capacity upon the railways ought never to forget the presence of boys who like to be about the cars, and who learn good or evil from the words the men speak in their hearing.

We are beginning at last to realize the abiding influence of mere words. Instead of being easy to forget, they are as nearly immortal as anything human can be. Lincoln said at Gettysburg that the world would little note nor long remember what was said there, but that it would never forget what the soldiers had done there. Lincoln was mistaken. His words at Gettysburg will be remembered and cherished when it may be necessary to add a foot-note to the address to explain in what war the Battle of Gettysburg occurred.

Words, good or bad, have an immortality of their own. We do well to pray both for the words of our mouth and the meditation of our heart.

Church Intelligence

CALENDAR FOR AUGUST.

1—Friday.
3—Eleventh Sunday after Trinity.
6—Transfiguration Day.
10—Twelfth Sunday after Trinity.
17—Thirteenth Sunday after Trinity.
24—Fourteenth Sunday after Trinity. St. Bartholomew's Day.
31—Fifteenth Sunday after Trinity.

Collect for Twelfth Sunday After Trinity.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

Foreign.

Pageant of Chivalry.

On Tuesday last, Westminster Abbey was the scene of a function that was full of history and fraught with an impressiveness which had not attached to any similar function before. The scale on which it was observed is remarkable in the light of the fact that there was no such closing of the Abbey to the public before and after the event, as is inevitable in the case of the Coronation. Since the sudden fixing of the date by his Majesty about nine weeks ago, the beautiful chapel of King Henry VII. had been carefully cleansed, the old banners reverently taken down, together with the crests that surmounted the canopies, and either delivered to the rightful inheritors or placed in safe keeping, and the old heraldic plates removed from the back of the knights' stalls and arranged in an orderly row underneath. All this was done without interrupting the access of sightseers for more than a few hours, until the last week before the ceremony, which was devoted to the hanging of the new banners and the fixing of new helmets and crests and mantles.

Previous ceremonies connected with the Order at various dates from 1725 to 1812 had taken place in King Henry VII.'s chapel, which was crowded on those occasions to its utmost capacity. People were allowed to climb up behind the canopies on each side till they were level with the helmets. A great scaffolding was erected at the east end behind Torregiano's magnificent tomb, and even the tomb itself became the foundation for a royal box and a temporary organ. No such vandalism was permitted in the present case. With the exception of her Majesty, Princess Mary, and a small number of the other Royal Princesses, the chapel contained only persons attached to the Order—a few C. B.'s and K. C. B.'s, to represent the main body of their brethren, the Knights Grand Cross, the Dean and Canons, the officers of the Order, the Great Master (the Duke of Connaught), and the Sovereign. Outside in the transepts and nave of the Abbey were assembled between 900 and 1,000 members of the Order, each with a lady, and as no man was admitted to the floor of the Abbey who was not in levee dress, the splendor and variety of the uniforms recalled the aspect of the Abbey at the Coronation.

In order to associate this great concourse with a ceremony that technically concerned only the senior forty-six of the Knights Grand Cross, it was rightly arranged to divide the services between the Abbey and the Chapel. The chief feature was the procession, which consisted of two parts. That which concerned the Order, and consisted only of persons attached to it, was marshalled in the Painted Chamber of the House of Lords, the Dean and Canons, according to ancient customs, going across early to join it there. The other parts, which awaited the procession of the Order in Poets' Corner, consisted of the Abbey Beadle, the Cross-bearer, the choir, and the Minor Canons. The united procession passed slowly down the south aisle of the nave, at the west end of which were the Westminster King's scholars—no vivats this time—and then up the centre of the Nave to the Choir. The habits of its different sections made a brave show—the children of the Chapel Royal in their Tudor dress, the choir in surplices, the officers of the Order and the Canons in white satin mantles lined with cerise silk, and the greater personages in cerise satin mantles lined with white silk, with bandages on their right shoulders or stars on their left, according to rank.

Teachers and Buckingham Palace.

It is said in a certain European State that when a man was found dead from exhaustion, and his profession was discovered, the people said, "Oh, he is only a teacher!" No longer can the great profession that has done so much to build up modern England be considered an object for cheap sneers. We have too long neglected to give teachers the position they deserve. We still pay them miserably when the importance of their work is considered. They are, next to those who devote their life to the work of the ministry, the poorest paid class in the community. The King and Queen delighted to honor them by inviting the teachers of London to a garden party in Buckingham Palace last Saturday. The Head Master of Westminster—our most famous London public school—and the Head Mistress of the elementary infant school in the slums were equally honored. The Heads of the London University Colleges and the Heads of Council Schools were paid the tribute of Royal attention, and all enjoyed the provision made for their entertainment. Progress under modern conditions can only be satisfactorily made when an educated generation takes the place of their fathers. We need more and better training as the years pass, and we rejoice to think that their Majesties have in the midst of their busy life found the opportunity of recognizing in a way that cannot be ignored the esteem in which they hold the teachers who are laying the foundations of the character of the men and women on whom the future of the nation depends.

The Foundations of St. Paul's Cathedral.

An interesting experiment in connection with St. Paul's Cathedral is being made on the site of the old General Post-office. Borings to the depth of about thirty feet are being sunk through strata which are, of course, similar to those upon which the Cathedral stands. Into these borings liquid cement will be injected under pressure, with a view to ascertaining how far in transverse directions the cement will spread. Should the experiment prove satisfactory, the practicability of applying similar methods to the soil beneath the Cathedral itself, with the idea of

forming a more stable bed under the foundations of the building, will be considered by the authorities. Meantime important work in other parts of the Cathedral is in progress. The regilding of the pineapple on the top of the southwest tower has been finished and the scaffolding removed. The top of the northwest tower is being similarly treated. A frail scaffolding has also been erected round the ball and the cross above the dome, and steeplejacks have been taking measurements in order to supply an estimate of the probable cost of regilding the ball and the cross.

A Generous Donor.

News has come that the large sum of £50,000 which the late Mr. G. J. Fenwick, who recently pased away at Bournemouth, left for the needs of Newcastle, was not all that he bequeathed to that city. It was announced on Monday that he had also left £25,000, free of duty, for the Bishop's use for the purpose of the Bishop of Newcastle's Church Extension Fund. That this amount will be put to a good use, everyone may be quite certain. All who know Newcastle recognize the need that exists for more churches and more men to carry the message of salvation to the overcrowded areas of the city, and this munificent gift will enable the Bishop to carry into effect some of those projects which he has so much at heart.

The Lords and Disestablishment.

The debate on the Welsh Bill lasted two days. Only two ministers of the Crown endeavored to defend the bill before the House of Lords and the nation. We venture to say that the proceedings of the Government in this respect are unpredecented, and prove that the supporters of Disestablishment do not rely on reason but on coalition votes, and prefer allowing the judgment of the constituencies to go by default than meeting fairly and squarely the assaults on their policy. They hope that before a general election takes place some new cry will divert attention from measures that are opposed to natural justice, and appear to put the gratification of the wishes of a section of the Liberal party before the reasoned views of the rest. The second reading of the bill was rejected in the House of Lords by 242 votes to 48, after the Archbishop of Canterbury, on behalf of the Church, had refused to consider the question of compromise. Lord Haldane defended the bill on the ground that it fulfilled the idealism of the Welsh race. It is a strange idealism that rejects the aim of religious equality unless equality be accompanied by the crippling of those whose opportuniities for service are greatly in excess of their resources, which they use to the very best advantage. Churchmen by continuing their efforts in defence of their Church will do much to defeat the bill, which has few friends outside a narrow coterie of bitter partizans.

The Miners' Garden Party.

The garden party given at Auckland Castle, on Wednesday, is a happy example of the Bishop of Durham's fatherly care of the aged members of his flock. Every year for some time past the Bishop and Mrs. Moule have entertained a party of old miners and their wives, all of whom live in the county of Durham. The old people meet at the railway station and march to the Castle, preceded by the Auckland Park Brass Band. The afternoon is spent in the beautiful grounds of the Castle, and one can well imagine how the peace and refreshment are appreciated by the aged toilers, and how eagerly they look for the presence of the Bishop and his wife in their midst, and listen for their kindly words of greeting. It is little kindnesses such as this that endear the Bishop to his flock and make the people realize that he takes a true interest in their lives, and likes to come into personal contact with them.

The Church in Wales.

Mr. Sydney W. Flamank announces that it has been decided by the Defence Committee of the House of Laymen of the Province of Canterbury, at a meeting presided over by the chairman (Sir Alfred Cripps), to hold a great meeting at the Albert Hall on the evening of November 20th, in protest against the Welsh Bill. The Archbishop of Canterbury will preside, and it is hoped that the Marquess of Lansdowne will propose the first resolution. Churchmen will lose no time in booking the date of this important meeting and keeping it free from all other engagements, so that they may attend in their tens of thousands to again voice their feelings on the subject.

American.

Missionary Work of the Church.

At the meeting of the Board of Missions on September 25th, 1912, a committee, composed of three Bishops, three presbyters and three laymen, together with the president, treasurer and the secretaries of the board, was appointed to take into consideration the whole question of the organization and administration of the missionary work of the Church, this committee to report to the Board with a view of making recommendations to the General Convention. This committee was composed of Bishop Lawrence, Bishop Francis, Bishop Nelson, the Rev. Mr. Sedgwick, the Rev. Mr. Davis, the Rev. Dr. Clark, Mr. Stirling, Mr. Pepper, Mr. Dillard, together with the officers of the board.

The committee has held a number of meetings and has gone very carefully into the whole question assigned to it. Final reports was made at the meeting of the board in May, by offering certain amendments to the present missionary Canon No. 53, which the board recommended should be presented at the next meeting of the General Convention.

We are sending under separate cover two copies of the proposed changes suggested by the committee and adopted by the board at its meeting in May, together with the Canon as it stands at present. It has seemed advisable that this should be given to the Church papers for presentation to the Church at large in order that all may be fully informed concerning this most important matter coming up at the General Convention.

F. J. Clark,
Recording Secretary.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

The Settlement House.

Christianity and Social Science have of late years become important factors in the work of the University of Pennsylvania. The Settlement House, situated in one of the poorest sections of the city, represents an investment of $65,000. In it and in connection with the University Hospital there is carried on an extensive social service work in the hands of carefully-trained workers. In South China there is an investment of $25,000 for its medical work. Its Christian Association has thirty-five leaders and secretaries. Its Christian activities sixteen years ago only called for an annual expenditure of $700. It has now grown to such proportions as to require $35,000 a year. There are 1,300 men in Bible Study groups. Services are held daily in the chapel while Bishops and other leaders of thought are the preachers at the Sunday morning services in Houston Hall. It has long been felt that there should be a chapel that would express fully and exclusively the religious ideals and work of the University; that should be a place of prayer, worship and instruction. This long-felt want is assuming a form that promises to lead to the realization of the highest wishes of the alumni and friends of the University. Plans have been drawn that will rightly symbolize the religious ideas of this great University. These plans call for a collegiate Gothic chapel, 180 feet long by 66 feet wide, a massive tower 30 feet square and 175 feet high and a chapter house 30 feet in diameter. The plans were drawn only after the chapels of all the leading colleges and universities of our country and England had been carefully studied. King's chapel, Cambridge, gave the motif for the chapel. The Magdalen Tower at Oxford suggested the tower, while the Chapter House is to resemble that at Lincoln Cathedral. The cost will be about $500,000. The committee having the matter in charge consists of Provost Smith, George Wharton Pepper, Charles S. Walton, the Rev. Floyd W. Tomkins, S. T. D., and Oliver Huckel.

Death of a Valued Sunday School Worker.

In the entering into the rest of Paradise by Miss Lilla Sellers Pechin, on Saturday afternoon, July 26th, the Church in Philadelphia has lost another of that noble group of women who for half a century labored in the Bible classes and Sunday Schools of the Episcopal Hospital. Early in her life she took up work in that section of Kensington, teaching the Henry Spackman Men's Bible Class in the morning and the Bishop Steven's Women's Bible Class in the afternoon. Fully 2,000 persons were under her careful teaching in these classes.

An Aged Churchman Succumbs to Heat.

Having almost rounded out his ninetieth year, Mr. Orlando Crease died at his Germantown home, on Wednesday morning, July 30th, as the result of the heat. He was prominent in business circles and a leader of Church affairs. For more than fifty years he was warden of St. David's church, Manayunk, and superintendent of its Sunday School. He was frequently a deputy to the Convention of the Diocese; was for some years a member of the Standing Committee; a member of the executive board of the Sunday School Association, of which he was one of the originators; vice president of the Bishop White Prayer Book Society, and one of the managers of the Advancement Society. Mr. Crease was born in London, England, and came to this country when a child.

A modification of the plan of Open Air services has been adopted by the Rev. Llewellyn N. Caley, rector of the Church of St. Jude and the Nativity. The idea is to entertain children and their parents under proper influences.

They are given in the parish house, every Wednesday night. One cent admission is charged. A hymn is the only religious feature. Films of all sorts are shown, and children and their parents crowd the auditorium at every opportunity.

The Rt. Rev. Dr. Philip M. Rhinelander is spending his vacation at his summer home, Rockport, Mass. He will return to Philadelphia at the close of this month.

The Rt. Rev. Dr. Thomas J. Garland has gone to Port Arthur, Canada, as a starting-point for a canoing trip up the Nipagon river, in the Thunder Bay district.

The Rev. Charles C. Pierce, D. D., is spending his vacation at the Military Academy, West Point.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

The Bishop's Vacation.

Bishop and Mrs. Reese left Savannah on August 2d, for their vacation. They will be in Marietta, Ga., until August 20th. Two weeks from that date will be spent at Highland Lake Club, Flat Rock, N. C. Thence they will go to Wytheville, Va., until the time of the General Convention in New York.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Sunday School Convention.

Sunday School Convention of the Fourth Department (Sewanee), will meet at the latter place, on August 5th-10th. The following are the speakers: "Concerning the Child," Miss Mabel Lee Cooper; "The Problem of Teacher Making," Dr. A. T. Barrett; "The Child the Greatest Asset of Church and State," Prof. S. A. Mynders; "Old Testament Stories for the Child," Miss Mabel Lee Cooper; "Some Thoughts on Religious Education," Dr. A. T. Barrett; "Some Psychological Principles of Childhood," Prof. S. A. Mynders; "The Life of Christ for the Child," Miss Mabel Lee Cooper; "Train Up a Child," Dr. A. T. Barrett; "Jesus, the Ideal Teacher, Dr. A. T. Barrett; "Types of Children and Sunday School's Part in Caring for Them," Miss Mabel Lee Cooper; "The Child and the Church," Rev. W. D. Buckner, LL. D.; "The Child and the Problems of the Future," Rev. Loaring Clark, D. D.

Girls' Friendly Society.

The Girls' Friendly Society of Memphis has moved its lunch room from Main street to North Second street. Three hundred girls in business are served here daily, and after September 1st, the G. F. S. Inn will be opened on the third floor, same building, as a lodge for working girls, thus making it possible for such a girl to live respectably on the small wages received. At the Inn the women of the Girls' Friendly Society are brought in contact with the girls in a friendly way. Mrs. William Andrew Smith, of Grace church, is the president. This is considered the most important Social Service work in Memphis.

The Settlement House.

The Settlement House was opened August 1st, in West Nashville, by a society of Churchwomen, principally the Daughters of the King. Mrs. Sandford Duncan, of St. Anne's church, is president, and Mrs. Boylston, of Christ church, is supervisor of nurses. The Settlement House is located in Cherokee Park, West Nashville, in the mill district. The work primarily, is to care for the sick, especially sick babies.

A mission will be held during August, at Raven's Croft chapel, of West Tennessee—an old, historic Church settlement, at present under the direction of Mr. George H. Batchelor, of Grace church, Memphis.

SOUTH DAKOTA.

Rt. Rev. George Biller, Jr., D. D., Bishop.

The Church's Progress in South Dakota.

The Rev. Hugh L. Burleson attended the last meeting of the Convocation of the Missionary District of South Dakota. He was greatly pleased with the indications he saw of the Church's progress in that district. He finds the work marked by energy, optimism, wisdom and self-sacrifice. He reports that South Dakota will ask the General Convention to authorize the election of a suffragan-bishop, in order that Bishop Biller may have assistance in administering his immense and varied field. South Dakota now has 166 stations, more than half of which are off the railroad and scattered over an area of 80,000 square miles.

OLYMPIA.

Rt. Rev. F. W. Keator, D. D., Bishop.

Ordination.

On St. James' Day, July 25th, 1913, in Trinity parish church, Seattle, Bishop Keator ordained to the diaconate John Whitmore, Ph. D. The candidate was presented by the Rev. Willis H. Stone, of Christ church (University) Seattle, and the sermon was preached by the Bishop of the Diocese.

Dr. Whitmore has been connected with the faculty of the University of Washington. He has recently been called to the faculty of Kenyon College, and at the request of the Standing Committee of the Diocese of Ohio he will be transferred at once to that Diocese.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

The Rev. J. Stuart Holden Again the Preacher at St. Bartholomew's.

The Rev. J. Stuart Holden, of London, began his fifth summer as preacher at St. Bartholomew's church on the first Sunday in August. The church was filled in every seat. Mr. Holden has grown much in England in the last three or four years in Bible exposition work, and is everywhere in demand. He comes to America to take part in the Northfield conferences, and his popularity in this city causes him to return to St. Bartholomew's each season.

Archdeacon Forneret, of Hamilton, Ont., began as the August preacher at Calvary church. The outdoor services at Grace church are held regularly, recent ones being marked by the anniversary of the death of the Rev. Dr. Huntington. On the latter occasion Bishop Brooke, of Oklahoma, was the speaker.

Clerical Changes.

The Rev. R. C. Russell, for many years rector of St. Luke's church, Somers, and St. James' church, North Salem, has resigned, and has been elected rector-emeritus, with use of rectory at North Salem during his lifetime. The Rev. J. S. Haight, second assistant at St. Paul's church, Cleveland, has been elected rector, and will enter upon his work in September. He will live at Purdy Station, midway between the two parish churches.

The Rev. Dr. C. A. Hamilton, for ten years rector of St. Margaret's, Bronx, now on leave of absence, has signified his intention to retire at the expiration of his leave on October 15th. He will be succeeded by the Rev. Roland C. Ormsbee, now priest-in-charge.

The Rev. John F. Scott, for three years curate at St. George's church, will become rector of St. John's church, Providence, on October 1st.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Socialism and Religion.

Rev. Irvin St. John Tucker, rector of St. Mark's-in-the-Bowery, New York City; the Rev. William M. Gamble, of St. Luke's, Mt. Joy, and the Rev. George I. Browne, of St. John's, Lancaster, spoke on "Socialism and Religion" at a mass meeting in Market Square, Harrisburg, on Saturday evening, July 26th. They spoke from an automobile in the open air. They had come from a similar meeting in the court house in Lancaster, where a great audience was present.

Summer Services at Bedford.

By the kind interest of summer visitors at Bedford St. James' church in that place is to be kept open through the month of August. Visitors are there from many parts of the country and they miss Church privileges. We have a lovely church there and a rectory all well appointed and in good condition. The local people are too few to carry on services unaided.

The Rev. D. Pugh Griffith, in charge of St. Andrew's church, Shippensburg, and St. Mary's, Waynesboro, left on July 31st for a month's vacation in England and Wales.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bisho

Clerical Appointment.

Rev. Joseph H. Harvey, of Mexico, Mo., has been appointed by Bishop Johnson to the charge of St. Augustine's Mission, in the city of St. Louis and will take charge in September.

Rev. T. W. Jones, for more than two years Hospital Missionary in the City of St. Louis, has resigned his position, to take effect September 1st, and has accepted the rectorship of St. Paul's church, East St. Louis, in the Diocese of Springfield.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Ordination.

On Wednesday, July 30th, in St. Stephen's church, East Liverpool, the Rev. Isaac Frederick Jones, of the Diocese of Pittsburgh, was advanced to the priesthood by the Bishop of that Diocese. The Rev. Thomas R. Yates, of Pittsburgh, read the Preface to the Ordinal; the Rev. J. C. DeCoux, of the same diocese, preached the sermon; the Rev. Robert Kell, rector of the

parish, presented the candidate; Archdeacon Bingham, of Pittsburgh, was the epistoler and Archdeacon Abbott, of Ohio, the gospeler. In addition to these clergy there were in the chancel, all of whom joined in the laying-on-of-hands, Rev. W. J. Moffat, of the Diocese of Pittsburgh, and the Rev. J. W. Miller, of the Diocese of Bethlehem. The Rev. Mr. Jones is rector-in-charge of St. Luke's, Georgetown, and St. Paul's, Fairview, Diocese of Pittsburgh, and as a convenient point from which to reach these stations, is in residence at East Liverpool.

The Rev. Jenkin Watkins, priest in charge at St. Anne's-in-the-Field, Perry, and St. Michael's, Unionville, has added to his large field of work, the rectorship of Christ church, Geneva, the venerable Canon Wright being rector emeritus.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop

Bequests to Church and Charity.

The will of Morgan Whitney, a Churchman of New Orleans and member of Trinity parish, made bequests of $5,000 each to St. Anna's Asylum, an undenominational home for indigent women and children in New Orleans, to the Children's Home, an asylum for orphan girls, maintained by the Diocese of Louisiana, and to Trinity church, New Orleans. In addition to this, bequests were made to old servants and friends and to relatives. Mr. Whitney's interesting and valuauble collection of Japanese and Chinese carved jades and crystals, one of the best in the country, and a china "peachblow" vase, were bequeathed to the Delgado Art Museum, of New Orleans.

Death of an Aged and Useful Churchwoman.

One of the oldest and most faithful communicants of the Diocese, Mrs. Sarah B. Archer, passed away in July. Mrs. Archer was a member of St. Stephen's, Innis for over fifty years, and labored earnestly, always, for the support of the Church. She was a devoted member of the Woman's Auxiliary and never failed to attend the annual meetings of the Auxiliary held at the time of the Diocesan Council.

After a period of dormancy, the Junior Auxiliary in St. Matthews, Houma, as been revived, and meets every week or sewing, with a social and programme, meeting once a month. In this parish all the organizations, including the Sunday School, are continuing their meetings and activities through the summer months, without cessation.

A cottage has been secured, at Waveland, Miss., on Mississippi Sound, for the Children's Home of New Orleans. Detachments of the girls of the Home, with sisters in charge, go over to the cottage for periods of two weeks during the summer.

Rev. William E. Vann has accepted the rectorship of Grace Memorial church, Hammond, with charge also of the missions at Amite and Pontchatoula, leaving his former charge in the Diocese of Arkansas on August. The church in Hammond has been without a rector for nearly a year, but during that whole time they have conducted layreading services every Sunday, with vested choir, and have maintained the Sunday School. The people of Grace church, Hammond, are noted for their zeal and energy in their Church work.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Work of the Archdeaconry in Southwest Virginia.

The Archdeaconry of the Southwest is reaching out and covering new points, endeavoring to minister to the greatest possible number of towns and camps each month. The work is rapidly taking form and is being systematized steadily. The following points are being ministered to: Graham, Tazewell, Pocahontas, Flat Top, Yards, Pearisburg and Narrows, by Archdeacon Rich; Dante, Laurel, Coeburn, Whitewood, Richlands and Pounding Mill, by Mr. Opie; Big Stone Gap, Keokee, Dorchester, Norton, Appalachia, by Mr. Lloyd. Other places have been visited from time to time and services held as convenient, among them being Burke's Garden, Mountain Lake, Putnam, Saltville, Glade Spring, Convict Camp at Liberty, and the N. and W. R. R. shops, at Bluefield. The places covered regularly are in some instances great distances apart and one or more of the workers are on the road almost constantly.

In addition to the ministrations of Mr. Rich and his associates, effective Christian mission work is being done regularly by Deaconess Williams, at Dante; Deaconess Adams at Keokee, Mrs. Kate Smith at Laurel, and Miss Ella Coston at Flat Top Yards. Thus it will be seen that the Church is making herself felt in the mountain regions of the Southwestern part of the State, and is carrying on a work of far-reaching influence.

A number of the services held are conducted in either Union churches or churches of other denominations than the Episcopal, as this Church has as yet not been able to build very extensively in the Southwest. Wherever the Archdeacon and his associate workers go they are shown every courtesy by the other denominations and a strong spirit of unity and Christian brotherhood is being manifested.

On Sunday, July 27th, Archdeacon Rich and Rev. Hubard Lloyd, were extended an unusual honor, when they were especially requested to dedicate a Baptist church at Keokee, although there were four Baptist ministers present at the time. This was quite a tribute to the Episcopal Church and her form of service, as well as an honor to her ministry. The unusual courtesy was possibly due to the wide Christian influence of the late Dr. John Lloyd, and to the interpretation he had given the Church and her rites and ceremonies, while engaged in his splendid work as Archdeacon of the Southwest. Mr. Rich and Mr. Lloyd had been invited to be present at the dedication of the church, which, although a Baptist edifice, is being used as a union place of worship, and after they arrived they were importuned to hold the consecration ceremonies of the Episcopal Church, which they adapted to suit the occasion.

The spirit of unity and of working together for a common cause, which is being manifested in Southwestern Virginia, by the various denominations, is a good lesson for the city churches, where great denominational barriers have been erected, and if learned and followed, the lesson would redound to the honor of God and to the more rapid spread of His kingdom.

St. Thomas' Church, Berkeley.

August 4th, 1913, the first service was held in the new St. Thomas' Episcopal church. At the 11 o'clock service Sunday morning, the rector, Rev. E. W. Cowling gave in a general way some account of the work that had been done during the past year, and while the results accomplished are no surprise to those who have been actively engaged in the forward work of the parish, it will, no doubt, be interesting to the community to know that within the twelve months just closed, there were held 231 services, 141 on Sundays and ninety on week days. Of these holy communion was celebrated at forty-one services at which 1,341 communicated.

There have been baptized within the year forty-one children and adults, three confirmation services have been held at which fifty persons were presented to the bishop to receive the laying on of hands. The Sunday School has steadily increased in membership and in no instance has a child who was known to be attending any other Sunday School been accepted without insisting that it see its rector or minister and the obtaining of his counsel and advice before making the change. The policy of the church has been to build up a strong and satisfying religion.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Church Struck by Lightning.

St. George's church, Fredericksburg, the Rev. J. J. Lanier, D. D., rector, was struck by lightning, on Friday night, August 1st. The bolt passed in the main body of the church over the chancel, making a hole several inches long and hurling the plastering on the chancel below and along the main aisle to the front of the church. The lightning rod from the front of the church and up to the steeple was disconnected Saturday morning.

The Rev. E. L. Goodwin, D. D., rector of St. James' church, Ashland, is spending part of his summer vacation at Atlantic City, N. J.

The Rev. Edwin S. Hinks, rector of St. James' church, Warrenton, and Christ church, Baldwin's Ridge, Fauquier county, has resigned and accepted a call to Ascension church, Kirkwood, Mo., to which place he will remove in the early fall. Mr. Hinks has been the rector of Hamilton parish since October, 1908. From 1903 to 1908 he was the Dean of the Cathedral at Boise, Idaho.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

An Aged Founder of Christ Church, Westport, Enters into Rest.

Mr. George Sherwood Adams, the oldest citizen of Westport, Conn., and one of the founders of Christ church in that place, died on Thursday, July 24th, in his 95th year. On October 16th, (his 26th birthday) he married Polly Morehouse Coley, daughter of Lawson Coley and granddaughter of Captain Ebenezer Coley who received his commission from the Colonial governor, Trumbull, in 1770, and at the time of the Revolution raised a company in the Colonists' cause and was given its command.

As a Churchman he perhaps holds an unique record for faithful and devoted service. As a boy he entered Sunday School held at first in various homes, but more frequently in "Shercrow" district school house, where the first Episcopal service was held prior to the building of the first Christ church. He

was elected clerk of the vestry from 1839 to 1842 and with the exception of the years 1848-50, when the number of vestrymen was reduced to five, has been vestrymen, junior and senior warden, a period of seventy-four years of painstaking, earnest, devoted service—a conscientious, loyal son of the Church of the old school.

He served many times as a delegate to the Convention of the Diocese and was prominent and useful in civic affairs.

On October 16th, 1894, Mr. and Mrs. Adams very appropriately kept the golden anniversary of their wedding, over two hundred being present. Mrs. Adams died December 26th, 1898, and at the eightieth anniversary of Christ church parish, observed this year, he gave a beautiful stained glass window in her memory—a rich, exquisite reproduction of Hoffman's famous painting of "Jesus in Gethsemane."

He is survived by three sons: Dr. John L., Dr. Charles H. and Dr. Frederick Adams, all of New York city.

Mr. Adams was descended from Edward Adams, who with his brother Henry came out from England in 1637. Henry Adams was the progenitor of Presidents John and John Quincy Adams.

"Speak Not Evil of Another."

The Apostle James views truth from the practical standpoint. We speak of James as the apostle of "good works." He above the others perhaps has sought to show us how a genuine faith will express itself in Christian life—i. e., in word and in deed. The passage of Scripture to which our topic refers is in perfect harmony with his general programme.

The Tongue. The use of the tongue in speech is one of the great gifts given to men. Like other gifts, however, it may be abused. James has much to say about this member of the body. He speaks of it as a "fire," "a world of iniquity," "an unruly evil," "full of deadly poison." It is capable of blessing and also the instrument of cursing. The proper use of the tongue is indeed most important.

Evil Speaking. "He that speaketh evil of his brother, speaketh evil of the law." The law of love and charity is the highest law in the Social Catalogue. It is contrary to the Mosaic Commandment; it is contrary also to the letter and the spirit of the Sermon on the Mount. We should also regulate our speech by Paul's rule of "considering thyself." Few of us can safely throw stones at our neighbor's house.

Some one has well said: "There is so much bad in the best of us, and so much good in the worst of us, that it scarcely becomes any of us to talk about the rest of us."

Evil Speaking and Evil Hearing. There is an intimate connection between these two. There must be hearers as well as speakers. There are also always those who have itching ears ready to listen to evil gossip and scandal. The one seems as bad as the other. Evil speaking might be eliminated to a large extent, if there were not persons ready to play the role of evil hearers.

Speaking well of others. This is the positive side of the question and should be emphasized. Luther in his answers to the various commandments always calls attention to the positive as well as the negative side of duty. Luther's answer to the Eighth Commandment might well be in place here. He says: "We should fear and love God, and not falsely belie, betray, backbite, nor slander our neighbor, but excuse him, speak well of him, and put the best construction on all he does." To not speak ill of our neighbor is good, but to speak well of him is better. If, as may happen, we cannot speak well of him, then silence will be golden and profitable.—Rev. Wm. E. Brown, in The Presbyterian.

The Joy of the Way of Faith.

It is a duty just to be glad. To look toward the face of the Father, every day, and say amid all of the question and the struggle of life: "Thy will be done."

Let us be glad each hour in the consciousness of His presence, and of the love that has been borne from regions beyond into our hearts. Joy is the heritage of the redeemed. The simple reflection of the divine in face and voice, and the mission of joy-bringers is the greatest realization in life. Only a ray of sunshine shown in your face, but some one who is ready to stumble catches the gleam, and in the light of your joy sees clearer the realities of God.

"A word, that is all,
Though homely and small;
But bravely its mission was told;
It hindered a tear,
And scattered a fear,
And whispered a hope, pure as gold."

The consciousness of growth in grace is the realization of the child of the King. Behind are the images and idols that stood between us and the Master. Now they are forgotten. Behind are the mists that rose between us and the perfect vision. Now they are lost in the bright sunlight of His love. A man climbing toward a mountain peak can rise above the clouds and look down upon the great volumes of mist, the rain falling upon the valleys below. From the further heights of faith much that before was fear and struggle is seen in the renewed vision as mists and shadows.

To the pilgrim of the way life is a school, and each year is a new page of knowledge, a forward step toward the hour of fulfilment when we shall know even as we are known. From the blessed height of realization we can read the meaning of life's sorrow, of its stern discipline. It often takes years of growth toward the clear vision to read in their higher meaning the words, "All things work together for good to them that love God," to understand why the Father should drop a curtain between our life and the spirits that we love, why the sister or mother should have been taken from us, and for the touch of the hand, the whisper of the voice. The thought of life in all its relations grows luminous as we climb the further heights. Look upward to the heavens, let your life be a constant petition for truth and love, and highest wisdom, and you shall see God, even now. The realization of the blessed way of faith deepens as we give forth to others. Life reaches toward its highest in the outgoing of light and truth toward other life. Just as the artist throws his very soul, the inmost longing of his life, out upon the canvas, and by his work grows toward the ideal, we grow upward as we realize the beatitudes of faith and divine grace in truest charity. As we strive to exalt others we hear the refrain of our own life's deepest realization in their exaltation.

"He who never counts God with his daily life, knows nothing of the spiritual meaning and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender Fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge of strength."

The way of faith is the way of freedom and of peace, and of great joy, as we realize deeper and deeper the meaning of endless life with God. How little and how trivial, as we walk this way and hear from afar the call of endless joy, are the voices of earth, the things of time and sense! How little in the light of the vision of infinite peace and joy that lies before!

It is peace in the midst of discordant voices; joy in the midst of the world's misunderstandings and rebukes. Joy when others fail to understand the meaning and the power of the inner life that inspires all of our outer being. The way of faith grows clearer in the hour of grief and sorrow. Tears are the subtle drops of the divine alchemist that clear the clouded glass of the soul, and, after our little Gethsemane of anguish and grief, we reach mounts of vision and of joy.

An aged saint once whispered of the pilgrim way: "I am most of the time in great pain, but all is peace." Joy, peace and endless life are the heritage of every pilgrim of the way. The path stretches just before. Let our face and voice and life be the expression of this life, this joy. Guard well the thought, the vision that you are giving the world from your face, the outer expression of the inner life.

Seek to dwell in the great calms, in the thought of God's eternal peace. Seek, first in life, God, the spiritual, the divine, and all else will be transfigured. Seek the inner temple, the presence of the Highest, and there you will find the path of peace, the path that widens every day unto the hour of illumination, of supreme joy in the presence of the King.

Samuel Rutherford, the great spiritual leader of men, looked upon the cross of Christ as the sweetest burden he ever bore; because it was such a burden as wings are to a bird, or as sails are to a ship, to carry the Christian forward to his desired haven. He whispered of the vision of eternal life: "Those who by faith see the invisible God and the far city, make no account of present losses or crosses."

"His lamp am I
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim
And souls are groping after Him.
And sometimes, a flame,
Clear-shining through the night,
So bright we do not see the lamp,
But only see the light,
So may I shine—His life the flame—
That men may glorify His name."
—Mary Putnem Denny, in The Journal and Messenger.

One of the greatest savers of soiled clothing to the housewife is an apron made of white oilcloth. It saves the dress from all soil and dampness and needs no laundering. I have one made from one yard of light-weight oilcloth and bound with a blue tape. I bound it in a color, as the tape if white would soil. It is neat and tidy looking, and when working around a gas or other range it reduces the danger of the wearer catching fire when leaning over the range to lift cooking utensils. When washing it is indispensable, as no matter how careful one is there is certainty of getting splashed with water. If it gets splashed or soiled, you have only to wipe it off with a damp cloth, and it is fresh and clean.—Michigan Christian Advocate.

Family Department

Unchangeable.

"Jesus Christ, the same yesterday, and to-day, and forever."—Heb. xiii. 8.

Time, my fondest treasures bearing
To the land of long ago,
Robbed me, till I cried, despairing,
"Lord, some lasting gift bestow!"
Like the peace of some deep river
Soft the whispered answer came,
"Yesterday, to-day, forever,
Jesus Christ, the same."

To my sin-tried soul the story
Of the mighty deeds of old,
Sounded as the empty glory
Of an ancient tale that's told—
Doubting, "Can Christ still deliver?
Still empower a mortal frame?"
Clear the Voice replied, "Forever,
Jesus Christ, the same."

Through the gloom, I heard the beating
Of the nearing wings of Death,
All love's utmost care defeating
With the poison of their breath.
Death, I scorn thy power to sever!
O'er the dark in lines of flame,
Faith can read, "To-day, forever,
Jesus Christ, the same."

Where no blast of change tormenteth,
Times no longer wax nor wane,
Where no lurking evil tainteth,
Where the slayer, Death, is slain;
Swells the song that ceaseth never,
Rings the blood-bought host's acclaim,
"Yesterday, to-day, forever,
Jesus Christ, the same."

—Rev. C. Venn Pilcher, D. D.

The Kingdom of God.

In the days of Christ there were many separate nations scattered over the earth, and these nations were founded on and maintained by force. They were at perpetual war with one another, because each desired to have the whole earth; and every king thereof dreamed a little dream of being the sultan of the world, all kindreds and peoples would minister to his luxury and add to his glory.

And the people of these different nations? Oh, they thought that it was an honor to starve, or die for their monarch. The king was hedged about with divinity. Poor, blear-eyed toilers, how their homes, like the bones of the coral insects, went to the building of fair and fragrant islands in the weltering ocean of life! Islands for another breed than theirs to inhabit.

Then came Christ preaching the Kingdom of God. He visioned all peoples joined in one great brotherhood, all nations welded into one great family; and the power that was to so fuse them would be love. Conquest by sword had been tried from the beginning of nations as a unifying force, always it had proved a force for separation. Blood spilled can hardly tie human beings together, only when it runs through unpierced veins can it accomplish that.

So He came preaching the Kingdom where God would be the Father and all men brothers. And what a motley citizenry there was to be! Harlots were to go into it, little children were to be much made of there, the poor and toil-cursed and mourning would gather there; Pharisees and the whole ilk of Dives kind, who have ever received abounding welcome and high honors in the kingdoms of men, would be left in outer darkness.

Anyone that preaches such a doctrine is likely to receive as severe punishment as the powers can allot; the severest punishment in Christ's time was crucifixion, so Jesus went to the Cross.

To-day that Kingdom is luring men as it never lured them before. They are seeing in it a world concept, a something not for musty volumes of scholastic lore for sleek well-fed creatures to trick up in a harmless rhetoric to sooth men in their sins; they see in it a power that will invade the shop and the store, that will stand beside the laborer in the ditch, that will sing to the lonely watcher for truth as he bends over his test tube in the laboratory.

This Kingdom is not going to allow girls to throw away their virtue to satisfy that ancient copartnership that exists between passion and greed, and then turn away in mock modesty as if it were ignorant of this loathsome thing. Its daughters, though they be working girls, shall not fall as sacrifices to Mammon. The future mothers of the race shall be protected and encouraged; they shall have time for merry-hearted recreation, they shall not be allowed to go beyond the fatigue line and die of the slow poison that filters into weary bodies.

This fair and radiant Kingdom is going to see that virtue is made easy, and vice difficult. There will be no pet criminals who have a password that will let them into every political assembly and let them out of every law court. Men will have no opportunity to jest of sharp practices that wrench goodness from the weak and money from the unwary. Justice shall reign; not the justice that slumbers in musty volumes of outworn law, but the justice that acts swiftly and surely because it is informed of quickening righteousness.

There will then be no more war, there will not be any dispute important enough to kill folks about. There will be no more child labor, we'll be able to feed and clothe the world without that. And the workers, the people who clothe and feed the world's bodies and minds, will be rewarded by a comfortable living and not be left in their old age to a pauper's hovel and the potter's field.

"This is impracticable," the startled conservative announces.

'It is one of the impracticabilities of Christ," is our retort.

"It is a mere dream," the worldly-wise sniff.

We had rather dream with Jesus than grow rich with the flint-hearted Mammon.

But why this bandying of words? The world is moving toward the Great Ideal, and our little arguments and preachments are not going far to either retard or aid the movement. Yet it is good for us to know that we are marching with the hosts of right, that already we see the lances of light playing on the hill-tops, and that we have on our side God and an awakening humanity.—The Record, Augusta, Ga.

The only way to be free from fear is to keep God's law; the only way to avoid the brambles is to walk in the beaten path.—George T. Dowling.

What is the Matter With the Religious Newspapers.

One thing we can point out as being the matter: They are too poor; they are kept on a penny basis; the people want them cheap; and we are trying to do the mightiest work in the world without putting money into that work.

It is not hard to make proof of these statements. The magazines have developed wonderfully in the last twenty years. Millions are put into them. And they have dared to charge the people millions for their service. No money is spared to make them attractive. And the consumer cheerfully pays the bill. The great secular papers have improved vastly in the last twenty years. Their rates have greatly increased, both for subscriptions and for advertising. And the consumer again pays the bill. These are the children of this world.

But nearly everybody wants a church paper cheap. They stand at the same old prices. They ought to be content, we suppose, to know that they are doing good; they ought not to want money enough to live decently, and somehow or somehow else they ought to be able to carry forward the great work of the kingdom of God, just simply because it is for the kingdom.

Now, it ought to be manifest that we cannot run the kingdom of God without money. We are finding that out when it comes to our pastors, our colleges, our missionary operations, our church extension work. We are just beginning to find it out with reference to our church papers, though there are not a few who "ride" the papers still at every opportunity. There is no department of church that is suffering more at this point than our publicity department. The church needs to make known to all people all it is doing and all it proposes to do. Instead of a weak and struggling publicity department, we ought to have strong and attractive papers. It is absurd to think otherwise. We cripple every cause for which the church itself stands when we do otherwise. We cannot understand how any man who thinks at all can wish to do otherwise than pay for his paper, and pay a decent price for it.—Western Methodist.

Speak Not Evil One of Another.

James 4:6-12.

"He that offends not in speech is a perfect man." The tongue is the readiest instrument of the soul. Before the hand strikes, or the fingers grip, the tongue is generally unloosed in angry words. The tongue paves the way to other sins—by persuasion, or deceit, or falsehood, or threat. So we can appreciate the apostle's meaning when he says that a man who has come to the point of controlling his tongue may be almost sure of governing his other faculties.

There is a spirit of harsh criticism of all we look upon, which is very pernicious—the unfortunate faculty of letting one little blot spoil the whole picture, of letting one small defect in an otherwise pleasing life loom so large as to obscure the good qualities. How very often do we hear people, in speaking about a person, or a book, or a sermon, or a home, "It is all very good, but if," and those "buts" and "ifs" cloud all that has been said good about it.

The word "criticism" has been distorted and abused. Its original significance was the discovery of the good qualities in any object—like the bee, which gathers honey, even from poisonous flowers. A wrong spirit has likened it rather to that species of spider which extracts venom from the most beautiful blossoms.

Opposite the window of John Ruskin's room was Coniston Mountain. There was an ugly scar upon it, caused by quarrying. But Ruskin hung over the portion of his window through which the scar was visible a beautiful picture. That is what God has done with our scars—covered them with the beauty of Jesus. "It is the glory of God to conceal a thing."

Some men have been killed by criticism. John Keats, one of the most poetic souls that ever graced the world, died at twenty-four of a broken heart, because of the cruel criticism which was hurled against productions which had cost him the very sweat of his soul; and Shelley, writing of the incident later, said: "It may be well said that these wretched men know not what they do. They scatter their insults and slanders without heed as to whether the poisoned shaft lights on a heart made callous by many blows, or one, like Keats, composed of more penetrable stuff;" and turning to the worst offender, he says, "Nor shall it be your excuse that, murderer as you are, you have spoken daggers, but used none."

Keats was not the only one whose heart has been broken by words. There is a bolder, ruder form of evil speaking, which is called slander. There are two kinds of slander.

The first is the circulation and perpetuation of true stories of sins and mistakes which have really occurred. Some may not consider this to be slander, and only in one sense can it be termed such. There are sins and wrongs which ought to be divulged for the safety of society, and we admire the person or periodical that uncovers them. But there are mistakes which men and women once made, but that they long since have repudiated, and now abhor. It is a mean and brutal thing to drag across the pathway of some now noble life the corpse of some forgotten sin. It is a sacred trust to bear within one's knowledge the mistakes of a friend, and never divulge them.

The baser form of slander is, because of its unmitigated evil, less dangerous to the average life. Still, envy, jealousy, ambition, can create and circulate evil report for selfish purposes, in which there is not even a vestige of truth. Only companionship with the tender Jesus can keep our lips and tongues from such debasement.

Inwrought Power.

The Christian religion is pre-eminently a heart religion; in its practical essence it is inwrought power. The Christian is to work out what God works within. St. Paul tells the Philippian Christians, "It is God which worketh in you," and for the purpose "both to will and to do according to his good pleasure." This embodies the idea of the actual presence of God in the citadel of man. It may be difficult to properly characterize how God, an invisible but everywhere present being, can thus operate in the human soul; but it is just as difficult to understand the complex and marvelous mechanism of one's own personality. God operates from the center of our being, wher thought is born, the throne of the imperial will is established, and maintained, where the affections have their seat, the inward sacred shrine of our being. That is where God worketh, worketh effectually and constantly His own will and purpose according to His own pleasure.

This inworking in God's power is the dynamic force in right living and right doing. This inwrought power becomes the Christian's outworking force. It is inwrought ability fruiting in holy deeds and holy living. This glorious realization of gracious inwrought power in active operation in life's pursuits constitutes to the Christian a light unto the world and the salt of the earth. No known power is equal to this, none so potential for good. This is the most striking differentiation of a Christian and he who is an unbeliever. As this inward power is matchless, its issue as seen in human accomplishment and achievement is incomparable. In view of this patent fact the Psalmist says: "Glorious things are spoken of thee, O city of God."—Evangelical Messenger.

"I Can Make No Better Journey."

I can make no better journey
  Than when God will take me home;
I can give no better answer
  When in death He bids me come,
Than to say: "O Lord, Thy voice
Now to follow, I rejoice";
Then, from earthly bondage riven,
Soars with joy my soul to heaven.

Greater boon I cannot covet
  Than in saving faith to die;
Safer I cannot be hidden
  Than within God's hand on high;
Brighter days, surcease from woe,
I indeed shall never know
Till the Lord His message sendeth,
And my earthly sojourn endeth.

O why should I want to linger?
  Longer what should me detain?
In the world the days are evil,
  Fraught with turmoil and with pain;
Yonder waits the Sabbath rest;
There, within His mansions blest,
I shall dwell with God, my Saviour,
Knowing joy in fulness ever.

Hence, to God my thanks I render,
  Who did take my spirit home;
While my mortal dust remaineth
  In the dark and silent tomb.
Christ, who took my sins away,
Who was here my only stay,
And in death will not forsake me,
Soon again to life shall wake me.

—Lutheran Herald.

The Few.

Ideal conditions in the Church are to be hoped for, of course, for the future. When that day comes the citizenship of the State will be co-extensive and identified with the kingdom of heaven upon earth. But what we are concerned about in these remarks is the distribution of the work of carrying forward the kingdom. In that ideal day all men will labor shoulder to shoulder, every one as he is able, to carry out the purposes of the Church as it represents the kingdom. But until that day comes the distribution of this labor will remain glaringly unequal. And it looks as though we will have a long time to wait.

Among church people one often hears the complaint that this person or that person is failing to do his duty. How the Church would move if only everybody would do what he ought to do! There are the collections. Say the Church has three hundred members. Suppose everybody would give just as he should. How easily would all the obligations of the church be met and overbalanced! There is the Sunday School. Why does not every member see that her children get up and start to Sunday School on time? The air is filled with wailings because others fail to do their duty.

Far be it from any Christian to encourage such neglect, or even to have people think he approved it. But one must certainly do his part and not wait for the other person to do his. One might wait forever. And many good causes have failed, not so much because some refused to do their duty as because those who were willing to do their part waited for others to do theirs. While one should not try to usurp the place and duties of others, it is well to go ahead and carry the burden alone if there is none willing to assist. The kingdom has moved forward in this way since the beginning. It is not ideal, but it has proven effective.

Somehow, there seems to be a concentrated power in the few. Two or three who move onward, smiling and happy, can remake a dead church. Through wise leadership interest may be aroused and the whole membership inspired to larger action. God uses the few in most of His great enterprises. Most individual churches are made possible through the faithfulness of the few. And while the church community moves on indifferently, enjoying the church life and its unparalleled benefits, and does not appreciate the burdens it places upon the shoulders of the few, that soul-born consciousness of sacred duty done and lov-service rendered, a thousand times repays for the suffering and toil. Hear the words of the Master: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—C. A. B.

The Curse and its Cure.

There is something heroic in the universal effort for social betterment. Culture is the watchword—the cultivation of the good, the beautiful and the true. Every pure-thinking, truth-loving person commends its spirit, though he may distrust its processes. For the task, as many view it, is a hopeless one. Culture never yet saved the State. Greece had it to a marvelous degree; but she went down before the conquering arm of Rome. And cities and empires, before and since, have gone to dust, because moral rottenness had gotten into their bones.

It takes more than culture to build up and beautify human life. Plants and animals may prosper by it; but man has an element in his nature that mere culture does not touch; it cannot touch it. Art is no substitute for meat and potatoes; and culture cannot feed conscience; it can neither cleanse nor quicken it. There are two factors that enter into the case. There is natural depravity, which no one doubts who studies his own heart. There is the sanctifying influence of the Holy Ghost, which men, who have experienced it, know to be the power that purifies the inward parts, and gives them the moral mastery of their lives. This is the Church's viewpoint, with the saints of the ages to back it. And the Church makes it the center from which all her social service operations start.

The mere study of hygiene has no cleasing, no strengthening effect. A system of quarantine is not a cure. To know the ingredients of an intoxicant and its deadly effect, will not cut off the drink or dope habit. The physician's knowledge is all but perfect along these lines; yet doctors as well as degentrates sin against nature and light. Eugenics is a poor substitute for the Gospel that purifies the heart. The man that would try to cure a case of leprosy by scraping off the scales, would be a quack of the rankest sort. And yet, the moral quackery of our times is about as sensible and efficient.

And right here is the strange fact, the anomaly of the ages, that the only textbook that reaches the heart and purifies the life is debarred from our public schools—cut clear out of the course.

Men, in the name of science, are allowed to discredit the Bible; men, in the name of philosophy, are suffered to teach a gross or refined materialism that denies every fundamental principle of Scripture. But the one Book that imparts spiritual gifts and purifies moral life, has the State ban upon it. And then the purists and moralists scrape and scrape at the scales and wonder why the leprosy is not cured. Inner missions, with the Gospel of Christ to work from the heart out into the life, is the only adequate means to true social betterment. As a Church, we should cultivate it, and enlarge it, and advertise it.—Lutheran.

Immortality.

Foiled by our fellow men, depress'd, outworn,
We leave the brutal world to take its way
And, "Patience, in another life," we say,
"The world shall be thrust down, and we upborne."

And will not, then, the immortal armies scorn
The world's poor, routed leadings? or will they,
Who failed under the heat of this life's day,
Support the fervors of the heavenly morn?

No! no! the energy of life may be
Kept on after the grave, but not begun;
And he who flagg'd not in the earthly strife,
From strength to strength advancing—only he,
His soul well-knit, and all his battles won,
Mounts, and that hardly, to eternal life.
—Matthew Arnold.

The Sad Hour.

At the close of day, when its cares have sped and the quiet night is around us, how sweet it is to be with Jesus! To be alone with Him and to feel at home with Him! What a refreshment it is, a well in the desert, the shadow of a great rock in a weary land. Home feeling is everything. How the cares of life ebb away, and the sorrows of yesterday are as the clouds that swiftly pass to come no more. We can almost welcome the trials of life, for if they lead to such fellowship, they have been as the dew to Israel. We can tell our dear Saviour things we would not care to whisper to another, knowing that in the secret of His tabernacle He will hide us. He will understand where others either cannot or will not. But here, what a refuge! He knows. He will not misunderstand. He will be pitiful and merciful, for He remembers that we are dust. His presence is light, as when the night is gone and we raise the blinds and let in the sweet and gentle morning. There is no otherwhere like this, and as one might turn aside where the springs are full and the flowers are in bloom and the birds are singing sweetly, and there is a peace above expression and a fragrance that touches the soul, so here when the day is done there wait the sweet repose and the blessing. It is a time when patience comes back, and sympathy, broad as humanity, comes with it. Hatred, with its vulture wings, flies out into the night, and the dovelike presence that hovered above the Nazarene fills all the hour with an ineffable love. With Jesus! Is there any tryst that will stir the best that is in us like that? The day is not half so dull and the night is bereft of its darkness. If there has been a casket in the home, and the dear face within it has looked unresponsively into ours, we can look into the face of Jesus and understand that "it is with the righteous well." The night shall be as the morning. The grave becomes the portal of the Saviour's happy home, and the grief of the rent heart is turned to the sweetness of the holiest hope. We seem to be nearer heaven and the coming glory when we are alone with Jesus.—The Lutheran.

Religion vs. Theology.

Thomas F. Opie.

Theology defines; religion refines.

Theology is what we think about God; religion is how we act towards God.

Theology has to do with knowledge; religion has to do with charity.

Theology is a theoretical hypothesis; religion is a working principle.

Theology thinks; religion acts.

Theology is a matter of the mind; religion is a matter of the heart.

Theology contemplates; religion loves.

Theology is intellectual assent; religion is illative faith.

Theology theorizes; religion works.

Theology builds seminaries for the study of God; religion erects churches for the worship of God.

Theology is for a few; religion is for everybody.

Theology differentiates; religion unifies.

The Summer Test.

Because so many people are away it seems wise to suspend activities of the various societies in the Church, but so far as we are able to perceive there is no sound reason why Christian men and women in good health should cease from worshipping the Lord in His temple whether they are at home or in the mountains or at the sea side. It is utterly impossible for us to understand how any Christian man can give as a reason for not attending public worship a statement that he is on a vacation. Why, it should be accounted a privilege, a joy, a real means of refreshment of mind, heart and body to go up to the house of God and mingle with the brethren "provoking one another to love and good works." This of course, applies to the physically able. Along this line we quote the following words from the editorial of St. Andrew's Cross, and do it with special pleasure as they are words of a layman:

"And it should not be necessary to say that the Churchgoer whose only contact with the organized work of the Christian Church is his place in the pew of a Sunday, will at least maintain that slight relationship to the Church and her great work by not relinquishing this hold that the Church has on him and he on her. His place will be found punctually and continuously in the little chapel near the seasire or in the mountains."—St. Andrew's Cross.

The color of blood is due chiefly to iron in the little blood-cells. When the iron is kept in these little blood-cells, which are living and traveling around in the blood vessels, the color is red. Hit the skin hard enough to break some of the little blood vessels beneath the surface, and the little red cells escape from the injured blood vessels, wander about for a while in the tissues, and die. When they die, the iron that made them red before, then changes to black-and-blue coloring. After a while, this iron is taken up by the glands called the lymphatics, and made over again into nice red cells. The iron is taken up very much more quickly by the lymphatics if the black-and-blue spot is rubbed and massaged.—St. Nicholas.

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One of the most beautiful and interesting spots in America is Farmdale—the site of the Stewart Home and School, a private institution for the training and development of feeble-minded children. Five hundred acres of beautiful blue grass and stately forest trees! Could any spot in all the world be better suited for such an institution?

But the most beautiful thing about Farmdale is the spirit of love and devotion to duty, and the intelligent labor displayed by the officers, teachers and assistants from the superintendent to the foreman of the farm. Everybody works at Farmdale—and it is skilled and professional work of the highest order. Even the games, recreations and amusements are planned and executed with a view to the mental development of the children. The methods of teaching are, of course, quite different from those employed in the ordinary schools, for the problem is a vastly more difficult one. Physical, as well as mental defects have to be contended with. It is here that manual training is most helpful. The teaching is largely individual in character and realistic, for the crippled mind does not grasp ideas quickly. Patience, borne of an intelligent understanding of the child's infirmity, plays an important part in securing the desired results.

An interesting booklet describing the work of the Stewart Home and School may be had by addressing the Superintendent, Dr. John P. Stewart, Box 12, Farmdale, Ky.—Adv.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

Children's Department

To My Son.

Do you know that your soul is of mine such a part
That you seem to be fibre and core of my heart?
No other can pain me as you, dear, can do;
No other can please me, or praise me, like you.
Remember, the world will be quick with its blame,
If shadow or stain ever darkens your name;
"Like mother, like son," is a saying so true,
The world will judge largely of "mother" by you.
Be yours then the risk, if task it shall be,
To force this old world to do homage to me;
Rest assured it will say, when it's verdict you've won,
"She reaped as she sowed, behold; this is her son."

—Veni McDonald Porges, in The Chautauquan.

Their Battle of Waterloo.

They had been rivals ever since they had first met—Wellington Hargrave and Napoleon Maurice. Partly for this reason and partly on account of the coincidence of their names they were often referred to as the "Duke of Wellington" and "Napoleon Bonaparte."

Many a difference of opinion had been keenly contested, many a heated battle had been fought in the playground when the teacher's back was turned, and many a penalty for some deed of daring or mischief had been shared together—it was the only thing they had ever been known to share. In the matter of lessons the competition was very keen between them. Napoleon had the greater aptitude for learning, but Wellington made up in patience and perseverance, so they generally kept pretty well abreast.

At the beginning of the new year their teacher, Mr. McGregor, had announced that at the public examination in midsummer a beautifully illustrated book on the wild birds of Canada would be presented to the boy or girl whose report for attendance, good behavior and general proficiency should be best.

Napoleon and Wellington each determined to win that prize, come what might, and both worked so steadily and faithfully that when the summer term was nearly at an end no one but Mr. McGregor had any idea which stood first in the race. Yet, unknown to them, the tide had turned in favor of Wellington.

Napoleon's father, who lived on a farm a little way out of the village, owned eight beautiful and very valuable horses, including a pair of ponies which were the envy of nearly every boy in town. Napoleon was very fond of riding his favorite, Firefly, and this accounted for many an hour snatched from his lessons. Thus it was that Wellington, who had no pony to ride—and how he longed for one!—was steadily gaining ground.

A few days before the examination the rivalry between the two turned to bitterest enmity. And this is how it came about. One day at noon a stranger in an automobile stopped before the schoolhouse gate and went to speak to Mr. McGregor. The boys gathered round the machine in keenest interest. Few of them had ever had a ride in an auto, but Wellington, some time before, had learned how to run it himself.

"Wouldn't it be jolly," he said, "just to jump in and go off for a spin?"

"Yes, it would be jolly," returned Napoleon, half scornfully, "if you weren't afraid."

"Afraid!" exclaimed Wellington; "I'm not afraid."

"Well, do it, then," the boy replied. "I dare you to do it."

Wellington hated to refuse a dare. Without stopping to think of the consequences he sprang into the car and started off down the street amid the cheers of the spectators at the gate.

He was not yet out of sight when the gentleman, accompanied by Mr. McGregor, emerged from the door. Mr. Grover, who was in nervous haste to meet an important engagement, was in a rage to find his auto had disappeared, and Mr. McGregor was none the less exasperated.

In twenty minutes, Wellington, his bravado somewhat cooled, returned. With cheeks aflame he listened to the scathing rebukes of the irate man, and met the quieter but equally keen displeasure of his teacher, who said, briefly: "Go to your seat immediately, Wellington. I will be with you shortly."

Only a few minutes Wellington had remained alone in the class-room, bitterly repenting of his rash act, when Mr. McGregor faced him with the stern question: "What have you to say for yourself?"

"I—I—he dared me to do it," the boy stammered.

"Who dared you to do it?"

"Napoleon."

"Indeed! And is your strength of character so slight that another may goad you into wrong-doing by a mere word?"

Wellington had no answer forthcoming.

"Your foolish act has caused great inconvenience and perhaps serious loss to my friend," continued Mr. McGregor. "But I am not going to punish you, Wellington, further than to tell you that you have thereby lost the prize you had nearly won. It would have given me pleasure to have awarded it to you, for you have been studious and industrious; but the odds between you and Napoleon were slight at most, and I cannot overlook this offence."

It was in that moment that Wellington experienced his first bitter humiliation of defeat. A little, choking sob quivered in his throat, but he resolutely forced back the tears.

Mr. McGregor had been a boy himself not so very long ago and his sympathies were keen.

"Wellington," he said, placing his hand on the boy's drooping head, "Do you remember what is said of that illustrious soldier, whose name you bear? 'He had no ambition but to do his duty.' It seems to me that a marked ambition of this Wellington is to go one better than Napoleon every time. Do you think that is quite worthy of you? I should like to see a more friendly spirit between you two."

But Mr. McGregor did not see it yet, for the boys were further from friendship than ever; and when on the examination day Napoleon received the coveted prize there was no word of generous congratulation from Wellington. Napoleon never missed an opportunity of rubbing it in about the auto ride, and the feud grew in bitterness as the weeks went by.

It was late on a sultry evening in July, and a thunderstorm was in the air. Mr. and Mrs. Maurice were away from home, and, as they were not expected back till late, Napoleon had taken tea with a school friend in the village. There was no one at home but Greaves, the hired man. Napoleon was on his way home when he met Wellington. The boys did not speak.

Then both at the same instant caught sight of a lurid light in the sky.

"O Wellington!" gasped Napoleon, "it's our stable. And like as not the horses are all in. Greaves always puts them in if it looks like a storm. Let's hurry."

Just as they started on a tight run they met a neighbor going toward the village.

"Mr. Jackson," panted Napoleon, "our stable is on fire. Do, please, hurry and give the alarm."

One glance back, and with a brisk "All right" the man quickened his pace. The boys sped on.

In a short time they reached the blazing building. Together they unbarred the stable door, and together they rushed into the smoking furnace where the horses were shrieking piteously in their terror. The fire had started in the loft above, but was rapidly descending to the lower stalls. The heat was momentarily growing more intense and the smoke more stifling. Yet the boys did not desert the dumb beasts in their peril. One after another of the horses was loosed and led out to safety, until only the ponies remained. Then Napoleon fell exhausted on the threshold. Wellington seized him by the shoulders and dragged him to safety.

A little crowd now began to gather on the scene, and the fire engine dashed into the yard. "Come back!" men shouted as Wellington once more plunged recklessly into the burning building, but the boy paid no heed. In a few moments the ponies emerged into safety, and a fireman, who had dashed in after Wellington, brought him out unconscious and severely burned. In a short time the fire was extinguished, but the building had been severely damaged.

Napoleon soon recovered from his faint, though his hands and face were blistered, his injuries were not serious. Wellington, however, had to endure some weeks of suffering as a result of his daring dash.

One day when he was sufficiently recovered to sit out on the shady veranda Napoleon rode up on Firefly, followed by Mr. Maurice, leading his mate, Cricket.

Napoleon gave Wellington a cheery greeting and Mr. Maurice said: "Wellington, I haven't tried to thank you for what you did that night—I can't. Cricket must do that for me; he is yours. I have given Firefly to Napoleon. I hope that you and he will enjoy many a good ride together, and be as good friends as two such brave boys ought to be."

For a moment Wellington's surprise and delight were too great for speech. Then he burst out: "Oh, Mr. Maurice! Can it be true? Cricket, beautiful Cricket, my very own!"

Mr. Maurice would scarcely wait for thanks, but left the two boys to talk it out alone. Having dropped their little jealousies while braving a common peril, they decided never to resume the warfare.

"It was your Battle of Waterloo," said Mr. McGregor afterwards. "Both of you have behaved like heroes. Now let us hope that the strife is at an end."

Now through the long, sunny days Napoleon and Wellington may be seen riding together side by side, the very best of friends.—Lilian Leveridge, in Canadian Churchman.

A Wonderful Sign-Board.

Sometimes, when the road perplexes,
Perhaps at the close of day,
You long for a friendly sign-board
To point you along the way.
So listen a moment, laddie,
Will help you you to find a sign-board
And I, who have traveled far,
As true as the old North Star.

Whenever the roads divide, lad,
Or lead off into the night,
You will find, close by, a guide-post,
That will point your steps aright.
And the name of the sign-board, laddie
Is Conscience—that faithful guide——
Who points with unerring finger
And bids you not step aside.

This wonderful sign-post laddie,
Goes with you wher'er you go,
From the top of the storm-swept mountain
To the sunny vale below.
And if you will trust it, laddie,
Altho' you may wander far,
It will guide your feet as surely
As the faithful old North Star.

Jimmy Cooper's Woodchuck.

Jimmy Cooper's father owns the flour mill on the stone road, and Jimmy Allen lives in that tiny brown house near the mill. He and Jimmy Cooper are great friends. One day Jimmy Cooper invited Jimmy Allen to help him catch a woodchuck.

"It's as easy as anything if you know how," exclaimed Jimmy Cooper, tossing a clump of grass into the mill pond. "The mill man told me. He says that most woodchucks have a front door and a back door."

"O, I know that much," interrupted Jimmy Allen, and he, too, threw a clump of grass into the mill pond. His clump of grass went farther than Jimmy Cooper's and made bigger circles in the water.

"Well, let's hear you tell what you know," Jimmy Cooper suggested, snatching his hat from the grass as he spoke and making a dive after a butterfly. The butterfly escaped.

"You stop up one end of the burrow so the woodchuck won't get out," continued Jimmy Allen, "and pour in water at the other end until the woodchuck is drowned." Then he made a dive at the butterfly with his old straw hat and caught it.

"That's the way to capture woodchuck if you want it for a pet!" exclaimed Jimmy Cooper, watching the quickly released butterfly float through the June sunshine.

"Catch a woodchuck with your hat?" inquired Jimmy Allen.

"No, I mean catch him alive. My father's mill man says that two boys can do it if one boy holds a basket tight over the front door of the burrow. Then the other boy goes to the back door of the burrow and builds a fire in it. Pretty soon the smoke gets so bad that Mr. Woodchuck thinks his kitchen stove must be smoking. But if he goes back through the long hall and through his bedroom to see what is the matter, he thinks his house is on fire, and straight he goes to the front door, kerbang into the basket. It is just as easy! All you have to do is to shut down the basket tight, and there is your pet woodchuck!"

"That is easy," agreed Jimmy Allen. "Let's try it. I want to catch him in the basket."

"S'pose you dare?" questioned Jimmy Cooper. "Sometimes woodchucks bite."

"Dare! Who's afraid?" asked Jimmy Allen. "Let's go to work, because we ought to build a pen to keep him in."

"And make him a warm little winter house of stones and sod," added Jimmy Cooper. "My father's man says the reason woodchucks get so fat in the summer is because they go to sleep in the autumn and don't wake up until spring. I want my pet woodchuck to be as comfortable as he would be at home."

While the boys built the pen with help and advice from the miller's hired man, they talked of Jimmy's woodchuck.

"It will be such fun to watch him comb his face!" exclaimed Jimmy Cooper.

"Comb his face!" repeated Jimmy Allen in tones of astonishment.

"Yes, sir; that is what 'Johnson's Natural History' says. He will sit on his hind legs like a squirrel and lick and smooth his fur like a cat. He will clean and comb his face with his claws, too! It seems as if I can't wait!"

When all was ready the miller's man left his work to watch the boys catch the woodchuck. When Jimmy Cooper, at one end of the burrow, was about to light his match, he called to Jimmy Allen at the other end, "Basket—basket—watch out!" Scr-scratch went the match on a brick, and crackle, crackle the fire began to burn. Jimmy Allen wasn't afraid as he clung to the basket against the hillside, but he kept wrigling his bare toes and sending loose stones, bumpety-bang, bumpety-bang, into the river below.

"Watch out! Watch out!" warned Jimmy Cooper at last. "He thinks his house is on fire by this time; pretty smoky in there!"

The next minute something went bang—bump! against the basket, and Jimmy Allen was rolling down hill. If his blouse hadn't caught on some bushes, he might have rolled into the water.

"Where is the woodchuck?" he asked as he scrambled to his feet and tried to pretend that he didn't care if he had skinned his knee.

"Where is he?" repeated Jimmy Cooper. "I'm sure I don't know. I laughed so hard I didn't see what became of him."

"There he is," called the miller's man, pointing to a higher spot on the river bank. "Look, boys, look. He's winkin' at you, I believe."

"Sure enough, there sat the woodchuck on his hind legs, gazing down upon the little boys. Possibly he took them for the fire department. Anyway, he made a few cheerful remarks, cleaned his coat, and combed his face. Soon, when the boys were gone, home to his burrow ran Jimmy Cooper's woodchuck, straightened his house, and there he lived happy ever after.—Frances Margaret Fox, in the Churchman.

Little Missionaries.

Beatrice and Juliet were two little New Yorkers. Beatrice was nine and Juliet seven. The children lived very near Central Park, where in pleasant weather they spent all their play hours. They were strong, healthy little girls, merry as crickets and happy as the day was long. Six days in the week they were allowed to amuse themselves in any reasonable way, but on Sunday a different order prevailed. Sunday School, church, a walk with father and mother in the afternoon, and then, after an early supper, the good old hymns were sung. Mr. and Mrs. Cooke were criticized by some of their friends as being "narrow" and "unprogressive," but the criticisms were unheeded, and the same routine continued Sunday after Sunday.

The little sisters had a German governess of whom they were very fond, but poor Fraulein was often lonely and homesick for the beloved "Vaterland," so it is not to be wondered at that when walking in the park one day and meeting an old school friend from her own village her joy was boundless. The friends embraced rapturously, kissing each other on both cheeks and talking so excitedly that the children had difficulty in understanding. Fraulein's friend was a governess also, but, unlike her, was governess to a little Jewess.

The two Frauleins now arranged to meet every day, so the three children were thrown constantly together. Little Helene proved to be a sweet, amiable child and delighted to play with the little sister. Sometimes the governesses would seat themselves on a park bench and talk long and earnestly of the dear home country, of family, and friends, while the children, tired of play, sat at a distance also engaged in an animated conversation. It never occurred to Fraulein Kruger to inquire into the subject of their discussion. One day as Fraulein Kruger and the two children were about to leave the house, Beatrice ran back, flew upstairs, and, rushing into her mother's room, asked breathlessly: "Mother, may I take my Bible to the park to-day?"

"Take your Bible to the park?" cried the astonished mother. "Certainly you may, my dear, but why?"

"We are trying to convert Helene," was the eager response. "We tell her stories from the New Testament and teach her our favorite hymns. Helene doesn't believe half we say. She says that the New Testament is a book of fairy tales, so we thought, if she could see it written she might be convinced."

Beatrice sped downstairs, the Bible under arms. "Surely," thought Mrs.

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Cook, as she sat alone in her room, "'out of the mouths of babes and sucklings thou hast perfected praise.'"—Graham Wentworth, in Christian Intelligencer.

A Riddle.

I have a head, a little head
That you could scarcely see;
But I have mouth much bigger
Than my head could ever be.

That seems impossible, you say;
You think 'twould be a bother?
Why, no! My head is at one end,
My mouth way at the other.

I have no feet, yet I can run,
And pretty fast, 'tis said;
The funny thing about me is,
I run when in my bed.

I've not a cent in all the world,
I seek not fortune's ranks;
And yet it's true that, though so poor,
I own two splendid banks.

I've lots of "sand," yet run away;
I'm weak, yet "furnish power;"
No hand or arms, yet my embrace
Would kill in half an hour.

You think I am some fearful thing,
Ah, you begin to shiver!
Pray don't; for after all, you know,
I'm only just a river.

—St. Nickolas.

How Fierce-Eyes Fell.

He wasn't a bit like the rest of his family, and his mother didn't know what to make of him. She had christened him Willy, after the kind little boy to whom she belonged, but no one in catland called him anything but Fierce-eyes. The name suited him exactly.

For his eyes, which were very large and fine, had fierce yellow fires behind them, and his gentle little sister, Fluff, always trembled when he looked at her.

She never dared drink more than a drop or two of milk from the saucer they were supposed to share, and once, when she ventured a second sip, he bit her soft little paw so hard that she was lame for a week.

"I'm ashamed of you, Willy!" his mother cried. And Fierce-eyes actually boxed her ears. The poor thing was too astonished even to say "Miauw!" and went away and hid herself in the boxroom.

The next thing that Fierce-eyes did was to scratch the baby when the wee mite tried to pat him. He was banished from the nursery to the stable, where he worried White Star nearly out of her wits by clawing her hocks.

He gobbled up the stable boy's lunch, and ate a whole fowl from the larder. It was only because he was such a good ratter that the coachman kept him on, for no one had a good word for him.

Fierce-eyes was rather proud of this.

"They're all afraid of me!" he said arching his back and waving his feathery tail. Then he pounced on an innocent baby bird, and scrunched it up in two mouthfuls.

Patsy just hated him. He was a small fox terrier puppy, with the cutest round head you ever saw, and a very pink tongue that he usually wore hanging out of his mouth like a cheerful little flag. Fierce-eyes chose to imagine that when he did this he was making faces, and, being more than three times his size, you can guess how he treated him.

"Never mind, my dear," said kind Mrs. Tray, as Patsy limped to her kennel, whining. She would have given one of her silky ears to have taught cruel Fierce-eyes a lesson, but he knew well enough to keep out of her way when she was off her chain.

"Just wait a bit," she went on wisely, as Patsy, who had no mother, snuggled close to her for warmth. "Such as he always meet their match at last, and, when he does, his spirit will be broken."

Patsy did not quite understand what she meant, but he knew she was trying to comfort him, and fell asleep against her neck.

Just about this time Fierce-eyes grew tired of hunting rats, and, since the birds had become so wary of him that he couldn't be bothered to catch them, he trotted off to the woods one morning to try his luck with young rabbits.

"They make a delicious change," he purred, as he licked his lips after the third or fourth. "Why didn't I think of them before?"

He paid the warren so many visits that before long most of the mother bunnies wore bands of crape just above their elbows, and the fathers nearly twitched their noses off in wondering what could be done.

"Let's send for Big Drum!" cried one at last, and the others gave a squeal of joy.

Big Drum was king of a warren close by, and he came at once when he heard their plight. Not only could he make more noise with his feet when danger threatened than any other rabbit in the country, but he had the heart of a lion.

Next morning, when Fierce-eyes stole through the woods, he saw a dreamy-looking rabbit with drooping ears, nibbling at a tuft of grass.

"Sscchhtt! Tchchtt!" hissed Fierce-eyes, who liked his breakfast young and tender. But the dreamy-looking rabbit did not stir, keeping on nibbling at the grass.

"Away with you!" snarled Fierce-eyes angrily, drawing back the velvet that sheathed his claws. What? You intend to stay where you are? Then I shall kill you!" And he leapt at him like a fury.

Big Drum, who had been prepared for this, made a sudden swerve, and caught his enemy's tail between his sharp teeth. This way and that he danced, holding tight to it, while Fierce-eyes yelled and shrieked with pain and tried in vain to tear him to pieces.

Not a single sound did Big Drum make, but in less than two minutes he had bitten off the tip of that splendid tail.

And Fierce-eyes vanished, howling.

Never again did he venture near the warren, for, as Mrs. Tray had prophesied, his spirit was completely broken. The wound on his tail healed; but no hair grew where Big Drum had set his teeth-marks, and to his dying day Fierce-eyes felt this to be a mark of shame.—Gulf State Presbyterian.

What a Little Clock Did.

A little clock in a jeweler's window in a certain Western town stopped one day for half an hour at fifteen minutes to nine. School children, noticing the time, stopped to play; people hurrying to the train, after a look at the clock, stopped to chat a minute with one another. And all were half an hour late, because one small clock stopped. Never had these people known how much they depended on that clock until it had led them astray.

You may think you have no influence, but you cannot go wrong in one little act without leading others astray.

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*7.50 A.M. Main St. Sta.	†11.35 A.M. Byrd St. Sta.
*8.40 A.M. Byrd St. Sta.	*1.00 P.M. Main St. Sta.
*10.25 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
12.01 noon Byrd St. Sta.	*6.20 P.M. Byrd St. Sta.
2.00 P.M. Byrd St. Sta.	*7.30 P.M. Byrd St. Sta.
*3.50 P.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
‡4.15 P.M. Elba Station.	*11.17 P.M. Main St. Sta.
*5.15 P.M. Main St. Sta.	*12.50 night Byrd St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.55 night Main St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

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Personal and News Notes.

The Rev. C. A. Wheat of the Diocese of Atlanta, Georgia, has been called to St. John's parish, Hingham, Massachusetts.

The Rev. John S. Bunting, rector of Christ church, Macon, Ga., will have charge of St. Michael's church, Marblehead, Mass., during the month of August.

The Rev. Benjamin Davis, rector of Trinity church, Santa Barbara, Cal., has resigned, and intends to take a year's rest.

There are said to be 22,000 lumbermen in Washington, and 20,000 in Oregon, who never have an opportunity of attending Christian services.

The Rev. Charles T. Wright, of Albany, Georgia, has been appointed assistant to the Rev. W. S. Claiborne, Otey Memorial church, Sewanee, Tennessee.

The address of the Rev. Joseph Baker, rector of Westover parish, Charles City county, is now Roxbury, R. F. D., No. 2, a rural free delivery route having been established there.

The Rev. George Hodges, D. D., LL. D., D. C. L., '81, Dean of the Cambridge Theological School, has accepted an election as Mary Fitch Page Lecturer for 1914.

The Rev. Edward S. Doan, rector of St. George's church, Louisville, Kentucky, will spend the month of August with his mother in the old homestead in East Cleveland, Ohio.

A window, in memory of the Rev. Samuel Barstow Carpenter, was dedicated on July 14th, in the Church of the Atonement, Augusta, Georgia, by Bishop Reese.

The address of Rev. E. W. Cowling, rector of St. Thomas' church, Norfolk, Va., for the month of August, will be in care of Rev. R. C. Cowling, R. F. D. No. 2, Charles Town, W. Va.

The Rev. Sidney L. Vail will be in charge of St. Paul's church, New Orleans, during the month of August. His address will be for that month 524 Pelican Ave., New Orleans, La.

The Rev. Henry Harris, Ph. D., rector of St. Mark's, Starke, Florida, has accepted a call to become rector of the Church of the Advent, Devil's Lake, North Dakota. He will begin duty September 1st.

During the month of July the Rev. C. E. Radcliffe, S. C. L., rector of Deseronto, Ontario, and brother of Archdeacon Radcliffe, of Ridgway, Diocese of Erie, officiated in Grace church, Ridgway, for two Sundays.

The Rev. F. J. Mallett, rector of St. Luke's church, Salisbury, North Carolina, has accepted the position of honorary field and financial secretary of the Union Bible Society, Worcester, Massachusetts, for North Carolina and South Carolina.

Brigadier-General Carle A. Woodruff, a retired officer of the United States Army, died in Raleigh, North Carolina, on July 20. General Woodruff was born in Buffalo, New York, in 1841. Throughout his fifty years of military life and during his period of retirement General Woodruff was a faithful and devoted Churchman.

The Board of Missions has received a cable from Central China, giving assurance of the safety of missionaries and other foreigners, in spite of the fighting which has occurred between the troops of the northern and southern provinces.

President Yuan contributes $1,000 yearly towards Christian missionary work. He has openly expressed his desire that the new China may be built upon the foundation of Christianity as the old China was built upon the foundation of Confucianism.

The Rev. Guy W. Miner recently held a service at Cuttyhunk Island, off New Bedford, which was attended by 100 people. Mr. L. B. Clark, keeper of the lighthouse at that point, is a licensed lay-reader of the diocese and regularly holds services in the chapel.

The Rev. H. Mottet, D. D., has given the choir stalls recently in use at the Church of the Holy Communion, New York, to the Mission of the Holy Spirit in the Bronx. These stalls were used by the first boy choir in America, which was founded by Dr. Muhlenberg.

Miss Fanny Patteson, sister of the famous Bishop Patteson, of Melanesia, died in England recently, leaving a legacy of $5,000 to the S. P. G. A few years ago Miss Patteson gave the society one of its most prized relics—the palm found laid upon her brother's breast by his murderers at Nukapu.

The Rev. Kirkman G. Finlay, rector of Trinity church, Columbia, S. C., returned to Columbia, after spending the month of July at Flat Rock, N. C. While in North Carolina the Rev. Mr. Finlay was in charge of the Church of St. John's in the Wilderness at Flat Rock.

The Rev. John R. Matthews, the popular mission preacher, who is now at Rawtenstall, England, will return to his home in Barnesville, Ohio, in October. Clergymen who desire missions are requested to notify Mr. Matthews at once, as he intends to accept a parish later.

Dr. James M. Gray, Dean of the Moody Bible Institute of Chicago, is to supply the pulpit of Christ church, London, during August, while its pastor, Dr. Len G. Broughton is in this country. He is also to be one of the preachers at the Llandrindod Wells Convention, Wales.

The Rev. Jos. H. Harvey, who has recently resigned as rector of St. Paul's parish, Mexico, has accepted the appointment as minister at St. Augustine's Mission, St. Louis, Mo., and expects to be located there by September 5th. Until September 1st, mail may be addressed to him at Mexico, Mo.

The Church has recently built a new hospital in Wusih, China. When it was opened the other day a large number of Chinese merchants and gentlemen were present and with characteristic Oriental curiosity wandered everywhere and inspected everything. An unusual feature of the hospital is that it has running water. One Chinese gentleman of wealth, family and education was supremely interested in watching the water run from the faucet. It seemed to him little short of miraculous that by simply turning a handle the water would come. The mayor of Wusih was in the hospital on the opening day, but unfortunately for him he was there as a patient.

Bishop Brewer tells of one of his clergy in Montana who has a parish 400 miles long and as wide as he chooses to make it. He has charge of fourteen congregations. Last year he held 261 public services, baptized 108 children and 57 adults, buried 49 persons and married 58 couples. In addition to all his other work he is superintending the erection of two stone churches. Is it any wonder he is looking for a man to share his field?

At the annual encampment of the Mississippi National Guard, July 20th-30th, in Biloxi, Mississippi, the Rev. C. B. Crawford, rector of the Church of the Redeemer, was chosen by the Board of Military Regulations for the State of Mississippi to award the Governor Brenn Trophy to the best drilled company of the regiments. The trophy, which was the bust of General Robert E. Lee, was presented to Company H, Third Regiment.

The Rev. A. R. Hoare, of Point Hope, Alaska, in a letter written last March which reached the Church Missions House only recently, says: "Already we have completed our apportionment of $50, and have spent about $20 for other objects. The people are very much interested now in their missionary boxes, which will be opened at the confirmation service in the summer. Whenever an Eskimo sells a skin, he puts a portion of the price in his can."

The twenty-ninth annual Conference of Church workers Among Colored People will be held at St. Paul Normal and Industrial School, Lawrenceville, Va., September 2d-5th, 1913. The address of welcome will be delivered by the Rt. Rev. A. M. Randolph, D. D., Bishop of Southern Virginia, and the annual sermon by the Rev. Scott Wood, D. D., of Pittsburgh, Pa. The occasion promises to be one of great interest and importance, and a large attendance is expected.

"The Secret Place."

Deep in the middle of the ocean the waters quietly lie, though the wildest tempests are raging above, and the fiercest currents running. Over the tortured and plunging waters of the cataract there lies unmoving, though its particles are in perpetual flux, the bow of promise and of peace.

So over all the rush and thunder of life there may stretch, radiant and many-colored, and dyed with beauty by the very Sun Himself, the abiding bow of beauty, the emblem and the reality of the divine tranquility.

The Christian life is continual warfare, but in it all, "the peace of God which passeth understanding" may "garrison our hearts and minds." In the innermost keep of the castle, though the storm of war may be breaking against the walls, there will be a quiet chamber where no noise of the archers can penetrate, and the shouts of the fight are never heard.

Let us seek to live in "the secret place of the Most High;" in still communion with Him, keep our inmost souls in quiet, while we bravely front our enemies and our difficulties. We are to be God's warriors; let us see to it that we neglect not "the secret place," the stronghold of poise and strength.—Living Church.

Christianity removes the attraction of the earth; and this is one way in which it diminishes men's burdens. It makes them citizens of another world—Henry Drummond.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Church Pews For Sale.

FOR SALE—Twenty-four Church pews, nine feet long, with book racks and kneeling rests. Address A. J. LANCASTER, No. 16 Poplar Avenue, Berkley, Virginia.

THE MAGNOLIA.

One or two ladies visiting Washington can find pleasant accommodation with Miss BOULDEN, 1321 M street.

BOARDERS WANTED.

Wanted—A few boarders in country home, near Blue Ridge Mountains. Pleasant surroundings. Home comforts. Fine shade. Spring water. Good table. Terms moderate.
THE MISSES PENDLETON,
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FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Virginia.

DIED.

MURRAY.—Entered into life eternal, on the morning of July 23d, 1913, at St. Luke's Hospital, Jacksonville, Florida, Dr. JAMES H. MURRAY, in the twenty-fifth year of his age, beloved and loving son of William T. and Nannie C. Murray, and grandson of the late Dr. James H. and Fannie H. Murray, and of Nannie C. and the late Fenwick Hall—all of West River, Maryland.

"Blessed are the pure in heart, for they shall see God."

OBITUARY.

Dr. James H. Murray.

The life of Dr. JAMES H. MURRAY, who passed to his reward in the Jacksonville Hospital, where for a short time he had been an interne, is worthy of record. Reared in a sweet, Christian home, he early developed a strong character and was loved and respected. When he saw his duty he met it without sparing himself. He was always more than ready to serve his Lord and Master in the furtherance of His kingdom. Deciding to follow the profession of medicine, in the face of great difficulties he not only achieved his purpose but proved himself one of the most faithful, useful and popular of the young physicians at Bay View Hospital, Baltimore. Then, without a much-needed rest, he hastened to his new work in Jacksonville. Stricken with diphtheria, two days after his discharge as cured, he was back again at work. And then came his final illness of another character, which required a serious operation. He made a brave fight for life against great odds. Doctors, nurses and others were impressed by his calm courage, his faith and character.

With the solemn service and hymns selected by him he was buried on July 25th, in the churchyard of Christ church, West River, Maryland. Beautiful flowers from the hospital staff and from loving hearts at home told of the impression he had made. He died a hero in a noble warfare—in loving ministry to the poor, the sick, the dying. His faith, his moral courage, his perseverance were with him until the end, and then his Master said, "Well done," and called him to a higher service. The smile with which he breathed farewell to his parents and his brother told of a glimpse of heaven and a blessing for those whom he had left for a time. R. A. M.

Elizabeth Brander Taliaferro.

On the morning of Monday, July 28th, 1913, the beautiful soul of ELIZABETH BRANDER TALIAFERRO passed into the realms of eternal peace; passed into the presence of its Maker, as pure and unsullied as when he sent it to be a blessing to so many on this earth. This lovely child radiated sunshine, sympathy and love wherever she went, and the writer has never known one of such tender years who had bestowed sympathy and love on as many sufferers. Truly, work for the Master and his suffering children of a mature life has been crowded into these fourteen short, sweet years. The writer knows personally what her sympathy was, and with his heart racked in bitter anguish he has had this sweet child, not saying a word, to sit close to him and put her hand on him, and clearly felt that she knew how his heart ached and would like to help. The crushed and broken-hearted parents of this precious lamb must not sorrow as those without hope, but they will comfort themselves with the thought of the sorrow and suffering and sin that their loved one has been spared, and that she will be forever "faultless before the throne of God."

Sleep on, little Elizabeth, but your memory will be ever green in the hearts of the many sufferers you have helped with your love and sympathy, and a tear will ever spring to the eye at the thought of their loss.

ONE WHO LOVED HER DEARLY.

ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during July:

S. P. W., Williamsburg	$ 3 00
In Memoriam, S. P. W.	5 00
Pohick and Olivet churches	16 05
Grace, Massie's Mills	2 15
St. Paul's, Alexandria	2 00

P. P. PHILLIPS, Treasurer.
Alexandria, Va., August 1, 1913.

APPEALS.

Appeal for the Pension and Relief of Clergy, Widows and Orphans.

Will you or your church become one of a thousand subscribers of $120 annually; thus providing definitely and surely for the present liability, $120,000 per year?

Sixty-seven dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

Legal title for use in making wills: The "General Clergy Relief Fund." The national, official, incorporated Society.

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ALFRED J. P. McCLURE, Treasurer,
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WANTS.

WANTED—POSITION AS GOVERNESS, by young lady of successful experience. Branches: English, primary Latin, and French. College graduate in music. Excellent testimonials. Address 332, care Southern Churchman. 1t*

WANTED — LADY OF EXPERIENCE wishes re-engagement, housekeeping, governess, chaperone, or any position of trust. All particulars to Box 115, Louisa, Va. 9aug-2t

WANTED—POSITION AS COMPANION and nurse, matron or housekeeper. Experienced in institutional work. Best references. Address K. L., Box 182, Manassas, Va. 9aug-4t*

WANTED—POSITION TO TEACH IN private family by young lady of successful experience. Episcopalian. Branches—English, mathematics, French, Latin and piano. State salary. References exchanged. Address No. 330, care Southern Churchman. 2aug-2t*

WANTED—BY TEACHER OF EXPERIence, a position in private family, to teach English, French and music. Excellent testimonials from former patrons. Address Miss M, Box 175, Houston, Va. 9aug-2t*

WANTED—A CONSECRATED WOMAN to teach mission school and do Church work in the mountains of Carroll county, Va. Must be communicant of the Episcopal Church, and between the ages of 25 and 50. Salary $40 per month. References required. Address Rev. C. E. A. Marshall, Pulaski, Va. 9aug-3t*

WANTED—POSITION AS GOVERNESS. Qualifications: English, French, music and art. References exchanged. Address Box S, Catharpin, Va. 1t

WANTED — COLLEGE GRADUATE TO teach Latin and elementary science in small school for girls. Address 331, Southern Churchman. 1t

WANTED—BY A WIDOW OF EDUCATION and ability, a position of trust—matron or housekeeper in an institution; care of invalid, or manager of gentleman's home. Superb health and a firm desire to give satisfaction. Mrs. Letty Preston Osborne, Union, Monroe county, West Virginia. 3aug-2t*

WANTED—A YOUNG LADY OF EXPERIence desires a position to teach. Small children preferred. Address 329, care Southern Churchman. 2aug-4t*

WANTED—A LADY OF REFINEMENT and talent for teaching wishes position in private school or family. English, also Latin and music to small children. Pleasant home and neighborhood desired. Address 327, care of Southern Churchman. 19ju-4t

WANTED—A YOUNG LADY, GRADUATE of Hannah More Academy, desires a position as teacher in private school or family. Latin, French, music and usual English branches. References exchanged. Address Miss Jane Tyler, Hagerstown, Maryland. 26ju-tf

WANTED—FOR THE COMING SESSION, by graduate C. E. I., position to teach art and athletics in some school or institution. Address Box 317, Suffolk, Va. 26ju-3t

WANTED—EXPERIENCED LADY TEACHer, with excellent testimonials, desires a position, preferably, in a Church school. Box 31, Waterford, Va. 19ju-tf

WANTED—FOR THE COMING SESSION, several girls, under sixteen, as pupils in Meade-Croft Home School. Special attention given to delicate or backward girls. Address Misses Meade, Haymarket, Va. 28je

Included in God's Plan.

It is not prayer that is illogical; it is not prayer that is disruptive; it is not prayer that cuts across the orderly workings of God; it is the want of prayer that is disruptive and that distorts these plans. Years and years ago, when God outlined the development of human history. He arranged the place the force of prayer should play in the world. I believe in prayer as the great force in life. I believe in prayer as a passion, an entreaty, as the utter longing and engulfing of the wil lin great achievement.—Robert E. Speer.

All unconsciously to ourselves God is making the shadows of our lives helpful to others. The sorrow that we bear, the pain that we suffer, the trials that we endure, are occasions of helpfulness to those who observe us. It is as though God were making our shadows reach out to give shelter to those who are almost overcome by the torrid heat of life's terrible temptations. This will help us to understand some of the inexplicable experiences that are given to us in this life. You may never know why God has caused you to endure a particular suffering, why He has laid His hand heavy upon you; but if you could see as He sees into the hearts of those who have been watching you, then you would know that the shadow of your life has been as the blessing of God to others.

The Household.

Potted Ham and Veal.

Picnics and similar excursions call for a supply of potted meats at this time of the year, and the following directions will be found to give a delicious result. The remains of cold boiled ham will answer quite well for potting, even though it may be a little dry. Remove all skin and fibre, and to each pound of ham allow six ounces of roast veal, prepared with equal nicety. Mince this quite fine with a sharp knife, taking care to cut through the meat and not to tear the fibre, as on this much of the excellence of the preparation depends. Now put the meat into a mortar with eight ounces of fresh butter, adding the butter by degrees, and pound to a very smooth paste. During this process add to the ingredients a teaspoonful of freshly pounded mace and grated nutmeg to taste, also a little cayenne. After the spice is added, keep the meat often turned from the sides to the middle of the mortar, that it may be seasoned equally in every part. When perfectly pounded press it into small pots, and pour clarified butter on the top. If kept in a cool, dry place this will remain good for a fortnight at least. The veal will be found a great improvement, as ham alone is inclined to be too salt.

Curried Chicken en Casserole.

Prepare a chicken and cut it into neat joints; dust these with flour, and fry them a light brown color in hot butter. Have ready a cupful of freshly-grated cocoanut, and pour over it about a cup and a half of boiling water and leave it to stand in a warm place. Into a saucepan put about 2 ounces of butter, and when hot add a small onion cut into thin slices and fry these a pale brown; then stir in a tablespoonful of curry-powder and a tablesponful of flour, and when well blended add about a pint of broth, made by stewing the backbone, the neck, etc., of the fowl in water, with a bunch of herbs and a small piece of carrot. Stir until boiling. Now put the pieces of chicken nto the casserole, pour the curried sauce over, adding more broth if necessary to cover the chicken, cover the casserole, and put it into a moderate oven, cooking the contents at a gentle simmer for about two hours, until the chicken is tender. When nearly done strain the liquid from the soaked cocoanut into the casserole, add red-currant jelly and lemon juice to taste, and, if liked, a dust of grated green ginger-root. Serve in the sasserole.

Excellent Curried Fish.

Put an ounce and a half to two ounces of butter into a saucepan, and when hot put in a clove of garlic; cook this for a minute or two and then remove it. Now put in a little chopped onion and some picked spinach leaves, and brown these in the hot butter. Stir in a dessertspoonful of curry-powder, the same quantity of flour, and when well mixed add nearly a pint of milk, and let the sauce boil thoroughly. Have ready some cold cooked fish—cod, hake, halibut, etc.—freed from skin and bones and broken into flakes. Put this into the curried sauce, together with a cupful of picked shrimps, and stir over the fire until thoroughly heated. Add lemon juice, salt, and cayenne to taste, and serve very hot.

INCORPORATED 1882.

The Virginia Fire and Marine Insurance Company

OF RICHMOND, VA.

Assets January 1, 1912, - - - - $1,641,607.00

WM. H. PALMER, President. W. H. McCARTHY, Secretary.

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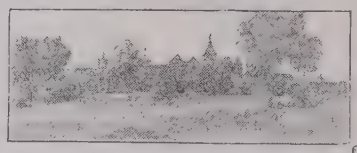
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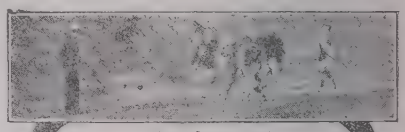
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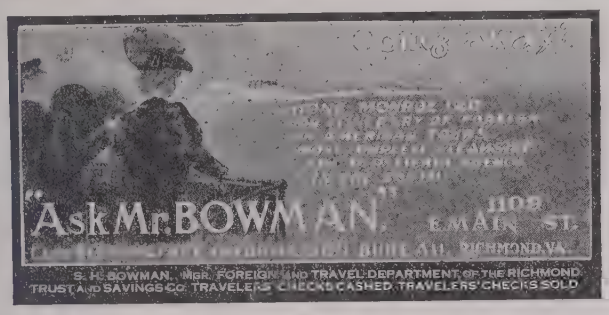
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Vol. LXXVIII. RICHMOND, VA., AUGUST 16, 1913. No. 33

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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., AUGUST 16, 1913 No. 33

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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THE IDEALS OF WOMEN.

By a Woman.

(The following is so thoughtful and well-put that the Southern Churchman is glad to give it to its readers without, however, endorsing all of its positions:)

"In the highest sense there can, of course, be no difference between the ideals of women and of men. But all through the centuries in which it has been assumed that physical force was the basis of power and influence, it has been also assumed that women could only realize their ideals through men and in subordination to them. The teaching of Christ, as slowly through the ages it has permeated the civilization of the world, has shown us that it is not physical, but spiritual force that rules the world. The teaching of Christ which opened the Kingdom to all alike, whether rich or poor, male or female, prepared the way for the enfranchisement of women, for the time when they should realize their ideals not in subordination to men, but in companionship with them. Their freedom to serve, to be their full selves, has been delayed as much by their own weakness, as by the selfishness of men. The dependent position is, after all, much the easiest. It is comfortable to shirk responsibility, and from the first the women who wanted power have known how to get it whilst professing submission. It is easy to manage your master by playing upon his weaknesses. The result of this attitude of men and women to one another is the cause of many of the weaknesses of women, of much of the selfishness and brutality of men. At the same time it would not be true to say that it has not also helped to produce certain qualities of gentleness and submission on the one hand, and of consideration and protecting care on the other, which are by many thought to be the main characteristics of true womanliness and true manliness. But it is not necessary for the production of all that is really good in these qualities that the woman's ideals should be that of submission to her lord.

"It is the fact that physical force no longer rules the world that has really brought things to a crisis. Weak women need no longer seek for strong men as their protectors. Many of them, whether they like it or not, are forced to lead independent existences. They do work for the community, they feel themselves part of the community, and they wish to serve the community. The family too, is recognized as existing not for itself but for the community, and in consequence the whole idea of family life and of what the mother should do for the family is changed and raised; though still too often the mother, because of her limited outlook, regards the family as an end in itself and feels that her daughters at least have no right to any life of their own outside the family.

"The movement for the higher education of women which began in the last century has made women dissatisfied with the ideals of the past. They want to use to the full the powers they possess. Some, perhaps many, use the new freedom won for women, the emancipation from the conventional duties and occupations of the past, only in the pursuit of pleasure. The lives of unmarried women at home, and even of many married women, which used to be occupied with small domestic duties, are now absorbed in games and amusements. These women have not realized their responsibility as citizens; they have not heard the call to serve. Those who believe that many powers lie dormant in them because so little is demanded of them, realize how much the common life loses by their low ideals. The demand for the Suffrage which has most power behind it is not a claim for rights but the expression of a desire to be free to render the fullest service to the State. But it is so easy to accept the estimate which others form of us, that many women who are not treated as if they were citizens do not feel the call to train themselves to be citizens.

"In the career of Queen Victoria we have a most striking example of the way in which a woman can rise to fulfil duties which are for the most part distasteful to her, just because she sees clearly that this is what is expected of her, and recognizes the call for service. Give the ordinary mother of a family, the leisured spinster, even the factory hand and the domestic servant, a higher ideal of her place in the State, help her to realize herself, and the world will be enriched by the development of powers and qualities which now lie dormant because they are not asked for.

"It is easy to say that the ideals of the average man are not yet very high even though his full citizenship is recognized. May it not be that he needs just the inspiration, the heightened ideal which will come when men and women work together as equals? We discuss often what is woman's work and what are the special qualities and capacities of women. But we shall never really know unless full liberty for experiment is allowed to her. In the work of the world the special qualities of both men and women are all needed, and they can best be developed in work together, when each will supplement the other, and each will draw out the best that there is in the other.

"The difficulty at present is that few people see clearly or even try to think clearly about what is the position and work of women. They see some fanatics who lose all sense of proportion and all sense of what is due to the maintenance of social order and decency in the pursuit of their desires, and they fail to see the real cause of the unrest which has made such fanaticism possible. The powers and capacities which women have learned that they possess must find expression. They want to share in the great work of curing our social ills, of making a better life possible for all. They see many ways in which they can help, but they have not the power. Others who have not heard so clearly the call to service are yet dissatisfied with the life which they are compelled to lead because it does not give them any opportunity to use the powers they have. They may not even know the cause of their discontent, and may seek to stifle it for pleasure. But if to all alike can be given the ideal of service and the possibility of perfect liberty to find out in what way they can best give that ser-

vice, then experience will soon show the kind of work for which women are best fitted and the ways in which they can co-operate with men in doing as glad fellow-workers the work of the world. There is much that only women can do, and that the world needs. This always comes out when men and women work together. What has been shown in smaller things will show itself, too, in larger things, and the contribution of women will aid in many unexpected ways in the organization and well-being of the life of the community."

Some Saints of the Church in Virginia.

Rev. J. J. Clopton.

As Virginia has been rich in her contributions to the political life of the common country, so she has been rich in her contribution to the Church. Evangelical piety, burning missionary zeal, constructive statesmanship have marked her among her sister dioceses. Few names stand out in her life—names whose influence, though primarily in the see city, Richmond, yet radiating far beyond. These men were linked with her life in the days of planting, contemporary with her father, Bishop Meade, associated in the dark days of civil strife—and reaching down to the nearby present of her magnificent progress along all lines of Christian endeavor: Minniegerode, Peterkin, Woodbridge, Norwood and Dashiel.

Dr. Minnegerode was a Virginian by adoption, but so thorough that he was a Virginian indeed. Coming to the Diocese in the time when Democracy was shaking European thrones—scholarly, eloquent, he soon took a foremost place in the councils of the diocese. An Apollos in oratory, yet a Paul in the simplicity of his faith and preaching. As rector of old St. Paul's, Richmond, for twenty-five years, his eloquence, wisdom and piety led that influential congregation. When contending armies begirt Richmond he was the evangel of the gospel of peace. Like Simeon, he fell on sleep in the flood-time of glorious fruition in the splendid era of expansion in the present day diocese.

Joshua Peterkin—the George Herbert of Richmond—wrote his name high in the annals of the Church in Virginia. A Barnabas to the sick and sorrowing; like the green bay tree planted by the waters, the fruits of his ministry—though he being dead—yet speak in the lives of hundreds. A Nathaniel in guilelessness; a mind richly stored with the best of theology and classic learning, but immeasurably great as a consoler. I have been told that the peerless preacher, Moses Drury Hoge, classed as the greatest of all honors Joshua Peterkin's place in the sick room. With the missionary vision of the statesman he planted what is now the beautiful Holy Trinity, in what, in the early '70s, was a suburb of Richmond. And the magniificent temple of St. James', so recently opened, is the fruitage of a ministry whose clarion notes were faith, zeal, vision, and humility.

At the old Monumental, George Woodbridge, with that fidelity which was a note of his soldier training at West Point, ministered for over a score of years. My boyhood recollection of him as a familiar figure on the streets of my native Richmond—erect in carriage despite his full years—is still vivid. It is a symbol of a ministry to one of the most influential congregations at that time in Richmond.

As a child, my earliest recollections of Church services are associated with old St. John's, Church Hill. At that time William Norwood was then in the fullness of his powers; the assistant at Monumental, then the builder of classic St. Paul's, and later rector of St. John's. The traditional eloquence of Patrick Henry in this ancient house of God, when he swayed the Virginian Burgesses, was fit company with the evangelical eloquence of William Norwood, who roused the hosts of God to a battle no less real than that to which the great Revolutionary orator fired the hearts of patriots from Georgia to Canada. Clad in his black silk gown, with bands, standing in the high pulpit with its sounding board, his classic presence is a vivid memory of early childhood.

Junior of all these worthies, yet deserving a place among them for the fruitfulness of his labors, the missionary zeal of his incessant pastorate, is the figure of Grayson Dashiel. The first rector of an elder daughter of St. James', St. Mark's, thousands in Richmond will rise up to call him blessed. With evangelical soundness in his preaching; with the devotion of a Loyola and a Howard for the unfortunate; with great constructive work in the Sunday School; with the feet ever ready to run into the lanes and byways to soothe the sorrowing, bury the dead, and by his love compelling men to come unto the feast of good things—long will he be remembered.

Rich was the Church in Virginia in possessing such saints as these—shepherds untouched by the restlessness of these times. Foundations they laid which still endure; ministries they exercised which glowed with the Evangel of Faith, Grace and Hope. All of them sleep to-day in beautiful Hollywood in the body, but in the spirit exercising higher than earthly ministries before the Lamb.

Sparrow's Point, Md.

Rest and Work.

The Biblical and the popular views of the relations existing between rest and work are more directly in contrast to one another than we usually think. The favorite idea of rest to the man in the street is that of quitting work and of doing nothing but rest. But a better idea of rest is given us in the Scriptures: to rest is to have strength and ability to work and to keep on working without abnormal collapse or any other ill result. There is marked difference between rest from work and rest in work. Nevertheless, these two conceptions are being constantly confounded in their application to practical Christianity. For example, the invitation of our Lord, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," is commonly quoted and applied as merely reading, "Come unto Me, all ye weary, eager only for vacation days, admit their weariness of soul and find a welcome comfort in these words, forgetting that our Lord is inviting hard toilers to rest, not from work, but in work. "Take my yoke upon you," He continues, "and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Putting the neck into a yoke is not an outing, but an inning. Pulling away vigorously at a heavy load is not a vacation, but it is the splendid rest to which the service of the Master summons us. In spite of the powerful spiritual truth it teaches, one familiar hymn sometimes is made to teach the popular rather than the Scriptural view:

"I heard the voice of Jesus say,
'Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast.'"

But the invitation, rightly interpreted, is not to lazy resting on the Master's bosom, or tried lounging in a spiritual easy chair; it is to a vigorous tugging under a spiritual yoke-beam; and there is all the difference in the world between these two. The invitation to Divine rest is none the less real and comforting because it is as well an invitation to service. It is a service—a working together with Him, and this is freedom and peace. Our version of these words in the so-called 'Comfortable Words" of the Communion Office gives us the true idea, "Come unto Me, all ye that travail and are heavy laden and I will refresh you."

It is a refreshing of the soul through a change in the spirit and methods of work, and not through a cessation and an abandonment of toil that our Lord indicates as the rest which He proffers to the hard worker in His service. To those who are well-nigh worked to death in the field of their daily labor, and who are staggering under an inevitable burden that threatens to crush them to earth, He says: "Come unto Me and I will refresh you. Cease to count that burden yours. Let it be mine. Put your neck through the bow of My yoke. Fit your shoulders to My yoke-beam. Fasten your burden to that. I will share it with you. Then shall you have such refreshing as shall give you new life and new strength; for to be in My service, wearing My yoke, is to find hard work easy and a heavy load light." The same truth is suggested by noting that, in the light of the highest spiritual message of the Scriptures, "Love" it is that makes rest in work, to be better than rest from work. Hard work that is called pleasure is easy work; easy work that is counted dry duty is hard work. When Jacob found that he could win his loved Rachel by seven years of added toil or her hard-dealing father, "Jacob served seven years for Rachel, and they seemed unto him but a few days for the love he had to her." Love for his country gives a soldier rest in his most toilsome service for its sake. Love for Christ gives refreshing continually to those who labor and are heavy laden in His service.

Seized with this ideal, it might happen that fewer professing Churchmen abandon all outward signs of Christian acknowledgment or activity during summer vacation. As a rule, churches at suburban or country holiday points find their work little helped and often hindered by the attitude of the Church members who "rest" within their borders. The calls to worship are openly ignored and invitations to assist in work of any sort religiously scorned. Surely this is not the "rest" that remains for the people of God! We need to re-learn, now as a summer lesson, and ever after, that rest in doing is far better for both body and soul than so-called rest from every possible occupation. In the pursuit of mere pleasure "even the youth shall faint and be weary and the young men shall utterly fall;" but in His service, "they that wait upon the Lord shall renew their strength." They shall rest in labor rather than rest from labor.—Canadian Churchman.

The great secret of success in life is to be ready when your opportunity comes.—Disraeli.

The Civilization of Heaven.

Very far off those marbled cities seem,
Very far off beyond our feverish dream,
Their streets unruffled by time's uproar.
Those whom we loved and lost long years ago
Dwell in those cities far from mortal woe,
Haunt those fresh woodlands whence sweet whispers soar.
Eternal peace have they;
God wipes their tears away;
They drink that fount of life which flows
For evermore.

Thither we hasten through these shadows dim,
When, lo! the white wings of the seraphim
Shine in the sunset of that joyous shore!
There our light heart shall know
The life of long ago;
The sorrow-burdened past shall fade
For evermore.

Modern astronomical science has made us familiar with the fact that our little earth is but a third or fourth-rate solar system. There was a time when men fancied that the earth was the center of all things; but we know that there are other worlds than ours, vaster, greater worlds than ours. Moreover, there is a reasonable hypothesis that there are other inhabited worlds. The Bible abounds in narratives of the visits to this world of the inhabitants of other worlds. We read of a mysterious embassy from some foreign world who held a conference with Abraham under the oaks of Mamre.

The oldest and best Book in the world's literature is irradiated with a glory caught from far-off worlds. We read of Moses and Elijah, two distinguished citizens of earth, who, after centuries of absence from this planet and age-long residence in foreign spheres, returned to their native land of Judea on a lofty mission, "trailing clouds of glory as they came."

In the days of the blameless priest Zacharias old Jerusalem one respendent morning entertained unawares a majestic ambassador from other spheres by the name of Gabriel.

The risen Jesus, after tarrying forty days upon the earth after his resurrection, took final leave of his assembled disciples and departed to other worlds.

Clearly if we accept the authority of the Bible, there are other worlds besides our world inhabited by rarely endowed beings.

We may reasonably surmise that there are other worlds inhabited by beings gifted with a wider diversity of endowments than the inhabitants of earth, where the arts and sciences flourish in far greater splendor and perfection than in this world which we inhabit.

Man's highest glory consists in the fact that he has been created with the capacity to become a creator. Man has created languages, literature, civilizations. May it not be true of the inhabitants of other worlds that they may be even more highly endowed with creative genius and inventive capacity than the most gifted inhabitants of earth?

There are older worlds than ours. May there not be older and grander civilizations than ours?

Only a favored few are privileged with opportunities to cross the seas and look upon the wonders of the Old World civilizations; but none, not even the most favored, have ever traversed the boundless stretches of space and explored the wonders of those old world civilizations which antedate man's creation. No one has ever returned to us from those far-distant realms to portray the glory of those unimaginable civilizations.

As we look into the faces of our dead, vainly we cry:

"Traveler, in what realm afar,
In what planet, in what star,
In what vast aerial space
Shines the light upon thy face?
In what gardens of delight
Rest thy weary feet to-night?"

Have we any warrant for indulging in conjectures concerning those old world civilipations which we may fittingly characterize as the civilization of heaven, whether we conceive heaven as a world or a group of worlds? Do the teachings of the Bible render such a phrase admissible?

Jesus spoke mysterious words relating to a kingdom which shall come in the splendor of external observation, whose indescribable glories shall be disclosed when the redeemed inhabitants of earth "shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God." Paul wrote of the "heavenly citizenship." Augustine wrote of "the city of God." Webster defines civilization as the multiplication of the means of culture and enjoyment, of progress and achievement. When Christ said, "I am come that they might have life and that they might have it more abundantly," "Thou hast been faithful over a few things, I will make thee ruler over many things," "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," do not his words suggest a vast and inconceivable multiplication of the means of culture and enjoyment, of progress and achievement?

Some one defines civilization as "the uplifting of man's condition materially, morally, socially, and intellectually." When Paul wrote, "This corruptible must put on incorruption, and this mortal must put on immortality," and stated that that which is "sown in weakness shall be raised in power," does he not convey the hint of an immeasurable uplift materially as well as spiritually? Guizot, the distinguished French historian, defines civilization as "an improved condition of man resulting from the establishment of social order;" and he further adds, "This improvement may exist in various degrees and is susceptible to continual progress."

When the lonely exile on Patmos beheld the New Jerusalem coming down from God out of heaven, adorned as a bride for her husband, with streets of gold and walls of jasper, and heard the voices of angelic harpers "harping with their harps," does he not convey to us inspiring suggestions of an improved social order and civilization far transcending "all the golden fancies of all our golden dreams?"

Let us now reflect upon the constituents of our most advanced earthly civilizations to see whether we are warranted in launching into speculations about the civilization of heaven.

Government is one of the fundamental adjuncts of human civilization. Other things being equal, the more perfect the government the higher the civilization of any country. What is the best government? By common consent that is the best government where there is the greatest diffusion of the means of culture and enjoyment and felicity, where there is the greatest security of life and property, where there is the greatest freedom of opinion and conscience. That is the best government where heart and conscience are brought up to the highest cultivation; that is the best government whose citizens are characterized by the most refinement, by the noblest self-discipline, by the purest morality, by the ripest self-culture, by the noblest passion for self-improvement, where the highest laws of conduct are supreme and all-dominating. In short, the best conceivable government is a theocratic democracy where the will of an all-wise, all-beneficent, all-powerful Deity is most perfectly fulfilled through the free, uncoerced suffrages of the people; and so we pray: "Thy will be done on earth, as it is in heaven."

A predominant characteristic of the civilization of heaven is the fact that there in that world or group of worlds the law of self-pleasing, of self-rule which characterizes the crude, imperfect civilizations of earth is superseded by the universal desire to fulfill the will of a beneficent Deity. There the heartless law of competition is superseded by the divine law of co-operation. "All men's good is each man's rule."

In the civilization of heaven, the ideal civilization, the universal well-being is conserved by the fact that every soul is as responsive to the calls of a perfectly enlightened conscience, to the promptings of the Spirit of God, as a delicately tuned instrument is to the touch of a skilled artist.

The civilization of heaven is enriched with the ideal society. What passes for the best society in the festering hotbeds of earth's great centers of population is too often based upon an aristocracy of wealth, made up of conscienceless, heartless, thoroughgoing materialists, devils masquerading in the paraphernalia of angels of light.

Imagine a world or a group of worlds peopled by beings who are all "full of grace and truth, all under the sway of the law of kindness, where there are none who have prospered through cunning and deceit and brutal self-seeking, but where every individual possesses an intrinsic worthiness commensurate with the splendor of his outward state." In this world and in all worlds the best society is made up of those in whose natures are harmoniously blended the rarest graces, the noblest dispositions, who have the noblest hearts.

"Howe'er it be, it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood."

Civilization implies government, society, cities, homes, art, literature, music. Civilization includes manifold comforts and conveniences—aye, inconceivable luxuries.

Some one has observed that in popular thought hell has been made so horrible that no one believes in it, and heaven has been pictured so dull and uninteresting that no one desires it.

When I visit the world's expositions and walk about as in a waking dream through beautiful avenues and corridors, amid their architectural splendors and artistic masterpieces and look upon the rare products of nature and the wonderful products of man's inventive genius and creative skill, I cannot forbear whispering to myself: "If heaven has nothing comparable to this, if we think of the cities which God has built, of the homes not made with hands as unadorned, unfurnished, barren of all those comforts and conveniences which make the homes of earth such bowers of refreshment, then who would not choose to live upon this earth a thousand years and then return to the oblivion from whence he came rather than to be doomed to an eternity of monotonous temple-treading and psalm-singing?

What right have we to impoverish the "city * * * whose builder and maker is God" of all reality and substance, of the banquet halls and libraries which make the cities of earth so desirable?

Do we not need to tone up popular thought more in relation to the Christian materialism of the New Testament? Have we not urgent need to spiritualize earth more and materialize heaven more?

Does some one interpose the objection that I attempt to materialize heaven too much?

In such objection we encounter the old false pagan notion of the essential sinfulness of matter, which originated in the disordered souls of the hard, ancient pagan world, where the body was permitted to tyrannously degrade the soul of man. It was because men allowed the material world to become their master and suffered their bodies to drag their souls through the mire of sensual indulgence that they came to look upon the body as essentially evil and failed to discern that man's true felicity is not to be sought in the abdication of the material world, but in the mastery of it—in the masterful assertion of his God-given sovereignty over the material.

Matter is not sinful, but as pure in its essence as the God who made it. The human body is God's last creation, God's best creation. God himself has a human body, a material body. Jesus Christ in the incarnation assumed a human body, a material body, which he never abdicated. He entered the heavenly worlds with a material body. The only God we shall ever see dwells in a material body. Man is created in God's image, in his bodily structure as well as in his spiritual organization. Matter is as indestructible in its essence as spirit. Matter can take on perishable forms. It can take on imperishable forms.

Man's body is to have a new creation. Paul prophesies not the destruction of the material world, but its glorification, its recreation. "This corruptible must put on incorruption, and this mortal must put on immortality."

Man is to survive hereafter in the integrity of soul and body. The union between spirit and matter is indissoluble, imperishable. Heaven is material, substantial, real.

As the children of Israel were lured forward over the desert sands by the vision of wells which they had not digged, of vineyards which they had not planted, of palaces which they had not fashioned, so we pilgrims of earth, sojourners between the two eternities, are "on our way, attended by a vision splendid." We look "for a city which hath foundations, whose builder and maker is God."

We are pilgrims bound for home,
For the sunny sunny clime,
Where the balmy zephyrs waft the sweets
Of perennial summer time,
Where hearts are always glad,
Where fruits immortal grow,
And music mingles 'mid the scene,
Where joys unending flow.

Jos. Luccock, D. D., in Nashville Christian Advocate.

The Mastering Power of the Gospel.

Away over the rocky hills of Palestine went the first preachers of the gospel. The islands of the sparkling Aegean were the stepping-stones for the feet of the "sacramental host of God's elect." With the cross they battered down the hoary evils of Greek culture and Roman power. On they swept through the valleys of Germany and over the hilltops of Britain. Modern Europe was born of the gospel of Christ. Britain, the mistress of many lands and queen of all the seas, is the child of the gospel, which in the sixth century was preached by Augustine and his monks. But for the gospel our fathers and we would to-day be savages, burning human sacrifices in the valleys of England and Scotland and in the other lands. How dare we deny the heathen nations to-day the gospel which has made the Anglo-Saxon so largely the master of the world? What the gospel did for Britain it is now doing for India, and it has done partly for Hawaii. Hawaii's beautiful salutation, aloha, meaning "love," has caught from the gospel a new significance. That salutation is now radiant with the glory and voiceful with the name of Jesus. What the gospel did for Britain it will do for China and its almost unnumbered millions. What it has done for Britain and America it already has done in part for heroic Japan. The day is coming when Japan, China, Korea, Siam, and the whole earth will come fully into civilization and Christianity.

It will then be seen more clearly than is possible to-day that when Jesus Christ gave the great commission he was the foremost thinker of the world. Jesus Christ, and not Socrates nor Plato, not Buddha nor Zoroaster, not Confucius nor Mohammed, taught a religion equally needed by, intended for, and adapted to all men of all castes, all creeds, all countries, and all centuries. This honor belongs to Jesus Christ and to his glorious gospel, which is the power of God unto salvation. The day is coming when Japan's banzai and Hawaii's aloha will join with the Hebrew and Christian "hallelujah," with the voice of many waters as the sublime accompaniment, chanting with saints and seraphs, angels and archangels the triumphant chorus of a redeemed universe "Hallelujah, for the Lord God omnipotent reigneth!"—Robert S. MacArthur.

Happiness.

"'Happiness,' says one writer, 'is a mosaic, composed of many smaller stones.' It is little acts of kindness, the little courtesies, the disposition to be accommodating, to be helpful, to be sympathetic, to be unselfish, to be careful not to wound the feelings, not to expose the sore spots, to be charitable of the weaknesses of others, to be considerate—these are the little things which, added up at night, are found to be the secret of a happy day. How much greater are all these than one great act of noteworthy goodness once a year! Our lives are made up of trifles; emergencies rarely occur. 'Little things, unimportant events, experiences so small as to scarcely leave a trace behind, make up the sum-total of life.' And the one great thing in life is to do a little good to every one we meet. Ready sympathy, a quick eye, and a little tact, are all that is needed.

"Dr. Raffles once said: 'I have made it a rule never to be with a person ten minutes without trying to make him happier.' It was a remark of Dr. Dwight, that 'one who makes a little child happier for half an hour is a fellow-worker with God.'"

"A little boy said to his mother: 'I couldn't make little sister happy, nohow I could fix it. But I made myself happy trying to make her happy.' 'I make Jim happy, and he laughs,' said another boy, speaking of his invalid brother; 'and that makes me happy, and I laugh.'"

"How beautiful would our home-life be if every little child at the bed-time hour could look into the faces of the older ones and say: 'We've had such a sweet time to-day.' 'To love and to be loved,' says Sidney Smith, 'is the great happiness of existence.'"

Instead of longing for something easy, make your own work easier by putting earnestness and energy into it and leaving worry out.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

The First General Council on Unworthy Ministers.

Mr. Editor: If I may, I would be glad to call the attention of your readers to a Canon of the undivided Church, whose importance, if not existence, may have been somewhat overlooked.

Our Church in its Homily against Peril of Idolatry, Pt. II, declares the first six General Councils, held between 325 and 680, A. D., "were allowed and received of all men." Being composed of representatives of the whole undivided Church, and their decisions having been subsequently universally ratified, they are justly regarded as the voice of the Holy Spirit, who has been promised to lead the Church into all truth.

The 10th Canon of this first Council, held at Nice, A. D., 325, is on "The Ordination of those who have fallen from the faith * * * made null and void." It reads: "All those who have fallen away [from the faith] * * * when they are discovered, they are deposed."—Chrystal's World Councils, Nicaea, Vol. 1, p. 415.

We notice it is the undivided Universal Church that thus speaks, and certainly any decision of the Universal Church is binding upon every local Church. We notice also its decree is not they shall be, but they de facto are deposed (kathairountai), when discovered. Such men are no longer deemed worthy to officiate in the Church.

Who is to decide if a minister has unhappily incurred this condemnation? For instance, suppose one sees a minister kneel down, after consecrating the bread, and again after consecrating the wine, are these acts of idolatry?

If it were becoming to inquire into such a minister's intention there would be no occasion for doing so, as such men themselves declare their intention is to worship Christ's body and blood present in the wafers and wine.

The words of Bishop Jeremy Taylor (no Low Churchman?) are well known: "We may not render divine worship to Him as present in the blessed Sacrament according to His human nature, because He is not there according to His human nature, and therefore you give divine worship to a nonentity, which must needs be idolatry. Adore Christ in heaven, for the heavens must contain Him till the time of the restitution of all things."

It may seem at the first blush impossible that idolatry should exist in the Episcopal Church, but we remember that so early as the Apostles' days, St. John found it necessary to warn against this very sin, and false doctrine has ever since been found to some extent in the Church. If Bishop Taylor's words are correct, do those commit idolatry who "bow down to the likeness of things on earth?"

Who is to decide such a question? As Scripture declares every true believer "has an unction from the Holy

One and knows all thngs," and "needs not that any one teach him," (1 John, 2:20, 27), is any Spirit-taught believer able to say that such arts are idolatry?

If we are to be like the Rationalists and question and deny the words of esteemed divines and of the Church itself, denying the accuracy of this Bishop's words, then we are thrown back upon Scripture.

Webster's Dictionary says the word "to be" has two meanings: 1st, denoting existence in fact; 2d, existence in a certain relation. When Christ said, "This is My Body," must He not have meant, this bread has a certain relation to My Body? A miracle though above nature is never contrary to it; but would it not have been contrary to nature and contradictory to our God-given senses for Christ to have held His actual body in His hand? In the good providence of God we have in His excellent word an instance where the word "are" is used unquestionably to denote existence in a certain relation. The apostle says (Gal. 4:24): Hagar and Sarah are two covenants. If any one should insist that Christ's words, contradicting our senses, meant this bread is actually My Body, then He would be obliged to insist, contrary to the apostle's explanation, that Hagar and Sarah were actually two covenants, when we know they were two women. St. Paul explains the word "are" by allegorize. As Hagar and Sarah allegorize or symbolize two covenants, so the bread symbolizes His body.

From 1 Cor. 10:16, we would judge it is also the appointed means of conveying His body; but does this necessitate the presence of the body in the bread? A piece of land is bought and the former owner passes to the purchaser a writing which conveys the title. The land is where it always was but its owner is changed. So may not one appropriate the sacred body and blood without their location being changed?

When Christ said "eat my flesh," did He mean with the teeth? He Himself used "eat" to denote refreshment of spirit, when He said, "I have meat to eat that ye know not of." He referred to the refreshment He found in teaching an ignorant sinner.

If one may quote the Prayer Book as authority, the Catechism and Article 38th teach us that "the body of Christ is eaten in the Supper only after an heavenly and spiritual manner," and "the mean whereby the Body of Christ is received and eaten in the Supper, is faith." Perhaps we ought to receive the utterances of the Church as binding on us if we are to be loyal to her. Ought we to take the word is as meaning "has a certain relation to," since it has this meaning and that too unquestionably in Scripture, and the other meaning would make Christ's words contrary to nature's law?

1 Cor. 8:11, tells us "not to keep company, if any man that is named a brother be * * * covetous, or an idolater * * * with such an one, no not to eat." If a minister should unhappily be seen to commit acts of idolatry, must he be condemned by a Church court before the Scripture requires that His company be avoided? A woman saw a burglar break into a shop and steal some of its contents. The thief would have to be duly tried and condemned before he could be punished; but did not the woman know him to be a thief without a trial? You happen to witness the awful sight of a murder. The murderer could not be hung without a trial, but would not you know him to be a murderer without a trial? If any Christian sees a minister bow down to wafers and wine, is he justified in refusing to eat with such an one, on the ground that he commits acts of idolatry? Is such a minister's ordination null and void according to a canon of the undivided Church?

Leaven is used in Scripture as a symbol of our corrupt nature or corrupt doctrine. The idea may at first come with a shock, but can it be possible that the woman in the parable is, as some say, the Church putting false teaching into three measures of meal—the Eastern, Western and Anglican communions? Can it be possible that the Word of God requires some professed Christians to kindly say to some others, fellowship ceases between us, until you cease certain teaching and acts?

Happy would it be if we would all "think the same thing" and "speak the same thing," as we are commanded to do.—2 Cor. 13:11; 1 Cor. 1:10.

Downingtown, Pa. B. R. PHELPS.

Room in the Church for All—Under Any Name.

Mr. Editor: None can rightly object to fulness of discussion, so long as it is a manifestation of intelligent interest. It is, then, rather a good sign, if it be accompanied by a generous and brotherly spirit. But some have been sorely grieved that the sons of our common beloved Mother, the Church, should have shown such bitterness one toward another in the controversy relative to the proposal to change the title-page of the Prayer Book. They have clearly shown that they are not in the right state of mind for further discussion, far less for decision of this matter at the present time. My first preference in regard to the matter, therefore, is that the whole subject be postponed for consideration until such time as the sons of the Church can discuss it and at the same time think of each other as brothers in the same family, cherishing the same veneration, loyalty and love for the dear Mother. There now appears to be too much feeling, excitement and prejudice on both sides to make it wise to bring the question to a decision at this time, and there are many other things of vastly greater importance that need immediate, large and united consideration and are worthy of all the Church's thought and energy. It must pain the heart of our dear Lord to see His disciples acting as though they regarded His kingdom as "in word" not "in power," so contradicting the thought of the apostle Paul.

It is impossible to understand how men of one way of thinking can say that they will quit the Church if the title-page is changed, or how men of another way of thinking can say that they will secede if it is not. I may be obtuse in this matter, but it seems to me that such an attitude, by whomsoever assumed—bishops, clergymen or laymen and of whatever party—is born of superficiality, and disloyalty to the Church. How superficial must be one's intellectual and spiritual devotion to the Church if it can be destroyed by making a few changes in her title! It is the thing that is real, that is efficacious, that is lovely and beloved. The change, or failure to change may be, and we feel will be distasteful to some. But the point is that we should not surrender devotion and faith in the thing because its form of designation does not wholly please us, any more than we should deny our mother because she dresses in a manner different from her former custom, or even if she should change her name under proper conditions.

Such an attitude seems disloyal to the Church. If the change is made, or if it is not made, it will be because the Church in regular, ordered method has so decreed. There will be nothing underhanded or unscrupulous or unlawful, or done without proper authority. While I believe it to be not only the right, but the duty of all the sons of the Church who have convictions as to her principles, plans and methods to be true to their convictions, express them unequivocally, and stand by them firmly until the end, yet I think that it is only common loyalty that requires us all, after we have done our duty so far as we could see it, to accept the judgment of the whole Church and to do it whole-heartedly. Hence, all this threatening of secession by either side, in my judgment, is not only sorrowfully superficial, unjustifiably individualiistic, but also plainly disloyal. In this connection, these noble and beautiful words of the late gifted Bishop Coxe, unbidden, come to mind:

"I love the Church, the Holy Church
That o'er our life presides
The birth, the bridal and the grave
And many an hour besides.

"Be mine through life to live in her
And when the Lord shall call
To die in her, the Spouse of Christ
The mother of us all."

And no mere change in her style of dress, of form, of designation could destroy this love or alter this desire.

Now then as to my own views relative to the question. As I have said, for the present, on account of the disturbed and excited state of mind in the Church, I prefer, above all else, postponing action to a future time, unless the delegates to the General Convention enter into a larger and saner spirit than that evinced by the contributors to the Church press and various pamphleteers.

As to the merits of the proposal, I am opposed to eliminating the word "Protestant" and in favor of inserting the words "Holy Catholic" because I believe that they belong together; that taking the words in their true significance and in the right interpretation of their history, neither alone, to-day, can adequately describe the Church of Apostolic times, Apostolic purity, doctrine and order. They balance one another and give us the real comprehensive conception of the Church, in which are joined together the individual liberty, "wherewith Christ hath made us free," of which St. Paul wrote so much, and the place, power and necessity of the authority of the body of which St. Peter might be taken as the representative. Just as it would be an unholy division to cleave to St. Paul to the exclusion of St. Peter in the New Testament and the Apostolic Church, or vice versa, even so would it appear unholy to exclude from the Church of to-day the great fundamental principles for which they stand. It is not maintained here that St. Paul denied the authority and necessity of the body, but that he emphasized Christian liberty. Nor is it maintained that St. Peter denied the freedom of the man in Christ, but rather that he emphasized the thought of authority and the authority of the body. Both ideas and persons were included in the Apostolic Church and both must find place and honor in its true successor in every age. Let it also be understood that it is not here set forth that "Protestant" stands for Christian liberty alone. It stands for

many other things, but the root idea, the fundamental thought of real Protestantism is "the liberty wherewith Christ hath made us free." It may be said that the term "Catholic" does not deny Christian liberty. Granted. But any one cognizant of the course of history knows that the Catholic Church (and I use the term not as synonymous with Roman Catholic) in the Middle Ages, in practice greatly obscured that wondrous and precious truth, that many ecclesiastical practices and doctrines were built upon that obscuration, and that the Reformation was the outcome of those facts. Hence, the value of Protestantism in regard to what deep-rooted and far-reaching, Christ-taught truth is that it rescued it from oblivion and neglect, brought it to light, reaffirms it, and made it a living reality. In view of all this, it would seem that deliberately to repudiate the expression of a truth once clearly taught, then partially lost sight of with diasastrous results, which led to strong and emphatic reaffirmations of that truth would be almost equivalent to a repudiation of that truth itself, and certainly most unwise.

I am perfectly sure, however, that every one of both parties to this lamented discussion would stoutly declare that he neither desires nor proposes to eliminate or obscure any truth of the Gospel, and that his one aim is the good of the Church. And, I, for one, accept the purity of the motive of all. But in my judgment, it is perfectly clear that in view of the whole history of Christianity for the past nineteen centuries it is not possible to present the Church in this generation in her splendid integrity and noble symmetry without both descriptives—Catholic and Protestant.

But what if the Church in orderly fashion, by regular methods, her sons in the meanwhile being full of the brotherly spirit one for the other, should decree to have only one, and that either Protestant or Catholic, on the title-page of the Prayer Book? Why this: I am going to accept her judgment as wiser than mine, and I am going on working for her welfare and progress with all the ability that God gives me, and I am going on loving her more and more with a full heart "unto the perfect day."

In conclusion, let me say that there is one thing against which I protest with undivided heart—that any of either party to this controversy should ever think or talk of leaving or "splitting" the Church. There is room for all in the spacious Church of God. Is there not some Catholicity in such Protestantism? W. P. WHITSELL.

Waco, Texas.

Keep Thy Heart With Diligence.

"As a man thinketh in his heart, so is he." Thoughts are the origins and the despots of life. If a man in his heart thinks high and holy thoughts, his feet will never be carrying him into sinful places; his hand, his lips will be under the promptings of good. But if a man in his heart cherishes low or unkind or impure imaginations, like the cuttle-fish, they will discolor his life with the blackness of the secret sin. Until a man learns to keep his heart with all diligence, until he learns to control his thoughts, until he chastens his secret imaginations, he will not, he can not permanently lead a righteous, a Christian life. For the angel, or the cuttle-fish, will make his indwelling known.—Central Christian Advocate.

Church Intelligence

CALENDAR FOR AUGUST.

1—Friday.
3—Eleventh Sunday after Trinity.
6—Transfiguration Day.
10—Twelfth Sunday after Trinity.
17—Thirteenth Sunday after Trinity.
24—Fourteenth Sunday after Trinity. St. Bartholomew's Day.
31—Fifteenth Sunday after Trinity.

Collect for Thirteenth Sunday After Trinity.

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

Foreign.

The Coming Church Congress.

One glance at the preliminary programme already issued by those responsible for the arrangements of the forthcoming Church Congress, will suffice to show that a really practical attempt is being made to discuss some of the most pressing problems of the day—problems, the introduction of which will give rise to a great variety of opinions, and will, therefore, provide an unique opportunity for those whose views are diametrically opposed of hearing, without heat or rancor, what the adherents of those respective points of view have to say regarding their cases. The Church cannot choose what "movements" she will, or will not, be connected with. If she is to fulfill her Divine mission to society, she must take each new development as it comes and give it her careful thought and attention, sifting the chaff from the wheat. It rests with her to use her influence not to quench zeal and enthusiasm, but where either has been misguided and misapplied, to direct it into right channels, not by ignoring the claims it makes, but by sympathetically seeking to understand the point of view. That the Church Congress means to make this endeavor is made obvious by a perusal of the programme. "The Kingdom of God and the Sexes," "The Kingdom of God and the Social Order," "The Kingdom of God and the Races," these are among the subjects down for discussion, and when we note the list of speakers we appreciate that each subject will be given an excellent exponent, and that ample opportunities will be afforded for hearing both sides of the matter under discussion.

The Congress begins on Sunday, September 28th, by a meeting for boys, at which the Dean of Manchester (Dr. Welldon), and the Rev. Richard Sheppard will speak.

On the following Monday there will be an Evensong, without sermon, at Winchester Cathedral, at 2:30, followed by a meeting for women at three, and for men at 8:15. The speakers at these meetings include Mrs. Sumner, Miss Maud Royden, the Bishop of London, Canon C. L. Ivens and the Rev. E. J. Kennedy.

Tuesday will be ushered in by the official reception in the Hall of Hartley University College, followed by the Congress services in three different churches, at which the respective preachers will be the Archbishop of Canterbury, the Bishop of London and the Bishop of Jarrow. The Bishop of Winchester, President of the Congress, will deliver his address, "The Challenge of the King," at 2:30, and addresses will follow on "The Christ of Prophecy," "The Christ of History" and "The Christ of Experience."

"The Kingdom of God and the Sexes" will be the key-note of all the subjects for consideration on Wednesday, and "The Kingdom of God and the Races" on Thursday, while Friday will be given over to the consideration of "The Kingdom of God and the Social Order."

The Church in Wales.

The opposition to the disestablishing and disendowing of the Church in Wales still continues unabated, and that the enthusiasm of the Church defenders is in no way declining is amply evidenced by the number of protest meetings that are being held up and down the country. Space forbids our enumerating them all, but their number is more than satisfactory.

An important meeting was held at Hatfield, when Lord Salisbury occupied the chair, and the Bishop of St. Albans delivered a strong speech, which was followed by excellent discourses from Lord Robert Cecil and the Hon. W. Ormsby Gore.

A no less important protest meeting was held at Carlisle last week, this being preceded by a service of intercession in the cathedral. Led by the Bishop of the Diocese, the Bishop of Manchester, the Dean of Carlisle, Canon Campbell, and a great body of the local clergy, a procession marched with appropriately worded banners, hymn-singing, and bands playing, through the chief streets of the city. Returning to the Market square, the marchers grouped themselves around two platforms, from which speeches were given by the Bishop of Manchester, Mr. Ian Malcolm, M. P., Mr. James Grant, and Mr. Brierly, the chairmen at the platforms being the Bishop and Dean of Carlisle respectively.

The speeches were all of a high order, and the Dean of Carlisle, Dr. Barber, describing himself as "a humble lifelong and persistent Liberal," declared at the same time that "the bill runs counter to the chief characteristics of the Liberal programme, to the love of freedom, the love of justice, and to the great principle of trusting the people."

The Rising Tide Against Welsh Disestablishment.

The speech of the Lord Chancellor supporting the second reading of the Welsh Bill last week has failed to produce any marked effect throughout the country. When Lord Haldane fails to remove objections based on justice and history, there is little hope of anyone else succeeding. Lord Robert Cecil rightly said his argument was like that of a prosecuting counsel who asks a jury to bring in a verdict of guilty—not because there is anything against the prisoner personally, but because his grandfather had not done all that he should. The Church to-day is doing its work well and faithfully. Its resources are unequal to the full discharge of the duty laid upon it. It makes progress where other religious bodies go back, and the voluntary system has proved to be the best, that is the enemy of the second best. The piety of the past enables the Church of the present to do what ought to be done, and whatever may be said in theory, we know that in fact the voluntary system has broken down. Churchmen have behind

them in their hostility to the bill a rising tide of healthy Nonconformist opinion that cannot tolerate the diversion to secular undertakings of money given and rightly used for religious ends.

The Weekly Rest Day Bill.

The Lord's Day Observance Society is by no means satisfied with the Weekly Rest Day Bill put forward by the Imperial Sunday Alliance. The committee of the Society regard the provisions of the bill as "purely secular," since the measure "invites Parliament to give legislative sanction to a considerable amount of Sunday trading now carried on in opposition to a salutary statute law, and more especially to extend its protection to the efforts to which the Imperial Sunday Alliance has pledged itself to 'facilitate recreation' on Sunday." Therefore the Society states that it cannot recommend its friends to support a measure which, "in spite of an explanatory memorandum calculated to conciliate religious people, seeks also to deprecate the opposition of irreligious people by the assurance that the bill is 'by no means a religious measure.'" Here then we have once more the old opposition between the religious observance of Sunday and mere Sabbatarianism. The latter has long been doomed, and we fancy that the Lord's Day Observance Society will find a very inconsiderable following in their preference for no bread over half a loaf.

A New House of Healing.

Once again the King and Queen have shown their practical sympathy in all schemes for the amelioration of pain and suffering by visiting and formally opening the new King's College Hospital at Denmark Hill. There were many delightfully "human" touches during the course of the ceremony, particularly when the children presented purses to the Queen. Both their Majesties seem thoroughly to have enjoyed the various mannerisms of their small subjects, and the King will for ever have a very warm place in the heart of the little boy who, on reluctantly leaving the Royal presence, extended his hand, which his Majesty gravely shook! Mary Gibson is another personage whose name will be remembered in the annals of Kings. She was among those who presented purses, handing up one containing the money collected by workers at the hospital. She was allowed this honor because she has been housemaid at the hospital for no fewer than twenty-two years; while another "veteran" is George Till, who has been attendant at the operating theatre for thirty-one years.

A Tireless Bishop.

The Bishop of London is staying just now with her brother, the Venerable E. H. Winnington Ingram, Archdeacon of Hereford and Vicar of Bridstow, near Ross-on-Wye. Probably no one deserves a holiday more than the Bishop, who is never deaf to the call of duty, and gives himself unsparingly to the diocese which loves and honors him as a real father in God. Many people wonder how it is that he can meet so many calls upon his time, and yet always present the cheery smile and speak the kindly words that endear him to all. The physical as well as the mental strain must be very great, and the whole diocese will be unanimous in wishing the Bishop the best of holidays, and will welcome his return with warmth and enthusiasm in the autumn.

Two Famous Prelates.

Monday, July 28th, was the anniversary of the births of two celebrated schoolmaster prelates, who both started work in new Dioceses, the first which had been created in England since the Reformation. Charles Thomas Longley, born on July 28th, 1749, was successively headmaster of Harrow, first Bishop of Ripon, Bishop of Durham, Archbishop of York, and finally Archbishop of Canterbury. James Prince Lee, born on July 28th, 1804, was headmaster of King Edward's School, Birmingham, and in 1847 he commenced his vigorous work, lasting for nearly twenty-three years, as the first Bishop of Manchester.

The Late Dean of Rochester.

Saturday last was the occasion of the unveiling in Rochester Cathedral of the memorial to the late Dean, Dr. Ernald Lane, which has been erected in his honor by members of the Cathedral Chapter and personal friends of Dr. Lane's. The memorial consists of a figure in brass of the late Dean in a kneeling posture, with a canopied marble frame. There are also three shields, depicting the armorial bearings of Dr. Lane's family, and those of the Diocese and the Chapter.

American.

Name of the Church Cannot be Changed Now.

The Executive Committee of the Protestant Episcopal General Convention has sent out the following circular:

According to the provisions of the Constitution adopted in the General Convention of the Protestant Episcopal Church in October, 1789, and as amended in subsequent General Conventions, the name of the Church cannot be changed for another three years at least, even if the change is agreed upon by the House of Bishops and House of Deputies at the coming General Convention to be held in New York next October.

At the 1910 General Convention, held in Cincinnati, O., the Rev. John A. Staunton, Jr., of the Philippine Islands, presented to the House of Deputies a memorial relating to the name of the Church in the title-page of the Prayer Book, which was referred to the Committee on the Prayer Book. The Rev. J. S. B. Hodges, Chairman of that committee, presented a majority report signed by ten members of the committee adverse to the change, and a minority report signed by four members of the committee advocating the change.

At this Convention also the Right Rev. Cortlandt Whitehead, Bishop of Pittsburgh, presented to the House of Bishops a petition in reference to the title-page of the Prayer Book; which, on his motion, was referred to the Committee on the Prayer Book. As chairman of this committee, he presented a report adverse to the proposed change in the title-page. The wording of the title-page proposed in the memorial to the House of Deputies and the petition to the House of Bishops varied, but agreed on the point of changing the name of the Church from the Protestant Episcopal Church to the Holy Catholic Church.

According to Article X of the Constitution, "No alteration thereof (of the Prayer Book), or addition thereto shall be made unless the same shall be first proposed in one triennial meeting of the General Convention, and by a resolve thereof be sent within six months to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next meeting, and be adopted by the General Convention at its next succeeding triennial meeting by a majority of the whole number of Bishops entitled to vote in the House of Bishops and by a majority of the clerical and lay deputies of all the dioceses entitled to representation in the House of Deputies, voting by orders."

As no such resolution was adopted at the 1910 General Convention, no change in the title-page of the Prayer Book can be made until 1916, even if such resolutions pass both houses at the Convention this Fall.

The Bible in China.

The China Agency of the American Bible Society reports issues for the first six months nearly or quite reaching 1,000,000 Bibles, Testaments and portions (905,416 in all, with two depots yet to be heard from). If this rate of issues continues during the year, it may be expected to reach 2,000,000 copies.

The agent adds, "Notwithstanding the sending out of this enormous number of Scriptures, we were unable to supply all that were called for."

Amid wars and rumors of wars which the newspapers now record, such facts are the more extraordinary. It would seem as though thus far the disturbance in China had fallen out for the furtherance of the Gospel.

Suggested Programme for Joint Sessions at the General Convention.

The committee appointed at the General Convention in Cincinnati to arrange for the discussion of missionary topics at the Convention in New York in October, has prepared its report for submission to the first joint session of the two houses of the General Convention. This is to be held on Friday, October 10th, and this session will decide whether or not the programme, as prepared, is to be followed.

The first joint session will be held at eleven o'clock on October 10th, when the triennial report of the Board of Missions will be presented, to be followed by addresses by Bishop Lloyd, as President of the Board, and Mr. George Gordon King, as treasurer. The afternoon of the same day it is proposed to devote to a discussion of the Church's conditions and needs in the domestic field. Bishop Thurston, of Eastern Oklahoma, has been asked to speak of the opportunities in the prairie States of the West. Bishop Thomas, of Wyoming, will discuss conditions on the receding frontier. Bishop Funsten, of Idaho, will tell what ought to be done in the growing communities of the Northwest, and Bishop Nelson, of Atlanta, will speak of the interesting and important work to be undertaken and developed among the mountain and mill people of a number of the Southern dioceses.

The next joint session is scheduled for the afternoon of Tuesday, October 14th, when the work in the Orient, especially in China and Japan, will be the subject of addresses by the Right Reverend F. R. Graves, D. D., and the Right Reverend John McKim, D. D., Bishops Roots, Huntington and Tucker are also expected to be present to take part in the subsequent discussion.

It is proposed to hold the third session on the morning of Thursday, October 16th, when the Church's work in two continents will be considered.

Bishop Kinsolving, of Southern Brazil, will speak of the problems and opportunties confronting the Church in South America. Bishop Aves will deal with conditions in Mexico. Bishop Rowe will tell the story of the Church's work in the Northland.

On the afternoon of Monday, October 20th, the fourth session will be held for the consideration of the Church's work among Indians, Negroes and West Africans. The first phase of the subject will be dealt with by Bishop Morrison, of Duluth. Bishop Bratton, of Mississippi, has been asked to discuss our responsibility to the black people in this country, while Bishop Ferguson, of Cape Palmas, will tell what the Church is accomplishing among his people in West Africa.

The final joint session, it is proposed to hold on the morning of Wednesday, October 22d, when the needs of the Church in the Island world will be the topic under consideration. Bishop Knight, of Cuba, will speak of his wide experience and observations in the West Indies. Bishop Restarick, of Honolulu, will tell of the progress of the Church's work in the Hawaiian Islands. Bishop Brent, of the Philippines, will discuss conditions and opportunities in the district under his care.

With the cordial approval of the presiding Bishop, the committee expects to recommend to the first joint session, at which Bishop Tuttle will preside, that four laymen be elected to preside at the subsequent sessions.

The plans of the committee provide for comparatively brief introductory addresses by the appointed speakers, to be followed by questions and discussions from the floor.

The committee has arranged for two other occasions of great interest and importance. On the evening of October 12th, in the Cathedral of St. John the Divine, Bishop Roots, of Hankow, will preach the triennial sermon before the General Convention. On the evening of October 17th, in Carnegie Hall, a missionary mass meeting is to be held under the joint auspices of the Committee of Arrangements and the Laymen's Missionary Committee of the Diocese of New York. Bishop Graves, of Shanghai; Bishop Brent, of the Philippines, and Mr. George Wharton Pepper, of Philadelphia, are to be the speakers. In order to provide for the convenience of the largest possible number of those desiring to attend this meeting, arrangements have been made to place the boxes and the seats in the orchestra on sale. Mr. Henry L. Hobart, of 120 Front street, has charge of this feature of the meeting. Present indications are that the number desiring to attend this meeting will be far in excess of the capacity of Carnegie Hall. It is probable that another meeting will be arranged for the same evening in the Church of Zion and St. Timothy, at which some at least of the Carnegie Hall speakers will be heard.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

Mission Among Mexicans.

At Sweetwater, one of the mission stations under Rev. E. C. Seaman, a very interesting and useful work of Sunday School instruction has been begun among the Mexican population. This has been undertaken by Mrs. Overton, a lady who understands the Spanish language. There is a large opportunity for such work in many places, for large numbers of Mexican children are without religious instruction of any kind.

Under one other missionary some effort has been made to reach Mexican children. A few have been in Sunday School at Big Spring; and instruction on week days has been given at Odessa and Barstow.

The needs of the Mexican population are great, for large numbers of Mexican children are without either religious or secular instruction.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Illness of Bishop Burch.

Overwork brought on illness this summer for Bishop Burch and prevented at the last moment a short trip to Europe, where the Bishop was to have met his wife and daughter. Detained on this side, the family has returned. The Bishop is better. He has been ill at his Riverdale home.

The New St. Thomas' Church, New York, to be Opened in October.

It is announced that the new St. Thomas' church will be opened on October 11th, formally, many bishops and other members of the General Convention assisting. It will be a service of benediction held on a Saturday. The great edifice, more handsome than ever as it nears completion, will not be consecrated at this time.

Dean of Manilla Cathedral.

Bishop Brent, of the Philippines, has secured for Dean of the Cathedral at Manila, to succeed the Rev. Dr. Murray Bartlett, now a college president there, the Rev. C. W. Clash, an assistant at Grace church, New York. Mr. Clash has accepted and will go to Manila with the Bishop when he returns after General Convention. He is a native of Maryland and a graduate of the General Seminary. He went from the Seminary direct to Grace parish, and has been there four years.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

A Successful Every-Member Canvass for Missions.

An every-member canvass for Missions and current expenses has been made this summer in a parish in the Diocese of Southern Virginia with such splendid results that it is reported as news with the hopes that it may interest others. The parish referred to is of medium size and strength, with a vestry made up of working men, clerks and men of large business interests. The conclusion is that such a canvass will succeed any where if it be properly worked. In the parish referred to a debt existed; an old system had served well for a number of years, also the people are of moderate means. Here is one way to do it:

On Sunday, April 27th, literature obtained gratis from the Board of Missions, 281 4th avenue, New York, was distributed and explained by the rector, and a sermon preached on Missions. Two weeks later another missionary sermon was preached and more literature was distributed. From the start the vestry held weekly meetings, planning every detail of the canvass. Each man took a copy of the worker's handbook, Leaflet No. 1115, which they thoroughly studied. All the vestrymen became more and more interested, and they secured the help of eight other men. These twenty men were divided into six committees. As all the men were busy, nearly all the work of canvassing had to be done in the evenings and at night. The congregation was divided into six districts and every person connected with the congregation had his or her name enrolled on a card, and the chairmen of the various districts took charge of their respective packages. They used the subscription card No. 1119, furnished by the Board. One week was set to canvass 300 people. The work was to commence on Monday, May 19th; so on the Sunday previous, May 18th, a third sermon was preached on the Gospel of Giving especially to Missions. The committees went to work with enthusiasm, meeting on Wednesday, May 20th, for their first report, at which time, owing to thunder storms and other hindrances it was agreed to extend the time for the canvass to two weeks, and when this time was up the report showed all the people interviewed and 193 persons subscribed in round numbers $800 for missions and $2,200 for current expenses. As far as can be ascertained, the amount heretofore sent from this congregation has not exceeded $100 per annum, which does not include the gifts from the Sunday School and the auxiliaries.

A missionary treasurer was elected, and on June 1st, when the first duplex envelopes were used, he took charge of the mission end, the current expense treasurer the other. After two months' trial all is well.

How they Worked: The committees called in a body, making it a delegation on a most important matter. They repeated the calls until they saw their parties, sometimes making as many as four visits to a home. When they found people undecided and would not subscribe at that time, cards were left with the request that they be filled and brought to church.

The men followed the directions of the handbook and asked each one if he or she were willing to help with the mission work of the Church? Then how much they were willing to subscribe? Next they called attention to the fact that it would be a good thing to consider a subscription for current expenses. Some few would not subscribe for Missions, but did for current expenses, and some others for Missions and not for current expenses.

It is the determination of the vestry to make another canvass among those who have not subscribed and ask if they will not yet make a definite subscription, or at least take a pack of the duplex envelopes, with the promise to use them in some way. It is believed that ninety per cent. of the people will be induced to contribute in one way or another by this method of work.

Now the Results: First, the men who worked became enthusiastic and expressed themselves as delighted with the experience and were willing, if necessary, to do the work over again at once.

Second, they became acquainted with the congregation and did much towards stirring up enthusiasm for the Church.

Third, they carried with them especially prepared cards and secured a great amount of information as to persons for Baptism, Confirmation, and those not transferred to the parish.

The vestry has decided that the by-product of the canvass is of greater value to the parish than the money subscribed for the work.

It is concluded that any parish can

make a successful canvass for Missions and current expenses if the vestry will only try; and it is assured that such an undertaking will bring the greatest blessing to a parish as well as raise the largest possible amount of money. The duplex envelope system has been tried in village parishes and it doubled the revenue, so also in the country as well as in the city it has worked marvels.

If vestries and parishes follow the board's advice, use their literature and try to have every member of the congregation subscribe each week something for missions, they will solve many a vexed problem, help the parish, bless the people, and greatly aid mission enterprises.

Clergymen on Vacation.

The Rev. Robert C. Jett, of Emmanuel, Staunton, is spending his vacation with his family at Cloverdale, Botetourt county.

The Rev. G. Wallace Ribble, rector of Antrim parish, Halifax county, spent a month at Wytheville. Two Sundays of this time he supplied at St. John's, Roanoke, for the rector, the Rev. J. W. C. Johnson, while he was away on a short vacation.

The Rev. J. D. Lamothe, of St. Paul's, New Orleans, is spending his vacation at Wytheville.

The Rev. Dudley Boogher, of Farmville, has been for a few weeks with his family, at Salem.

The Rev. David W. Howard, of St. Luke's, Norfolk, sailed the middle of July for a visit to his old home in England.

The Rector of St. John's, Hampton, Has Returned From Abroad.

The Rev. Edwin Royall Carter, rector of old St. John's church, Hampton, has returned and taken up the active duties of parish life, after an eight weeks' absence. Mr. Carter has been touring in England and Scotland, the trip having been given him by his Church, and the vestry having allowed him eight weeks' vacation and supplied the pulpit during his absence. The Rev. J. M. Neifert, chaplain of the National Soldiers' Home, and assistant in St. John's parish, were in charge of the work during the absence of the rector.

New Rectory Completed.

The new rectory for the Church of the Good Shepherd, Forest Hill, near Richmond, has been completed, and the rector, the Rev. J. L. T. Gibbs, with his family, moved into it on Thursday, August 7th. The building is of brick, two stories in height, and is situated on 41st street, near the terminus of the street car line. It is supplied with electric lights, water and every desirable convenience, and is said to be one of the most comfortable rectories in the diocese.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Bequests to Sewanee Seminary and Board of Missions.

Miss Alice M. Hall, the late matron of St. Luke's, Sewanee, Tenn., provided in her will, recently probated in Birmingham, Ala., $10,000, to be used for two theological scholarships at Sewanee; $2,000 to the General Board of Missions, and after some private bequests, she names the Chair of New Testament in the Theological Department of the University of the South, her residuary legatee.

Bishop Gailor to Visit Ravenscroft Mission.

The Bishop of the Diocese will visit the Ravenscroft Mission, Tipton county, on August 17th, and following his visit a week's mission will be conducted by the Rev. John B. Cannon, of Memphis. Mr. George H. Batchelor, a layman of Grace church, Memphis, has had this mission in charge for some time past, and much interest has been aroused throughout the neighborhood in this undertaking. The mission is an old established one and it is hoped once more to put it firmly on its feet. Ravenscroft is about thirty miles from Memphis and six miles from a railroad and is the only church in its immediate vicinity.

The Rev. Walter D. Buckner, LL. D., Calvary church, Memphis, was the preacher at the annual meeting of the Sunday School Teachers' Institute, held at Sewanee, August 10th. Representatives were present from a number of the parishes and missions in the diocese and the sessions were most interesting and profitable. The success of the meeting was due in a large measure to the Rev. M. P. Logan, D. D., of Nashville, who had it in charge.

The Rev. H. J. Mikell, D. D., of Christ church, Nashville, with his family, is spending the month of August at Sewanee and Beersheba.

The Rev. P. A. Pugh, rector of Holy Trinity church, Memphis, returned August 6th, from a month in the East. While he was there he had charge of the services at the church of All Saints', Brooklyn, during the absence abroad of its rector.

The Rev. John B. Cannon, rector of Grace church, Memphis, returned August 2d, from a short vacation spent in the mountains of North Carolina.

The Rt. Rev. Thomas F. Gailor, S. T. D., Bishop of Tennessee, has just returned from a visit to New York, where he was the special preacher, on Sundays in July, at St. Bartholomew's church. He is now with his family at their summer home in Sewanee.

The Rev. George W. Hoster, rector of St. Paul's church, Franklin, is spending his vacation at Sewanee. During his absence from his parish the congregation is making some needed improvements in the church building.

The Rev. George O. Watts, rector of St. Luke's, Jackson, spent July at his old home at Oconomowoc, Wis.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Diocesan Statistics.

By the condensing of the parochial reports of the parishes and missions into a table, the Journal of the 129th Annual Convention of the Diocese is about one hundred pages less than last year, making a considerable saving and really adding to its efficiency. The Bishop's pastoral on "The Gospel of the Church," is printed in full and is worthy of the most careful perusal. The statistics show that there are in the Dioceses two bishops, 275 priests, ten deacons, nineteen deaconesses, eight more are canonically connected with the Diocese, but are working elsewhere; 105 are licensed as lay readers. There are 137 churches in union with the Convention, having 67,195 sittings; forty-seven chapels, with 8,200 sittings; 142 parish or Sunday School buildings; 109 rectories, 565 adults; 3,611 children were baptized; 3,028 confirmed; communicants, 59,887; marriages, 1,113; burials, 2,777; public services on Sundays and other days, 48,426; Sunday School and Bible class teachers, 3,432; scholars, 36,895.

Death of an Aged Church Woman.

Another notable Churchwoman, Miss Anna Blanchard, entered into rest on Saturday, August 2d, at Spring Lake, New Jersey, having reached the ripe age of nearly eighty years. The Rt. Rev. Dr. Ethelbert Talbot officiated at Spring Lake, the Rev. Joseph R. Morris and the Rev. Edmund Burk, at North Laurel Hill Cemetery, Philadelphia.

Miss Blanchard was a large contributor to and in actual management of many of the philanthropics of the city as well as being one of the mainstays of the charitable work of the Church of the Holy Trinity. Her benefactions which were large were given without allowing her name to be mentioned, and to such objects as will enable the benefits to continue for many years. It is probable that her large fortune will go to charitable and educational institutions, as well as to the University of Pennsylvania and the Church of the Holy Trinity.

Plans for the fine four-story reinforced concrete building, at the corner of Locust and Warnock streets, for the Inasmuch Mission, to cost about $50,000, have been filed with the Bureau of Building Inspection.

Messrs. Thomas, Churchman and Molliter have posted plans for a brick and stone church at Twenty-second and Reed streets, for the colored mission of St. Simon the Cyrenian. The cost will be about $25,000.

Mr. Orlando Crease, whose death was noted in our issue of last week, as a leading Church and Sunday School worker, bequeathed to St. David's church, Manayunk, of which he was the rector's warden for more than half a century, $10,000 and the property which he owned next to the church.

The Rev. A. George Baker, A. M. M. D., is keeping up his religious work among the Arabic speaking people of the city as he has done for a number of years and also ministers medically to the Chinese.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

A Summer Resort.

The rector of Franklin has arranged for the services of the Church during the season of 1913, in the Auditorium at Exposition Park on Conneaut Lake. Many people gather at this delightful resort during the summer. The Rev. Martin Aigner held a service on Wednesday, July 9th, at 8 P. M., and the service of the Holy Communion on Thursday, July 10th, at 8 A. M. Thirty-one attended the night service and five the early celebration, although no adequate notice of the service could be given beforehand. On the Sundays following, the services will be conducted as follows:

July 13—The Bishop of Erie, 8 A. M. and 8 P. M.

July 20—The Rev. L. M. A. Haughwout, of Meadville.

July 27—The Rev. O. Celcus Fox, of Foxburg, 8 A. M. and 8 P. M.

August 3—The Ven. R. S. Radcliffe, of Ridgway, 8 A. M. and 8 P. M.

August 10—The Ven. D. E. S. Perry, D. D., of New Castle, 8 A. M. and 8 P. M.

August 17—The Rev. Wm. E. Van Dyke, of Smethport, 8 A. M. and 8 P. M.

August 24—The Rev. Frederick B. Hornby, of North Girard, 8 A. M. and 8 P. M.

August 31—The Rev. Wm. F. Bayle, of Sharon, 8 A. M. and 8 P. M.

This is promoting the "King's business" and extending the Church of Christ, a lengthening of her cords and strengthening of her stakes. May God bless and prosper the work.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

The Rev. Jesse Samuel Wicks Appointed Archdeacon.

The Rev. Jesse Samuel Wicks, rector of St. Paul's, Defiance, and missionary in charge of St. John's, Napoleon and St. Paul's, Hicksville, has resigned these charges, effective September 1st, and at that time will become Archdeacon of the Northern part of the Missionary District of North Texas.

The Rev. Frank Albus has declined the call to the Church of Our Saviour, Salem.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The Bishop's Summer Rest.

The Bishop of Washington is getting great benefit from his retirement at his cottage, "Bishopstead," at Haven, Maine. Although, having with him "the care of all the churches in his diocese," and much work to do for the coming General Convention, he is at his desk many hours every day. "Tuesday," he says, "is his day of complete rest." He has an early celebration of the Holy Communion on that day, which many of the summer visitors attend, in his own cottage, there being no church of ours in all that region, and no church building of any kind there. The rest of the day is given to reading, rest and sauntering in that lovely air and inspiring scenery.

A Minister's Vacation.

The Rev. George Fiske Dudley, rector of St. Stephen's church, North Washington, has started on his summer outing. Being the chaplain of one of the District of Columbia regiments, National Guard, now engaged in its summer encampment and drilling at Harper's Ferry, West Virginia, Mr. Dudley will spend several days with his regiment, and thence move on to Twilight Park, New York, where, for several Sundays, he will have charge of the services in the chapel founded by the late Bishop Satterlee, of Washington, for the benefit of summer visitors to that attractive resort. During Mr. Dudley's absence, his Church in Washington will be served by his assistant, the Rev. Mr. Covell.

Moving from Washington.

The Rev. Dr. Thomas Duncan and Mrs. Duncan, of "The Sherman," 15th and L streets, N. W., Washington, so long invalided by injuries from falls, are on the eve of leaving Washington, their home for so many years (and Mrs. Duncan's birthplace), to make their future home in Pelham Manor, near New York City. There, their their younger son, Dr. Louis Duncan, consulting electrical engineer, and his family, have their home, and will be near their venerable parents in their residence.

Many Washington friends will regret to see these warmly-esteemed friends depart from our midst; but will wish them God-speed to their new home.

The special preacher, on Sunday last, at the 4 P. M. "People's open air" service, Mt. St. Alban, was the Rev. W. Herbert Burk, rector of Washington Memorial church, Valley Forge, Pennsylvania, the scene of the heroic endurance of Washington, Virginia's great General and Churchman, and his half-furnished and nearly-frozen army, during one of the winters of the War of the Revolution.

The Church of the Epiphany, Washington, is in the hands of many workmen of many kinds, for repairs and changes that will hardly be finished before the fall months. Meantime, the Rev. Thomas Hubert-Jones, minister-in-charge of the church, is holding the services in the large parish hall, in rear of the Church. W.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

A Rector Called.

The Rev. William P. Painter, rector of Queen Caroline parish, Howard and Anne Arundel counties, Diocese of Maryland, has been called to the rectorship of Longley parish, Fairfax county. Mr. Painter is said to be an admirable selection for this parish, and the hope is indulged that he will accept the call.

Vacation Notes.

The Rev. S. Roger Tyler, rector of St. Mark's church, Richmond, is spending his vacation, at Hamilton, Loudoun Co., Va.

The Rev. E. L. Goodwin, D. D., rector of St. James the Less, Ashland, has gone to Wytheville, Va., for a three weeks' visit.

A Call Accepted.

The Rev. J. Frank Burks, who for the past three years, has had charge of Ridley parish, Culpeper county, which included the churches at Brandy, Raccoon Ford and Mitchells station, has accepted a call extended him to become the rector of the churches at Manassas and Nokesville, and will enter upon his new charge October 1st.

St. John's church, McLean, Langley parish, Fairfax county, is under the charge of the Rev. Douglas J. Hobbs, of Winfield, Kansas, during the month of August.

Japanese Christians.

The other day I went out for a week's tour in the country around my station, and took with me Sato San, a travelling tinsmith. He knew the district well. Since his conversion he has faithfully preached there while peddling his wares. Often he would leave me by the wayside, saying, "Here is So-and-so, who was much convicted when I was here last," or "There lives So-and-so, who is reading the Bible. I must just go and have a word with him."

I am amazed at his zeal and prayerfulness and knowledge of the Bible, and when I remember that only seven years ago this man was wallowing in all sorts of filth, vice, and idolatry, I can only praise God and say to myself, "Well, if God can save this man, He can do anything."

Sato San's strong point is his power in showing up the follies of idolatry and explaining local objections to Christianity. Having been through it all himself, he knows exactly what to say and how to say it. This is his style: "You people worship idols, do you? Well, what sort of thing is an idol? It is a kind of doll you put on a shelf with offerings in front of it. And what then? Why, a rat comes along and scatters filth over it. Fancy worshipping a thing that even a rat can defile.

During the tour I stayed at a tiny village many miles from Matsuye, where there is a girl with the most shining and lovely faith that I have met since I came to Japan. Her name is Tanabe, and she first heard the Gospel through a young Chrihtian schoolmaster. Propriety, of course, prevented them from meeting very often, but he did his best to help her, and one day, seeing a missionary, Miss Head, on the beach, Tanabe spoke to her, and told her that she wished to become a Christian.

Having lived in remote places, Tanabe has had but little human aid. Until lately there was no other Christian nearer than ten miles, but now there is another Christian woman only two miles distant.

I was able, with Miss Head, to visit her twice last year for Holy Communion. I suppose her salary as teacher is about ten yan (£1) a month, out of which she has to dress and feed herself, and also support her mother who lives with her; yet she insisted on paying our hotel bill. I felt I could not let her, but she burst into tears and said, "Oh, let me at least do this for the Lord. You come all this way just to see me, and there is nothing else I can do for you in return."

The last time we went there she was mourning over the hardness of her village and had written a tract specially for the villagers. In the hope that we might give it away after our preaching-meeting she had made twenty copies of it. Not being a very short tract, you can imagine the labor that meant. She is very concerned for the salvation of her mother, who cannot read a word, and great was her delight the other day when the mother prayed for the first time. There are few things that touch me more than the thought of that lonely girl, without human helper, striving to show forth among those who are still in the shadow of death the glories of Him Who hath called her out of darkness into His marvellous light.

I have lately baptized three deaf and dumb children in my district. Two of them have been pupils in a school for such afflicted ones. One of them was a very passionate boy, but a remarkable change has taken place in him, and when anything occurs that is likely to make him angry, he is always seen to put his hands up to his eyes, which means that he is praying.

The baptismal service was very touching, for not being able to speak, the children had either to write their responses on a blackboard before the congregation, or answer by deaf-and-dumb sign language. I began with the first method, but it took so long, for they are only taught writing with the utmost difficulty, that I had to resort to the second.

By the time of their confirmation, however, they had been taught by that wonderful deaf-and-dumb method to speak the answer "I do" in response to the Bishop's question. One was rather indistinct, but the elder one could be quite easily understood.

Miss Happyfield, the founder and principal of the Deaf and Dumb School, used to be a school teacher, but is now in receipt of a small Government pension. Being much touched with the sad condition of deaf and dumb children, she had herself instructed in the method of teaching them, and was let step by step to

establish this school. She is a most capable woman, and while carrying on her institution on strictly business lines, has a very real desire for the spiritual welfare of the children. She has succeeded in obtaining a grant of £15 a year from the Town Office. She was offered a largely increased grant if she would allow her school to be taken over by the city, herself to remain in charge; but she would not hear of it, for in that case, the school being an official institution religion would have had to be banished. She prefers liberty to tell her children about Christ rather than to be relieved of money anxieties but yet bound in the most important matter.

Does not the zeal of these Japanese Christians make our hearts burn within us, and resolve that by God's grace we will do more to make Christ known to those who have not heard of Him? There is so much that we can do: we can pray for missionary work; we can read one of the Church Missionary Society's magazines and try to interest others; and we can give of our money so that more may be done to win the Japanese and people of other races for the Saviour in whom we believe and whom we love.—Rev. O. H. Knight in Can. Churchman.

How the Church Spread Across the Continent.

We must give a look at the wonderful way in which the Church followed civilization in its march across our continent, and the work of our splendid Missionary Bishops.

In 1835, we see Bishop Kemper, our first Missionary Bishop, setting out for "the Land of the Lakes and Rivers," in the Middle West. When he arrived at his new diocese, he found exactly one clergyman and no church building in Indiana; one church building and no clergyman in Missouri!

There were no railways in those days west of the Alleghanies; so, "by stage-coach or lumber wagon, in the saddle or on foot," the good Bishop traveled through his big diocese, comprising the present States of Indiana, Missouri, Iowa, Minnesota, Wisconsin, and parts of Kansas and Nebraska. For many years he worked in many places without any priest to help him, and with little help in money from the Church in the East.

But this noble Bishop of ours believed in the certainty of Christ's promise to be with His Church, and for almost thirty-five years he worked faithfully, until at last he saw independent dioceses each with its Bishop, formed where he found none, and the Church actively at work. Shall we not be proud of our first Missionary Bishop?

Now we come to the march of the Church across the prairies, that great tract of land so long considered useless. James Lloyd Breck, who did so much at Nashotah for the Church in Wisconsin, and also in the territory of Minnesota. In 1850, with two priests as associates, he celebrated the Holy Communion under a spreading oak tree, on the site of the present city of St. Paul. "From this beginning there sprung the diocese of Minnesota." For some time these noble priests ministered to the scattered people, walking hundreds of miles, and encouraging little congregations to build log churches.

Then, in 1859, came Bishop Whipple to minister to the foreign immigrants in Minnesota, and also to the Indians. You know he is called the "Apostle to the Indians," because he was their champion in dark days such as the Sioux massacre of 1862. When our government broke its promises to them, the Christian Indians showed the reality of their religion by warning the missionaries and settlers of danger, and saving hundreds of lives.

When the government removed great numbers of the Indians from Minnesota, the Church set out, in 1868 our grand and noble Bishop Hare, as Bishop of Niobrara, to care for them. There is not space to tell of his splendid work among the Indians of what is now South Dakota, especially the Indian schools which he founded, and how he taught the Indians to be self-respecting and independent.

When men had grasped the idea that the Rock Mountain region had great resources, and had begun to settle there, the Church followed. In 1860, Bishop Talbot was sent out as Missionary Bishop of the Northwest. His diocese covered about one million square miles, so that he called himself "The Bishop of All Outdoors"!

Then came other Bishops, of whom Bishop Tuttle is perhaps the most conspicuous. You would like to read his exciting book, which tells of his pioneer life in the West and the planting of the Church among the Rocky Mountains. There were many kinds of men to be helped by the Church, cowboys, ranchmen miners, and Mormons the hardest of all to reach. But more or less successfully the Church has helped them all.

With the "Forty-niners," seeking for gold in California, went a clergyman of the Church, who built our first church edifice on the western coast, Trinity church, in San Francisco, opened on the Feast of SS. Simon and Jude, 1849. In 1853 Bishop Kip was sent to California, and Bishop Scott to Oregon, but there were many difficulties for the Church in those days.

A splendid example of faith and devotion to the Church we have in one priest, called "a modern St. Francis," who for forty-two years "tramped from hamlet to hamlet and camp to camp, through El Dorado county." He refused a salary, and had no private means, but "every house was his home. Sundays he was in his parish church at Placerville, and the six week-days he took his way along the trails." So Father Pierce went about doing good, a true followed of his Lord.

Bishop Morris for thirty-seven years worked hard to lay the foundations of the Church in Oregon. "His name was a household word among the pioneer families of the State." He worked up in Washington, too. Time fails us to tell of the little church in Tacoma, built in three days.

"Close by this church of St. Peter's stood a noble fir three, which was sawed off about thirty feet from the ground, and an open turret built therein, in which was placed a bell given by the Sunday School of St. Peter's, Philadelphia. The rings of the tree were counted, and showed it to be two hundred and seventy-five years old."

To-day out on the Pacific coast we have five dioceses, three missionary districts, eight Bishops and about three hundred clergy. But the great East is not far away, and its influences are felt in the daily life of the people of our western shores. How much might be done towards spreading Christanity in the Orient, if the Church could Christianize those people of the East who come to our shores!—F., in Young Churchman.

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Family Department

Gleanings.

By Helen Elizabeth Coolidge.

'Tis evening! in my garner
What have I stored for Thee
Who gave the strength to labor
To all—unworthy me?

'Tis evening! if my garner
Some deed of kindness hold,
The smile of Thine approval
Shall tinge my sky with gold.

'Tis evening! though the shadows
Around me, softly, creep,
Thou wilt Thy weary laborer
Through all the darkness keep.

Washington, D. C.

Washington.

A quaint but pleasant story is told in a paper now nearly a century old in which Washington appears not as the soldier, but as the generous, tactful friend.

It was Colonel Seth Warner and his famous regiment of "Green Mountain Boys," who, after the evacuation of Ticonderoga, beat back a whole brigade of the hotly pursuing British in the Battle of Hubbardton. Colonel Warner spent so much in the cause of his country, and in aiding the needy families of his soldiers, that when he came to die, he left his estate encumbered with debts, among which was a mortgage of more than nine hundred dollars on his homestead in that part of Woodbury, Connecticut, which is now Roxbury.

One day in September, 1789, when General Washington was making his tour of the Eastern States, Israel Putnam Warner, the elder son, was in the yard, grooming his father's old war-horse, and Seth, a lad of twelve or thirteen, was in the house with his mother, who happened to be particularly downcast that day, and was mourning over their embarrassments.

"No, no, Seth," she said, sighing, "I can never pay, nor, with our means, begin to pay this dreadful mortgage. I hear it is to be foreclosed, and we must be driven from the pleasant home where we have lived so long, and, until your father's death, so happily. Your father fought as well as the bravest of them. He did more than his part for the cause, and wore himself out in the service. And yet his family is on the verge of beggary."

While she spoke, there came the sound of horses' hoofs, and Seth went to the window to look out. To his surprise, he saw two well-mounted gentlemen entering the yard. One of them was unusually tall, with a commanding face and carriage.

"Mother!" Seth exclaimed, so eagerly that she quickly came to his side. "See the noble-looking one! And see, Brother Israel is swinging his hat from his head clear away at arm's length, and bowing lower than he would to a king! Now he is patting old Sundar! He knows father's horse! He has given his own horse to Israel to hold! Mother, he is coming in!"

In a minute the "noble-looking" man was in the room. "I take this to be Mistress Warner," he said, with a gracious bow, "the widow of my much-esteemed friend, the late Colonel Warner of the Continental army?"

"It is sir."

"Will you permit me to introduce myself to you, madam?" he resumed, with winning dignity. "I am General Washington. After I arrived in this part of the country a few days ago, I made—and I hope you will pardon me the liberty I took with your private affairs—I made some inquiries about you, and to my deep regret, learned of your situation, and I was prompted to come and see you."

"I had little dreamed of such an honor, general."

"There is a rather heavy mortgage on your homestead," Washington went on, "and I propose now to leave with you the sum of money you will need to cancel it."

"Does the money come from the government, sir?" Mrs Warner asked, doubtfully.

Washington looked at her, and hesitated a moment; then he said, slowly,

"In one sense, it does, madam. I am in receipt of a liberal salary from the government, which, at my discretion, I may use to give aid to deserving objects. I know of no better service I can put it to than to relieve the family of so meritorious an officer as your noble husband."

Upon this, Washington opened his valise, and took from it a bag of silver money, from which he counted out nine hundred and some odd dollars, which proved to be precisely the sum necessary, in principal, interest, and fees, for the discharge of the mortgage. He then took the hand of Mrs. Warner, who seemed inclined to remonstrate, but could not force the words from her quivering lips.

"Accept it; don't hesitate to accept it," Washington said, tenderly, but with an air that seemed to forbid any attempt at refusal. "It will relieve your most pressing anxieties, and soon you will enjoy those brighter days that the God of the widow and the fatherless has in store for you. And now, it only remains for me to say, as I do most sincerely, Heaven bless you, dear madam, Heaven bless you!"

And leaving the house, Washington immediately mounted his horse and rode away.

Given to Cordiality.

Paul exhorted his Roman readers to be "given to hospitality." Did he not have in mind a broader application than is given to the word hospitality to-day? With us it means to provide a friend with bed and board, and to make him welcome at our fireside.

Paul meant more than that. What he desired was that the Christians at Rome should be "given to cordiality." Cordiality! How much the word includes?

Is that exhortation not greatly needed just now?

In these days of business pressure and business success, we are compelled to think much about ourselves. That gives us less time to think about other people. We are absorbed with social and domestic burdens. That gives us less disposition to help to carry the burdens of others. Our smile is not quite so bright. Our hand-grasp is not quite so warm. And there is less genuine cordiality in our "How do you do?"

A good deal has been written from time to time about the lack of cordiality at church. But the fact is that some good people are much more friendly in the church than anywhere else. Some are friendly at church and nowhere else. That is because they feel that cordiality is a sort of religious duty which cannot be avoided at church, just like praying or singing.

But a cordiality which manifests itself only on Sundays is one-sided. It is formal. It does not spring from the heart. Real Christian friendliness shows itself on Monday and Tuesday, and all the rest of the week. It overflows in the street, in the store, or in social circles. It greets people in plain clothes as readily as when they are dressed in broadcloth or silk.

People in the country are more cordial, as a rule, than those in the city. In passing along a country road or village street, one is never surprised to be greeted by a nod or a word of greeting, though he is a perfect stranger. That is quite the fashion. In the city, the laws of social etiquette are more closely observed. People stare coldly at you as they pass by, and speak never a word.

We like the country style. It is a joy to go out once in a while where one can bask in the sunshine of such genuine cordiality.

Unless we people of town and city watch ourselves closely, we will fall into the prevailing fashion of cold reserve. That will rob us of many an opportunity to put sunshine into the sad hearts of people who are really yearning for our sympathy and help. And it will rob us, in turn, of a lot of the real joy of life.

The Ministry of Little Things.

Men and women in the narrow circles of life are the world-builders. The nations are not molded by the great minds at the head of things, so much as by the mothers by the humble firesides, and the teachers in the public schools who have had the training of the intellects that, when trained, have been the forces in mastering great events. The soil in which the stock of corn grows has everything to do with its growth and development. Here is the ministry of little things; the chemical elements out of which great things grow. History is but the fulfillment of prophecy. Men and nations are no greater than the sum of the influences that have produced them. The refreshing shower is but the ministry of rain drops. The floods of the rivers are the fulfillment of the snow flakes' and the rain drops' prophecy. Christianity, with its vast interests, with all its millions of followers, its wealth of churches, its multiplicity of reformatory institutions, its ceaseless activities for fallen men and women has all sprung from a little helpless child whose birthplace was a manger. Has there ever been any human being daring enough to prophecy the influence of one child upon the world?

But when we come to consider little acts of kindness, and their ministry among ourselves, let us not forget 'the cup of cold water." Many a man lying on the battlefield, dying of thirst, would give all that he possessed for a glass of water. The desert has claimed its victims, and the hot suns have bleached their bones by the wayside because there were no "fountains and depths that spring out of the valleys and hills," no one to bring a drink to him who was thirsty. How great a thing a cup of cold water is can only be realized by those whose mouths have been parched and whose tongues dried like bark on the battlefield. How much does a cup of cold water mean at such a time! Some little act of Christian thoughtfulness has been the germ of lasting and eternal blessings. A smile has made a child ones's friend forever. A gentle,

sympathetic word to the sorrowing, when death thrust its black hand under the coverlet and carried away the jewel of the home, has created a friendship that has made the soul its home forever.

The Lord's Day.

"Again the Lord's own day is here,
The day to Christian people dear,
As, week by week, it bids them tell
How Jesus rose from death and hell.

"For by his flock their Lord declared
His resurrection should be shared;
And we who trust in him to save
With him are risen from the grave.

"We, one and all, of him possessed,
Are with exceeding treasure blessed;
For all he did, and all he bare,
He gives us as our own to share.

"Eternal glory, rest on high,
A blessed immortality,
True peace and gladness, and a throne,
Are all his gifts, and all our own.

"And therefore, unto thee we sing,
O Lord of peace, eternal King;
Thy love we praise, thy name adore,
Both on this day and evermore."

—S. S. Times.

The Protected Israelites.

C. H. Wetherbe.

In these days of increasing skepticism toward the atoning work of Christ, it is wisdom to think of the institution of the Hebrew Passover. It reveals a very important feature of God's plan of salvation in behalf of unsaved and unsafe mankind. There is momentous meaning in that ancient Passover. The Divine word had gone out that on a certain night the angel of death would visit the people of the land. A paschal lamb was to be slain, the blood of which should be sprinkled on door posts and lintels of all Israelite houses—at least, the houses of all who wished to have protection from the angel of death. It was an extraordinary arrangement. Nothing like it had ever before been known to the people. It was perfectly unique. The Israelites were told that if the blood were applied according to the commandment, the angel would pass over their homes, leaving them in safety. They believed God's word. They availed themselves of the Divine protection. Every one, sheltered in the blood-stained home, was safely kept that night. In every instance, where there was no sign of blood, the angel smote to death the first-born. Not one of them was spared. The next morning there was mourning in every home which contained a dead child or person. Why was there such a great difference? Because the believing Israelites accepted God's plan of protection. They had faith in God's promise. They availed themselves of the blood of the Divine covenant. The Egyptians were unbelievers. They were without Divine protection. And if any Israelite had not complied with God's terms, he also would have suffered the same fate. But some people say that God's mercy ought to have spared the Egyptians. No, God's mercy is never exercised at the expense of His justice. He is indeed merciful to those who comply with His conditions of mercy. Accept Christ's atonement, and be saved.

Through light and dark, through rain and shine, the carrier pigeon holds its course straight homeward. So life's true aim may be won, whatever of sorrow mars our happiness.—R. F. Johonnot.

"Jobs of Kindness."

There are not many of us that could not find "jobs of kindness" immediately around us, if we would look for them. But it is amazing what ability a good many of us show for looking clean over jobs of this sort, and never seeing them. With our kindness we should certainly start at home, or immediately around us. If we do not have enough of it to spare upon those that are the nearest to us, it is to be feared we will not have enough to travel very far abroad. But, on the other hand, while kindness, like charity, should begin at home, like charity, again, kindness should not remain at home. The great world around us is in need of it. There are those who think it is more needed than anything else. As one has sung it,

"So many gods, so many creeds,
So many roads that wind and wind,
When just the art of being kind
Is what this sad world needs."

This is not all that it needs, but it needs this very, very much. Shall we not, then, strive to make these three rules the rules of our lives? First, I will endeavor to learn something useful every day. Secondly, I will try to see something beautiful every day. Thirdly, I will seek to show somebody a kindness every day.—Christian Observer.

Erred, and Strayed Like Lost Sheep.

It is a pathetic confession to make, when we have to say, that "we have erred, and strayed from God's ways like lost sheep." Consider the condition of a soul represented by a "lost sheep."

Though not of the fold the lost sheep still has the love of the Good Shepherd, and though not in the flock, it is still of the flock, for by losing itself it has not so far changed its nature as not to be a sheep. Its condition for all that is very sad. Take note of its state.

A lost sheep is certainly away from the fold. It has, therefore, cut itself off from the sweet companionship of its fellows, and has removed itself from the surroundings of love. Love has now to search it out, and once more find it.

A lost sheep is, without doubt, wanting in important knowledge. It knows not the way to return to the fold. It has left the right way, and cannot, from ignorance, regain it. If it by chance struck the way, it would not recognize it. It is helpless. The only means by which it can come home is to be brought.

A lost sheep is evidently in danger of accident from its surroundings, for it has strayed from the sphere of safety into the region of peril. It is not now on the smooth and even ground of, and about, the fold; it is among rocks and crags, and precipices. It cannot save itself, it must be upborne by some other power.

A lost sheep is truly absent from friends, and is present with foes, and hence it is ever open to attack, and at any moment death may come. It has "no place to flee unto," and it cannot defend itself. Deliverance can only be found in another.

A lost sheep may surely die of famine, for it has wandered from the green pastures and cooling streams, and has gone into a land, barren and dry, where no water is. Its soul will faint within it, for there is nothing to satisfy its hunger and thirst; its true food is elsewhere.

If, however, the lost sheep can be found all will be well, for then there will be for it food, and deliverance, and safety, and a home, and love.

But a lost sheep cannot find itself; all it can do is to allow itself to be found, and the Good Shepherd will do the finding, for He seeks till He finds.

And when He has found, rejoicing, on His shoulders, He brings the sheep home. But the sheep is sad; it was lost through its own fault.

And so also we, when Jesus, rejoicing, leads us to say our matins and evensong, have to confess in all sadness, "we have erred and strayed from His ways like lost sheep."—Rev. A. F. Blood.

A Neglected Treasure.

The newspapers recently told the story of a man in New Jersey who was about to move to the West, and was undecided what to do with a large Bible he had inherited from an aunt. For the first time in thirty-five years he opened the brass clasps, and found within nearly three thousand pieces of paper money, ranging in value from ten cents to ten dollars. The smaller bills were of the old fractional currency common during the war and for a number of years afterwards, some of which may command a premium. The total amount of the money was $4,867, and it had lain idle for thirty-five years since the aunt, dying, left her Bible to this nephew. Of this incident, "The Advance" of Chicago, says:

A number of similar incidents have occurred from time to time, and they point their own moral. Not only was the use of the money lost to the man who had inherited it, but the principal might easily have been lost to him, either through continued neglect till he had died and left it to another, or by careless disposition of the book without examination. Yet this may not have been the greatest loss which the owner sustained or risked in the neglect of the Book. For within it are treasures of a rich legacy from the past, far too valuable to ignore.

Evidences are not lacking that popular ignorance of the Bible exists, and that to an extent wholly unjustifiable, even from a literary point of view. Young people mistake who assume that a knowledge of Norse legends and Greek mythology is superior as a mark of culture to the fine old narratives in the earlier books of the Bible, or that the history of Rome is more significant than that of Israel in its influence upon modern life, or that nobler works of biography are to be found than the lives of the men of the Bible.

Indeed, so interwoven are all branches of human knowledge with topics directly derived from Biblical knowledge and allusions, that a knowledge of the Bible stands at the front as a means of culture; and those who neglect it do so to their harm.

But this is not the greatest loss in the neglect of the Bible. For the highest things in life are the things of the spirit. "The things which are not seen are eternal." To these, the deepest aspirations and hopes of human life, the Bible ministers as no other book. Let then the parable of the lost treasure hidden between the leaves of the brass-bound legacy preach its own little sermon of warning against the neglect of something still more precious in the Bible itself.

The Forward Look.

Earnest men and women to-day have little time for looking backward. Facing the future, they "forget the things which are behind," and looking forward in hopeful anticipation to the marvellous possibilities of "the things which are before." Paul's picture is striking and vivid. The runner, after a rigid course of training, now that the race

has begun, attends to only one thing. Forgetting that part of the course already passed over, he strains every muscle, exerts every physical power, to the accomplishment of a single purpose—to reach the goal and win the prize.

An old deacon was accustomed to offer this prayer: "Help us to forget that we ought not to remember, and to remember what we ought not to forget." A wise forgetfulness of some things that are past is helpful to progress. He who is pursuing with all energy the great purpose of life, cannot afford to have his attention diverted. The slow and painful effort by which the alphabet was mastered is for the scholar a thing of the past, to be forgotten. Forgiven sins need not be remembered after we have learned a lesson from the manner in which we were overtaken. Forget your enmities, the faults and peculiarities of others, the annoyances of life, the disagreeable things of the past; but remember past mercies and comforts and joys. Whatsoever things are lovely and of good report, think on these things. Do not glory in the good deeds of the past, but devote all the energy to greater achievements, looking forward to a future that is bright with promise for all earnest souls.—New York Observer.

Quietly in Earnest.

Silence marks the working of the greatest forces of life. No ear hears the sun draw up into the sky the countless tons of water that fall in rain. No man hears the groaning of the oak's fibers as it grows to its strength and height. Noise is usually an after effect, and does not often accompany initial power. Sounding brass and tinkling cymbal are noisy, but not powerful. So the will reaches its decisions in silence, and it does not need much shouting to know when a man is in earnest. Love grows without a sound. The great fisher of men worked quietly as fishers usually do, and, as Isaiah said, not crying nor lifting up His voice in the streets, yet he was doing His Father's work every minute. We need not become anxious when our sincerest work makes no great noise nor has any immediate effect. If we are dead in earnest, let us do what we can and keep still.

Why China Cannot Have Typewriters.

It is said that while typewriters are now made for use in nearly a hundred languages, and they are sold all over the world, there is still one great nation which has no typewriters that write its tongue. That nation is China, and the reason is very simple.

The English alphabet has twenty-six letters. The typewriter produced for the Russian market is the largest made; but no typewriter could be made that could begin to be big enough for the Chinese language, which is represented by sign characters, of which there are about 50,000.

Of the great number of words found in the English language, only a small proportion are used for the ordinary purposes of speech, and the same is true of the characters used in the Chinese language; but the number of Chinese characters commonly employed is still far greater than could be put on any typewriter. So this nation of 400,000,000 has no typewriter in its own tongue.

But that does not mean that no typewriters are sold in China. More and more Chinese are learning other languages besides their own, and many Chinese merchants use typewriters.

"What Does It Mean?"

They . . . sold Joseph to the Ishmaelites for twenty pieces of silver (v. 28).

"You did not ask what that last blessing meant,
But smiled and took it, satisfied, content.
You did not think it strange. You thought he knew
And planned the sweet surprise which came to you.
Tried one, then do you take life's sweet and good,
Yet cannot trust that tender Fatherhood,
But think it makes mistake whene'er it sends
Some hindrance which your eager haste offends?
Or, when he lets the wicked plot you harm,
And stir a whirlwind when you seek a calm:
You think it strange, this trial swift and keen,
And in your weakness ask, 'What does it mean?'

"I think the language of God's heart would read:
'I love my child; I note his slightest need.
I long to prosper him in all his ways,
To give him quiet nights and peaceful days.
But if I do, he'll loose himself from me,
My outstretched hand he will not wait to see.'
'I'll place a hindering wall before his feet.
There he will wait, and there we two will meet.'

. . . . . .

"'My child will wonder, will not understand.
Still, half in doubt, he'll clasp my outstretched hand,
But when at last upon my heart he leans
He will have ceased to wonder what it means.'"

—Anna J. Grannis, in Young People's Weekly.

No worth, known or unknown, can die. The work an unknown good man has done is like a vein of water flowing hidden under ground, secretly making the ground green. It flows and flows; it joins itself with other veins and veinlets, and one day it will start forth as a visible perennial well.—Carlyle.

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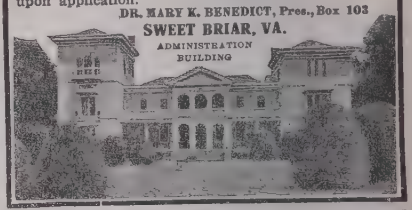
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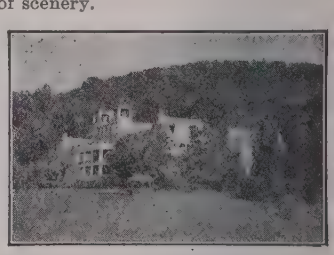
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Children's Department

If Words Were Birds.

'If words were birds
And swiftly flew
From tips of lips
Owned dear by you,
Would they, to-day,
Be hawks and crows,
Or blue, and true, and sweet—
Who knows?

"Let's play to-day,
We choose the best;
Birds blue and true,
With dove-like breast.
'Tis queer, my dear,
We never knew
That words like birds
Had wings and flew."

Sharing One's Talents.

Eugenie du Maurier.

"You're just like a turtle, Ruth. You go off alone and draw yourself into your shell, and no amount of coaxing or shaking will bring you out unless you choose to come."

"What do you mean, Grace?"

"Just what I said. And I think it's a downright shame, too."

"I don't understand, sis."

"Now, Ruth, don't add hypocrisy to selfishness."

"I can't change my nature."

"It is not your nature to be a hypocrite or selfish."

"Well, Grace, I must confess, I can't see what you are aiming at."

"Do you really mean to say you don't know what I am talking about?"

"Of course I don't. Besides what would be the use in pretending when my sister is so excited about it?"

"Well, it's just this: Why won't you sing for people when they ask you? When we were down at the East Mission and Mr. Thorne asked you to sing for the children, what was the use in your stammering out something about not singing in public or saying you could not sing? It would not have harmed you and might have pleased the children. Now, Ruth, I call it wicked to keep a talent for only one's own pleasure. You could make so many glad hearts; for I honestly believe music does more good in some places than anything else in the wide world could. I never in all my life envied anybody anything as I do you your voice. If I had a voice lke yours I'd use it for God and people. You are growing real selfish about your music. You have a mistaken idea about modesty."

"Have you finished your speech?" sarcastically.

"Indeed I haven't. Did you ever stop to think, Ruth, that God can deprive us of those beautiful gifts He has given us if we will not make some use of them? Talents are not meant to lie dormant or used for our own selves alone. They must either grow or die. Oh, Ruthie, wake up and see the good you might do."

"What on earth do you mean?"

"Ruth, don't be so silly. I'm going to preach at you till you must see. You know you never join in the church singing and at home—well, I don't see any sense in closing all the doors and windows so carefully when you are singing and playing for your own amusement. I call it pure selfishness. And whatever possessed you the other evening, when Aunt Hilda went into the living-room, to suddenly close the piano and go out? Poor auntie has a sad life; and you make it sadder by being rude and selfish. And you seem to forget that it is through her kindness you have been able to learn music."

"Auntie doesn't like me as she does you," stammered Ruth.

"Now, Ruth, that's foolish. You know she does. But you act as though you didn't care whether she does or not."

"And, as for the Institute lessons, it would be a pity if I managed to forget who pays for them since you have made it your especial business to remind me of it continually. For that matter, I know we owe all we have to Aunt Hilda."

"Now, Ruthie, don't be ugly."

"I'm not ugly."

"Oh, but you're going to be."

"No, I'm not."

"Well, then, Ruthie, come on down and play for Auntie. She does love music so much; and she has one of her melancholia spells again. Perhaps you can help to drive it away."

"Did Aunt Hilda send you to ask me?"

"No, indeed!"

"Then, how do you know she wants me?"

"Only because she said she wished you would play for her sometimes. Ruth, I think the least you could do is to sing for her occasionally. You might be a little grateful for all she has done for you. She's been like a mother to us—and you're so ugly to her."

"If she wants me, why doesn't she ask me?"

"I wouldn't want to be asked if I were you. Besides, you know just as well as I do that she has asked you, time and again, and you have ignored her request. Oh, how little you know Auntie. Ruthie, I have no patience with you."

"Oh, you needn't have."

"Yes, it's easy to see you don't mind a word I say. That's why I'm telling you what I think of you, so that when you are alone you can think about how mean you can be."

"Grace," excitedly, "do you honestly think Auntie cares as much for me as she does for you?"

"Of course she does and, no doubt, more."

"I don't see how she can. You're always so sweet and patient."

"I'm glad you think so after all this preachment I've given you."

"Grace, I believe I will go and sing for Aunt Hilda just once."

"Oh, you're a darling! Auntie will be so pleased."

"Auntie, I've come to sing for you. I'm sorry I've been so selfish and ungrateful. I see it all, now. It was Grace who showed me what a monster of conceit and selfishness I am. Can you forgive me?"

Aunt Hilda was so astonished that, for a time, she could not find words to answer. It was so strange a thing to hear her haughty niece acknowledge herself in the wrong.

"You cannot forgive me? Oh, I know I do not deserve it. I'm so sorry," beginning to weep.

"Oh, not that, child," kissing her and drying her tears, "I don't know why you ask me to forgive you. Besides, it is only natural you did not care to please your cross old auntie."

"Aunt Hilda! Don't!" interrupted Grace.

"No, Auntie, you aren't cross. I am the cross one," murmured Ruth.

"Let's all kiss and make up, as the children say; and, then, Ruthie, you sing. And we will let by-gones be by-gones; and we can be happy ever after," urged Grace, anxious to change the subject.

So Ruth played and sang, Aunt Hilda forgot her troubles, and they all had a very enjoyable evening.

Preparing for bed, Grace said: "Aren't you happier, Ruthie, because you made Auntie smile and be happy?"

"Oh, so happy."

"Ruth," after a long silence, "I have a great big favor to ask of you."

"Ask away, Grace," magnanimously.

"Won't you go along to the mission to-morrow?"

"Why, Gracie, yes."

"And sing for the children?"

"O, sis, I couldn't sing in public."

"Why, there are only the children besides Mr. Thorne and some of the girls we know. It wouldn't be public at all."

"But the children wouldn't listen."

"You just try them. I'll warrant you they will hear every word and appreciate it, too."

"Well, I'll go."

"Oh, thank you. Good-night."

So Ruth went to the mission and sang. No need to ask whether the children listened. They clustered around her open-mouthed and with delightful amazement. When Ruth sang, "There is a happy land," one little fellow asked her whether she came from heaven. Another leaned on her knees and looked wonderingly into her mouth as though seeking something.

"Johnny, don't! That's rude," remonstrated Mr. Thorne.

"Why, sir, I thought there was a bird on her tongue, and I wanted to see it. That's all. There ain't none there, though. Leastways I can't see it. And, please, Miss, I didn't mean to be bold."

"Do you like birds?" asked Ruth, taking the child into her lap.

"Oh, yes'm," his eyes sparkling.

"Wouldn't you like to have one at home."

"Oh, no'm. It would starve, 'cause I couldn't feed it. I don't get overmuch myself. Mother's dead, you know, and father's always in the drink-shop. I wouldn't like to have a birdie, and, then, when I'd get to love it real hard, have it die, 'cause I couldn't give it something to eat. That'd hurt me. I like birds. But I'll hear you sing on mission days, and that'll be better than having a bird of my own; 'cause you won't starve. Mission days always were my best days. But if you'll be here to sing, that'll be better. You will, won't you?"

"I suppose so, Johnny," said Ruth, tears sparkling in her eyes.

"Please, pretty lady, don't cry. Has you got a hurt somewhere? Maybe Miss Grace can kiss it all well for you. I'll ask her."

The exercises over, Ruth was waiting at the door for Grace, when little Johnny ran up to her and said:

"Please, pretty lady-bird, I love you. Won't you let me kiss you? I wants to 'fore I go."

"Of course I will, little man;" and Ruth stooped down and kissed his upturned face; then impulsively she took the little one in her arms and hugged him; and Johnny went away happier than he had been for a long time; and

Ruth herself felt strangely peaceful and happy. She realized, as she stood there in the fast-falling dusk, the full force of the words:

"It is more blessed to give than to receive."

Uncle Silas' Alaska Cookies.

Mother was baking cookies—molasses cookies. The smell of them reached Roderick John, who was tinkering a wheel of a small cart out in the woodshed. The smell took hold of Roderick John and pulled him into the kitchen.

"Go out on the piazza and share these with Uncle Silas," said mother, handing a plate with six cookies on it to Roderick John.

Uncle Silas had just come home from three years of service in some out-of-the-way corner of the world, where he had been surveying all by himself, "in the interests of science."

"If I had seen as many things as you have, I think my head would bust," said Roderick John, as he and Uncle Silas munched their cookies. Why is it so much easier for small boys to say "bust" than "burst" I wonder.

"Well, I have seen a good many things that would look strange to you," said Uncle Silas, smiling; "but I want to tell you, Boy, that these cookies look about as good to me just now as anything I can think of. Did you get that Golden Text learned last night?"

"Yes," said Roderick John. "Thy word have I laid up in my heart that I might not sin against thee." But Roderick John was a little disappointed that Uncle Silas was turning the talk from adventures to Golden Texts.

"You be sure you get a good grip on that, Roderick John Ellison," said Uncle Silas, heartily. "That will make a splendid cooky-text."

"A what?" asked Roderick John.

"Cooky-texts, I call them," replied Uncle Silas. "I am often reminded of one day when I was away up in Northwestern Alaska, and all by myself I suddenly smelled cookies—seemed as if the smell was almost as real as the one that comes this minute from your mother's kitchen. I had been eating nothing but canned goods for weeks, and, while almost anything tastes good to a healthy, hungry man who spends most of his time out in the open, yet that cooky-smell took hold of me hard and made me hungry as a bear for just cookies—'like mother used to make.' Of course it was not a real cooky smell, just a memory one.

"And just then memory began to get in its work on something else. It brought up before me a memory picture of myself when I was a youngster about your age, learning Golden Texts; and this was the text that came right along with the cooky smell: 'Jesus said unto them, I am the Bread of Life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.'

"Now, that cooky-smell that found me away up in the desolate snow-and-ice land made me desperately homesick for a minute, but the Golden Text eased it off, and I didn't even feel lonesome after that.

"And some day, possibly, when you are away off out in the world by yourself somewhere, this very cooky-smell that comes out to us this morning will come back to you; and if you have some good texts stored away that memory can stir up, they'll ease up the homesick feeling that the cooky-smell will give you, and make it easier for you to get along without the cookies that, just then and there, you can't have. So pack down the Golden Texts now, Boy; the time will come when you'll need them."

"You two can't have any more cookies until dinner time," said mother, coming out for a few minutes' relief from the hot kitchen.

"You'll let us have the smell of them as long as it lasts, won't you?" laughed Uncle Silas, with a boyish twinkle in his eye.—William Norris Burr, in S. S. Times.

A Prayer.

Draw me, heavenly Father,
I would be Thy child,
By the blood of Jesus
Ransomed, reconciled.

Cleanse me, O my Saviour;
All my need shall cease
With Thy gracious healing
And Thy "Go in peace."

Fill me, Holy Spirit,
With both love and power;
Faithful made in labor,
Strong in warfare's hour.

Use me in Thy service,
Let Thy will be mine,
Father, Son and Spirit,
Trinity Divine!

—A. J. Santer.

Nan's Birthday Party Souvenirs.

Nan was going to have a birthday party out at grandma's house. Ten little girls were coming to spend the afternoon and stay to supper.

There was only one thing that troubled Nan, and she went out into the kitchen where grandma was frosting cakes, the afternoon before the party, to talk about it. The cakes looked so good that Nan never could have stood it if grandma had not baked her tasters, in patty pans, of every single kind of cake.

"Everything is too good for anything," said Nan, leaning her elbows on the table, "except I wish I did have silvernears for the party."

"Goodness me!" said grandma, "what's that?"

"Things for them to take away to 'member my party with, for always," answered Nan. "Silvernears is the best part of the party, I think, grandma."

"Oh, yes, souvenirs; yes, I see. Well, we must see about them, then. Didn't you tell me there were twelve kittens down at the barn?"

"Yes," said Nan, "and—oh, grandma, you said they'd have to go, some of them anyway, 'cause the farm was getting overrun with cats; but, grandma, you wouldn't say so if you could see them once; they are the sweetest, cunningest, dearest——"

"Yes," said the grandma calmly, "they always are. But why not give them to the party for souvenirs?"

"Oh, grandma, you are the dearest—you always think of the perfectest things! Of course, there'll be one apiece and two for me—and you don't mind the two for me, do you, grandma?"

And of course, grandma said she didn't mind.

So the next day, when the ten little guests went away after having a most charming time, they each took with them a kitten, in a box with slats fixed so that it could breathe; and after they were all gone Nan went down to the barn. When she came back she looked very sober.

"I wouldn't have thought," she remarked, "that I could have felt so lonely without ten kittens. I hope I'm not getting selfish."

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And grandma smiled.

The next day grandma was upstairs when she heard Nan calling; and then rushing up the stairs, accompanied by a chorus of mewing, she burst into the room, her cheeks very red and her eyes very bright, with ten boxes piled up in her arms.

"Oh grandma," she cried, "the party all came back and brought their silvernears! They said their mammas said they were just as much obliged, but they had so many kittens now they do not really need any more, and—oh grandma, don't you think we can keep them now?"

And, of course, grandma, when she got through laughing, said yes.

Two Children.

The two children were playing in the yard at the home of Constance. She remembered the teaching of her parents but she wished to play a certain game, and Taylor desired to play another game.

"You ought to play my game," said Taylor, "because I'm your visitor, and you ought to do what I want to do."

Constance realized the truth of this, yet she did not wish to give in to her little friend.

"Let's go over to your house, Taylor," she said.

Uncle Robert's Prisoner.

It had been a very cold night,—what Grandmother Hilton called a "snapping cold"; and the drizzling rain froze almost as soon as it fell.

Early the next morning Uncle Robert started to the barn, but when half-way there he stopped, and returned quickly to the house.

"Winchell up?" he asked of Aunt Nancy, who was just squeezing the last fat breakfast roll into the long, shining tin.

"I think so. I heard him jump out of bed shortly after I came down," and Aunt Nancy started with the tin of rolls toward the oven.

"Winchell!" called Uncle Robert, from the foot of the stairs. Up yet?"

"Yes, sir!"

"Want to see a prisoner I have?" and

there was a tone of mystery in Uncle Robert's voice.

"A prisoner!" exclaimed Winchell curiously, hurrying from his room. "What kind of prisoner! Is it a—"

"Get your cap and come with me and see," interrupted Uncle Robert, stepping away from the stairway door.. "It might escape unless we are spry."

Winchell got his cap and quickly followed Uncle Robert from the house.

"I wonder what kind of prisoner it is," he thought, curiously. "I hope it isn't a—"

"No; he's not gone!" exclaimed Uncle Robert on reaching the small spot of bare ground at the base of the hitching-post. "See, there's the little prisoner."

And there he was with a small ice-ball frozen to him!

"But—but that's a bird, Uncle Robert," and there was a trace of disappointment in Winchell's voice.

"Yes; but don't you see he's a prisoner?" inquired Uncle Robert, taking a step nearer. "You see he can't get away; there's the heavy ball attached to him."

"Why, so there is," cried Winchell; "actually! But it isn't an iron one, like some I've read about."

"No; this one is ice," returned the boy's uncle. "But it serves to hold him fast just the same. You see he can't fly."

"I wonder—"

"How the ice got frozen to his tail?" interrupted Uncle Robert. "It was in this way," he explained. "The little fellow got under the eaves last night, doubtless, to protect himself from the storm, and forgot to keep his tail out of the open water-spout. The water then froze to his tail, in the form of this small piece of ice."

"Oh, I see!" exclaimed Winchell. "Who would have thought it?"

"Not Mr. Sparrow, I reckon. And now we must catch the little fellow," continued Uncle Robert, "and get the ice off, or the cats will nab him. I wonder old Tab hadn't found him before this."

It was not a difficult matter to catch the bird, since it couldn't fly.

"I have him!" and Winchell gently closed his hands over the fluttering and frightened little creature.

"Now hold him up," and Uncle Robert carefully cut the ice away from the scared tiny prisoner's tail.

"There, now he's free," and Winchell gave the bird a slight toss in the air. "But whoever saw anything made a prisoner in that way before!"—Adelbert F. Caldwell, in S. S. Times.

A Feathered Audience.

It was St. Francis, of Assisi, whose preaching was so attractive that all the feathered songsters of the surrounding country gathered round him, perching on his shoulders, in the trees, and on the grass at his feet, in order to hear what he had to say! Modern speakers do not usually attract the birds, but there is an exception to every rule, and the other day the exception was provided in the shape of a grey pigeon, who, wandering away from Westminster Abbey precincts, flew in at the open window of a hall in the Church House while a meeting was in progress. He remained on the window-sill for some minutes, his head on one side in a critical attitude of attention, then he fluttered round the room and took up his position at another window, but finally he came to the conclusion that the subjects under discussion were somewhat lacking in Franciscan charm, and were a trifle too weighty for the comprehension of his bird brain, for he fluttered his grey wings and sailed majestically through the open window whence he had come, doubtless to return to the Abbey, where he found the sermons in stones more to his liking!

If.

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy, quite,
To criticse your neighbor long
Because he's busy being wrong.

The Red Squirrel.

If the red squirrels do not have an actual game of tag, they have something so near it that I cannot tell the difference. Just not I see one in hot pursuit of another on the stone wall. Both are apparently going at the top of their speed. They make a red streak over the dark gray stones. When the pursuer seems to overtake the pursued and becomes "it," the race is reversed, and away they go on the back track with the same fleetness of the hunter and hunted till things are reversed again. I have seen them engaged in the same game in treetops, each one having his innings by turn.

The gray squirrel comes and goes, but the red squirrel we have always with us. He will live where the gray squirrel will starve. He is a true American; he has nearly all the national traits—nervous energy, quickness, resourcefulness, pertness, not to say impudence and conceit. He is not altogether lovely or blameless. He makes war on the chipmunk, he is a robber of birds' nests, and is destructive of the orchard fruits. Nearly every man's hand is against him, yet he thrives. Long may be continue to do so!—John Burroughs, in Harper's.

Sewing Without Thead.

I like to sew when there is no thread in the machine, it runs so easily," said a little girl one day.

A good many people, I think, are pretty fond of running their machine without thread.

When I hear a boy talking largely of the grand things he would do, if only he could, and if only things and circumstances were different, and then neglecting every daily duty, and avoiding work and lessons, I think he is running his machine without any thread.

When I see a girl very sweet and pleasant abroad, ready to do anything for a stranger, and cross and disagreeable in her home, she, too, is running her machine without any thread.

Ah! This sewing without a thread is very easy indeed, and the life machine will make a great buzzing, but labor, time, and force will in the end be far worse than lost.—Friend of Boys and Girls.

He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.

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*7.50 A.M. Main St. Sta.	†11.35 A.M. Byrd St. Sta.
*8.40 A.M. Byrd St. Sta.	*1.00 P.M. Main St. Sta.
*10.25 A.M. Byrd St. Sta.	*3.50 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*6.20 P.M. Byrd St. Sta.
12.00 P.M. Byrd St. Sta.	*7.30 P.M. Byrd St. Sta.
*3.50 P.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
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ACCOMMODATION TRAINS—WEEKDAYS.

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All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

Personal and News Notes.

The Rev. W. E. Vann has accepted the call to Grace church, Hammond, La., and is now in residence.

The Rev. Edwin G. Hunter, of St. Peter's church, Talladega, Ala., will spend the month of August at Maywood, Ill. Address 400 Tenth avenue.

The Rev. Norman Van Pelt Levis, of Philadelphia, will be the preacher at St. John's, Cape May, New Jersey, on August 10th.

The Rev. H. W. Robinson, of Sandersonville, Ga., with his family, is speding his vacation, the month of August, at Saluda, N. C.

The Rev. Frank H. Stedman, rector of St. Stephen's church, Cincinnati, has been called to the rectorship of St. John's church, Milwaukee.

The corner-stone of the new St. Luke's church, Allston, Mass. was laid recently. Bishop Babcock, the rector, the Rev. Charles W. Duffield, and others, took part in the ceremony.

The Rev. Francis S. Lippitt, rector of All Saints' Memorial church, Meriden, Connecticut, will spend the month of August with his family at the Munnatawket Hotel, Fisher's Island, New York.

The Rev. C. Braxton Bryan, D. D., rector of Grace church, Petersburg, Va., during the past week, has been conducting a series of mission services in Surry county, which have been well attended and very helpful.

The Rev. Edwin H. Van Etten, curate of Trinity church, Boston, has received and accepted a call to the rectorship of Trinity church, Columbus, Ohio, of which Bishop Coadjutor Reese, of Southern Ohio was rector at the time of his election to the Episcopate.

Mr. Robert W. B. Elliott, vice-president of the Sewanee Alumni Association in New York, announces that a dinner will be given to "Southern Bishops and other distinguished guests" during the forthcoming General Convention.

The Rev. David C. Beatty, rector of Christ church, Lead, South Dakota, and priest-in-charge of St. John's church, Deadwood, has resigned as rector at Lead and relinquished his charge at Deadwood, his resignation to take effect on or before October 1st.

The Rev. Joseph H. Harvey, who has recently resigned as rector of St. Paul's parish, Mexico, Missouri, has accepted the appointment at St. Augustine's mission, St. Louis, Missouri, and expects to be there on September 5. Until September 1st, he may be addressed at Mexico, Misouri.

The Rev. Milton A. Barber, rector of Christ church, Raleigh, North Carolina, is spending the month of August with his brother at Detroit, and points on Lake Huron. A few of his parishioners made up a purse for Mr. Barber before he left to cover the expenses of his trip.

The rector of All Saints' church, West Newbury, Massachusetts, the Rev. Glenn Tilley Morse, is conducting an interesting experiment in community social work this summer. Free classes, open to all children, are held twice a week in sewing, knitting, nature-study, story-telling and gymnastic drill.

Dr. William A. Webb, of Misouri, has been elected president of the Randolph-Macon Woman's College, Lynchburg, Va. He is a layman and for six years has been president of Central College, Fayette, Mo. The election appears to have given general satisfaction to our Methodist brethren.

Mr. Arthur E. Barns, aged twenty-four, a candidate for the ministry, of the class of 1914, of Trinity College, while bathing in the Adirondacks, on July 29th, was drowned. He was in a motor boat, and in a playful mood, caught hold of the gunwale and was towed a few feet, then let go and sank. The body was recovered in about an hour, and efforts to resuscitate him proved unavailing.

The Rev. Albert R. Edbrooke, rector of Grace church, New Orleans, La., has been called to the rectorship of Emmanuel church, Staunton, Va., recently vacated by the Rev. Robert C. Jett, who resigned to accept the presidency of a Church school for boys, to be established near Lynchburg, Va. Mr. Edbrooke will visit the field this week, and it is thought very probable that he will accept the call.

The fifth annual vacation of the Girls' Friendly Society of the Diocese of Western New York is in progress at Conesus Lake, near Geneva. The house is open from July 1st to Labor Day. Members and married branch helpers pay $3.50 per week for board and associates pay $4, while week-end guests pay $1 and $1.50. The house accommodates ten girls, but occasionally, as over Sunday, fourteen are taken care of. Most of the girls come from Buffalo and Rochester, while a few come from other points in the diocese, such as Medina, Olean and Brockport. Boating, bathing, picnics, bon-fires and fancy dress parties form the diversions of the occasion.

The late Mrs. Jane Frances Brown, of Providence, R. I., by her will bequeathes $200,000 each to St. Paul's church, Pawtucket, and Grace church, Providence, to St. Joseph's Hospital, R. C., $25,000; to St. Elizabeth's Home, P. E., $10,000; to Bethany Home, undenominational, $10,000; to the Rhode Island Hospital, $200,000. To the Rev. William M. Chapin, rector of St. John's, Barrington, founder of St. Andrew's Industrial School, in trust, $100,000. After his death the sum will go to his wife and children. To the Rev. Marion Law, rector of St. Paul's church, Pawtucket, twenty-five shares in the Browne & Sharpe Manufacturing Co. Mrs. Brown was the widow of the founder of the company named.

"Holy Unction."

Methodists have their own conception and definition of what might be called "holy unction." They regard it as a peculiarly sacred exhibition of the sanctified will and consciousness; but it has a different meaning with some other Churches, and there it is limited to the anointing with oil and the gift of healing believed to be connected with it as spoken of in the Epistle of St. James. Others maintain that this right of anointing with oil is efficacious for the remission of sins and for the conveying of sanctifying grace and comfort to the soul. Whether or not it were well to retain the practice, either as a remedial agent or an ecclesiastical right, we are persuaded that, as a product of the action of the Spirit upon the soul, all Christians should seek this "holy unction."—Western Christian Advocate.

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Strict yet kind military discipline making manly boys and self-reliant young men, is used at Bingham. Thorough courses in physical culture, penmanship and music, also classical and scientific courses are given, while the Bible course is interesting, practical and a omplete success. A full commercial course, shorthand, typewriting, bookkeeping, commercial law, etc., is offered without extra charge.

The rooms are comfortable, the board excellent, and music, sports and games make the boys healthy and happy. The night study hall and individual attention given the boys is one reason for their success in scholarship.

Parents and guardians desiring to place their boys in a good, reliable school where their welfare will be in good hands, should consider the superior advantages offered by the Bingham School at Mebane, N. C.

A beautiful catalogue of the school may be obtained by writing Col. Preston Lewis Gray, B. L., President, Mebane, N. C., Box 9.

Keep Still.

Keep still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look different through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter, but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

Time works wonders. Wait till you speak calmly, and then you will not need to speak, it may be. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fudy of battle. To plunge in were twice as easy.

The deepest-dyed villainy in the world is that which masquerades in the garments of righteousness. Jesus Christ poured unmeasured scorn upon hypocrisy and religious pretense. It was almost the only thing that ever provoked Him to wrath.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Church Pews For Sale.

FOR SALE—Twenty-four Church pews, nine feet long, with book racks and kneeling rests. Address A. J. LANCASTER, No. 16 Poplar Avenue, Berkley, Virginia.

FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Virginia.

DIED.

HAWKINS.—Entered into life eternal, on the morning of June 6th, at the home of her daughter, Mrs. Herbert W. Clark, Augusta, Ga., Mrs. NANNIE McDOUGALL HAWKINS, of Swan Lake, Miss., relict of the late Weldon Edwards Hawkins, of that place.

"Gather my saints together unto me, those that have made a covenant with me, with sacrifice."

OBITUARY.

Miss Edmonia Lee Neilson.

A great, warm heart ceased to beat when Miss EDMONIA LEE NEILSON fell gently on sleep, in the Protestant Hospital at Norfolk, Virginia, on Friday morning, the 25th of July.

Miss Neilson was born in Richmond, Va., December 15, 1834, and was the daughter of Hall Neilson, a prominent citizen of that city in his day. Her mother was Edmonia Lee Page, daughter of William Byrd Page and his wife, Anne Lee, who was a sister of "Light Horse Harry" Lee, and an aunt of General Robert E. Lee.

Miss Neilson grew up in Richmond, but spent the last half century of her life in Norfolk, first in the home of her uncle, General Richard L. Page, and after his death with her cousins, Captain William C. Whittle and his family. It was a half-century of devoted and unremitting service. She was a woman gifted with large powers. Abundant mental and physical energy and clear spiritual vision were hers, and hands, heart, brain —all of her—were early consecrated to her God, her Church, and her fellow creatures.

It was chiefly in the parish of St. Luke's church, Norfolk, that her talents found their field. She was one of its founders and a leading factor in developing it from a small new parish with a tiny chapel to a strong one, with handsome stone church and large and zealous congregation. In every branch of the work of this parish her powers of head and heart were felt. Her pastor found in her a staff; her fellow-workers a guide; the poor and needy a friend, and all an ever-ready helper.

Capable as was this Christian Churchwoman in many ways, striking as was her personality, her greatest talent and at the same time most beautiful spiritual adornment was her capacity to love. This made her sweet and dear at seventy-nine. This, after bodily weakness had checked her activities, kept her heart and mind still busy in her Master's service. The world is better because of the years she lived in it; and now, though her hands have laid down their work here, and her spirit has gone on to a completer life, her influence in the community she served so well must still be felt.

The funeral service was read in her beloved St. Luke's church in the early morning, by the Rev. E. P. Miner, and she was laid to rest, by the side of her parents, in the Neilson lot in old Shockoe Hill Cemetery, Richmond. M. N. S.

Eleanor West Williamson.

IN MEMORIAM

ELEANOR WEST WILLIAMSON, widow of Dr. Joseph A. Williamson, died at her home in Frederick, Maryland, on the morning of April 10, 1913. She was a daughter of the late Dr. Thomas McGill, of Frederick. Two sons, Dr. Thomas J. Williamson and Dr. J. Alleine Williamson, and two daughters, Misses Mary A. and Julia P. Williamson, survive her; also her brother, Rev. John McGill, of The Plains, Va., and two sisters, Mrs. C. H. Hill, of Fulton, Mo., and Mrs. W. P. Mason, of Rockville, Md.

Her death came suddenly, and before the passing of the first shock at the dread news we cannot approach a full appreciation of a life so near and dear, so full of meaning and so fraught with benefit to humanity.

She led in some sense a secluded life. To all appearances she devoted herself completely to her sons and daughters, and the family of one of her sons, whose home was next to hers, all of whom were part of the beautiful home life which centered about her lovely person. Had she done nothing more, the world could not have repaid its debt to her. But her abounding love, with its noble motherly quality, went out in many directions and embraced in its tenderness and blessed with its sweetness and warmth many people in the world beyond her home. With undivided mind she strove, by her conversation and counsel and bounty, relieving the cares and anxieties, and with ready sympathy and understanding rejoicing in the triumphs of those she knew and loved, in various walks of life.

Almost her whole life time through, she was a member of the parish of All Saints' church, Frederick, and her work in the Sunday School of that church is still panegyrized by her pupils grown to maturity.

The beloved mother is no more. The tender-hearted woman who comforted the youth in such a high strain can now do no more for us; nor we for her; but her blessed memory is ours and we will cherish it; the bright star of her example is ours, and we will gaze upon it and be steadfast.

R. M.

William Kimbro Moss.

At a meeting of the vestry of Leeds parish, Fauquier county, Va., July 27, 1913, the following resolutions were passed:

Whereas, God has seen fit in His infinite wisdom and love to take unto Himself the soul of our beloved brother and fellow vestryman, WILLIAM KIMBRO MOSS; therefore, be it

Resolved, That the vestry and congregation have lost a much loved and valued member, one who by his sweet and gentle Christian grace endeared himself to us, and whose guiless nature shed its influence over all that knew him. Long in our memory will remain the voice whose sweet strains soothed and cheered us for so many years.

Resolved, That in his death the poor have lost a friend, ever ready to give both of his sustenance and himself in answer to their call; one who indeed recognized the great brotherhood of man.

Resolved, That in praising God that He allowed this gentle spirit to be with us so long, we wish to tender his wife and family our deep sympathy, and commend them to the Father in whose bosom we feel assured he is resting.

J. LEROY BAXLEY,
GRAY CARROLL,
EDWARD AMBLER,
Committee.

Asher Ayres Harris.

Entered into rest, on the night of August the 4th, 1913, ASHER AYRES HARRIS, of Macon, Georgia, aged twenty-five years.

Lead, Kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home,
Lead Thou me on!
Keep Thou my feet! I do not ask to see
The distant scene; one step enough for me.

So long Thy power has blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

We have the same teaching in the word "comfort" itself, whose meaning is ofttimes greatly misunderstood. Many persons looking for comfort in sorrow expect that the bitter cup will be taken away, or, at least, that its bitterness will be alleviated. But the word comfort is from a root which means to strengthen. Hence it contains no promise that in any way the burden will be made lighter, or the grief less poignant. God comforts us by giving us strength to endure our trial.—Ministry of Comfort.

APPEALS.

Appeal for the Pension and Relief of Clergy, Widows and Orphans.

Will you or your church become one of a thousand subscribers of $120 annually; thus providing definitely and surely for the present liability, $120,000 per year?

Sixty-seven dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

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WANTED—BY A YOUNG LADY, A POSITION as governess to young children. Address Drawer 10, Highlands, N. C. 1t*

WANTED—TEACHER, SOUTHERN GIRL wants position as teacher of French, English and instrumental music in seminary, private school or family. Can also teach athletics. Best references given. Box 57, Salem, Va. 19au-2t*

WANTED—A POSITION AS TEACHER IN private family, to teach the usual English branches, Latin, algebra and music. References exchanged. Address Box 13, Washington, Va. 16aug-2t*

WANTED—COMPETENT, WELL EDUcated gentlewoman desires position as companion or care of semi-invalid; in town or country; experienced traveller. Address No. 333, Southern Churchman office. 1t

WANTED—BY TEACHER OF EXPERIence, a position in private family, to teach English, French and music. Excellent testimonials from former patrons. Address Miss M, Box 175, Houston, Va. 9aug-2t*

WANTED—A CONSECRATED WOMAN to teach mission school and do Church work in the mountains of Carroll county, Va. Must be communicant of the Episcopal Church, and between the ages of 25 and 50. Salary $40 per month. References required. Address Rev. C. E. A. Marshall, Pulaski, Va. 9aug-3t*

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The Household.

The Use of Formalin.

We have a communication from Rev. Charles A. Dann, in regard to the use of formalin, in which he says:

"I notice that you have quoted the much-heralded remedy for flies, 'Leave a little formalin, diluted with water, exposed in a room and it will kill all the flies in the room.' This statement leads many of us to hopefully infer that the flies can now be banished almost by magic, presumably by the vapors from the formalin. The fact is that flies seem to enjoy formalin vapors, even those arising from a formalin disinfecting candle. Those only are killed that can be induced to taste the liquid. The statement should be that if a little sugar is added to the formalin solution a good number of the flies can be killed.

Keep Happy.

Keeping oneself reasonably happy is a duty that ought not to be shirked. Science is telling us these days that to get out of the habit of enjoyment is to get depressed in vitality and vigor, to weaken in efficiency and to grow old before one's time. There is nothing like laughter—not empty-headed laughter, but the intelligent, wholesome, kindly-hearted kind—to keep people young and fresh, and fit for the business and the obligations of living. Of course, this is a prescription not easy to live up to always, but there is no reasonable excuse for not trying to do it. Sometimes it is just about as easy to be happy as to be miserable, if one makes up his mind to it, and there is no doubt at all as to which pays the best.

Peas With Curried Rice.

Boil a cupful of well-washed rice in a quart or more of salted water for three minutes. Then drain and rinse in cold water. Put the drained rice into a saucepan, add a little salt, and cover completely with broth or stock. Put the lid on the saucepan, and cook the rice gently, adding more stock if needed until it is nearly tender. Then stir in from a teaspoonful to a tablespoonful of curry-powder, and about one ounce of butter, and draw the pan to a cooler part of the stove to finish cooking; add a squeeze of lemon juice before serving. Have ready some boiled fresh peas. Drain them, return them to the saucepan, add a little salt, pepper, and butter, and make them thoroughly hot. Serve these in the middle of a dish with the curried rice arranged round.

Curried Sweetbreads.

Wash and prepare these as usual, and then put them into boiling water with a little salt and a whole onion, and simmer them for ten minutes. Drain them and leave them to get quite cold. then cut them into half-inch slices, flour them, and fry them lightly in butter. Put them into curried gravy in which an ounce of freshly-grated cocoanut has been stewed, and let them cook gently from twenty to thirty minutes. Before serving add a squeeze of lemon juice and a spoonful of cream if at hand and serve very hot. For the gravy use a pint of broth, or beef-tea a dessertspoonful of good curry-powder, the same quantity of flour, a chopped onion fried a light brown in butter, one ounce of fresh cocoanut, and seasoning to taste.

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Thoughts for the Thoughtful

"Answer not before thou art heard, and interrupt not in the midst of speech."

You cannot dream yourself into a character; you must forge and hammer yourself into one.—Froude.

O Lord Jesus, as we receive Thyself, may we be ready to serve Thee where Thou dost wish us to be.

The best sign that a man believes anything is not his repetition of its formulas but his impregnation with its spirit.—Phillips Brooks.

We never know when we do any little thing for Christ, in love, what the end of it will be, what a harvest of goodwill may come from it.

If the Word of God is hid in the heart it will come at once into our thoughts when we are tempted to sin, and the reply to the tempter will be, "it is written."

To the truly moral and religious man, everything that comes to pass is the will of God with him, and therefore the best that can possibly come to pass. Fichte.

If the Word of God is hid in the heart it will come at once into our thoughts when we are tempted to sin, and the reply to the tempter will be, 'It is written."

Love alone makes the heart rise to know the secret of all being. * * * Failing in this knowledge, man may know many things, but nothing truly; for all such knowledge stays with outward shows.—Henry Jones.

Wouldst thou bring the world unto God? Then live near to Him thyself. If divine energy pervades thine own soul, everything that touches thee will receive the electric spark, though thou mayest be unconscious of being charged therewith.—L. M. Child.

The truly great and good in affliction bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palmtree, to strive most upwards when most burdened.—Sir Philip Sidney.

To make some nook of God's creation a little fruitfuller, better, more worthy of God, to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed—it is a work for a god.—Carlyle.

The heaviest cross is light if borne in meekness and trust: the lightest cross crushes one if the heart is heavy and sore with pride. Sufferings must come, it is the course of nature; but they do not necessarily cause misery. Mozoomdar.

"As in the Holy Eucharist, so also, in the cup of suffering. He gives Himself to those who will receive Him. In that bitter chalice, held out to them day by day, and hour by hour, by the same loving Hand, is mingled in some mysterious manner the living Presence of the Crucified."—All Saints Leaflet.

All men are glad to have pleasant memories, but not all are providing the material for such memories. If you would look back, by and by, to something that you are glad you said or did, now is the time to do or say something which will give you food for gladness.—Henry Clay Trumbull.



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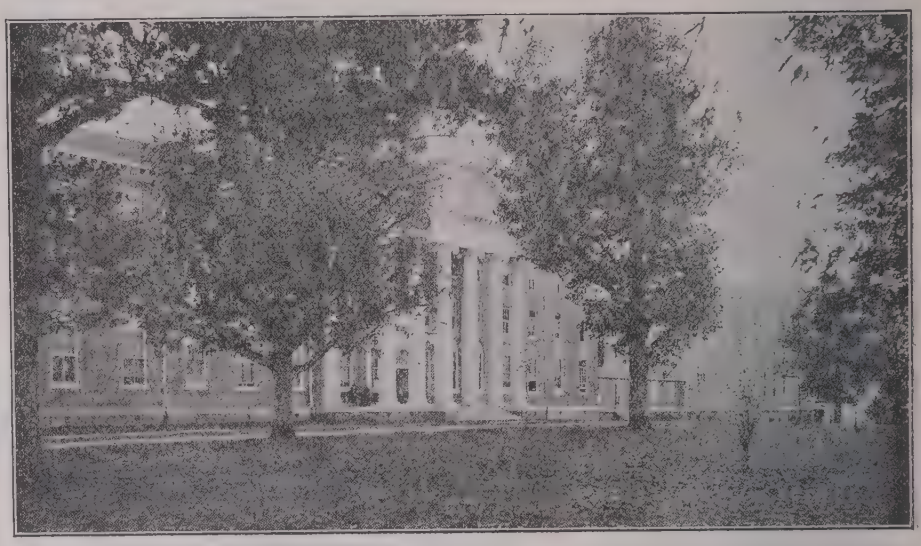
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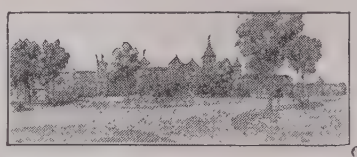
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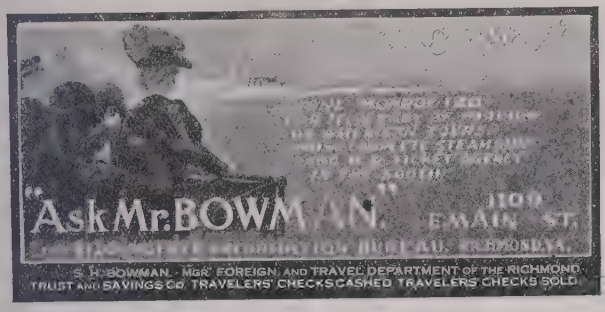
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REV. WM. MEADE CLARK, D. D., EDITOR.

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THE BELIEF IN IMMORTALITY.

By Canon S. A. Alexander.

Preached at St. Paul's Cathedral, London, Eng.

"Ye believe in God, believe also in me. In My Father's house are many mansions."—St. John 14:1, 2.

The three great fundamental Christian beliefs that are enshrined in these words—the belief in God, the belief in the historic Christ, the belief in immortality—are just those which, in various ways are questioned and challenged in such transitional times as that in which we live; and yet, perhaps, it is not so much the beliefs that are affected, it is rather that men come to look, from time to time, at the great facts of life from different points of view. There are signs among us to-day that, after much difficulty and spiritual trial, those who have thought deeply and seriously about these things are beginning to emerge into such a position that they can at last use the various suggestions and discoveries of science and criticism simply to enrich and purify their faith, to give them deeper ideas about life and religion, and to help them to see more clearly what religion is and what it really means.

A New Attitude.

That is what many of us need in our religious outlook—a new attitude, a new standpoint, from which we may be able to distinguish, and hold fast to, what is really essential in our faith. For true progress—which is nothing but God's education of the human soul—means the rejection of the unimportant in order that what is essential may shine out more and more clearly. And so, my brethren, our task is to take into our Christianity—or, rather, to bring out of it, for it is already there—all the truth, the beauty, and the goodness that God may make known to us as time goes on; to find in religion less and less something formal and mechanical, and more and more a spirit, a sacrament, a living power; to see the Apostle's word come true, that the things which are shaken may be removed and the things which cannot be shaken may remain.

Is it not so with the belief in immortality? Goethe expresses his earnest hope that he will never be, as he says, "weak enough to give up" his faith in immortality; but if the belief in personal immortality were lost, I cannot think that religion could retain any real hold on the hearts and lives of men. It is true that Buddhism may have done so to some extent but it could never appeal to the practical minds of Western peoples like ourselves. If men know that they are to die to-morrow—that they are to disappear as the flame of a candle when it is blown out—it seems the only certain and logical conclusion that they will eat and drink to-day: they will not waste their time in spiritual progress that comes to nothing, or in tears of penitence and passionate struggles for goodness, which are to end only in the dust. It is the light of personal immortality alone that gives a real meaning to human life.

The Faith of Dante.

So the Psalmist must have felt, when, not yet in possession of the glorious hope of the Gospel, he looked out tremulously and wistfully across the gulf of death—"Dost Thou show wonders among the dead, or shall the dead rise up again, and praise Thee? Shall Thy loving-kindness be shewed in the grave, or Thy faithfulness in destruction? Shall Thy wondrous works be known in the dark, and Thy righteousness in the land where all things are forgotten?" So Plato must have felt, when in that great sunset of the Phædo, he painted the old man Socrates with the poison cup in his hand knowing that he would never see another dawn, yet full of serene and noble thoughts, confident of the goodness of God, even while he argued uncertainly of that which was to come. But we—who are aware of the widespread instinct of mankind, of the combined witness of many varied faiths (and those not Christian only), and especially of all the hopes and evidences that are drawn from the Gospel story and, above all, from the Resurrection of the Lord Himself—we are on such higher, such different ground, that, when we return "ashes to ashes and dust to dust," we can even then speak of our sure and certain hope. Had it not been said of Dante that his faith was like that of a child who thinks that the dead will hear if only it cries loud enough? True it is that the belief in the many mansions of the Father's house has taken many different shapes—from the spiritual belief of the philosopher and poet to the popular belief that the body that is laid to rest in its kindred earth is to be raised again just as it was. But our growing expectation is that science itself will soon be found to be affirming, as far as it is within its province to do so, the Christian doctrine of immortality. That doctrine secures the continuance in a future life both of body and soul. Our Lord tells us that each man is hereafter to be judged: if so, he must survive the grave. But what is a man? He is spirit and form; he is soul and body; a spirit without form, a soul without body, we cannot even imagine. We must believe, then, that in some mysterious sense the body lives on as well. St. Paul's teaching is that the natural body, which we now have, is a kind of chrysalis or envelope of another body, the spiritual body as he calls it; and this it is which survives, bearing the marks by which it has been known. He deliberately sets aside the popular belief that the natural body is raised as it was. Using the simile of a grain of corn, he says that we do not sow "the body that shall be": the future body is very different from the grain from which it springs. And so, if we enlarged St. Paul's, comparison, we might say that the giant oak springs from the acorn and the glorious lily from an unshapely bulb; yet the oak is not more unlike the acorn, the lily is not more unlike the bulb, than the body of our future life is unlike the body that we have seen and known upon this earth—a body glorified yet keeping its identity unimpared.

Death a Great Adventure.

And it is here that we find the splendid reinforcement of modern knowledge. The great law of science is that of the conservation of energy, the continuity of force. It tells us that nothing is ever wasted, nothing is ever lost, nothing really dies; things that seem to die are only changed into new forms. And can we think that the only thing that really dies—that really comes literally to nothing—is that which is the very crown and flower of all past evolution, the human spirit, with its memory and consciousness and foresight? Should we not reduce the whole process of the world to a nightmare and a farce if we said that there is continuity for everything except the highest and the noblest thing of all? And if that is so, must we not believe that, if the spirit lives on—if death is a great adventure, a great escape into a land more real that this—the spirit must live on along the lines of its past history; taking with it, that is, some traces and conditions of the body through which alone it came to its perfection here?

My brethren, you see that our thoughts on all great subjects—God, Christ, immortality—end, like life itself, in mystery. That is the truest faith which to a child's ignorance of many things can join a childlike certainty that God Who made us, knows what is best for each of us hereafter and will give us what is best.

I know not what the future hath of marvel or surprise,
Assured alone that life and death His goodness underlies;
And so, beside the silent sea, I wait the muffled oar;
No harm from Him can come to me on ocean or on shore.
I know not where His islands lift their fronded palms in air;
I only know I cannot drift beyond His love and care.

The Mother of Unbelief.

With such a certainty as this, do not let us seek to be too familiar with all the mysteries that lie about us, or talk as if we understood all the secrets of the eternal providence of God. Over-

dogmatism in theology is the mother of unbelief. The intolerable man is the man who knows all about God; the wise man is he who is sometimes content to say, "I do not know." The sense of that dim, mysterious future—that strange land misty yet luminous with the Divine Presence—towards which our little life is swiftly moving, ought rather to act as a constant inspiration for the practical work of the present. If that is what you are to become, what ought you to be now? It is in this practical way that the first disciples viewed the Resurrection: they looked upon it, not as something visionary and far-away, but as a very present power. "If ye then be risen with Christ, seek those things that are above!" The eternal life—the life that is in Christ—is credible, is possible, is certain, because it has already begun: we know it, we have it, we experience it now; or, if we do not, when is it likely to begin? Can we expect to gather, in the very act and change of death itself, the newborn strength that is to serve us for that venture into the unseen?

Therefore, my brethren, I have a personal challenge, a personal appeal, for each of you. Do I believe in God? Do I believe in the immortal life of my own soul? Those are really the two questions which in the last resort matter supremely. But if you believe in immortality, let that belief be visible in the kind of life you lead. Let the color and character of it be such—such in its purity, its sincerity, its charity, its high-mindedness—that it may be a real witness to the fact that you are an immortal being. Is it not a crowning wonder, is it not the last irony if you, who profess to be—who call yourself—an immortal being, are living a life that has no more sense of its own greatness in it than that of the gnat which is born and dies on a summer afternoon? Think what a testimony it would be to the reality of the spiritual world if amid the sins and sorrows and worldliness and self-contentment of this city there were moving such a body of men and women as I see in this church to-day, on each of whom, in their several callings and professions, could be visibly seen the mark of the finger of Christ Himself—if, with whatever failure and weakness, each one were living as the child of God, and in the light that streams from the many mansions of the Father's house.

The Sword on the Coffin.

"Lay a sword upon my coffin, I pray you," said Heine, "for I have been a brave soldier in the wars of the liberty of mankind." And, he might have added, let the sword be kept clean and bright, unsullied by the rusting dew: for we do not know what service may await us there, what fields of heroism may open. Be worthy, then, of your high calling, of your great destiny. Rise above the world; amid its trials, its littleness, its temptations ask God's help that you may be true, with the ancient loyalty of the saints, to the best and highest that you have seen and known; and remember that, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is."

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.—Edward Howard Griggs.

Dr. Fox at Aberdeen.

(From the "Bible Record.")

The Rev. Dr. Fox, one of the Secretaries of the Society, left New York on the 5th of June, in company with a distinguished body of Presbyterians, *en route* to the Pan-Presbyterian Council at Aberdeen in Scotland. He was one of the official delegates appointed by the Presbyterian Church in the United States of America to this notable gathering. During the conference he delivered the following address on "Christian Vernacular Literature," which we take great pleasure in presenting to the readers of the Record:

I was asked only a few weeks ago to prepare "a popular address" on this theme. It is hard to be popular by intention, but it will not be unpopular at this late hour to omit much of my address.

There could be no better illustration of the meaning of the phrase "Christian Vernacular Literature" than Scottish religious and theological literature, and even more broadly, Scottish literature as a whole. We might hesitate to call "Tam o' Shanter" Christian vernacular literature, or even the "Holy Fair," or other Rabelaisian satires, but no one will deny its application to that living and glowing picture of an old-time Scottish week end, "The Cotter's Saturday Night."

All English literature may well be called a Biblical or at least a Biblicized literature, in all its length and breadth, for the English Bible is the sun of the literary firmament around which all our religious, devotional, and theological literature revolves; while the whole of English literature is shot through and through with the rays of William Tyndale and King James. Wherever in any European country and in America the Reformation has taken deep root, the Vernacular Bible has created a secondary or dependent literature in sermons, theologies, hymn books, books of devotion, large enough and potent enough to color whatever deserves the name of literature.

In the light of such facts the question before us becomes of surpassing interest. What religious, theological, and devotional books are there in Chinese and Japanese, in Arabic and Spanish, and all the rest of the 550 languages into which the Bible has been translated, wholly or partly? What has been done—what yet needs to be done—to supply the new-born missionary churches in pagan and papal countries with that particular kind of literature which is connected with the Christian Scriptures? How can we insure the triumphs of Christ over other literature than our own? This is the scope of the question and indicates the metes and bounds of the subject.

I. First of all it need not be argued that the Bible itself is the greatest piece of Christian vernacular literature and the natural basis upon which all lesser contributions to it must rest.

The history of Bible translation has its most brilliant chapter since the organization of the great Bible Societies of the world—British, Scotch, and American. The Historical Catalogue of Printed Bibles of the British and Foreign Society is a work of learning in itself, and it opens up what may fairly deserve to rank as a department of sacred letters. Each version is a sun already formed, or in process of formation, which must gather in its train the literatures which are needed for the instruction of the Church and the conversion of the nations. But I must pass over all this, although it is of prime importance, in order to speak of Christian vernacular literature exclusive of the Bible. One of the difficulties is the lack of interest and of knowledge at home. It is true we have our Religious Tract Society, which has issued 3,955 millions of various publications in 273 languages, and the American Tract Society, which has issued 784 millions in 175 languages, and other like agencies; but they are not supported at all as they should be, and there is not in the minds even of missionary leaders an adequate conception of the need and the possibility.

II. Several things must be distinguished about this secondary literature: (1) The purpose of a vernacular literature is not single but double. It aims both at Christian nurture and the building up of the body of Christ, and also at evangelization. Some books are good for both purposes, but the distinction must be kept in mind. The first books are many of them very humble and unpretentious in character—tracts, hymn books, books for children, catechisms, school books, primers, stories, with here and there a classic treatise that is good always and everywhere. The effects produced by very humble books are often very great. My colleague, Dr. Dwight, whose recent story, "A Muslim Sir Galahad," has been referred to in the Council and who spent thirty years in the Turkish Empire, tells me of a Mohammedan who examined a school geography and said at once, "If this is true, we must give up faith in the Koran." Then (2) such a literature usually comes by translation at first, just as the Bible itself comes; but the aim of those who would stimulate and direct its production should be as soon as the way opens to seek for original authorship in the vernacular by men especially gifted for the purpose.

How great is the power of a well translated book! Witness Omar Khayyam's Rubiayat in its extraordinary translation by Fitzgerald. This has become a household book in many an American Christian family, its literary charm blinding many to the peculiar pantheistic pessimism of the Persian poet.

Next to the Bible the most frequently translated book is Bunyan's "Pilgrim's Progress," which is found now in at least 112 languages. How wonderful is the permanence of Bunyan's heavenly dream! His literary genius and his sound theology are winning new victories in India, in Burma, by "many an ancient river and many a palmy plain."

But we must not be content with translations. They are the best at first, but not the best for the future. We must pray to God and labor with men that some day, somehow, some Indian or Chinese Bunyan may dream dreams and see visions suitable to his own people—perhaps as much more wonderful than our English dreamer as the East is more wonderful than the West. God is sovereign in the bestowment of the gifts of genius—it cannot be made to order; and we must first of all appeal to Him in behalf of Christian vernacular literature.

We need a guild of authors, both translators and originators, who will treat both religious and theological themes and also deal with general literature.

It is impossible to forecast the future, but the literature of the older Christian nations must have the most tremendous effect for good or evil upon the vernacular literatures which are now coming into being. Our works shall follow us in a new sense when the good and the bad alike are translated and scattered broadcast over the new Orient.

(3) Another distinction: The great majority of non-Christian nations cannot read even yet—even a literate nation like China still has millions of the untaught, but who are now learning to

read as never before. It is, however, a very different undertaking to supply or create a literature for the Zulus, or the Bulus, or the Miao tribes of the Laos country; but when we hear that there has been already spelling reform congresses for the Zulus which have accepted our Roman alphabet, we have hint of the possibilities. Then (4) we must surely include in our survey papal lands as well as pagan, if we are to complete and perfect the Protestant Reformation. We cannot ignore Latin America, which is heir to the literature of Spain and Portugal. Rome will supply its own literature, and apart from those ever-living classics which come from Rome—such as the Imitation of Christ and the great hymns of the ages, we will have to supply an evangelical Protestant literature.

III. With these distinctions in hand, the question remains, What has already been accomplished? and we may answer in general that, compared with the difficulties of the hard conditions under which books have been written, translated, and published, the result is very wonderful and gives good hope for the future. Compared, however, with what needs to be done, we have made but the merest beginning. For instance, one of our ablest Presbyterian missionaries from Brazil, a translator himself, tells me that we could carry in one arm all the evangelical books that have been published in Portuguese, and he adds, why go to so much trouble and expense to teach the children to read when the larger part of the reading matter they can get consists of translations of the worst kind of French novels. He gives a list of books—half a dozen theological treatises, including the Westminster Confession of Faith and Dr. Charles Hodge's "Way of Life," a few commentaries of the older type and sermons likewise, and then, besides, Bunyan, John Angell James' "Anxious Inquirer," Lindsay's "Reformation," Wharey's "Church History," our Stalker's "Life of Christ," the Schoenberg "Cotta Family," and about fifteen Sunday School story books. In Spanish it is a little better, but even here a very inadequate repertoire with which to dispute the field with Rome. There are a great many tracts, religious newspapers, and magazines, but they cannot take the place of permanent works.

Turning to pagan countries, India probably leads the mission world in the number, variety, and value of the books and pamphlets, little and great, that are now available.

The Year Book for 1912 gives a list of important books in Tamil, Telugu, and Urdu—commentaries, apologetic works, among which may be mentioned Dr. Orr's book on "The Christian View of God and the World" and a few others worthy to be classed with it. There are fifty monthly and weekly magazines published in fifteen vernaculars in India, Burma, and Ceylon. Dr. Theodore S. Wynkoop, well known to many here as an American Presbyterian minister and for twenty years the Secretary of the British and Foreign Bible Society for North India, has sent me a most interesting account of the first beginning and subsequent developments of vernacular literature for northern India and the Punjab, from which I can only have time for the following paragraph:

"The foundations of Christian literature for all North India and the Punjab were laid by missionaries of the American Presbyterian Church. Missionaries who have followed the pioneers have been in the forefront of this branch of Christian evangelism, and their successors to-day are continuing the good work."

It gives an impression to say that beginning in 1833 to 1840 the Punjab Press reported 30,000 books and tracts aggregating 2,000,000 pages, and at Allahabad about half that number, and the work has continued ever since, but the whole output from then on to the present time is but a drop in the bucket compared with the present needs of India. The Year Book for 1912 declares we are in need of a flood of apologetic literature—more and better books on practical piety—practical ethics, and in general what will displace the immoral literary trash of the Hindu market.

As to China, Dr. Sheffield in 1900, at the New York Ecumenical Conference, said: At the present time there is an immense range of Christian literature well developed in China." He was an authority, but since then the amusing metamorphosis of China has antiquated much of the literature that had been published, and the insatiable hunger for Western books of every kind makes all that had been done seem a negligible quantity. Dr. Timothy Richard thinks that missionaries who could write well for the times could do more than all the rest put together. The most imminent danger consists in the fact that China is flooded with translations of agnostic literature. In Manchuria a "No God" Society has been founded—what a portent!—and the church is being shaken.

The Edinburgh Conference reports from almost every quarter of China appeals for help against the flood of rationalistic literature now poured into the land. The heathen in his blindness bows down to wood and stone. That is bad enough; but what if the Christian is bidden to bow the knee to the divinities of the new pantheistic pantheons of the West?

In Japan similar reports come in. The Japan Weekly Mail contains every month a review of the theological and religious literature, and whoever follows it will not be left in any doubt as to the gravity and imminence of the danger. What a suggestion of the evil possibilities it is to know that Nietsche has his vogue in Japan also! and Ibsen, and worse is no doubt coming.

Such startling disclosures create new and peculiar obligations for all our Western churches, and certainly for those represented in this Council. What may we do to prevent the catastrophe that threatens the new churches of the East? Surely no lover of Christ and the Bible will willingly consent, much less contribute, to the nullification of the message once given forth by Carey and Judson, by Duff and Livingstone. Yet we have heard on the floor of this Conference enough to give us pause; how the rationalism that has devastated certain European churches has been caught up eagerly by Mohammedan missionaries and reprinted in Egypt. I know I am treading on disputed ground, and must speak softly in the presence of the angelic doctors of Scottish universities, at whose feet I am glad to sit. But ought not every man that is among us, high and low, think twice and pray much oftener, before he consents to displacing St. Paul by Schmiedel, or allows that the genius even of a Harnack shall shape the secondary literature of our daughter churches in the East? Scotland has taught us in America very largely how to think theologically, and if we venture to think as she once taught us we can give no countenance to the flooding of the East with pantheistic naturalism, or allow any one to set aside the Shorter Catechism for what our Dr. Patton in Princeton once characterized as "that modern compound of Schleiermacher and neo-Romanism known as the New Theology," or, in other words, combustible wood, hay, and stubble, for Aberdonian granite. Let us pray God that He will raise up master theologians, true successors to Augustine and Calvin and Knox, who will keep the Bible and not any false ignis fatuus, or dim-lit taper, as the solar center of all Christian vernacular literature at home or abroad.

For the Southern Churchman.

Ideals and Principles.

The business of education is: To make young and old familiar with the true and best ideals of life, manhood and womanhood and the principles and laws of their being.

Lord Bacon says that "as the first day of creation was occupied by the giving of Light, so the earliest period of our lives should be spent in learning and laying to heart great truths, maxims and principles. And he says that it is Heaven on Earth to have a man's mind, move in charity, rest in Providence, and turn upon the poles of Truth: Like a ponderous, noiseless and irresistible fly wheel, keeping things in order.

It is pleasant to notice that our Educational Institutions are more and more accepting and using the Lord's Prayer, The Book of Proverbs and Isaiah.

The Lord's Prayer is the Great Seal and Jewel of Christendom, commending the Most Holy as the Light of Life. The Book of Psalms gives the highest and holiest ideals of manhood, with life giving inspirations and aspirations. The Book of Proverbs is the best gathering of observations of men and things, of individual and social life that we have; and the Book of Isaiah glows with splendors of the day-breaking and rising of the Sun of Righteousness, in whom was and is Life and the Life was the Light of Men; whose walk and conversation, whose rays and beams have been for the healing of the nations.

It is not easy for an ordinary layman to understand what is proposed and accomplished under the great and general cry of Education, especially when it is called Higher.

The intellect and muscle seem to be the big part. The Humanities used to be identified with Greek and Latin authors and classic thought and inspiration. But they having become identified with grammar, philology and quantities, and metres and the mechanics of school teaching, are being thrown overboard. And essential humanity and soul life is only cared for in the snobbery of Psychology.

Modern life and ambition and enterprise are working out a great many old problems, and very many of them wisely. They are solved by the reductio ad absurdum: Hence confusion and absurdity: hence agnosticism or absolute ignorance. And in our desperation, the Divine Manhood of our Lord Jesus Christ. His self-sacrifice and resurrection; His triumph over death; are the guarantee of the Divineness of Man.

J. L. W.

The Book of Proverbs.

If any book of the Old Testament may be claimed by young people as especially directed to them, it is Proverbs. Jewish writers say that Solomon wrote the Canticles or Song of Solomon in his youth, and the Proverbs in his riper years. Luther said that every man aiming at godliness should make Proverbs his book of devotion. Coleridge said it was the best statesman's manual ever written. Get acquainted with it and reap the benefit of its help.

Our House From Heaven.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." This is one of the misread statements of St. Paul. It is often read and interpreted as men read and interpret our Lord's promise to his disciples: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." There is a difference between the two revelations. Jesus was talking about the future home of the good, and comforting his disciples with the assurance that they would be provided for in his Father's house, there being mansions or dwelling places sufficient for all, and that he would prepare a place for them. His words further assured them that their place in the Father's house would be their permanent abode. "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Paul was speaking of the body which the soul would inhabit in the "Father's house." The "earthly house"—the natural, physical body in existing conditions—must die and dissolve, return to dust. This is the divine decree, the penalty of sin: "Dust thou art, and unto dust shalt thou return." The apostle wrote to the Corinthian Christians to assure them that, though their natural bodies were subject to death and dissolution, they would come up in the resurrection with better bodies—buildings of God, suited to the spiritual and eternal world. The terms "building" and "house" refer to the same thing—viz., the spiritual body that would take the place of the natural and dissolved body. St. Paul calls it "our house which is from heaven," and which is to abide, "eternal in the heavens." This future body, the permanent abode of the soul, is to be "built without hands" by the power of God himself.

St. Paul's illustration is striking. He had in mind the tabernacle of Moses—a wonderful and costly piece of architecture, every part and department of which was designed by the Almighty, with instruction to Moses to see that the work was executed according to the pattern shown him in the mount. This tabernacle was so constructed that it could be taken down, "dissolved," and transported from place to place, and built up again without the use of any kind of tools. It was with the Israelites in all their journeyings in the wilderness. They moved when it moved, and rested when it rested. It was finally carried across the Jordan and permanently located in the Promised Land.

St. Paul seizes upon these facts as illustrated of God's method of dealing with the human body. As the tabernacle was taken down, dissolved, and transported across the river Jordan and built up again so shall the human body, or earthly tabernacle, be dissolved and carried across the Jordan of death and be re-edified and live forever in heaven. This is consistent with the doctrine of the resurrection as set forth by our Lord himself. Jesus died, and was buried, and rose again from the grave, bringing back to life the body that was laid in the tomb. As he died and rose again, so men who die will rise again. There is this difference: Men die and see corruption; but Jesus, "he whom God raised again, saw no corruption."

"How are the dead raised up? and with what body do they come?" These are not idle nor speculative questions. St. Paul supposes that some man not thoroughly acquainted with the gospel asks them in good faith, and he answers accordingly. The fifteenth chapter of his First Epistle to the Corinthians is principally devoted to this subject.

The dead are raised by the power of God. The fact should put an end to all questions concerning the resurrection. St. Paul thought it all sufficient; and when arrested and arraigned before Agrippa for preaching the doctrine, the basic truth of the gospel, he risked the defense on the proposition. He did not say: "Why should it be thought a thing incredible with you that the dead should rise?" He might have said that and successfully defended his position, but he ended all argument by saying: "Why should it be thought a thing incredible that God should raise the dead?" The being and perfections of God leave no room to doubt His ability to raise the dead; and when He expressly tells us that the dead shall hear His voice and come forth, His purpose is clear and the issue certain. This is our faith and hope. Let philosophers and skeptics take care of themselves.

The dead come with spiritual bodies. "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." This seems to be contrary to the doctrine of the "resurrection of the body," to which we assent every time we repeat the Apostle's Creed. But St. Paul is ready with a satisfactory solution: "Behold, I show you a mystery; we shall not all sleep (that is, we shall not all be in our graves at the coming of the Lord), but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." We understand from this expression that the bodies of those who are dead and of those who will be alive at the coming of Christ shall not stand before God in gross humanity, but that by some process the dress will be eliminated and the bodies spiritualized.

The apostle throws more light on the subject. He informs us that the change which the body undergoes is for the purpose, among other reasons, of making it correspond with the changed and glorified body of our Lord:: "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Only with spiritual eyes in spiritual bodies could we see the King in his glory. But "when he shall appear, we shall be like him; for we shall see him as he is."

In this earthly tabernacle we groan. Not infrequently do Christians suffer real anguish. "The flesh lusteth against the Spirit, and the Spirit against the flesh." This is a burden and a hindrance to spiritual progress. On this account, though often conquerors through Christ and happy through a sense of the divine presence and cleansing power of the blood of Christ, we are fully conscious of our shortcomings and utter inability to free ourselves from earthly infirmities. Yet there is no desire to be "unclothed"—to rid ourselves of this earthly tabernacle—but a looking forward to and longing for our house which is from heaven when the tabernacle is dissolved. No Christian is justified in desiring to part with his earthly life. It is needful to remain until God calls and to be ready. "To live is Christ." But he is justified in indulging the hope of reinvesting his spirit with the "house not made with hands eternal in the heavens."

Jesus lives and says: "Because I live, ye shall live also." Blessed word! Blessed hope! "O death, where is thy sting? O grave, where is thy victory? * * * Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—J. H. Boswell, D. D., in Nashville Christian Advocate.

Ignorant of Self.

C. H. Wetherbe.

There is not a person in this world who completely and correctly knows himself. The man who says that he has such a knowledge of himself, gives evidence of his being profoundly ignorant of himself. A professing Christian may say that the Holy Spirit within him enables him to see himself precisely as he is; but the Bible gives no warrant for such an assumption. It does not give even a hint that the Holy Spirit imparts to one a perfect understanding of himself. St. Paul never professed to have such a knowledge. He did know that he often had struggles within himself. A warfare was going on, from the time of his conversion to the day of his death. An eminent clergymen, of England, says: "There is not a part of my complex personality of which I am so completely ignorant as the spiritual part. I declare to you that in this realm I am agnostic, or a speculator at best, apart from Jesus Christ and the revelation that He has brought. I have intuition; I have consciousness; but I am ignorant. Now, if a man may be in peril physically, and not know it, surely he may be in peril spiritually, and be ignorant of it."

He refers to the well-known fact that many people have had some malignant, internal disease for months, and yet they did not know it. At the very time that they believed that they were perfectly well, they were the victims of a hidden and fatal disease. Similarly so is it in regard to the subjects of spiritual disease. This is the most deceptive of all diseases. It has a hold upon the deep and secret recesses of one's being.

The roots of sin are extensive and persistent. Many a Christian who imagines that his soul is entirely free from disease, is the subject of a subtle spiritual disease. Only God Himself knows the true condition of every heart and life. We need to daily ask Him to help us amid our infirmities. Constantly we need God's forgiveness.

There is a temple which I see whenever I close my eyes and think of the life of the soul. It is a temple wherein you hear the anthems of praise sung by good men and women as they think of God. It is a Cathedral built out of the enduring rock of truth. Its mighty nave is rustling with the murmurs of many prayers. Every pure thought of love goes into the beauty of its windows, and every longing of the soul ennobles the imposing wonder of its arches. Its door is never shut; day and night throng thither the souls of needy men. You have but to stop for a moment in the life you are living, to find yourself in the secret place of this temple.—William Irving Maurer.

One of the brightest hopes that filled the hearts of the early Christians was their confidence in their Lord's return. In his Epistle to Titus, Paul speaks of the Christian's atitude as "looking for the glorious appearing of our Saviour, Jesus Christ." The hour of His second coming no man knoweth, but the one bright hope of every faithful Christian heart is that the Lord Himself will come again.

An Honest Look at Ourselves.

At the beginning of each year, merchants are accustomed to take an account of their stock of goods on hand; and all prudent men of business make an examination of their affairs asking, "Am I a richer or a poorer man?" If it is wise for the tradesman to face his own financial condition, how much more is it the duty of every one of us to take an honest searching inlook of our own hearts, and the condition of our immortal souls. "Examine yourselves," is the plain, yet kind commandment of God's Word.

One might suppose that the person we live with every day, and who inhabits our own body, would be thoroughly known to us. Yet how pitiably ignorant we often prove to be, and how many chambers in our own heart-house are seldom explored at all! Happy is the man who acts the Columbus to his own soul! Our greatest danger lies in the direction of unsuspected or undeveloped qualities. No one knows what is in him until he is tried. This truth cuts both ways; it applies to the good qualities as well as latent weakness or vices. For example, Abraham could not have known how much faith he had in God until he flashed the bare blade over the bosom of his beloved son. Daniel may not have fairly measured his own courage until the threat of the den of lions stared him in the face. One of the purposes of God's dealings and discipline of His own people is not only to put His grace into them, but to bring His grace out of them.

On the other hand, David had seen the cover of a very horrible pit in his own character lifted off when he wrote, with a pen dipped in tears, that penitential fifty-first psalm. Judas may have passed for an average specimen of honesty till the bag was intrusted to him, and the chief priests held up the shekels before his greedy eyes. Peter boasted of his own constancy until his Master let him know what a flaw there was in his iron; just there the iron snapped. It is the undetected flaw that lets the axle break when the locomotive is spinning over the track at forty miles an hour—with frightful wreck of cars and passengers! Christians are never in greater spiritual peril than when dashing along at a high speed of prosperity, amid the envy of many beholders. At such time look out for the axle!

Sometimes we hear of the commercial failure of men who have stood high in the business community. They were not rogues or swindlers. But they were lamentably ignorant of the true state of their own affairs. They either overestimated their own assets, or were afraid to probe their own losses to the bottom. Surely we ought to "take heed to ourselves," and to know just how we stand toward God. Not only our peace of mind, but our character and our eternal welfare are at stake. We ought to search ourselves honestly.

We might well prove ourselves with such questions as these: Do I hate sin—even the sins I used to love—and do I fight against them, and pray to be delivered from them? Do I submit my will to Christ and let Him rule me and guide me? Do I give to my Master the key to my purse, my time, and my influence? Do I feel a solid satisfaction in doing right, and a great joy in laboring for the welfare of my fellow men? Am I striving honestly to live every day as I pray? If we can find in our daily experience and conduct a satisfactory answer to such questions, we may believe that we are sincers followers of Christ.

While careful and prayerful self-examination is a vital duty yet it is sometimes so conducted as to be hurtful. Some good people overdo it. They become too self-conscious, and think too much about themselves. They are perpetually feeling their own pulses, and worrying about their spiritual health, until they grow morbid and wretched. Bunyan describes such unhappy Christians in his "Mr. Fearing," who lay out in the cold all night because he was afraid to knock at the wicket gate, and went all the way to the Celestial City with his head bowed down like a bulrush. Weak nerves and dyspepsia often add to suffering of despondent Christians.

The way to be healthy and happy is to take both the inlook and the uplook. We should look into ourselves to discover our own weaknesses and wants. We should look up the Source of all strength and peace and joy. Yes, and we may well take a frequent outlook also to see how our work progresses, and what our fellow Christians are doing, and how our fellow creatures are suffering and what we can do to help and save them. While we "look to ourselves" let us also be looking after others. Above all let us be looking unto Jesus, the Author and Perfecter of our faith, the Model of our lives, and the Guide unto all truth. Beholding Him, we may be changed into the same image from glory, even as by the Spirit of the Lord.

A Touching Testimony.

The Bishop of Norwich, Dr. Pollock, has just recovered from a very dangerous illness, and in a recent address he gave expression to the following experiences:

Month after month he was lying motionless in his bed, and a man who came back again to life after an experience of that kind, could not be in the position he was before. As Evening Prayer was being said in his room, he heard these beautiful words, "I shall not die, but live; and declare the works of the Lord"; and in that second portion of his life, recognizing that it was God's will that he should continue to live, it was his duty, his honor, his joy, and his privilege to declare the works of the Lord. His recovery was quite beyond the hopes of the doctors, and it was he knew, due to the prayers of many friends in the Diocese of Norwich and elsewhere; and in his recovery he would appear almost to be an embodiment of answer to prayer. In those days of his affliction, he learned with a power which he had not known before how simple and few were the things that really mattered. He was conscious all through his illness that he was often face to face with the other world, but he had come back again to life knowing that the things which really mattered were a knowledge of the love of God, a constant sense of the presence and nearness of Christ, and that they should measure their lives by God's standard in the light of the world to come.

Let us mark what the Bishop calls "the things which really matter." It is well to have and keep a true perspective. We are apt to lose sight of eternity in our occupation with time.—Can. Churchman.

Depression stifles the soul. In its effect it is like the poisonous miasma of the marshes. It destroys the vigorous, vital forces of the life and renders one incapable of the noblest achievements. But joy gives to the soul strong and vigorous activity. Paul's prescription for depression is "rejoicing in hope, patient in tribulation, continuing instant in prayer." Your spiritual life will be mightily helped by large doses of this medicine.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Sunday School Teaching.

Mr. Editor: In your issue of August 9th you had an interesting article from the Rev. C. A. Ashby on Sunday School Teaching. Will you permit a layman in an humble way to reply to this article and perhaps stir up a little discussion on this very important subject and have in these columns a "Change of Front" instead of so much about a "Change of Name."

I am very glad indeed to see a clergyman taking the Sunday Schools seriously, as I had about arrived at the same conclusion as the late Bishop of Maryland when he said that he "had every reason to know that some of the clergy had come to treat the Sunday School almost as an irksome instance of their professional duty, which they must have, because it is expected, but which they are glad to get through with as quickly and easily as possible." Now the clergy are not altogether to be blamed for this; the Theological Seminaries are mainly responsible, little or no attention having been given in the Seminares to training those who are to be pastors in the details of practical pastoral work and method for the young. Most of the clergy think that their strength must be saved for what they count their most important service, in which all richness and beauty, with all the power of music, and the best efforts of the pastor's intellect are devoted, to interesting, pleasing, and instructing those who, as older persons, are counted of more importance than the children. In this I hardly think that the minister is to be blamed either, as he feels it is required of him. There are generally a few men on every vestry who are sometimes very exacting, with limited vision, and who usually have things run their way in the church. If the Sunday School evaporated they would not know anything about it, and really would not be very much concerned. The Sunday School to them is just a little side issue like the Boy Scouts or the Junior Auxiliary. This is true also of a great many of our Church members, especially those who have no children. The Sunday School has not even a very important place in the minds of most parents, except as a place in which to keep their children out of their way on Sunday morning. The fact is, that Christian education has but a very small place in the minds of our Church people. Very little, if any, religious instruction is given in the homes, none whatever in the public schools or even the private schools, so all we have left is the Sunday School, as far as all Protestant denominations are concerned. The home cannot do much more than exert a Christian influence upon the life of the child—the Sunday School must give the religious instruction. Its business is distinctly educational, and it does not encroach on the work of the home.

It is the instrument of the Church

for carrying on the distinctive religious and Christian training of the child. The home, the Sunday School, and the Church have each their distinctive parts to perform in the development of the Christian life of the child.

Some people maintain that the public schools exert a great Christian influence on the life of the child, as the majority of the public school teachers are members of Christian Churches; but here is a remarkable fact: by far the larger number of these teachers are members of the Roman Catholic Church. In Chicago it has been found that about 80 per cent. of the teachers are members of some Christian Church, and there are 37,000 teachers in the public schools in that city, of which number 70 per cent. are Roman Catholics. I am told that the same is true of Baltimore. Now there is a Church which recognizes the importance of religious education. Not only do they have their parochial schools, which they must support and at the same time pay their taxes for the support of the public schools, but they encourage the training of public school teachers.

Now what is the Church going to do about it. What can she do about it?

Well the first thing, the Church, her bishops, priests, deacons, vestrymen, parents and teachers working together must recognize that they have a responsibility upon them which they must shoulder, and that is, that provision must be made for the complete religious education of our people from infancy up, and that the Sunday School is the Church's department for this systematic instruction for all her people. There is just as much emphasis on the command of the Master to "teach" as to "preach," and equally as much as to "go."

I am very sorry to see that Mr. Ashby finds it necessary to go outside of the Church for his helps in his Sunday School work and that he has tried so many leaflets, helps, systems, etc., and then thrown them all down. Why quarrel so much with the tools? Mr. Ashby is willing to accept what the contributors to the Sunday School Times say in ventilating their views on the International Lessons, but he has objections to the use of the American Church Sunday School Magazine, though some of the best leaders and teachers in our Church write the lesson helps. He takes exception to the graded courses as not meeting our need for Church teaching every Sunday—that it is said they can be supplemented but rarely are. Whose fault is this? The men behind the guns. No system on earth is worth anything unless it is intelligently applied.

Why so much concerned about the manuals, helps, leaflets, and lessons? Why not rather train your teachers to teach a child instead of teaching a lesson? Why not get in touch with our General Board of Religious Education and tell your troubles to the General Secretary? He will soon straighten you out. It is marvellous the progress that has been made in our Church along the lines of religious education in the last few years. Write to the General Secretary of the General Board of Religious Education, No. 281 Fourth Avenue, New York City, N. Y., and have mailed you the following publications and study them carefully:—

1. The Purpose and Plans of the Board.

2. The Standard Course on Teacher Training.

3. Teacher Training by Correspondence.

4. The Standard Curriculum for the Schools of the Church. This Standard Curriculum is the result of very careful consideration. It suggests the organization of the school into four departments, and classifies the work of the teacher in each department under the heads of Aim, Lesson Material, Memory Work, Church Knowledge, Devotional Life, and Christian Service. Not a text-book or help is suggested. The minister and superintendent are supposed to use this curriculum like an architect's plan or blue print. They should study it carefully and try to interpret same correctly; they can select and get together their material as a contractor would to meet the specifications. If the workmen (the teachers) are not trained, the superintendent will have to show them how and when the different classes of material shall be placed in following the general plan. Getting a lot of material and putting it in the hands of untrained workmen without any plan to follow will only be time wasted.

Let the teachers take up the Standard Teacher Training Course, so that they can handle intelligently the material suggested in the Standard Curriculum. If they have no way of attending Teacher Training Clases, one or more should take up the Correspondence Courses through the Central Office and then instruct the others when the course is completed. Every clergyman and superintendent should take up the course for superintendents. It costs very little and is invaluable for those untrained in modern methods.

I agree with Mr. Ashby; he ought to pitch his leaflets away, but he will not accomplish much by his weekly meetings in "spoon feeding," or giving his teachers a certain amount of pre-digested food for the scholars the next Sunday. A teacher ought to know how to prepare a lesson and how to teach a child this lesson. We hear a great deal about our Bible having been driven from our public schools. We have driven it out of our Sunday Schools and the use of leaflets is mainly responsible for it. Not only this, but we have driven the Bible out of most of our churches. Where will you find to-day any members of our congregations opening their Bibles when the first and second lessons are announced and following the minister with eye and ear in the reading of same? They are satisfied to sit and listen and lose half of the meaning of the passage read. The minister cannot insist upon this, as it might be embarrassing to some who could not find the place unless the page was announced.

I agree with Mr. Ashby when he says, "We need badly a manual setting forth plainly what our Church believes and stands for." I have watched and waited for such a manual for years; that is, one which would be acceptable to what we think a Churchman ought to know and believe. I have almost given up the hope of ever seeing such a manual. We do not seem to have anyone who can or will write such a manual. It should not be given in the form of question and answer like the Roman Catholic Manual referred to. Question and Answer books like this are a thing of the past. I do not think that anyone should attempt to explain the Immaculate Concention in such a manual, which Mr. Ashby thinks ought to have been taught him when a child. I think I would rather be a little child and accept it as true.

Now let me suggest to Mr. Ashby a plan which is working admirably in some of our own churches and which is well worth considering; and this to my mind will eventually solve the problem of bringing the child alive into the Church, or at any rate it will bring the Church to the child.

Instead of a Sunday School opening say at 9:30 on Sunday morning, with a mutilated service led by the superintendent amid disorder, irreverence, and noise of all kinds, in some dingy unattractive room, which is called the Sunday School room, let the service begin in the church itself, all teachers with their scholars to be in the pews assigned them before the service begins, all with Bibles, Prayer Books and Hymnals ready to take part in the service, the service to be in charge of the rector—the Sunday School choir and organist in their places—the service to continue from 9:30 to 10 o'clock (½ hour), reading say only one lesson, having only one chant, preaching a sermon of not more than five or six minutes, notices to be given, offering taken and presented—the service varied from Sunday to Sunday but to a certain extent a complete service, educational in character; that is to say, that the rector will not have to follow the rubrics to the letter, he can stop when reading the lesson and explain a passage of Scripture if necessary. See that all who can read are using Bibles, Prayer Books and Hymnals. The Communion Service can be used once a month, with the whole school present, all communicants receiving same. Baptismal services (which have been driven out of the churches because the child might cry) can then be had in their proper place and the child admitted into this congregation.

Now for a half-an-hour the children of the Church are at worship. At 10 o'clock the scholars will then retire to their rooms for instruction and for forty-five minutes more the teachers may have their classes without interruption from the superintendent, officers, or any one. A few minutes before 11 o'clock they may be dismissed and may go home.

This, of course, requires the proper rooms at or near the church built for educational purposes. A rector ought to require such rooms. He is called to preach and to teach; he must have the proper rooms or buildings for teaching as well as a place in which to preach.

Let the usual full services with all the power of music, and with all the wonderful sermons the rector can preach go on without the children, unless some parents insist on having their children with them, even though they do not get very much out of the service or sermon.

I am told that where this is being tried the churches cannot accommodate the entire congregation of adults and children at one service.

ROBT. E. ANDERSON.

Richmond, Va., August 13, 1913.

Change of Name.

Mr. Editor: I make no apology for this contribution to a discussion of which, no doubt, many are weary; but "in the multitude of counselors there is safety." I am opposed to a change of name: 1st, because, conceding the power of the General Convention to take such action (which has been ably questioned), it could only be adopted

by a small technical majority. But the General Convention is not a truly representative assembly, and such action would not express the minds of the Church, which, as a whole, I am persuaded, could the question be fairly tested, would turn down the proposition.

Secondly, because apart from the merits of the question, a change of name, unless in response to a practically unanimous demand, would destroy the peace and harmony of the Church and endanger its integrity.

Thirdly, because, I submit, that the protagonists of this movement would be more at home in the Church of Rome (except for its discipline), than in their present environment. They do not accept the settlement of the English Reformation (I speak of the leaders), and some of them have admitted it. On the contrary they scorn it.

They openly violate explicit rubrics, and plead in extenuation what they are pleased to term "Catholic tradition," as being a "higher law," or they take refuge in jesuitical quibbling. To cite a concrete instance, The American Catholic, for the information of its sympathetic readers, publishes a list of churches throughout the country where "reservation" is practiced, a practice flatly in violation of the rubric requiring all that remains of the consecrated elements to be consumed; but, say they, in this we do not break the law, because the reservation is made before the distribution takes place.

Now for what is this reservation, except for "eucharistic adoration?"

The writer was told by a brother clergyman that while visiting a celebrated seaside resort, he attended an early celebration, and when the office of consecration was ended, supplemented by sundry additions, the celebrant stepped to the front of the chancel, elevated the paten, and exclaiming, "Behold the Lamb of God, that taketh away the sin of the world," turned around and left the chancel. The congregation, it seems, were there to "assist" and not to communicate. Now, when overtures for a change of name come from that quarter, suggesting the name, I for one must say, timeo Danaos.

J. L. TILLINGHAST.

Eastover, S. C.

Good Out of Evil.

When Joseph met his brethren he was strengthened by the knowledge that, while they had meant to do him evil, God had overruled their acts for good. Of course, this did not change their wrong to right, for they had no good intention in selling their brother. But God takes even men's wicked deeds and brings good out of them. It is a comforting truth that the Lord reigns in this world. All things are under His government. Even Satan's acts God holds in His power, making them in some way to work for His own glory. He makes the wrath of man to praise Him. The sin of these brothers He used to the preserving of the chosen seed in famine. Out of the wickedness of the Jews in crucifying Christ He brought salvation for the world. Peter's denial He used to make Peter a truer, nobler man. Paul's thorn, "a messenger of Satan to buffet me," He made to be a blessing to the apostle. So it is with all Satan's malice; God takes it and turns its force of evil into power for good. This ought to strengthen our faith in God in the midst of all suffering, and especially when others wrong us. We may commit our wrongs to Him who judgeth righteously.

Church Intelligence

CALENDAR FOR AUGUST.

1—Friday.
3—Eleventh Sunday after Trinity.
6—Transfiguration Day.
10—Twelfth Sunday after Trinity.
17—Thirteenth Sunday after Trinity.
24—Fourteenth Sunday after Trinity. St. Bartholomew's Day.
31—Fifteenth Sunday after Trinity.

Collect for the Fourteenth Sunday After Trinity.

Almighty and everlasting God, give unto us the increase of faith, hope and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

Collect for St. Bartholomew's Day.

O Almighty and Everlasting God who didst give to Thy Apostle Bartholomew grace truly to believe and to preach Thy Word; grant, we beseech Thee, unto Thy Church, to love that Word which he believed and both to preach and to receive the same, through Jesus Christ our Lord. Amen.

Foreign.

Women's Work of the S. P. G.

At the last meeting of the committee plans were confirmed by which the money granted for the support of work among women in S. P. G. Missions will be paid to certain dioceses in the form of a block grant. This will, we hope, prove a valuable innovation, although it may take time and patience to make things run quite smoothly. But the main idea is that, while safeguarding the support of those women sent out by the Society, the expenditure of the remainder of the money should be left to be settled locally. It is hoped by this arrangement to avoid much of the delay and consequent anxiety which must inevitably arise where reference has to be made to Home Committees about matters of detail. And it is hoped that the diocese will be able, knowing their resources, to make adjustments to meet difficulties as they arise. This will not, of course, prevent the home committee from adding to the grant, or considering, as before, applications for help in emergencies, when they are in the happy position of having extra funds available.

The committee also received the report of the additional grants for 1914, made by the Standing Committee. Generous help has been given this time to relieve some of the missions which were pinched and working under great strain. These, it was felt, had the first claim. It would not be right to make a grant to start a new school when another school, a few years old, was still unable to make two ends meet. When the Grants Lists reach the diocese they will naturally bring greater happiness to those already at work than to those who are waiting to start new work. Our readers will remember that it is in their power to help us start new work by sending us a sufficient supply of workers who can afford to go abroad at their own charges, provided they have the right character and personality in other respects.

Old students at the Hostel will have read with regret the news of the loss of Miss Bishop, of St. Gabriel's, Camberwell. We owe much to the help she gave us in allowing our students to attend lectures at St. Gabriel's College, and to the arrangements she made for them to visit elementary schools. Many workers have written from abroad to say how valuable they found this part of their training. But it was not only the professional training—the strong missionary atmosphere at St. Gabriel's was a very calculable advantage.

Arrangements have been made in the last few months to send abroad this autumn twelve new workers, to be followed before Christmas by at least four more. But the Candidates' Committee met before parting for the holidays to consider the possibilities of filling the remaining vacant posts and certain new urgent calls. Among those taking their missionary preparations none are ready at present to be sent out to succeed Miss Eury at Cawnpore, to assist Miss Swain at Trichinopoly, Miss McNeil at Kuching, Miss Shelbeare at Pekin, Miss Latham at Nagar, or to fill the new vacancies at Tokyo. For all these posts there are sufficient funds to support the workers, but the right women are lacking at present. Must we face the same difficulty next year when those now in the Training Homes have gone out, or are others coming forward? Even if we gladly chronicle sixteen to sail, seven unfilled vacancies is a heavy roll of work left undone. And this does not include the posts for which honorary workers are needed.

Permanent Defence Work.

In order to utilize the enthusiasm displayed by Church-people in connection with the demonstrations against the Welsh Church Bill, efforts are being made by the General Church Committee for Defence and Instruction to induce the Provincial Committees which were constituted for purposes of organization to form themselves into permanent bodies. It is felt that if they placed themselves on such a footing it would be relatively easy for them at any time in the future to consolidate and carry on the work of local opposition, by demonstrations, petitions, and propaganda, or to assist financially the campaign which is being conducted from headquarters. Certainly the interval between the present month and the reappearance of the Welsh Church Bill in the Commons for final adoption next year will not be allowed to pass without another very strenuous effort on the part of Church-people to call the attention of the entire community to the serious blow it deals at religion. To prepare for it nearly all the chief speakers on behalf of the Church will take a brief holiday during the present month when there are at present only two large demonstrations arranged—the one at Wrexham and the other at Watton, in Norfolk. In September there will be demonstrations at Chester (10th), Stockton-on-Tees (11th), Bretby Park (13th), Norwich (15th), Worksop (20th), and Poole (30th). In October there will be twice as many, including one at Margate (27th), and arrangements for mass meetings have already been entered into for nearly every month until the spring. This shows how unflagging is the enthusiasm of Church-people, and therefore how advisable it is to organize and utilize it to the full.

Breakdown of Eastern Faiths.

A notable gathering was held at Ulverston on Monday, when the rector, the Rev. J. H. Heywood, entertained some sixty clergy and leading workers from three deaneries at luncheon, to meet the Rev. Cyril Bardsley, chief secretary of the C. M. S. The Bishop of Barrow-in-

Furness was present, in addition to the rural deans of Cartmel, Dalton and Ulverston. A searching address was given by Mr. Bardsley who spoke for more than an hour on the crisis in the Far East and the complete breakdown of the old faiths of both China and Japan.

The Condition of St. Paul's Cathedral.

The condition of the fabric of St. Paul's Cathedral continues to occupy the serious consideration of the authorities, and the following committee of experts has been appointed to examine the building and determine the best and most practical method of strengthening the foundations: Mr. Horace Darwin, acting on behalf of Sir John Wolfe Barry; Mr. Mervyn Macartney, and Mr. W. D. Caroe, architects; and Sir Francis Fox and Mr. R. C. H. Davison, engineers.

Meantime, inside the Cathedral a huge wooden shed-like structure has been erected around one of the south-west piers which support the dome. Behind this experiments in the grouting process are being successfully carried out, and it is probable that an extensive scheme of this method of preservation will be embarked upon almost immediately. Upon the exterior of the Cathedral the workmen are also busy, the regilding of the pineapple-like apex of the north-west tower now being finished. Preparations are also in hand for treating the cross in the same way, the frail ladders and scaffolding at the top of the building—illustrated in last week's Guardian—continuing to excite the interest of passers-by. The ball is not to be regilded.

Missionary Co-operation.

One of the most cheering signs of the time is the marked desire of representatives of non-Roman Catholic Missionary Societies to co-operate in the great work committed to them. In China and in India we have seen many instances of a united effort to prevent overlapping and to profit by one another's experience in securing efficiency. Eastern Equatorial African Missions follow their examples, and the delegates of the Churches and Societies at work in the East African Protectorate have assembled under the presidency of the Bishops of Uganda and Mombasa. Sixty delegates were present and fifty-four of these signed the declaration of federation, and the six who did not sign undertook to promote the objects aimed at. Missionary work has involved a great waste of men and money through being carried forward on individualistic lines. In some districts many churches and societies worked where one would be sufficient, and competing institutions are engaged in the unprofitable task of weakening one another. With federation this will be ended, and home helpers will rejoice to know that they are contributing their aid in a way that will enable it to be used to the greatest advantage.

Education Statistics.

The Board of Education has published its statistics for 1911-'12, in which we find that there are 8,539 council schools with accommodation for 4,099,614 children and 12,818 voluntary schools with accommodation for 2,810,150. Of the voluntary schools, 10,887 are in connection with the Church of England. These figures show the stake the Church has in the education of the country. Without the resources of the State in the presence of "bloodless administration" we have maintained our schools, and have continued to make sacrifices for their efficient management. In the past the nation owed almost everything to the Church for its interest in education. We have done our part in discharge of a sacred duty, and believe that religious education is vital for the well-being of the State. Not only is the standard of religious training kept at a high level in our schools, but their influence is felt in the council schools. Without the example set by the Church of England there is no doubt that there would have been a great falling off in the quality of religious education in the council schools, and all who believe in Christianity have a clear duty to do all that in them lies to see that our schools are supported. We know this means self-denial, but no object calls for greater effort than the training of the little ones in the knowlelge of their Saviour.

A College of Lady-Workers for Canterbury.

The Archbishop of Canterbury and Mrs. Dividson have approved the formation in the Diocese of Canterbury of a College of Lady-workers on the lines of the "Greyladies" in the Dioceses of Southwark and Worcester. The work was, it will be remembered, originated by the Bishop of Worcester when he was working in South London as Bishop-Suffragan in the Primate's former Diocese of Rochester. The towns of Maidstone and Dover will afford scope for the useful work of the Greyladies, and Canterbury, although not very populous, has, like most ancient Cathedral cities, its back streets and slums, where Mission work of this kind can always uplift the degraded and poverty-stricken.

Visit of the Bishop of Aberdeen to Chicago.

The Bishop of Aberdeen has been invited to deliver a course of lectures at Chicago under the Hale Foundation, and will sail for America about the end of September. Dr. Mitchell has chosen a subject on which he can speak with the authority of a scholar. He proposes to illustrate Scottish Church history by means of studies of some outstanding figures, from St. Columba to Bishop Dowden. The course will include lectures on Queen Margaret, Bishop Elphinstone of Aberdeen, Erskine of Dun, Archbishop Leighton, and Bishop Skinner.

London Working Men's Retreat.

The Bishop of London has given permission for a Retreat to be conducted in the chapel at Fulham Palace from August 22d to 25th, and has written a letter welcoming the efforts that are being made in this direction. The retreat (from Friday evening to Monday evening) will cost 10s. a head. All those who may wish to make use of this opportunity are asked to communicate through their clergy with the Rev. E. F. Paget, Hon. Secretary, Vicar of St. Augustine's, South Hackney, 301 Victoria Park-road, N. E.

A Veteran Peer.

The news that Lord Halsbury is to edit "The English Digest," a new work which will occupy no less than twenty-four volumes, is an eloquent testimony to his wonderful energy and vitality. Although eighty-seven years of age his memory is remarkable, and he possesses, as perhaps no one else does in the same degree, the qualities that are essential to an editor of such a large and important legal work.

A Bishop's Advice.

Speaking at the prize distribution at Grey Coat School on Monday, the Bishop of Southwark addressed both the girls and their parents. He asked the parents to remember that there is no final test of a man's or a woman's ability until it is seen how far it will develop after fifty.

To the girls he said that faith was what they needed, and faith was what would help them. Every girl knows that she could do heaps of things better now than she could do them a few months ago. She could go on in faith with her work. The best education of all, as they would find out later, was the one that taught people how to make the most of their leisure time by employing it in a wholesome and true way.

Speaking last week at a garden party at Waresley Court, in connection with the dedication festival of Hartlebury church, the Bishop of Worcester said there was really nothing the Church could not do if only its members stood shoulder to shoulder.

They did not always pull together, not because they quarrelled, but because they did not think of it. When he could see all the Churchmen of the 500 parishes in his Diocese realizing the necessity for it, and standing shoulder to shoulder as a great army to fight the warfare against all that was evil and for all that was good, then he should be a happy man.

American.

A Boston Rector Honored.

The Rev. Dr. William Copley Winslow, of Boston, who is passing the summer at Plymouth, Mass., has been invited by the mayor and corporation of Southampton, England, to be a guest of honor at the dedication of the monument to commemorate the sailing of the Mayflower from Southampton, in August, 1619. The American Ambassador accepted the duty of unveiling the panels, one of which is inscribed to Gov. Edward Winslow. John Alden joined the Pilgrims there, and Mrs. Winslow is a direct descendant from that person immortalized by Longfellow and noted for his useful service for the colony.

Labor Sunday.

Labor Sunday will be observed again this year by the various communions in America: the date is August 31st. At the convenience of the individual congregation, however, either the first or the second Sunday of September may be observed instead. As hitherto, a leaflet of suggestions and an order of service have been issued by the Commission on the Church and Social Service appointed by the Federal Council of the Churches of Christ in America. The leaflet gives a brief history of the observance of Labor Sunday and makes pertinent recommendations concerning the value of a preliminary knowledge of community conditions, and co-operation between local central labor unions and the various churches in working up the meeting. It also advises the consideration, as a special topic for this year, of "Modern Tendencies in the Labor Movement," and recommends half-a-dozen recent books as helpful in furnishing material. In the preparation of addresses the resolutions adopted by the Federal Council in Chicago in December, 1912, and printed in the pamphlet, "The Church and Modern Industry," copies of which may be secured on application, should be particularly useful.

This opportunity for the recognition by the Church of the problems which confront working-people as well as society at large is being brought to the

attention of the seventy-odd diocesan social service commissions throughout the country, with the request that they encourage the parishes in their respective dioceses to join in the observance of this anniversary of labor. Inquiries from individual parishes, however, will be welcomed at the office of the Joint Commission on Social Service, 281 Fourth Avenue, New York City,—which will also supply copies of the leaflet of suggestions free of cost, and copies of the order of service at the rate of one dollar per hundred.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Vacation Bible Schools Commencement.

Commencement of the Vacation Bible Schools has just been held. The number of children enrolled is forty per cent. greater than last year and the quality of the instruction much improved. St. George, Grace Chapel, St. Mark's, St. Thomas, Trinity, St. Luke's Chapel, St. Augustine and Calvary, were among the principal schools. Attendance is largely children of foreign-born parents, and from the East side. Starting in a Baptist City Mission Society, Church parishes have taken up the work and are carrying it on in Church ways.

There are employed as instructors many students, and as places to meet many parish houses that would be otherwise little used. Thousands of boys and girls are kept off the streets and are taught useful things besides the Bible and Catechism. It is agreed that these vacation Bible schools are not day schools, not Sunday Schools, but a new type of school that fills a new need and has permanent character of their own.

Besides Church schools four other systems of schools have just held commencements, representing a total attendance of 18,000 in New York and of 75,000 in the whole country. Many colleges are furnishing instructors from their student body, and some are themselves giving the money to pay the summer salaries of their respective students engaged in the work. A feature is the exhibition of handiwork performed by the children. It is most excellent work, and becomes the property of the children.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Death of Major W. W. Screws.

Major W. W. Screws, editor of the Montgomery (Ala.), Advertiser, died suddenly, of heart disease, on Thursday night, August 7th, at his summer home, Coosada, ten miles from Montgomery. Major Screws was one of the ablest editors in the South, and in his death the Church in Alabama has lost one of its most devoted and useful members. He was a member of St. John's church, Montgomery; was elected vestryman in 1886, junior warden in 1904, and senior warden in 1907. He was a member of every diocesan council, with two exceptions, since 1885; a member of the Standing Committee since 1894, and a deputy to the General Conventions of 1904, 1907 and 1910.

He is survived by his wife, three sons, three grandchildren, William Wallace Screws, Jr., William Joseph Holt Screws and Benjamin Screws. Mrs. Elizabeth Walton Screws Pitts, his only daughter, died several years ago. His grandchildren are Richard Pitts, Wallace Pitts and Emily Pitts. In addition, he is survived by many nephews and nieces, all of Alabama, many of them living in Montgomery.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

St. Augustine's, Atlantic City.

With the hearty endorsement of the Bishop, the Archdeacon and all the neighboring rectors, it is proposed, as soon as possible to make important advance in the "plant" and operations of St. Augustine's parish for colored people, the Rev. James Nelson Deaver, rector. The present building is a three-story frame structure combining a room for services, Sunday School and guild rooms and the rector's residence. It is proposed to remove this building to an available lot adjoining and use it entirely as a social and industrial centre; and on the site thus vacated to erect a new memorial church building. On the property about to be purchased is already a house suitable for a rectory. The cost of these changes will be about $27,000, and a general appeal for offerings is being made. The treasurer of the fund is the Rev. William W. Blatchford, rector of St. James' parish, Atlantic City, to whom offerings for this most deserving work may be sent.

The permanent colored population of Atlantic City is at least fifteen thousand and increases to fifty-thousand in the summer. St. Augustine's parish is surrounded by the most vicious and degrading influences, against which it makes a brave and successful struggle. The Rev. Mr. Deaver has been rector for thirteen years, characterized by much courage and self-denial on the part of himself and his family.. During this period he has baptized 232 persons, presented 264 for Confirmation; and there are now nearly 300 communicants. Among the activities have been a kindergarten, a kitchen garden, a cooking school, a school for waitresses, and a boys' reading room.

The work has always been maintained upon the principle of "self-help" even amid prevailing poverty. The services are largely attended and reverently ordered and conducted.

May God move the hearts of many to give help where it will be so worthily bestowed and so fruitful in results.

Corner-stone Laid at Trenton.

Archdeacon Shepherd recently laid the corner-stone of a new Church building for St. James' parish, Trenton, the Rev. William Burch Rogers, rector. Besides the latter, there were present the Rev. Milton A. Craft, of Trenton, and an assembly of more than two hundred persons. In the stone were deposited copies of the Bible and the Prayer Book and current issues of the diocesan and parochial papers. An address was made by the Archdeacon.

St. James' parish formerly located in another part of the city is prospering under the guidance of its new rector, and in a more advantageous situation in East Trenton, where there are large opportunities for aggressive work. The work on the new building will be done rapidly.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Work Among the Jews.

The work among the Jews in Philadelphia, to which the Rt. Rev. Dr. Thomas J. Garland referred in his convention address, is under the care of five clergymen and four laymen and is pursuing a vigorous effort to reach this people. Dr. Max Green, who was for some years the missionary, has become so firmly established in his medical practice that he was obliged to relinquish that post, though he occasionally lectures. His work, "The Jewish Question," is now published in Yiddish, English and German, and has great influence both abroad and here. The Rev. Andrew Weinstein, a linguist of note, is now the missionary. He is faithful and untiring in his efforts in his arduous work in St. Peter's House and as Immigrant Chaplain. He held 102 classes between October 1st and April 14th. He has distributed over 600 copies of the Scriptures, a large number being Yiddish Bibles and Hebrew New Testaments. While occasionally meeting with scorn and rejection in Russian tea houses, he often gains an eager hearing and calls forth earnest questionings. As Immigrant Chaplain he met ninety-three ships last year, bringing in 58,317 persons, of whom 7,903 were Jews.

The Rt. Rev. Dr. Thomas J. Garland says that a start should be made at once by providing headquarters, looking towards a permanency of the work and based on the same principles which, by a century of experience in London, have produced lasting and marvellous results.

A Church Building Commission.

The Rt. Rev. Dr. Philip M. Rhinelander has appointed a commission on church building of three clergymen and six laymen, of which the Bishop is himself the chairman, and Burton Chance, M. D., secretary. The commission is now organized and prepared to give counsel and advice as to the selection of sites and the approval of designs for the construction and embelishment of church properties of every description throughout the Diocese. The missions of the Diocese are to place before this commission all proposals for the selecting of sites and of plans, and no work of erection, change or furnishing shall be undertaken by any mission until after the plans have received the approval of the commission. All parishes are advised to consult with it in such changes and improvements they wish to make in erecting or improving their buildings or selecting sites. Thus it will help in the external glory of the church, and prevent inappropriate furnishings and embellishments.

Holy Trinity Undergoing Repairs.

Since the early summer the Church of the Holy Trinity has been in the hands of workmen. Where during the many years since it was built the weather has acted on the outer walls the scaling has been carefully chipped away. The ceiling has been thoroughly overhauled and where new timbers were found to be necessary they have replaced the old ones, while the whole interior is being repaired and redecorated. The work is on such an extensive scale that the church may not be ready for occupancy until the late fall or early winter.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Confirmation at the State Penitentiary.

A most impressive and notable service occurred at the State Penitentiary on the evening of August 13th, when fifteen convicts knelt with bowed heads while Bishop Gailor laid his hands upon them in solemn rite of Confirmation. The beautiful Confirmation Service, the spotless vestments of the Bishop, and the solemnity of the occasion, and following the celebration of the Holy Communion, made the scene one that will remain indelibly impressed upon the minds of all who witnessed it.

This class was prepared and presented by the Rev. Thomas D. Windiate, of Nashville.

CONNECTICUT.

Rt. Rev C. B. Brewster, D. D., Bishop.

The Knights of Washington.

Rev. Floyd Steele Kenyon, of West Haven, is well known throughout the diocese for his work among young men and boys. There probably is no parish of similar size in this diocese which numbers so many among its regular attendants. Mr. Kenyon is wonderfully successful as an organizer and is founder of the Knights of Washington. At first purely local in its nature, this organization now has chapters in many leading parishes in this diocese, Massachusetts and several surrounding ones. It is a secret society and brings the young men into far closer touch with the Church than any other one of its kind. Christ church, Hartford, St. Paul's, Norwalk, which is the best known church historically in Connecticut, and other parishes of similar importance now have chapters of the Knights.

A large number of our clergy in the diocese are now absent on their vacations.

The funeral of the Rev. Wm. H. Lewis, D. D., of Bridgeport, Conn., who died in Halifax, N. S., on Saturday, August 9th was held on Thursday afternoon, August 14th, from St. John's church, of which he was rector.

SOUTHERN VIRGINIA

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Visit of Bishop Tucker, of Japan.

The Rt. Rev. H. St. George Tucker, Bishop of Kyoto, Japan, is in Virginia visiting his parents, the Rt. Rev. B. T. Tucker, at Virginia Beach. The Bishop is very much encouraged over the progress of mission work in Japan. He reports that there are 500 Christian churches in Japan and already 200 of these are self-supporting. Bishop Tucker expects to remain here until the first of next year, and will attend the General Convention, which meets in New York, in October.

Change of Church Site.

Archdeacon Rich and the vestry of Christ church, at Pocahontas, have closed a deal with the Pocahontas Consolidated Collieries Company, by which they exchange the lot now occupied by the church building and the old Clark schoolhouse, for a site on Water and Moore streets, in a much more desirable part of the town. At an early date the church will be moved to the new site, a change which will be most agreeable to the congregation, as at present it is in a very undesirable location. The old log schoolhouse is an historic old building and is a landmark in Pocahontas. It has many tender memories associated with it, as for years it was a flourishing school, where many who now occupy important places in life were educated many years ago.

Mission Workers' Conference.

Beginning Tuesday of this week, the annual conference of mission workers in Southwestern Virginia was held at Big Stone Gap, with the archdeacon presiding. The opening address was made by Mr. Rich and the closing address by the Rev. Hubard Lloyd. Dr. W. E. Rollins was present and made a helpful and inspiring address. The Conference was held in the rectory and should prove a great stimulus to Church work in the Southwest.

The Rev. A. E. Edbrook, of New Orleans, La., who was called to Emmanuel church, Staunton, to succeed the Rev. R. C. Jett, who has resigned to take charge of the proposed diocesan school for boys, near Lynchburg, has just written the vestry declining the call.

Bishop Randolph has transferred the Rev. Thos. F. Opie from the mission field of Southwestern Virginia, where he has been associated with Archdeacon Rich, to Trinity church, Staunton, to substitute for the rector, the Rev. W. Q. Hullihen for five or six weeks, during the latter's vacation. This change was made at the instance of Mr. Hullihen. Trinity is Mr. Opie's home church, where he has served as vestryman, lay reader and Sunday School superintendent. Mr. Opie preached his first sermon there last Sunday.

Rev. R. C. Jett, dean of the Southwest Convocation, announces that the fall session of Convocation will be held at Rocky Mount, September 16th, to continue through the 18th. A successor to Mr. Jett will be elected at this meeting.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Death of Mrs. Barber.

Mrs. Edith Barber, wife of the Rev. H. H. Barber, D. D., rector of Trinity church, Fredericksburg, died Sunday night, at the Mary Washington Hospital, of that city, after a brief illness. Mrs. Barber is survived by her husband and four children. Her funeral was held Tuesday evening, and the interment was made in the city cemetery.

St. Paul's and Grace Churches, Richmond, being Remodeled.

Mr. G. Harder, the well known decorative artist, is at present decorating St. Paul's and Grace churches, of Richmond. The interior of St. Paul's church is of the Greek order of architecture, being one of the finest examples of that classic style. The decorative treatment is simple, yet harmoniously accentuating the style of architecture. The walls and ceiling are being treated in a delicate color, bringing out the beautiful windows, and accentuating one of the finest ceilings in the country. The sanctuary is being decorated in a golden tone with a grape design, and a Greek border around the windows. The church has been canvassed to prevent the cracking of the plaster. When this work is completed, it will be very beautiful and most artistic.

Grace church, one of the quaintest churches in Richmond, is of the English Gothic style of architecture. The side walls will be decorated in a beautiful color, with the original Gothic mosaic design. The sanctuary will be decorated in a color harmonizing with the original Gothic mosaic design. The wooden ceiling will be oak, cathedral finish, and the entire interior will be artistic and pleasing to the eye.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The Bishop at Haven.

The Bishop of Washington, although he is enjoying his summer rest, at Haven, Maine, is a busy man at his desk several hours of every day, save Sunday, preparing for the General Convention, which will meet in New York City in October, at the Cathedral of St. John the Divine. Sunday is his real day of rest. There being no church at Haven, he has, on Sunday, in his own cottage, an early celebration of the Holy Communion, which is attended by many summer visitors at that resort.

A Rector's Vacation.

The Rev. Henry Thomas, rector of Pinkney Memorial church, Hyattsville, Maryland, and Mrs. Thomas, are spending August on the coast of Maine. During the rector's absence, the Rev. Thomas McClintock, of New York City, has charge of the services in his church.

A Call Extended.

The vestry of Holy Trinity parish, Prince George's county, Maryland, in this diocese, has called the Rev. Churchill Gibson to its pastorate. Mr. Gibson, who was ordained a deacon at the Virginia Theological Seminary in June last, is a son of Dr. Gibson, Bishop of the Diocese of Virginia.

Return of Dr. McKim.

The Rev. Dr. McKim, who spent the summer at a German medicinal bath, for his health's sake, returned last week, passed a few hours in Washington, preached on Sunday night, August 10th, and passed on to the mountains. The Rev. Freeland Peter, associate minister to Dr. McKim, will assume the charge of Epiphany parish on September the first. Meantime, during August, the Rev. Mr. Woodward, of Arkansas, raised in Epiphany church, will have charge of the services.

Preparing for New Duties.

The Rev. Thomas Hubert-Jones, for two years last past the first assistant minister of Epiphany church Washington, and chaplain-elect of Woodbury School, Orange, Virginia, has gone on vacation, and will report in Virginia for his new duties at the opening of the school. This clergyman has done, at Epiphany and in Washington, a work which one can safely pronounce "very good." And he leaves hosts of friends who deeply regret his departure and will follow him with prayerful interest to his new field of labor.

Lamentable Deaths.

A few weeks ago the Southern Churchman chronicled the death of Mrs. Virginia Cooper-Dawson, the youngest child of General Samuel Cooper, Adjutant General of the Army of the Southern Confederacy, and the passing away, at the age of eighty-seven years, the Rev. Dr. John C. Tennant, of the Diocese of Washington, who held honorable positions of trust in the Confeder-

ate military establishment; and now, I announce the death, on August first, at Takoma Park, D. C., of Mrs. Georgia Chapin Lightfoot, the widow of Col. Charles Edward Lightfoot, C. S. Army, a Virginian, and a Virginia Military Institute man, and the sister of the late Lt. Col. Guerden Chapin, U. S. A. Mrs. Lightfoot was with her gallant husband during the last dark days of the Confederacy, in Richmond, when he was the Commander of the Artillery defences of the Confederate Capital, and, for months, held its safety largely in his hands, and, with a true soldier's and patriot's wife's courage and devotion, endured the "hardness" that tried all souls after "the cruel war was over." She was, for many years, a member of the Church, and, through years of suffering, awaited the Lord's call to rest, until it came in the seventy-eighth year of her age, at the home of her son, Mr. James Herndon Lightfoot, at Takoma Park, D. C. Col. Lightfoot died, several years ago, while engaged in his business office, Culpeper, Virginia.

Mrs. Lightfoot was buried at Culpeper, Va., her former home, the rector of the parish reading the Burial Office. W.

The Mystery of Godliness.

There is one thing that always interests every one, and that is a mystery. The thing we can't understand often grips us and makes us slaves to its hidden secret. There is an element of mystery about all religions, and to some there is nothing but mystery. A man will not worship a thing that he fully understands, nor hold an act as divine which is within the possibility of human strength. The heathen clings to his idol, not because he has faith in it, but because he has a superstitious fear that it possesses some strange power to harm him if he does not worship it. There is an element of mystery about Christianity. You may call it superstition if you please, but there the few of us who have not some fear that if we do not obey the teachings of Christianity we will be sufferers. Paul says, "Without controversy, great is the mystery of godliness." We have some superstitions—every one of us; but if our religious life is prompted by our fears we are resting our hopes on an uncertain basis.

There are some things about Christianity that we may know: (1) We may know that our sins have been forgiven. (2) We may be certain that we are living righteous lives, for God has given us a thermometer called conscience, which, when properly taught, is a perfect balance that rightly weighs truth against error. (3) We must know the unstability of this world, for indeed, it is evident that nothing in this world is permanent. Knowledge vanishes away; tongues cease; life itself is held by a tiny thread that may be snapped any minute; mountains tremble; cities are swallowed up, nations rise but to fall again, and we look with fear to the point where time shall cease and this world shall pass away. (4) We may know that God is with us in sufficient power for every difficulty; for we have his promises, and those of us who have tested them know that he is able to perform that which he has promised to do.

What then is the mystery of godliness? It is not in some magic effort upon us while receiving the sacraments. It is not in the priestly powers of the clergy, for there is but one mediator between God and man—Jesus Christ—and we know whatever the powers of the clergy may be they can not stand between us and God. It is not in church government, although men have almost fought over questions of polity. It is not in creed, for the minds of men are ever learning and then unlearning so-called important truths concerning Christianity.

What then is the mystery of godliness? There are two important things that we are taught about Christ that we cannot fully understand. We may have theories and be satisfied with them, but we can not say that we actually know the mystery of these two things. First, we can not give a satisfactory explanation as to how Christ, who was with God before the foundation of the world, became the babe of Bethlehem. We talk about the immaculate conception, and some would-be-wise critics tell us that there is not sufficient proof to warrant a belief in it; but it is one of the plain teachings of the Christian religion; and while you and I can not comprehend this mystery, we are asked to believe it without understanding it.

The second mystery of Christianity is the resurrection. "Behold, I show you a mystery. We shall not all sleep, but we shall be changed." We are told that Christ rose from the dead. We believe it; but no man on earth can explain how he was raised up, or how he was able to leave this world for his heavenly throne. "If Christ be not risen from the dead, then is your faith in vain." Absolutely essential to the salvation of every soul, is a firm faith in the Sonship of Jesus and in his resurrection from the dead. These two essentials of every creed are two of the most inexplicable points in Christian doctrine.—New Orleans Christian Advocate.

Putting on Christ.

Paul exhorted the Roman brethren: "Put ye on the Lord Jesus Christ."

First of all, the believer puts on Christ as his righteousness when, in trusting confidence, the hand of faith reaches forth and takes the offered robe of justifying righteousness. Convicting grace shows us how naked we are. Our penitent hearts know that all our own righteousness is as a polluted garment, and joyfully accept Christ's robe of righteousness as the free gift of Infinite Love. In the above quoted exhortation, however, the apostle has reference more especially to putting on Christ as the exemplar of the Christian life. He urges that they put on the purity, the chastity, the holiness which characterized our Lord. Justifying righteousness must fruit in our personal righteousness, in that "holiness without which no one shall see the Lord."

Not the least excellent thing in which Christianity is superior to all other religions is the fact that its founder fully exemplified its holy precepts in a human life.

Jesus not only taught, He also lived Christianity. Jesus shines in human history as the peerless One—the one solitary star in the world's sky undimmed by sin. "Tempted in all points like as we are, yet without sin," He could boldly challenge His severest critic: "I do always the things which please My Father in heaven." All other teachers of earth have failed in this. No other has ventured successfully to so challenge criticism. The verdict of enlightened humanity is: "We find no fault in Him." We put on Christ when we humbly and obediently walk as He walked; when we lovingly strive to be guided by His sacred precepts and example.

I said that the soul puts on Christ by faith; enters into this covenant life by simply accepting and trusting His promise of pardoning grace. This is the one only way of life. Thus we take up the cross and follow our Lord. By that same faith, day by day, the believer must put on the excellencies of His pure life.

After all, as some one has said, the only true life is the Christ life—the life surcharged with the Spirit of Christ, dominated by His principles, guided by His loving hand, and crowned by His character, dignifying and beautifying and transforming our characters. A Christless life is a selfish, sordid, sinful life, a joyless, cheerless, hopeless life. "For me to live is Christ."

Perhaps another passage should be noticed in this connection. To the Galatians, Paul wrote: "Ye are all sons of God through faith in Jesus Christ. For ye who were baptized into (with respect to) Christ did put on Christ." And to the Romans he wrote of being "baptized into (with respect to) Christ," and "baptized into (with respect to) His death." In these passages we see the importance and beautiful significance of the holy initiatory rite of the Gospel. Baptism is the ordained act of Christian profession before the world; the act in which the saved by faith voluntarily assume His service. It was designed, among other things, as the sacred symbol of investiture with the army uniform of Christ.

A brave army can do valiant service in rags if need be, as did Washington's veterans of Valley Forge; but far better to have that army properly uniformed and drilled. Before the saved soul lies the water of baptism. There the believer seems to meet his Lord and to hear His blessed voice calling him into the regular rank as a good soldier of Christ.

Baptism does not bring the soul into Christ; He is in Christ as the necessary and indispensable precedent to baptism. We do not come into Christ through baptism; we come into baptism through Christ.—Episcopal Recorder.

After Hopes Are Shattered.

After every evidence of God's seeming care for us has gone, we may then rejoice that He is better than the things we had hoped to receive from Him. We make our own plans for what His power and love should do for us. These plans do not materialize, and we doubt His love. But it is only because His love for us is greater than it would have been had He followed our mistaken plan, that He has withheld what those plans would have brought forth. And as we begin to realize this with a deep, God-given joyous faith, how much richer life becomes with all our plans unfilled because of our new and increased resting in Him. Then we learn to sing:

"I will not doubt.
Though all my ships at sea
Come drifting home
With broken masts and sails,
I will believe; the Hand that never fails,
From seeming ill, is working good for me:
And though I weep because those sails are tattered,
Still I will cry, while my best hopes lie shattered—
'I'll trust in Thee!'"

For we know that God's ships at sea will always make safe harbor. And God's hopes will never be shattered. And His hopes and His plans are all ours; and nothing can rob us of them. We lose nothing when we lose our all and gain His all.—S. S. Times.

Family Department

What She Could.

"She hath done what she could."—Mark xiv.. 3.

Not brave or strong, dear Lord, am I,
Yet, as I am, I come,
That Thou mayest use me as Thou wilt,
To help some wanderers home.

It needs not I should understand
All questions I may meet,
To speak of that o'ermastering love
Which drew me to Thy feet.

It needs not skill of brain or tongue
Thou grantest to a few,
Since simple words from loyal lips
May tell Thy grace is true.

And if I may not bind the sheaves
In whitening fields afar,
I yet can send the cup of cheer
Where Thy dear laborers are.

Too vast the need, too short the day,
To mourn our feeble powers—
What matter if we seem to fail?
The work is Thine, not ours.

Lo! while we falter and delay
Thy call is passing by,
And while we wait a happier hour
The twilight fills the sky.

Oh, better far than great things dream'd,
Or deep things understood,
The Master's word at eventide—
"She hath done what she coud."

—C. C.

Henry Martyn.

It was better that Henry Martyn loved, although he lost: this will be the judgment of those who enter into the meaning of the pitiful yet rich experience of the great missionary's love story. What it might have meant to the Kingdom had Lydia Grenfell chosen to "burn out for God" along with Martyn, we cannot know; but through her refusal her lover has been able to add to his burning testimony as missionary, scholar and saint this intensely human message of sacrificed affection. The series of Love Stories of Great Missionaries closes with this glad message of the faithfulness that did not pemit love to rob the mission field, and the faithfulness of God that answered with an enrichment of life which has made Henry Martyn a quickening spirit for a hundred years.

To marry or not to marry,—this was Henry Martyn's question,—whether it were better to serve God by remaining single or by taking to himself a wife.

He was only nineteen this brilliant young student who had found Christ at Cambridge. He was giving up all to God; but back in Cornwall, not far from the old home in Truro, there was a young women, Lydia Grenfell by name, whom he greatly admired. He hoped to woo her some day, and win her for his wife. Must he add this to the other sacrifices he had made?

Ere long the question seemed answered. Charles Simeon won him for missions, and he resolved to go out under the Church Missionary Society at his own charges. But his income was not sufficient for two. So he put away all thoughts of marriage.

Yet the question was not settled. By-and-bye his friends began to feel that such a saintly young scholar could do more for God as a chaplain of the East India Company than as a missionary. It would give him great prestige and open wider doors of opportunity in India. But Martyn shrank from its subtle temptations. The salary was large, and a wife almost a necessity, and he was grieved to find dreams of marriage again creeping into his heart.

Early in 1804, Martyn and his sisters lost all their patrimony through a disaster in Cornwall. The younger, being unmarried, was left without means of support, and Martyn felt that he ought to assume it. But the salary of a missionary was not sufficient for this. So, on the advice of his friends, he applied for a chaplaincy. Being promised the next vacant post, he went down to Cornwall in June to spend his vacation and take leave of his loved ones. Both parents were dead, but his sisters were there, and Miss Grenfell.

Bitter-sweet were the days that he spent there. Lydia proved more charming than ever, but marriage was out of the question. Even a chaplain's salary was not sufficient to support both a wife and his sister. For more than a week he made no attempt to see her. But on the last Sunday in June, when he went to St. Hilary to preach in Cornwall's famous old church, he hoped to find her in the congregation. She did not come, and he suffered the keenest disappointment, yet he thanked God for keeping her away, as she might have proved a distraction.

That evening after he went to call on her, and that night, for the first time, gave her place in that famous journal in which henceforth her name appears on almost every page.

"I felt too plainly that I loved her passionately," the poor young fellow wrote. "The direct opposition of this to my devotedness to God in the missionary way excited no small tumult in my mind. I continued an hour and half in prayer striving against this attachment. One while I was about to triumph, but in a moment my heart had wandered back to the beloved idol again."

A month later, when he returned to Cambridge, the farewells cost him sore. "Parted with Lydia, perhaps forever in this life, with a sort of uncertain pain which I knew would increase to greater violence afterward," his journal says. And thus it proved. Yet as he left Lydia that last, sad day, it was with a resolve to be true to his missionary vow. And that night, ere he slept, he made a rededication of himself to God. "Never," says Miss Yonge, "were hopes and affections more thoroughly sacrificed."

Meanwhile, what about Lydia? Did she return Martyn's affection? Apparently not at this time. She was six years his senior, and her mind was too much taken up with a former love affair to think much about him. The young man to whom she had been engaged proved unworthy, and afterward married another; yet she had the idea that her promise to him was binding as long as he lived.

Martyn had now put away all thoughts of marriage, but before leaving England he had to face the question again. At a meeting of the Eclectic Society one of his friends told him that he "was acting like a madman to go out unmarried." All the other ministers present expressed the same views, and poor Martyn was sorely perplexed. His sister having been recently betrothed to a worthy young man, he was now free to marry. Was this God's way of revealing His will?

"When I think of Brainerd," he wrote at this time, "how he lived among the Indians, traveling freely from place to place, can I conceive that he would have been so useful had he been married? Schwartz was never married, nor was Paul. On the other hand, I have often thought how valuable would be the counsel and comfort of a Christian brother in India. These advantages would be obtained by marrying. I am utterly at a loss to know what is best."

His friends would not let the matter drop, and at length he wrote to Mr. Simeon. While awaiting his answer the Tempter stood by. "I have not felt such pain since I parted from Lydia at Cornwall," he says later, "I could not help saying, 'Go, Hindoos, go on in your misery; let Satan still rule over you; he who is appointed to labor over you is consulting his ease.' No, thought I, hell and earth shall never keep me back from my work." When Simeon's letter came, it contained such weighty arguments against his marrying that he acquiesced at once.

On July 17, 1805, the young chaplain sailed from Portsmouth on the Union, one of a large fleet bound for the East. As she slowly sailed past the coasts of Devonshire and his beloved Cornwall, the thought of the loved ones there wellnigh broke his heart. He thought he had parted from them forever, but he was soon to see them again. On the 19th, to his great surprise, the fleet anchored off Falmouth not far from his home! While awaiting orders from Nelson it remained there three weeks.

At first Martyn made no attempt to see Lydia though she was only twenty miles away. But ere long love conquered, and, having first asked God to prevent it if it be contrary to His will, he boarded the coach for Marazion, and, with much confusion, told her of his love, and asked if she would come out to him if it seemed best for him to marry in India. But she would not commit herself, and he returned to Falmouth greatly depressed.

On August 10th he went to pay her what proved his last visit. At five that morning a signal had sounded announcing the sailing of the fleet. But he did not know until about nine, when, as he sat reading the Scriptures to Lydia and her mother, a messenger arrived saying that a friend was waiting at St. Henry with a carriage to take him to Falmouth.

"It came upon me like a thunderbolt," says the poor young lover. "Lydia was evidently painfully affected by it; she came out with me that we might be alone at taking leave, and I then told her that she must not be offended at receiving a letter from me from India. In the great hurry she discovered more of her mind than she intended; she made no objection whatever to coming out. Thinking perhaps I wanted to make an engagement with her, she said we had better go quite free. With this I left her."

By dint of hard riding Martyn reached Falmouth in time. But he had a narrow escape. The fleet was well under weigh, but the Union, having become entangled in the chains, had been unable to clear the harbor. The captain was vexed, but Martyn thanked God, and Lydia wrote in her diary: "Doth not God care for His own, and order everything that concerns them? The fleet must not sail till the man of God joined it; praised be the name of the Lord."

Lydia's sorrow, though not so keen, was now akin to Martyn's own. It sometimes happens that love begets love, and her diary shows that it had been so in her case.

Two months after landing at Calcutta, Martyn received a package of letters from home. There was one from Lydia

and one from Charles Simeon sounding her praises. Having recently made her acquaintance, he now expressed regret that she had not gone with Martyn to India. Poor Martyn! Did ever a man suffer more at the hands of his friends?

The next day he told his brother chaplain, David Brown, all about it. Mr. Brown assured him that a wife would be a great help in the work, and advised him to send for Lydia. So, on July 30, 1806, after many days of deliberation and prayer, he wrote her a long and loving letter asking if she would come.

At Dinapore, whither was sent in October, he waited long for an answer. The heat was excessive, the work heavy, and strength beginning to fail. Yet he worked and prayed without ceasing.

And he seemed to be in great need of a wife. He had plenty of sermons, but no one to watch over and care for him. His great house with its spacious rooms and wide verandas was entirely lacking in comforts. Mrs. Sherwood, who with her husband was Martyn's guest for two days, tells how much she suffered for want of a pillow. Her face ached badly at night, but she could find nothing to lay her head on but "a bolster stuffed as hard as a pin-cushion!"

But she found much to admire in Martyn himself, and gives a charming picture of him. " He was dressed in white and looked very pale," she says. "His hair, a light brown, was raised from his forehead, which was a remarkably fine one. His features were not regular, but the expression was so luminous so intellectual, so affectionate, so beaming with divine charity, that no one could have looked at his features and thought of their form. He was as remarkable for ease as for cheerfulness, and had a rich, deep voice and fine taste for music. When he relaxed from his labors in the presence of his friends, it was to laugh and play like a happy, innocent child, especially if there were children to laugh and play with him."

On October 24, 1807, Lydia's answer at last reached Dinapore—a refusal on the ground that her mother refused her consent. It was a crushing blow, yet he accepted it as a trial of the Father's appointing and wrote at once to ask whether, if he agreed not to urge her to leave her mother, she would consent to an engagement in order that they might still correspond. But she refused this too, and bade him a final farewell.

It broke Martyn's heart and cost her much sorrow. Why, then, did she not go? To Charles Simeon, who went to intercede for his beloved young friend, she gave four reasons,—her health, the indelicacy of going out to India alone on such an errand, her former engagement to another man, and the unwillingness of her mother to give her consent.

But these alas! were excuses, not insurmountable obstacles. Had she really wanted to go, the first three would have carried no weight, and the fourth would doubtless have yielded to prayer and persuasion. Her diary is full of intense love and devotion to God, but one may search its pages in vain for a single sentence expressing a desire to join her lover in India and share in his work. She loved Martyn and she loved God, but not enough to make such a sacrifice. The poet probed deep into her heart and laid bare its secrets when he wrote:

And both to God."

Feared to leave all and give her life to his,
"The woman of his love

Yet few dare blame her. Let those heroic souls whose sacrifices match those of Ann Judson or Christina Coillard cast the first stone.

Ill-health, lack of visible results, his hopeless attachment, and the death of both sisters, filled Martyn's cup of sorrow full to overflowing. When the news of the death of his second sister reached him in March, 1810, his grief was excessive. But Lydia now wrote offering to take her place and a correspondence followed that was the great solace of the two weary years that remained.

On October 16, 1812, when Martyn "burned out for God" at Tokat, he was only thirty-one. Humanly speaking, if Lydia had been there, he need not have died. She had saved herself, but she had cut short and marred his career, and lost the high honor of being his wife.—Sunday School Times.

Floating Down.

The tide of Life's river
Bears me onward forever,
Without noise or commotion,
Down, down to the ocean,
And its course is so steady
That it seems in an eddy;
But soon will it sweep
To the wide, misty deep.

The stream is fast flowing;
My barque swiftly going;
I know by the changes of scene on the shore.
Fair home of my childhood,
Glad sports in the wildwood,
And youth's fairy visions, I see them no more.

Old friendships are broken,
And vows fondly spoken,
Are now but remembered as words which were vain.
The prospects so smiling,
And hopes so beguiling,
Which enchanted me once, full short was their reign.

And thus I have warning,
That past is life's morning,
And past is its noontide, its fervor is gone.
The sun is declining;
The daylight is waning;
And fast are the shadows of night coming on.

O God, do Thou guide me,
Where no ill shall betide me,
Through death's gloomy portal,
To the regions immortal,
For soon will I be
On the ultimate sea.

J. E. G., in Western Methodist.

Finding Herself.

Young Mrs. Harrison was growing infinitely weary of the fashionable world of which she was a part. Card parties, dancing parties, motoring parties, and dinners took up every waking hour. She had long been dissatisfied with herself, as well as the life she had led, but in the whirl of it all she scarcely knew how to extricate herhelf. She was rich, she was beautiful, she was popular, and she knew no other life. No wonder society claimed her as its own.

She was just leaving to go down to the city in search of a prize to be given at her bridge club that week, when she heard a timid knock at the door. She opened it herself—an unusual thing for her. There facing her on the doorstep, stood a shabby little woman with a worn, sweet face. She looked at the smartly-gowned young woman, hesitating a little. Then she smiled gently. "Mrs Harrison?" she asked.

"Yes."

"I am Mrs. Lyon. I feel I must apologize for intruding but," she went on timidly,"I came from our Mission Circle. We"—she hesitated—"we were wondering if you would sing a little hymn for us at our meeting to-morrow. It would encourage us so much.

Young Mrs. Harrison drew back a little. "How did you know I sing?" she added a trifle abruptly.

The shabby little woman smiled again. "Every one in Randolph knows that, do they not?" she replied still gently. "Yours is a voice that, having once been fortunate enough to hear, one longs to hear again. My daughter heard you, not long ago, at some sort of musical. She has been talking of nothing else since. She said to me: 'Mother, if you could get a voice like that into your Mission Circles, they would not drag so.' We do have such hard times," she went on. "There isn't the interest or enthusiasm there should be. So many of the women nowadays have their clubs and their card parties. Missionary meetings are languishing, because other things are being considered first."

Young Mrs. Harrison caught the look There was a pause.

"It's a great gift to be able to sing," went on the gentle voice.

"Perhaps; but I rarely sing nowadays, I am going out so much. There is a club meeting almost every afternoon in the week, and dinners and the theater."

She did not herself understand her readiness to talk to this shabby little woman, but there seemed to be something so restful about her face.

"I am going down to the city now to select a prize for my bridge club," she added.

The sweet, pale face sudddenly sobered.

YoungMrs. Harrison caught the look and half-resented it.

"You, I suppose, don't belong to any clubs," she added.

The little shabby woman shook her head. "I? Oh, no! I belong to the Mission Circle. I teach in Sunday School, and I always try to go to prayer-meeting."

"But your amusements? What are they?" demanded young Mrs. Harrison.

A quiet smile lighted the pale features. "Amusements? Why, hearing the birds sing, reading my Bible, meditating on God's goodness, and the privilege of working for Him. This is my life, and I am so happy in it."

She looked at the beautiful eyes regarding her. "Do you know this life?" she added softly.

Young Mrs. Harrison shook her head. Something moved her to a sudden confession. 'I don't know any life, but the same old round," she answered, half bitterly. "I go home from gay gatherings actually sick at heart. Oh, I don't know what is the matter with me, but I'm tired of everything! Sometimes the mood passes, and then I say to myself: 'What is the use?' One must, I suppose, go on in the station one is born in."

The little shabby woman took the jeweled hand in both her worn ones. "Not unless God goes with us," she said earnestly.

Young Mrs. Harrison looked reflective. She had never thought of that.

Was God in her gay parties? Would he be pleased with the life she led?

"No," the answer came itself. "No, no!"

The little woman saw the look. "I'm sorry," she said gently, "sorry. You could do so much. You have such a fine face. Surely a noble spirit lies behind it. Begin now. Give the Lord a portion of your time at least. Ask him to guide you. Shall I tell you the secret of every happy Christian's life? Just one word—surrender."

She smiled.

"What a sermon I have preached!" she added. "And I am detaining you. May I tell the ladies that you will sing for us?"

"Yes," young Mrs. Harrison replied.

"I shall miss a bridge party, but I will sing for you tomorrow."

She brought her prize for the bridge party home and put it on her writing-desk. It was a cut-glass candlestick. She looked at it in silence. "And I must go on doing this years and years, getting prizes and giving them. How tired I am of everything!"

"What are you doing, Julia?" her husband asked that same evening.

It was after dinner, and she sat under the electric light. In her hands was a red hymn-book.

"You'll not laugh if I tell you?"

There was a note of entreaty in her voice. Her husband felt it.

"No, indeed."

"Well this afternoon a sweet, shabby little woman came here and asked me if I would sing a hymn in a missionary meeting to-morrow. It is the afternoon of Mrs. Sale's bridge party, but I promised I would do it. I don' t know what a missionary meeting is like, and I never sing hymns. And, do you know, Harry, when I came to look for one, I found I hadn't a hymn-book in the house? I had to borrow one from Norah."

She was turning the leaves of the red book as she spoke.

"I don't go to church, either. But, do you know, of late I've been thinking a great deal? Of what use am I in the world? Around I go, like a squirrel in a cage, without getting anywhere. I sometimes think I was born for a different life."

Her husband looked at her.

Then suddenly she rose and went over to the piano, running her hands over the keys. "I believe I will sing this." And then the exquisitely beautiful voice filled the room.

"Do you know the world is dying
For a little bit of love?
Everywhere we hear the sighing
For a little bit of love.

For the love that rights a wrong
Fills the heart with hope and song.
They have waited, oh so long,
For a little bit of love!"

How grandly the wonderful voice sang the chorus! Her susband almost held hih breath as he listened.

For a little bit of love,
For a little bit of love.
They have waited, oh so long,
For a little bit of love!"

Her husband came and stood near her. "Julia," he cried, "I did not know you could sing like that. I've heard you sing all kinds of popular music, but I never before heard you sing a hymn. It's beautiful, beautiful. Sing it again, dear." And she did.

She went to the missionary meeting, did young Mrs. Harrison, and she sang to those earnest, consecrated women her little hymn.

And in the singing of it somehow something new and vital took hold of her. She felt her feet set in new paths. She did not herself realize what it all meant. Afterwards she knew. For God had called her—called her to sing with that wonderful voice His songs, songs to lift the burdens of His people, hongs to comfort those who mourned, to gladden sad and lonely hearts.

She did not say much; but when she went home from the missionary meeting, she went straight to her husband.

"Harry," she said, softly, laying her head on his shoulder, "I'm not going back."

He understood. For a moment he did not speak. There was a silence. He broke it. "It's all right, dearest," he said. "I felt it when I heard you sing that hymn. Of course you cannot go back. And we will go on together, dear one."

And that was the way in which society so-called, lost forever the young and beautiful Mrs. Harrison.—Susan Hubbard Martin, in Nashville Christian Advocate.

Supernatural Power.

There is an increasingly growing disposition in our land to disparage the supernatural forces and facts which have place in the world's history. Naturalism is being substitued for supernaturalism. Hence the cry against all Divine miracles. Certain reputed "scientists" are attempting to account for everything on the basis of natural law and evolution. But let them remember that there is a God above and beyond all men and all things, both in heaven and on earth. God is a supernatural Being. He is the great uncreated One.

When once it is admitted that God is a supernatural Being, then it logically follows that all of His acts are the products of His supernatural power. All that He says and does must necessarily be in harmony with His personality. A natural man performs natural acts. He has no power within himself to do a supernatural deed. His actions are in harmony with his nature. A human being must do human works. He cannot rise above that. Such reasoning has application to God. He works in perfect harmony with His own nature and power. His thoughts and His ways are infinitely higher than are those of all human beings. He is the Creator and Upholder of all things, whether they be in heaven or on earth. By Him all things consist. He created man, for man is not self-created.

So it may be said that all visible and natural things are but the expression of supernatural power. What we call miracles are simply the expression of the power of God. They are logically in harmony with the character and capacity of God. We call them supernatural, yet in reality they are perfectly natural to God. All miracles are reasonable, for it is most reasonable that God should work in that manner, whenever He chooses to do so. He is a wonderful Being, and why should He not do wonderful things? All natural laws were created by Him. Should He not, therefore, use those laws according to His good pleasure? His power, being supernatural, has the reasonable right of being exercised in controlling all law, and all things. Are we the obedient subjects of such power?

Whether we be obedient or not, we cannot escape from the government of that power. We are God's eternal subjects. It is not a question of personal choice. But the question of obedience to the power of God is a most personal one. By His supernatural power He could compel every one to obey Him; but it would not be a commendable and compensating obedience. In Paul we see a capital example of soulful obedience to supernatural power. He glorified in freely submitting himself to that power. He yearned for it. He implored God to energize him with it. He said that it worked mightily in him, and through him. He attributed all of his success to it. We greatly need the same power to enable us to live a successful life.—The Examiner.

The real blessedness of which the Master speaks in the Beatitudes is, in its very essence, spiritual. True happiness depends more on a man's character than on his condition; more on what he is, than on what he has.

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Children's Department

Babyland.

"How many miles to Babyland?"
Any one can tell;
Up one flight,
To the right;
Please to ring the bell.

"What can you see in Babyland?"
Little folks in white,
Downy heads,
Cradle beds,
Faces pure and bright.

"What do they do in Babyland?"
Dream and wake and play,
Laugh and crow,
Shout and grow,
Jolly times have they.

"What do they say in Babyland?"
Why, the oddest things;
Might as well
Try to tell
What a birdie sings.

"Who is the queen of Babyland?"
Mother, kind and sweet;
And her love,
Born above,
Guides the little feet.

—The Sunbeam.

The Fairy With the Magic Glass.

The summer winds blew softly, the bees were humming busily at their work, the birds were caroling to their young in the trees, the flowers nodded their pretty heads in the fields and gardens, and the soft, fleecy clouds, like flocks of sheep, huddled together and moved silently and slowly across the sky. So little Mim started out on his mission to the Big Folks surrounded by beauty everywhere; and as he spread his tiny wings to the breezes and the sunbeams, his heart was happy and his face wreathed in smiles.

"Isn't it a pity that any of the Big Folks should be sad or bad?" he said to himself as the sunbeams kissed his smiling face. "This is such a beautiful world, and other things are happy. The birds sing as if they never worried; the brooks run along singing happily as they go; the flowers look up with pleasant faces. I wonder why the Big Folks are not just as happy." Then Mim thought and thought and thought ever so hard about the matter; but he couldn't seem to solve the question he had asked himself, and he finally heaved a sigh and then said: "O deary me! It's such a hard, such a very hard question to answer that I am afraid I shall not be able to solve it. So I'll just hurry along and try to help some of them and be happy, and that will be a great deal better than worrying over things one cannot help."

Mim was such a happy little fellow that he thought every one else should be so. And if there came times when he was in danger of becoming unhappy or given to worrying, he would look through his magic glass that he always carried with him, and it was never known to fail to help. So now he put the glass to his eyes and took a good, long look at things, and he was soon singing as merrily as ever. Then a sudden bright thought came to him, and he said aloud: "That's just what I shall do! I'll let the Big Folks look through my magic glass, and I am sure it will help them to be happier."

Away he went and found Tommy Try sitting alone in school—kept in while the other scholars were having a good time at recess. His slate was before him and his arithmetic open and his work not done, at least one of the very hardest problems was unfinished. Tommy was cross and, I fear, a bit stubborn, too, for he was saying in a growling undertone: "I did try! I tried six times to get that old problem, and I'm not going to try any more, not unless I change my mind a great deal. I think that problem isn't right, anyhow; and I don't think it can be solved by any one; and she (meaning the teacher) had no business to keep me in. She's just as"—

Well, we won't listen to Tommy any more at present, for it never helps us to stay too long and listen to growling, cross Big Folks. The best thing to do is either to leave them alone or else try to show them their unreasonableness or perhaps sometimes not say anything at all.

The teacher was—dare I tell you? Well' I am afraid she was a bit cross, too, and somewhat worried by Tommy's behavior. You see, she had sixty-nine boys and girls in her room, and it was a rather warm day. Besides, it was so beautiful outside and so hot inside; and the birds were singing, and O, so many things were attracting the attention of her scholars and distracting their thoughts, and they were somewhat trying that morning; and it was so difficult to keep order and hear their recitations besides.

"If Tommy Try were more attentive and not so indifferent at times, he could get all his lessons easily, but he does not try enough or hard enough sometimes. I will keep him in every recess until he does that problem. Why, it is just as easy as"—

"Yes, for you, but perhaps not for Tommy," little Mim whispered in her ear.

The teacher turned about so quickly to see who had spoken to her that she startled Tommy out of his faultfinding thoughts. "You just think it over again, just once more," whispered Mim, as he hurriedly put his magic glass to the teacher's eyes.

"Perhaps he is not all to blame," the teacher suddenly said, as she looked down the aisle at Tommy. "Perhaps if I were he I could not do any better; or if I should give him a little hint at that hard place—why, it is a hard problem! I remember now how very hard it was for me, and all I needed was a simple suggestion." All this time she was looking through Mim's magic glass, and the more she looked through it the less she blamed Tommy; for his faults seemed to grow less and his many virtues grew larger; and a smile came to her face, and she rose from her seat and started down the aisle. But little Mim was faster than she, and he hurried down to Tommy and caught him in the midst of his faultfinding. So Mim hastily put his magic glass to Tommy's eyes and whispered something to him, and Tommy suddenly saw the teacher's smile through the glass, and he said: "Perhaps I didn't try hard enough or often enough, so I'll go over it again. And I worried her, too. It's awful trying when you want to teach any one anything and they give up, isn't it? There's Gyp, for instance. Didn't I get out of all patience with him when he wouldn't try once more to jump through the hoop? And he's a dog, and I'm a boy and ought to do better. I'll try again and a little more carefully, for I'm bound to solve it." And Tommy leaned over the problem, and suddenly he saw something just as the teacher whispered as she pointed to a place in the problem, "Plus." And, sure enough, he had been subtracting instead of adding, and now it was as clear as light to him.

Tommy's face was beaming with pleasure and victory as he looked up at his teacher, and she was saying encouragingly: "I felt sure you could solve it if you tried a little harder." And she said something, too, about "Don't give up the ship." ?

"She's a dandy teacher; the best one I ever had, I do believe," Tommy said on his way home from school.

"Tommy Try has lots of good in him, and I think he will make a splendid man," thought the teacher.

Little Mim laughed, and was happy when he heard the compliments Tommy and the teacher were paying each other, and he allowed them to look through his magic glass until they seemed to understand each other perfectly. Then Mim sped away to see who else might need to take a look through his magic glass; and he had not far to go, for he soon saw a sight that filled him with alarm, and he cried out and went as fast as the wind. A great, large, angry man, a butcher, held a thin, bedraggled, dirty, howling little dog by the neck, and had struck him a severe blow with a stout stick, and was about to strike again. A small juicy bone had dropped from the little dog's mouth at the blow from the cruel stick. There seemed no doubt that the little dog had taken the bone from under the butcher's chopping block.

"I'll teach such prowling, thieving, good-for-nothing dogs like you to keep away from this shop. I'll"— And he raised his strong arm to strike the shivering little dog again. There was something so pleading and hungry and helpless in the little dog's looks, and Mim understood animals and birds and other things just as well as the Big Folks, so he just flew to his aid. Mim put his magic glass to the butcher's eyes and touched him gently over his great big heart and said something about "He did not know it was stealing." And the butcher's arm was lowered to his side, and as he looked at the shivering little dog a something soft and gentle and tender semed to move his heart, and he said: "Maybe he didn't, and I guess he's hungry sure enough. He looks it anyhow." So he put the little dog down and patted him and said kindly: "Whose little dog are you, and how is it that you are so thin and hungry?" And the butcher gave him a generous helping of real meat and set some water in a basin on the floor for him to drink.

Soon after this a boy came into the shop, and when he saw the little boy he said: "Them Mumpses did the meanest thing I know of most."

"What's the matter?" asked the butcher.

"Why, when they moved away to the city last week they turned that little feller out; and I heard the man say: 'We don't want to bother with him; he can take care of himself.' So he turned the little feller out. Wasn't that a mean way to treat a little feller like him?" And the boy patted the little dog kindly, and the little dog wagged himself all over for very joy. "I think any one who throws out a dog or a cat is pretty mean, don't you? Say, Mr. Butcher, may I have him?"

"Haven't you a dog?" asked the butcher.

"I've got only four, but I'd like to have him, too. May I?" asked the boy earnestly.

"I guess you have enough, so I better keep him; and I'll try to make up for—for misjudging him and for that blow I struck him," the butcher said.

Little Mim jumped for joy in knowing that the little dog would have a good home and be well cared for.

"Don't things look different when one knows more about folks or dogs or anything?" thought the butcher. "Often their faults grow less and their virtues greater if one looks at them in the right way."

"That's so!" declared Mim.

"Of course it is. But who are you?" And the butcher looked up from his reverie quite surprised.

"O, it was I who showed you how to look at the little dog; for you were not looking at him from the right standpoint at all," said Mim. "Say, Mr. Butcher, don't you think you called that little dog some very hard names?"

"I guess I did; but I didn't know all, and was hasty in my speech," the butcher allowed.

"So you were," responded Mim. And then he said to the big butcher: "Listen! I want to whisper something to you." And the big butcher heard something that sounded like:

"When of others you would speak,
Five things observe with care:
Of whom you speak, to whom you speak,
And how and when and where."

And little Mim held his magic glass so long before the butcher's eyes that forever afterwards his sight was clearer and better.—Frank Graeff, in Epworth Herald.

"After Many Days."

Eugenie du Maurier.

We were seated on the piazza, Lou, Carrie and I, one very warm day, eating mulberries and reading our Sunday-School books. The air was oppressive. There was not a breath of wind stirring. The only way to keep the least bit comfortably cool was to remain quiet. So, for a long time, nothing disturbed the restful stillness save the occasional twitter of a bird cooing to its nestling in the branches overhead and the turning of the pages of the books my cousins were reading. Neither was aware that I was not also deeply interested. My book had lost its charm for me. It lay closed on my lap. My thoughts were far away in the dear old Southern home, so lately stricken. Father and mother were both "gone before," while I was given a home with my uncle, so becoming Louise and Carrie's playmate. I was interrupted in my reverie of childhood days by hearing the gate click.

"There's some one coming, girls," I said to my cousin.

Lou yawned lazily and peeped through the vines.

"Gracious, Car! There's a tramp and mamma not at home. Cook's out, too, and nurse lying down. I'm not going to pay any attention to him," settling herself in her hammock and beginning to read.

"Poor fellow! Who will answer the bell if we don't?" murmured Carrie.

"He may ring till Doomsday, for all I care," retorted Lou.

"And waken baby! And you will be so willing to put him asleep again," answered Carrie.

"Well, I don't care," pettishly.

"No doubt about it," said I.

"I'm going to see what he wants," said Carrie, putting down her book.

I'll go with you," said I.

The tramp came towards us and, taking off his hat, said:

"Would you, little girls, mind getting me a drink of water?"

"Yes, most assuredly I mind," said Lou, putting her head through the vines. "You'd better move on; I won't get you any."

"Oh, Lou!" exclaimed Carrie.

"Well, I mean it. I'm not a beggar's water-carrier," haughtily.

"Come on, Katie! Let us get him some water," whispered Carrie to me.

"Agreed!" said I. "It appears to me, Lou, the man didn't ask you, since I reckon he didn't even know of your exalted existence," looking witheringly at Lou.

"Whatever you do, girls, don't let the fellow go into the dining-room," warned Lou.

"If I choose to take the man there, I will," answered Carrie.

"Well, I won't be blamed if the silver's gone. Mind what I say!"

"I don't want silverware, miss. I only asked for a drink of water," said the "tramp" wearily.

"Oh, you did! Well, you would ask and wait, too, till I got it for you."

"I should think so," muttered Carrie. "Come, Sir!"

"I wouldn't go all the way to the spring. Just give him hydrant water, girls," called Lou after us.

"We're doing this. We're going to the spring," retorted Carrie.

"Then leave Kate to guard the dining-room."

"On the contrary, if your serene highness does not seriously object, Kate prefers to go to the spring," I said.

"Go on, then! It's your risk, not mine, understand."

"Any more orders, ma'am," asked Carrie laughingly.

"Lou, you'd die if you couldn't give advice to somebody, even if it is not acceptable," said I.

"Just give me a cup. I can get it. Don't you trouble, little missies," said the "tramp" fanning himself with his hat.

"Oh, it won't be any trouble. You sit down on the dining-room porch. We will get it," taking him to the lower part of the house. Then, away we raced across the lawn.

"Thank you, children. I will do something for you some time," said the poor, tired fellow after refreshing himself with the cool water.

"We don't want pay sir," said Carrie bashfully.

"Bless you. It's not likely I'd offer to pay you, seeing that I have nothing to give. But, did you ever hear of that Bible verse about 'casting bread on the waters?'"

"Oh' yes, indeed! We had a sermon about it only yesterday at church."

"Well, that is what I mean. You will never be sorry for saying a kindly word to any one nor for giving a tired, dusty wanderer a drink of water," putting on his hat and going toward the gate.

Going back to the piazza Carrie said: "He doesn't look or talk like a tramp. I believe he is a good man just travelling."

"So do I." said I. "With all his forlorn appearance there seems a gentlemanliness about him I can't quite fathom. I don't believe he is a tramp at all."

"All right! Don't bother me," grumbled Lou with a bored kind of yawn.

A few weeks after we all went to the park to spend the day. A party of ladies hired a boat. We girls were invited to go rowing. Carrie and I just adored being out on the lake. We were having a glorious time when suddenly Carrie, who had been idly gathering lilies, fell into the water. We all shrieked as she disappeared. No man around. Who would save her? None of us could swim. Must she drown? A splash near the shore. Some one had seen the accident and was hastening to the rescue. The floating form was grasped. Strong arms bore it to shore. It was with difficulty she was resuscitated. Everybody was excited, Carrie's rescuer alone retaining his presence of mind. He was leaning over her, a strangely familiar form to me, when Carrie languidly opened her eyes.

"Oh, you're my 'tramp,' aren't you?" gasped Carrie.

"Why, Carrie," interrupted Mrs. Dr. Jones, "he is not a tramp! He is Judge Ashley's son. He just returned from Australia a few weeks ago. You never saw him before."

"Oh, I am sure I have," said Carrie dazedly.

"Where?" curiously.

"She gave me a drink of water the day I arrived in Newville. It was a very sultry afternoon. I was tired and dusty. Her sister called me a tramp. I suppose I looked and acted the part. So you see she does know me," explained Mr. Ashley. "Yes, I am 'your tramp.' And you did need me, didn't you, little girl?" to Carrie.

"Yes, and thank you so much!"

"No need of thanks. Besides I would have done it for your sister, the one who wanted you to guard the dining-room so that I couldn't get at the valuable things there," smiling teasingly at poor, mortified Lou. "Just keep on 'casting bread on the waters' and 'giving a cup of water in His name?' touching Carrie's Daughters of The King cross. "Your reward will come when least expected and most needed."

"We weren't looking for rewards, sir," I said. "We had a most glorious run under the trees and a delicious drink at the spring even if it was warm."

"Besides having their love of adventure satisfied," sneered Lou.

The Dream Ship.

A sweet little ship stole up from the South
With a cargo of baby dreams;
Of dolls and kittens and warm little mittens,
And rose-colored pepermint-creams;
A wee wind wafted it on its way,
And it sailed along, at the end of day,
Down the sleepy streets where the lights were lit,
To leave each child some wonderful bit.

"Oh hush, little child, if you want a dream,
You must close your eyes—ah, yes!
For the dream-ship carries a gift for you
More lovely than you could guess;
Perhaps a moon will shine all day,
Perhaps a gown of color gay,
Or a queer little fish
In silver dish—
Sail away, little boat, and away!"

—St. Nicholas.

Behind the Counter.

"I am sorry to have taken so much of your time," the customer said, pleasantly, "but samples are necessary sometimes. I will take these to my dressmaker at once and mail my order tomorrow."

Lois Bently hesitated a moment, but a glimpse of Fanny Oliver's sales slip, ostentatiously displayed, nerved her to courage.

"I don't mind the time ever," she said, "but you see somebody is to be laid off for the summer, and I have to work. But the samples have my number and the sale will be credited to me.'

"You deserve it, certainly," the lady

answered. "I hope your next customer will be quicker than I have been." She turned away with a friendly good-bye smile, leaving Lois half-encouraged, half-hopeless. There was not much question among the girls that Lois would be the one to go; she seemed fated to have those who wanted cheap laces come to her, whereas Fanny Oliver always captured the big purchasers. Fanny said it was part of business to know which customers to go to, and that Lois had not a business bump.

"But somebody has to wait upon them," Lois argued.

"Doubtless, but it can be somebody else," Fanny retorted, lightly. "You see the difference it makes. Your sales today have been thirty-nine dollars and mine one hundred and sixty-three dollars."

Yes, it was easy to see the difference, and Lois, summoned to the manager's office the next day, told herself she had known it all the time; what she had not realized was that until then she had not quite given up hope.

The manager looked up pleasantly.

"I called you up, Miss Bently, to show you a letter we received from a customer this morning. I think it may interest you."

Lois, bewildered, took the letter. At first the phrases meant nothing to her, so sure had she been of dismissal; but after a little she began to understand—"the very great patience and courtesy of the young lady who waited upon me," "not the first time I had noticed her unfailing patience even with the most trying customers"—the words looked at her like friendly, assuring faces.

"I merely wish to add, Miss Bently," the manager said, as she handed back the letter, "that the kind of saleswoman noted in this letter is the kind we never part with if we can help it."

Suppose—she had not written! Lois did not realize that she had said it aloud until she heard the manager answering her thought.

"Yes, we might have made a mistake, although we are not so likely to as you think. But even then, the same qualities would have won in the end. They always do, Miss Bently."

Lois, shining-eyed and pink-cheeked, went back to the lace counter. It was good—best of all—to know that real things counted. But how other people helped—if they would!—Youth's Companion.

"As Poor Richard Says."

The following quotations are from "Poor Richard's" Almanac, which was written and published by Benjamin Franklin. Franklin's Almanac was a model upon which many modern almanacs have been used:

A word to the wise is enough.

Many words won't fill a bushel.

God helps those who help themselves.

Sloth, like rust, consumes faster than labor wears, while the used key is always bright.

Dost thou love life? then don't squander time, for that's the stuff life is made of.

The sleeping fox catches no poultry.

If time be of all things the most precious then waste of time must be the greatest prodigality.

What we call "time enough" always proves little enough.

Sloth makes all things difficult, but industry all things easy.

He that riseth late must trot all day.

Laziness travels so slowly that poverty soon overtakes him.

Drive your business lest it drive you.

Early to bed and early to rise,

Makes a man healthy, wealthy and wise.

There are no gains without pains.

He that lives on hope will die fasting.

He that hath a trade, hath a estate; and he that hath a calling, hath an office of profit and honor.

Dilligence is the mother of good luck.

One to-day is worth two to-morrows.

Trouble springs from idleness and grievous toil from needless ease.

Fly pleasures and they will follow you.

The Dawdle-Bug.

Did you ever hear of the Dawdle-bug?
It lives in a place that is warm and snug;
It never flies around, but creeps and crawls.
And on the sofa or hammock sprawls.
Listen! You'll hear its lazy hum:
"In a minute I'll come! In a minute I'll come!"

In the morning dressing there is a tug.
If a child has been stung by the Dawdle-Bug;
Breakfast table will have to wait;
School bell rings for a boy that's late;
Unlearned lessons, a dunce cap tall,
And no time left for a game of ball.

Now, a cure for the sting of the Dawdle-Bug
Lies neither in medicine, pill, nor drug
(Some say the oil of birch is good;
I haven' tried it, and never would);
But the poison can't in the system lurk
Of a boy who is brisk in his play and work.

—Selected.

"The Art of Happy Nonsense."

Nearly all the happy nonsense in our life comes from America, for we do not now import much nonsense from Ireland, the fairyland of nonsense. Nonsense is as necessary in the dish of life as salt is necessary in our food. It is the thing that gives savor to our seriousness. If we wish to discover how valuable nonsense is in our life we have only to spend an hour with children. In a child's life nonsense is at least nine-tenths of joy.

The latest product of the American genius for nonsense is rag-time. The English temperament is slow to surrender to an alien spell, but when it does surrender, its surrender is absolute. I have been waiting a long time for the triumph of rag-time. It is more than a year ago since I abandoned myself to its enchantment. It was at an American dinner-party in London. After dinner an American girl sat down and played rag-time on the piano. Instead of subsiding into somnolent solemnity, we all became amazingly and miraculously joyous. The musical nonsense got into our blood, and we found ourselves suddenly as merry as children. The American girl seemed to have joy at her finger-tips, and the beauty of her joy was its freedom from sentiment or passion, or thought. It was the pure joy of heartless youth—the kittenishness of the kitten the puppishness of the puppy, the kiddishness of the kid. It was the joy of life, without any sad leaven of experience or any wistful alloy of remembrance."—James Douglass in London Daily News.

Remarkable Bible Verses.

The eighth verse of the third chapter of Zephaniah contains every letter including the finals, of the Hebrew language, while one will find in the twenty-first verse of the seventh chapter of Ezra every letter of the English alphabet except j. The verse reads as follows: "And I, even I, Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily."—Youth's World.

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Personal and News Notes.

The Rev. T. W. Cliff, rector of St. Helena's church, Beaufort, South Carolina, is spending his vacation in Nova Scotia.

Bishop Biller has changed the name of the Indian Mission at Crow Creek, South Dakota, from Gankonais to Crow Creek Mission.

The Rev. A. E. Woodward, of Mammoth Spring, Arkansas, is doing summer work at Epiphany church, Washington, District of Columbia.

Bishop Guerry of the Diocese of South Carolina, will return to his Diocese the first of September for visitations and to preside at the colored council.

The Rev. William Way, rector of Grace church, Charleston, South Carolina, is spending his vacation at Hinsdale, New Hampshire, where he may be addressed until October 1st.

The Rev. Clayton Earl Wheat, rector of St. George's church, Griffin, Georgia, has accepted a call to the rectorship of the Church of St. John the Evangelist, Hingham, Massachusetts.

The Rev. John Kershaw, rector of St. Michael's church, Charleston, is spending the month of August in the mountains of North Carolina. St. Michael's church is closed during the rector's absence.

The Rev. C. E. Woodson, rector of the Church of the Good Shepherd, Columbia, South Carolina, is the special preacher at St. Stephen's church, Providence, Rhode Island, for the month of August.

The Rev. T. B. Tucker, recently of Dadeville, Ala., has accepted the position of priest-in-charge of the Church of the Redeemer, Sarasota, Fla., and adjacent missions, in the Diocese of Southern Florida.

The work of moving, remodelling and improving the rectory of St. George's church, West Philadelphia, has been completed, adding greatly to the comfort and convenience of those occupying it.

The Rev. George W. Hoster, rector of St. Paul's church, Franklin, Tennessee, is spending his vacation at Sewanee. During his absence from his parish the congregation is making some needed improvements in the church building.

The Rev Harold Edward Ford, for the last five years curate of Grace church, Lawrence, Massachusetts, has resigned, to accept general missionary work in the Diocese of Iowa. He will enter upon his new duties October 1st, and will reside in Des Moines.

Miss Anna Blanchard, who died recently at Spring Lake, New Jersey, had nearly reached her eightieth year. She was for over half a century one of the most liberal supporters of the charitable work of the Church of the Holy Trinity, Philadelphia.

The Rev. Robert Walker, chaplain of the State Reformatory at Concord, Massachusetts, has been in charge of the services at Christ Church, Boston—the famous "Old North Church" of Revolutionary history—for the month of August.

It is stated that the new St. Thomas' church, New York City, will not be consecrated at the time of the General Convention as previously announced. The interior work will not be completed until next year, but the church will be ready for public worship in the fall. There will be a service of benediction on Saturday, October 11.

The Rev. Jesse Samuel Wicks, rector of St. Paul's, Defiance, Ohio, and missionary-in-charge at St. John's, Napoleon, and St. Paul's, Hicksville, has resigned these charges. On September 1st he will become archdeacon of the northern part of the missionary district of North Texas.

Bishop Perry dedicated the new parish house and the deconesses' home of Emmanuel church, Newport, Rhode Island, on July 31st. He was assisted by Bishop Darlington of Harrisburg, Pennsylvania. Many clergy of the diocese were present. The buildings are the gift of Mrs. John Nicholas Brown, and form, with the church, a beautiful group.

The Rev. Walter D. Buckner, LL.D., of Calvary church, Memphis, was the preacher at the annual meeting of the Sunday School Teachers' Institute, held at Sewanee, August 10th. Representatives were present from a large number of the parishes and missions in the Diocese. The success of the Institute was due in a large measure to the Rev. M. P. Logan, D. D., of Nashville.

The Rev. John Marshall Chew, rector of the Church of the Good Shepherd, Newburg, New York, may be addressed, during August, at Columbia University, New York. He is delivering a series of Sunday morning sermons at Ascension Memorial church in West Forty-third street, and at Holy Trinity church in East Eighty-eighth street, touching upon the topics of the day, including "The Change of Name of the Church."

Miss Alice M. Hall, the late matron of St. Luke's, Sewanee, Tennessee, provided in her will, recently probated in Birmingham, Alabama, $10,000 to be used for two theological scholarships at Sewanee; $2,000 to the General Board of Missions, and, after some private bequests, she names the chair of New Testament in the Theological Department of the University of the South her residuary legatee.

A model house, with balcony, parlor, dining-room, bedroom, kitchen bath and toilet-room, was erected by the ninth grade pupils of the Juncos, Porto Rico, schools, on the grounds of the Third Insular Fair of Porto Rico. A complete set of furniture was also made by the children. Carpentry is one of the practical courses introduced in the Juncos schools, under the supervision of Celestino Benitez, superintendent.

Christ Church, Guilford, Conn., the Rev. Edward Livingston Wells, rector, was reopened on Sunday, July 27th, after being closed for nearly two months on account of repairs and improvements. The entire inside of the church has been redecorated. In the chancel and choir a handsome parquet oak floor has been laid in memory of a faithful parishioner; a plate thereon bears this inscription, "In memory of our mother, Adeline Eliot Stone, July, 1913." The organ has been repaired and a new keyboard added.

"One of the greatest gifts of life is sympathy. We long for the kind word or sympathetic counsel during the time of any great trial or sadness. Our grief is divided when we are able to share it with some sympathetic heart. And by sympathetic I do not mean sentimental. Mere sentiment is weak. True sympathy is divine and comes not with the mere asking, but develops rather as the fruit of deep suffering. "If you would have the priestly gift of sympathy, you must be content to pay the price; like Him—you must suffer."

What is Sunday to Us?

"The Eucharist is the Lord's Supper, and would be desecrated, as St. Paul teaches, if it were treated as a common meal. And in like manner the first day of the week is the Lord's Day, and it is profaned whenever it is spent in unnecessary secular business or worldly pleasure. It is the Lord's Day, and speaks to us of His sufferings for our sake, and so it appeals to our gratitude and love; it speaks to us of the hopes of everlasting glory which He has purchased for us, if we obey His—by His triumph over death, and by His resurrection from the grave. If this day had a voice it would thus speak. Christ died and rose again for you on this day, so reckon yourselves dead unto sin and alive unto God. Walk in newness of life. Be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.' Therefore every successive Sunday ought to find us more and more disengaged from earth, and nearer and nearer to heaven. Every succeeding Lord's Day ought to find us better prepared for the Day of the Lord. Our Sundays ought to be like quiet havens to which we may retire from the storms of the world, and in whose still waters we may equip ourselves for our last voyage, the voyage of eternity. Our Sundays ought to be like fair gardens, fenced off from the world and planted with flowers of paradise, that we may breathe a spiritual fragrance over the rest of our lives. Our Sundays ought to be like clear and cool fountains springing up in the parched desert of the world, from which we may drink living waters—refreshing our weary souls in our pilgrimage to heaven. Our Sundays ought to be like the calm heights of an Evangelical Pisgah from which we may have a clear view of our promised Land. Our Sundays ought to be to us like the steps of a spiritual ladder—a ladder of angels, such as Jacob saw, on which we ought to be ever ascending higher and higher to heaven. They ought to be like 'Songs of the Degrees' in the Book of Psalms which the returning captives sung on their way from Babylon to Jerusalem."—Bishop Wordsworth.

NO SWEARING, NO VULGAR STORIES

Dr. Long Pleased With the Moral and Religious Training of His Son.

Graham, N. C., June 5, 1911.

Col. Preston Lewis Gray,
Bingham School, Mebane, N. C.

My Dear Col. Gray: While we are pleased with all the honors Joseph won at school, we are pleased best of all, with the moral and religious training of our boy—no swearing, no swaggering, no vulgar stories, no swell headed pomposity—just a nice, clean, vigorous boy of eighteen, who weighs about 180 lbs., ready for the cornfield or college.

After spending many years in teaching, I believe it is easier to cultivate good habits than to remove bad ones; better to send a boy to school where the Faculty spend more time in training a young man to do right, than in trying to prevent him from doing wrong; that it is cheaper and better to prevent crime than to cure criminals; that it is always better to send a young man, or boy, to a school where he is likely to be won to the Christian life, when he is in the formative period—for these reasons, I selected the Bingham School at Mebane, N. C., for my only son. He spent four years there, graduated at that school last month with good health, unsullied morals, and the highest regard for his teachers. No wonder the outlook for the years to come is so good!

Very truly,
DANIEL ALBRIGHT LONG, D. D.

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Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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DIED.

TOOMER.—In Charleston, S. C., on July 10, 1913, ELIZA A. TOOMER, daughter of H. B. and Ann E. Toomer, in her seventy-fifth year. Interred in Magnolia cemetery.

OBITUARY.

Mrs. Virginia Cooper Dawson.

Entered into her rest, from her home at "Cameron," near Alexandria, Va., on the 22d day of July, Mrs. VIRGINIA COOPER DAWSON, in the 71st year of her age. She was the daughter of General Samuel Cooper, Adjutant General of the United States Army at the breaking out of the war in 1861, and having resigned that position for conscience sake, was subsequently made Adjutant General of the Confederate Army. She was also the great granddaughter of George Mason, the author of the Virginia "Bill of Rights." At the dawn of her young womanhood, when her father was stationed in Washington, her unusual beauty and grace of face and figure, together with her singular charm of manner and conversational gifts, made her a marked figure and toast in the most prominent society in Washington. When her father removed to Richmond, his charming daughter found as ready a welcome and as keen appreciation in the social circle of that capital as had been accorded her in Washington.

But these physical and social charms, so conspicuous in her girlhood days of prosperity, were far from being the only or chief characteristics which entitled her to the admiration, confidence, and sincere affection of those who knew her best. It took the fires of adversity, the days when her father's home lay in ashes, when his means of support were gone, when the struggle for bare subsistence was hard, when nothing but honor and the sense of duty well done was left, to show the true gold in the composition of his lovely daughter's character. It was these days of fiery trial that manifested and ripened her tender filial devotion to her father and mother. It was then in their days of declining strength and brave effort to adjust themselves to conditions so sad and circumstances so different from what they were accustomed, that her unselfish love brought comfort to their souls and her unfailing cheerfulness cheered their hearts. From the time of their return to their demolished home to their last days on earth, she was the light of their more modest home and the comfort of their hearts.

Then came her marriage to Major Nicholas Dawson. And with their father's enforced absence from home in the far South for a large part of his time, the burden of responsibility and the early training and upbringing of their three children rested mainly upon her. How that responsibility was met and what the results of her wise and tender care were, those children,—two sons and a daughter—are here to bear witness. All now grown up and taking active and useful parts in the responsibilities of life, each one can testify to what a mother's courage and wisdom, to what a mother's love has done for them. Surely the children of such a mother have a right to "rise up and call her blessed."

And not only those children will miss her, but many friends who knew her from her bright, happy girlhood, through her brave struggle with adversity and in the calmer times of her later life, will feel that some of the brightness has gone from their lives with the charm of her manner, the brightness of her conversation and chiefly with the warmth and sincerity of her affection. We may all thank our Father in heaven, that for her we need "not sorrow as those without hope." Let us rather strive so to live that when our time comes to depart hence, we may meet her once more in the "House where the many mansions are." And let us feel assured, that as she made brighter the home and the social circle here by her presence, so the Paradise of God will be brighter to us because once more we shall greet and be welcomed there by her in her more beautiful and glorified personality.

L. R. M.

Henrietta Goodnough Boyden.

Entered into life eternal, from Hopedale, Albemarle county, on August 2, 1913, HENRIETTA GOODNOUGH BOYDEN, youngest daughter of the late Rev. E. Boyden, of Albemarle county, Va.

"There remaineth a rest for the people of God."

"Rest, weary head:
Lie down to slumber in the peaceful tomb;
Light from above has broken through the gloom;
Here in the place where once thy Saviour lay,
Where He shall wake thee on a future day—
Like a tired child upon its mother's breast,
Rest, sweetly rest.

Rest, spirit free,
In the green pasture of the heavenly shore,
Where sin and sorrow can approach no more;
With all the flock by the Good Shepherd fed,
Beside the stream of life eternal led,
Forever with thy God and Saviour blest—
Rest, sweetly rest."

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WANTED—POSITION BY A LADY OF wide experience, as teacher, chaperone, superintendent. English, modern languages, Latin and music. Address Study, office of Southern Churchman. 1t

WANTED—BY AN HONOR GRADUATE of Hannah More, a few pupils from 11 to 18 (college preparatory and music). References exchanged. Address Mrs. Fielding Lewis Taylor, White Marsh, Va. 1t

WANTED—A LADY WISHES POSITION to superintend housekeeping or nurse-companion to lady. City preferred. References exchanged. Address 335, care Southern Churchman. 23aug-4t*

WANTED—A LADY TO ASSIST ME IN my housekeeping. Address Mrs. John Tabb, Gloucester, Va. 23aug-2t

WANTED—POSITION TO TEACH IN PRIvate family by young lady of experience. English, French, Latin and music. References. Address 334, care Southern Churchman. 23aug-2t*

WANTED—A YOUNG LADY DESIRES A position to teach; small children preferred. Has had much experience. Address 329, care Southern Churchman. 23aug-5t*

WANTED—TEACHER, SOUTHERN GIRL wants position as teacher of French, English and instrumental music in seminary, private school or family. Can also teach athletics. Best references given. Box 57, Salem, Va. 19au-2t*

WANTED—A POSITION AS TEACHER IN private family, to teach the usual English branches, Latin, algebra and music. References exchanged. Address Box 13, Washington, Va. 16aug-2t*

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Grace According to Need.

A poor but worthy inhabitant of Paris once went to the Bishop with a heart almost overwhelmed. "Father," said he, with the most profound humility, "I am a sinner, I feel that I am a sinner; but it is against my will. Every hour I ask for light and humbly pray for faith but still I am overwhelmed with doubts. Surely if I were not despised of God He would not leave me to struggle thus with the adversary of souls." The Bishop thus consoled the sorrowing penitent. "The King of France has two castles in different situations and sends a commander to each of them. The castle of Montleberry stands in a place remote from danger far inland, but the Castle of La Rochelle is on the coast, where it is liable to continual sieges. Now which of the two commanders, think you, stands the highest in the estimation of the king, the commander of Montleberry or he of La Rochelle?" "Doubtless," said the poor man, "the king values him most who has the hardest task and braves the greatest dangers." "Thou art right," replied the Bishop, "and now apply this matter to thy case and to mine; for my heart is like the Castle of Montleberry and thine like that of La Rochelle."

The Household

Keep the Boys at Home.

If I had a boy to-day I would rather put him on an eighty-acre lot that never had a plow or an axe upon it than place him in the best government office in the land. Make your houses pleasant. Make them so attractive that your sons and daughters will love their homes better than any other place on this earth. Make the business of farming so agreeable that your sons will see that it is the most beautiful and profitable occupation in which they can engage. Build up good houses and buy good implements. Don't get an old cracked cook stove, but put in a good range. In fact, have every convenience that you can so that your wives and daughters will deem it a pleasure to perform their household work. In this way you can bring up your sons and daughters on the farm; but when you make the home repulsive, you drive them into clerkships and other menial positions, when they ought to be God's anointed lords of creation.—Zachariah Chandler.

Buckwheat Cakes Husbands Like.

Four cupfuls of warm water, two tablespoonfuls of molasses, nearly three cupfuls of buckwheat meal, one teaspoonful of Indian meal, and half a cake of compressed yeast. Scald the Indian meal with just enough water to swell it. When cool, add this to the buckwheat with the measure of warm water; beat till all are well mixed. To this add salt, molasses and yeast, which should be dissolved in a little water. Beat all together for five or six minutes, and set in a warm place to rise over night. A pitcher is very convenient to pour the batter from in making the cakes. Cover the pitcher containing the batter with a thick cloth over night. In the morning beat well, and set the batter near the fire for a second rising.

Buckwheat cakes are not perfection without soda, which should be added whether the cakes are sour or not, but not till just before they are baked. When the breakfast is on the table, dissolve one even teaspoonful of soda in a little warn water, stir it well into the batter and cook at once. Serve the cakes as quickly as possible from the griddle. Indian meal makes buckwheats more tender than flour. They are much better made with milk than water.—Woman's Home Companion.

This and That.

Earthenware, glass or other useful crockery that becomes cracked can be cemented together by mixing a little white lead and spreading this upon a strip of old linen rag. This should be neatly laid over the damaged part and allowed to dry. A few bands of stout twine should also be securely tied around the article to make the repair more secure.

Books bound in leather may be freshened by using equal quantities of whites of eggs and water beaten together. Apply this with a soft flannel cloth and polish when dry.

Eggs With Coffee.

When a raw egg is distasteful to a patient, but coffee is very much relished and also allowed, the two can be served together by beating together one egg with one tablespoonful of sugar. Add gradually half to one cup of boiling coffee, stirring continually, and fill up with hot milk or cream.

INCORPORATED 1882.

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Thoughts for the Thoughtful

Character lives in a man, reputation outside of him.—J. G. Holland.

To go faster than God wills is to go otherwise than God wills, and an arrest is sure.—P. T. Forsyth.

"Many, indeed, think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts."

Why do we dread to-morrow
And so destroy to-day?
For if we borrow trouble
We surely have to pay.

Unless our hearts go out to the people we shall never reach their hearts. We may talk to them forever, but unless we have this loving sympathy we might as well be silent.

There are people who would do great acts, but, because they wait for great opportunities, life passes, and the acts of love are not done at all.—F. W. Robertson.

Make use of time, if thou lovest eternity; know, yesterday cannot be recalled, to-morrow cannot be assured; to-day only is thine; one to-day is worth two to-morrows.—Enchiridion.

From the moment that the day breaks and the Sun of Righteousness dawns upon the soul, light is strewn upon life's way; so that the righteous man advances step by step in the light. Progressiveness is the law of spiritual growth.—J. W. Bardsley.

I will govern my life and my thoughts, as if the whole were to see the one and read the other; for what does it signify, to make anything a secret to my neighbor, when to God (who is the searcher of our hearts), all our privacies are open.—Seneca.

The fortune of character was never made in a day. We must earn and save it, year by year. A noble character means hours of sacrifice, hours of struggle, hours of hard obedience, hours of unselfish thought, hours of drudgery, hours of prayer. The treasure that we lay up in heaven is earned coin by coin.

Let us continue to preach Christ and Him crucified. Let those preachers who have an inclination to discuss side issues leave these alone for a while and let all bend every energy toward spiritual development. It is of no great moment or benefit what one's views may be on the millennium or the mysteries of revelation. The salvation of souls is of moment and benefit.

The infinite Father does not stand by us to be catechized and explain Himself to our vain minds. He is here for our trust; and if we will but lean on Him, our chafing heart shall sleep the sweet sleep of recovery. We must not carry the habits and exactions of vision into the hours of its loss; if we do but take His hand, He will lead us as the blind by a way that we know not, and we cannot go astray while He abides.—James Martineau.

One of the charms of the evening is that one by one we see the stars. That is something of which the morning cannot boast. It brings the garish sun and its burning heat, and then weariness. But the evening unveils the stars, and fills the whole dome of heaven with the myriads of quiet lights, and they bring the cool and restful night. And with the stars comes the promise, "And at evening time it shall be light!"

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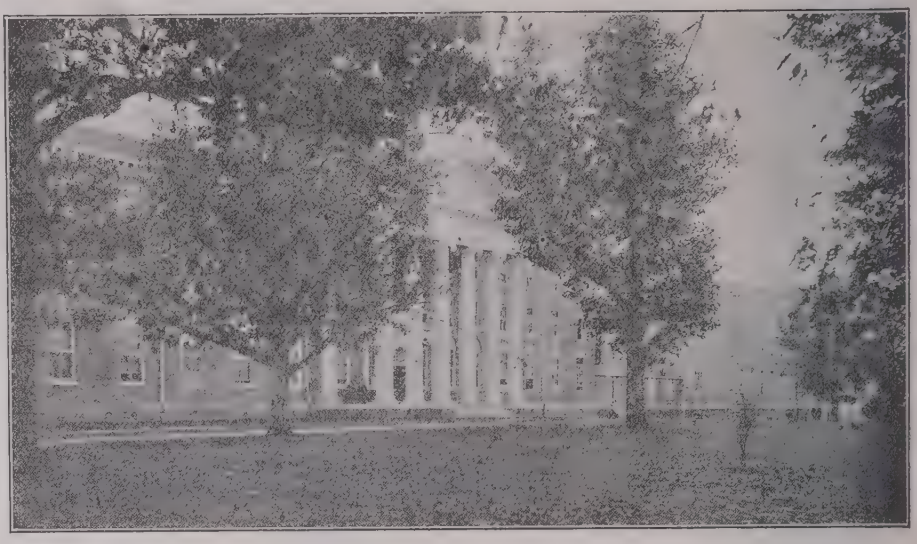
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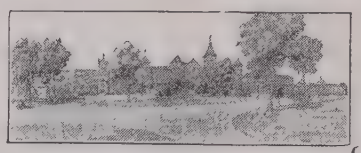
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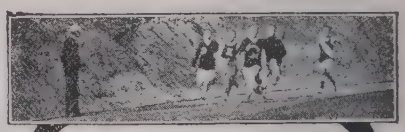
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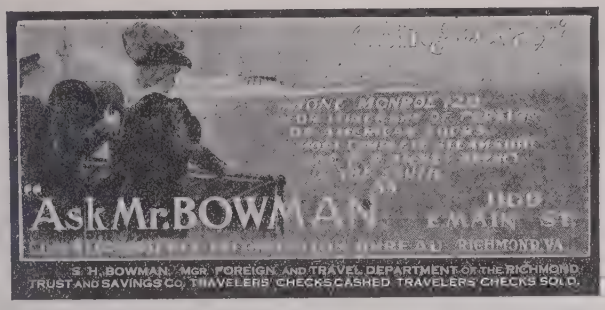
Southern Churchman

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Vol. LXXVIII. RICHMOND, VA., AUGUST 30, 1913. No. 35

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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., AUGUST 30, 1913 No. 35

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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THE CHALLENGE OF THE SAINTS.

University Sermon by the Most Rev. Dr. Cosmo Gordon Lang, Archbishop of York.

Preached at Oxford, England.

"They sung a new song, saying, Thou art worthy, for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."—Rev. v. 9.

Christendom, at this season, is commemorating the lives of its saints, and certainly the succession of the saints is beyond all question the most wonderful and inspiring fact in the long history of the human race. It binds together across the space of nineteen centuries men and women of every age and temperament and character and nation in one common faith, in one common experience renewed over and over again with the same freshness. It has preserved the sway of these great convictions, the consciousness of this great experience, undisturbed throughout all the manifold and marvellous changes of human thought and history. What is this common witness that comes down to us in the tradition of the saints? They differed in language, in achievement, they stumbled all kinds of different words when they tried to express their faith and their experience in theology; but whether you regard them as of the first, or the fifth, or the tenth, or the sixteenth, or the nineteenth century, they were all at least one in this—they believed that once in time God Almighty entered the world in the person of Jesus Christ, that He broke through the hitherto observed order of nature, that He created a new and sinless life set free from the long entail of sin, and that by the sacrifice of that new life He restored man to union with Himself for which he was made. In the words of the philosopher Eucken: "He had tested the invasion of our life by a new order of reality;" in the words of the Apostle St. Paul: "God was, in Christ, reconciling the world unto Himself." Those saints, then, took their stand with one accord upon two orders of fact—one the life, the death, the rising of Jesus; the other, answering to the first, their own experience, the experience of men who knew that, being sinners, they were redeemed; that being strugglers in the hard fight, they were assured of victory; that being dying men and women, they were conscious of a new life, rich, strong and exuberant, and all this, not by virtue of anything that they thought, or fancied, or did, or were, but simply and solely by an act of re-creation which God achieved in the person of Jesus Christ.

The Succession of the Saints.

Now the succession of the saints is the proof of the undying power of these supernatural facts, and to each of us at this season, and to us here assembled in this church with its wonderful memories, in the week of All Saints, to each of us there comes the challenge of saints. Were we victors betrayed by a delusion beautifully pathetic, but without a foundation, or were we victors thrilled by the power of an amazing truth? Was it for mere fool's play, or make-believe, or money, that we so battled it like men, or was it because in deed and in truth the power, the love, the light of the inscrutable God have shone forth upon the world in the life and death and rising of one, Jesus? Now the challenge of All Saints is met by the spirit of the world in which we live with a counter challenge, and that in two regions—the first of thought and the other of moral life. First of all, in the region of thought. We all inherit—we cannot help it—a certain attitude or temper of mind which has been created by the marvellous successes and the claims of physical science during the nineteenth century. We have come to take it for granted in the almost unconscious working of our minds that this universe is a compact whole, bound together by iron ties of material laws of cause and effect, and that after all there is no reality except that which can be discovered, analyzed and described by the process of physical investigation. It is perfectly true, as some of you know so well, that this is not the attitude of the highest scientific thinkers at this present time. This agnosticism during the last twenty-five years has become, in the language of one of them, "more and more pure, less and less inclined to dogmatize;" but their methods, and their methods alone, can determine for us the sphere of what is real. It is not the attitude of the philosophy most characteristic, so far, of this century, represented, for example, by the names of Bergson and Eucken, who are showing that there are deeper and surer means than the methods of physical science of reaching to reality.

The Claims of the Creed.

Indeed, it would not, I think, be going too far to say that the mechanical theory of the universe, which governs so much of our popular and instinctive feeling, is being weighed and found wanting; but though it has been abandoned in the higher grounds of thought, it remains in the street, it is an idol in the market-place, it becomes, far more than some of us are aware, a steady and habitual prepossession of our minds, in the strict sense of the words: a prejudice. Thus it is, for example, that when we find ourselves reading over the old records of our Christian history, when we find ourselves confronted for the first time—as is here in Oxford necessarily the ordeal of some of you—confronted for the first time by the certainty of the audacious claims of the great Christian creed, we shrink back and we say to ourselves that after all these things do not happen, there is no place in this scheme of the world for these hitherto unobserved phenomena that we call miracles. Now what I am anxious to put before you this evening is this: that that is not the way in which we ought to approach these difficulties which inevitably and rightly beset us.

How to Meet the Challenge.

The first question for us all is, not how far we can realize through our own imagination, not how far we can believe the credibility of this or that event that is reported in our sacred literature, but first of all, how are we to meet the challenge of the saints, the great continuity of the Christian experience? How are we to deal with that total impression and effect upon Christian life and character and thought for all these centuries that certainly springs from the claim that in Christ there appeared a new order of reality, with those new powers and those new

laws coming in upon us, and enriching this sphere of reality with which in our ordinary ways of thinking we are accustomed? Now if the saints were right, if it be true that in Christ God moved out of the sphere in which He is withdrawn from our consciousness, and entered the sphere of our humanity, then, who are we to decide a priori what might, or might not, accompany in space and time such a tremendous act of sovereign transcendence? It is interesting to discuss how far this narrative may be simply used to convey some spiritual teaching, it is interesting to compare different narratives and to see how possibly some account has grown and been exaggerated; and all this is a fit subject for inquiry; but it is one of quite secondary importance—the matter that really ought to determine our minds, before we even proceed to discuss in detail what we think about this or that story in the New Testament, is whether or not we are prepared to believe that that first and primary witness of the saints is true, that so stupendous a thing is real, as that God was in Christ. And if the saints were wrong, if that is a thing that was inconceivable, then it is superfluous to discuss these poor pathetic tales; but it is well for us—and I would put this with all the force of the challenge before you—it is well for us to realize the consequences of our taking up the position that such a great and stupendous thing could not have happened, for it means that we shut ourselves, and all that we mean by God, within this present scene; that we refuse to allow the possibility of any incoming of reality and power from another sphere. One of our most brilliant modern writers, with great eloquence, has for himself courageously faced the consequences. Let me read you what he says: "That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes, his fears, his loves, his beliefs are but the outcome of accidental collocations of atoms; that no fear, no heroism, no intensity of thought and feeling can preserve the individual life beyond the grave; that all the labors of the ages, all the devotion, all the aspirations, all the noonday brightness of human genius are destined to extinction in the vast depths of the solar system—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand; only within a scaffolding of those truths, only on the firm foundation of unyielding despair can the soul-habitation henceforth be safely fashioned."

The Question at Issue.

Now, I do not for a moment say—God forbid—that those who feel a difficulty about these claims, these supernatural claims of our faith upon our mind, would at all subscribe to a consistency so ruthless. But I do put before you—if any man has a right to put before his brethren what he finds governs his own mind—that the real question that is at issue is whether or not there is a place of freedom in his own universe for God; whether God, if there be a God, is something more than the sum total of the laws and processes of this universe as we see it; and whether, therefore, there is no place for the freedom of man, or whether, God and man alike are within the change of a predetermined necessity. That is the real point at issue. Let us think twice or thrice before we allow ourselves, as it is so easy to do, to mutter, when we read afresh, in the light of our advancing thought, the old statements of our creed, the old claims of our New Testament—whether by muttering this, "after all these things did not happen," we may not be letting the shades of the prison-house darken our minds and souls, until we shall become the victims of a necessity which we can neither explain nor resist. Then, secondly, there is another region in which the spirit of the world, as we live in it, resists the challenge of the saints. It is in the sphere, not of thought, but of morality. It was said of the last century that what troubled men was not Christian morality, but Christian doctrine. I think it will probably be true of this century that what will trouble men most will be the shaking of the foundations of Christian morality. This is a way in which the pressure of the world influences us in the region of our conscience, as the wonderful claims and powers of physical science have affected us in the instinctive habits of our minds. We are finding that the world discloses so many resources of comfort, of ease, of luxury, of amusement, of sensation that it is almost asking more than we can withhold, that we should refuse to drain to the uttermost the world as we find it for the utmost pleasurable sensation, that it can give. If we are shut in upon this present scene, if at least the presence and possibility of a spiritual world beyond is so uncertain, then surely the first law of life is the development, the assertion, the justification of oneself.

An Insidious Voice.

We hear the spirit of the world speaking to us, and hear it continually among one's own friends: "After all, I must live my life in my own way," "Who am I that I should judge my neighbor?" We find the spirit insidiously leading men to suppose that when hardship is asked in the discharge of a great ideal, such, for example, as the ideal of Christian marriage, it is to be repelled, and that no ideal can really be insisted on which involves human nature in difficulty or distress or sacrifice. It speaks to us with increasing insidiousness in a great deal of the most clever and fascinating pictures of the day, in an assault on the basis of that wonderful product of the Christian spirit, beautiful but austere, the ideal of Christian purity. It is so easy in that realm to represent the old restraints as due either to caprice or to convention, and to make it appear that here also the highest law of self-development is self-assertion, and not self-sacrifice. Now it is this spirit that is met at once by the challenge of All Saints. Is the Cross of Jesus Christ—that strange, inexplicable, that compelling vision which has stood before man's mind for all centuries—is that a perversion or a trait of human progress? Can man redeem himself, or is sin a thing in ourselves, in our fellows, so real and positive that it must be dealt with before any reform can be lasting or true? Are the springs of betterment in things or in the soul? And does the soul need the inflow of a goodness greater than its own to protect and vindicate its own best instincts? Is the claim that Christ is to rule from the Cross the dream of men in a reaction from the pathway of their true development? Or is it the vision of a leadership, divine in its essence, human in its sympathy, bringing into the midst of all our disordered stumblings and failings and imperfections, liberty and strength and peace?

Finding, following, keeping, struggling
Is He (the Man on the Cross) sure to bless?

The spirit of the world says: "No!" or at least, "It is uncertain!" "Angels, martyrs, virgins, prophets, answer 'Yes!'"

Skirmishes of the Nineteenth Century.

Now it is the challenge of the saints that I would put before you this evening. Is it exaggerating to say that all the skirmishes of the nineteenth century between faith and unbelief, between self-assertion and self-sacrifice, are converging before our eyes into a great battle? I look back to the days when I was here in Oxford as you are now. What concerned men then were questions of the inspiration of Holy Scripture, of the authenticity of Christian doctrine, of the historical explanation of alleged events. But now these are entirely secondary issues, important, but not in the first rank of the conflict. The real conflict is between two conceptions of this world and of our life—the one in which there is no place for the supernatural, the other which claims that the supernatural has come, is here, and is powerful in Jesus Christ. Now we are all of us the spectators of the converging of religious thought into this great issue. If we cannot acquiesce in a world which shuts out all that makes God worth having, most of what makes human life worth keeping, then we find ourselves driven to make the venture of faith and to range ourselves upon the side of the saints. Of course, it is a venture of faith. It is impelled not by the sequence of any logic, but by the necessity of saving all that we care for in God and man. It is not the taking of the side of faith against reason, but only against the claim of one, and that not the deepest and truest form of reason. It is not an issue of faith against evidence, but only against the exclusion of the kind of evidence which really most matters—the universal and permanent needs of the human soul and the power of the faith once delivered to the Saints to vindicate and satisfy them. It is, then, in this great issue of religion, between a Christ human or superhuman, natural or supernatural, that each of us is called upon to take his place. I cannot imagine how so many honest-minded, thoughtful men can stand outside and view this great issue with curiosity or with indifference. If ever there was a time when the question surely came with irresistible force into the conscience of every thoughtful man, it is now. What dost thou think of these claims of Christ? And who can speak at such a time, and to such an audience, without praying with all the earnestness of his soul, that another generation of men may still be able to say with courage: "Thou art the Christ, the Son of the living God." Now one last point. If this be so, I do not think we can take our place in this great conflict between these two conceptions of the world and human life as mere individuals.

The Incarnation at Stake.

I think we shall, in proportion as we realize that the Incarnation of God in Christ is really the thing that is at stake, the thing that really matters—we shall be moved to take our place within that great army, that ancient society, which has always defended and protected that central truth. Let me use an illustration. I suppose there were many in the Bulgarian Army who saw that its organization and equipment were defective, that many of its officers were ill-trained and tactless, that many of its soldiers were lacking in skill and discipline, but in the light of the cause entrusted to it, the freedom

for which their fathers had fought for 500 years, in spite of all these defects, it was worthy of their loyalty and devotion. So as you—and I think I know something of what passes in your minds—as you look, let us say, here in England on our own English Church, I know you must see its manifold defects; it is to you, viewed from beneath, possibly dull and uninspiring, cumbrous in its methods, slow in its working! I know you meet with clergy who seem to you tactless and ill-trained; I know that many are irritating and foolish; but let us look at this ancient society as it were from above, view it in the light of the great causes entrusted to it, the maintenance through all the changes of human thought of this great conception of God's passing into the world, into life, in Jesus Christ. And then you will see that, in spite of all, it is still the greatest Society in the world, and the cause for which it stands is, after all, the most romantic and the most inspiring.

Do Not Drift.

Do not drift away from the Church of Christ! Do not leave it out of your scheme of life! Do not look upon it as a mere institution at whose public assembles you sometimes present yourselves. But rather take your place within it, try to learn its secrets, value its Sacraments as the means by which this life, which thrilled through the Saints, can still be achieved, giving to all our poverty all its richness and its strength. Find some corner in this life of service, and then you, too, will find that the best part of you has come to Mount Zion, that here and now, in the fellowship of the Saints, even you can sing that new song, in which all the deepest music of human life is gathered, all its penitence, all its struggles, all its hopes, all its joys; "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

Treasures.

What a magic word! The field is so suggestive. Think of the great fortunes put by through industry and thrift, through co-operation and accumulation, that give privileges unusual to those who are the recipients; they command the comforts, luxuries, and fineries that constitute material treasures; they give "purple and fine linen," gold and silver for use and to beautify, and jewels from earth's Golcondas to ornament and please. Think of the courts of rulers, even like those which were of the third Napoleon or of the English Elizabeth, where the grandees of earth gather in brilliant companies. Think of the estates with their palaces, like that of Fontainebleau where the kings of France were sheltered for eight centuries; its marble halls, its upholstered furnishings, its great rooms with tapestries and paintings, its grounds and gardens of flowers and shrubbery, of patterned walks with fountains and cataracts in between. There is such a world of treasures in the developments of commercial and economic affairs; business houses filled with things valuable, ships with their costly cargoes, banks with their millions of money. Thoughts of all these things held so dear rush through the mind when one thinks of treasures. They seem to shape largely the wishes and acts of people. The social gamut seems to depend so largely in its supposed awards upon the possession or non-possession of these treasures.

And he who built the heavens and set their jewels doubtlessly had a great purpose in the richness with which he adorned the earth. These treasures have their significance and worth. Purpose is written all over the face of creation. One can hardly despise the good things put here for man's use and pleasure. Yet their use is not to be perverted. Midas obtained his wish that everything he touched should turn to gold, but in the end it proved his discomforture. The food he ate hardened into gold in his mouth. It starved his physical being. This fabulous story tells a truth in that treasures may choke the life in its richest benefits.

These treasures are not in possession of all people, neither are their usages perverted by all who do possess them, but there are many who take them as the end of life, and even numbers who do not realize them in actual material matter, dream of their possessing them with the same detriment, or even worse, as actual possession often works. There comes to mind the story of the prince who selected from three sisters the youngest as a wife because she dressed poorly in comparison to the other two sisters and he thought her economical, but after the marriage he learned that she was the most extravagant of all and her former appearance had been necessarily poor because of deprivation.

"Lay up for yourselves treasures in heaven," are words uttered by Christ. The very perfection of the plan of God in the richness with which he has adorned earth would be perverted by some and used as the end of things within itself. It is often hard to believe that there is something greater than the greatness of temporal affairs. The dazzling glory of earth is taken to be the end to be sought. Men become so engrossed; business is business, life is life, reality is here and now; the past is soon forgotten and the future is out of mind. But it is not all of life to live, neither is it all of death to die. One must force themselves, wrench loose the tentacles of the mind, from earthly treasures long enough to view the treasures of another world. Then the trouble should be over. If the material treasures of the ephemeral present are so valuable, what a wealth untold must be the treasures beyond.

These temporal treasures are not worth the price of life and death. Let one not be so blind as to value their lives by the possession of those perishing things. Are men born in pain and misery and woe merely for a day of temporal success, then die and never be heard of more? Such is the doctrine, practically, of the materialist. But what a world is indicated beyond all these things. There are the real treasures. This heaven where one is advised to lay up his treasures is spoken of in a concrete way over against the earth with its earthly treasures. But when Christ said, "For where your treasure is, there will your heart be also," he brought heaven into a definite and continued existence, as well, within the hearts of men. The outward treasures are but stepping stones for the attainment of the inward treasures everlasting.

Goodness, positive righteousness, holiness, set in the truth of Christ's teachings, to be borne by his messengers to all men, are treasures excelling. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And it is through the spiritual ends of creation that one is able to appreciate the plans and purposes of God. Otherwise, even the earthly treasures turn to leaves. All cannot have earthly treasures, but they can lay up treasures in heaven. Lazarus was far richer than Dives. In the face of the day of reckoning, it is hard to see the sanity of living in the mere enjoyment of earthly treasures. Gold will melt, diamonds will return to the dust of carbon, mansions will decay, ships will rot, but treasures in heaven are intact and eternal.

So much depends upon how this life is lived. It should be a preparation, a laying up of treasures, for the life to come. The ultimate satisfaction will be realized when one hears the words: "Thou hast been faithful over a few things, I will make thee ruler over many." It is the end in view that characterizes the whole of life. It is according to where the treasures are laid up. So often one hears the cry that people are put in this natural world to be natural, to enjoy life, to live while they live. These are fine words, but they must not be taken as a license for investing all one has in just temporal treasures. One of the great facts about the laying up of spiritual treasures is that it enhances the value of the treasures of earth. It builds character, creates strength, makes conquerors, in the realm of the practical. The stronger the men, and the greater, the more valuable even will their temporal treasures be in that they are used properly. It will take more than pearly gates and streets of gold to build a heaven. There must be that ineffable spirit world where heaven actually exists in eternal treasures of righteous and holy characters.

The greatest treasures even on earth, then, are beyond the temporal and perishable. The end of all things is a preparation for a life to come. In this fulfilment one finds the proper relation with earthly treasures. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—C. A. B., in Christian Advocate, New Orleans.

Better Than Gold.

A gentleman while sitting at the dinner table with his family, had these words said to him by his son, a lad of eleven years: "Father, I have been thinking, if I could have one single wish of mine, what I would choose." "To give you a better chance," said the father, "suppose the allowance be increased to three wishes, what would they be? Be careful, Charley!" He made his choice thoughtfully; first of a good character; second, of good health; and third, of a good education. His father suggested to him that fame, power, riches, and various other things are held in general esteem among men. "I have thought of all that," said he: "but if I have a good character and good health and a good education, I shall be able to earn all the money that will be of any use to me, and everything will come along in its right place." Nothing can be added to the wisdom of that choice. It is like unto Solomon's, which was the soul of wisdom. The lure of human life is along the line of fame, power, and riches, none of which can be of any real advantage to the individual, except he have the higher qualities of head and heart which stand for character and conscience. Health, character, and culture are better than gold. They count for more, both for time and for eternity, than all earthly possessions combined. The case of their superior value is thus suggested: "Seek first the kingdom of God."—Religious Telescope.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Unity or Change of Name.

Mr. Editor: I read with much interest your recent editorial on Christian Union. The time to which you refer when division was widely believed in, and preached as a blessing, has certainly largely passed away, and many of our brethren of the other Christian bodies seem to be now in full accord with us on that question. Only a few evenings ago, in conversation with an eminent Presbyterian divine on the subject, he very emphatically said, "This sin of division must stop. It is doing more than anything else to defeat the object of the existence of the Church."

From present signs or indications, union seems to be surely coming for the other Christian bodies. Shall we ourselves be left out in the cold? For though we took the initiative in this movement for unity, are we not in danger of seriously obstructing its accomplishment by this persistent effort to change the name of our Church? I need not repeat here what has been often said of the effect of such a change on the other Christian bodies, especially should we assume the name of The American Catholic Church or any other exclusive name.

Indeed, it is beginning to be felt, and widely too, that the two questions, Unity and a Change of Name, cannot be worked out together, and it has been suggested, indirectly at least, that if one must be dropped, it should be that of Unity. But would that be in accord with the mind of the Master himself, who never prayed for a name for His Church, but who did pray for her unity.

Others, though they may be in favor of unity, seem to think of only the prejudices to be removed on one side. For instance, the writer of a letter which recently appeared in several of our Church papers, told us of certain Greeks in a certain State, who, on finding the word Protestant on the first page of our Prayer Book, "refused to have anything more to do with it." And the incident seemed to be urged as a cogent reason for dropping the word Protestant from our name. But shall we have regard for the prejudices of even the whole Greek Church and forget and ignore those of millions of our fellow Christians in our own land, who are more in accord with us as to the vital and saving truths of the Gospel than either Greeks or Romans?

But whatever might be the effect of a change of name on others, the more important question undoubtedly is, What would be the effect on ourselves? We have surely seen enough already to know that the result would not be a "city at unity with itself." Shall we persist in the untimely effort? We may fully appreciate the position of the Bishop of Southern Dakota and others who agree with him, who, though they themselves believe in a change of name, for the sake of the peace of the Church, and perhaps, also from a generous unwillingness to crush the honest convictions of those who differ from them, would say, Not at this time. Still, however regretable may be the necessity, if the measure be pressed, we on the other side, as honest men, can do nothing else than earnestly oppose it, for the simple reason that we are contending, not for a name only, but for all that the name, in its truest and best sense, stands for.

Our Blessed Lord Himself was the greatest of all Protestants. "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth." And in bearing witness to the truth he was ever protesting against the errors of his day, especially the error of making void or of no effect the commandments or Word of God by the traditions of men. And his Church, to bear faithful witness to his truth, must also, like him, be ever protesting against error, especially those errors which are plain perversions of his truth. And if such be her duty, why should she not rightfully bear the name which proclaims the fact to the world? The battle is now on, and this is no time for hauling down flags.

J. T. Hutcheson.

San Antonio, Texas.

Sunday School Teaching.

Mr. Editor: I have read and reread an excellent letter in the Southern Churchman of August 9th, written by Rev. C. A. Ashby. He calls attention to the fact that in England, Scotland, and in our own country the great Christian communions, as well as in our own Church, the children are not being held in the Church and that conditions are not at all satisfactory. There is one exception, viz.: the Roman Catholic Church. He insists "something must be done," and says the material we furnish our teachers and scholars is most inadequate. He quotes certain questions and answers in a little book used by Roman Catholics, giving definite, dogmatic teaching, the last answer quoted: "Those who rebel against the Holy Catholic Church, like Lucifer and other rebellious angels, will be cast into everlasting flames of hell." I have used at different times, in various parishes, nearly all our different leaflets and systems in vogue in the Church (Bishop Doane Series, N. Y. S. S. Commission, etc). I think the best today for us in the Sunday School is the "Joint Diocesan Series of Sunday School Lessons," edited by the Rev. J. S. Hartzell, B. A., M. A., and published by The Franklin Press Co., Petersburg, Va. They have a Scripture Lesson, carefully explained; The Church Year, Catechism, and Church History. All the teaching harmonizes with the Prayer Book, conservatively interpreted. However, all the leaflets and systems are very good.

It seems to be the fashion to blame all our defects on what is taught in the Sunday School and the material used.

I also have an opinion on the subject; it may be erroneous. We are certainly agreed that we are not holding the children to the Church, and conditions are not what they should be. The trouble is much deeper than mere material used. It is fundamental. In the first place we are not agreed as to whether our Church is a Catholic Church or a Protestant Church. In my opinion it is both Catholic and Protestant. The platform of the Southern Churchman is excellent: "Catholic for every truth of God; Protestant against every error of man."

We are not agreed as to what we mean by the priesthood.

We are not agreed whether we have an altar or not.

We have a definite system of theology in the Prayer Book, but it is not faithfully adhered to in many of our churches. Many churches delight in using Roman Catholic terms, and many go to the other extreme and say we have no priesthood, no altar and that all Christian bodies form the Holy Catholic Church.

We take up too much of our time quarreling with each other and have not enough respect for each other's opinions. One Church and rector teaches one thing, another teaches something else. How can we ever expect to gain the loyalty and respect of the masses of our own people for their Church and the teaching of those in authority?

Our brethren of the great Christian communions of modern origin are beginning to acknowledge that they have made the Sunday School practically a separate institution from the Church instead of the nursery of the Church; the Church has not been taught as a Divine institution, whose laws must be obeyed. Our people have not been consistently taught for generations that if they do not attend Divine worship on the Lord's Day at least once, they have broken the spirit of the Fourth Commandment and the law of the Church, and have sinned; consequently they do not go to church faithfully and carry their children with them. The children see that the parents have no loyalty and respect for the Church, so they have none either. The children go to Sunday School if they feel like it, and if they don't feel like it they don't go. The parents go to church occasionally in pretty weather, especially if they have gotten a new suit or a new hat. The children go to church semi-occasionally. This is not true of all. There are many faithful families. There are many faithful parents. There are many faithful children. But it is true of too many all over this country. Are we of the clergy entirely blameless?

Has the Fourth Commandment and the law of the Church been urged in season and out of season? Is this urged as a sin?

The Roman Catholics have a definite system of theology and have had consistent teaching along this line for generations, and most of them pay heed to the exhortations of their priests.

In England during the eighteenth century, the Church of England was mostly emphasized as a State institution, not as a Catholic Church; the terms priesthood and altar were scarcely ever used. The masses of the people were spiritually neglected, their spiritual welfare was largely left to the modern Christian bodies. The Whigs, the descendants of the Puritan element, maintained their supremacy largely through bribery. The Bishops of the Church were appointed from Whig families. The spiritual condition of the Church was pathetic. We inherited that apathetic spiritual condition and are only gradually recovering.

To demand the loyalty and respect of our own people and outsiders, we must have some definite, conscientious position. Many of our people seem more concerned what outsiders think, Roman Catholics and others, than what our own Church teaches. If we think we restored the original government

of the New Testament Church as our Lord Jesus Christ organized it, let us say so! That does not mean that we should teach that everybody else is going to hell!

As much as I love the Prayer Book and her services, I am convinced that our Church will never be the Church of the masses of the people as long as we insist upon Morning and Evening Prayer as the main services of the day. They are too intricate for the masses. It was never intended they should be the services for Sunday.

HOWARD G. ENGLAND.

Washington, D. C.

Protestant Representation.

Mr. Editor: The Convention of the Protestant Episcopal Church of the Diocese of Washington, at a session held in the city of Washington on May 8th, 1913, adopted the following preamble and resolution:

"Whereas, the system of representation now existing in our Church, under which Dioceses containing less than 3,000 communicants have as many representatives and as many votes in the House of Clerical and Lay Deputies as those which contain 48,000, or even 90,000 communicants, is obviously unequal and unfair, so that in fact our Ecclesiastical Legislature is in no real sense a representative body; and

"Whereas, legislation adopted under these conditions may utterly fail to reflect the mind of the Church, and may therefore fail to command the loyal support of the several Dioceses; and

"Whereas, should any vital issue of Christian doctrine or ritual, or ecclesiastical polity, upon which the mind of the Church was sharply divided, be decided by a technical majority of votes, which really represented a small minority of our communicants and other baptized people, the peace and unity of the Church might be seriously imperilled; and

"Whereas, by agreeing upon a certain number of clergymen in a Diocese as the unit, in a vote by Dioceses and orders, and by adopting the fractional system of voting in the smaller dioceses, it is possible to approximate equality of representation without reducing or increasing the present number of deputies from the Dioceses; and

"Whereas, the representation in the House of Bishops, as it stands at present, approximates sufficiently the principles of the equality of the Dioceses, after the analogy of the United States Senate. Therefore be it

Resolved, That a committee of five (three clergymen and two laymen), be appointed to prepare a memorial to the General Convention to take immediate steps to remedy this most grave defect in our representative system, so that the voting strength of the several dioceses in the House of Clerical and Lay Deputies may bear some proportion to their actual strength, to the end that the legislation adopted may truly reflect the mind of the Church, and command the confidence and support of our people."

Note:—Under our present system of representation, the two Dioceses of Virginia and Southern Virginia, with 198 clergy and 31,208 communicants, have, in General Convention, sixteen votes; while the six Dioceses of Kansas City, Indianapolis, Springfield, Dallas, Delaware and Duluth, with 186 clergy and 24,298 communicants, have forty-eight votes. R. H. McKIM.

Washington, D. C.

The Proposed St. Paul's Memorial.

Mr. Editor: As minister-in-charge of the Episcopal mission at the University of Virginia, I desire to express through your columns my appreciation of the Rev. Mr. Parker's letter, which appeared in a recent issue of the Southern Churchman. The idea which prompted the publication of the drawings of the proposed St. Paul's Memorial church was not only to make an appeal for sympathy and financial cooperation with the undertaking, but also to invite just such criticisms and suggestions as those which Mr. Parker has so kindly offered in respect of the architectural designs.

The plans, as at present drawn by Messrs. Ludlow and Peabody, while expressing the general outline of the scheme as projected by those in charge, are nevertheless tentative and subject to modification as the movement develops. Accordingly the committee of the church will most cordially welcome any suggestions and criticisms as to the proposed plans which friends of the movement may see fit to offer.

The criticism which Mr. Parker has made with regard to the incongruity of placing a spire upon a classic structure is one that has been freely made by a number of other persons interested in the scheme. In justification of the present drawings it may be noted, as Mr. Parker has pointed out, that they are the result of the attempt to give a Christian or ecclesiastical interpretation of the surrounding classic architecture of the University buildings. It may be noted, too, that the attempt is not an unauthorized one, but has many illustrations in English churches, as for example, St. Mary's-in-the-Strand, and St. Martin's-in-the-Fields, both imposing ecclesiastical edifices amidst London's crowded streets. This blending of the Gothic spire with a classic structure is the outcome, I believe, of Sir Christopher Wrenn's influence, so that the question, at least, seems to resolve itself into one of taste rather than authority.

The financial progress of the scheme, however, is slow, so that there is still the opportunity for a free discussion of the architectural plans before the building is realized, and I feel certain that the committee in charge of the work will welcome such a discussion.

Yours sincerely,

BEVERLEY D. TUCKER, JR.

Virginia Beach, Va.

Church Periodicals in Public Libraries.

Mr. Editor: I am very grateful for your hearty (though qualified) endorsement of my suggestion in regard to placing the Church periodicals in our public libraries. But I think you misunderstand the abilities of the C. P. C. It is very kind of you to offer the Southern Churchman (and there is no paper I value more highly), to libraries on such reduced terms. I expect to send you one subscription from a private family soon. I know it is asking too much of our publishers to furnish libraries with their journals free, and I also know that we can hardly expect librarians to buy all four of our leading Church periodicals. Therefore, I shall solve the problem, in this place at least, by placing these periodicals in both our libraries through the C. P. C., having the co-operation of our clergy and the other C. P. C. librarians in this city. I do not think it will handicap the work of the C. P. C. in the least, as the placing of one copy of any periodical in a public library means coming in reach of several hundred readers; while sending one copy to an individual means, usually, finding but that one reader—even though this may prove a very earnest one.

I expect to have the co-operation of our State C. P. C. secretary in this work, and we hope to have Tennessee lead in placing Church literature in public reading rooms, and that other States will rapidly follow. It will require sustained and watchful effort on the part of each C. P. C. secretary, but given that, I am sure we will succeed, after which we will be ready to accept a donation from some earnest helper, of funds enough to subscribe for our Church periodicals for library use. I want to see my own Church represented in every library.

MRS. C. W. RICHMOND.

1102 S. Somerville St., Memphis, Tenn.

Believing God's Word.

C. H. Wetherbe.

Nothing can fully take the place of personally believing the Word of God. It is well for one to have some help from Christian scholars, when one is studying some historical question, or is pondering on some obscure passage in the Bible. It is proper to consult commentaries, and other good authorities; but, beyond all else, the Christian should prize his privilege of reading and studying the Bible directly, and with the fullest faith. The only way for one to obtain from the Bible the preciousness of its spiritual contents is to believe in it without any hesitation and without any wavering.

The Rev. Dr. Abraham Kuyper, of Holland, says: "All learned investigation, as the basis for spiritual conviction, is out of the question. He who denies this, maltreats souls and introduces an offensive clericalism. For what is the result? The notion that the unscholarly can have no assurance of themselves; that is what ministers are for; they have studied the matter; they ought to know, and the simple folk must believe upon their authority. The absurdity of this is obvious."

Dr. Kuyper does not mean to say that one should not use proper aids in studying the Bible. He is opposed to one's allowing others to tell him what to believe. He objects to one's having his faith in the Bible dictated by some one else, even by a scholarly man. He well says that "the learned gentlemen are frequently the greatest doubters." He also says: "One minister almost always contradicts what another has laid down as the truth." I think that the last statement is overdrawn. It is true, to some extent. I am fully in accord with the idea that each Christian is entitled to the privilege of believing God's Word for himself; and I am sure that unless one do so, he will not grow in spiritual power and stature. There is nothing more wholesome to Christian life than that of simply believing the true Word of God.

Faithfulness never lacks reward. Some of the richest promises of God's Word are to the faithful. "Be thou faithful unto death and I will give thee a crown of life." The best reward which God attaches to faithfulness is the unfolding and developing of character. There is a subtle power in being faithful that causes the character to become strong and beautiful. Like a flower it unfolds from day to day until perfection of beauty is attained.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

207th Anniversary of a Colonial Church.

The 27th anniversary of Yeocomico church, Westmoreland county, was celebrated, last week, with interesting and appropriate ceremonies. The first of these annual services was held in the summer of 1906, when the Rev. J. Poyntz Tyler, now archdeacon of Cumberland, and rector of St. John's church, Hagerstown, Md., was rector of the parish. At that time an association was formed for the repair and preservation of the old church, which was built in 1706.

At the anniversary, last week, the Rev. Mr. Tyler conducted the morning service, and addresses were made in the afternoon by the Rev. Charles E. Crusoe, rector of Cople parish, in which Yeocomico church is situated, and the Rev. R. R. Phelps, rector of Washington parish, also in Westmoreland county.

Mr. Wat Tyler Mayo, chairman of the committee of arrangements, with descendants of old Westmoreland families, had arranged an interesting programme to contribute to the pleasure and entertainment of those who attended the celebration.

A history of this interesting old church is given in "Colonial Churches in the Original Colony of Virginia," published by the Southern Churchman Company.

Call Accepted.

The Rev. William P. Painter, rector of Queen Caroline parish, Howard and Anne Arundel counties, Diocese of Maryland, has accepted the recent call to Langley parish, Fairfax county, and will take charge on the first of October. His first service will be the Holy Communion.

Mr. Painter came to Maryland many years ago from his native State of Pennsylvania, but has lived and worked so long in that State that he is as one "to the manor born" among his adopted brethren of that very Churchly Diocese. He did an admirable and lasting work in old Durham parish, Charles county; he was, for a while, later on, principal of Hannah More Academy, Maryland's Diocesan female school; then, for a while, when in rather infirm health, worked quietly in Baltimore, and, from there was called to the rectorship of the parish in which he has labored for seventeen years, in succession to the Rev. Ogle Marbury, of the class of 1870, Virginia Theological Seminary, and now leaves in fine condition, to enter upon the rectorship of Langley parish. This parish is to be congratulated, and Mr. Painter is, also, upon such an opportunity for ministration in the old county, so closely associated, for years, in Church matters, with Washington, and among so energetic and devoted a people.

The vestry has built a handsome large rectory, with all modern conveniences, near the church—St. John's; and both church and rectory stand in the midst of beautiful grounds in a lovely country, very near McLean station and postoffice, on the Old Dominion and Great Falls electric railroad.

The Rev. William Taylor Willis, who was ordained deacon in June, last, at the Virginia Theological Seminary, has accepted the charge of St. Mary's church, Fleeton, and will begin his duties shortly.

The Rev. W. Cosby Bell, Professor in the Virginia Theological Seminary, and Mrs. Bell, are visiting in Lexington. Dr. Bell preached in R. E. Lee Memorial church last Sunday.

On the morning of August 22d, the stable belonging to the missions on Tocosan Mountain, in Greene county, was destroyed by fire. The fire was discovered by Mrs. Arthur Meadows, the missionary in charge. The total loss, which included harness and feed, is about $150.

Mr. Silver Withdraws.

The following letter from the Rev. H. Percy Silver to the Bishop of Kansas is made public:

"My Dear Bishop Millspaugh:

"I am at a loss to know how to express to you, and my brethren of the Diocese of Kansas, my heartfelt appreciation for the confidence reposed in me, and for the more than generous consideration manifested throughout the past year.

"The consistent love and loyalty of my fellow-workers has been wonderfully sweet and comforting.

"Since the action of the Diocesan Council, in 'reaffirming' the election of a year ago, I have remained silent—in deference to the wishes of my friends—but feel that the time has now come for me to withdraw my name from further consideration on the part of the diocese of Kansas, and to request, in the interest of peace, that nothing further be done in this matter.

"Ever grateful for all that you are and have been to me, I am, my dear Bishop,

Faithfully yours,
(Signed) H. Percy Silver."

"The Worship of Sorrow."

By Rev. Edward S. Cross.

The greatest thinker of the Nineteenth century, Goethe, spoke of Christianity as "the worship of sorrow." Rightly may the Christian echo this phrase, when well understood, and fitly applied.

Not sorrow, for its own sake; not a gloomy, down-hearted disposition; not pessimism, in theory, or in practice—but sorrow, as a means to an end; and that end, the manifestation, and the victory, of love.

Our easy-going, self-seeking, cowardly, so-called "Christianity," to-day, may shrink from this thought, and may say that Christianity is the religion, the worship of joy. And so it is; but it is the worship of joy because it is the worship of sorrow. For the joy of Christianity springs from its love; and love is, and can be, supremely manifested, only through the sorrow or pain of self-sacrifice. O! selfish, lukewarm, self-indulgent souls, who "profess and call yourselves Christians"; vainly will you strive to break the chain of this logic of experience which God has implanted in the very nature of things, in the very depths of your own being! Love, based on sorrow; and then joy based on that love—this is the Divine order; this is the lesson taught by the Cross of Christ; this is the truth conveyed in that ancient saying: "Via Lucis, via Crucis"—"The Way of Light is the Way of the Cross."

The only way to be free from fear is to keep God's law; the only way to avoid the brambles is to walk in the beaten path.—George T. Dowling.

Church Music.

To become a member of a church choir is at once a responsibility and a privilege, and every such member does (or should do) his best to feel the words that he utters with his lips, and put his heart into them, and secondly, to express them with all the skill in harmony with which God has endowed him; for the aim and object of a choir, the very reason for its existence, is—not primarily that the music may be good, but—that the service may be reverent. One has heard of churches where the choir is carefully trained and the singing exquisite, but where the congregation assemble and meet together to listen to the music, and not to worship God; in all such churches the choir is a failure, for music should be subordinate to worship and should never be allowed to occupy the first place in the minds of choir or congregation. Rev. A. E. P. Gray.

Prayer that Prevents Its Answer.

Merely to ask God for something that is in accordance with His will does not mean that we must receive what we ask for. There are other conditions of prayer to be met. Many a child of God, for example, is praying for God's gracious revival of the church in which he labors. And the revival does not come. Why? There are many causes that may hinder, but is not one of the commonest pointed out in the suggestion of one who was recently discussing this subject? "tI is possible," he said, "to pray for a revival, and pray in a spirit of condemnation of those for whom we are praying. Then the devival may not come." How these wodds cut thdough oud sin of self-complacency as we have, in effect, asked God to make oud fellow-Chdistians more as we are! Not until the last vestige of our spirit of unloving condemnation toward others has been purged out of our being by the forgiving love of Jesus Christ, can we pray with real assurance for the pouring out of God's spirit in His fulness into the lives of those for whom we plead. When we condemn others, we condemn ourselves still more. The prayer that loves makes the way for an answer.—Sunday School

The Forgiving Spirit.

One of the most important duties of the Christian life is to cultivate and manifest a forgiving spirit. The words of our Saviour need not surprise us, when He said : "If ye forgive not men their trespasses, neither will your Father forgive your trespases." We must manifest a forgiving spirit before we can have power over others. Those who are regarded as the greatest sinners in any community will often say in bitterness: "I do not believe that you Christian people will forgive me." They have no doubt that God will forgive them, but they dread the unforgiving spirit of those who call themselves Christians. No uplifting work can be done until we have reached the point where we can forgive, and can manifest that forgiveness in love, service and helpfulness.

I put before you men as your duty to create a high moral standing in your work-shops, in your offices and wherever you go in the streets. Look after the boys, shield them, warn them, keep up high ideals for yourself. So by the power of the Holy Ghost working with you evil shall be trodden under foot, and God shall triumph over Satan.—Bishop of London.

Church Intelligence

CALENDAR FOR SEPTEMBER.

1—Monday.
7—Sixteenth Sunday after Trinity.
14—Seventeenth Sunday after Trinity.
21—Eighteenth Sunday after Trinity. St. Matthew's Day.
28—Nineteenth Sunday after Trinity. St. Michael and All Angels.

Collect for Fifteenth Sunday After Trinity.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fail, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord, Amen.

Foreign.

Benedictines of Caldey.

The committee which was appointed to consider the question that had been raised in regard to gifts made to the Benedictine community at Caldey (the majority of whom have been received into the Church of Rome), has arrived unanimously at decisions regarding the property which should prove satisfactory to all concerned. The committee consisted of representatives of the Anglican and Roman Communions, and Abbot Aelred expressed his willingness to place himself in the hands of the committee and to abide, so far as possible, by the advice they would give. He gave full information as to the funds of the community and the donors of the same, and it was unanimously agreed that in regard to the large gifts made by two individuals there was no case for suggesting any return—the donors having expressly, in writing, approved the present position. It is the fact that out of those gifts the island and the greater part of the new buildings had been paid for.

With reference to the money called the "general fund," which was the predecessor of and includes the "Caldey Helpers' Fund," it was ascertained that that money had been devoted to the maintenance of the monks and the general work of the community, up to the time of the change, and therefore there was no case for return. It is admitted that after the change was made money sent to that fund was returned to the donors. In regard to the Building Fund, it was resolved that the sum of £3,000, being approximately one-half of the amount subscribed to the Building Fund, independently and outside the large sums already referred to, should be paid within such reasonable time as might be found possible, to a committee, in order that it may be devoted to purposes similar to those for which it was subscribed, existing in the Church of England. With reference to the property at Pershore, it was agreed that if, in spite of the donor's assurance that he gave the property unconditionally, he should now wish it restored to him, that course should be taken.

Doctors' Sunday.

In his sermon at St. Paul's on Sunday, the Dean suggested that there should be an annual "Doctors' Sunday," upon which the sermons should be preached by medical men. We are not anxious for further additions to the already long list of extra-Prayer-Book "Sundays," but it would be good for congregations, good for the doctors, and good for the clergy if some such arrangement were possible. The influence of conscience upon the body and of the body upon conscience is even now too little recognized, and many a man sins against his body and, consequently, against his higher perceptions, out of sheer ignorance or mere habit. There is nothing absurd in the suggestion that it is a religious duty to eat and drink only those things which suit our individual organisms, and that if we clog our perceptions by errors of diet, by too little or too much exercise, or by otherwise defying the counsels of the doctor, we shall be in no fit state to benefit by the ministrations of the priest. A medical man might occasionally say these things in the pulpit with greater weight, simply because he is a medical man, than its ordinary occupant.

The Bible in the Schools.

The Synod of the Diocese of Wellington, New Zealand, opened on July 1st, when the Bishop (Dr. Sprott), gave a remarkably able and interesting address on the principles of national education, with special reference to the Bible-in-Schools movement. He said that if morality were to be taught in the public schools it must be not merely the average virtue practised by the community, but the accepted moral ideal. The Christian ideal was the recognized standard of excellence in conduct and character. He assumed that Christian morality was the type accepted by the people of New Zealand, and asserted that it is dependent upon the Bible, to this extent at least, that it cannot be effectively taught apart from the Bible. It is from the Bible, and the Bible alone, that we gain our knowledge of the Christian morality. In the course of a closely-reasoned argument the Bishop also dealt with the question of conscience and the position of the teachers. The Synod passed a resolution expressing the conviction that if the proposed system of religious instruction is made law national education will be placed thereby on a firmer basis, and requesting that a Referendum on the single issue be taken of the whole people of the Dominion to allow an opportunity to every elector of voting thereon as the most suitable and convenient method of determining the issue.

Payment for Seats in Church.

We are often assured that the Church of Rome is emphatically "the Church of the poor;" but various correspondents of the Tablet are asking how the claim can be reconciled with "the odious system" of demanding payment at the door for a seat which obtains in so many Roman Catholic places of worship in this country. The system appears to be regarded by some of the writers in the Tablet as responsible in a measure for the "leakage" which so constantly preoccupies the Roman authorities. It is even condemned as bad business from the financial point of view. This method of raising money is, we fancy, chiefly practised in the large churches in great towns; but it is obvious that it must keep many of the poor away from services attendance at which is, in theory, compulsory. Propaganda appears to have forbidden it, but even the decrees of that powerful congregation can be set at naught, just as the Pope's strongly expressed views about Church music have been.

A Nonagenarian Master.

The Rev. Dr. Atkinson, Master of Clare College, Cambridge, has just celebrated his ninety-fourth birthday. Dr. Atkinson was appointed Master of Clare so long ago as 1856, and on the occasion of his jubilee seven years ago, the University presented him with a congratulatory address, whilst past and present members of the college gave him his portrait painted by Mr. W. W. Onless. An interesting circumstance in the history of the college is that three masters cover the period from the year of the French Revolution and two the period from the Battle of Waterloo. Dr. Atkinson is the thirty-sixth Master of Clare.

"The Moral Deadlock in Politics."

Canon Sanday, who has the gift of seeing both sides of a question, is gravely concerned by the state of political warfare in the United Kingdom. Writing to the Times, he says he believes that the moral deadlock is greater over the Welsh Bill than in the case of Home Rule, for with the best will to discover the moral basis of the advocates of Disestablishment and Disendowment he cannot find any grounds for a measure that is only supported by cries which, when examined, are proved to be empty of all moral content. Even the effort to shelter behind "justice" resolves itself into "equality brought about by violence." The word has no such signification in the English language. Only by clouding counsel, by using words in an unnatural sense, and by preferring Latin terminology to homely Saxon can the true inwardness of the plan for confiscating—or to use Lord Robert Cecil's word—"theft," be commended to men who still wish to preserve their conscience free from offence even when dealing with a Church menaced by political associates. Canon Sanday is grieved by the unconsciousness of advocates of Disendowment of any wrong existing on their side. It is for Churchmen by persisting in their defence to bring home to the average elector the true character of the Welsh Bill.

A Notable Churchwoman.

Mrs. Fletcher, of Saltoun, who died recently, was a daughter of the late Mr. Talbot, M. P., who represented one of the Welsh constituencies in Parliament for several years. She was, therefore, a sister of Miss Talbot, of Margram Abbey. Notwithstanding that Mrs. Fletcher had lived in Scotland for nearly half a century she remained, until the time of her death, a keen and enthusiastic Churchwoman, in which respect she resembled her sister, Miss Talbot. Mrs. Fletcher's only son is married to a daughter of Sir Francis Winnington, and is, therefore, a relation of the Bishop of London. The Bishop visited Mrs. Fletcher only a few days before her death, when she begged him to do his best for the Church in Wales. Mrs. Fletcher's husband was a member of a well-known Scotch family. He was a cousin of the venerable Earl of Wemyss, now in his ninety-fifth year, and a descendant of the famous Fletcher of Saltoun, the author of the famous saying, "Let me make the songs of the people, and let who will make their laws."

The Archbishop of Canterbury has now gone to the South of France for his holiday. Dr. Davidson made a good recovery from his serious and prolonged illness in the spring, but although urged to do so, he resolutely refused

to go away at the time. Only those who have had a peep behind the scenes have any idea of the tremendous and incessant strain involved in carrying out the duties of a present-day Archbishop of Canterbury. He has not only to be a sympathetic ecclesiastic, but a cautious statesman, a tactful diplomat and withal a target for critics of all sorts and conditions.

Alarming rumors were published on Saturday with regard to the unsafe condition of St. Paul's Cathedral, but we are glad to be assured by Canon Alexander that there is no foundation for the reports. There are no new developments, and the scaffolding erected round the southwest pier is merely for the work of grouting, which has been proceeding on the pier for some months past in the crypt, and is now to be carried up above the level of the church floor.

The Bishop of Massachusetts, when in Devon, spent a week with Bishop Boyd Carpenter, late of Ripon, at "Riversea," Kingswear, a house overlooking the beautiful estuary of the Dart. On Sunday, Bishop Boyd Carpenter crossed the Dart ferry—there is no bridge for ten miles—to preach at St. Barnabas' church, Dartmouth.

American.

Change Proposed in Constitution of the Protestant Episcopal Church.

One of the most important amendments of the Constitution of the Protestant Episcopal Church, proposed at the General Convention of 1910, and to be finally acted upon at the General Convention of 1913, in New York City next October, is a change in the method of selecting the presiding Bishop of the Church. Hitherto the Senior Bishop of the Church, in the order of consecration, has been the presiding Bishop. Hence, the Presiding Bishop may, by the accident of years, be not only venerable but too infirm to fulfill the duties of the office.

At the 1910 General Convention, held in Cincinnati, where the Right Rev. Daniel Sylvester, Bishop of Missouri, was the Presiding Bishop, the Right Rev. Joseph Marshall Francis, Bishop of Indianapolis, offered the following proposed amendment to the Constitution:

"Strike out section 3 of Article I., and insert in place thereof, the following:

"Section 3. Upon the expiration of the term of office of the Presiding Bishop, the General Convention shall elect the Presiding Bishop of the Church. The House of Bishops shall choose one of the Bishops having jurisdiction within the United States to be such Presiding Bishop, by the vote of a majority of all the Bishops entitled to vote in the House of Bishops, such choice to be subject to confirmation by the House of Deputies.

"His term and tenure of office shall be prescribed by Canons of the General Convention. His salary as Presiding Bishop shall be fixed and paid by the General Convention.

"When, for any reason, a vacancy in the office shall occur, or if by reason of infirmity the Presiding Bishop shall become disabled, the House of Bishops shall elect one of its number to act as Presiding Bishop until the next meeting of the General Convention."

This section reads, as it stands at present:

"The Senior Bishop of this Church in the order of consecration, having jurisdiction within the United States, shall be the Presiding Bishop of the Church. He shall discharge such duties as may be prescribed by the Constitution and the Canons of the General Convention. But if the Presiding Bishop shall resign his office as such, or if he shall resign his episcopal jurisdiction, or if by reason of infirmity he shall become disabled, the Bishop next in seniority by consecration, having jurisdiction within the United States, shall thereupon become the Presiding Bishop."

The Right Rev. Thomas Frank Gailor, Bishop of Tennessee, from the Committee on Amendments to the Constitution, reported that committee unanimously in favor of the above proposed change, and the resolution was adopted.

According to Article XI of the Constitution, no alteration or amendment of the Constitution can be made unless it is first proposed at one triennial meeting of the General Convention and adopted and then confirmed by the General Convention at its next succeeding triennial meeting. In each case the resolution must be passed by a majority of the whole number of Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies voting by orders. Therefore this amendment will come up for final consideration at the Triennial General Convention to be held in New York next October.

Sunday School Conference at Sewanee.

The Sunday School Conference and Institute held at Sewanee, Tenn., August 5th to 10th inclusive, under the auspices of the Sunday School Convention of the Fourth Department, was a great success. The programme, which had been carefully planned by the Rev. Dr. Mercer P. Logan, was carried out in every detail. The addresses delivered by Bishop Gailor, Dr. A. T. Barrett and Miss Cooper, made a profound impression. The attendance was more representative this year than last. From within the department there were representatives from ten dioceses and one missionary district, and from without the Department there were representatives from three dioceses. Sewanee was never more beautiful, and the Rev. Gardiner L. Tucker, of Louisiana, who was present at the Conference and Institute, was so inspired by the memory of his student life and the beauty and the impressiveness of the place, wrote the following:

Sewanee.

(Tune, "Rise, Crowned with Light.")

Hail! Hail! Sewanee, thou queen on mountain throne,
Alma Mater, with pride thy rule we own.
Within thy gates we come to learn from thee
Truth, Honor, Righteousness, and Liberty.

Shall we not hold thee dear, who hast us given
Lessons of life below, and hopes of heaven.
Shall we not prize thy fame all else above?
Shall we not guard thy name with loyal love?

Train, arm, and gird thy sons; urge them to the field.
Bid them fight well the fight, nor turn back nor yield.
Sore is the need for men, strong, brave, and true
With thine own strong life thy loyal sons endue.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Movements of Clergymen.

The Rev. Samuel B. McGlohon and family are spending two weeks at Mcphersonville. During his absence, the Rev. Guy H. Frazer is filling the vacancy of St. Paul's church, Savannah.

On October 1st, Mr. Frazer will assume his new duties on the clerical staff of St. John's church, Waterbury, Conn.

During the month of September, the Rev. John Moore Walker will preach at Christ church, Cordele, and various other missions in the diocese which are temporarily vacant.

On September 15th, the Rev. Alexander M. Rich, who has been doing summer duty at St. John's church, Savannah, will assume charge of his new work as vicar of Christ church, Valdosta, and of St. James' church, Quitman.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

The Rev. Edwin S. Carson Called to Faribault.

The Rev. Edwin S. Carson, one of Philadelphia's most successful young rectors, has been honored by a call to the Cathedral of Our Merciful Saviour, Faribault, Minnesota, as vicar canon. Mr. Carson was born in Germantown thirty-four years ago, where his early training began in the Germantown Academy, from which he went to Trinity College and then to the Divinity School in Philadelphia. At his graduation in 1904 he was made deacon by the Rt. Rev. Dr. Ozi W. Whitaker, and in October took charge of the new mission of St. Paul, beginning services in an old mansion, which for some time has been the haunt of prize fighters and others. His earnest devotion soon drew a congregation and Sunday School that crowded the building to excess. About two years afterwards Mr. George C. Thomas built a large Gothic church for the mission, in memory of his parents. After Mr. Thomas' death his wife and children decided to erect a parish house, with every proper appointment, in his memory. Mr. Carson was advanced to the priesthood in 1905, by the Rt. Rev. Dr. Alexander Mackay-Smith. He began the work from a start with practically nothing. There is now a fine church and parish house in a rapidly improving neighborhood. There are connected with the Sunday School 394 and there are 425 communicants. The memorial Church of St. Paul is the only charge Mr. Carson has had in the more than nine years of his ministry.

New Parish Houses.

Messrs. George Nattress & Son are preparing plans for a parish house for Trinity Mission, recently organized at Gulph, Pa. The building will be two stories and 32 by 40 feet.

During the past year parish houses have been built and dedicated for Grace church, West Philadelphia, where the chancel has been enlarged; St. Paul's, West Whiteland; a large neighborhood house by St. James' church, for St. Timothy's chapel; at All Saints' church, Torressedale, where the Montessori method of training children is being carried on. The same parish has finished a parish house at its chapel at Andelusea, and purchased a Home

for Destitute Children. At the Church of the Good Shepherd, Kensington, the new parish house is in memory of 1,600 members of the parish who have died since it began, and a memorial of the forty-one years of the faithful work of the rector, the Rev. John A. Goodfellow.

The Rev. Victor W. Mori, curate of St Martin's Church-in-the-Fields, Chestnut Hill, since last November, has accepted a call to the rectorship of Grace church, Madison, New Jersey. He succeeds the late Rev. Joseph N. Blanchard, D. D.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Old St. Paul's, Westchester.

Strange are the ways of New York. Old St. Paul's, Eastchester, compares in date of founding with St. Peter's, Westchester, St. John's, Yonkers, and St. Andrew's on Staten Island, and its church, in its old burial ground, outranks in age at least two of those named. Situated almost on the present line between New York City and Mt. Vernon, St. Paul's has for generations been lost sight of. At times hardly enough people were there to keep parochial organization together. Fortunately the property was never sold. Now all is changed. A new rapid transit line passes within a stone's throw of the corner of the church yard; a station is two blocks distant; a settlement has come into existence, and St. Paul's is out in the world again. As good luck has it, the location is exactly right as regards parish boundaries. A livelier centre than now St. Paul's finds itself a part of it is not to be found in a New York suburb. New work is planned, a new congregation has appeared, and the two-century old parish is entering upon its largest usefulness and may be its longest history.

Intercession Chapel Nearly Completed.

Twenty years or so ago Trinity parish thought it built its uptown Trinity. It figured that St. Agnes' chapel would for generations be in a residence district, and that its splendid plant in West 92d street was to take the place, if not the name, of the parish church. A great success as a chapel, St. Agnes' is now almost as much downtown as Trinity chapel, and within ten years will be quite as much so. Now Trinity is completing what surely must remain for a long time an uptown Trinity, located in a residence district. It is Intercession chapel, on Washington Heights. Far more beautiful than any Trinity edifice, and larger and more costly, it is going to surprise all New York by its magnificence and by its ideal adaptation to its needs. Its beauty is enhanced by its location in the corner of Trinity cemetery, and its architecture, while different from St. Thomas' soon to be opened, is quite as striking. The vicar, the Rev. Dr. Gates, has just returned from Palestine and England, where he gathered stones at historic spots, had them certified as to where they came from, and is now to have them built into the Intercession altar. There is a stone from Bethany, and another from Canterbury. It is expected the new Intercession will be ready for services this winter, date not yet determined.

Encouraging Outlook for the Brotherhood National Convention.

Brotherhood of St. Andrew committees have now completed arrangements for their National Convention, October 1st to 5th. The headquarters will be at Zion and St. Timothy church, in Fifty-seventh street, but like Carnegie Hall, near it, rather difficult to reach, as New York has developed within these later years. Near it also is the West Side Y. M. C. A., and some of its rooms are to be used. Almost all of the meetings, conferences as well as mass meetings, will be held in Carnegie Hall, the new Synod Hall of the Cathedral not being large enough. The corporate celebration on Sunday morning, October 5th, will be held in the Cathedral. The preparatory service and the closing one will be held in new St. Thomas' church. Excellent plans are made for entertainment, and none need fear high prices. Bishop Brent, Bishop Woodcock, and of course Bishop Greer, the Rev. Drs. James E. Freeman and Wm. T. Sumner; Messrs. E. H. Bonsall and Robert H. Gardiner are among the speakers. Invitations are going out to men of organizations in all other bodies to attend. The local committee hears such favorable reports that it is encouraged to believe the number to attend will be not far from 3,500, or the largest ever held. Bishop Greer generously included expenses for the Convention budget, thus recognizing the Brotherhood officially, as it has rarely been, and rendering the work of the local committees much easier than has been the case with committees in some cities. The outlook could hardly be more favorable.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Death of Rev. J. C. Quinn.

The Rev. James C. Quinn, D. D., minister-in-charge of Trinity church, Orbisonia, died August 13th in the 67th year of his age. His funeral took place in Orbisonia on the 16th and was in charge of the Rev. Fremont N. Hinkel, of Huntington. Dr. Quinn was preceded in death by his wife less than two weeks. Her funeral took place on Monday, August 4th. Dr. Quinn served faithfully in two places in the Diocese of Harrisburg, Antrim and Orbisonia.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Summer Services.

The usual scattering of the various congregations to summer resorts, rectors taking their much needed vacations, and the enervating effect of the season on the stay-at-homes, has greatly depleted the numbers of church attendants.

Grace church, of which the Rev. L. E. Johnston, is the rector, has instituted for its former night service, a five o'clock song service. The choir-boys have just returned from a two weeks' vacation, which was under the personal supervision of the rector.

St. John's, Uniontown, Grahamton and Garnettsville, all in charge of the Rev. Arthur Gorter, are growing and prospering," although the hot weather has somewhat affected the attendance.

Repairs After the Floods.

At Uniontown, repairs on the church —which was greatly damaged by several floods—are progressing slowly. Not only is the season a bad time for procuring competent workmen, but also, the necessary fund for securing the very best, both in material and work, is not at present on hand. However, much is hoped for in the near future.

A Call Accepted.

The Rev. Denham Quinn, who was rector of Trinity church, Russellville, and has recently been living in the State of Washington, has accepted the rectorship of the Church of the Epiphany, Louisville, and will enter on his new duties in the early fall.

A Mission at Parkland.

The Rev. Edward S. Down, who has recently taken charge of St. George's church, Parkland, will have a Mission at St. George's in October. Preceding it, will be held a parish meeting in September, which it is hoped will be a large one.

Progressive St. Andrew's.

The congregation at both morning and evening services at St. Andrew's church, of which the Rev. James M. Owens is rector, has had an unusually gratifying attendance for this season of the year. Two large electric fans, presented by Mr. W. O. Bonnio, and placed in the chancel, have added greatly to the comfort of the choir. By the advice of the rector, the choir has been given a month's vacation. The rector's vacation began the 15th of August, and the Rev. Frank Hardy, of St. Stephen's, and Rev. E. W. Halleck, of Emanuel Mission, will substitute during Mr. Owen's absence.

It is expected that a special car will be provided for those who will attend the General Convention in New York City, in October.

Miss Henrietta Bullitt, the Kentucky diocesan secretary of the Girls' Friendly Society, is urged by the Nominating Committee of the Central Council to accept the nomination for vice president of the Society of the Fourth Missionary Department. The Girls' Friendly, international in its character, now numbers over 400,000 members.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, Coadjutor.

Appointment Accepted.

Rev. R. M. Hogarth, curate for the past two years at St. Paul's church, Milwaukee, has accepted an appointment to the charge of St. Timothy's Mission, in the city of St. Louis, and other mission work connected therewith, and will enter on his new duties in September.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Diocesan Statistics.

The issue of the Diocesan Journal each year is generally of great interest to the clergy, at least, as being a kind of directory of the diocese as well as a resume of the work for the past year. As a rule, mere statistics are only partially valuable in determining growth. They cover chiefly a numerical estimate—have quantity—and do not convey much idea of the quality of growth. The number of clergy in this diocese is about the same as last year, while the communicant list, both white and colored, is now over 10,900. The baptisms have been over 700. In the white Sunday Schools are 549 teachers and 3,769 pupils; in the colored seventy-seven teachers and 1,054 pupils. The female communicants

about double the male. The ratio of males to females is not so low in the Sunday Schools. The total expenditures by the diocese for all purposes are $167,371.98, which would indicate contributions of more than $16 per capita of communicants for the year were there no endowments, which for the whole diocese, are reported at $5,-548-02.

Two pages of the Journal are set apart as memorials of one colored priest and a colored deacon, though neither was or could be a member of the Council. The colored people in this diocese now have their own Council.

The Bishop expects to return to the Diocese in September to resume his visitations and other work. He will hold the Annual Council for the Colored People in September.

Dr. Kershaw, of St. Michael's, and Rev. S. C. Beckwith, of St. Philip's, Charleston, merge their services for the congregations during the vacation of each. Dr. Kershaw is now in Hendersonville, N. C. He will return for services in September, when the Rev. S. C. Beckwith, of St. Philip's, Charleston, will go to his summer home at Cedar Mountain, N. C., where his family have already gone.

The Rev. T. P. Baker, of Walterboro, has been taking the services at St. Luke's, Charleston, for August. During September Mr. William Birrell, a lay reader of the parish, will conduct service and preach, by special license from the Bishop.

St. Paul's, Charleston, has been closed, during August, while the rector takes his vacation.

The Rev. H. H. Lumpkin, of St. John's chapel, with his family, will occupy, during September, the diocesan cottage at Saluda, N. C.

The Rev. William Way, of Grace church, Charleston, is spending his vacation in Vermont.. During his absence, the Rev. R. E. Gribbin, his assistant, has charge of the parish.

The Rev. C. I. LaRoche, late of the Diocese of Washington, has begun his rectorship of the parish on Edisto and John's Islands. He comes back to his native heath, among a people who know him and whom he knows. The parishes are more than pleased to have him, as he is a man of fine attainments in every way.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Virginia Dare Day, 1913.

This year the 326th anniversary of the birth of this first-born of the English in America was, for local reasons, observed on the day following the 18th of August.

With the memories of this day are associated Sir Walter Raleigh's persistent attempts at colonization, resulting in Jamestown, and indeed, more or less in everything in Church and State of England in America; for Raleigh planned a city and he gave endowment for the Church there, and his colonists did foreign missionary work in the baptism of the Indian Manteo, 13th August, 1587; and Virginia Dare's baptism, one week later, 20th August, 1587, showed the respect those colonists felt for the sanctities of the Church of England home life. In all this we see the virile, spiritual religion and the civilization of England, which has to this day made its impress on American life.

There are traces of "The New Fort in Virginia," called by us of to-day, "Old Fort Raleigh." It was near by that once again, this anniversary was observed and inspiring expression given to the sentiments of goodfellowship and patriotism and religion, which move the human heart on such consecrated ground.

Interesting addresses were made by Locklear, a Croatan Indian; Dr. Rondthaler, president of Salem (N. C.), Academy, and Marshall DeLancey Haywood, Historiographer of the Diocese of North Carolina.

A pavillion has been built near the old fort by the Roanoke Colony Memorial Association, which owns the site.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Clergymen on Vacation.

Bishop Nelson is in Maine, spending his vacation.

The Rev. C. B. Wilmer, rector of St. Luke's church, Atlanta, will spend two months' vacation in Maine.

Bishop Reese, of the Diocese of Georgia, spent three weeks in Marietta, Ga., and preached in St. James' church the second and third Sundays in August.

The Rev. Randolph R. Claiborne, of St. James', Marietta, is spending two weeks' vacation at Max Meadows, Va. He preached in St. John's church, Wytheville, on the fourth Sunday in August.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Memorial Windows for St. Thomas' Church.

Three new windows are in the hands of the artists, being made for St. Thomas' church, Washington. The first, to be known as the "St. Columba" window, is the gift of Mrs. B. H. McCalla, in memory of her grandson, Arthur MacArthur; the second, that of "St. Aidan," is the gift of Mrs. Edward F. Webster, in memory of her husband, Major Webster, who was a prominent member of St. Thomas' church; and the third, that of "The Venerable Bede," is a memorial of the Rev. John A. Aspinwall, D. D., the founder and first rector of St. Thomas' church.

St. John's, Georgetown.

St. John's church, Georgetown, continues its march of improvement, both in its building and parish hall, in the form of cement floors. The aisles in the church are to be mosaic. This church building is not large, but requires for its work, both rector and assistant minister, who are, respectively, the Rev. Frederick B. Howden and the Rev. William R. Bushby. For several years, the rector of St. John's was the Rev. Dr. John S. Lindsay, a Virginian, who passed away to eternal blessing and reward while rector of St. Paul's church, Boston, Mass., and President of the House of Clerical and Lay Deputies of the General Convention.

Clergymen Returning to Duty.

The summer is nearly over and we may soon look for the return of the rectors to their churches and again hear and see the wheels in motion, in preparation for the onerous work of the winter and spring.

The Rev. Dr. Sterrett, rector of All Souls' parish, Northwest Washington, who has passed the hot months in the restful quiet of Takoma Park Sanatorium, has sufficiently improved to leave Washington for the Adirondacks, in company with his son, the Rev. H. H. D. Sterrett, rector of St. Paul's church, Columbus, Ohio.

During the month of September, the Rev. Professor Paca Kennedy, of the Virginia Theological Seminary, will have charge of the Sunday morning service at All Souls'.

A communication from the Rev. Thomas Duncan, D. D., at Pelham Manor, near New York City, gives us the pleasing information that he and Mrs. Duncan, both lame and in the hands of nurses, who removed from Washington on Wednesday, August 20th, made the trip with comparative comfort and are settled in their new home.

The special preacher, last Sunday, at the 4 P. M. open-air service at the Peace Cross, Mt. St. Alban, was the Rev. Homer W. Starr, rector of the chapel of the Cross, Chapel Hill, North Carolina. W.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Conference at Big Stone Gap.

The second annual conference of the workers of the Archdeaconry of Southwest Virginia was held in Christ church, from Tuesday, August 12th to Thursday, August 14th. These conferences were begun by the late Rev. John J. Lloyd, D. D., Archdeacon of the Southwest, for the purpose of drawing closer together the workers of the different stations and to enable them to learn more of what each was doing; thus giving an opportunity for obtaining a broader viewpoint of the work as a whole, as well as a renewed vigor for carrying on the same.

As at the conference held last summer, the Rev. W. E. Rollins, D. D., of the Theological Seminary in Virginia, delivered three most helpful and instructive addresses, the subjects of which were: "The History of a Soul," "The Gospel of St. John," and "The Spiritual Experience of St. Paul as an Example for Christians." The first two addresses were given on Tuesday and Wednesday nights, respectively, in order that as many people of the town as possible might hear them. The attendance on both nights was very gratifying.

The subjects discussed at this conference were: "Co-operation of the Workers with the Officials of the Mines," led by Deaconess Adams, of Keokee; "Problems of the Work," led by Rev. W. E. Rollins; "Co-operation Between the Churches," led by Rev. Jas. M. Smith, Presbyterian minister of Big Stone Gap; "Sunday School Methods," led by Deaconess Williams, of Dante; "The Layman's Part in the Work," led by Mr. R. Tate Irvine, of the Gap; "Work Among Women," led by Miss Burgren, head of the Christian Alliance work at Appalachia; "Suggestions from a Layman's Viewpoint," led by Mr. W. D. Tyler, of Dante, and "Settlement Work in New York Contrasted with the Work in the Mining Camps," by Mrs. Binns, who has been helping with the work at Dante during the late spring and summer.

Memorial Tablet to Archdeacon Lloyd.

The Wednesday evening service was one of especial interest. Some friends of Dr. Lloyd, who live in the different

mining camps to which he gave so much of his time and service of love, had sent a handsome brass tablet as a token of their love and esteem, and which had been placed in the chancel of the church. The tablet was unveiled at this service and was presented to the church by Mr. R. T. Irvine, in a beautiful tribute to Dr. Lloyd's life and work. He spoke of the unassuming Christian gentleman in whose memory this tablet had been offered, and which was the token of the love of a few friends, who had felt the magnetism of the man, "who," said Mr. Irvine, "was the most Christ-like man I ever knew."

Mr. Rollins, who has long known Dr. Lloyd, received the tablet in behalf of the church in a way that touched the hearts of the many friends present. In closing he read from that beautiful and well-loved hymn, "For all the Saints, who from their labors rest." It was a sweet and impressive service, and seemed to add a benediction to all that had preceded. It had been Dr. Lloyd's desire to hold this conference this summer, and all felt that in carrying out his plans a great and lasting good had come to all attending.

Besides those mentioned above, who led in the discussions, there were present at the conference the Rev. E. S. Rich, of Graham, Archdeacon; Rev. J. H. Lloyd, of the Gap; Mrs. Smith, of Wilder; Miss Burgren and four of her co-workers at Appalachia; Miss Binns, of New York, and Miss Morgan, of North Carolina.

Archdeacon Lloyd's Son Appointed Assistant to Archdeacon Rich.

The Rev. J. Hubard Lloyd, son of the late Rev. John J. Lloyd, D. D., has been appointed by Bishop Randolph assistant to the new Archdeacon of the Southwest, the Rev. E. A. Rich, for a period of one year from November next, when his furlough expires. The Rev. Mr. Lloyd will be stationed at Big Stone Gap, having charge of that station, Keokee, Appalachia, Norton, Dorchester and Coeburn.

Mr. Lloyd and his mother will be at Big Stone Gap for one year at least, from the 1st of November next and may be addressed there during that period.

Annual Meeting of Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary in the Diocese of Southern Virginia will be held at Abingdon, on October 1st, 2d and 3d, and it is hoped that each Branch, especially those in the Southwest, will send a delegate to this meeting. Nothing gives more inspiration for the year's work than the sessions of our Diocesan Branch, where work is discussed and methods are compared, and where meeting in person the missionaries in the field gives a living interest to our efforts to help—the value of which cannot be overestimated.

On the first afternoon (Wednesday) there will be an informal Tea where the delegates may meet and get acquainted with each other and their hostesses. On the two following afternoons, Missionary Study Classes, on China, the topic for our winter study, will be held by one of our educational secretaries, and it is hoped that all the delegates will attend and thus learn how to conduct them in their own parish Branches. On the last afternoon (Friday) there will also be held a quiet hour, for prayer for God's guidance in our work for the coming year.

We expect to have with us the workers amongst the miners, quarrymen, and mountaineers of our own diocese, and also missionaries from abroad, to extend our knowledge of the advance of Christ's kingdom, both at home and abroad.

Saturday will be Junior Day, and we trust a goodly number of Junior delegates will be present.

We are assured by the president of the local Branch that Abingdon extends us a hearty welcome to this our first meeting so far in the great Southwest.

LOULIE TAYLOR LETCHER,
Diocesan President.

Additional Contributions United Offering.

Callaway	$15.00
Portsmouth Trinity, 2d Circle	11.07
Norfolk, St. Paul's	10.00
Warm Springs	10.00
Emporia	25.00
Accomac	10.00
Suffolk	8.00
Total	$89.07

Parochial Missions in Pittsylvania County.

As it has been his custom for years, the Rev. Chiswell Dabney, of Bannister parish, Pittsylvania county, has been holding parochial missions in his churches this summer. His parish is a great one in many ways, but especially in distances. The rector lives in the town of Chatham, the county seat, yet he has no part in the church at this place. His churches are out in the country, from eight to eighteen miles from his home at Chatham. When the Bishop makes his annual visitation, going from one church or mission to another without returning to Chatham but going in a great circle, touching Camden parish on the South, Franklin county on the west, Campbell county on the north and Halifax county on the east, he drives fully one hundred miles. The work done in this parish shows what can be done in a rural territory, where there are only a few Church families, scattered miles from one another. Mr. Dabney reaches the people and great congregations assemble when the weather permits, especially at these mission services. The rector explains that these series of services serve as the season of Lent to communities where it is impossible to observe that season, because of local conditions. He has now classes awaiting confirmation at each of his churches.

The missions and missioners, this summer, were the Rev. William G. McDowell, of Jarratts, at Dame Memorial church, Dry Fork; the Rev. Henry G. Lane, of South Boston, at St. Paul's church, Peytonsburg; the Rev. C. O. Pruden, of Chatham, at St. James' church, Rondo, and the Rev. G. O. Mead, of Roanoke, at St. Barnabas' Mission of St. John's, Mt. Airy. He hopes to hold a mission at Grace church, Museville, this fall. The places where these churches are situated are small villages. It's a distinct rural work, with the usual difficulties and problems. But wise aggressive work has been carried on for thirty years, started by the Rev. Dr. Dame, of Danville, and continued under Rev. C. O. Pruden, and now the Rev. C. Dabney. Removals are constant, but steady work all the year and a ten days' or two weeks' mission in the summer bring in others to take their places, and the churches are growing and new places are being opened. "Praise God from whom all blessings flow."

Rev. Mercer P. Logan, D. D., of Nashville, Tenn., officiated at evening service at Christ church, Roanoke, last Sunday.

Seldom is a congregation at Virginia Beach honored by the presence of two Bishops officiating at the same service and both members of the same family, as occurred at the Galilee church, on Sunday, August 10th, when the Right Rev. B. D. Tucker, Bishop-Coadjutor of Southern Virginia, assisted by his son, the Right Rev. Henry St. George Tucker, Bishop of Kyoto, Japan, conducted the morning service and Holy Communion.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

St. Paul's, Waco.

In the last issue of "The Tidings" of St. Paul's parish there were published the annual statements of the vestry and the missionary committee. Together, and including reports of various parochial societies, they showed a total income of $14,030.39, which is about thirty per cent. larger than for the previous year, which in turn was larger than the annual income for many years, if not all single previous years. From these reports it also appears that the parish for General Missions raised the sum of $1,897.75; for Diocesan Missions, $550. In addition to this three lots for city missionary purposes have been acquired, one by gift of a member of the parish and two by purchase by St. Paul's Woman's Guild; and also $525 has been voluntarily subscribed towards erecting a chapel among railroad men. All of this brings the financial missionary generosity of this parish for the year up to the fine sum of $3,672.75. This is largely due to the successful working out of the "every member canvass."

On Sunday, July 27th, the rector, the Rev. W. P. Witsell, received and dedicated to God's glory two massive brass altar vases, beautifully decorated, and a noble brass altar cross. The vases were presented by Mrs. Flora B. Cameron—one in memory of her father, Mr. James Russell Berry, and the other as a memorial of her mother, Mrs. Malilla E. T. Berry. The cross was presented by Mr. and Mrs. E. R. Bolton, in memory of their grandfather, James Russell Berry.

The rector delivered an address before the annual re-union of Confederate Veterans, on July 9th. He has also delivered several commencement sermons this summer in different parts of the State.

A pardonable pride is felt in the results achieved in a financial way, but that which overshadows all else is the wonderful spiritual awakening which has taken place in St. Paul's, in the last two years. Every parishoner feels that he is not such in name only, but a useful part and parcel of an organization for the Master's work. The unusually large congregations, both morning and evening during the summer months, attests beautifully the desire to participate in the services and to receive the benefit always to be derived from the sermons of the beloved rector.

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do. Give that to every man, and only think with what a stir of eager and vivacious interest this dull world in which we are living would wake and start!—Phillips Brooks.

Family Department

Working Together.

A million little sunbeams
Can make a pleasant day;
A million little raindrops
Can frighten them away.

Now, if all the little children
Should sit down and cry together,
What should we do, what could we do,
In such a spell of weather?

The sun might blaze in bluest skies.
'Twould be a dreary place
Until we saw a happy smile
On every little face.

—The Youth's Companion.

Carillon Music and the Bells of Cattistock.

Although the belfries and bell-towers of our English Cathedrals and larger parish churches are architecturally unsurpassed by anything of the kind to be found on the Continent, we have nothing, with one exception, worthy of the name of bell-music from one end of England to the other. We have only to imagine the beautiful bell-towers of Somerset furnished each with its carillon to realize what a flood of melody would arise along the Vale of Avalon, to be wafted by the soft south wind across the historic marshlands of Athelney; eternal aves—

"Full of the ringing voices,
Full of the tidal pulses,
Songs of the golden sea."

Our church towers, that now raise their buttressed walls to the heavens in silence, could be filled with the sound of silvery-toned bells, played by a musician of the first rank. That such a "musical dream" will ever be realized is doubtful, for of all forms of music, that of the carillon is, in its initiation, probably the most expensive. Then, again, a carillon requires a player who has made a special study of bell music, and one would not find half a dozen such players in the British Isles; indeed, it is doubtful if we have in England a single carilloneur of the first rank.

The poor quality of English bells as a whole, and the lack of systematic bell-ringing, may be largely ascribed to our comparative freedom from invasion during the mediæval period. In the prolonged struggle of the Low Countries with Spain bells and belfries assumed an importance previously unknown in Europe. It is no exaggeration to say that during this period Cathedral and church bells, by giving warning of the enemy's approach, were often the saviours of the people. The invader knew this, and his aim was to capture the belfries and melt down the bells. There is every reason to think that the well-toned bells of the Low Countries and the art of ringing them were both perfected during the wars of the sixteenth and seventeenth centuries. Compared with Continental bell-music, English bell-ringing is little more than a healthy and vigorous exercise, resulting in sounds to which distance lends considerable enchantment. Some authorities consider that the deterioration of English bells is due to the popularity of bell-ringing in the villages, the best type of bell being the most difficult to ring.

The true bell came originally from Belgium, but, not being easy to ring, the English bell-founders shortened it, and so evolved a squat bell, easy to ring, but far less pleasant in sound than the original long bell. During the last quarter of a century a few efforts have been made to improve the quality of English bells and to introduce into this country a little carillon music. The late Duke of Westminster had a complete carillon cast for Eaton Hall, but unfortunately such pressure was brought to bear upon the late Severin van Aerschodt, to supply the bells by a certain date that he found it impossible to tune them accurately. Another carillon at Bedding, also cast by Aerschodt, suffers from the same fault, although, like all the Belgian bells, they possess an exquisite quality of tone. The carillon, as distinct from an ordinary ring of bells, is really a large aerial instrument, fitted with a keyboard, at which a musician may be seated with a pianoforte score before him. The carilloneur treats certain pegs as the organist uses his keys, but instead of pipes he operates on a series or suite of bells, ranging in weight from several tons to a few pounds, and tuned to give forty or fifty semitones. The carilloneur is, however, by no means indispensable, as a carillon can be played by a clock-barrel as well as from a keyboard. The mechanical music of the clock-barrel, although very pleasing, is a somewhat soulless thing as compared with the flood of melody that pours from the belfry when the keyboard is operated by a performer playing Mathias van der Gheyn's "Morceaux Fugues," or some other of the many compositions that have been written specially for, or adapted to, the carillon.

It was in 1899 that the most perfect chime of bells in this country was placed in the tower at Cattistock church, Dorset, and so introduced into the heart of Wessex the beautiful campanological music so familiar to visitors to the historic old cities of Belgium. The tower of Cattistock church was entirely rebuilt for the reception of the bells, which hang on a specially-constructed wooden frame so that the vibration shall not injure the fabric. The carillon was inaugurated by M. Joseph Denyn, who goes periodically to this Dorset village (the church of which can be seen from the Great Western line at Maiden Newton), to change or modify the tunes. The whole carillon consists of thirty-five bells. These include one octave of "ringing" bells, with a tenor of nearly one ton, together with twenty-seven others ranging down to bells of only a few pounds in weight. The mechanical or clock-barrel carillon plays a tune at every hour—the famous bells of Antwerp Cathedral play every seven and a half minutes—fresh tunes being placed upon the cylinder as required. Since their original hanging, nine bells of the carillon have been recast at the celebrated foundry of M. Felix van Aerschodt, at Louvain, thus bringing the whole suite into complete harmony. Monsieur Joseph Deny's "celestial concerts" are a real feast to the lover of bell music, and when the great musician takes his place at the keyboard the fairy music floats far and wide over the beautiful valleys and downs of Dorset.

Is it too much to hope that the example set by this secluded Dorset village will be followed in more populous centres, and that carillons in our Cathedral towers will some day be played by carilloneurs as knowingly and as lovingly as our Cathedral, organists now play upon Cathedral organs? Should such a thing ever come to pass, and it is almost entirely a question of expense, what a volume of harmonious music would charm the Londoner as he threaded his way in the environs of St. Paul's or Westminster Abbey, and carry from the squat Norman tower of Winchester, or from the stately spire of Salisbury, a note of hope and joy to the tiller of the Hampshire vales and to the shepherd keeping his lonely watch under the shadows of Stonehenge!—Sidney Heath, in The Guardian.

This Kind Goeth Out by Prayer.

There is food for thought in the Ninth Chapter of St. Mark's Gospel. While Christ was on the mount with three of his disciples before whom he was transfigured, the others became entangled with the Scribes in a dispute. A certain man brought his ailing son to Christ to have him healed, and, Christ being away, permitted the disciples to try to heal him. In the presence of the scoffing Scribes they undertook, hastily, no doubt, to perform the miracle. The child was not cured, and the result was that the doubting crowd advanced upon the disciples and began disputing with them. That about which they contended is not certain, but there is reason to think that it was as to whether Christ had the power that he claimed to have.

This picture of disputing disciples is not an uncommon one. The real need of that hour was the healing of the invalid child, but the child was abandoned to its fate while the quarrel waxed hot. Many times communities are permitted to lie steeped in sin while different denominations wrangle over methods of doing Christ's work. Oftentimes improvements in churches are never completed because members cannot agree as to how the work shall be done. Christ's explanation that the ailment called for prayer on the part of the disciples accounted for the cause of their failure. The things people usually quarrel about need to be prayed over; but too often a call to prayer in the presence of disputing parties is very embarrassing.

Christ ignored the contending Scribes and turned his attention to the dying child. But he met a strange condition in the mind of the father. Even after having brought his son to Christ, because of having witnessed the failure of the disciples he doubted the ability of Christ. Many a man of this world has been driven to infidelity by the failures of professing Christians. Christ, however, did not regard the cause of his doubt as being sufficient ground to demand proof of his ability. He taught the doubting father that, in spite of the failure of the disciples, the salvation of his child depended on his faith. "If thou canst believe, all things are possible to him that believeth." It was not to be a test of Christ's ability, but of the man's faith. The mehbers of the Church may be at fault, but God will at last demand of each individual a living faith in Christ.

The father of the afflicted child learned two things: First, he learned that no matter how willing disciples may be to do good, healing is never accomplished without the presence of Christ. The church that does not see results in the healing of sin-sick souls needs Christ, and the method of obtaining that healing power is by prayer. Every now and then some pastor gets too modern for the prayer meeting, but just as sure as the prayer life of a church or individual

runs low, just as sure will the results of that church or individual in winning souls to Christ run low. We need a revival of prevailing prayer. Social service, systems of finance, models of architecture, and great learning are not to be thought of idly, but such things are impotent when it comes to the saving of a soul. Being born again is a miracle wrought by the power of God through Jesus Christ, and that power is not worked up by human agencies, but prayed down from on high by earnest-loving Christians.

The second thing the father learned was that it was futile for him to ask for the life of his child and withhold himself. He saw that he was standing between his child and salvation and his prayer was "Help thou my unbelief." In other words, "If the only thing that prevents the saving of my child is my condition, perform the first miracle on me." What a blessing it would be if more parents would learn that they need faith in order to rear their children!—A. J. G., in New Orleans Christian Advocate.

Mendelssohn.

Who knows who Mendelssohn was? He was a great German musician who composed many oratorios and other pieces of music. He lived a great deal in England, and here some of his work was first produced. One of his oratorios was on the subject of Elijah. Do you remember about Elijah, and Ahab, and the widow's son, and the ravens and the chariot: If not, get mother to read aloud to you about him out of the Bible. It will take quite a time to read all, but you will be much interested. Mendelssohn's oratorio of "Elijah" was first produced at Birmingham; and when he was there superintending the rehearsal he one day came across a boy chorister who was striving to play the music of his own part on a piano.

When people who were trying to render Mendelssohn's music were idle or careless, he often spoke to them harshly; and once he told some musicians who were not doing their best that they were making a noise like cats. But Mendelssohn noticed that though the boy chorister was not doing especially well, yet he was doing the very best he could. So he went up and spoke to him. The boy was quite frightened to have the great composer by his side. But his fright gave way to pleasure when Mendelssohn said, "Let me sit on the stool, my boy, and show you how the music should be rendered." The chorister at once gave up his place, and Mendelssohn sat down and played over the music and quickly taught the delighted boy how to make the best of his part.

You may be sure that there was a proud choir boy in Birmingham that day. Do you really understand why Mendelssohn helped him? It was because he saw that he was really doing his best. Do you have music lessons? If so, you have to do a great deal of practicing. Do you practice carefully or carelessly? If you want ever to be a really good musician, you must not only practice regularly, you must think what you are doing, and do your best all the time you are at the piano. I cannot promise you that even when you are playing over a piece of Mendelssohn the composer himself will come to you, but I can tell you of something that is much better. Whether it is music or lessons or work for mother, if boys and girls really do their best, even though they are not particularly successful, Jesus Christ draws near, and because they are doing their best he helps them to do better still. Try hard and do your very best, and see whether this is not so.—Christian World.

The Image Within.

Christ of Judea, look Thou in my heart!
Do I not love Thee, look to Thee, in Thee
Alone have faith of all the sons of men—
Faith deepening with the weight and woe
of years?

Pure soul and tenderest of all that came
Into this world of sorrow, hear my prayer:

Lead me, yea, lead me deeper into life,
This suffering, human life wherein Thou
liv'st
And breathest still, and hold'st Thy way Divine.
'Tis here, O pitying Christ, where Thee I
seek,
Here where the strife is fiercest; where the
sun
Beats down upon the highway thronged with
men,
And in the raging mart. Oh, deeper lead
My soul into the living world of souls
Where Thou dost move.

But lead me, Man Divine,
Where'er Thou will'st, only that I may find
At the long journey's end Thy image there,
And grow more like to it.

—Richard Watson Gilder.

"Somethin' Religious."

Swhis-s-shwhack! The heavy bullock whip snapped like the crack of a rifle through the dust-laden air. It was a sultry day in November. Two teams toiled along the roadway several inches deep in dust.

A whirlwind started a few hundred yards behind and careered down the track. Then the whirlwind, as if possessed with the spirit of mischief, swept down upon the hindmost wagon. The loose coverlet of dust was torn from the roadbed and spread over wagon, team and driver in choking folds. The driver coughed and swore.

At that moment an eddy from the dying whirlwind sent a leaf of paper fluttering to his feet. He stooped to pick it up. It was a page from Sankey's Hymnal with music set. Something in the words caught his eye. Instead of casting it aside he waited till the wagon lumbered up. Raising the lid of one of the small boxes built on the sides of the wagon he dropped the paper in, and turned to resume his avocation.

Tom Pullen and Bill Wills had been mates for twelve years past. They had made money on their long trips west from Charleville. "Pullen and Wills" scrawled in stiff angular characters across the bottom of a check also met with sympathetic respect and ready compliance in the sometimes chilling precints of the Charleville bank. Yet, despite prosperity past and present, a cloud rested upon Tom Pullen's homely visage. For several days past his mate had been unwell. In vain Tom Pullen drew on his limited knowledge of culinary arts to tempt the fickle appetite. Curious concoctions fried, baked, and boiled alike failed in the end. His mate, silent from habit, like himself, complained little. He was "out of sorts," he had "a bit of a pain under the ribs," or he felt "thunderin' queer" in the head, and "couldn't eat no manner of ways." That was all.

But Tom Pullen saw with concern that his mate was daily getting weaker. It was not the first time that he had noticed that stumbling gait. The saddle horse, tethered just then in the dust at the rear of the wagon, had been ridden for longer spells each day. There was no doctor nearer than Charleville, hundreds of miles distant. It would be eight days before the down mail passed Cooper's Creek again. It would overtake them in any case. So they plodded steadily on. The sick man battled heroically against rapidly increasing weakness. His mate followed in his rear with heavy foreboding as to how it would all end.

Three days later the teamsters were crossing a wide expanse of almost treeless country. The bullocks knew the camping ground. Hot, tired and thirsty, the heaved and struggled towards the welcome pool. The sick man sat limply on his horse. The heavy whip lay on the wagon at his side. He could no longer wield it. Behind him, stolid and silent, with that sombre look darkening his face, strode his mate. The mounted figure before him reeled in the saddle. It was not the first time that day; but as he anxiously watched, the reins fell from the nervous clasp and his mate slid helpless down the horse's side to the ground.

"It's no use, Tom," gasped the latter, "I couldn't sit longer. I can't go no furder. Begin to feel as if I'm gawn to peg out this time."

"Don't talk like that, Bill, ole fellow. You're a bit down. But we'll camp here till you're better. There's fair grass out on the plain, an' plenty of water. You'll be right in a day or two, you bet."

The sick man looked with eyes unnaturally bright into the face of the speaker, then turned away without answering.

"I'm gawn to camp on the ground here beside you to-night, Bill," his mate continued. Then he left and brought a roll of blankets, and stretched himself on the ground at the rear of the wagon.

Then they lapsed into silence. The breathing of his mate troubled the anxious watcher. It came in panting breaths unlike anything he had heard before.

"Tom!"

The call was weak and husky, but it drove all slumber from the teamster's brain.

"Drink!"

It seemed queer that the sick man should have such trouble to utter a single word. A can of cold tea stood near, and the sick man drank thirstily of it.

"Why! you're cold, Bill," said the teamster anxiously, feeling his mate's hands. Then taking his own blankets he tucked them round the sick man. Then he hastened to renew the dying fire that he might make hot tea. A draught of this seemed to revive the sinking faculties of the sufferer.

"Tom, ole man," he said, with a touch of rough affection in his tone, "I'm dyin', I think."

"Tom," continued the weak voice with wistful pathos, "couldn't yuh tell us somethin' religious. It's bad dyin' without no religion. I don't know any. Tell us somethin', Tom."

Something like a groan came from the bowed head.

"No more do I, Bill. I don't know anything religious. We never heard any out our way."

"Don't you know some bit of a prayer, Tom? A litle bit 'ud do, p'r'aps."

Then the teamster raised his face to meet the eager look of his mate. He had gained self-control again.

"I don't know no more religion than one of my bullocks, Bill." Then a recollection flashed upon him. "Wait a minute, Bill. I might have somethin' in the box."

He struck a light, for the darkness lay still, deep and undisturbed over all. Hastily fumbling in the box of his own wagon he drew out a crumpled piece of paper. It was stained with dirt and smudged with grease, but words were still legible between the music score. The flaring light made of rag in a jampot full of grease gave fitful gleams as he

tried to decipher it. What he read sent him back trembling with excitement to the side of his friend.

"I've got a bit of somethin' religious here, Bill. I'll try an' read it to yuh."

Slowly and painfully he spelled out the verses of "Blessed be the Fountain of Blood."

"There's a sort of choreus, Bill," continued the reader. And he read the refrain at the end of the page—

"Whiter than the snow—
Whiter than the snow,
Wash me in the Blood of the Lamb,
And I shall be whiter than snow!"

"That's religion, Tom, ole man," murmured the sick man gratefully. "Read it over agen, there's a good fellow." So at intervals for the remainder of that eventful night the sick man begged and his friend read over the stray leaflet as the hours waned towards morning.

Towards morning the sick man fell into a sort of doze. The reading voice ceased its monotone, and the reader became again a silent watcher. The dawn was breaking. There was a movement in the hammock.

"Tom! where are you, ole man?" cried a weak voice in an accent of fear.

"I'm here, Bill. Close beside you," said the watcher reassuringly.

"It's so dark. Where's the light?" gasped the sick man faintly.

"The light's gawn out, but the day is breaking. Look!" and the teamster drew back the heavy tarpaulin till a pale golden radiance shown upon the sick man's face.

"I can't see it, Tom." The voice was fainter still. "Where are you?" and one wasted hand felt out helplessly. It was instantly gripped by a palm as hard and rough as itself; but the watcher again found himself speechless.

"What—was—it—Tom?" There were painful gasps between the words now.

"Whiter—than—snow—wash—me—."

The prayer was not finished on this side. A shudder shook the sick man's body. The hand fell limp in the clasp of his friend. For a moment the teamster stood looking in silence. Then he gently composed the form, and passed out into the opening day.—Rev G. W. Payne, in N. Y. Churchman.

Making a Camp Fire.

"How do the Indians make a fire without matches?" asked a boy who loved to 'play Indian.' Most of us have heard the answer to this. "The Indians use a flint and steel, as our own fathers and mothers did one hundred years ago, and before they had flint and steel they used rubbing sticks." We all have head about bringing fire out of two sticks by rubbing them together; but I find that most persons look upon this as a sort of fairy tale, or if they believe it to be true, they think it so difficult as to be worth no second thought.

All woodcrafters, I find, are surprised and greatly interested to learn that it is not only possible but easy to make a friction fire if you know how. I have taught many boys and men to do it, and some have grown so expert that they make it almost as quickly as with an old fashioned sulphur match. When I first learned from Walter Hough, who learned from the Indians, it took me from five to ten minutes to get a blazing fire—not half an hour as some books have it. But later I got it down to a minute, then to thirty seconds from the time of taking up the rubbing sticks to having a fine blaze, the time in getting the first spark being six seconds.

"Cracked Jimmy," in "Two Little Savages," gives very practical directions for lighting a fire anywhere in the timbered part of America thus:

"First curl a birch bark as dry as it can be,
Then some twigs of soft wood, dead, but on the tree,
Last of all put some pine knots to make the kettle foam,
And there's a fire to make you think you're settin' right at home."

If you have no birch bark, it is a good plan to shave a dry soft wood stick, leaving all the shavings sticking on the end in a fuzz. Several of these make a sure fire-kindler. Fine splinters may be made quickly by hammering a small stick with the back of the axe. Always put out the fire on leaving camp. It is a crime to leave a burning fire. Use buckets of water if need be.—Ernest Thompson Seton.

Sing, O Ye Dumb!

Oh, the freshness of the morning, and the glory of the moon,
And the splendor of the night-tide with the holy stars in tune!
The ground has voice, the trees rejoice, the birds their carols bring,
And I alone among them have not a song to sing.

There's music in the cloud-drifts, there's a chorus in the flowers,
There's symphony of fragrance through the pleasant summer hours.
And mountain-top to mountain-top flings out a mighty song,
While I alone am coldly dumb amid this chanting throng.

Awake, O God, my sluggish soul and stir my tongue to praise,
Let loving, loyal anthems rise from all my nights and days.
Lord, take away my shame among this soulless, singing host;
I know thee better far than these; oh, let me praise thee most!

Paint it Black.

Dr. Cannon was once appealed to by a certain church where there was a great commotion in regard to the point whether in newly painting their church edifice the color should be white or yellow.

When the committee had stated their case, and with an emphasis, not to say acrimony, which gave sad proof of the existence of a fearful fued upon the unimportant question, the doctor quietly said: "I would advise you, on the whole, to paint the house black. It is cheap, and a good color to wear, and eminently appropriate for a body that ought to go in mourning over such a foolish quarrel among its members."

Man's Ideal Woman.

One thing imperatively demanded in the make-up of the ideal woman is sympathy—that all-divining, all-forgiving quality which makes the whole world akin, writes Carrie E. Garrett in the Woman's Home Companion. Sympathy is one of the prime factors of charm. So is humor. A man is fearfully lonesome when his wife cannot see his jokes. She could hardly offer him a more deadly affront than to laugh in the wrong place at one of his pet stories.

Clever, spirited, animated women often express a laughing contempt for the traditional ideal of man—the sweet soft, clinging, affectionate type—and it is true that these qualities often appeal to a man from their very unlikeness to his own. This was the type which Thackeray lauded to the skies, rushing to the other extreme in creating Becky Sharp as his idea of a "clever woman." The truth is that a really charming woman is a cunning compound of Amelia Sedley and Becky Sharp. Either of these types without any admixture of the other would be quite insupportable.

A man does not picture a completely limp and characterless creature as his soul's ideal, however "sweet." Yet the woman as she appears in his dreams is not too clever. It is a pleasure to him to be a little superior to his mate—to be "looked up to"—and as the true woman desires to "look up," it is clear that Nature's arrangements in these matters are not without design.

The most most charming woman of all is she who has the consummate wit to seem to "look up" when really she stands on a level with the man who loves her, or perchance a little above him.

Family Worship in Japan.

The Kirisutokyo Sekai publishes a letter on family worship, written by a Japanese lady whose husband is a Christian. She says that the family worship in her home lasts less than fifteen minutes. The whole family assembles at 6:45 A. M. around a table. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture reading is over, the master of the house explains the meaning of certain verses and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way the servants repeat the same prayer day after day is rather funny. Whatever happens in the house, family prayers are not given up.—Missionary Review.

"To Know God."

Knowledge of God is not a mental expertness in the unlocking and understanding of mysteries. It is not a wealth of discovery made by the implements of logic. Logic may help to give a man a theology. It will never give him a religion. Mental conclusions and spiritual experiences are quite two different things. Reason may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know the Jesus of history, but I want to have communion with the Christ of faith. Such knowledge of the Lord comes to us through the act and attitude of faith. Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord. The act of faith the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.—J. H. Jowett.

If you will go with us you must go against wind and tide; you must also own Religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause.—Pilgrim's Progress.

Children's Department

The "Sunset Limited."

Oh, Hush-a-By Land is a beautiful place
For sleepy small people to go,
And the Rocky-a-By Route is the favorite one
With a certain wee laddie I know.

The track lies on sleepers of feathers and down,
No accidents ever take place;
Though there's only one track, there is only one train,
But it runs at a wonderful pace.

There are beautiful things to be seen on this route,
If you're good you may take just a peep;
But strange as it seems, they are seen best in dreams;
So be sure that you soon go to sleep.

Say good-night to the Sun, for he's off to bed, too—
He can't hear you, so just wave your hand;
The Moon and the Stars they will light up the cars
As you travel to Hus-a-By Land.

So, quick, jump aboard, it is time to be off,
You have nothing to pay, you young elf;
Just think of the luxury, laddie, you'll have—
A whole sleeping car to yourself!

—F. B. Hodgins.

Bringing Lame Jimmy.

"I've been thinkin', Reddy, that you and me are plumb up against it, for a fact."

"Up against what?" asked Reddy, complacently.

"I wisht you didn't have to work Sunday's so much, Reddy, then you'd get up to the brick more. The pink lady shoved us right up against the wall yesterday, and that's honest. I've been trying to think it out, but I guess it's too much for you and me."

"You ain't told me what we're up against yet, Skinny. Sing 'er out! We've heard so many supprisin' things from the pink lady that I'm ready for anything. What's happened, now!"

Skinny drew a long breath. "Well, somewhere's in Galilee there—"

"Where's that?"

"I dunno, Reddy. A long ways off."

"Seems like all them things the pink lady tells us is so far away, Skinny. I wisht she'd hand out one about somebody down our way. Now I never heard tell of Galilee."

"That's so, Reddy, but she get's 'em out of that book, and she ain't to blame if we don't know about Galilee, I guess."

"N-no, maybe not."

"This man in Galilee was havin' a mass-meetin' of some kind, and they had a full house, and not another one could get in. And all around the door they was thick, till people couldn't even see in, and it wasn't no use to punch and elbow the ones ahead 'cause everybody was tight up."

"Say, Skinny, I bet you and me could a-squeezed in! I'd sure like to tried that bunch, anyway."

"I dunno. Well, after a while, four men come walkin' up, and what do you think they was carryin', Reddy?"

"Chairs more'n likely."

"No, they was carryin' a palsified man on a bed. Couldn't walk a step."

"Come off, Skinny, what you givin' us? What'd they bring that kind of a man there for? They'd better left him at home."

"That's where you're twisted, Reddy. Them four men had a purty good idea what they was doin'."

"Well, there wasn't no use to bring him. They couldn't get him in through that mob, nohow."

"They got him in all right, pard," replied Skinny, nodding his head significantly, and waiting for Reddy's curiosity to work up to white heat. "They got him in," repeated Skinny.

"I'd like to know how."

"Well they took that bed right up on top of the house, and just ripped off a part of the roof, and let that palsified man, bed and all right down on top of the mob in front of the man that was havin' the meetin'."

Reddy gave Skinny a look of incredulous wonder, then slowly closed his eyes and rolled over on the sidewalk in a mock faint. Skinny paid no attention to this ridicule. Reddy's bump of curiosity was well-developed, and Skinny knew it would shortly get the best of the fainting-fit, so he gazed blankly ahead and waited.

"I tell you, Skinny," said Reddy, finally opening his eyes, "I've stood up for the pink lady through a whole lot of funny things, but this—well, Skinny, you can hook onto it if you want to."

Skinny brought his fist down on the board-step emphatically.

"I hook on, pard, and so do you," he said, glaring at Reddy savagely. "You've never found nothin' the pink lady ever said that wasn't true, and nobody knows that better'n you and me, so let's don't have no more baby talk like you're gettin' off about not believin' things she says."

Reddy gave Skinny a keen glance as he rose from the sidewalk and took his seat again on the step. "I guess you're right," he admitted. "Anyway, I'd like to know what become of that lame man."

"Well, there he was, "goin' straight down through the roof as slick as anything, bed and all, and he landed right in front of this man,—you know, Reddy, that wonderful man she's always talkin' about."

"Uh-huh! Gee, I bet that man was mad to be bothered that way! There he'd be, makin' a speech to that crowd, wavin' his hands this way and that way, like them fine speakers does, and then to have a bed shoved right down on him. Why Skinny, it'd knock everything out of his head! I'd like to been there to see the fun."

Skinny shook his head. "You're away off there, pard. Mad! Why, Reddy, that was just the very man he wanted to see I guess. He just looked around at the four men who had gone to all that work and bother to get him there, bustin' in the roof and all that,—that wasn't no easy job, pard,"—watching Reddy closely,—"and then he looked at the poor man on the bed, and I s'pose with all that shakin' up he was just about tuckered out by that time—"

"I should think so!" broke in Reddy, still with a doubtful squint in his eye.

"And now Reddy, I'm comin' to the upsettin' part."

"Land, you ain't got nothin' more upsettin' up your sleeve than that roof yarn, Skinny!"

Skinny clutched Reddy's arm and waited for repentance.

"I take it back," confessed Reddy. "It wasn't no yarn. I take it back. I'll behave now, yes, I will Skinny. Go ahead! What on earth happened next?"

"And this man that was speakin'," went on Skinny, calmly, "he looked at the whole bunch, and I s'pose he thought how hard they'd worked carryin' the lame man there and the trouble they'd gone to, and all them things, and he said something then that I couldn't exactly see through. He told this man that his sins was forgiven. Now, what would you make out of that?"

Reddy turned a grinning face at his companion. "Well, I'd call it a joke."

"Hold on, Reddy, hold on! You know what you said a minute ago. The pink lady said them words in such a low, trembly voice—why, us boys was as still as mice. No, it wasn't no joke. We've heard about sins, and about somebody that forgives 'em, and this speaker-man was the one. The pink lady said that was the very nicest thing he could do for the lame man."

"Pshaw, Skinny, that wouldn't do his legs no good! I wasn't thinkin' the story would end up that way."

"End, Reddy! Who said that was the end? I ain't done, yet, not by a long ways!"

"Oh, well, then hike along and tell the rest."

"You don't seem to think that forgivin' his sins was anything at all, Reddy. Why, the pink lady made more fuss over that part than all the rest! Maybe you and me don't understand how particular it is to get our sins forgiven."

"Maybe not," admitted Reddy. "But seems to me—well, tell the rest."

"There was some of the men in the crowd that begun to think all kinds of mean things, and this speaker-man, he just took a good look right straight down into their hearts and then he knew just as well what they was thinkin' about as though they'd said it out loud. They thought he was a fake, but I'd like to have you tell me why they didn't tell him that out loud to his face."

"I—I dunno."

"They didn't dars, Reddy, they didn't dar'st. They kept mighty mum, but they was thinkin' lots. And the man told 'em he knew what they was thinkin' about, and then he got plumb ahead of the whole bunch. He done something that made 'em open their eyes, and that's a fact. He told that man that couldn't walk a step, mind,—he told him to get up and take his bed on his shoulder and go home."

"Huh! He couldn't do it."

"Couldn't! Well, I guess he did, all right! Got right up and started off before the whole bunch, and they was just plumb crazy about the thing. It about took away their senses.

Reddy looked thoughtfully at his companion. "Pard, that's a big story, ain't it? I wisht I could ketch onto them big ones that the pink lady gives out, as easy as you do."

"Why, Reddy, there ain't nothin' else to do! She gets 'em out of that book and we've never ketched her in a lie yet."

"Ye-es, that's so, Skinny. I know that."

"The pink lady said we ought to be like them four men. Everybody ought to bring somebody. I asked her where to bring 'em, and she thinks a minute and then she smiles—you know, Reddy. 'Why, Skinny, bring 'em right here to the class. Maybe you know some boy you could bring next Sabbath,' and say," Skinny leaned close to Reddy and continued, "I got to thinkin' about lame Jimmy. Them four men carried that man in the story, and Jimmy's so thin, I reckon you and me could carry him all right, 'cause Jimmy'd be glad to go, and the pink lady said everybody ought to bring somebody."

"We can carry him all right, Skinny. He don't weigh no more'n a good-sized

pup, and I don't reckon we'll have to spoil the roof to get him in."

"Let's take him next Sunday," suggested Skinny, not noticing Reddy's mild sarcasm.

"All right! It'd be a little outin' for lame Jimmy anyway."

The next Sunday morning the pink lady saw Skinny and Reddy coming proudly down the aisle bearing a little thin form in their arms. "Here's lame Jimmy," announced Skinny, smiling. "Reddy and me brung him."

Lame Jimmy was carefully placed on the cushioned seat, and the pink lady shook hands with the three, while the tears came into her eyes. Lame Jimmy was the happiest boy in the class, with Skinny and Reddy as close seconds.

After the exercises were over, a tall, broad-shouldered man came into the class and spoke to the pink lady, and she introduced him to the boys. He asked lame Jimmy a good many questions, and praised Skinny and Reddy for bringing him, and all three felt quite important. Everybody waited to speak to them, and when the two started off down the street with lame Jimmy in their arms, all the scholars smiled and waved their hands "Good-by."

"Say, Reddy, d'ye hear the news?" cried Skinny, about a week afterward.

"What?"

"That big man up in the brick's goin' to fix lame Jimmy up. He's one of the doctors that does such things, and he says he's goin' to make him walk, or know the reason why. He's up in that fine hospital."

Reddy swallowed convulsively. "Why, Skinny, that's the limit! I don't know nothin' that'd make me gladder'n that."

"He says he'll let us know as soon as Jimmy can walk, and we're goin' up to see him," continued Skinny. "Say, I can't hardly wait. I've been shakin' ever since I heard it."

A few months later, the tall, broad-shouldered man in his automobile hunted up Skinny and Reddy and took them to the hospital to see Jimmy walk.

"I guess lame Jimmy'll think you're a mighty fine man," ventured Skinny, bobbing up and down on the cushions as they rolled along.

The doctor smiled. "Why, boys, I never would have had a chance to help Jimmy if you hadn't carried him to Sunday School that morning! Jimmy will have to thank you. How did you ever happen to bring him, boys? I—I'm curious to know."

Reddy winked at Skinny to go ahead. "Well," began Skinny, "you mind them four men that brung the palsified man, and tore off the roof and let him down, bed and all, in front of the man that was havin' the mass-meetin'? The pink lady said everybody ought to bring somebody. Reddy and me didn't ketch on exactly but we thought we could carry lame Jimmy up to the brick as well as not, and that would be bringin' somebody. And then you got a-hold of him, and we're about tickled to pieces to think he's going to walk. He never could have no fun like the rest of us boys."

Into the doctor's mind flashed the Master's words: "For he that is least among you all, the same is great." When they reached the hospital, he threw an arm around each little ragged shoulder, and led the way to Jimmy's room.

Skinny and Reddy stared in amazement when they saw Jimmy walking slowly across the floor to meet them.

"Jimmy!" gulped Skinny.

"Well, if he ain't doin' it!" gasped Reddy.

Jimmy's eyes were shining. "I'm a-walkin', boys, sure enough!"

The doctor's eyes were misty as he watched the three.

"Ain't you plumb glad we took lame Jimmy that day, Reddy?" asked Skinny, as the two were walking away from the hospital.

Reddy stopped suddenly, and had a hand on Skinny's arm. "Skinny, I wisht you'd forget them things I said that day about the pink lady. I'm done sayin' I don't believe things she gets out of that book. I don't know why, Skinny, but they're harder for me to believe than you. You swallow 'em right down easy, but someway I've got to have 'em all worked out."

"Well, Reddy, never mind! You stick close to me. I'll keep you straight, and maybe after a while it'll come easier to you. You know we've got to hold on to all them things we hears up to the brick."

"That's a fact, Skinny, and the pink lady is the one to hand 'em out straight!."—Anne Porter Johnson, in Sunday School Times.

No Time.

There was an old fellow who never had time
For a fresh morning look at the volume sublime;
Who never had time for the soft hand of prayer
To smooth out the wrinkles of labor and care;
Who could not find time for that service most sweet,
At the altar of home, where the dear ones all meet,
And never found time with the people of God,
To learn the good ways the fathers had trod.
But he found time to die; oh, yes! he found time to die.

This busy old fellow, too busy was he
To linger at breakfast, at dinner, or tea,
For the merry small chatter of children, or wife;
But he lived in his marriage, a bachelor life.
Too busy for kisses, too busy for play,
No time to be loving, no time to be gay.
No time to replenish his vanishing health,
No time to enjoy his gathering wealth.
But he found time to die; or, yes! he found time to die.

This beautiful world had no beauty for him,
Its colors were black and its sunshine dim.
No leisure for woodland, for river or hill.
No time in his life just to think and be still;
No time for his neighbors, no time for his friends,
No time for those highest, immutable ends
Of life of a man who is not for a day,
But for worse or better, forever and aye.
But he found time to die; or, yes! he found time to die.

—Ex.

A Night in the Mountains.

"It will be time to go in half an hour, Russell," and the bearded man threw an uncanny glance in the direction of the tall stripling.

"The last bundle is ready," replied the boy.

"Have you our lunch?" queried the first speaker.

"You can be the judge. I emptied the fried cake jar and it was most full. There are cookies besides boiled ham, eggs and bread."

"That will be enough for supper; as for breakfast, we will see where we are at that time," he laughed humorously.

"If there isn't enough for your pa and ma, they can cook more. Don't make any noise climbing out of the window," he cautioned as the lad hooked a rope ladder to the outer sill. Then he continued: "There is no use in their keeping you at the grindstone all the time. If they would pay you what you earned, it would be different. Anyway, you need to see some of the world."

Russell winced at these words. Down deep in his heart he knew that he was receiving every cent that he earned. His father always did the heaviest work and never asked anything unreasonable of him. Until the last few weeks he had been contented to work on the claim during vacations. But the stranger that his father had recently hired had been talking to him about what a hard lot he had in life, and how much more he could earn by going to the city, that he was thoroughly discontented.

"Don't say anything about our plans to any one," cautioned the elder man. "Wait until we are successful, which will be in a very short time. He gave such glowing accounts that Russell yielded to his honeyed words.

At last they closed the familiar gate behind them, and with stealthy tread succeeded in gaining the highway without awakening any one.

The father and his wife, supposing that their adopted son and hired man were asleep in their room, had long since retired.

"We will keep walking until midnight, and by that time we will be at a safe distance on our journey. There is a deserted log house where we can stay the rest of the night, and get our breakfast in the morning," remarked the older man.

Russell did not reply at once, for his conscience was troubling him. Out in the darkness alone with the stranger he began to realize the step he had taken. He recalled certain things that his companion had said to him at different times, and he began to be afraid that all was not well.

Mrs. Gray had taken him into her home and heart when he was a friendless orphan. His foster parents had given him a district school education with the promise of something better if he would be a good boy.

In a tin box on the top pantry shelf they had locked up some coins for a "rainy day." The night before, emboldened by thoughts of the wealth soon to be theirs, he had told himself there was no harm in borrowing the contents of the family treasury.

The consciousness that it was at this moment in his pocket was torture to him. He now saw that he was a thief.

"Here we are. Come in," exclaimed his companion in an altered voice. He had never spoken roughly to him before, and his commands aroused his suspicions.

He followed him into the old log house without a word. The two went upstairs together to sleep until morning. There was a straw bed in one corner with a few quilts for a cover.

The air was chilly and neither of them removed their coats or clothing.

After listening awhile to the snores of his companion, Russell fell asleep, quite exhausted. Suddenly he was awakened by some one bending over him. A hand was at his throat and another in his pocket.

Just then a terrible roar broke the stillness and something flashed through the darkness like two balls of fire The next moment a wild beast and the robber were in mortal combat.

Dazed at first with the rapid turn events had taken, he now saw his opportunity. Dashing down the stairs and into the road, he ran toward home at his topmost speed.

He was sure that the creature was a mountain lion that had attacked his

companion just in time to save his being robbed.

The first faint streaks of dawn were lighting the east as he came back through the road gate. There was the rope ladder hanging from the window sill where he had left it. He always built a fire and let the tea kettle boil before he called any one else.

"Thank God," he exclaimed softly, creeping back through the open window, a sadder but a wiser boy.—Miss Z. I. Davis, in The Advance.

A Child's Hymn.

My Father, hear my prayer
Before I go to rest;
It is thy little child
That cometh to be blest.

Forgive me all my sin.
And let me sleep this night
In safety and in peace
Until the morning light

Lord, help me every day
To love thee more and more
And try to do thy will
Much better than before.

Now look upon me, Lord,
Ere I lie down to rest;
It is thy little child
That cometh to be blest.

How Roberta Was Cured.

It wasn't measles that she had, or whooping-cough, but it was, if anything, harder to cure. She had been troubled with it for a long time, but it seemed to get worse instead of better. No, they hadn't called a doctor. You see, Roberta's trouble was one that medicine couldn't cure. But it wasn't so hopeless, after all, because Roberta herself could have cured it if she would only have taken the trouble. She resolved about it, over and over, but resolutions don't count for much all by themselves. There has to be a strong will to keep them from breaking, for they are as brittle as thin ice.

It was this way. When mother, who had no one else to run errands, sent Roberta to the store and told her to hurry, Roberta made a brand-new resolution to obey. But she was sure to meet some one she knew that she just must stop to talk to, or else there was something new to be seen that made her entirely forget that mother was waiting for sugar to finish the pudding for dinner, and before she knew it there wouldn't be a tatter of her resolution left. Once she set a dozen eggs on the curbstone while the fire engine dashed up the street, and by the time she had found out where the fire was, and whether anybody was hurt, and why the hook-and-ladder went up one street and the hose-cart went up another, she had quite forgotten everything else. So the family had to do without their favorite sponge cake for Sunday supper, and Roberta was quite sure she would never loiter again.

Mother had reasoned and scolded and punished in vain, but when the little girl left sick Freddie's milk sitting on Mrs. Brown's front gate-post, while she went with Tommy Brown to see about an injured cat in a vacant lot—left it there till Freddie cried himself into a fever waiting for it, mother felt that the time had come to take severe measures.

Up the street, in a great lovely house, lived Mrs. Clinton. From her gate, where stone lions stood guard, stretched a long gravelled drive, up to the front porch, which was always filled in summer with gay young ladies and gentlemen. Roberta loved to go there, and as mother and Mrs. Clinton were fast friends there was often a message to carry, and while she waited for an answer there were sure to be chocolates or peppermints to pass the time away, and pleasant words from the young people sitting about. Besides this, Patsey, the cook, was a great friend of Roberta's, and seldom failed to produce a bag of cookies or an apple turnover to be carried home for tea parties.

But alas! there was always the same story to tell. Whatever time she was allowed to stay was forgotten, and often only approaching dusk reminded her.

One lovely afternoon, two days after the last resolution had been broken, mother called Roberta, "Put on your pink chambray, daughter," she said. "I want you to go to Mrs. Clinton's with a note, and she has special company to-day, so look your neatest. When you are ready come to me." Roberta danced away, anticipating all sorts of pleasure, even forgetting to resolve this time. When she was dressed mother said: "You mustn't stay at all to-day, Roberta, because you might be in the way. You know it is not polite for an uninvited guest to remain among invited ones. But, daughter,—mother hates to say it,—you cannot be trusted to remember, so I must see that you carry a reminder with you. I shall pin this on your back, and you are to wear it to Mrs. Clinton's home." And mother held up a square piece of white paper on which she had written in very plain black letters: "Please send Roberta home at once."

The little girl begged to be given one more trial, but mother was firm, so the piece of paper was securely pinned between the chubby pink shoulders, though mother kissed the pleading face with tears of pity in her eyes.

The merry crowd on the big front porch held no attractions for Roberta. The refreshments being passed about might have been ashes and chips for all she knew. Her whole mind was centered on getting mother's note into the owner's hands without letting anybody see the square white patch on her back. Mrs. Clinton was very kind,—invited her to stay awhile, and pressed ice cream and cake upon her, but to no avail.

Her errand done, the little girl backed steadily off the porch, down the steps, and, slowly but surely, the long gravelly drive, keeping her sturdy self between observing eyes and the dreadful patch.

It cured her—it really did, for after that mother had but to suggest what Roberta called her "sign," to ensure prompt attention to errands of any kind. She is a woman now, with children of her own, but she has never forgotten that afternoon, nor ceased to thank mother who loved her well enough to break her of a troublesome habit, even though the lesson was so hard.— S. S. Times.

Little Helpers.

There are little folks who think that they cannot do anything to help Jesus to win the world. They have given Him their hearts, and they mean, when they grow up, to work for Him. Now, it is good to have such a noble aim in life, but I want to show the boys and girls that they can help Jesus now.

The Bible tells us of several little Levite boys and maidens who loved God and served Him—Samuel and David, the stripling, who killed the Giant Goliath, and the little maid who told her mistress about God's prophet, Elisha, and so brought about the cure of Naaman of his leprosy. And then, in the New Testament, we have the story of the lad with the five barley loaves, and the two small fishes, who gave them all to Jesus, and then Jesus multiplied them and fed a great multitude. These examples should lead you to believe that you, who are still at school and quite young, can do something for Jesus.

Boys and girls may not be able to do what their ministers and Sunday School teachers are doing, but they can really help, and sometimes their example starts grown-up people to work harded for Jesus than they have ever done before.

Did you ever hear of the boy who was the means of stirring up grown-up folks to build a church?

In a little English country town an empty lot of ground was given to a struggling little church that met in a hall in a dingy street. None of the members had any money to amount to anything, and instead of being glad of the gift some even began to grumble. "We can't ever build a church on it," they said; "what is the use of trying? Wherever should we get the money?"

Well, nothing was done, until one day one of the members passing the lot, saw a little boy with a toy spade and a toy wheelbarrow busily engaged in digging in it.

"What are you doing here?" inquired the member.

"I am wheeling bricks for the new church," answered the boy, pointing proudly to a little heap of bricks in a corner. "When I find one," he continued, "I get my barrow and wheel it here. By and by we shall build.

Well, the member of the church was amused at first, and then he got to thinking. "If we all got to hauling bricks to the church, or doing what we could, the building would soon be completed," he thought. So one evening he took his spade and measuring-tape, and set out for the vacant church ground, and when he arrived there, he began to measure and to dig.

"What are you doing here?" asked a neighbor, passing.

"Digging for the foundation of the new church," he answered. And that set the neighbor a-thinking, too, and he resolved that he would do what he could; and thus in a short time a crowd of people were working on that ground, and the church walls began to rise, and everybody was pleased and happy, because everybody had found something to do. And at last the new church was built because of what that little boy had done to help.—Apples of Gold.

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Personal and News Notes.

The address of the Rev. D. A. Sanford is changed from Big Spring, Texas, to Mexico, Mo.

The Rev. J. S. Wicks, of Defiance, Ohio, has accepted a call to become the general missionary of North Texas.

The Rev. Henry D. Phillips of La Grange, Georgia, is spending his vacation at Kanuga Club, Hendersonville, N. C.

The Rev. Charles E. Buck, rector of Rock Creek parish, Md., is sojourning with his family during the month of August at Mountain Lake, Va.

Archdeacon Shepherd recently laid the cornerstone of a new church building for St. James' parish, Trenton, the Rev. William Burch Rogers, rector.

The Rev. Lester Bradner and family will return from Europe about September 1st. Address, care of General Board of Religious Education, 281 Fourth avenue, New York City.

The Rev. F. B. Ticknor has accepted the position of priest-in-charge of the Church of the Redeemer, Sarasota, Florida (Southern Florida), and adjacent missions.

The Rev. F. W. Jones, who for the past two years has been in charge of the Hospital Missions, of St. Louis, has resigned to become the rector of St. Paul's, East St. Louis, and will enter upon his new duties on September 1.

On St. Barnabas' Day, in St. Peter's church, Sitka, Bishop Rowe ordained Mr. George E. Howard to the diaconate. Mr. Howard has for some years served faithfully and devotedly as lay reader in the church at Sitka.

At the Church of St. Mary's-by-the-Sea, Northeast Harbor, Maine, the Rev. C. F. Lee, rector, on the Twelfth Sunday after Trinity, there was a service in memory of the late Rt. Rev. William Croswell Doane, D. D.

The Rt. Rev. Thomas F. Gailor, Bishop of Tennessee, made a special visitation to the State Prison at Nashville on Wednesday afternoon, August 13th, at which time he confirmed a class of fifteen.

The Rev. Edmund Duckworth, rector of the Church of the Redeemer, St. Louis, Mo., has declined a call to the rectorship of Calvary church, Columbia, the seat of the State University of Missouri.

John F. Paret, a son of the late Bishop of Maryland, died in Salt Lake, Utah, and was buried August 8th in Washington, D. C. He was warden of the mission at Sweetwater, Texas, at its organization two years ago.

The Rev. William Maxwell Reilly, rector emeritus of St. Paul's church, San Francisco, died on July 29th, after a long illness. During his rectorship the present new church was built. He had passed the age of threescore years and ten.

Bishop Lawrence sailed from Liverpool on the steamship Franconia, August 19th, expecting to arrive in Boston, August 27th. Bishop and Mrs. Lawrence have spent most of their summer in England, taking a short trip into Holland. During a portion of the time they were the guests of the Archbishop of Canterbury and Mrs. Davidson.

The Rev. Grant Knauff, rector of St. Katharine's church, Pensacola, Fla., will be at Sewanee, Tenn., until October.

The Rev. John S. Bunting, rector of Christ church, Macon, Georgia, is in charge during August of St. Michael's church, Marblehead, Massachusetts.

The Rev. William Henry Pettus, rector of St. James church, West Somerville, Mass., was the special preacher in St. Peter's church, Salem, Mass., on Sunday, August 24th, at 10:30 A. M.

Owing to the declination of the Ven. Archdeacon Hooker, of Montana, to to serve as deputy to the General Convention, the Rev. Charles H. Linley, of Kalispell, Montana, will fill the vacancy.

The Rev. Robert Talbot, rector of St. Paul's church, Washington, D. C., is spending the month of August in Beaver Hill, N. Y. The parish is in charge of the Rev. George P. Christian, curate.

Rev. William H. Gardam, D. D., rector of St. Luke's church, Ypsilanti, Michigan, is spending the month of August traveling and visiting in England. During Dr. Gardam's absence the Rev. Henry B. Bryan, of East Downington, Pa., is serving as locum tenens.

The Rev. H. E. Moloney, who has been rector of the church at Pacific Grove, Cal., has offered himself for work in Alaska, and has been assigned by Bishop Rowe to the work which has its centre at Fort Yukon, in the absence of Archdeacon Stuck, who will take his furlough this fall and attend the General Convention as clerical delegate from Alaska.

St. Margaret's church is putting up a parish hall, which is to be finished, if all the promises turn out satisfactorily, on October 1. It will make a helpful and important addition to the parochial work. The rector, the Rev. Herbert Scott Smith, D. D., is in Haven, Me., where Bishop Harding and his family are summering. The church will be closed during the month of August.

A memorial window has been erected in the Church of the Atonement, Augusta, Ga., and the same was dedicated by the Bishop in the presence of the clergy of the city and a large congregation, on Monday, July 14th. The window is a memorial to the Rev. Samuel Barstow Carpenter, late rector of the parish, who entered into rest on Whitsunday, 1912. It is the gift of the widow and children of Mr. Carpenter.

In June last the corner-stone of the new St. George's chapel at Fort Reno, Diocese of Washington, was laid by the Bishop in the presence of several of the clergy and laity. St. George's was used for services on the second Sunday in August. The Rev. Edward Douse is in charge. Mr. Douse is holding an open air service at St. John's chapel every Sunday evening from 6 to 7 o'clock.

The Rev. J. Neilson Barry is supplying the pulpit of Holy Trinity church, Spokane, during the absence of the Rev. A. F. Randall, who is spending his vacation in California. Mr. Barry is a representative in Spokane from St. Thomas' church, Washington, D. C., in which he is assistant. He is on a special mission as chaplain for actors and prisoners.

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Oklahoma Father Tells of Good Influences at Bingham School, Mebane, N. C.

Wynnewood, Okla., May 22, 1913.
Col. Preston Lewis Gray,
Bingham School, Mebane, N. C.

Dear Col. Gray: When I look back over the past seven years of my son's life and compare the last three years with the preceding four years, I humbly raise my eyes and heart heavenward and thank the Great Redeemer for the progress George has made under your instruction and influence.

It was certainly a great day in George's life when I was induced to place him in Bingham School. The change in the boy is simply wonderful to say the least; somebody has exerted a wonderful influence over him for good. He is going in the right direction, seemingly, and it will only be a question of time until he takes his rightful place in the world, and "makes good." When you have turned a boy like George into right channels of living in this world, your life is not in vain and your mission has not failed, but you have been entirely successful, for who can count the value of a life or soul in dollars or commercial exchange?

I shall offer to send him to your school for the ensuing year. Wishing you continued success in the future, I am,

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Do not give him plenty of spending money.

Do not permit him to choose his own companions without restraint or direction.

Do not give him latchkey and allow him to return home at any hour without question.

Do not fail to make inquiries as to where and with whom he spends his leisure time.

Do not fail to have him understand that manners are not a substitute for morality.

Do not fail to teach him that he must not expect pay for every act of helpfulness to others.—The United Presbyterian.

The love of Christ is not an absorbing but a radiating love. The more we love Him, the more we shall most certainly love others.—F. R. Havergal.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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DIED.

WILTON.—In Reading, Mass., August 25, 1913, at 1:00 A. M., Mrs. FREDERICKA ELIZABETH WILTON, in the forty-seventh year of her age; for many years choirmother and faithful worker in St. James' parish, West Somerville, Mass. Interment in Laurel Hill Cemetery, Reading, Mass., August 26, 1913, at 2 P. M., Rev. W. H. Pettus and Rev. Glenn Tilley Morse officiating.

"Peace, perfect peace!"

KEAN.—Suddenly, August 15, 1913, Miss CHLOE KEAN, at her old home in Louisa county, Va. In all things faithful and true.
G. F. H.

BUCKNER.—Entered into rest, August 22, 1913, at her home, near Gainesville, Va., HELEN FITZHUGH BUCKNER, wife of the late S. Ariss Buckner, of Loudoun county, Va.

"Blessed are the pure in heart."

OBITUARY.

William M. Boase.

Whereas, it has pleased our Heavenly Father, in His wise providence, to call home our beloved brother and President, WILLIAM M. BOASE, who died at St. Elizabeth's Hospital, Saturday, August 16th, after a struggle with death for two months at that institution.

Resolved, by the Richmond Assembly of the Brotherhood of St. Andrew, in meeting assembled, That in the death of William M. Boase, the Brotherhood of St. Andrew has lost a most zealous worker and wise leader, the Church one of her most loyal and active members, and the community at large a friend with whom contact was elevating, and whose walk in life was an inspiration to his fellowman to lead a better life. We shall miss his warm, friendly greeting and his genial manners; we shall miss his uniform and unprejudiced disposition; we shall miss his wise counsel and cheerful willingness to do all within his power to advance the Kingdom of Heaven among men.

Resolved, further, that these resolutions be recorded in the Minutes of the Assembly, that a copy be sent to the widow and family of Mr. Boase, and that they be published in the Southern Churchman and the St. Andrew's Cross.

MAXWELL G. WALLACE,
W. A. JAMES,
ROBERT E. ANDERSON,
PAUL REDD, M. D.

APPEALS.

Appeal for the Pension and Relief of Clergy, Widows and Orphans.

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WANTED—LADY OF SUCCESSFUL EXperience, fond of children, earnestly desires position to teach small children. No music. State terms. Teacher, Willowbrook, Va. 1t

WANTED—POSITION AS TEACHER IN A school or private family. Will teach English, Latin, mathematics and piano. Four sessions' experience. References exchanged. Address Miss H., Indian Neck, Virginia. 30aug-2t*

WANTED—BY A HIGH SCHOOL GRADUate, a position to teach in a private family. Will teach the usual English branches, beginners in Latin and music. Address Miss Louise G. Motley, Sharp's, Va. 30aug-4t

WANTED—A LADY OF WIDE EXPERIence, seeks an engagement as teacher of English, French and German; Latin if desired; also instrumental music. Address Careful Methods, office of Southern Churchman. 1t

WANTED—AN EXPERIENCED TEACHer desires a position. Teaches English, music, French and Latin. State terms. Miss M. Mason, 9 Adams street, Petersburg, Va.

WANTED—BY A YOUNG LADY, A POSItion as governess to young children. Address Drawer 10, Highlands, N. C.

WANTED—BY A LADY OF THREE years' experience, position to teach in family, younger children preferred. Music a specialty. Testimonials given. References exchanged. Address Box 48, Madison, Va., care State Bank. 23aug-2t*

WANTED—BY AN HONOR GRADUATE of Hannah More, a few pupils from 11 to 18 (college preparatory and music). References exchanged. Address Mrs. Fielding Lewis Taylor, White Marsh, Va. 1t

WANTED—A LADY WISHES POSITION to superintend housekeeping or nurse-companion to lady. City preferred. References exchanged. Address 335, care Southern Churchman. 23aug-4t*

WANTED—A LADY TO ASSIST ME IN my housekeeping. Address Mrs. John Tabb, Gloucester, Va. 23aug-2t

WANTED—POSITION TO TEACH IN PRIvate family by young lady of experience. English, French, Latin and music. References. Address 334, care Southern Churchman. 23aug-2t*

WANTED—A YOUNG LADY DESIRES A position to teach; small children preferred. Has had much experience. Address 329, care Southern Churchman. 23aug-5t*

WANTED—A CONSECRATED WOMAN to teach mission school and do Church work in the mountains of Carroll county, Va. Must be communicant of the Episcopal Church, and between the ages of 25 and 50. Salary $40 per month. References required. Address Rev. C. E. A. Marshall, Pulaski, Va. 9aug-3t*

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A Call for Watchfulness.

It should be known as widely as possible that the organization called "The International Bible Students' Association," wich has just completed a convention in Toronto, is none other than the Movement called "Millennial Dawn," associated with Pastor Russell. Many people are deceived by the title of the organization into thinking that it is a helpful and orthodox effort. It is known that during the past few years the Movement has assumed several names, including "The Watchtower Bible and Tract Society," "Millennial Dawn," and also its present title. Some weeks ago, as a correspondent has recently pointed out, a periodical called "The Bible Study Club" was scattered broadcast, professing to treat the Sunday School Lessons in a true and helpful way. It is more than possible that some people have been deceived by the circular accompanying this periodical. But the character of the teaching soon reveals itself. The whole Movement emanates from a man whose recent lawsuits have given him an unenviable notoriety, and it is hardly surprising that the organization has adopted so many titles. Judged by the true standard of Holy Scripture, the teaching of Pastor Russell and his associates is pernicious in the extreme, because it denies some of the most vital and fundamental doctrines of the Bible connected with our Lord and His redemptive work.—Canadian Churchman.

Patience.

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, tramples upon temptations, endures persecution, consummates martyrdom. Patience produces unity in the Church, loyalty in the State, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calamity and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and improves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age.—Bishop Horne.

The Household.

Good Suggestions.

Some persons are afflicted by certain poisonous plants—the commonest being poison ivy—and can not go anywhere near them without feeling the ill effects. It is not at all necessary to touch the plants in order to bring out an irritating rash, just passing some yards away from them will produce it. Sometimes there will be a swelling as well as the rash, and this is extremely painful. To relieve, sponge with a strong solution of baking soda, using warm water. This will take out the pain and help to reduce the swelling.

For insect bites and stings of mosquitos, wasps, bees and spiders, an application of ammonia is good.

Baking soda and warm water is another remedy. The family blue bag applied to bee or wasp stings will bring relief and is a remedy always at hand.

In a case of simple fainting, lay the patient on her back with the head slightly lower in position than the feet. Give plenty of fresh air and see that the clothing is quite loose. Sponge the face with cold water to revive the patient, and if a smelling salts bottle is handy, its use will be a valuable aid toward restoring consciousness.

A bad fall or a severe blow is apt to cause a slight stunning. When this is so, the best thing for the patient is rest. Just lying down with a wet cloth applied to the head is the only thing to be done. In severe stunning the doctor should be sent for at once.

A bruise is often the result of a knock or pinch, causing quite a little pain sometimes, with swelling and discoloration. Very hot water applied continually is the best remedy. A cloth wrung out of hot water is laid over the bruise and as soon as this cools a second should be ready. This should be kept up until the swelling and the soreness are lessened.

A bandage wet with witch hazel or tincture of arnica should be applied after the hot water application. If the bruise continues painful after the home treatment then no time should be lost in sending for the doctor.

A sprained ankle is extremely painful. Very hot water—that is, as hot as the foot can bear it—is the very best remedy at first. Twenty minutes is not too long to keep the foot in the hot water, more being aded as it becomes cool. Then the ankle should be tightly bandaged and the foot kept in a raised position. In the case of a sprained wrist, after bathing with hot water, a strip of wood can be used as a splint, wound round with cotton wool and a bandage when the arm can be carried in a sling.

For ordinary cuts wash with warm water and boracic acid before applying court plaster. Collodion may be painted over the cut (after it has been washed), with excellent results.

The above are only simple home remedies for simple ailments.

In case of anything serious the doctor should be summoned at once. There is often danger in losing time before sending for him.—Elizabeth Lee, in Washington Star.

If your poultry yard has not already some shrubs or trees, plant some for shelter for the fowls on hot days. It is well to have two yards, and sow one with grass while they are living in the other.

INCORPORATED 1882.

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The first thing a man must do if he desires to be used in the Lord's work is to make an unconditional surrender of himself to God. He must consecrate and then concentrate. A man who does not put his whole life into one channel does not count for much, and the man who only goes into work with half a heart does not amount to much. We are living in an intense age, and if man is to succeed, he must set himself apart for the work and throw all his energy into it.—D. L. Moody.

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Thoughts for the Thoughtful

God employs no hired men; His work is done by His sons.—Old Proverb.

"It saddened me to see how short my arrow fell, but I counted it no mistake that I had aimed high."

If you see a fault in others, think of two in yourself, and do not add a third one by your hasty judgment.—Flamner.

"Reward has a way of coming to man as a sort of surprise long after he has forgotten the thing he did to merit it."

"Let us never forget that our God loves to pardon, and never refuses those who are sincere, whatever their records may be."

"Don't water the weeds of sorrow. They thrive on your tears. Root them out of the garden of memory and give hope a chance to grow in their place."

Speak a little kindlier than the year before,
Pray a little oftener, love a little more,
Cling a little closer to the Father's love;
Life below shall liker grow to the life above.

How mankind defers from day to day the best it can do, and the most beautiful things it can enjoy, without thinking that every day may be the last one!—Max Muller.

It is never foolish to do a thing because we want to do it. The folly lies in doing a thing because other people think we ought to want to do it, and we do not.—Ellen Thorneycroft Fowler.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.

The reformations that men are always attempting in the social, religious, political and industrial world are but attempts to change the flavor or quality of the fruit when it is ripening on the tree. The true remedy lies in the life of the tree, in the source from which the fruit derives its quality and flavor.

The things that men do come out of their lives as plants come out of the soil into which the seed is dropped; and even as the dead and decaying plant goes back into the earth from which it came to enrich and renew the ground, so man's work, that comes out of his life, is reabsorbed again into his life, to enrich and renew it.—Carlyle.

If at any time this life of ours grows feeble, or low, or lonely, I know no other remedy than to return to its Eternal Source, to God Himself; and through Him all the means of grace become again living and true; and through Him His creatures become again near and dear and accessible.—Elizabeth Rundle Charles.

Let us continue to preach Christ and him crucified. Let those preachers who have an inclination to discuss side issues leave these alone for a while and let all bend every energy toward spiritual development. It is of no great moment or benefit what one's views may be on the millennium or the mysteries of revelation. The salvation of souls is of moment and benefit.



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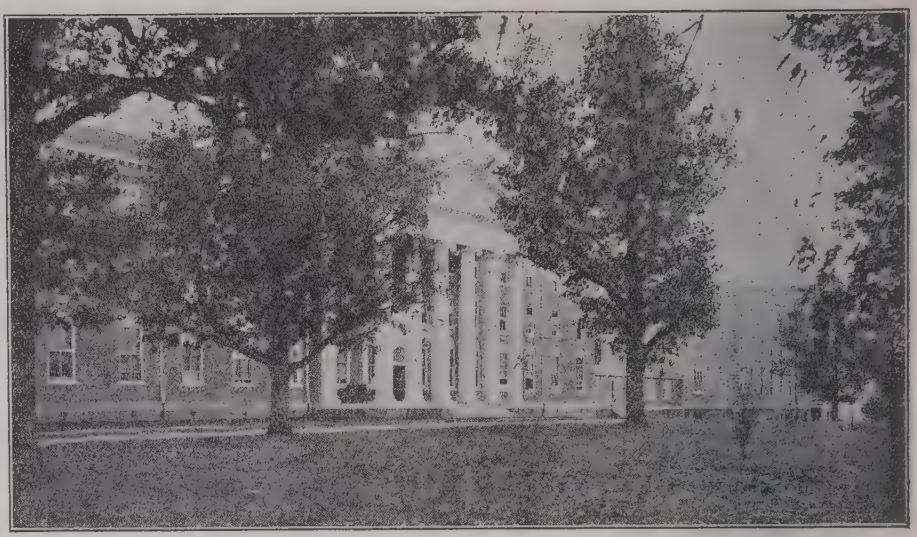
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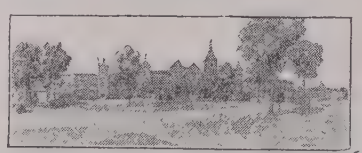
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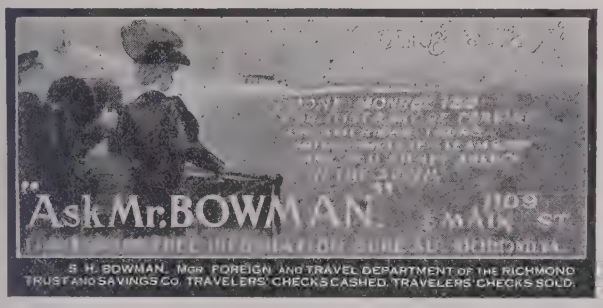
Southern Churchman

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VOL. LXXVIII. RICHMOND, VA., SEPTEMBER 6, 1913. No. 36

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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., SEPTEMBER 6, 1913 No. 36

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

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THE BIBLE AS ENGLISH LITERATURE.

Sir A. Quiller-Couch, King Edward VII. Professor of English Literature, is attracting great attention by his lectures at Cambridge. The other day he dealt with the capital difficulty of prose, the saying of extraordinary things, in running its level up to the high emotional moments which more properly belong to verse. It was necessary that the English language should overcome this gap, if it was to be a language of the first-class, comparable with Greek, and certainly no whit inferior to Latin or French. The lecturer confessed that Elizabethan prose or most of it offended him. Its one merit consisted in the fact that it was struggling to say something, striving to philosophise the vocabulary of English prose, and find a rhythm for its periods. In the midst of these strainings, as had already happened to our verse through Shakespeare, to our prose, there suddenly befel a miracle. This miracle was the Authorized Version of the Bible. It was a greater miracle than Shakespeare, for Shakespeare's genius was individual. "But how forty-seven men, not one known outside of this performance for any superlative talent, could have brought that marvel to birth, and after no very long gestation—well, he had a somewhat skeptical mind, but admitted that before such a wonder as that the most skeptical mind must stand humble and aghast." Professor Quiller-Couch urged that the English version, being not only intrinsically but historically the greatest book of English prose, ought to be included in courses of study in English literature, for the Authorized Version was in everything we saw, heard, and felt, because it was in us, in our blood. He concluded admirably by saying: "You have received it by inheritance; it is yours, freely yours, to direct your words through life as well as your hearts."

We need hardly say that we are in general agreement with the Professor, although it is necessary to make certain reservations. A celebrated critic, Mr. Watts-Dunton, has attempted to account for the great style of our English Bible. According to him, a certain happy combination of circumstances was necessary. The temper of the people must be poetic rather than ratiocinative. Society must not be too complex—its tone must not be too knowing and self-glorifying. The accepted psychology of the time must not be the psychology of the scalpel—the metaphysics must not be the metaphysics of newspaper cynicism. Enthusiasm and vulgarity must not be considered synonymous terms. The tone of the time must be free of the faintest suspicion of nineteenth century flavor. This was the temper of the English nation when the Bible was translated. "That noble heroism—born of faith in God and belief in the high duties of man—which we have lost for the hour, was in the very atmosphere that hung over the island. And style in real life (which now, as a consequence of our loss, does not exist at all among Englishmen, and only among a very few Englishwomen), having given place in all classes to manner, flourished then in all its charm. Mr. Watts-Dunton went on to insist that the translation must not be metrical, neither must it be prose. It must be a new movement altogether. The musical movement of the English Bible is a new movement: let us call it "Bible rhythm." The translators had fashioned for them a movement which for music, for variety, splendor, sublimity, and pathos was above all the effects of English poetic art. Now the great features of Bible rhythm are a recognized music apart from a recognized law. There is no hint of artifice, and yet there is perfect art. The constraints which exist are too subtle to be formulated as rules. "There is a metre, to be sure, but it is that of the 'moving music which is life'; it is the living metre of the surging sea within the soul of him who speaks; it is the free effluence of the emotions and the passions which are passing into the words."

All this is admirably said. The Bible is the most powerful instrument of culture. No one has the smallest pretensions to education who is not familiar with its beauties, with its cadences, with its inspiration. But it is to be noticed that the Authorized Version was a revision of the Bishops' Bible published in 1568. The revisers had to help them all the translations which were previously in existence. We have no room to indicate their obligations to their predecessors, but everyone who has looked into the matter knows that they are very great. In fact, the whole work occupied less than three years. While we admit that the revisers were not specially eminent as English writers, it must be remembered that not a few among them were men of great mark. There was Dr. Andrewes, afterwards Bishop of Winchester, who was familiar with Hebrew, Chaldee, Syriac, Greek, Latin, and at least ten other languages, while his knowledge of Patristic literature was unrivalled; there was Bedwell, the first Arabic scholar in Europe; there was Sir Henry Savile, the most learned of his time; and there were nine who were then or afterwards Professors of Hebrew or of Greek at Oxford or Cambridge. At least as many of the Puritan clergy as of the opposite party were placed on the committees.

Their translation is "in our blood." In a manner we can deeply sympathize with those who deprecate the slightest change. There is a section of our literary men who pour contempt on the serious and noble effort made in 1870 for the revision of the Authorized Version of the Old and New Testaments. We do not by any means say that this revision is perfect, or that it approaches perfection; but those who seriously believe in the Bible as a Divine revelation cannot afford to consider it merely as a magnificent and musical collection of English prose at its highest. Coleridge said that the translators must have been inspired, and we believe a similar statement was made on the platform of a May meeting this year by a distinguished lady. Against this way of talking we must earnestly protest. We must not make the Authorized Version a mere fetish as there is danger that under high auspices we may. We must go as near as is possible to the exact

meaning of the Word of Life. One would have thought that a man who was anxious to know the import of a message of life or death would prefer the ipsissima verba of the message to a paraphrase, even if the paraphrase were wrapped up in the stately English of James I. This is how believers must look at the question, and though, as we believe, the time has not yet come for a great and formal organization of translators, the time may not be distant.

At the same time we must cordially welcome such pronouncements as those of Sir Arthur Quiller-Couch, and rejoice in everything that makes for extending the knowledge and the sway of Holy Scripture. C.

MAGAZINES FOR SEPTEMBER.

The Century.—The September number of this magazine contains the salutatory of Mr. Robert Sterling Yard, who took editorial charge of it in the first issue for the current month. The new editor says:

"The magazine needs no other aim than to be worthy of the name it bears."

Thus wrote The Century's first editor, Dr. J. G. Holland, in the first number of this magazine nearly forty-three years ago. He referred, of course, to the magazine's original title, which was "Scribner's Monthly;" but The Century's earnest ambition to realize the full meaning of its present significant title can find no fitter expression. It continues to believe that success will be attained only as it becomes really the representative magazine of this new and spectacular century of American life."

"For the information of many inquiring friends, it seems wise at this time to say that there will be no 'new' Century in the sense of a changed Century. There can be none. In remaining the 'old' Century, merely growing with the times, merely holding fast to its historic place in the front of progress, this magazine, in these richer days of hard thinking and prompt acting and strenuous living, these tumultuous days of changing eras, remains by mere definition the organ of what is noblest and forwardest in American life. The first editor of this magazine stated editorially that it was conducted in 'the free spirit of modern progress and the broadest literary catholicity.' The fourth editor joyfully reaffirms this creed. There can be no simpler and more comprehensive statement of this magazine's present spirit and purposes."

The number contains numerous beautiful color-tone engravings and many articles of varied interest by well-known writers. Altogether, the September Century is a magazine of unusual excellence.

Lippincott's.—The leading article for the month, "The Best Man," by Grace Livingston Lutz, occupies a large part of the number. It is a secret service story, in which the hero, Cyril Gordon, gifted in deciphering code-writing, is sent from Washington to New York, to recover an important State paper stolen for the Department. Personating some one else he is invited to a dinner party, where the conspirators meet to hear the message read. By a clever ruse Gordon secures the document, leaves the house, enters a carriage standing at the door in waiting for another man, and is driven hastily away. He does not know where the carriage is going, and when he is summoned to alight, he is addressed as "George," the best man, and is told the bridal party are waiting for him. By a singular train of circumstances, he is duly married to a beautiful young woman, and the pair are driven to a station and take a train for Chicago. Meanwhile the husband that was to be, a rough brute who had intimidated the young girls' parents into consenting to a marriage, was accidentally delayed and arrives after all is over. The loss of the document is soon discovered and detectives are rushed in every direction. Gordon recognizes some of them and succeeds in leaving the train, early in the morning, with his wife, and after numerous narrow escapes, makes his way to Washington, where he is highly complimented and promoted. The villain in the story, discomfitted and disappointed, boards the first ship he can find and sails abroad. The story is full of excitement, and the wooing of the bride is sweet and well told.

Other stories are "The Drifter," by Forbes Lindsay; "The Master Stroke," by Hapsburg Liebe; "The Wooing of Kittie Bell," with other articles. "Walnuts and Wine," the humorous department, contains a number of things calculated to bring smiles and laughter.

Scribner's for September is thoroughly interesting. Henry Van Dyke contributes a beautiful poem, "Daybreak in the Grand Canyon of Arizona," written in his usual charming style. "The Life History of the African Lion," by Theodore Roosevelt, tells of the habits of the monarch of beasts, and of the success he and Kermit had in slaying them. "A Gallic Victory—1871," by Maarten Maartens, is a story of the Franco-Prussian war. "The Romantic Founding of Washington, by Thomas Nelson Page, the distinguished Virginia writer, now our Ambassador to Italy, is full of historical interest. "The Battle-Cruise of the Svend Foyn," by James B. Connolly, is a capital sea story, well illustrated. "The Dark Flower (The Love Life of a Man)," by John Galsworthy, is the third part of a series, the subject being "Autumn." "Mural Painting in America," by Edwin Howland Blashfield, will interest decorators and all others who have an artistic temperament. It is charmingly illustrated. Francis E. Leupp, formerly a brilliant newspaper correspondent and editor in Washington, now Commissioner of Indian Affairs, writes an able article, entitled "The Progressive Ideal in School Management," Anything written by Mr. Leupp is certain to be readable and interesting.

St. Nicholas.—It would be difficult to understand how any intelligent young person could fail to be interested in St. Nicholas for September. It opens with "Rainbow Colors," a bright little poem by Mabel Livingston Frank. "The Fairy's Gift," by Adalena S. Dyer, is a lengthy illustrated poem—a story of the time "when fairies were common as bees." Glimpses of Foreign Fire Brigades" is another long article, well illustrated, showing the appliances and work of fighting fire in London, Paris, Berlin and Hamburg. Excellent continued stories are "Beatrice of Denewood," which contains an account of the Surrender of Yorktown; "The Land of Mystery," a story of Palestine, by Cleveland Moffett, and "With Men Who Do Things," by A. Russell Bond, describing a trip in a submarine, and the work of dredging ship channels. Humorous articles are "The Clever Flamingoes," Mother Goose's Nursery Rhymes, illustrated, and many other things of interest to everybody.

The American Review of Reviews.—The special features of the September number are illustrated articles on "The Story of Harrington Emerson," "France a Centralized State," "The Men Around he Kaiser," "The Pageant-Drama Revived," "What the Pageant Does for Local History," "The Invisible Government' Under Searchlight," "The Government Under Searchlight," "The Government, the People, and the Labor Problem," and also "Yuan Shih-kai, Master of China."

The editorial department, "The Progress of the World," deals with the impeachment of Governor Sulzer; "The Grind at Washington in Dog Days," the currency bill and tariff debate, changes in the parcel post, the Mexican situation; "Are We to 'Protect' Nicaragua?" Argentina and American beef packers, Dutch elections, suspension of the Bohemian constitution, the aim of Yuan Shih-kai, the Rand strike, and many other matters of current world interest. The departments devoted to Cartoons, Leading Articles of the Month, the New Books, and Financial News for the Investor deal with a wide range of live topics. The frontispiece of the number is a portrait of the late Robert C. Ogden, philanthropist and educator.

Prayer and Patience.

Dr. Judson, the famed missionary to India, once told a friend that upon his writing desk, where his eye would often fall upon it, he had placed the warning couplet:

"Beware of desperate deeds; the darkest day;
Live till to-morrow, will have passed away."

He was in many critical situations where desperate steps might well have suggested themselves, but the motto was his safeguard. It is valuable for all lives—especially for young lives whose clouds, when they gather, look so very black. Misfortune, false steps, or some unfortunate combination of circumstances may make a desperate remedy seem the only resource; but, whatever the outlook, the case is scarcely ever so bad that it can not be borne for one day more, and with the morrow some unexpected door may open, as it has thousands of times, to beleaguered souls. Prayer and patience are better than desperation.—Forward.

The soul occupied with great ideas best performs small duties.—Martineau.

Faithfulness.

The great glory of Jesus' life was its absolute faithfulness. He did always what pleased His Father. Where did He make this claim? He finished, not merely ended, the work His Father had given Him to do. He also was faithful to death and through death. And when John saw Him coming riding out of heaven in His great vision, "Faithful and True" was the name he read first upon Him. Later he saw that He was also "The Word of God," and then last of all, "King of kings and Lord of lords" (Rev. 19:11, 16). If we could ever sit down with Him upon His throne as king, we must begin and end as He began and ended as "Faithful and True."

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen, ye love, and believing, rejoice with joy unspeakable and full of glory."

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Sunday School Teaching.

Mr. Editor: The two letters which appear in the "Southern Churchman" in the issues for August 9th and 23d, respectively, under the caption "Sunday School Teaching," are most timely and they reveal the widespread and constantly growing interest in the Church's great—I had almost said greatest work—the instruction of the young. I may perhaps be permitted to supplement what is well stated in both letters, as I find myself in hearty accord with both in their manifest desire that the Church arouse herself to the tremendous importance of her problem.

It is significant, to say the least, that these two letters come, the one from one of the clergymen of the Church, the other from a layman. The significance rests on the fact that in the universal priesthood of believers there is no distinction between clergy and laity; and that the prophetic or teaching function of the Church is committed to both alike. The Church recognizes this function, and utilizes lay effort in spreading the knowledge of the truth committed to her; but it may be questioned whether hitherto she has used this agency as much, or as wisely, as she might have done. True, lay readers have always been employed, but has the Church ever done anything practically to equip them for their work? or, has she developed this arm of her activities at all as extensively as she might have done?

The great field for lay workers is the Sunday School. This agency has come into greater prominence in recent years, with the growing conviction—as pointed out by Mr. Anderson: that poor as it is, the Sunday School remains as the sole instrument of a religious education left us.

The writer does not share with some the idea that it is unfortunate that the Sunday School is so largely in the hands of the laity; on the contrary, he rejoices in the fact. For the sake of the men and women of the Church, who hear and respond to the call for Sunday School workers, the Sunday School may be regarded as a means of their own spiritual development; and the Church would find herself at once spiritually poorer should she fail to encourage the spiritual activity of those who know and are toward those who do not know, and are in the process of becoming intelligent, loyal and good members of the kingdom of God.

Now, to the writer it has always seemed that the problem of the Sunday School—so hopeless apparently to many of our clergy—is a comparatively simple one. It was said of a famous early president of the "Log College" in Pennsylvania, that all that was needed to form an institution of learning was Dr.———— on one end of a log, and a student on the other. Perhaps our educational requirements are a little more complex than that to-day; nevertheless, our problem is still extremely simple. We need the material of a religious education. This is amply furnished us in the Bible, in the Book of Common Prayer, in the History of the Church, in missions past and present. If we go to these sources for our material, we shall be embarrassed by its riches; certainly not hindered by its paucity. We need the child to be taught. The child is at hand, with its infinite capacity for impressions, its unquenchable thirst for knowledge, its plastic nature, to which any form is possible, and which will be moulded into a vessel of "dishonor," or one "meet for the Master's use," according to the form of the impressions it receives. When shall we learn that the primary consideration in all Sunday School work—for rectors and teachers alike—is not that of the lesson, but that of the child? When shall the child be once more "set in the midst," and our material and our methods be considered and applied from the standpoint of its nature and its spiritual needs? Only after such a facing about in our educational practice shall have taken place, will our Sunday Schools become true gardens of religious nurture, and the teacher's activity, as widely regarded to-day as an irksome task, will have been transformed into a perennial delight—a delight dimly shadowed by that of the lover of flowers in beholding the progress of growth and life from leaf through tiny bud, into full-grown bloom.

But the teacher. Ah, here we must pause. We have the material, and in its preparation for Sunday School use, that prepared by our own Church is not at all—in its essentials—behind that emanating from other sources. We have the child with its interests and its needs. But when we come to bring the material and the child together, the teacher fails us.

Nor is it the teacher's fault. We have not until very recently even thought seriously about the teacher's preparation for his work. We have established and endowed numerous seminaries for the education of the ministry; but we have not regarded the preparation of the Sunday School teacher as at all important; and so we have taken what we could get. Under such circumstances, is it any wonder that our teaching has been fruitless, for what thoughtful person would be willing to take upon himself so great responsibility as that involved in the training of a soul, without any other preparation than that of a good-natured willingness to respond to the rector's cry for help in the Sunday School?

From the writer's point of view the solution of the Sunday School problem lies in the training of the teacher, and he is moreover fully persuaded that this is a most important function of the rector himself.

We are bemoaning over empty churches and our deserted altars. Should a nation deplore the disappearance of an army for the recruiting and maintenance of which she has done nothing? Let the Sunday School take first place instead of third or last place in the minds of our parish authorities; let the rector regard it as one of his most important duties to train teachers for his Sunday School—that agency which so immediately and richly repays him for time and efforts expended, in tangible results; let teachers once catch the vision of the glory of their privilege, and we shall hear no more about the Sunday School as "a necessary evil," but being placed where it belongs and treated as it deserves to be treated, the Sunday School will yet renew the life of a decadent faith.

STEWART U. MITMAN.

South Bethlehem, Pa., Aug. 28th, 1913.

Untruthful Teaching.

Mr. Editor: I find the following in The Young Churchman Missionary Magazine for June:

"What do you think of this? The Chinese Government requested all Christian Churches in China on April 27th to unite in a day of prayer that the nation might be wisely guided. Such a thing never happened before in the history of the world—that a heathen government asked for Christian prayer."

It may interest your readers to know that the Emperor Galerius on April 30th, 311, at Nicomedia, issued an edict in which are these words:

"In return for our indulgence, the Christians are to pray to their God or our health, for the state, and for themselves, that the Commonwealth may enjoy perfect prosperity and that they may be enabled to live at home n security."

In the same magazine for August 10th, in an article on "Conceived by the Holy Ghost and born of the Virgin Mary" there appears the following:

"It calls her 'Our Lady'—a title you will find in your Prayer Book in the list of "Lessons Proper for Holy Days" —because as the mother of our Lord she is the most famous woman in the Christian Church."

Evidently the article is taken from some English paper or else written by an Englishman, as no such title is to be found in our Prayer Book. It does occur in the English book but not in ours.

Our revisers conformed the title of the Annunciation to that for the Purification, not making a distinction as the English book does.

Accuracy is really to be desired in teaching the children or anybody else.

What faith could an ordinary Sunday School pupil have in the balance of an article, when, in a detail of no great importance, the truth is not told. The terminology of the Latin Church seems very attractive to certain minds.

PERCIVAL WHALEY.

Charleston, S. C.

Historic Old St. Paul's, at Eastchester, in Mt. Vernon, New York.

Mr. Editor: It was the hottest Sunday morning of the season, but my friend and I walked very deliberately from Mount Vernon, out Fulton Avenue, which will be a very beautiful street when it is lined with shade trees and the vacant spaces are occupied by attractive homes, as it will be in a few years. We rested at intervals on friendly stones which had been opportunely left when the street was graded, under the grateful shade of spreading oaks, a few of which are still remaining, but were very glad when we turned into the lane which leads past the old stone carriage-shed and up to the church. The service was in progress when we entered the ancient building, but it was several degrees less warm within than outside, and in the pews there were palm leaf fans, the only proper fans for hot weather use. The service was the plain service of Morning Prayer, the Litany, the Commandments, the Epistle and Gospel, and an excellent sermon by the good rector, the Rev. Mr. Seagle, from 2d Cor. 3:4, ("And such trust have we through

Christ to God-ward,") and inculated the necessity of trust in Christ and the power which comes from looking, unveiled, at Him. Surely no lesson could be more appropriate for these degenerate pleasure-seeking, self-satisfied times than this.

I wonder that so few people who profess an interest in our Church and its history in this country have familiarized themselves with this ancient shrine. Here for more than 200 years (since 1702) a house of worship has stood, and here for years the first bishop of the Episcopal Church in America, Samuel Seabury, ministered as rector.

The church is redolent of memories of the early revolutionary period when Westchester county was its chief battle-ground. It is but a short distance to Pell's Point, where a stand was made to protect Washington's army on the retreat to White Plains. The church itself was used by the Hessians of the pursuing British army as a hospital, and in the adjoining grave yard many of them were buried.

Many of the American soldiers of the Revolution are there taking their last sleep and the grave stones tell of the Pells, the Hunts, the Drakes, the Pinckneys, and many other Westchester families which were conspicuous in the great struggle. Why do the members of the Protestant Episcopal Church so ignore this landmark of its early history? The new Westchester railroad almost passes its doors. The Kingsbridge station is a few minutes' walk from it. Let us encourage the rector to preserve and build up the church and urge those who take pride and interest in our heritage to make an occasional pilgrimage to it and gather inspiration for service and devotion.

ANDREW F. CURRIER, M. D.
Mt. Vernon, N. Y.

A Letter from the Far-Famed Saguenay.

By W. L. Kinsolving.

The charm of a foreign land does not strike all alike. Some want the ordinary and usual; others revel in the unusual and the strange. One of the most pleasing features of a journey to Canada from the United States seems to the writer the unusualness of much that one sees. Montreal, amid the whirl of modernity and commonplaceness, still retains much of an unique and therefore interesting character. The Bon Secours Market, the views from Mount Royal, and the French theatres present forms of entertainment that differ from most that American cities offer.

At Quebec one obtains far more in a week's stay. For example, St. Anne's de Beauple, a shrine of many marvels, Falls of Mont-Morenci, higher than the eighteen miles by trolley; the grand Niagara; the vale of the Chaudiere, out in another direction, or the village of Sillery, also accessible by trolley—all afford peculiar pleasure. Then on the historic side there are the place where Wolfe charged and the spots where he and Montcalme fell; the joint monument to the two great generals, the wonderful Dufferin Terrace, where thousands promenade in the evening, while the band discourses lovely music, and one sees the majestic river, sparkling with the lights of the crossing boats, and Levis on the other shore, brilliant with flashing illuminations. Like Gibraltar, in its rock-fastness, or like Ehren-breitstein on the German Rhine, Quebec also brings to mind Granada, lying below the Alhambra, in the light of a midsummer morn.

Up the St. Lawrence a palatial boat speeds from Quebec at 6:30 in the morning, to Murray Bay, and the beautiful Saguenay.

Although the Richelieu and Ontario Company have lovely hotels on the great rivers, there are also quiet spots which are far more full of delight to one who seeks the less usual. Cap a L'Aigle, some five miles from Murray Bay, is reached by leaving the big boat at St. Irenæ, and taking the smaller one, about two hours later. The large boat stops only at Murray Bay. We might call Mr. Taft the man who made Murray Bay famous. It has scenic beauty, golf, tennis and drives. So has Cap a L'Aigle, and at the latter place one finds clergy of the Church, many refined, quiet-loving frequenters, good company, good salubrious air and exquisite walks. It resembles Swiss scenery or the Trossacks.

A lovely, simple and all the more appealing tiny church has a weekly celebration, at which some thirty-five made their communion at eight o'clock last Sunday.

One thing has most deeply and favorably impressed me in Canada. At every church, big and little, our Canadian priests preserve the spirit of obedience to the Prayer-Book, by holding weekly celebrations, and also having Communion on Saints' days. For this let us give thought and take courage.

From Cap a L'Aigle our next trip was to Tadoussac, and thence up the renowned Saguenay. The scenery is fine—possibly exceptional; but has been perchance, over-rated. In the afterglow and the moonlight, on August 20th, 1913, the fiord (as Baedecker calls the Saguenay), was grand and impressive. Capes Trinity and Eternity—the former with the white statue of the Blessed Virgin (shown by the searchlight from the boat), standing spectre-like upon the lofty cliff, probably as beautiful as anything the writer has seen on this side of the Atlantic.

The village of St. Alphonse, on Ha-Ha Bay, eleven miles by land, on the St. Lawrence side of Chicoutimi, the final port of the big boat, and the place whence this letter is sent, is a town of perhaps 600 souls. Nearby is fine fishing. Motor-boats are obtainable for the bay. Pretty drives, and walks are here. Most beautiful French children abound. People are as yet unspoiled by tourists. The air is as fine as I've ever felt. People seem to be good Christians and live in happy content. One could write romances on the simple life of St. Alphanse.

A railroad gives good transportation, if one had no boat ticket and if one were willing to view the scenery on returning. Good moose, bear and caribou may be found in the woods. The folks are obliging and courteous and the dear children perfectly enrapturing with their angelic ways, smiles and chatter. One leaves St. Alphonse regretfully and hoping to return.

"Canada for the summer" is a motto to be trusted far and wide.

Woman: and Our Lady.

Unquestionably, the ideal that we most lovingly, honorably and reverently cherish is the high born and thorough-bred woman, whom we glorify as a lady. Consecrated as "Our Lady," the Virgin.

Woman was the grand climax of creation, and in her highest estate as wife and mother she stands for the Queen in her beauty—the Bride and Church of Christ.

We are justified in these high thoughts and conceptions by the Holy Scripture, from the first to the last. They are the wisdom and soul of the marriage service. The Scriptural authorities are:

Genesis 2:18, 24; 3:5, 16.
St. Matthew 19:3, 12.
Galatians 5:22, 23.
Colossians 3:18, 19.
1st Timothy 5:2, 16.
Titus 2:1, 5.

"Thy desire shall be to him and he shall rule over thee."

"They twain shall be one flesh."

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, godliness, faith, meekness, temperance. Against such there is no law."

"Wives, submit yourselves unto your husbands as unto the Lord."

"I will that the young women marry, bear children, guide the household, give not occasion to the adversary to speak reproachfully."

"The aged women, likewise, that they be in behavior as becometh holiness. * * * That they teach the young women to be sober, to love their husbands, to love their children."

Classic learning follows:

Shakespeare.

Sheba was never
More covetous of wisdom and fair virtue
Man this pure soul shall be; all princely graces
That mould up such a precious thing as this is,
With all the virtues that attend the good
Shall still be doubled on her;
Truth shall nourish her;
Holy and heavenly thoughts shall counsel her;
She shall be loved and feared.
Her own shall bless her.
—Henry VIII.

Milton.

So dear to Heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lacquey her,
Driving far off each thought of guilt and sin;
And in clear dream and solemn vision
Tell her of things that no gross ear can hear,
Till oft converse with heavenly habitants
Begins to curl a beam on the outward shape
The unpalluted temple of the mind
And turns by degrees to the soul's essence.
Till all shall be immortal.
—Comus.

Thomson.

In them 'tis graceful to dissolve all woe,
With every action, every thought at waive
Quick o'er the kindling cheek the ready blush,
And from the smallest violence to shrink;
And by this silent adulation soft
To their protection mere engaging men.

On the other hand:

'A woman impudent and mannish grown
Is not more loathed than an effeminate man."
"A woman moved is like a fountain troubled,
Muddy, ill-seeming, thick, devoid of beauty."

Accounts that are given of Russian women in the ascendency, and men degraded, are perhaps the most odious chapters of history.

J. L. W.

Submission to God's Will.

C. H. Wetherbe.

One of the greatest trials in the life of many a Christian is that of being absolutely willing to submit to the will of God. Many have passed through great trials of faith, of patience, of the loss of cherished friendships; but these have not been equal to the trial which calls for complete submission to God's will, when that will involved the loss of one's dearest treasures. It is easy enough for one to submit to God's will when it accords with one's desires and loved pursuits. His will is sweet to us when He answers our prayers, and leads us into pleasant places; but how very hard it is for us to acquiesce in His will when our dear ones are taken from us by way of death! When it is made known to us that the sickness of a loved member of our family is certain to result in death, how exceedingly difficult it is for us to say to God, "Thy will be done!" We do not want to say it. We strive against it. We have to submit to it, whether we do so willingly or otherwise. That brilliant English preacher, Frederick W. Robertson, of a former generation, said: "The hardest, the severest, the last lesson which man has to learn upon this earth, is submission to the will of God. It is the hardest lesson, because, to our blinded eye-sight, it often seems a cruel will. It is a severe lesson, because it can be only taught by the blighting of much that has been most dear. It is the last lesson, because, when a man has learned that, he is fit to be transplanted from a world of willfulness to a world in which one Will alone is loved, and only one is done. All that saintly experience ever had to teach resolves itself into this, the lesson how to say affectionately, not as I will, but as Thou wilt. Slowly and stubbornly our hearts acquiesce in that. I presume that I have some readers who are now undergoing some great affliction. It may be that death has taken away a very dear one. Your soul is sore with sorrow. Perhaps you are not yet willing to believe that it was really God's will that the death should occur. Can you not believe that God still loves you, and has a deep sympathy for you?

He who made every power can use every power. Memory, judgment, imagination, quickness of apprehension, of insight, specialties of musical, poetical, oratorical or artistic faculty, special tastes for reasoning, philosophy, history—all these may be dedicated to Him, sanctioned by Him, and used by Him. Whatever He has given He will use, if we will let Him. Don't you really believe that the Holy Spirit is just as able to draw a soul to Jesus, if He will, by your whisper of one word, "Come," as by an eloquent sermon an hour long? I do. At the same time, as it is evidently God's way to work through these intellects of ours, we have no more right to expect Him to use a mind which we are wilfully neglecting, and take no pains whatever, than to expect you to write a beautiful inscription with my pen, if I would not take the trouble to wipe it and mend it.—F. R. Havergal.

We are so accustomed to a chivalrous reverence for women that we are apt to ignore the fact that they owe the position which they hold to-day entirely to Jesus Christ. They have no such place in India nor in the countries ruled by the religion of Mahomet.

A New Creature.

The man who is converted to Christianity is not mended but new-made. Dr. Clarke tells us: "It is vain for a man to profess affinity to Christ according to the flesh, while he is unchanged in his heart and life, and dead in trespasses and sins; for he that is in Christ, that is, a genuine Christian, having Christ dwelling in his heart by faith, is a new creature; his old state is changed; he was a child of Satan, he is now a child of God; he was a slave of sin and his works were death; he is now made free from sin, and has his fruit unto holiness, and the end everlasting life. He was before full of pride and wrath; he is now meek and humble. He formerly had his portion in this life, and lived for this world alone; he now has God for his portion and he looks not at the things which are seen, but at the things which are eternal."

If, then, a man in order to be a true Christian must be a new creature, the old things passing away and all things becoming new, as Paul puts it, it follows that Christ has not only done a work for but in every believer, saving not only from the guilt of sin, but also from its power. Believers are called the elect; if so, it is "through sanctification of the Spirit." They are said to be pre-destined; if so, it is "to be conformed to the image of his Son." They are chosen; if so, it is "that they may be holy before Him in love." Hence, a holy life is as good evidence as a man can give that he has a living and not a mere dead faith, for genuine faith "worketh by love and purifieth the heart." Some one has well remarked: "Say not that thou hast royal blood in thy veins, and art born of God, except thou canst prove thy pedigree by daring to be holy." If a professor of religion had rather gossip at home or in the house of his neighbor than to take part in a prayer or experience meeting; if he had rather listen to sermons than to practice one of them; if he had rather dissect the preachers and criticise their pulpit manners than to pray for their success or labor for and with them; if he had rather talk about and condemn the many sins he sees in his brethren than to mortify one sin in himself; if he had rather read the newspaper or a novel than God's Holy Word; if he had rather go to the dance, or the theater, or some other essentially worldly assembly than to let his light shine by staying away; in brief, if he acts as though the holiness of Christ was intended to save him the trouble of being holy, he may be sure that, however it may seem to himself or others, his religion is in fact no more than the cant of the hypocrite or the ravings of a self-deceiver. Such can never be the religion of one who, born of God, is a new creature in Christ Jesus.

It is a mark of the new creature that has a new and positive love for the Bible. How natural for the young Christian to say. "Why, the old Bible seems like a new book to me now." And it is to him practically a new book. From his earliest years he has been taught, it may be, to read and reverence it; he memorized portions of it in the Sunday School and has acquired a general knowledge of its make-up and contents. No sooner, however, does he truly believe on Christ than a marvelous beauty, never before discovered by him, gleams out upon him from the pages of the old Book. Why is this? Because the same blessed Spirit who inspired the Bible has atken possession of his heart, leading him to not only to love the Bible, but opening his eyes to "discern the things of the Spirit."

Right here, it is proper to state that one chief reason why there is so much stunted piety in the Church is that many Christians fail to go on reading their Bibles with the glow and spiritual insight that comes immediately after conversion. They feed more upon harangues about religion and on the weak theology of some of the popular hymns of the day than they do on the pure, unadulterated word of truth. The holiest men in all the ages gone—the men of sturdy piety, vigorous faith and unbending principle—gathered strength from reading and meditating upon God's Word. Those who are most useful in our churches to-day are Bible Christians; feeding upon the Word of God as its sacred pages are lit up, and its inner, spiritual meaning discovered to them by the Holy Spirit—such men are the ones who, in the expressive language of another, "are enabled to strike the kingdom of darkness with blows resounding through-eternity." Of a truth, that is a sickly piety that is mainly fed on public meetings, narratives, emotional hymns, sermons and mere excitements. Every Christian should be carcful to feed upon the Word of Life.

Let us give an old yet apt illustration just here. Suppose a poor widow left with an only son, and that, years ago, the son went off to lead a sailor's life. One day, while her pastor is with her and they are engaged in religious conversation, a knock is heard at the door and a letter is handed in. At first glance, recognizing the hand-writing of her long lost son, her whole countenance is bathed in joy as she exclaims—"My son is yet alive!" And how eagerly she devours every word of that letter. Suppose, however, instead of thus eagerly reading that letter, she had carefully laid it upon a shelf until the dust of weeks had accumulated upon it before she read it. Had she done so, would she have shown any evidence of love for her son? Or, suppose that after a long time she had taken it down just from a cold sense of duty, or to satisfy conscience, yawning and dozing at the end of each paragraph, would there have been in that any evidence of love for her son? Assuredly not—there would have been nothing of mother-love in all that—and, though she might profess to love her son, her actions would flatly contradict her profession.

The Bible has been called a letter from the Father of love from whom we have been so long estranged. It tells of the feelings of His heart toward us and He therein kindly invites us to return to the enjoyment of His favor. If we take little or no interest or pleasure in reading it; if we are not willing to make sacrifices to understand it more fully; if we are delighted with the light, trifling and pernicious literature of the day, and regard the Bible as dry and uninteresting, we may be assured it is because "the love of the Father is not in us." Fed upon by us, hid away in our hearts, enshrined in our affections, God's Word will be to us a sure guide through a world of darkness and perplexity, drying up our tears of sorrow, cheering our saddened hearts, invigorating our inner man, and flashing for us the light of its glorious promises across the valley of the shadow of death.

The new creature has an absorbing love for the Lord Jesus Christ. In battle a nofficer who had become engaged in a hand-to- hand conflict with one of the enemy, slipped and fell to the ground; instantly, his opponent's sword was lifted for his destruction, when one of his men who loved him threw himself between him and the uplifted weapon and received it in his own heart. Do you not suppose that love to overflowing must

have filled the officer's heart, as he arose from the ground covered with the blood of the man who had laid down his life for him? Ah, how is it possible for any one to believe that Jesus interposed His precious self and life between the sword of Divine Justice and his guilty heart, without feeling for his Lord and Saviour a boundless love? Wherever we may roam the wide world over, and under all the circumstances in which they may be, we shall find that genuine Christians are able to say as did Peter under the eye of the Master: "Lord, thou knowest all things, thou knowest that I love thee."

A wounded French soldier from the battle field of Waterloo lay upon the operating table. As the surgeon began to probe for the fatal bullet, the dying man started with a convulsive effort and exclaimed: "A little deeper and you will find the Emperor," meaning that he had Napoleon in his heart. So, wherever you find a real Christian, be his color what it may, be it in the torrid, temperate or frigid zone, you will find that, deeper than the love of home, deeper than the love of kindred, deeper than the love of life itself, deeper than all other loves, is the love of the Lord Jesus. A primitive Christian, brought to the bar of Trajan, was asked, "Art thou a Christian?" His answer was: "I am. I have Christ in me." Trajan then urged him to deny Christ, when he exclaimed, "What! shall I deny my Lord and Master? I have Christ in me." He was immediately led to martyrdom. Ah, yes! if we are indeed new creatures the love of our Lord literally possesses us, and we can suffer and dare all for His dear sake.

Among the very first feelings produced by the belief of the Gospel is joy, and the next is love. Were you in a burning building and could see no way of escape, and some person were to rush in and save your life, bringing you out of the flames, your first emotion would be joy because of your deliverance, but your quick second emotion would be that of gratitude and love to your deliverer. Just so, the genuine convert is found to abandon the scenes of his former gaiety and worldly pleasure wherein he likely bore a conspicuous part. Why? Because he has gotten his heart fixed upon something better. His new-found joy in God and his love to Jesus have given him new enjoyments as much superior to those of the world as the glorious sun is to the fitful light of the taper. His old friends may think that the reason he has left the dane and theatre is the dread of hell, or the fear of church censure, or a desire to stand well with his new associates, but they are greatly mistaken. The truth is, he has ceased to find pleasure where before he so eagerly sought it, having begun to drink of those rivers of purest pleasure that are to gladden his soul forever. It is said "a deep trench surrounded the walls of ancient Babylon and that, when opened, it was so deep and large that it could absorb the waters of the great river Euphrates and leave its channel dry.". So, the love of Jesus produces such full and satisfying joy in the soul, that all the purely worldly channels of joy and pleasure are left dry and worthless.

The new creature is not engaged running after worldly and sinful pleasures; and when professors of religion are heard inquiring what harm there can be in those things which the world loves and to which worldlings are devoted, it may be put down as a sure sign that the love of Christ is declining in their hearts. Some church people, in the excess of what they style "liberalism and intelligent Christianity," are ready themselves, and to allow the same to others, to walk partly with Christ and partly with the great multitude that throngs the road to death. Such leaning towards that which essentially belongs to and distinguishes the worldly is doubtless an attempt to get something to satisfy conscience and is a virtual declaration that the Bread of Life which cometh down from above does not satisfy, and that therefore they are anxious to find some excuse for getting back to the service of Satan.

Instead of a church member arguing the righteousness or the wrongness of those "diversions which cannot be taken in the name of the Lord," and in regard to the sinfulness of which no truly spiritual person can have a doubt, it were better for him to examine his own heart. The Lord has not only warned his people against going back but even looking back, and they are instructed not to seem to come short. They are to shun the very appearance of evil.

Another mark of one's being a new creature in Christ Jesus is a burning desire to rescue perishing souls. If we truly love the Lord Jesus, we see in Him not only our own personal Saviour but the Saviour of the whole lost race of man. Communing with Him and He with us, we are sure to have within us a love for sinners akin to His, and to be profoundly impressed with the tremendous fact that He has shed His precious blood for them and longs for their salvation with an infinite longing and solicitude. When we proclaim, as we believe all true Christians can, "Lord, thou knowest all things, thou knowest that I love thee," He asks us as an evidence of our love for Him, to go straight to the dying souls around us and, telling them the story of His love, urge them to flee the wrath to come. As we love the Lord who bought us, as we value an eternity of bliss, and as we would not in the day of judgment have the blood of souls upon us, we must, God helping us, do our best to pluck men and women as "brands from the burning." To be privileged to tell the story of the cross; to stand between the eternal God and perishing men, who are madly rushing on to endless ruin; to thus stand and plead, entreating them to be reconciled to God, is the most solemn, as well as the grandest, work for mortal man this side of eternity. Thank, God, this glorious work is not committed to the ministry alone, for it is written: "Let him that heareth, say come." Every saved child of God, (of the ministry and laity, too), may and should engage in the blessed work of winning souls. Just think of it—the men and women whom we daily meet are not the creatures of a day—all is not over with them when they pass the boundary line between time and eternity; no, no! for they are to live as long as God lives, forever, in unspeakable bliss or in woe beyond conception. In a most real sense, every one who has heard, and been made a new creature, is his brother's keeper and a seeker of souls. Under the weight of responsibility in this matter of helping souls to Christ an angel might tremble; and it would surely crush the Christian to earth, if with the command our Lord had not promised his sufficient strength. The Christian's part is the telling of "the old, old story" and the daily living of the truth as it is in Jesus; God's part, and he will doit, is the giving of success.—Dr. John T. Sawyer.

It is only when men stay in the lowlands of self-interest or abide in the swamps of self-indulgence that their views of life are narrowly circumscribed. Let a man fully master himself but once and he stands on higher ground, with wider outlook, with keener vision, and clearer atmosphere.

Church Intelligence

CALENDAR FOR SEPTEMBER.

1—Monday.
7—Sixteenth Sunday after Trinity.
14—Seventeenth Sunday after Trinity.
21—Eighteenth Sunday after Trinity.
St. Matthew's Day.
28—Nineteenth Sunday after Trinity.

Collect for Sixteenth Sunday After Trinity.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succor, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

Foreign.

Memorial to Sydney Smith.

From time to time suggestions have been made by influential persons and by the press for a memorial to be placed in Foston church to the memory of Sydney Smith, who ministered there for nearly seventeen years, and built the rectory at Thornton-le-Clay. With the exception of a small painted window in the church at Combe-Florey, the grave in Kensal-green is the only memorial to Sydney Smith, which England has to show. At Foston, where he spent the best years of his life, there is not so much as a line upon the walls to commemorate his presence.

The suggestions referred to have now taken definite shape. It is proposed that a bas-relief portrait with a suitable inscription shall be placed in the church, and that some piece of church furniture most needed shall be obtained, and bear a neat tablet recording the occasion on which it was presented. Further, if, as anticipated, a considerable amount of money is subscribed, a Sydney Smith Memorial Hall or Village Institute might be built, or adapted from an existing room which is at present available. A room of this character is much needed in Thornton, where Smith lived. The Archbishop of York has approved the scheme, which is already assured of considerable support. Checks may be sent to the Rev. William H. Carr, The Rectory, Thornton-le-Clay, Yorks; or to Mr. Ernest E. Taylor, Bannisdale, Malton, Yorks.

It is suggested that the tablet might be modelled upon the portrait by E. W. Eddis, with some such inscription as the following:

"Sydney Smith, rector of Foston in the Clay, 1811 to 1828. The faithful friend and counsellor of his parishioners, continually anxious to promote the comfort and happiness of others; a fearless friend of civil and religious freedom, without distinction of place or race or color; a seeker and ensuer of peace; a sworn foe to anarchy and license. One of the founders and the first editor of the Edinburgh Review."

The Cross of St. Paul's.

The attention of passers-by in Cannon street and St. Paul's churchyard, is still directed to the top of the Cathedral, the cross being now almost hidden from view by the intricate web of scaffolding which has been constructed around it, preparatory to the work of regilding. This scaffolding, indeed, is a remarkable construction, carried out as it has been under considerable difficulties at the highest point in London,

365 feet above the street level. The whole of the scaffolding has been attached to the superstructure above the dome without any hooks being driven into the stonework. As a preliminary, boards were bolted together round the small upper dome until a platform had been constructed. From this it was possible to build the rest of the sixty feet of scaffolding. The records of the Cathedral show that when the cross was last regilded, nearly half a century ago, the whole of the scaffolding was blown away. This time the scaffolding has been bolted and nutted together, no scaffold cord being used. It has, after all, been decided that the ball, the trusses, part of the small dome below the ball, and the whole of the Golden Gallery shall be regilded, in addition to the cross itself. The work is, of course, being carried out by men accustomed to working at giddy heights.

The Derry Riots.

An annual sermon is preached in Derry Cathedral on August 12th, to celebrate the relief of the city after its historic siege. Processions march to and from the Cathedral, and this year they were attacked on their return by a Nationalist mob. This led to rioting, which continued for some days. One man was shot and several were wounded. The military and police are now in possession of the city, whose inhabitants are inflamed by party passion. In Derry both sections are practically equal in numbers, and the bitterness that arose over the recent election has by no means subsided. No one can apologize for rioting which is discreditable to all concerned, but the Derry incidents are a warning to the Government, as they show the inflammable material that is scattered throughout the Northeastern counties. Order must be restored promptly, and the Government was well advised to send the soldiers into the city, as they are popular with the Unionists, who no longer place confidence in the present management of the police.

The Welsh Bill does not gain friends and the Irish policy is daily becoming more distasteful to independent thinkers. The All for Ireland League sees in the Home Rule Bill the sources of much Irish discontent, and South of Ireland Home Rulers perceive clearly that from their point of view it is a thoroughly bad bill. The Derry explosive mixture points the moral of the Ulster question, and the Royal Irish Constabulary has lost the good-will of the people of Ulster. Everything shows that the Government by naming one of its most brilliant supporters as candidate for Northwest Manchaster and by starting the Land campaign in October, is preparing for an appeal to the country at an early date. Political stalemate cannot long continue, and the present state of politics is as unsatisfactory to the Government as it is disquieting to the country. It is the clear duty of all Churchmen to be ready for an early general election that will remove the menace from the Church in Wales and restore confidence in the Government of the country.

Churchyard Remains Beneath a River Bed.

Discoveries of considerable antiquarian interest have been made in the River Eden during the past week. For many years it has been well known that the original church of Addingham—the present one is very old—was more than a mile away, close to the east bank of the Eden, and that at some remote period it was submerged. During recent years traces of masonry have been unearthed—sufficient evidence to indicate that the church and burial ground occupied that site. Taking advantage of the unusual drought, the Rev. C. J. Gordon, rector of Great Salkeld, and the Rev. T. W. Stephenson, Vicar of Addingham—the two parishes separated by the river—and others decided last week to make a systematic examination of the river bed. By the exercise of much patience and skill half a dozen stones were recovered, some from a depth of eight feet or nine feet. The most important of the stones is believed to be the original base of an ancient cross—thought to be ninth or tenth century work—now standing in Addingham churchyard, which was itself recovered from the banks of the Eden several generations ago. Another interesting stone has the carving of a cross and a sword still visible. A remarkable feature about this stone, which measures six feet ten inches in length, is that it had become broken into two parts, but by a singular piece of good luck both were discovered at the same time, despite the fact that they were nearly thirty yards apart.

The "Holiday Church."

The Rev. E. H. Hardcastle, vicar of Maidstone, gives his parishioners the following sound advice with regard to attendance at church during holiday. "If the church we visit is 'advanced,' we should seriously endeavor to learn what it has to teach us of reverence and beauty and order. If it is 'evangelical,' we may easily be impressed with its warmth of feeling and spirituality. Its ways may not be exactly our ways, but if we go in the spirit of charity which 'thinketh no evil,' we have everything to gain and nothing to lose. My exhortation, therefore, to all is to attend the holiday church, first and foremost as a matter of strong principle, secondly in a spirit of charity, and thirdly with the object of learning that there are more ways than one of reverent worship, and that our views and opinions are not worth much unless they are well informed and founded on experience."

American.

Fourth Department Sunday School Conference and Institute.

Rev. Thomas P. Noe.

The annual Sunday School Conference and Institute for the Department of Sewanee was held at Sewanee from August 5th to 10th, inclusive, under the leadership of Rev. Mercer P. Logan, D. D., the Department Secretary, whose wise and enthusiastic guidance contributed in no small degree to the success of the meeting. There were present of the executive committee, besides Dr. Logan, Rev. T. S. Russell, conference secretary; Rev. G. L. Tucker, Rev. Thomas P. Noe and Mr. W. A. Webster. The Conference began with a meeting of the executive committee, on the first morning, when the business of the session was mapped out, and each day thereafter a conference was held in the morning and a Convocation in the afternoon. The interesting programme, which had been prepared with great care, was followed closely and resulted in much profit.

Each morning of the week there was a celebration of the Holy Communion at 7 o'clock, and on Sunday, at 7:30; and each afternoon at six, a short service, with five-minute addresses. Among the speakers were Rev. Messrs. H. J. Mikell, D. D., W. E. Cox, G. L. Tucker and Walter Whitaker, D. D. These services gave tone to the entire work of the Conference and Institute, and the spirit of Sewanee, with its beautiful surroundings and religious associations, permeated everything.

The Institute was most ably conducted by Dr. A. T. Barrett, of Nashville, and Miss Mabel Lee Cooper, of Memphis. Dr. Barrett's subjects were: The Problem of Teacher-Making, Some Thoughts on Religious Education, Train Up a Child, and Jesus, the Ideal Teacher, and these subjects were treated by this great teacher in an inspiring and very thoughtful manner.

Miss Cooper, who is connected with the schools of Memphis and has to do chiefly with delinquent children, gave most valuable and delightful addresses daily on the following subjects: Concerning the Child, Old Testament Stories for the Child, The Life of Christ for the Child, and Types of Children and the Sunday School's Part in Caring for Them.

Besides these scheduled addresses Miss Cooper gave an instructive series of stories for one evening, thus filling a vacancy occurring on the printed programme.

The first night of the Conference Dr. H. M. Hammill gave a comprehensive survey of Sunday School Progress, and Bishop Gailor took the place of Professor Mynders, on The Child the Greatest Asset of Church and State.

On the last day, Sunday, the morning sermon was preached by Dr. W. D. Buckner, D. D., on The Child and the Church; and at night Dr. Loaring Clark spoke of The Child and Problems of the Future.

Each morning and afternoon Conference discussions were provided, and very helpful contributions made. At one conference a very comprehensive report on Teacher Training was made by Rev. G. L. Tucker, and the report on Publicity, by Rev. Thomas P. Noe, was adopted and orders sent to all the Sunday School Commissions in the Department.

Carefully prepared reports were sent by Rev. J. C. Morris, on Music in the Sunday School; and on Organization and Equipment by Rev. H. W. Starr; also by Rev. Walter Mitchell, on Religious Education in Primary and Secondary Schools in the Department.

The Conference on Curriculum was led by Rev. Thomas P. Noe, and the Convention endorsed the work done by East Carolina in printing the Standard Curriculum with notes and list of text books adapted to the needs of the Diocese, recommending that the other dioceses in the Department do likewise.

There were present from within the Department registered representatives from eleven dioceses and one district. Seven dioceses were represented by elected or appointed delegates, and there were present from without the Department representatives from two dioceses. The attendance at all meetings was good and the Department is to be congratulated on the success of the Institute and Convention.

The committee on publicity recommended that each diocese be urged to organize a Board of Religious Education, analogous to the General Board; that each diocesan board bring to the attention of all its Sunday Schools the excellent Standard Curriculum, printing it, where possible, with notes and lists of text books and other details needed for local use; that each diocesan board be urged to conduct institutes and other methods of teacher-training;

that all parishes and Sunday Schools be urged to join in the observance of a Sunday of Intercession, to be used not only as a day of prayer and giving, but also for specific instruction in the needs of religious education. These recommendations were adopted and the chairman was requested to notify each diocesan board.

Several other resolutions were adopted. One by Dr. Logan: That we heartily commend the organization of a Sunday School Institute in connection with the Gulf Coast Conference. Another by Rev. G. L. Tucker: That this Convention recommends to the various Sunday School Commissions or Boards of Education within the Department that they abolish summer schools or institutes for teacher-training, acting as individual commissions or grouping dioceses or districts in the most advantageous way. Another, by Rev. T. S. Russell: That the Sunday School Convention of this Department meet at Sewanee, during the summer of 1914, at a time to be fixed by the executive committee.

Rev. Wm. E. Cox offered the following: That the executive committee of this Convention confer with the proper authorities of the Missionary Board and if possible arrange with them for the Sunday School Convention to meet in connection with the Missionary Council, the Sunday School Convention to have the full forenoon of each day and the Missionary Council the afternoon and evening of each day.

By a rising vote, the Convention expressed its thanks to the officers of the University of the South for their courtesy and to the officers and instructors of the Institute and Conference.

A very pleasing feature of the Convention was the reception tendered the Council, Thursday afternoon, by Bishop and Mrs. Gailor, and a number of the Convention were entertained by the Sisters at St. Mary's-on-the-Mountain, where they were shown the school building and convent.

The Five Million Dollar Commission.

Many Churchman all over the land will no doubt receive during the coming month a circular from the Clergy Pension Fund Commission, calling most aptly, convincingly and practically for help.

That circular asks for from One Dollar up from each of the 986,000 communicants of the Church, and from at least a million more adherents. If these would respond promptly, report could be made to the General Convention that a large proportion of the desired five million has been raised. Nothing stands in the way of this attainment except the apathy and too ready criticism of many who might reasonably be expected to help.

The Commission by no means acknowledges failure. The General Clergy Relief Fund has established a Pension Fund, automatic at sixty-four, long before the five million dollar commission was appointed. Thus that commission was created not to devise and institute a pension scheme, but to raise $5,000,000 to be added to the General Clergy Relief Fund for the furtherance of the pension idea. The duty of the Commission was simply to raise the money—to be a collecting agency; and its method has been the method of all such church agencies from time immemorial and will be the method to the end, viz.: an appeal to the individual. It is the method of the Board of Missions, of the Brotherhood of Saint Andrew in its work, and of the General Clergy Relief Fund itself.

That appeal during the six years past has not been in vain. One-half million dollars have been given and pledged, i. e., one-tenth of the amount aimed for. Had the clergy co-operated loyally in the movement authorized and commended by the General Convention, had not some Bishops virtually forbidden the presentation of the cause in their Dioceses, had the help of the Commission been cordially welcomed by those whom it desired to help—this half-million dollars could easily have been doubled or trebled, and the Clergy Relief Fund to that extent increased. As it is, there has been no failure for which the Commission is responsible—no failure whatever except as any enterprise is a failure until it is fully accomplished. There must needs be insufficient fulfillment at the beginning of any great plan, and always half a loaf is better than no bread. But if all take hold and help what may carelessly be accounted failure becomes brilliant success.

But the work of the Commission is not summed up thus, even though the results are expressed in amounts of six figures. By the vigorous exploitation of the cause, very largely increased interest has been stirred up throughout the Church, and the Clergy Relief Fund has never received as many gifts, its treasury has never been in better condition than during the three years last past. This the report of its indefatigable financial agent abundantly shows.

And lastly, as one of the results of the Commission, we may certainly name the appointment of the Committee on Clergy Support and Pension, whose painstaking, scientific and convincing report has recently been spread before the Church and commented on in our Church papers. That appointment was brought about by those members of the General Clergy Relief Fund and others who felt that by the methods which had formerly prevailed, adequate success was far in the future.

The plan which that committee proposes and the Canon which it suggests are most admirable. But all plans are contingent for success upon a gigantic IF. And if Bishops oppose and prominent rectors look askance, and the laity sneer at the day of small things, no plan can hope for accomplishment, speedy or otherwise.

But—let every one who would aid the General Clergy Relief Fund and hasten the success of pensions, send one dollar, five dollars, ten dollars, one hundred dollars, immediately, to Mr. Samuel Mather, Treasurer of the Commission, Cleveland, Ohio, and something will certainly be accomplished full soon in the direction of a Pension Fund such as we all desire.

The contribution asked for cannot possibly interfere with any other charity or with any other plan to be proposed later.

What a joy it would be to the whole Church if, at the General Convention, a large proportion of the five million dollars could be reported as secured.

Contributions are asked in the name of God, for the service of God, and for the servants of God.

"Cast them not off in the time of age; forsake them not when their strength faileth."

For our brethren and companions' sakes, let the appeal have widespread and generous response.

COURTLANDT WHITEHEAD,
President of the Commission.

Letter From a Japanese Missionary.

Dear Mrs. Letcher: Your very kind letter and the check for $10 from the Woman's Auxiliary at Onancock, came to me safely. I must repeat my deepfelt appreciation of the great kindness on the part of yourself and the Onancock Auxiliary, shown us so steadily from time to time. I enclose my acknowledgment of the gift to that Auxiliary and ask you will kindly see that they receive it.

We are just through with our annual programme of silk-worm raising, which has been a great success.

Some of our bigger girls are getting married. Your former protege got married, too, to one of the catechists in this diocese. This young man graduated at Tokyo Divinity (Trinity) School, a few years ago, and works in a town very near Tokyo. He is one of the very promising Christian workers in our diocese. They are very happy. We are glad, however, that some younger ones are coming in, too, to take the place of those who left us.

A few weeks ago three men and two girls were confirmed in our chapel. The girls were the very new inmates I have just spoke of. Two of the three men had rather interesting histories. One of them had been and still is the head teacher of St. Margaret's school of our mission. Quite able, scholarly and trustworthy, he had worked in that Christian institution with satisfaction for a long time. He had thorough sympathy with Christianity, but something had kept him from baptism. We persuaded him to come to our orphanage chapel services, and he had been a regular attendant on our Sunday services for three years, until at last he decided for baptism. His baptism, on last Palm Sunday, was the occasion of real thanksgiving, both on the part of St. Margaret's and us. A few Sundays after he was confirmed, and now both he and we rejoice.

The other was a young man and had a somewhat pathetic history. Early left an orphan, he was adopted by a family by no means well-to-do. He was, however, an energetic boy. Earning by work some little money during day-time, he attended a night school, in which he studied electricity. His strenuous life told on his health; he contracted pleurisy. His adopted parents now were anything but kind towards him. These disheartening circumstances disposed him towards religion and he began to attend our services, which was a real comfort to him. He got back his strength and was baptised and then confirmed. You don't know what comfort and joy that was to him. He went back to his school and has just finished his course. We are trying to get him a place.

I ought to mention another case of quite different nature: Father of one of our imbecile children appeared a few days ago, accompanied by another man. "This gentleman who is with me," he said, "is an augur. He kindly discovered for me the fact that years ago I had killed a certain animal, and that owing to the anger of that animal I had failed in business one after another (for you must know that he was once a prosperous banker). More than that, thanks to this gentleman, I was able to find out that that was also the very cause of the idiocy of my poor little girl in your trust. To-day I have asked the geneleman to come with me and offer prayers for my dear, poor little girl, to remove the supernatural impediment!" Poor wretch! being a victim to this miserable obsession for

years, no wonder that he has failed in business; he has not paid his girls' expenses for more than a year. Of course we refused to have this superstitious performances acted on our premises, but hope that one day we may be able to give him some spiritual help.

We have just passed the rainy season, the worst time of the year, and a blazing summer came. The children are well and enjoying summer vacation.

Again thanking you and with my kindest regards and every good wish for yourself and Mr. Letcher, I am,

Very sincerely yours,

R. Ishii.

Orphanage and School for the Imbecile Children.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Prayer to be Said for the Right Choice of a Coadjutor Bishop.

Bishop Conrad, in a pastoral letter to delegates to the Convention of his diocese, who have been called to meet in special session to elect a Coadjutor Bishop, says:

"I hope we shall diligently seek for Heavenly guidance and light; that we shall ask daily for a knowledge of the will of our Father; and that we shall strive to ascertain the man of 'His choice."

"To this end, there should be many prayers offered, in the church, at the altar, in the family, and in private, for the illumination of the Spirit. We do not know how to vote or to select. Therefore our minds should be spiritually passive, and susceptible to the operation of the Holy Spirit; without any previous decisions, or determinations, or prejudgments. Nothing of a partisan or personal character should affect us. We want the best man for our Bishop, and he must be God's man. And so we must be inspired by only one high, holy, loving wish, and that is to find out exactly what our Divine Lord would have us do."

Accompanying the letter, the Bishop sends the following prayer, authorizing its use in every church in the Diocese of Ohio until October 1st.:

Prayer.

O God, Holy Ghost, Sanctifier of the faithful, visit we pray Thee, our Diocese with Thy love and favor. Enlighten us, so that we may discern Thy Will, and grant to us the open mind. Vouchsafe us a right judgment which shall be guided by Thee. Manifest Thyself so clearly to Thy servants, that we may walk in the path of Thine ordering. Send us, we beseech Thee, a man of Thine own choice, to be a Shepherd and Pastor of souls who shall build up Thy work, extend Thy Kingdom in our midst, and strengthen our borders by his zeal and consecration. Grant us Thy grace, and hear our earnest petition for the sake of Jesus Christ our Saviour, Whom with Thee and the Father we worship and glorify as one God, world without end. Amen.

Meeting of National Association for the Deaf.

The National Association of the Deaf, after a session of seven days, during which the high-water mark of attendance was about 1,500, closed its tenth triennial meeting in Cleveland, Wednesday, August 27th. On Sunday, August 24th, there were, at Trinity Cathedral and Grace church, special services and conferences for Church Workers among the Deaf, of which society the Rev. B. R. Allabough, General Missionary of the Mid-Western Deaf-Mute Mission, is chairman.

The morning order was observed at the Cathedral, at which there was a celebration of the Holy Communion and sermon by the Rev. George F. Flick, of Chicago, in the chapel, followed by conference, address by the chairman and midday prayers for missions in Cathedral Hall.

In the afternoon and evening, at Grace church, the Rev. Charles C. Bubb, rector, there were addresses by the Rev. O. J. Whildin, of Baltimore, on "The Need of a General Church Paper for the Deaf;" Departmentalizing of Church Work Among the Deaf," by the Rev. Thomas Jenkins, rector of St. Paul's, Fremont, Ohio; "The Outlook," by Mr. Olof Hanson, Seattle, Washington; "Lay Readers, Bible Class Teachers and other Workers," by the Rev. James H. Cloud, St. Louis, Mo., and Mr. Frank A. Leitner, of Pittsburgh; "A Memorial to the late Rev. Austin W. Mann," by Mr. Martin M. Taylor, Kalamazoo, Mich., and Evening Prayer and sermon, by Archdeacon Abbott, of the Diocese of Ohio. Both the Rev. Mr. Jenkins and Archdeacon Abbott, the latter the secretary and treasurer of the Mid-Western Deaf-Mute mission, strongly recommended the official recognition of Church Work Among the Deaf, by the Missionary Departments, and the making of the territorial lines of the General Missionaries working among the deaf-mutes, coterminous with Department lines. Archdeacon Abbott, the Rev. Mr. Jenkins and the Rev. Mr. Allabough, were appointed a committee to represent the merging proposition.

Girls' Friendly Society Holiday House.

After a successful season of three months, the Girls' Friendly Society Holiday House, at Salida Beach, was closed Sunday, August 31st. The full capacity of the house, nearly fifty, was occupied throughout almost the entire season. The property is owned by the combined branches of the Girls' Friendly Society of the Diocese of Ohio, and the rates for members and associates are $3.50 per week, and for non-members, $4.50 per week. Stated services were held each Sunday by clergymen from Cleveland and contiguous parishes.

The basement of the new St. Mary's church, Cleveland, Rev. J. L. P. Clarke, rector, is now finished and was occupied for services the first time Sunday evening, August 24th. A series of eight lectures on "Anglican Church History,"

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop

Emmanuel Parish, San Angelo.

Emmanuel parish, San Angelo, is using a handsome white and gold altar cloth, the work on which is from the hand of Mrs. Robert Carter, a member of the parish. She has also presented the Sunday School with a beautiful Easter banner.

For the second time this congregation has given the boys (of the Men and Boys' Choir), a summer camp. Under the care of Rev. Norman F. Marshall, the rector, the boys spent twelve days on the trip. The camp was located in a large pecan and live oak grove, at the head of the South Concho river, on the famous Head of the River Live Stock Ranch, owned by that live Church-worker William Anson. Bowling, swimming, hunting, fishing and eating were the main amusements. The scene being that of old Indian hunting-grounds many valuable relics were found—arrow heads, spear points, tomahocks, etc. These choir outings are memorable events in the boys' lives and are looked forward to with great pleasure, from year to year.

W. Branch Sayres, an old V. M. I. Texas boy, is the superintendent of the Sunday School, and he is backed by William Anson, who comes twenty-five miles from the ranch regularly. The school is well organized in two departments. Each department holds a meeting each week for study in Bible and Prayer Book and in methods. This school has also a regular lecturer on Missions, in Mrs. R. C. Ledford. Her wide experience in temperance work and in Confederate Veteran camps, makes a ready and effective worker.

Rev. Messrs. Richard Mercer and Norman F. Marshall, with George Gibbs, of Crowley, Louisiana, and John Dunn, of Calvert, Texas, have spent their vacations at Mineral Mills, Texas.

SOUTHERN VIRGINIA.

Rt. Rev A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Old Donation Church, Princess Anne County.

The Association for Restoring Old Donation Church, in Lynnhaven parish, in Princess Anne county, Diocese of Southern Virginia, is endeavoring to restore the church building. The movement has the endorsement of the Diocesan Council of this Diocese, and is operating under the advice and counsel of Bishop Randolph and it is with the view of asking the financial assistance of the Church at large that we are asking the Church papers to publish this statement. We submit for the consideration of the readers the following brief history of the church:

The predecessor of Donation church was known as the Brick church, which was erected about 1632, and was destroyed by the erosion of the waters of Lynnehaven Bay. It was in this church that Grace Sherwood was tried for witchcraft in 1638, and sentenced to be ducked in the waters of Lynnehaven river. In 1694 Donation church, which derives its name from the educational devise of its rector, Robert Dickson, made in 1774, whereby a tract of land near the church was devised for the education of the poor white boys and girls of the county, was erected and continued to be a house of worship until about 1853 when, for various reasons, it was abandoned for Emmanuel chapel in the village of Kempsville. The parish of Lynnehaven has never been disorganized, the continuity of its organization having been successfully maintained by the late senior warden, the lamented Thurmur Hoggard, who held it together in the little church of Emmanuel for sixty years.

In June, 1912, the vestry of the parish, in connection with the above-named Association, called the Rev. R. J. Alfriend as its rector, who, acting under the advice and counsel of Bishop Randolph, has gathered a congregation of about 125 people; a Sunday School of sixty-eight pupils and officers, and a membership of forty, of whom thirty-seven, mostly adults, were recently confirmed. There has also been erected a frame parish house, 30 by 64 feet in size, which was built from lumber cut from land belonging to the church, and in this house services have been regularly held. We have an active Rector's

Guild of women of the congregation, a Brotherhood of the men, who aid, regardless of Church membership, all persons who are in need in the community, and we hope this fall to establish a night school for the education of any and all who may desire to participate.

The community in which Donation is situated is not thickly settled, and the people are not well off in the goods of this world; hence this appeal. The movement to re-establish this congregation and church is missionary in character, and we believe that with the restoration of the church building, the movement has much larger possibilities for the benefit of the Church at large and the uplift of the community.

May we ask that you lay this matter before your readers and ask them to aid us to any extent they may see fit. An early response would be appreciated and all money may be sent to Thomas J. Hoggard, Treasurer, Norfolk, Va., or Rev. R. J. Alfriend, Norfolk, Va., R. F. D. No. 2.

(Signed) B. D. WHITE,
Pres't Ass'n for Restoring Donation Church.

RICH'D J. ALFRIEND.
Rector Lynnhaven Parish.

References: Rt. Rev. A. M. Randolph, Norfolk, Va.; Rt. Rev. Beverley D. Tucker, Lynchburg, Va.; Rt. Rev. Arthur S. Lloyd, Church Missions House, New York.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

Resignation of Rev. H. J. Brown.

The Rev. Henry J. Brown, who for more than ten years has been in charge of St. Bartholomew's parish, Hempstead, and other points, has resigned the parish at Hempstead. For several years an effort has been made to obtain the services of a resident minister. That is now accomplished, as the Rev. P. T. Prentiss, of Victoria, Western Texas, has accepted a call to St. Bartholomew's, and expects to enter upon his duties there on the first Sunday in September. It is believed that the field is ripe for a resident minister, and that with the coming of Mr. Prentiss, a marked advance along all Church lines will be rapidly made.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

Neighborhood House to be Opened in Boerne.

Mrs. Margaret Merriam, with the consent of the Bishop, was transferred on September 1st from Waring, St. Helena's Parish, in Kendall county, to Boerne, the county-seat of the same parish (the Rev. Albert Massey, rector), which owes its importance to the fact that it is chiefly populated by agnostic Germans.

A new Neighborhood House or Church centre is now to be opened for the south side of Boerne, which forms a community in itself. In this section of the city no evangelistic work has ever been systematically attempted by any Christian body. Based upon our Church's past experience with the Kendall county problem the outlook for the new enterprise, under its trained and successful leader, is thought to be most encouraging. This addition to the list gives St. Helena's seven Sunday Schools.

Mrs. Merriam undertakes a many-sided work, with a commodious house, provided and equipped by the parish, and three volunteer assistants. Of the catechist in charge, who came here from Virginia four months ago, Bishop Johnston writes in the parish paper as follows:

"Mrs. Merriam's record at Waring has demonstrated that she is a valuable accession to the social and spiritual life of any community in which she may live. She is unusually well fitted for Christian work as a Bible teacher, parish visitor, and nurse, so that her presence in people's homes is particularly helpful in training children, physically and mentally, and religiously."

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Open-Air Service of Drexel-Biddle Bible Classes.

The second annual open-air service of the Drexel-Biddle Bible Classes was held on Sunday afternoon, August 24th, at the Summer Home of the Lansetown classes, the old ivy-clad ruins of the Thurso, the former castle of the late Anthony J. Drexel. Mr. A. J. Drexel-Biddle presided, with him on the platform were Mr. H. Frederick Wilson, managing director of the Middle States, and Mr. J. DeWitt Jobborn, chairman of field extension and corresponding secretary of the Middle Atlantic States. Many ministers of various religious bodies and chief directors of 200 classes from Philadelphia and adjoining counties were present. Mr. Biddle made the leading address. He spoke of the teachings of the classes as not being Good Friday but Easter Religion. Mr. Jobborn spoke of the success which had come after many discouragements at the beginning. Mr. Jobborn was one of the first three members of the first Drexel-Biddle class in the Church of the Holy Trinity. Fully 2,000 men were present. The chorus was formed of one hundred members of the Racquet Club, a social subsidiary organization.

Mission Work in Philadelphia and London Slums.

In his sermon on Sunday evening, August 24th, in the Church of the Ascension, the curate, the Rev. H. Page Dyer, gave some interesting facts concerning the mission work in the slums of Philadelphia and London, which had come under his own observation. He praised highly the work of the Galilee Mission and its offshoot, the Inasmuch Mission. He spoke of the surprising extent of the Church's mission work and said men of high callings are being rehabiliated for society by them as well as the low-born, and urge their hearty support.

Called to Maryland.

For more than a quarter of a century, the Rev. Arthur B. Conger labored at the Church of the Good Shepherd, Rosemont, changing it from a small structure to a large and well-appointed church, near Rosemont station. He has just taken charge of St. Paul's church, Centreville, Maryland, the congregation of which gave him and his family a reception on the evening of August 27th.

Notable Church Anniversaries.

During the past year two churches of the Diocese have celebrated notable anniversaries: St. Paul's church, Chester, its 210th; St. James' church, of Kingsessing, its 150th. The Rev. Llewellyn N. Caley observed the twentieth of his rectorship of the Church of St. Luke and the Nativity, and the Rev. J. Andrews Harris, S. T. D., the fiftieth of his rectorship of St. Paul's church, Chestnut Hill. The Rev. Herman L. Duhring completed the fifteenth year of his ordination.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Labor Sunday Observed.

About forty churches of all names in New York observed in one form or another Labor Sunday, this year. St. Patrick's Cathedral, for the second time in the history of the Roman Catholic Church in New York, recognized Labor Sunday, and held a service, with Cardinal Farley attending but not speaking. At the Cathedral of St. John the Divine, the Rev. Charles K. Gilbert of the Social Service Commission of the Diocese, spoke on the more abundant life. He criticized Christians, organized and others, for caring so little, or at any rate doing so little, when great accidents to life and limb occur; accidents that could have been prevented. He said the great need is that Christians wake up to their responsibility; that the physical life in this world is comparable in value to the spiritual life beyond. And this life value extends to wages and housing. Once let the employer and employee know that Christians know their duty and are attending to it, and things will improve. Their apathy is responsible for many a headline in the newspapers, telling of fires and losses of life, strikes and suffering, deaths and destruction. He argued that the Church must take a more vital interest and part in this industrial question.

J. Ackerman Coles, M. D., the New York physician, publicist and art lover, who has given the campanile to Rangoon, has written a letter to Bishop Greer of New York, inquiring whether the Episcopal Church in America has a chapel in Athens similar to chapels in Paris and Rome, and if so whether it would consider erecting a chapel on Mars Hill. He says in his letter to the Bishop that while there might not be Episcopalians in Athens at present, there would be some there if the chapel were built and maintained for a short time.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Annual Meeting at a Colonial Church. Old Bible and Prayer Book.

Sunday, August 24th, was Lamb's Creek Day in King George county, and Church people from all over the county gathered at the old church to take part in the annual meeting of the "Lamb's Creek Restoration Association." Morning service was held, followed by a picnic dinner, and the meeting of the Association, ending with an afternoon service.

A great deal of interest was manifested in the work of restoration and the treasurer's report showed the gradual accumulation of funds for that purpose.

Within the last few months Lamb's Creek church has received back into its possession tne old Prayer Book, printed in the eleventh year of King George the Second and used for many years in the services at the old church. It is a large folio volume, printed in 1739, and remained the property of Lamb's Creek church until about a generation ago, when it was taken away. It came later into the possession of Rev. Dr. C. Braxton Bryan, of Petersburg, Vt., who has recently had it rebound and has given it back to the church. The church possesses

also its old Bible printed in 1716, and both these old books are still used as much as possible in the regular services of the church.

Lamb's Creek church has recently secured the services of Miss Marion I. S. Towles, as woman worker in the parish, and she is giving to the work the devotion and the experience of many years of similar work in the mountain missions. The whole parish has felt the impetus of her presence and influence, and there is abundant promise of its development to a position of increased efficiency in the neighborhood which it is trying to serve.

The Rev. Willis M. Cleaveland, for some time rector of Grace church, and several missions in St. Thomas' Parish, Greene county, has accepted a call to the rectorship of Christ's church, Collinsville, Ill., and St. Andrew's, Edwardsville, Ill., in the Diocese of Springfield. Mr. Cleaveland, who is an earnest worker, and an able preacher, has done a wonderful work in the mission fields along the Blue Ridge Mountains, and his departure from the Diocese is much regretted.

The Rev. Miles C. Daughtrey, rector of Grace church, Newport News, was the preacher in St. Andrew's church, Richmond, at the evening service, on Sunday last.

The Rev. J. F. Ribble, rector of St. Andrew's, will return this week from his vacation, and will occupy his pulpit on Sunday next.

The Rev. Robert A. Goodwin, will also return to Richmond this week, and will occupy his pulpit in old St. John's church on next Sunday.

The Rev. Edgar Carpenter, rector of Grace church, Alexandria, is in Richmond, attending the Elk's Convention, of which he is chaplain.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Diocesan News Notes.

The vestry of the Grace church, Memphis, has extended a call to the Rev. Lyttleton E. Hubbard, of St. John's church, Johnson City, Tenn., to succeed the Rev. John B. Cannon, who recently accepted the call to the chaplaincy of the University of the South at Sewanee.

Calvary parish, Memphis, has recently purchased a new rectory, and the rector, Rev. W. D. Buckner, LL. D., will occupy it after September 1st.

Sister Anne Christine, of the Order of the Holy Spirit, and in charge of the Church Home, Memphis, is taking a much-needed rest in Rhode Island, during September.

The Bishop of the Diocese made his summer visitation to Grace church, Paris, confirming several candidates on August 10th. The work at Paris is under the direction of Mr. Kellar, a candidate for Holy Orders from this diocese.

During the absence of his father, Rev. Edmonds Bennet, D. D., from Memphis, the Rev. Branwell Bennett has been taking the services at St. Luke's church.

No matter how small a portion of the goods of this world, God has given us, He demands His portion. And His portion is the first fruits. The widow of Sarepta must use the handful of meal she had to make a cake for Elijah, and afterwards prepare for herself and her son. But no one ever yet gave to God heartily and unselfishly without receiving a thousand-fold in return.

Special Diocese for Army and Navy.

A "Bishop of the Army and Navy" may be authorized by the General Convention of the Protestant Episcopal Church, which meets in New York in October. If such action should be taken the United States will have the only diocese of the kind in the world and our Army and Navy will be the only ones so honored.

This proposition grows out of a memorial presented to the General Convention of 1910, which met in Cincinnati, by the Rt. Rev. Dr. Alfred Harding, the Bishop of Washington. He presented the paper in behalf of fourteen priests of the Protestant Episcopal Church serving as Army and Navy chaplains.

It was set forth in the memorial that the chaplains needed the counsel and advice of a Bishop; that they desired a more vital connection with the missionary activities of the Church; that they hoped it would be found practicable to make them and their posts a special diocese. The memorial further set forth that it was desirable that this new diocese be composed of the Military and Navy reservations in the United States and the insular possessions and the vessels of the United States Navy.

In order that there might be no mistake the petitioners further held that a Bishop should be specially designated for them and that the new diocese should have authority to hold convocations and select its own clerical and lay deputies to the General Convention.

This memorial was referred to a committee and that committee recommended that the whole question be turned over to a commission.

The Incentive of Love.

The Apostle Paul makes a statement to the Corinthians that discloses the ultimate motive power in his remarkable life. There are many considerations that impel men to do, or not to do. There are various worthy motives that inspire men to seek the higher things; but there is a point in the stress and struggle of life at which many of them fail. They are not sufficiently strong to hold the life to the steady pursuit of the goal which the man has set for himself; but Paul has found one that is equal to any emergency when he says: "The love of Christ constraineth us."

By this we do not think that he meant so much the love which he had for Christ, as he meant the love which Christ had for him. Few men will measure the strength of the appeal which this made to Paul, because few men, if indeed there has ever been another, who has so tested the reaches of this love in the experiences of life. Paul knew what it meant to be tested. It is no overdrawn statement to say that the furnace of life had been heated seven times hotter for him than it was wont to be heated. He had been exposed to perils manifold, by land and by sea, by the heathen and by his own countrymen. He knew what it was to abound and what it was to suffer want. Malicious enemies, instigated by the bigotry of a perverted religious zeal than which none is more bitter, had pursued him at home and abroad. He affirms that he had fought with wild beasts at Ephesus, whether literally or figuratively we may not know; and at Lystra he was stoned and dragged from the city, his enemies supposing that he was dead. So bitter were the animosities of his persecutors, and such the frenzied state of the public mind at many places, that he was in constant jeopardy of his life; and all the things that, humanly speaking, he would count gain to himself, he counted loss for the excellency of the knowledge of Christ Jesus our Lord.

As we look upon the wonderful picture which inspiration has drawn of his life, the irresistible question presses upon us, What is the secret of all this? Where is the mighty hidden spring of his life that constantly impels him forward in the face of such tremendous opposition? Paul himself gives the answer. He was moving under the constraining power of the love of Christ. This truth had caught him in its wondrous grip. In the face of the glorified Saviour who appeared to him on the way to Damascus he had caught a vision of the soul life that was back of it. He saw in a new light the processes through which the Master had come to his exalted position in the sphere of humanity. The lonely Teacher in the Temple and on the by-ways of Palestine, the wondrous miracle Worker for the relief of human suffering, the patient Sufferer at the hands of religious malcontents and under the stress of unparalleled temptations, the terrible agony of the Garden and of the cross—these and a thousand things more that Jesus had borne for him caught him up in the grasp of a mighty impelling force that sent him forward with unfaltering persistence along the pathway which Christ Himself had traveled. The love which Christ had borne for him—a love upon which God himself had put the strongest possible emphasis—spoke to him in every hour of stress with an appealing emphasis that knew no limit. It never failed to put courage into his fainting heart and renewed strength into his relaxed muscle. Here was the secret of his glorious triumph.

And here is the table at which our souls must feast, if we are to hold up beneath the pressure of the world's onslaught. At the bottom the nature of the battle against sin has not changed. Its outward forms vary with the shifting phases of human life, but the devil is still the prince of this world and he has no disposition to abdicate his throne. The Christian's pathway is not easy to the flesh it never can be. As truly as when Paul lived, the deeds of the flesh must be done to death—mortified. There must be a crucifixion of the "old man." The heights of character to which Christ calls men cannot be scaled any more cheaply. The gospel lays its demands at the fountain heads of life. In the very nature and purpose of his mission, Christ demands yourself. He cannot bring you into the possession of your destiny without it; and this is the very heart of the whole plan of salvation. It is the demand that we lose our life that we may gain the life which should be ours. This is the test of discipleship, and who shall measure up to it? In the final analysis, it will be those who get some good grip upon the magnitude of Christ's love for them. When we understand this, we can surrender ourselves to him; we can endure privation and want and self-denial for him; we can persist in the face of difficulties that loom like mountains in our pathway and continue to press toward the mark for the prize of our high calling of God in Christ. "Love never faileth."—Raleigh Christian Advocate.

"He is a wise man who does not grieve for the thing which he has not, but rejoices for those which he has."

Family Department

The End of the Way.

My life is a wearisome journey;
I'm sick of the dust and the heat;
The rays of the sun beat upon me;
The briars are wounding my feet;
But the city to which I am journeying
Will more than my trials repay,
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward;
I often am longing for rest;
But He who appoints me my pathway
Knows just what is needful and best.
I know in His word He has promised
That my strength shall be as my day;
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken
And the gates of the city appear,
And the beautiful songs of the angels
Float out to my listening ear;
When all that now seems so mysterious
Will be plain and clear as the day;
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary
I shall rest when I'm safely at home;
I know I'll receive a glad welcome
For the Saviour Himself has said "Come."
So when I am weary in body
And sinking in spirit, I say,
All the toils of the road will seem nothing
When I get to the end of the way.

Cooling fountains are there for the thirsty;
There are cordials for those who are faint;
There are robes that are whiter and purer
Than any my fancy can paint;
Then I'll try to press hopefully onward,
Thinking often, through each weary day,
The toils of the road will seem nothing
When I get to the end of the way.

Sabbath Desecration.

Whether the time in which we are now living is any more evil than certain periods in the past history of the Church is a question answered by some in the negative and by others in the affirmative. On this question there is much difference of opinion. Whatever may be the correct answer to this query it nevertheless remains true that there is a departing from some of the old paths that should be noted with some concern. One instance of this is found in the matter of Sabbath desecration.

Selfishness is often at the bottom of Sabbath desecration. One on the way to take up his daily toil on the Sabbath will say that his business will suffer or that he will lose his position unless he uses the Lord's day for secular purposes. All of this merely means that his selfishness prompts him to engage in the prosecution of his regular business on the Sabbath. Yet, on the contrary, it would be entirely possible for him to find something else to do. The new occupation might possibly demand that greater effort be put forth, or it might not be quite so lucrative, but what matters this to the one who is alive to the sanctity of the Sabbath?

Another contributing cause is that the desecrater is often in pursuit of some pleasure or some form of amusement. His excuse is that he has no other day for this pursuit, and he seems to think that this justifies every sort of dissipation and debauchery on the day that the Lord has set aside as being holy unto himself. Who gave these people the Sabbath and who made it possible for them to have this day thus to dissipate, unless it was God himself? No heathen people ever had such an institution as the Christian Sabbath. First, God gave it to the Hebrews; then He gave it to the Christian people. He gave it not as a burden, but as a blessing. It was given for the benefit of man's spiritual nature as well as for the benefit of his material nature. Those who use it as God intended that it should be used find it a great blessing that has come to us from God. But many take this blessing of God and make of it a curse for themselves and for others, just as is done with so many of the other blessings that have come to mankind out of the boundless goodness of God.

A parasite gains its life by sapping the life of another. In course of time this parasite will destroy the life of the one who made possible its own existence. Those who desecrate the Sabbath of the Lord are but parasites upon the society that has been made possible through the life-giving power of Christianity. They will not so sap the vitality of Christianity that it will cease to be a blessing to mankind, but the more this evil of desecrating the Sabbath day is indulged in the more the strength of Christianity in the lives of those who thus show their disregard for the holiness of the Sabbath will be lessened.

Some professing Christians fall into this practice. They run after all kinds of amusements on the Sabbath day and do not frequent the house of the Lord. One who has thus become a parasite upon the religion of Christ has become a backslider. In his essay on "Parasitism," Henry Drummond says: "The penalty of backsliding is not something unreal and vague, some unknown quantity which may be measured out to us disproportionately, or which perchance, since God is good, we may altogether evade. The consequences are already marked within the structure of the soul. So to speak, they are physiological. The thing affected by our indifference or by our indulgence is not the book of final judgment, but the present fabric of the soul." No man or woman can afford to do anything that will dull the fine sensibilities of the soul. In course of time this practice of desecrating the Sabbath, if persisted in, will destroy the spiritual life of the one who engages in it, and he will be left hard and empty and devoid of the beautiful life that might have been his had proper regard been given to God's day and to its holiness. W. L. D., in New Orleans Christian Advocate.

Found Nero's Dining Room.

The celebrated Italian archaeologist, Commnedatore Boni, the excavator of the Roman Forum, has been visiting London, and to a large audience of classical students at King's College he gave a lecture on "The Houses of the Republican Period now Discovered under the Palace of Domitian."

One of the most interesting statements made by Signor Boni was that he had discovered traces of the original dining room of Nero which could be revolved by machinery. In his search for the machine room he had discovered three vertical shafts, down one of which he went 120 feet without reaching the bottom. Near one of the vertical shafts, however, he found a tank, and 20 feet below this was a chamber 20 feet wide by 60 feet long, with stones serrated like cog wheels on a horizontal bed. This he took to be the engine room of Nero and his predecessors. Under the dining room again he found a bath, with a variety of rooms for different treatments, the whole being richly decorated with various pictures.

The excavations, which were undertaken last season and are still being carried on, are being conducted on a site on the Palantine Hill, which from its important and conspicuous position, must have been the site, said the lecturer, of the houses of the great Patrician families. Several highly important discoveries had been made. A study of the Palace of Domitian had resulted, said Commendatore Boni, in the discovery of part of a circular drain of the time of Nero. A staircase was found leading to a series of five chambers, separated by arched doorways, in which salt-water fish were preserved and segregated according to their size and quality. He took this to be a Neronian construction. A cylindrical wall of the time of Nero, which cut right through an underground house, was also found. The vaults of this house had a number of frescoes on the walls which still retained the beautiful purple of the murex, and were decorated with little brackets which might have supported lamps.

One of the most remarkable discoveries under the Palace of Domitian was the original frescoes, rather badly damaged, one showing the landing of Helen at Troy. In the basement, too, were found the remains of the imperial throne. When the lecturer descended a hole in the center of the atrium of the palace he found galleries beautifully plastered, not with Roman material, and bones of animals, pottery, a magnificent figure of a lion modeled in clay, an ox done in terra cotta, and the head of a camel, which must have dated from the second century, B. C.

The Supreme Duty of the Church.

The commission given to the Church by her risen Lord was to preach the Gospel. Whatever else it did or did not do, this was the unqualified and supreme command. There must be no neglect, and there should be no delay. Whatever other enterprises the Church becomes interested in, it must never lose sight of or turn aside from this infinitely important task of letting the world, to remotest bounds and to the latest days, know the saving love of God in the dying and ever-living Redeemer.

That commission is unchanged for us to-day. We are still under the marching orders of the great Commander. We are still under compulsion to make known to all people, everywhere, the glad news of what God has done, in the person of His Son, for our spiritual and eternal salvation.

The Church to-day has its many departments of service. It is carrying on many agencies and boards and societies, and is educating, building, training, healing and strengthening, with ministries to soul and mind and body and family and social life. So far as it is loyal to Jesus Christ—and it is trying to be loyal to Jesus Christ—it is carrying on all these forms of work in order to be most efficient in its supreme work of giving the Gospel to the world. It does not forget its central and essential duty. It is not diverted from its divinely given service. It is not overlooking its duty to preach the Gospel.

In its diversified manifestations of interest and energy and effort, it is unified by the supreme consecration of its powers and possessions to the glorious task of giving the Gospel to the world. It is putting up church buildings and missionary headquarters

and schools and colleges and hospitals and dispensaries. It is training young men and young women to preach and to teach of Jesus the Saviour of the world. It is sending out ministers and teachers and missionaries. It is caring for its veterans, in order that they may labor without material solicitude and may give their lives unreservedly to consecrated labors. It is building up its various departments as an army on the field, with ordnance, commissary, and hospital supplies, so that its soldiers, under flying banners, may march to conquest and fight their onward way to lasting victory.

The Church is in danger of forgetting the real reason of its existence and for its activities, but it must not forget. With all its equipments, splendid though they may be, there must not be one moment's satisfaction or interest in them apart from their usefulness in helping to keep before the world the simple story of the Gospel of the grace of God.

The Church must be as intelligent as possible, scholarly as need be, as strong and well organized as practicable, and all of this in order to be efficient in obeying the command of its ascended Lord. It must be evangelical, of course; but even this in order to be evangelistic, for no one can preach the Gospel who does not believe it with all his heart. The Church has one supreme duty, and that is to be absolutely obedient to Jesus Christ in preaching the Gospel to the world.—Herald and Presbyter.

Avoid Danger.

A gentleman wanting a coachman to drive his family carriage interrogated the applicants in this fashion: How near to the edge of a precipice, if passing such a place, could you drive and not run over? One thought he could drive as near as an inch, but the man he engaged replied that he would keep as far as possible from it. This is safe philosophy. Keep as far from danger as possible. Let the women of the Church keep as far as possible from the fashions and frivolities of the world, following after godliness in all things, seeking by a godly life and conversation to draw many away from the world into the ranks of the Church, rather than to profess godliness and keep in as close touch with the world as possible. The former will win more converts than the latter. Such a life will safeguard the home, society and the Church, and will be an inspiration to husbands, sons, and growing daughters. Such a life will lead to a higher Christian joy and bring strength and victory and peace to itself.

For Nervous Prostration.

Some years ago a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at this brief prescription at the end: "Madame, what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from to-day." And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a more careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling as he looked at her face, "I can see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person. But how did you know that was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madame," he said with deep earnestness, "if I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription. I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where if tried it would work wondrs."

This is a true story. The physician has died, but his prescription remains. It will do no one any harm to try it.—Public Ledger.

Creed and Morals.

It is sometimes objected to the Creed that it is all about doctrine and does not teach morals. But all morality really depends on doctrine. A man must have some reason for believing that there is a right which he ought to do. When the Creed says "God the Father," it declares the source of morality. When it says Jesus Christ, it points to the pattern of morality. When it says the Holy Ghost, it indicates the real nature of the voice which reminds conscience of morality. When it says the Communion of Saints, it describes the men and women who have practiced morality. The Creed destitute of morality! Why, it rings with the highest watchwords of pure and generous living.

The Psalmist says, that when he considers only the heavens, he cries "What is man, that Thou art mindful of him?" So do all of us; it is a very old thing to keep the eye exclusively on masses of matter. Whenever you are oppressed, he says, by the glory of the heavens, you ought to remember that there is a "glory above the heavens." Whenever you feel dwarfed of nature, remember that there is a strength which, though ascribed to the babe, is higher than nature. What is that strength? It is the thing called meekness—the thing that stills the avenger in the breast. We uncover our heads in wonder before the stilling of a natural storm. But the stilling of a soul-storm is more wonderful far.—George Matheson.

"Begin the Day With God."

Begin the day with God,
He is thy sun and day;
He is the radiance of thy dawn,
To him address thy lay;
Take thy first meal with God,
He is thy heavenly food;
Feed with and on Him, He with thee
Will feast in brotherhood.
Thy first transaction be
With God himself above;
So shall thy business prosper well,
And all the day be love. —Bonar.

Reasons for Church Attendance.

From almost every quarter we hear of waning congregations and empty churches. Church going is out of fashion, and the exhortation of the Apostle, "Not to forsake the assembling of ourselves together," is sadly needed to-day. "Come, let us reason together." I think of some of the reasons why every Christian should go to church regularly.

1. You should go to church because it is a building consecrated to God, of which you are one of the owners. It is your spiritual home, and habitual absence from it indicates lack of interest in that for which the Church stands, viz., the public worship of God.

2. A second reason why you should go to church is, that it is a standing witness for the things that are unseen and eternal. And never was that witness more needed than to-day. The material dominates the thoughts of men and the spiritual side of life receives little or no attention. "The cares of the world and the deceitfulness of riches choke the Word and it becometh unfruitful." Here you are reminded that man has a spirit to which material things cannot minister; "that man cannot live by bread alone."

3. You should go to church because here the Gospel is preached and the sacraments duly administered. No man can neglect these things without detriment to his soul. If we can ever find God, surely we can do it in His holy temple," in the public worship of the Church. If his grace is ever given to men, surely it will be given in the right reception of the Sacrament of the Altar.

Now if these things are so—and I do not believe you will question their truth—why then is your seat in church so often empty? We generally neglect only those things which we consider to be of little importance. Is the worship of God of little importance? It is either of supreme importance or none. All who profess and call themselves Christians will surely acknowledge that duty to God is of supreme importance, and to worship Him in Spirit and in truth is the bounden duty as well as high privilege of every follower of Christ.

"But we may worship God without going to church." With all my heart I believe it. God is ever near, "about our bed and about our path," and if only we raise our minds and hearts to Him, we may realize His presence and commune with Him, crying as did Jacob on the dreary moorland, "Lo! God is in this place and I knew it not." But where is the person who can at all times realize His presence? Who among us has attained such a degree of spirituality? Do we not all need just such help as the Church affords us? Do we not all know how difficult it is to keep our thoughts fixed on God and things unseen for the few moments we are in church, seeking to commune with Him in prayer and praise? And now let me ask a question of those who neglect public worship, and I would have you

answer it to yourself when you have looked into the depths of your own heart.

When you spend the Lord's Day away from His house, is there any hour that you set aside for reading His word, for communion with Him in prayer, and for pouring out your soul in gratitude to Him for all His mercies? Do you realize His presence as you did in the days when you joined regularly in the public worship of the Church? Do you read your Bible, do you pray, as you did then? Is the tone of your spiritual life as high as it was then? If not, then surely there has been spiritual deterioration, and unless this is checked, it will lead on to spiritual paralysis, and at last end in spiritual death.

I beseech you then to lay these things solemnly to heart, and resolve that your place in church shall never be empty on Sunday morning unless sickness, or some other cause renders it impossible for you to be present. The hour spent in the service of God is the most important in the whole week, for without it spiritual things will become unreal and the vision of God will fade from your sight.

"Come thou with us and we will do thee good," and your presence will be an inspiration and help to us. Be conscientious in the performance of this duty, and ere long it will become a pleasure, and you will know something of the psalmist's feeling when he said, "O how lovely are thy dwellings, Thou Lord of Hosts! My soul hath a desire and a longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God." "Surely this is none other than the house of God, and this is the gate of heaven."—Rev. E. H. Ward, D. D.

Using Our Riches.

Only the possessions which we use are of present value to us. A man may have a money fortune, and yet be poverty-stricken in the very things which that money would buy him. The money is his all the time; but it is of little or no value to him because he lets it alone. And many a Christian lives a poverty-stricken life because he is letting alone the riches that are now his in Christ. We read the marvelous promises of what Christ will do for us now in this present life in the way of victory and joy and power and fruit-bearing; and then we go on living as if those promises did not belong to us at all. We forget that "Unclaimed promises are like uncashed checks: they will keep us from bankruptcy, but not from want." The man who is most blessed by his riches is the man who uses his riches. The man who is most blessed by the promises of God is the man who uses the promises of God. Our wealth in Christ is literally unlimited; let us draw upon it now with lavish hands.—Sunday School Times.

When Dogmatism Means Life.

It takes the pressure of the fingers on the strings of the violin to produce the sweetest music. So God must often press His fingers on the souls of men before the soul will give forth the music that is pleasing to our Maker. It is not from the open string that the sweetest chords are heard, but from those that feel the pressure of the Master's hand. So "no chastening for the present seemeth to be joyous but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteous unto them which are exercised thereby."

At the Turn of the Road.

At the turn of the road is the joy that we missed,
The treasures ungathered, the crosses unkissed;
For life is a duty, and duty a goad,
But all will be changed at the turn of the road!

At the turn of the road all is clear—all is plain—
And our sorrow will cease from her endless refrain,
The flowers that were blighted will blossom anew;
The false will be fathomed, most lovely the true!

At the turn of the road there'll be nothing to fear;
The cares will be lacking that harrow us here;
And hunger and heartache and longing—each one
Will melt like the mists that encounter the sun.

At the turn of the road all is bright—all is fair—
No weariness, worry or want will be there;
No perils will threaten, no tempests will rave,
No tears will be mixed with the dust of the grave.

We stumble to-day, for the road is uphill,
And the clouds that are o'er us seem omens of ill;
But joy comes to-morrow! the good that we sowed
Will ripen at last, at the turn of the road!

Oh, life is a riddle not easy to read,
That darkly we scan through the glass of a creed;
But the vapors will vanish, the blissful abode
Of the Spirit appear—at the turn of the road!

In bounteous plenty we'll find at the last,
The bread that of yore on the waters we cast;
And sweet will the savor that waits with it be,
When the Master shall break it to you and to me!

—Veni McDonald Porges, in Christian Observer.

A Victorious Failure.

Examination days were drawing near, and the pupils at Miss Santley's "select school for young ladies" were all studying their hardest so as to make a good showing at the end of the term. The girls of the junior class were working quite as diligently as the seniors, for they all wanted to carry good reports home at vacation time, even though they could not all win prizes.

"I wish we knew what tests Miss Strickland is going to give us," said Elsie Drew, during the evening study hour, biting the end of her pencil moodily. "It would make the exam. a whole lot easier."

"Or if we only had kind fairy godmothers," observed Sadie Fenton; "then we would only have to wish, and we would know the answers to all the questions without any trouble."

To Helen Clayton, poring over her geography while the others chattered, the way of knowledge seemed uphill indeed. Though painstaking enough, she was not quick at any of her studies, and geography was the bane of her life. She never could remember the names of the capitals, and as for the products and physical characteristics—she might as well have tried to memorize the Greek alphabet.

But, in spite of the fact that she was a rather dull pupil, Helen was a good deal of a favorite with Miss Strickland, who was the teacher of the junior class; and often, outside of school hours, the two spent a pleasant hour together on the porch or in the garden. For Helen was a quiet little body, and, being herself an only child and not very strong, she did not care much about joining in the boisterous play of the other girls. It was a good deal nicer, she thought, to sit soberly on the shady piazza with a book or a bit of fancywork, and better still to chat with Miss Strickland, who always had the most interesting stories to tell about her girlhood's home in New England.

So the next afternoon, it happened that Helen was sitting in her favorite corner of the piazza when Miss Strickland, who was writing in her notebook, sent Helen up to her room for a new pencil. Helen had often been up to Miss Strickland's room before, and she knew quite well where to look for the pencils in her desk, so her errand was soon done. But just as she was about to close the drawer a paper slipped into it from somewhere above, and Helen paused to replace it. And as she did so she saw at a glance that it was the examination paper for the junior class.

For a moment Helen stood with the paper in her hand, battling with the temptation to master its contents. It would mean so much to her, backward as she was, to know just what studies to follow up. Perhaps for once she would be able to pass—and if she could only do that, how pleased mother and father would be!

And just then, from some little corner of her memory, there flashed upon her a text which mother had taught her when a tiny girl: "Thou God seest me," and she saw at once how dishonorable the action would be. Miss Strickland had trusted her sufficiently to send her to her desk: she must not betray the trust. Miss Strickland might never know, but there was One who would know, besides her own conscience, which was already speaking to her very sharply. She replaced the papers with trembling fingers and ran hurriedly downstairs.

"Couldn't you find the pencil, Helen? What detained you?" asked Miss Strickland, as she came breathlessly out on the piazza.

For an instant Helen hesitated. Then, as there was no one else to hear, she haltingly told Miss Strickland the whole story.

"I'm glad you were true, Helen," the teacher said, stroking the child's hand, while tears rose to her eyes. "Be that at all times, no matter what the cost. The Master has prepared a special prize, you know, for 'him that overcometh.'"

And although, when examination day came, Helen failed in one of her studies, as usual, she went home happy.

Joy and Zeal.

Wise people who give us advice do well to emphasize the importance of the ittle things, the importance of the commonplace. What we need is so firm a faith, so deep a consecration, so much earnestness that nothing which needs to be done by us shall seem to us trivial or commonplace. We need sanctified imagination to help us to be zealous in good work, and there must be reason back of it. List for yourself the reasons you have for zeal in the Christian life. It will help you to be zealous. If we are going to get joy out of life as well as make life better for the rest of the world, we have got to be enthusiastic about it. Christian zeal means joy.

"We often hate for one little reason when there are a thousand why we should love.

Children's Department

Sing of Jesus.

We sing of our dear Jesus,
Who left His throne above,
And came on earth to ransom
The children of His love

It is an oft-told story
And yet we love to tell
How Christ, the King of Glory,
Once deigned with man to dwell.

O teach us, blessed Saviour,
Thy heavenly help to seek,
And let our whole behavior
Like Thine, be mild and meek.

Jack and the Phoebe Bird.

Mrs. Phœbe Bird wanted to build a nest under the eaves of the extension roof, but Jack had the measles in the second-story back bedroom, and his bright little face at the window seemed to disturb the nest builder.

"Is she afraid of catching the measles?" Jack asked when the decision about the nest hung in doubt.

"No, I don't think it's that. Perhaps she's afraid of you. You see, she doesn't know you very well yet."

"Then I'll hide behind the curtains and watch her from here," Jack said.

This ruse proved successful. Every little while Mrs. Phœbe Bird would light on the eaves and cock her head sideways to peer up at the window. There was no face to be seen, for Jack was behind the curtains, and after two days the bird decided it was safe to begin building.

Just under the eaves was a rafter, and between that and the side of the house Mrs. Phœbe Bird had built her nest for three successive seasons. So she felt that she had a right to the place, as indeed she had.

Jack watched her building, and he nearly forgot that he had the measles and was forbidden to go out and play with the other boys and girls. Always he stood back of the curtains, so as not to frighten the nest builder.

"Mamma, the nest is nearly finished," he announced one day in great glee.

"Yes, all except the furniture," was the answer to his mother.

"The furniture? Do birds have furniture in their nests?"

"Yes, nice, soft, down couches and beds made of hair and fur and carpets of wool and silk. See, there is Mrs. Phœbe bringing in a piece of silk. wonder if she's going to weave that into a floor mat or a bed."

Jack nearly frightened the bird away in his eagerness to watch her. "O, I see what you mean," he whispered. "She's finishing off the inside of the nest with nice, soft, fluffy stuff. Where do you suppose she gets all the silk and wool and cotton?"

"She finds it everywhere. It may be that piece of silk was a part of your necktie that you threw away, and I know she has a piece of my old woolen shawl woven in the nest. I saw her pick it off the ground where I had been cutting off some ravelings from it."

Jack clapped his hands with delight. Just then he had no idea that he was sick or had been sick. "I'm going to help her build her nest, then," he said. "I want to put something in it. Where's my ball of silk? I'm going to unravel some pieces from it."

The ball of silk was found, and Jack unwound a few pieces and dropped them out of the window on the eaves. The next day they were gone, and he could see the bright scarlet marks of them in the nest.

"Ill give her more to-day," Jack said. But he felt a little weak the rest of that day, and he had to lie down. He was awakened from his slumbers by a pecking noise at the window. He got up and stole softly to it. The cause of the noise surprised him. He had left his ball of silk near the window, and somebody had closed the sash on it, but one long end of the silk dangled outside. Mrs. Phœbe Bird was tugging away at this end of silk as if trying to carry it away. Jack smiled at the bird's frantic effort. The silk was too tough to break, and the bird wouldn't leave without it. For a few minutes Jack watched the bird from behind the curtain. Up and down the little creature fluttered, jerking and pulling at the silken string. She pecked at the window as if to call his attention to her difficulties and flopped her body heavily against the side of the house. Jack was afraid she would hurt herself. So he decided to break off the end of the silk and softly open the window. He was afraid the bird would fly away if she saw him, and he worked very carefully. Suddenly Mrs. Phœbe Bird flopped harder than usual against the window, and then rested there as if exhausted. Her bright eyes peered through the glass and saw Jack. For a moment both were quiet. The bird did not attempt to fly away, and Jack watched her without attempting to open the window. As the boy looked he saw something that startled him. The silken string was wound around the bird's neck and body, and the end of it seemed to be caught in her bill. She was not trying to pull the string away now, but to escape from its entanglement.

"O!" Jack exclaimed breathlessly. Then softly, gently he raised the window, holding to the ball of silk as he did so. Mrs. Phœbe Bird looked up at him, ready to fly away. But Jack's face must have been friendly, for she decided not to leave. Jack broke the silken string and released the bird. The cause of the trouble was a slit in the bird's bill. The string had caught in this, and in trying to pull it out Mrs. Phœbe Bird had twisted it around her neck and body until she was a prisoner. When Jack had freed her, she chirped and flew away to her nest, for she was considerably frightened and tired. From her nest she looked up at the boy with the measles as much as if to say: "I know you won't hurt me."

It was six weeks before Jack was out again. By that time the nest was finished, and three little eggs were deposited in it. Jack came to his window every day now to watch his friend, and he didn't have to hide behind the curtains. Mrs. Phœbe Bird wasn't afraid of him any more, and she even consented to be fed by the boy. Every day Jack threw down food to her, and when four little phœbe birds appeared he made friends with them and fed them with their mother's consent.

"I don't think it's so bad to have measles," he said to his mother when he was pronounced cured, "if you can have phœbe birds for friends. Are you sure they don't ever have the measles?"

"Quite sure, Jack. They have their troubles, but not the measles."

Jack was quite content, and when he returned to his playmates he boasted of the little friend who had kept him company during those long weeks of sickness. It was a great thing to know that birds never had the measles, no matter how much exposed to it they might be.—George E. Walsh, in Zion's Herald.

George at School.

"Mother," said George, "I can't learn my lessons in school. I can't tell a thing when the teacher asks me."

"Do the other children learn their lessons?" asked his mother.

"Yes," said George. "I'm the only one who can't."

"Do you ever play when you are in school?" asked his mother.

"Not very much," said George. "Just a little.

"I suppose you never whisper," said his mother.

"The other boy whispers to me," said George. "If I just look that way he begins to whisper. I know that I can't learn my lessons anyway, so I just hold the book open."

"Do you think a person can do anything without trying?" asked his mother. "Do you think father could add up the figures in the books at his store if he did not try?"

"Grown people add naturally," said George. "They can add so it comes out alike every time—at least father can."

"But they had to learn," said his mother. "You must not think that you can learn anything if you do not try. God has given you a little brain, as He has given you little hands and feet. Every day your hands and feet grow stronger because you use them. It is the same with your brain—you must make it grow stronger by using it. Boys who play and whisper in school will not be able to add long lines of figures when they grow up."

"Then how will I have any fun?" asked George.

"You will enjoy your play after school much better if you have tried to learn your lessons and be a good boy while you are in school," said his mother.—The Shepherd's Arms.

A Little Girl Hero.

"Oh, mother, I can't go to school today. I just can't. My tooth aches worse than ever. Oh, dear!"

Mrs. Stevens looked at the clock, then at her black-eyed, curly-haired little son. As the fates would have it, the bookshelf was between the cuckoo clock that Harold loved and the pretty couch on which he had thrown himself after breakfast, and mother's eyes, which could see so much at once, rested for a second on a most attractive looking book—a new book—that Harold had received the night before from his uncle who taught history in a big college; and this book, mother knew, was filled full, just full, of entrancing stories of the heroes of the Civil War.

And mother knew something else, besides. She could tell you just what her little boy thought of arithmetic—high grade arithmetic—that meant long division so much of the time. What did a row of figures amount to? Why, if they were a line of soldiers or a row of guns they would be worth observing. Studying arithmetic did not make you feel good and sort of wriggly inside, as reading history stories did. And the day he invented his arithmetic game, calling the figures in the dividend Southern soldiers and those in the divisor the Yankees that were about to charge upon them, he was so excited trying to find how many were left after the battle (or, in ordinary words, the quotient) that he forgot some bothersome ciphers and had to remain after school. The

strangest thing about it was that some of the children grew more excited over arithmetic than any other study. It was a queer world! But life was well worth living during the twice-a-week history periods. How he looked forward to being in the grammar grades where it was taught every day! Miss Ellory, the teacher, had told mother that Harold knew more history stories than she did.

Harold lay with his face towards the wall as his mother stood looking at him so thoughtfully. He hoped she would put her soft hand on his forehead as she usually did when he was not exactly well.

"Harold, dear," she said at last, as she bent over him just as he wished, "is your class to have a test this morning in arithmetic?"

Harold opened two astonished eyes and looked at his mother.

"Why—sometimes we do on Friday. But you know you can't take a test when you're suffering so." And the black eyes closed again.

Mother started for the medicine closet and stopped for a minute at the mirror to straighten her tie. And there she saw a reflection of Harold leaning on one elbow and looking longingly at his new book. She waited until he had lain down and then sat down beside him and drew his head into her lap.

"Little son," she said, "I will tell you a story and perhaps you will forget that dreadful toothache for a few minutes."

"A history story?"

"That is for you to decide," said his mother drawing him closer to her. "Away down South in the State of Alabama lived a little girl—a bright-eyed little colored girl—who could hardly wait to go to school every morning in her eagerness to see her playmates and her lovely white angel teacher from the North, a place that to her seemed as far away as heaven. One morning after the opening exercises the teacher said, 'Now, children, I will collect the tuition money.' Thirty-nine little faces beamed with pleasure as they passed in the money that they had been treasuring so carefully. But one little face looked bewildered. What did the teacher mean? Would she scold her because she had no money? Oh, no. The beautiful teacher simply called her to the desk and told her what had been carefully explained before; that on the tenth of each month seventy-five cents must be brought to help pay for their education, as this was not a public school. You see, Harold, that this was a very strict rule and it was sometimes necessary to send the children home to remind their parents of the date. And if the children could not grasp the idea, the fathers and mothers knew that it would be useless to send the children back without the money.

"Poor little Annie Lou looked one long look at the happy faces before her, then started for home—down the long hill that led to the city square, by a long row of stores and out into the country beyond, where she lived with her grandmother in a two-roomed cabin—a walk of two miles. What do you suppose her grandmother said when she heard her story?"

"She probably comforted her and told her that a day or two wouldn't make much difference," Harold answered promptly.

"Oh, no! She said, 'Chile, youse got to hab an edjucatin' and the Lord's got to help me fin' dat money somewheres. Ise goin' get it sur'; and, though she was in misery with her rheumatism, off she went to her neighbors, where she borrowed the seventy-five cents. Then she limped back to the cabin, gave it to her granddaughter, and sent her back to school."

"The same day?" asked Harold, sitting up and facing his mother.

"Yes, and the same hour. The teacher was, at first, too astonished to speak when she saw Annie Lou walk in holding out the magic money. But she soon gave her a hearty welcome that made her forget her tired feet. Annie Lou was the happiest child in the room the rest of the day.'

"Is that all?" asked Harold, as mother stopped talking and looked out of the window, thoughtfully.

"Yes, dear."

"Did Annie Lou walk back home after school?"

"Yes."

"That made eight miles in one day, didn't it, mother?"

"Yes."

"And a long hill to climb twice?"

"Yes, my boy."

"But, mother, that isn't a true story, a real true story."

"Yes, it is, for the teacher is a dear friend of mine. She taught the first grade, though many of her pupils were a little older than our first grade children.'

Harold jumped up and stood like a soldier before his mother. "First grade!" he cried. "First grade! Why, mother, she was a little girl hero, wasn't she?"

"Yes, dear,' said his mother, proudly, "only I should call her a heroine."

"But 'little girl hero' sounds more like a boy, don't you think so, mother? There's the first bell, but I won't be late if I run."—Mary Sherburne Warren, in Sunday School Times.

My Sentinel.

There is a door I cannot keep:
  The guards I trust to watch and care
Forget their vigilance, and sleep.
  O Lord, set thou a sentry there.

Guard from a valiant eloquence
  At quick retorts and murmurings,
And every little self-defense;
  Save thou my lips from futile things.

Keep vigil lest I fail to speak
  The grateful or the contrite word,
Or falter to defend the weak;
  Watch o'er my silences, O Lord!

His Task.

"Father," said Tommy Harris one day in June, "if I earn some money this summer, may I have it for myself, to do what I want with?"

"Why, yes, I think so," said his father, "but what are you going to do? How are you going to earn any money?"

"I'm going to mow Mr. Webster's lawn. I heard him say he wished he knew of some boy he could trust to keep the lawn mowed all summer. I'm going to ask him to let me do it. May I have the use of your lawn mower if he gives me the work?"

"Yes, if you will take good care of it and put it back where it belongs when you are done." Tom promised, and the next day, when Mr. Webster had come from the city, he went over and asked him.

The lawn was a large one, and there were some trees and shrubs on it. Mr. Webster got up from his piazza chair and took Tom down on the lawn. He showed him how he wanted it cut, and how the boy who got the job must be careful not to break the shrubs and must not knock the bark off any of the young trees, and must trim the borders with the grass shears and rake up and carry away the grass.

"Do you think you can do that, and do it right, all summer?" Mr. Webster asked.

Tom thought he could.

"Well," said Mr. Webster, "I want it cut once every week. I don't care what day you cut it, because some weeks, when it rains a good deal, it grows faster than others; but I want it always to look neat on Sunday. You must watch it and cut it whenever it needs it. I will give you fifty cents each time."

Tom went home well pleased. He watched the lawn, and the next Wednesday he cut it very nicely, taking care to trim the edges and to carry away the grass, and not to break any of the shrubbery.

The next week on Wednesday he was going to mow the lawn again, but there was a ball game that afternoon, and the boys wanted him to play first base. The grass did not look so very long, anyway, so he played ball and was going to cut the lawn on Thursday.

But Thursday it rained hard, and he could not work outdoors, so he had to wait till Friday. He cut the grass then, but it was much longer than it had been the week before, and so it did not cut so smooth. When he had finished it there were some rough places where the tall grass had been pressed down by the lawn mower, but had not been cut off. Still, he thought it would not be noticed.

The next time the grass needed cutting, Tom went at it bright and early in the morning. He had got about a quarter of it done when Eddie Ives came along with a bat over his shoulder and a catcher's mit on one hand. He stopped at the fence and called, "Come on, Tom! We're going to play the White Stars."

"I can't," said Tom, "I must work."

"Oh, you can do that in half an hour. Let it go till afternoon. We want you in the game."

Tom left the lawn mower just where it stood, and went off with his friend Eddie. The boys all said they were glad he was there, too, because in the second inning he caught a high fly that put out the third runner of the Stars.

But just before the end of the game, in trying to stop a hot grounder, he hurt his hand so badly that he had to go home and have it bandaged. It made him forget about Webster's lawn and where he had left the lawn mower.

He thought of it the next morning, and tried to finish the work, but the mower, being out in the dew all night, had rusted, so that it ran hard—and he could not find the oil can. Besides, his hand hurt him. After a while he called in Jimmy Russell, who was passing, and got him to help. But Jimmy was small and could not handle the mower very well. In going round one of the shrubs he broke off a big branch, and he also knocked a piece of bark from the trunk of a small white birch tree, and the bark scar showed very plainly.

By the time they had finished, it was too late to rake up the grass and carry it off. Tom kicked it around a little where it was thickest, so that it would not look quite so bad. He said to himself that the next time he would begin early and stick to it and do better. His hand would be well by that time.

But the next time never came. When the grass was long enough to mow again, and Tom went over to Mr. Webster's place, pushing the lawn mower ahead of him, he found the grass all nicely cut, and a short, red-headed boy raking it up.

"Here, Sam Sasey!" cried Tom, "what are you doing on my lawn?"

"It isn't your lawn any more. It's my lawn."

"What do you mean?" asked Tom.

"I mean that I'm going to cut it once a week all summer for fifty cents a time."

"Who told you so?"

"Mr. Webster did—the man who lives here. He said he was tired of having it half done or not done at all, and so I'm going to do it."

There was nothing more to be said. Tom went slowly home and put away his lawn mower. The chance to earn some money during the summer was gone, but he had learned a lesson that in the end was worth a good deal more money, and the next summer, when he got other lawns to mow, he did his work well and faithfully.—Youth's Companion.

Always Growing.

What do you do in the ground, little seed,
Under the rain and snow,
Hidden away from the bright blue sky,
And lost to the madcap sparrow's eye?
"Why, do you not know?
I grow."

What do you do in the nest, little bird,
When the bough springs to and fro?
How do you pass the time away
From dawn to dusk of the summer day?
"What, do you not know?
I grow."

What do you do in the cradle, my boy,
With chubby cheeks all aglow?
What do you do when your toys are put
Away, and your wise little eyes are shut?
"Hof do you not know?
I grow."

Always growing! by night or day
No idle moments we see,
Whether at work or cheerful play,
Let us all be able to say,
"In the goodness of God
We grow!"

—Young Churchman.

Tiny Hare and the First Baby.

The First Baby was asleep in the tree that was his home. His name was Baby Bunting. There weren't any houses. There weren't any stores. There weren't any schools. There weren't any bridges. There was just the big, big world and First Baby. He was swinging in his bark cradle that hung in the tall tree. He hadn't any toys. He hadn't any clothes. He had just his father and his mother and his cradle. Baby Bunting awoke and cried, "Ah-ah ah! Ee ee ee!" which meant, "I'm cold!" His mother wore a dress made of fur. She took him in her arms and tried to warm him, but he cried, "Ah-ah ah! Ee ee ee!" over and over.

His father wore only a fur coat and carried a stone ax. "I will go and get a fur coat for Baby Bunting," he said.

"Be sure to get a very little one," said Baby Bunting's mother, "for Baby Bunting is no bigger than a rabbit.'

"I'll get a rabbit's skin," said Baby Bunting's father. And away he went to hunt a rabbit.

Behind the bushes sat dear, wee, snurry, furry Tiny Hare and heard every word. Baby Bunting cried again, "Ah-ah ah! Ee ee e!' and his mother rocked him and sang:

"Bye, Baby Bunting,
Father's gone-a-hunting
To get a little rabbit skin
To wrap the Baby Bunting in."

O dear, dear! When Tiny Hare heard that, he ran and he ran and he ran through the woods, and all the little rabbits ran after him, and when they were all—thousands of them—in a safe place, Tiny Hare cried: "O, O, O! Don't any one of you dare to show even one whisker! There is a baby in the woods, and he is cold, and, O, dear, dear, dear! his father has gone out with a stone ax to get a rabbit skin."

Then all the little rabbits began to cry: "What shall us do? What shall us do?"

Tiny Hare said: "I'll run home to Mother Hare and ask her."

So Tiny Hare and all the little rabbits—thousands of them—ran till they came to the farm where Tiny Hare lived. "O, O, O,!" cried all those thousands of rabbits.

"What in the world is the matter?" asked Mother Hare.

"O, O, O, O!" cried all those thousands of rabbits.

"You make such a noise I can't think. Hush this minute," said Mother Hare.

Then all those rabbits sat down very quietly and made their ears very straight, and Tiny Hare said: "There's a baby in the woods."

"Yes," said Mother Hare.

"He belongs to man. He hasn't any fur," said Tiny Hare.

"Well?" said Mother Hare.

"He's cold," said Tiny Hare.

"I should think he might be," said Mother Hare.

"He's so cold that he cries all the time," said Tiny Hare.

"What of that?" asked Mother Hare.

"His father wants him to be warm, and he's gone into the woods"—

"To get a rabbit skin!" shouted the little rabbits. And they all began to cry again.

"Stay near your homes as I do all the light time; and when the dark, dark, dark comes, go out and get your food, and man cannot see you," said Mother Hare.

But all the rabbits cried: "But we like to play in the light time. We like to run in the woods. What shall us do?"

"Hush!" said Father Hare very low and deep. "Do not wake me any more to-day." And he shut his eyes and put his ears down, and away ran all those rabbits into the woods. They met a flock of sheep in the woods, and after it strayed a tired white lamb.

"Look at his coat, how soft and warm! Why can't man take his coat for the baby?" said Tiny Hare. And then what do you think those rabbits did? They ran and they ran around that white lamb until he was too dizzy to follow the flock, and then they made him run far and far till he was caught in the thorn bushes under the very tree where the First Baby hung in his bark cradle, crying, "Ah-ah ah! Ee ee ee!"

"Maa-maa!" cried the lamb, and Baby Bunting's mother ran to him. She saw the bits of long, white fleece on the thorn bushes, and she thought of a beautiful plan. She got her sharp stone knife and cut the white woolly coat from that little lamb; and he was glad, and away he ran after his mother.

All day long Baby Bunting's mother combed and spun the white wool, and by and bye the man came. "I did not find a rabbit in all the wild wood," he said.

Then the mother held up a little shirt she had made from the fleece of the lamb.

"How soft! How fine!" said the man. And they put the little shirt on Baby Bunting.

How warm it was! How comfy! It fitted him just as well as the fur of a rabbit. Baby Bunting was glad. He did not cry another minute. He shut his eyes and went fast asleep.

Then Tiny Hare and all those little rabbits, who had seen every single thing from behind the thorn bushes, ran hop-skip and jump, and they were not afraid in those woods any more.—A. L. Sykes, in Christian Register.

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A Foreigner's Spelling Lesson.

One foreigner gives the following description of his first lesson in an English class:

We have been given a book to learn the letters. I arrive at the class, having learned them perfectly.

Soon in the course of the lesson, we have the word l-o-w. "Love," I pronounce it, thinking the w has the sound of v.

"No; it is pronounced 'lo,'" says the teacher.

"Then why is the w there?" I inquire, mystified.

"It is there because that is the way the word is spelled," responds the teacher; "but it is silent. Never mind why; it is sufficient to know that it is there."

Before long we come to n-o-w.

"Pronounce it," says the teacher.

"No," I reply.

"Why will you not?" she asks me.

It is some time before she understands that I am trying to pronounce the word when I say "no." Then she declared although l-o-w is lo, n-o-w is now.

"If you want to make it no," she explains, kindly, "you put k before it."

You may believe I am bewildered. However, I memorize that n-o-w is now. The next word is s-n-o-w. I pronounce it like now with an s before it. The teacher laughs. The w is again become silent, apparently for no reason, and the word is called sno.

But that is not all. Later I find that if you drop the n from snow, you can pronounce it whichever way you like!—Youth's Companion.

Let religious people take note that the strongest argument against Christianity is an inconsistent Christian—the discovery that a professing Christian is an uncharitable, as apt to use sharp practice and to drive a hard bargain as other men.

Personal and News Notes.

The Rev. H. Percy Silver has been appointed chaplain of the United States Military Academy at West Point.

The Rev. Dr. Mallett, rector of St. Luke's church, Salisbury, North Carolina, is spending his vacation at Atlantic City, New Jersey.

The Rev. William D. Williams, of Iowa City, Iowa, enroute from San Francisco, conducted services and preached on the S. S. Governor, on Sunday, August 24th.

The Rev. M. S. Runkle has accepted the charge of the parish of the Holy rinity, Alhambra, Cal., Diocese of Los Angeles, and expects to be in residence and assume his duties October 1st.

The Rev. Milton S. Runkle, B. D., has accepted the invitation of Holy Trinity parish, Alhambra, diocese of Los Angeles, to be its first rector, and expects to take charge about October 1st.

In Vernal, Utah, a Mormon stronghold, Bishop Spalding has erected a "A Girl's Friendly Lodge" to provide a home for students attending the educational institutions of that place. It promises to do a valuable service.

The Rev. C. S. Abbott, Jr., vicar of the Church of the Good Shepherd, Washington, D. C., is spending three weeks with the choir boys, at Cornfield Harbor, Point Lookout, on the Potomac river, near Chesapeake Bay.

A domestic missionary in the district of North Texas is successfully making use of a motorcycle to reach his chain of missions. A congregation on Long Island, hearing of this, plans to give another machine for a like work.

At the Missionary Conference held at Silver Bay, New York, July 10-20, 1117 delegates of our Church were in attendance. Ours was the largest delegation with the exception of the Presbyterians.

The Rev. Henry B. Olmstead, curate at St. Andrew's church, Yonkers, New York, has resigned, to become assistant to the Rev. George L. Paine, at St. Paul's church, New Haven, Connecticut. He will begin his work there about the middle of September.

The Rev. Albert R. Parker, rector of St. Paul's church, Gardner, Massachusetts, diocese of Western Massachusetts, has accepted a call to the rectorship of St. John's church, Fall River. He will assume the duties of his new charge early in the fall.

Mr. William Appleton Lawrence, a son of Bishop Lawrence, and a senior in the Episcopal Theological School at Cambridge, acted as lay reader at Grace church, Norword, Massachusetts, during the month of July, and at the Church of Our Saviour, Middleboro, Massachusetts, during the month of August.

A chancel window has recently been placed in Christ church, Holly Springs, Miss., by Dabney and Frank Crump, of Memphis, Tenn., formerly residents of Holly Springs, and members of Christ church. The window is a memorial to their mother, Mrs. James Crump, who was reared in Holly Springs and was for years a member of Christ church parish. She died in Memphis and was buried in Holly Springs.

The Rev. F. K. Howard, city missionary of Portland, Oregon, is now in New York making a study of city mission work and hospital chaplaincies. He will return in September, when quarters for city mission work will be secured in the downtown district.

The Rev. Guthrie Pitblado, formerly associate minister and minister-in-charge of Trinity church, Pittsburgh, has accepted the call to Christ church, Bluefield, West Virginia. The rectory is being remodelled and redecorated and other church property improved.

The Rev. J. W. Clark, rector of St. James' church, Washington, D. C., is spending several weeks at Rest House, Swansea, Mass. Services are being held during his absence by the Rev. William Tayloe Enyder, rector of the Church of the Incarnation, Washington, D. C.

The Rev. F. C. Sherman, rector of St. Paul's church, Akron, Ohio, has spent the months of July and August at Ludington, Mich. His parish has been in charge of the Rev. Virgil Boyer of Cleveland, and the Rev. Francis McIlwaine, of Ravenna, Ohio.

The Rev. E. J. McHenry, rector of the Church of the Holy Comforter, Philadelphia, lately suffered an accident in getting on a trolley car and was taken to a hospital, where it was necessary to undergo an operation which, though not serious, was quite painful.

The Rev. Theodore B. Foster, Professor of Dogmatic Theology in the Western Theological Seminary and Registrar pro tem of the Diocese of Chicago, should be addressed at 2731 Park avenue, Chicago, on and after September 15th.

The Rev. Franklyn Cole Sherman, rector of St. Paul's, Akron, Ohio, is spending the months of July and August at his summer home at Ludington, Michigan. St. Paul's parish is, for the summer, in charge of the Rev. Virgil Boyer, of Cleveland, and the Rev. Francis McIlwaine, of Ravenna, Ohio.

St. John's University, Shanghai, closed its thirty-fourth year and held its seventeenth annual commencement on June 28th, at which time it graduated twenty-one men who received the degree of Bachelor of Arts. Prominent American and Chinese officials attended. The day was a satisfactory ending of a most successful year.

In the 212 years of its existence the Society for the Propagation of the Gospel has disbursed $42,500,000. Of this amount $1,225,000 was expended within what is now the United States between the years of 1702 and 1784. The S. P. G. staff in the mission field now numbers 1,252 men and women. They have the aid of about 3,000 unordained native workers.

The renewed civil strife in China is disappointing. It seems that the setting up of a republic among the Chinese is to be no easy matter. In spite of the fact that Sun Yat Sen identified himself with the insurrection it is failing in all directions. The Northern army is crushing the revolutionists and peace is in process of being restored. Meanwhile it is a blessing to know that our mission work has not greatly suffered, and there seems no likelihood of its serious interruption.

Grace mission at Standish, Michigan, under the energetic leadership of the Rev. Dr. Nimmo, is now looking eagerly forward to the time when it can worship in its own church edifice. And these hopes are to be realized in the near future, plans having been prepared and building operations started on a centrally located lot on which the final payment was made in October, 1911.

The Indian Convocation of South Dakota—a gathering unique in the work of the American Church—was held at the Sisseton Agency in July. Seven hundred Indian delegates attended and spent nearly a week together discussing the matters relating to the progress of Christ's Kingdom. The Woman's Auxiliary, as usual, brought their offering for the work of the Church. This year, also as usual, they broke all previous records, the sum being $3,575.

A recent visitation by Bishop Aves of Mexico to a rural Mexican community for the purpose of blessing their renovated church, was made by automobile. This was at the request of the parishioners, few of whom had ever seen such a machine. No wheel had ever passed along the road, which must be travelled to reach the village; therefore in spite of the labor which had been lavished upon the road the automobile was stalled, and the Bishop arrived, humbly and dustily, on foot. Before the end of the service, however, the machine made its triumphal entry in time to take the Bishop away from the village—at least for a mile or so.

Important missionary meetings will be held in connection with the General Convention. There will be joint sessions of the two houses sitting at the Board of Missions, on October 10, 14, 16, 20, and 22, when the subjects under discussion will be respectively, the Domestic Field, the Orient, Latin America, the Indians and Negroes, and the Church in the Island World. Bishops prominent in these several departments of the work will lead the discussion. There will also be a missionary mass meeting in Carnegie Hall on the evening of October 17, when addresses will be made by Bishop Graves, Bishop Brent and Mr. George W. Pepper.

The Garden of Eden.

About 3,000 men are at work on the region between Babylon and Bagdad, which Sir William Wilcocks thinks was the site of the Garden of Eden. At present it is an arid desert, but the Turkish Government seems determined to do for it what Anglo-Egypt has done for the Lower Nile. Sir John Jackson is to perform feats on the Euphrates by building barrages, so as to suffuse the arid regions with the fertilizing waters of the river.

At first a district of 600,000 acres will be irrigated, at a cost of $7,500,000, after which the value of the land now practically nil, will be at least $50,000,000. When entirely irrigated Sir William Willcocks estimates that this resuscitated Garden of Eden will have acquired a value of $190,000,000.

We do not need more possessions, but more appreciation of the blessings which have been so freely given to all. We need to open wide our eyes, our ears, and our hearts. We need to observe, and see with our minds as well as our eyes, to feel with our hearts as well as our hands.—Robert S. Coupland, D. D.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

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MARRIED.

CATLETT—COCKEY.—At Norfolk, Virginia, August 23, 1913, DEBORAH POWELL COCKEY to CHARLES CATLETT, Jr., of Gloucester, Va.

DIED.

BAKER.—Fell asleep, in Asheville, N. C., August 22, 1913, EUNICE BAKER, daughter of George A. and Eva R. Baker, of Richmond, Va.

BADENOCH.—At 5:40 A. M., August 26, 1913, at his home, Cheswick Farm, Henrico county, Va., JOSEPH P. BADENOCH, SR., aged seventy-nine years, born at Inverarie, Aberdeenshire, Scotland, August 22, 1834. He leaves three children to mourn their loss—Mrs. Isabella B. Franklin, John B. Badenoch and Joseph P. Badenoch.

Funeral from his late home Wednesday, August 27, 1913, at 3 P. M. Interment in Riverview.

OBITUARY.

Richard Thomson Mason Ball.

Passed into life eternal, after a brief illness, at Philadelphia, Penna., on August 19, 1913, RICHARD THOMSON MASON BALL, aged fifty-six years.

The career of Pay-director R. T. M. Ball, U. S. Navy, has ever been a remarkable one, for amid untold difficulties he was always one to succeed, and after entering the "Pay Corps" of U. S. Navy, and faithfully meeting all obligations and standing very high, he won the confidence and admiration of all with whom he came in contact. But his sterling character and beautiful home life were the most striking, and all who knew him loved him and bore testimony to his rare qualities of both heart and mind. He leaves a young and devoted widow, a dear and only child, Janet, four years old, as well as four devoted sisters and a host of friends and relatives to mourn their loss.

Funeral services were held at the Episcopal church in Leesburg, Va., on Thursday, August 21st, Rev. Mr. Burkhart officiating; and he was laid to rest in the family graveyard in "Springwood," the home of the late Capt. George Washington Ball (his father), and there, too, his childhood days were spent.

Words are inadequate to express the sorrow and loss sustained by all who knew or were thrown with him, and in the fullness of our hearts we can only say:

"Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters calm, o'er troubled sea,
Still 'tis His hand that leadeth me.

Lord I would clasp Thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me."

A small tribute of a close and a loving friend.

ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during August:

Monumental, Richmond.....$38 65

P. P. PHILLIPS, Treasurer.
Alexandria, Va., September 1, 1913.

APPEALS.

Appeal for the Pension and Relief of Clergy, Widows and Orphans.

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WANTED—BY REFINED YOUNG LADY, well born and well educated, situation in good family as companion or governess to small children. (Miss) Susan Rush, care Mrs. R. B. Taylor, Machipongo, Va. 1t

WANTED—HOUSEKEEPER FOR BOYS' school in the country. Some one from the country preferred. Robert L. Preston, Leesburg, Va. 6sept-2t

WANTED—YOUNG LADY WISHES A POsition as teacher for small children, or as companion to invalid lady or child. Address Box 77, Graham, Va. sep6-6t*

WANTED—POSITION AS TEACHER IN A school or private family. Will teach English, Latin, mathematics and piano. Four sessions' experience. References exchanged. Address Miss H., Indian Neck, Virginia. 30aug-2t*

WANTED—BY A HIGH SCHOOL GRADUate, a position to teach in a private family. Will teach the usual English branches, beginners in Latin and music. Address Miss Louise G. Motley, Sharp's, Va. 30aug-4t

WANTED—A LADY WISHES POSITION to superintend housekeeping or nurse-companion to lady. City preferred. References exchanged. Address 335, care Southern Churchman. 23aug-4t*

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Col. Gray, I want to thank you and Mrs. Gray for the personal interest you have taken in my son. He tells me that you all take the same interest in the boys that you would in your family. I think this is one of the greatest things that can be said of any school, for if a boy ever needs home influence it is just when he leaves home and goes off to school.

Give my regards to Mrs. Gray and, if you come to Virginia, be sure to stop by and see us.

Yours very truly,
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For handsome catalogue of Bingham School, sent free, address Col. Preston Lewis Gray, B. L., President, Bingham School, Mebane, N. C., Box 9. *adv.*

Horticultural Notes.

Care for the newly planted orchard.

Muzzle the horses when cultivating the orchard—swingle trees too.

Stir the soil frequently in the orchard; not deeply. This breaks up the capillary tubes of the soil and thus prevents evaporation.

Bolster springs on the fruit wagon will prevent crushing of fruits when hauling a load to market.

It pays to thin fruit where the trees are loaded. The best way is by hand picking.

Cut out blighted branches of pear trees several inches below point where the blight occurs.

A solution of copper sulphate will destroy weeds in gravel and cement walks. Apply with a sprinkler.

The test in the orchard comes between the time of setting the young trees and the bearing period. Give frequent cultivations, prune when necessary and spray frequently.

The "follow-up" system in the orchard means to follow one cultivator with another.

With raspberries pinch off the tops of the vines when they are about two feet tall. This will produce a well shaped bush instead of long straggling vines on the ground. As soon as fruiting is over cut out old canes and young shoots—all but three or four of the strongest. This gives to those left a chance to develop into good shape and have a good growth of vine.

Bag a number of bunches of grapes. They will be very nice after exposed bunches are gone. Bagging keeps the insects off and prevents decay.

It pays to grade all small fruit. It demoralizes prices to have small, bad berries mixed in with large ones.

In catering to the trade where fruit is marketed try to put yourself in the position of the buyer and then furnish the quality of fruit the trade wants.

It is better to thin the fruit than to prop the trees. It means better quality of fruit and is not so hard on the trees.—Western Farmer.

Christianity removes the attraction of the earth; and this is one way in which it diminishes men's burdens.—Henry Drummond.

The Household.

Starting Plants.

While there are some plants in some localities which can be more cheaply bought than raised, there are a few which it pays to start in the kitchen window. If you have some special kind of tomatoes which are a favorite —and few have not—seed should be sown in February, and then you will be sure of your plants. If depending upon the greenhouse stock, it is usually hard to find out what varieties they carry.

Old berry-boxes which have passed their stage of usefulness for fruit are excellent, being small, furnishing drainage and air. They are about the size usually required for a single kind of plants, and the labels are easily made on the box with a lead-pencil.

Select rich earth. Leaf mold, soil from an old fence row, mixed with an equal part of thoroughly decayed fertilizer from the cow-stable, should prove satisfactory. Sift it if inclined to be lumpy, for the seedling may find it difficult to reach the surface otherwise. Warm it thoroughly, and make it moist with warm water before putting in the seeds.

If you are in haste, soak the seeds in warm water for a few hours before planting, which will hasten the germination. Scatter them evenly over the surface, but strive to avoid any places where a bunch will struggle for existence on a single bit of earth. This stunts on the start. The seed should be sown thick enough that each plantlet will aid the others in lifting up the soil, but not so thick that they will be crowded for room. Cover with soil, and firm it down. Keep in a warm place. The top of an incubator is an ideal spot for this, the machine furnishing the steady warmth at the roots, day and night.

When the plants appear they should be given all the sunlight possible and kept moist. An over-supply of moisture may induce the fungus growth popularly known as "damping off."

When the plants have reached the stage of the third leaf they may be shifted to individual pots. The old way was to let them grow together in a thick mass. Then when the time for transplanting to the garden came they were more or less stunted and the roots closely intertwined. Modern culture finds it profitable to repot, as the florists do, it may be several times.

If you have not the tiny pots of clay, hunt up some more of the berry boxes. Wet the soil thoroughly, and after a few hours remove half a dozen of the largest plants into each of the boxes. It may be that they will require shifting again before the final planting, one plant being eventually sufficient to fill a box or oystercan. Then, when the time comes to plant out, it can be done with little disturbance to the roots, which will by this time have filled the pot. Soak them well with tepid water for a few hours, and plant deep, so deep that the point on the stem at the surface when planted shall now be well below it. This will give the deep rooting which defies summer drought.—The Presbyterian.

Keep grained wood fresh by washing it with cold tea.

Keep a marble in the kettle to prevent it from purring.

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There are times when dogmatic conviction is worth far more than an easy-going uncertainty. When issues of life and death confront us, nothing less than uncompromising positiveness is of much avail. The fire chief directing his men in the midst of a raging conflagration is a man of dogmatism if he is fit for his position. The surgeon at the operating table knows that there are certain conditions of cancerous growth against which no chances whatsoever must be taken; uncertainty or conciliation here means death. And when the issue is eternal life or death, how great is the need for a dogmatism that gives no quarter to the powers of darkness! Jesus was sternly dogmatic in a way that must have offended some hearers. When he was describing a marriage feast that represented the Kingdom of Heaven, he said that the king, finding among the guests a man who had not on a wedding garment and who could give no account of himself, gave the order: "Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen." John was equally dogmatic when he said, "He that hath the Son hath the life; he that hath not the Son of God hath not the life." Let us not waver in our loving declaration of these truths which mark the difference between eternal life and everlasting death to our fellows. We live in an age when dogmatism is needed far more than so-called "breadth" or even tact. God gives us to be hot with that fire of the passion of Christ before which the power of sin and of death shall be burned out in defeat.—S. S. Times.

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Thoughts for the Thoughtful

To have joy one must share it. Happiness was born a twin.

"Some men's religion is like a field of snow—beautiful and clean, but awfully cold."

There are men out of the Church today, practically disowners of Christ, who owe all that they have and are to Him; for who can estimate our indebtedness for the great ideals and lofty standards of nineteen centuries of Christianity.

Thou camest not to thy place by accident,
It is the very place God meant for thee;
And shouldst thou there small scope for action see;
Do not for this give room to discontent,
Nor let the time thou owest to God be spent
In idly dreaming how thou mightest be.

It is hard to believe in the love of Christ's professed friends if they are not, to the limit of their capacity, helping on the work of His Church and ministering of their substance to the poor and needy of whom He said: "Inasmuch as ye did it unto them ye did it unto me."

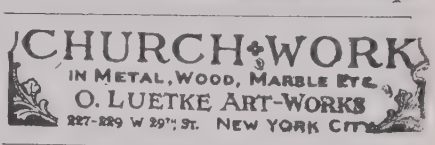
Why did a body of Jews, conservative beyond all others in their holy days, change their Sabbath from Saturday to Sunday? There is no explanation of this except the resurrection—the fact that something so transcendent happened on Sunday as to give it precedence of every other day.

Can a busy man be devout? That depends upon whether or religion is something that lives in us, or is something added on. We live by breathing. If the preoccupations of our busy lives have stopped our spirit's breath, then the Church, must spend its strength as the physician does over the body of a half-drowned man, seeking to get his lungs at work again. Then it becomes an anxious question whether we are alive. But the health of the lungs is in deep breathing. The call of holy days is to a deeper breath of the divine air, that we may be strong and true in crowded hours.—Church Fly Leaf.

Remember that your work comes only moment by moment, and as surely as God calls you to work, He gives the strength to do it. Do not think in the morning, "How shall I go through this day? I have such-and-such work to do, and persons to see, and I have not the strength for it." No, you have not, for you do not need it. Each moment as you need it, the strength will come, only do not look forward an hour from what you expect. At any rate, you will be borne through each needful and right thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly.—F. D. Maurice.

I shall not rest for He maketh me to lie down in green pastures. I shall not want refreshment, for He leadeth me beside the still waters. Nor repentance, for He restoreth my soul; nor guidance, for He "leadeth me in the paths of righteousness;" nor protection for "though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; nor comfort, for Thy rod and staff comfort me; nor provision, for Thou spreadest a table before me; nor joy, for Thou anointest my head with oil, my cup runneth over, goodness and mercy shall follow me all the days of my life, while in the life to come I shall dwell in the house of the Lord forever.






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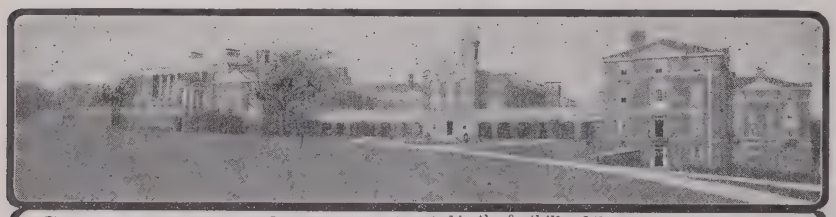
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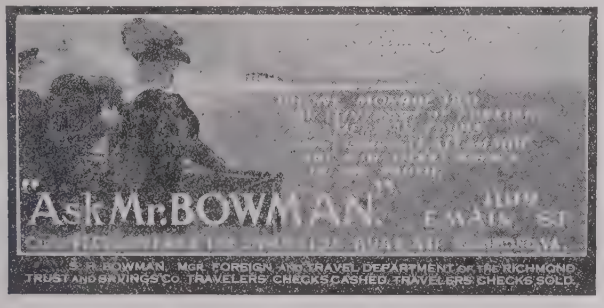
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*8.20 P.M. Byrd St. Sta.	*12.55 night Main St. Sta.

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Leave Elba Sta. 7.30 A. M., 6.30 P. M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
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Do not look forward to what might happen to-morrow. The same everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either he will shield you from suffering or he will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—St. Francis de Sales.

SOUTHERN CHURCHMAN.

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Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receive subscriptions and to contract for advertising.

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PRACTICAL CHRISTIANITY.

The time is not very far in the past when it was the fashion in certain circles to accuse the Church of preaching a religion that it lacked either the desire or the ability to apply to the practical affairs of life: in effect, of preaching a doctrine that had no bearing on present-day problems, and no effect on the practical affairs that were absorbing the time and the energy of the working world. It was suggested in more directions than one that while the Church preached what it called a "pure gospel," it did not stand ready to urge and to help its own children to apply this gospel to the solution of the problems that were confronting them on every hand. And the further exceeding unpleasant suggestion was made that these conditions arose from the fact that this Church was a "Class Church," and ministered almost exclusively to one class, and apparently thought and cared little for those of any other class or condition in life. Certain critics of this Church were ready and quick to say that this Church was not in sympathetic touch with the new and perplexing conditions and problems of American life.

If these charges ever had any element of truth in them—and there is neither intention nor desire to discuss that phase of the question just now—that basis of truth has long since ceased to exist. To-day there is no religious organization in the United States more in touch with present-day problems, or more ready, sympathetically to consider such problems, or more anxious to help in their solution than is the Protestant Episcopal Church in the United States of America. Bishops, Diocesan Councils, the General Convention, voluntary organizations of clergy and laity, all over the country, are giving glad and ready consideration to all the problems confronting our social and industrial and educational life, and furnishing no small contribution of intelligent help towards the solution of these problems. To-day there is no perplexing situation confronting any class of our population or any conditions in our national life that is not being faced and studied by members of this Church, and distinctly as representing the mind and thought of this Church. Certainly, the old charge of preaching a theoretical gospel no longer has standing-ground against this Church. Indeed, the danger—if there be a danger at all—is that we may become so busy with what we call "practical Christianity," that we may possibly lose sight, temporarily at least, of the necessity of preaching earnestly and forcefully, the Old, Old Gospel, on which alone this "practical Christianity" can be successfully founded. A beautiful building is a fine thing, but the secure but unseen foundation is the thing that really makes it enduringly valuable or even beautiful.

But it is great to apply Christianity to present day problems. It is great to be able to show men that the religion the Christ came to found is the real panacea for "all the ills that flesh is heir to." It is great to show men that the Living Christ is not only the Healer of spiritual ills, but of all the troubles of the social fabric and the body politic; to be able to point to Him as the real solution of every problem that confronts us in our lives. This is the thing that will make the troubled and perplexed and over-burdened look to the Church for help and guidance, as well as sympathy, in time of need; that will convince men that this is no Church of a "Class," but is the Church that is really echoing the call of the Christ to those who labor and are heavy-laden everywhere in the world.

And it is this thought that makes one glad to see the Church, through her Social Service Commissions and other agencies, taking her rightful place of leadership in helping to solve all the conditions of our life. And it is this thought, too, that makes one glad to hear such calls from our accredited leaders as that of the Bishop of Kentucky, in his Convention address. He says to his Council:

In these days we are seeking to interpret Christianity to men not only as the highest school of morals and spiritual attainment, but also to translate our Christianity into personal practice in every contact of life. We are not content when our Christianity has done something for us, but we feel that if Christianity be a reality to us it must be an inspiration to arouse our interest and sympathy for the needs and conditions of all men. Modern Christianity is not satisfied to remain meditative and contemplative; it is not "inactively awaiting the millenium;" it is awakening to the call of service and consecrating its powers to the uplift and betterment of all estates of men. It would not only practice charity, but would also render justice. In these days the call to social service is keenly felt and the response reveals wholehearted enthusiasm. We need enlistment in this great cause and we need wisdom in the manner in which we devote our service. We should guard against an impulse and an enthusiasm which disconnects and disassociates social service from the source of its inspiration and carries on the work in a secular and merely social way. We should have wisdom enough to know how to co-operate and associate in this cause. So much social work is done by Christian people in a way unrelated, at least not definitely associated with Christianity. It is altruistic rather than Christian. We should guard against social service as a substitute for Christianity. Christian social service seeks to save men as well as to befriend and assist them. It is not satisfied to let its contribution to this cause end in mere amelioration of social conditions and not seek to bring men to the knowledge and acceptance of Jesus Christ. Never before has such interest been manifested and such splendid service been rendered as that which men and women are giving to-day. We must have our share and association in this cause or else it will be diverted and separated from Christian co-operation. Much, perhaps the larger part of this work, is now being done by clubs and organizations who act upon their own initiative. To their praises be it said that they are doing most effective and successful service. In this campaign and social crusade there is so much done outside the auspices of Christianity. Men and women everywhere should not be allowed to feel that the Church cares less for their social welfare than clubs and organizations not directly connected with the Church. The time will come when there will be greater unity of action and co-operation, when Christianity will be recognized as essential to different and complete social service. It is not the duty of the Church to furnish a solution to every social problem; it is, however, her duty to inspire men to seek for that solution and to assist them in the search. She should be identified with everything which aims for the welfare, uplift and betterment of mankind as she endeavors to lead them to that "peace which

the world cannot give." Our religion will mean little for us unless it means something through us for our fellowman. Our Diocesan Social Commission is at work to keep us in touch with this cause and to suggest that we may undertake to further its success.

The Christian Observer.

The Christian Observer, the well-known Presbyterian family newspaper, published in Louisville, Ky., with its issue of September 3d, completed one hundred years of continuous publication, its first issue, as "The Religious Remembrancer," having appeared September 4th, 1813. For more than eighty-six years its management has been in the Converse family. Dr. Amasa Converse became editor in 1827 and continued as editor until his death in 1872. In 1858 he associated with him in the work his son, the Rev. F Bartlett Converse, who served half a century. The latter's son, Harry P. Converse, came into the work in 1899 and has been managing-editor since 1907.

We congratulate our highly-esteemed cotemporary in having entered upon the second century of its useful career, and wish for it continued and abundant prosperity. It is one of our most valued exchanges.

No Duty Commonplace.

Many people spend all their lives looking for the place in this world which they were intended to fill. They never settle down to anything with restful or contented feeling. What they are doing now, they declare, is not by any means the work that is suited to their abilities. They have a sunny ideal of a very noble life which they would like to reach, in which their powers would find free scope, and where they could make a very bright record. But in their present position they cannot do much of anything and there is little use to try. Their life is a humdrum and prosy routine, and they can accomplish nothing really worthy and beautiful. So they go on, discontented with their own lot, and sighing for another; and while they sigh, the years glide away, and soon they will come to the end, to find they have missed every opportunity of doing anything worthy of an immortal being, in the passage of eternity. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace, if we only open our eyes to see its splendor. There is no duty that comes to our hand but brings to us the possibility of kingly service.

The Weak and the Strong. . .

It has been finely said about the late William T. Stead, the famous publisher and journalist, that "every character gathers itself about some central passion." With Stead this was the obligation of the strong to serve the weak.

Acting in obedience to this feeling, Stead and the other men of the Titanic united in self-sacrifice for the women and children. This act was a splendid promise of our civilization. Those who went down in that icy sea gave up their lives for others weaker than themselves. All who labor for the improvement of social conditions are working with the same unselfish aim. There is a great stirring in human hearts to-day to make life easier for the oppressed. Not a few just and generous people are determined that the strong shall bear the burdens of the weak. Our social sins are those that oppress women and children. The wage question, child labor, the evils of tenement houses, white slavery—all those things that are occupying the thoughts of our legislators and social workers—have for their central idea the imperative command on board the Titanic: "Women and children first." Our civilization will become more Christian only in so far as it does away with the evils that overwhelm the helpless and the weak.

"Still, dear Lord, in every place
Thou standest by the toiling folk
With love and pity in thy face,
And givest of thy help and grace
To those who meekly bear the yoke.'

We may say to the toilers that Christ still dwells among men, and that he stands ever ready to help them. But such comforting assurances are merely lip-born and shallow if Christ is not in our hearts. To show the spirit of the Master we must get close to our fellow mortals, interested in their affairs, accessible, human, and helpful. We ought to forget the "things that are behind, and stretch forward to the things that are before." We are to outgrow the stern doctrine that "might makes right," and remember the Sermon on the Mount. As some one has said.

"Whom do I follow through weal and through woe?
Of what is my sword blade—of gold or of dross?
What is my standard—the world or the cross?"

It is often easier to let things be and not stir up strife for the sake of those who are groaning under their burdens. The masses of humanity make stupid mistakes in their ignorance; they are frequently obdurate; they look askance at us who want to do them good. Shall we leave them alone to perish in their lairs of ignorance and vice? Just because they are weak and we are strong it is our duty to so arrange life for them that they shall have opportunities of becoming pure and strong.

"Rise from thy knees in hope, the half of doubt:
Go forth into the tumult and the shout;
Work, love, with workers, lovers, all about."

The disciples and their Master came down from the Mount of Transfiguration to their work at the foot. Spirituality must not shut itself away in blissful aloofness from the world. The ascetics and mystics of the past were wrong in their rule of life. Having received the illuminating vision, we are to go forth with stronger faith and fiercer energy to do battle for human needs. "Quit you like men, be strong," say the Scriptures. It is needful for us to be strong if we are to endure until the end. The only way in which we can preserve our strength is by constant communion with the Source of all power.

Moses was a strong soul, whose life work was to help the weak. He had to endure the bitter complaints of his people, their constant yearning after the fleshpots of their house of bondage, their sins against the Most High. "He endured, as seeing him who is invisible."

We must believe that our individual efforts, puny and futile as they seem to us now, belong to a world order of which we darkly see only a part. Our optimistic Longfellow tells us that the world is growing better:

"Out of the darkness of night
The world rolls into light;
Somewhere the birds are singing evermore."

But it is our duty to join forces with the good and wise of the earth, so as to make life as comfortable as we can for those who have too little of this world's goods. If our Christianity does not lead us to do this, then we are become "as sounding brass, and a tinkling cymbal." When the Sunday garments are folded up and carefully put away, it sometimes happens that the Sunday religion is laid aside with them; so that for all the rest of the week there is very little Christliness in one's walk and talk. Some one has humorously said of self-control: "The time when you most need self-control is just when you haven't got it." So it is with our spirituality. It is not of much use to us unless it will stand the stress and strain of everyday vexations and troubles. It is easy, I grant you, to be sweet and charitable when there is no call to be anything else, but not quite so easy to be even a halfway model of Christian virtues when the work is at sixes and sevens and the thermometer either at ninety in the shade or else swooping down around zero. Your helpers in the home or in the office are weaker than you in the sense that their physical comfort and peace of mind depend upon your will. You may bully these people if you feel like it, but do not expect them to be enthusiastic thereafter in admiration of your gentleness and self-control.

"Love thy neighbor as thyself." That command is ujst as beautiful, just as binding now as when it was uttered centuries ago.—Kate Anderson, in Christian Observer.

No Ground for Lenity.

Julian Hawthorne, a son of Nathaniel Hawthorne, and himself a writer of wide repute, was convicted of using the mails to defraud the public by inducing them to purchase shares in worthless mining schemes. His distinguished name played no small part in promoting the success of these fraudulent enterprises. It did not save him from conviction, and he was sentenced by the court to a year and a day to the penitentiary in Atlanta. After three short weeks' imprisonment these gentlemen convicts filed applications for release. Let them stay where they are. The time will be none too long for them to think upon and repent of the error of their ways. They knew perfectly well what they were doing. They sinned against the light. They understood the nature of their offense—that, on false pretenses, they were transferring money from other men's pockets to their own. They were wise enough to know that their act was common, low-down theft, such as common men get ten, fifteen or twenty years for perpetrating. And their act was so much the more heinous in that they were not common men. We are sorry for these gently bred men, whose sensibilities have been deeply shocked by the rigor of the law: but we are sorry, too, for the unfortunate dupes of the dishonesty which misled them, and we are jealous of the law they have violated.—Baptist Examiner.

Men shun poverty; they toil, and moil, and lie, and cheat, and weary themselves in the very fire for money, yet poverty may be a perfect blessing. Christ chose the lot of poverty. There has hardly been a great saint or benefactor of mankind who has not been poor; and often to be a millionaire has proved to be an utter curse, and to die a millionaire has been to die disgraced. There is a poverty, honest and noble, like that of Christ, which is transcendently preferable to riches: a poverty which has "its sweet complete untainted happiness like the intermittent notes of birds before the daybreak, or the first gleams of heaven's amber in the eastern gray."—Canon Farrar.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letters to the Editor" will appear in our columns except over the signature of the writer.

Thanks to the Friends of Dr. Illingworth, for Gifts Towards the Restoration of Longworth Church.

Mr. Editor: A short time ago the suggestion was made, through the Church papers, that some of those in this country who have been helped by the writings of Dr. Illingworth, might be glad to express their gratitude and appreciation by giving their help towards the much needed restoration of the church at Longworth. In response to this suggestion the sum of $276.65 has been sent to Mrs. Illingworth, by whom it was arranged that the contributions should be received.

The following letter from Mrs. Illingworth will be read with interest:

Longworth Rectory, Faringdon,
July 16th, 1913.

Will you please thank for me all the kind friends who have sent gifts through you, for the restoration of this church, and tell them how very much their generosity has touched us. It was a most overwhelming surprise to my husband, and it has been a very real joy to me to read the kind words of appreciation of his writings which have accompanied the checks. We had exhausted every source which was then within our reach in doing the work already accomplished on the church, and the remaining part has long been an eyesore. To my husband's very great pleasure we shall now be able to put the rest in hand directly on our return from our holiday in September. We propose to put aside a small portion of the £56-18-5, which has been sent to us, to provide candlesticks and (if funds permit), a cross for the altar, which could be suitably inscribed and so form a permanent reminder of the gift of American Churchmen to Longworth. This would, we hope, meet with your approval. We are asking a competent craftsman to prepare designs, and we will send you a photograph of the ornaments when they are completed.

With our most grateful thanks, I remain,

Yours very sincerely,
AGNES L. ILLINGWORTH.

Perhaps this letter may be read by some who failed to see the former one, and who would like to have part in this gift in appreciation of one whose work as a theologian and Christian teacher has made so many of us his debtors. If so, it is not too late. The opportunity still offers.

WILLIAM T. MANNING.

Sunday School Teaching.

Mr. Editor: The Rev. C. A. Ashby's letter in the Southern Churchman of August 9th interested me greatly. In the advance of modern methods leaflets are bound to go, along with the question and answer books of our early days. I have been using the Bible Study Union Lessons (Blakeslee, Six Year Series), for fifteen years, and they have seemed to fill the requirement of teaching the Bible in its entirety better than any other system. I have not used their newer Graded Series, which may be better from a pedagogical standpoint, but does not seem to me to cover the whole ground of the Bible so well. For primary classes I have found nothing so good as Mrs. Cushman Haven's Bible Lessons for Little Beginners," a two-year course. A course like this is much better than the corresponding years in the Six Year Series—i. e., better adapted to the age and mind of the children. I have a small country school and I divide it into four classes: Primary, six and eight; Junior I, nine and ten; Junior II, eleven and twelve: Senior, thirteen and up. Each scholar remains two years in same class, but studies different lessons each year. I take the senior class myself and give them such Church instruction as I think necessary. Much stress is laid on the use and knowledge of the Bible by the scholars. "The Heart of the Bible," (Broaddus), is most useful to put in the hands of children as soon as they can read well. It contains all of the Bible that a child or ordinary uneducated person needs, with no change of the language. For this latter reason it is better than Foster's "Story of the Bible," which also imparts his own interpretations sometimes.

For teaching the Bible I would recommend, instead of the Bible Study Lessons (Blakeslee) for Junior or Intermediate classes; Chamberlin's Introduction to the Bible for teachers or children. (Chicago University Press). Scholars' note books are attractive. Hayes' Bible Lessons on the Creed, Young Churchman Co. Teachers' Helps are most helpful. Small lesson books for scholars; Dr. Shinn's Manual of Information Concerning the Episcopal Church (Whittaker). Wouldn't it satisfy requirement about Church Teaching? Or Boss' Prayer Book Reason Why? or Hodges' Episcopal Church?

Let me add that if the Episcopal Church will only live up to its standard, as set in the Prayer Book, of being above others a Bible-reading and a Bible-teaching Church, there won't be much time or much necessity for denominational teaching to establish our position. Unfortunately, the place assigned by the Prayer Book to the Bible in the daily devotions and reading of a Christian is on paper, but not on the hearts of our people.

W. L. GLENN

Emmorton, Md.

A Church of Law and Order?

Mr. Editor: In a recent letter to your columns a correspondent, writing of the advocates of the proposed change of name (or of some of them), says:

"They openly violate explicit rubrics and plead in extenuation what they are pleased to term 'Catholic tradition,' as being a 'higher law,' or they take refuge in Jesuitical quibbling." He backs this grave charge with concrete instances. In this connection let me ask:

Why is it that those of that school of thought in the Protestant Episcopal Church which, more than any other, emphasizes "the authority of the Church," are the very ones who most flagrantly and constantly break the laws of that branch of the Church whose sworn officers they are?

Why is this chronic breach of discipline permitted?

Since it is so widely permitted, is our beloved Communion any longer a Church of law and order?

What course should be pursued, in this condition of affairs, by a lay member of the Protestant Episcopal Church who believes, heart, mind and soul, in the doctrines as authoritatively declared by her, but who finds himself, year by year, losing more and more his faith in her as a law-enforcing Church?

Will you, Mr. Editor, or will someone in authority in our Church, answer, fully and frankly, these four questions from a perplexed and distressed layman?

LLOYD T. EVERETT.

Ballston, Va.

Christianity in the Vernacular.

The paper of Dr. Fox, Corresponding Secretary of the American Bible Society, on Christianity in the Vernacular, is profoundly interesting. But besides its especial information and instruction, its suggestions and by-products are very valuable.

The vernacular is the native tongue, and is understood to be the natural outgiving and expression of the hearts and minds of people, as opposed to what has been given or taught by people of different land or nation—foreign.

Dr. Fox presses the desirability of getting the converted heathen to make translations for themselves, in place of translations made for them by foreigners. Also he would have books on Christianity from natives themselves, home-made and home-born, in place of the works of foreigners translated. He would like to have a Pilgrim's Progress conceived and written by the converted nations.

The New Birth is a great reality, the beginning of Christianity. Citizenship of the Kingdom of Christ is a growth—first the blade, then the ear, and then the full corn in the ear. It is not a system of philosophy, or code of laws and outward requirements. It is endogenous, from within outwards, and has its stages from the germ, through periods of immaturity, sometimes, like fruit, through a bitter stage, towards maturity and sweetness.

But we all have our individualities and natures, and it is the change of the loyalty and love of them from bad to good that makes the Christian and citizen of the Kingdom. The natural peculiarities, like the shape of the body, remain largely the same. Only death can make the transformation utter and absolute.

Christianity in the vernacular is the truths and principles of Christianity taken to heart and appropriated to be the inspiration, controlling power and flavor of our daily walk and conversation, that answers to what Dr. Fox wants in the vernacular. Publications and issues may be grammatical and rhetorical, and yet lack the flavor and tone of the vernacular. And people and workers and preachers may be counted as examples and yet be only translations, merchantable articles, professionals, "strict members of the Church," and titled theologians and professors. And yet they are not what we want. If their piety has not a natural flavor and tone, they are not in the vernacular; they are foreigners. And the simple piety of the simple and unlearned, will take the place of them all. Cold water out of a gum spring, or gourd, is deliciously refreshing, while the choicest drink from the jewelled goblet will repel or inebriate us.

Nulla aconita bibuntur fictilibus,
Tunc illa time, cum pocula sumes.

J. L. W.

Church Intelligence

CALENDAR FOR SEPTEMBER.

1—Monday.
7—Sixteenth Sunday after Trinity.
14—Seventeenth Sunday after Trinity.
21—Eighteenth Sunday after Trinity. St. Matthew's Day.
28—Nineteenth Sunday after Trinity.

Collect for Seventeenth Sunday After Trinity.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

Foreign.

Carlyle's Birthplace.

Carlyle's birthplace has been added to the number of our literary shrines. The plain little building in the border village of Ecclefechan is known as the Arched House, because the lower part is divided in the middle by an open archway. It was built by Carlyle's father and uncle, who were masons, and who each with his family occupied one-half as his dwelling place. The sage was born in the northern half, and the Carlyle Memorial Trust, which acquired his house in Chelsea, were able to buy the actual birthplace and to equip it in the same way as a memorial. They were not, however, in a position to purchase the southern half, and it was felt that so long as this remained the property of someone else the dignity and even the security of the birthplace was threatened. An appeal by Mr. Filson Young, in the Saturday Review, has led an anonymous donor to subscribe the amount necessary to buy the property, and the trustees will now take possession of the whole of the Arched House.

The "Times" on Camels.

Preachers will be interested to note an illustration in the Times on Monday on the incident of Rebekah at the well. "Abraham's servant, it will be remembered, had ten camels, and after he had refreshed himself from Rebekah's pitcher, 'she said I will draw water for thy camels also, until they have done drinking. * * * And the man, wondering at her, held his peace" (Genesis 24:19-21). "As well he might," says the Times writer, "'until they have done drinking,' the words were written by one who knew camels; and Rebekah's act of kindness to the stranger and his beasts was of larger proportions than the casual reader of these days might infer." It is said that an individual camel has drunk as much as twenty gallons "at a sitting."

Big Bequest for Bishop of London's Fund.

By the will of the late Mr. A. H. A. Morton, of Easton-place, S. W., and of Balabraes, Ayton, Berwickshire, late Fellow, Bursar, and Senior Dean, of King's College, Cambridge, formerly Unionist M. P. for Deptford, the Bishop of London's Fund will probably benefit to the extent of about 140,000l. His estate has been valued at 145,473l. He left 1,000l. to King's College Hospital and certain family bequests. The ultimate residue is to go to the Bishop of London's Fund.

£131,500 for Charities.

Mr. G. J. Fenwick, of Crag Head, Bournemouth, who died on June 30th, left unsettled property amounting to £1,186,945. His bequests to various charities amounted to £131,500, including £25,000 for the Bishop of Newcastle's Church Extension Fund, £2,000 East London Church Fund, £1,000 Poor Clergy Relief Corporation, £1,000 Additional Curates' Society, £1,000 St. John's School, Leatherhead, £500 to St. Mildred's church, Isle of Dogs. Apart from the duties on the settled funds and the inter vivos gifts above referred to, it would appear that the sum payable to the Exchequer in the form of death duties on the above valuation will amount to £201,000.

A Nonagenarian Archdeacon.

The Ven. Archdeacon Lear, of Salisbury, celebrated on Saturday the ninetieth anniversary of his birth, and he received the congratulations of a host of friends. He has spent the whole of his life in the Diocese of Salisbury, and is held in the highest respect. Ordained deacon in 1847, he was presented to the Rectory and Vicarage of Bishopstone by the Earl of Pembroke three years later, and has held the benefice for the exceptionally long period of sixty-three years. Archdeacon Lear has lived under six Bishops of Salisbury. He acted as Domestic Chaplain to Bishop Denison, and as Examining Chaplain to Bishop Hamilton, Bishop Moberly and Bishop Wordsworth.

An address has been presented to him, signed by 127 clergy in the Archdeaconry of Sarum, in which they say: "We particularly recognize the kindliness and consideration which have marked your long tenure of the office of Archdeacon, and we shall always hold in affectionate remembrance the pleasant relations that have existed under your guidance. Many of us are indebted to you for encouragement and wise advice, while all have felt that in their Archdeacon they had one on whose sound judgment and help they could rely. We hope you will feel assured of our earnest wish that the days that come may be to you rich in peace and happiness."

The Church of India.

We must no longer speak of "The Church in India," for in the early part of this year steps were taken to form the several dioceses into a corporate body, to be known as "The Church of India in Communion with the Church of England." In the case of a change of such magnitude the Bishops most wisely determined to move slowly, and three of their number—the Metropolitan, the Bishop of Madras and the Bishop of Bombay—were appointed as a committee to draw up a draft constitution, giving full effect to the resolution passed in January, affirming the desirability of taking steps at once for the introduction of full synodical government, alike provincial and diocesan, on the basis of consensual compact. From the official report just to hand it appears that the committee met at Bagalore in June and July, and during a session extending over four weeks discussed very fully the question of the constitution for the Provincial Synod, and arrived at certain provisional results. It is expected that the committee will shortly issue statements for the guidance of the various dioceses in framing the constitution of Diocesan Synods. The several dioceses are entering most heartily into the movement for synodical government, and further developments are expected shortly. The growth of the Church in India has been remarkable, and the progress of the new plans will be watched with the most sympathetic interest in England.

Modern Dancing and Fiction.

Canon Newbolt, in his sermon, lately preached at St. Paul's, spoke strongly against certain developments of the dance that have lately been manifest in English ballrooms. He also dwelt on the evils of modern fiction, and made a powerful appeal to Christian men and women to set their faces against that which degrades and demoralizes. His words are needed, for there is a class that rejoices in what is risky and is so saturated with pleasure-seeking that it requires something salacious to satisfy its non-moral taste. We believe that the best sections of our social life will make their influence felt and will show the emphatic disapproval of new dances that are neither graceful nor modest.

The literary question is more serious, for it is hard to keep from young people literature that demoralizes. The name of an author is not always a guarantee that his books are fit for general reading, and the standard of fitness has been undoubtedly lowered in recent years. Nevertheless, we are thankful that public opinion is still sound enough to condemn that which is debasing and calculated to do harm.

American.

Conference of Church Workers.

The Conference of Church Workers among Colored People, which was held at St. Paul's School, Lawrenceville, Va., from September 2d-5th, inclusive, Archdeacon James S. Russell, principal, proved to be one of the most helpful, interesting, as well as most largely attended Conferences of the many that have been held. Bishop Tucker, of Southern Virginia, was present at the opening service on Tuesday evening, administered confirmation to two candidates, who came from other religious bodies with the hope of entering the ministry, and delivered a hearty address of "welcome" and greeting.

All of the services, papers, discussions and other phases of the work of the Conference were well sustained. The Conference will meet next year in St. Philip's church, New York. The former officers were re-elected, Archdeacon Delaney being president, and Rev. Dr. George F. Bragg secretary. The president and secretary were elected delegates to the General Convention to represent the "Memorial" of the Conference with respect to Missionary Districts and Negro Bishops. The Woman's Auxiliary of the Conference also memorialized the General Convention upon the same subject—Missionary Districts and Negro Bishops.

Brotherhood Work on Following Up Young Churchmen.

Many young men have now entered upon their college careers while others are leaving their homes to enter business employment. We again bring to the attention of your readers the work being done by the Brotherhood of St. Andrew in following up such young men as are members of the Church, with a view to holding them steadfast amid their new surroundings.

During the eight years in which this work has been carried on definitely by the Brotherhood's National Office, we

have received the names of 6,462 young men with requests that they be followed up in their new homes or at college or boarding school. In this work we have received 13,084 letters. We have received from our correspondents 3,214 reports with information that no fewer than 1,801 of these young men have been definitely connected with the Church in their new homes or at college.

In another year we should greatly enlarge our work, but we can follow up only those young men whose names are sent us. The figures above given do not in any degree approximate the number of opportunities for such service that might have been rendered by us, and we bespeak for this important department of our work the hearty cooperation of every rector, Brotherhood man, parent and friend of young men removing to new fields. Please send us their names and new addresses and any item regarding them that might help. Each name will immediately be assigned with care to the nearest chapter or rector, with the request that a report be sent us, which when received will at once be forwarded to the sender of the name.

Ours is, we believe, the only organization in the Church systematically doing this work and we ask every reader of this appeal, whether a member of the Brotherhood or not, to assist us in making it as useful a work as is possible.

GEORGE H. RANDALL,
Associate Secretary.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

Ground Broken for a New Church Building.

On Thursday morning, August 28th, ground was broken at Cedarcroft, Govans, Baltimore county, one of the new suburbs of Baltimore, for a church building for the use of the congregation of the Chapel of the Nativity. This congregation was organized on Christmas Day, 1911, in the rooms of the Woman's Improvement Club, at Govans, by the Rev. Charles A. Hensel, rector of the Church of the Redeemer, Charles Street avenue, who has served the congregation from the beginning. The congregation and Sunday School continued to worship there until June, 1911, when they moved to the office building of the Cedarcroft Land Company. The building, for which foundations are now being prepared, was secured in Garrett county, Maryland, a short distance from the town of Bayard, West Va. It was known as Corunna chapel, and for some years rendered valuable service to a large number of people. Through changed conditions its usefulness at that point has passed away, and it is the wish of the donor, W. McCulloh Brown, of Bayard, to have it placed where it may be of service. The building is now being taken down in preparation for its removal to Baltimore. When completed, the entire building will be sixty-four feet long by twenty-five feet wide, with vestry and Sunday School rooms on either side, twenty by thirteen feet. A tower, which will form the main entrance, will be eight feet square. The nave will be forty feet long by twenty-five feet wide, and the chancel and sanctuary are to extend twenty-four feet in depth. The interior, finished throughout in oak and ash, will be in natural color. The floors are to be of oak. The exterior will be stucco, with dark green trimmings and slate roof. The chapel will probably be ready for worship in November.

Brotherhood Meeting.

A special joint meeting of the Maryland Junior and Senior Assemblies of the Brotherhood of St. Andrew was held at All Saints' church, Baltimore, the Rev. Edward W. Wroth, rector, on the evening of Tuesday, September 2d. There was a very good attendance. Mr. Arthur E. Hungerford, president of the Senior Assembly, presided. The principal address was delivered by Mr. Alexander M. Hadden, of New York, and was a very clear and interesting statement of the plans and programme of the National Convention to be held in New York early in October. He urged a large attendance of the Maryland members of the Brotherhood, and it is probable that a delegation of at least seventy-five will attend the New York meeting. It was unanimously decided to request the national officers of the Brotherhood to send a travelling secretary to Baltimore, for six weeks, to organize other chapters throughout the diocese.

Presents to the Retiring Rector of St. Timothy's, Catonsville.

Rev. Percy F. Hall, who, after a rectorship of nearly twenty years, was obliged lately to resign St. Timothy's church, Catonsville, Baltimore county, on account of illness, was recently presented with a handsome surplice and silk cassock, by a number of friends in Catonsville, as a slight token of their esteem and appreciation of his faithful work at St. Timothy's. Rev. Mr. Hall, it is announced, has been appointed assistant secretary of the House of Bishops at the General Convention to be held in New York in October. He is spending the summer in the mountains of Garrett county, Md., where he is temporarily in charge of St. Matthew's parish, Oakland, and where he hopes soon to regain his health.

Rector Celebrates His Twenty-ninth Anniversary.

The Rev. John W. Lamour, rector of St. John's parish, Baltimore, and Harford counties, recently celebrated very quietly, the twenty-ninth anniversary of his rectorship. Of the some twenty clergy now holding cures in Baltimore county seven, in addition to Mr. Larmour, have served in their present parishes more than twenty-one years, one for more than thirty-seven years, and one for more than fifteen years. This is a record of which the Diocese of Maryland may well be proud and which is probably not equalled by any county in any diocese in the country.

Another Long Rectorship.

Rev. Duncan McCulloch, rector of Immanuel parish, Glencoe, Baltimore county, has resigned as rector, to take effect on September 1st. For twenty-seven years he has done quiet but most faithful work in this little parish and is beloved by all. The vestry reluctantly accepted his resignation and elected him rector-emeritus. He will continue to reside in Glencoe, teaching and assisting his sister in the management of "Oldfields," for the past fifty years a popular school for girls.

Rev. James F. Plummer, rector of the neighboring parish, St. James', who has been acting for some months as associate rector, has been elected to succeed Mr. McCulloh, and it is probable that the two parishes will be united.

The Rev. Dr. Hodges Returns from Europe.

The Rev. J. S. B. Hodges, S. T. D., rector-emeritus of Old St. Paul's church, Baltimore, who had been visiting in Bristol, England, since last October, has recently returned to his home, "Castle Finn," Avalon, Baltimore county. Dr. Hodges was born in the cloister of Bristol Cathedral, in 1830, his father, one of England's foremost musicians, being organist of the Cathedral at the time. Despite the fact that he is nearly eighty-four years old, Dr. Hodges is very active in mind and body.

The Rev. John L. Oldham, for the past year assistant at Emmanuel church, Baltimore, officiated for the last time on Sunday, August 31st, at Christ church, where for the past month he has been conducting services for the united congregation of Emmanuel and Christ churches, in the absence of the Rev. Dr. Birckhead and the Rev. Dr. Niver, their respective rectors. On September 1st he and his family left for Grove City, Penn., in the Diocese of Erie, where he will have charge of the missions at Grove City, Mercer and Pardoe.

Miss Mary Elizabeth Montgomery, of Baltimore, has recently presented to the Chapel of the Holy Cross, at Freeland, Rev. James F. Plummer, in charge, a handsome oak hymn-board. The lot adjoining the chapel has been greatly improved by a substantial wire ence.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Condition of the Diocese Encouraging.

The Diocesan Journal has been printed and distributed over the Diocese. The Council ordered 5,000 copies printed of the "Report of the Committee on the State of the Church." This report has been sent broadcast over the diocese and has brought many people into an acquaintance with the State of the Church.

The report shows an encouraging condition. The growth of communicants for the last ten years is shown as follows: 1904, 7,768; 1905, 7,983; 1906, 8,340; 1907, 8,650; 1908, 9,122; 1909, 9,418; 1910, 9,292; 1911, 9,555; 1912, 9,983; 1913, 10,133.

A steady growth of the city parishes is reported and many of the parishes in the smaller towns show substantial progress. The Bishop's report brought before the people the great amount of work he has and will have to do. The communicant list of the Diocese numbers over 10,000. This increasing number of communicants, with the yearly increase in mission stations, will soon make a condition that will necessitate having an assistant for the Bishop.

Church to be Built at Perdido Bay.

The rector of St. Andrew's, Birmingham, the Rev. Willis G. Clark, while on his vacation this summer at Perdido Bay, Alabama, started a movement to build a little church there. The movement has met with success. Before Mr. Clark left the resort a beautiful lot, 100 by 200 feet, facing the Bay, was donated by Mr. Fred. Hatch; the labor was promised by the native people and half of the necessary money given. Work will begin on the church in time to have it ready by next spring.

There are five Episcopal families and fifteen of other denominations living the year round at Perdido Bay. There

are five other Episcopal families and many of other denominations who go there regularly for the summer, owning cottages. The nearest church, eight miles from this settlement, is a Methodist church.

Mr. Clark held services in the little school house at Perdido. The Sunday School held there under Mr. Suarez responded first to the call for a church building and pledged its support of the cause, giving what money it had on hand and agreeing to work for more during the coming year. Mr. Robert Chapman, architect, of Christ church, Montgomery, is to draw the plans for the church and give them as his initial donation to the cause. As soon as the movement took definite shape everybody became interested and they are looking forward to soon having in their midst a place that they can call The House of God.

Work Begun on New St. Andrew's Church, Birmingham.

The foundation for St. Andrew's church, Birmingham, has been completed and work begun on the superstructure. The superstructure will be of solid stone.

Practically all of the clergy who have been away on vacation have returned to their respective parishes.

During the summer the diocese lost Rev. R. R. Claiborne, rector of Christ church, Montgomery. He accepted a call to St. James' church, Marietta, Ga., Diocese of Atlanta.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Mt. McKinley and Its Explorers.

The Rev. Hudson Stuck, who climbed Mt. McKinley, returning to New York as Alaska deputy to the General Convention, states that Harry P. Karstens, of Fairbanks, Alaska, is entitled to rather more credit than himself, for it was he who helped in the plans from the beginning, and went through to the end. The Archdeacon expresses no opinion regarding statements made by Dr. Frederick A. Cook, that he reached the summit of the mountain, beyond that pictures of the summit, offered by Cook, in no way resemble the summit that he and Karstens saw.

The Rev. Dr. DeW. L. Pelton, of St. James', Fordham, has just returned from a trip to Panama, and the Rev. George N. Deyo, of the Advocate, Tremont, from one in rural England.

The Rev. F. K. Howard, of Portland, Oregon, is in New York making study of prison and hospital work.

The Rev. David McDonald, curate of St. John's, Charlestown, Mass., will become curate of the Church of the Epiphany, New York.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Church Improvements.

Through the efforts of the Woman's Guild of the rural parish of St. Matthew's, East Plymouth, the new chapel, erected two years ago, has been painted and sheds for horses added. This parish maintains with much interest an excellent Sunday School with a lay superintendent at its head.

On the rear of the premises of Trinity mission, New Philadelphia, a small and once quite dilapidated building has been erected into a neat and commodious rectory, with modern improvements.

The mission of St. Luke's, Niles, Rev. L. P. McDonald, D. D., rector in charge, has added to its parish equipment, adjacent to the church, a large lot, on which is situated a good house for rectory purposes.

Since its organization in 1908, the colored mission of St. Augustine, Youngstown, Rev. John T. Ogburn, rector, has been worshipping in an inadequate room of an old building on the rear of the lot. It is now engaged in adding important improvements to this building, by which it will have a much larger and more reverently furnished chapel and rooms for rectory purposes, the total cost of which will be about $1,000.

The Bishop and Mrs. Leonard expected to reach London from the Continent, September 11th, and will sail on the Mauretania for America September 20th.

The Rev. H. D. Stauffer, rector of St. Paul's, Medina, having suffered for more than a year from ill health, resigned his parish September 1st, and for the present will reside at Kent, Ohio, where, by rest from all active duties for some time, he hopes to be restored.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Woman's Auxiliary United Offering.

Mr. S. T. Castle, general custodian of the Woman's Auxiliary United Offering of the Diocese reports the following additional contributions:

Callaway	$ 15 00
Warm Springs	10 00
Portsmouth, Trinity, 2d Circle.	11 07
Accomac	10 00
Suffolk	18 00
Emporia	25 00
Norfolk, St. Paul's	10 00
Interest	10 00
Wytheville	5 00
Chatham	23 00
Danville	58 30
Blackstone Juniors	10 00
Hampton	130 00
Christiansburg	32 60
	$367 97

The Rev. W. H. Osborne, rector of St. Andrew's church, Clifton Forge, having returned from his August vacation, began his work again with Litany service on Friday evening, September 5th, and the usual services on the Sunday following.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Death of the Rev. James Grammer.

The Rev. James Grammer, D. D., a retired clergyman of the Diocese of Virginia, died at Farmville, on Tuesday, September 9th, in the seventy-fifth year of his age. Dr. Grammer was graduated at the Theological Seminary in Virginia in 1861; was ordained deacon the same year by Bishop Meade and priest in 1862, by Bishop Johns. For many years his home was in Winchester, Va. He went to Farmville in June last.

Rectory Completed.

The new rectory of St. Stephen's church, Westhampton, near Richmond, has been completed and the rector, the Rev. Z. S. Farland, has moved into it. It is an attractive, commodious building and pleasantly located. The Rev. Mr. Farland's address hereafter will be R. F. D. No. 2, Richmond, Va.

Rectors Returning from Vacation.

The Rev. S. R. Tyler, rector of St. Mark's church, Richmond, who has been spending his vacation at Hamilton, Va., returned to his home last Saturday and resumed his regular services on Sunday, September 7th.

The Rev. J. J. Gravatt, D. D., rector of Holy Trinity church, Richmond, who has been sojourning at Orkney Springs, Va., since August 1st, will return this week and take up his services again, on Sunday, September 14th, when the Holy Communion will be celebrated. The Rev. Churchill G. Chamberlayne, Ph. D., has conducted the services at Holy Trinity during the rector's absence.

The Rev. William M. Clark, D. D., rector of St. James' church, Richmond, is expected to return to his home on Saturday, September 13th, and resume his duties on Sunday, September 14th. His friends will be glad to know that his health has improved.

The vestry of Bromfield parish, Rappahannock county, granted their rector, the Rev. Arthur P. Gray, a vacation for rest during the month of August.

The Rev. W. Russell Bowie, rector of St. Paul's church, Richmond, who is enjoying his summer vacation at Wianno, Mass., is expected to return on September 16th, and conduct the services at St. Paul's on Sunday September 21st. During his absence the services have been conducted by his assistant, the Rev. William A. Pearman.

The Rev. Landon R. Mason, D. D., rector of Grace church, Richmond, is expected to return from his vacation about the last week in September. The Rev. David H. Lewis, his assistant, has had charge of the church during Mr. Mason's absence.

PORTO RICO.

Rt. Rev. A. W. Knight, D. D., in temporary charge.

Fortieth Anniversary of Holy Trinity Church, Ponce, Puerto Rico.

On the 24th of August, commemorative services were held in the parish church of the Holy Trinity, Ponce, Puerto Rico, in celebration of the fortieth anniversary of the church. Holy Trinity church being the oldest non-Roman Catholic church building in this Island, its fortieth anniversary marks an epoch in the history of religious freedom in the Island of Puerto Rico.

So desirous were the English speaking people living in Ponce around the year 1867, to have an English Church on the Island, that offerings and donations came from all races and classes, and many were the five dollar gold pieces given by pious Roman Catholics for that good work. It was not until 1872 that sufficient money was donated and the present building was erected and consecrated to the service of God by the Bishop of Antigua, then spiritual superior of the parish and its people. Since that day, forty years ago, services have been held and sacraments administered to those children of the Church of England and the American Church living on the Island. At the time of the American occupation of Puerto Rico, in the year 1898, the English Church handed over to the American Church the congregation and prop-

erty, the later promising to provide services and sacraments to the English speaking people of Ponce. During the American regime the life and history of the parish have progressed, but slowly, owing to the reason that no rector has remained over three years as executive head of the work. It is now over three years that the last rector returned to the States. The Rev. P. R. R. Reinhardt, a deacon ordained last May, in New York City, is in charge of the parish.

The anniversary services were well attended. The anniversary sermon was preached by the Rev. Leonard Read, priest in charge at Mayaguez, Puerto Rico. He was also the celebrant at both Holy Eucharists, assisted by the Rev. Paul R. R. Reinhardt.

It was appropriate and very noteworthy that the Rev. Leonard Read should have been the anniversary preacher, as his own father, a priest of the Church of England had, forty years ago, assisted the Lord Bishop of Antigua in the consecration of the church. It is also noteworthy because the Rev. Leonard Read was himself admitted to the diaconate and ordained to the priesthood in the same church not more than ten years ago.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

The Rev. Franklin Miller, the new rector of St. Thomas' parish, Hartford, preached his first sermon last Sunday. This parish is in a part of the city inhabited by the factory element, but there is no doubt it is of more real service in its present locality than if it were removed to what might be considered a more desirable one.

Rev. Manning Bennert, for many years rector of St. Mary's church, Manchester, has returned from his vacation. He now has been rector ten years and the church has improved greatly in the past few years and a new organ installed. It is planned to have a new church building in the near future.

Rev. E. F. de Miel and Rev. George T. Linsley, both of Hartford, have now returned to this city. Mr. Linsley, who is perhaps the best known clergyman in the diocese, has been for a number of weeks at North Conway, N. H. Mr. Miel is also well known as rector of Trinity church, one of the largest in the State. He was recently presented with a purse of $1,500, on the occasion of his tenth anniversary.

NEW MEXICO.

Rt. Rev. Cameron Mann, D. D., Bishop.

The Rev. Hunter Lewis held his last service in St. James' church, Mesilla Park, on the Fifteenth Sunday after Trinity, having had charge of the work for eight years. He has accepted a call to Auburn, Ala., the Church of the Holy Innocents.

St. James' church is situated close to the grounds of the New Mexico State College. The attendance during the past session was 350 students. A large part of them attended the services of the Church.

The growth of the work during the past eight years has been marked: 195 added by baptism and 185 by confirmation. There have been three candidates for holy orders.

On the 24th of last January, with only five days' notice, Bishop Mann confirmed a class of thirty. Four years ago Bishop Kendrick confirmed thirty-six, the largest confirmation class ever presented in New Mexico.

The new St. James' church was completed on March 29th, 1912.

The Alabama Polytechnic Institute is located at Auburn. This is a much larger field. During the past session there were 810 students in attendance.

No one has yet been found to take up the important work at Mesilla Park. It is an excellent place for some young man who is anxious to go West.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Bishop of the Army and Navy.

At the Diocesan Convention of May, 1910, an effort was made by the Church chaplains in the Army and Navy to secure representation, and the special care of a Bishop. Their case was very earnestly argued and their appeal was eloquently placed before the Convention by the Rev. A. A. Pruden, a chaplain of the Army, and their delegate to the Convention. While he had been recognized to speak, the object sought was decided to be uncanonical, or without the purview of the Convention. But, after Mr. Pruden's forceful speech, Dr. McKim, chairman of the Committee on Canons, took the floor and paid Mr. Pruden the well-deserved compliment that, "after hearing his appeal, we were even more sorry that his case could not be entertained by the Convention."

Chaplain Pruden, now stationed at Honolulu, Sandwich Islands, is a Virginian, of Nansemond county, a Virginia Seminarian, and the brother of the Rev. C. O. Pruden, the rector of Banister parish, with its church at Chatham, and its eight chapels in Pittsylvania county, and the founder and rector of the very successful "Chatham Episcopal Institute for Girls," at Chatham, Va.

Death of a Devoted Churchman.

Another one of Virginia's Confederate veterans passed away, last week, from Seminary Hill, where he lived for many years, Mr. John R. Howard, familiarly known among his friends as "Jack" Howard. John Howard was a private soldier in Col. Harry Gilmore's famous Cavalry Legion. Soon after the war, "Jack" Howard became a very devoted member of the Church, raised his family in the holy ways of the Seminary Hill life, and also had the happiness of seeing others of his connections following his example, one of whom was so wonderful that it deserves a place in the Church's literature. Mr. Howard was buried in "Ivy Hill" Cemetery, near Alexandria, and the service was read by the Rev. Professor Kennedy, of the Virginia Theological Seminary.

Recent news from the Rev. William Brayshaw, a member of this Diocese, but doing mission work at Fort George, Florida, informs us that while his own health has been almost restored and he serves with his former vigor and enjoyment, Mrs. Brayshaw's condition has again become serious from hemorrhages, which even the Florida climate could not prevent. He took her, by ship, a thousand miles along the Atlantic coast, hoping that this move might enable her to throw off the weakness, and rally her naturally vigorous vitality. Heaven grant it may prove so!

The special preacher, last Sunday, at the 4 P. M. open-air service at the Peace Cross Cathedral Close, Mt. St. Alban, was the Rev. Herbert Parrish, rector of St. Luke's church, Baltimore. Mr. Parrish will deliver a series of sermons on several Sunday afternoons.

W.

Hope for Humanity.

Even when most diligent teaching by parents of the things of God do not seem to affect the child, often the seed carefully and prayerfully sown bears fruit later in life. "When he is old he will not depart from it."

Two, among the many cases which the writer can recall, may be appropriately mentioned here. The first is that of an Englishman. He was born of Christian parents, and was well taught in the Sacred Word. Bright, restless, and headstrong, quite early in life he broke away from home restraints and emigrated to America. Although industrious, he drifted away from God, and his nights and Sundays were spent in ways that were very harmful to him. In the course of time he crossed the continent, and on the Pacific Coast his carelessness of the things of God deepened, and his infatuation with the ways of sin became more intense. One Sabbath morning he was playing some game with his rough companions. The church bells began to ring, and through them the Holy Spirit spoke to his soul. Very rapidly an outline of his life passed through his mind; the faraway home; the instructions and prayers of his parents; his own wilderness and sinfulness, and finally his own sad condition. He announced to his companions that he was going to church. He went, and that night his parents' prayers were answered in his conversion. In due time he became a preacher—a flaming herald of the Cross—and was "a burning and a shining light" until God called him home.

The other is the case of an American who was the child of many prayers. He too was very bright and genial. Early in life he enlisted and served through the Civil War. He married young, and secured an excellent and deeply religious wife. Gradually and by almost imperceptible degrees, he drifted from the spiritual anchorage of his earlier life. For years he gave himself to anti-scriptural and most harmful religious fads. His family tried to cling to him, but in spite of their affectionate efforts he drifted away from them. For a long period he seemed in thought and life to be as was Ephraim when God said, "Let him alone, he is joined to his idols." But now, in his old age, the early parental influences—influences of parents long dead—come to him with effect, and he is asking the counsel and prayers of Christian friends. We can but pray that, in this the eleventh hour of his life, he may find the God of his fathers. While as parents, and in all of the relations of life, we seek to sow the seed of the Kingdom, may we "Have faith in God." "Only believe," and we shall not only have a repetition of the mighty advances of this kingdom as seen in the past, but "Thou shalt see greater things than these."—Pacific Christian Advocate.

The call to repentance rings over and over again in the Prophets. A favorite expression is from Hosea 6:1, "Come and let us return unto the Lord, for He hath torn and He will heal us. He hath smitten and He will bind us up." We are ready to take refuge anywhere, but with Him against whom we have sinned, but the only refuge for the sinner is with God Himself.

are five other Episcopal families and many of other denominations who go there regularly for the summer, owning cottages. The nearest church, eight miles from this settlement, is a Methodist church.

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DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.

Interesting Church Service at a Health Resort.

The month of August presented the little church in Mineral Mills with quite a surprise. Rev. George Gibbs and family, Rev. John Dunn and Miss Dunn, his daughter, of Calvert, Texas; Rev. Richard Mercer, of West Texas, and Rev. Norman F. Marshall and wife, were all here. Mr. Marshall was the locum tenens and all the four clergy were on vacation. The daily conference at The Gibson Well was a treat to them. The Church community thoroughly enjoyed the Sunday services and a fine Auxiliary social at the McCutcheon residence. On this occasion Rev. John Dunn made a happy address. Mrs. Minton, the wife of a Presbyterian minister, having been before marriage a missionary in Mexico, spoke about the Episcopal Work in Mexico, in a most appreciative way. Mrs. Fitch, of Houston, told of the Faith Home for Children there, and Mrs. Marshall read an interesting paper on Auxiliary work and Mission Study Classes.

Our church in Mineral Mills, the health resort of Texas, is very diminutive. It is, however, the votive offering of the McCutcheons, on whose property it is located. It is the scene of uncommonly attractive services. From door to altar-rail the space is filled and all are there to take part. The atmosphere of the home of the people of God and of deep reverent worship is there. Such services should be held in a building with space enough to allow more people. And in a place where there are thousands of visitors and where the resident members of other Communions say, "I wish my church were like yours," the Episcopal Church in Texas and in the country at large ought to see that an adequate building is erected. There is no sense in which the work is "proprietary" to the little band of communicants and their friends here; and one feels instinctively that they should organize an effort as agents of the Church at large to secure adequate means to build a church that will minister to the entire State and to much of the country, more and more.

A well located lot has been secured and the little congregation can raise $1,500 or $2,000 on the ground. It is to be hoped they will be aided by others, that the work of the Church may be properly cared for in a place that will grow and increase largely.

The congregation was deeply impressed and helped by Rev. Richard Mercer's sermon, "Bound in the Stocks." Its chaste application to time and place was marked.

Bishop Henry D. Aves appeared here the last part of August, adding greatly to the interest among our people. It is said that 150,000 persons have visited this mineral water resort the last year.

OKLAHOMA.

Rt. Rev. F. K. Brooke, D. D., Bishop.

The Indian Mission at Whirlwind.

The Rev. D. A. Sanford, a former missionary among Cheyenne and Arapaho Indians, spent Sunday, August 31st, at the Whirlwind Indian Mission, near Fay, Okla. There being at present no missionary priest in charge, he was asked to officiate. Holy Communion was celebrated and three children were baptized. The first teacher of the mission school, which was begun nine years ago, was an Indian lady, Miss Amelia Clarke, a graduate of the Carlisle Indian School. After an absence of many years she is now there again; and it was her three children that were baptized at this time. She and her husband are now employed at the school.

Miss Harriet M. Bedell continues in charge of the school, and under her efficient management it is doing a most excellent work.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop

Honor to a Well-Known Clergyman.

The citizens of New Orleans gave a remarkable demonstration of their good-will and affection for Rev. A. G. Bakewell, rector of Trinity chapel, New Orleans, when many thousands gathered at the Filtration Park, on Saturday night, August 30th, taking part in a benefit entertainment for Trinity chapel. The daily papers said that it was probably one of the most spontaneous demonstrations ever given to a man in New Orleans, irrespective of creed or politics.

When the well known clergyman mounted the improvised stage in the park he was greeted with tremendous applause from the thousands assembled. Dr. Bakewell made a happy acknowledgment of the honors conferred upon him. His address wos short but was couched in his usual telling phrases, and he closed by saying with a twinkle in his eye that he hoped to live to bury all his hearers.

Capt. James Dinkins, a prominent Confederate veteran, was chairman of the meeting. In the absence of the mayor of the city, City Commissioner Ricks made an address of welcome, and a biographical sketch of Mr. Bakewell was read by Mrs. Royden Douglas, a prominent club-woman of New Orleans. He was born over ninety years ago. In his young manhood he was in business in New Orleans. At the outbreak of the Civil War he enlisted in the Confederate Army, but was wounded and was obliged to retire from active service for a time. He went as an army chaplain and served in that capacity during the remainder of the war. Practically all of the fifty years of his ministry has been spent in Louisiana—in New Orleans, St. Francisville and in the mission field of the Diocese. He has been priest-in-charge of Trinity chapel, New Orleans, for the last nineteen years, and during that time has so extended his ministrations to the people of that city, not only of the Protestant Episcopal Church, but to people of all communions, and to a great many of the fallen and the outcast, that he is to-day the best-loved man in the whole city.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Activity in Church Work During the Summer.

The Diocese of New Jersey exhibits much activity during the summer months. The Bishop of the diocese, sojourning at Avon-by-the-Sea, has visited many places, in most of them administering confirmation. The Archdeacon, from his summer home at Ventnor, has been equally busy with the oversight of many mission points, especially near the coast. Large offerings have been made by summer visitors for the prosecution of work in the diocese.

The early summer meetings of the two Convocations and a subsequent meeting of the Board of Missions all witnessed to the greater efficiency of the missionary machinery of the diocese, since its reorganization at the last Convention.

A summer issue of the diocesan paper announces advance and improvement at many points. Services are regularly held at several penal and remedial institutions.

St. Mary's, Clementon; St. Andrew's, Cramer Hill; St. Mark's, Pleasantville, and Trinity, West Berlin, have become organized missions, under the new diocesan canon. The last named place has completed its combined chapel and parish house.

A Military Service.

At the State Camp Ground, at Sea Girt, during the summer encampment of New Jersey troops, an impressive Sunday service was held by the Rev. Charles B. Dubell, of Glassboro, chaplain of the Third Infantry N. G. N. J. There was a large attendance of army men and guests. The chaplain preached. The service was especially arranged to include many characteristic features. The singing was hearty, with accompaniment by the regimental band. After the service Chaplain Dubell was entertained at dinner by Governor and Mrs. Fielder, at the summer Executive Mansion.

West Collingswood, a new parish, has secured its first rector, the Rev. Creighton Spencer, and Hightstown, after years of lay services, is about to have a resident rector.

St. Barnabas' parish, Mantua, is seeking to help the whole community by a liberal use of its parish house. All Saints' church, Wenonah, also under the care of the Rev. G. Livingston Bishop, has been greatly improved by

the addition of a recess chancel and a choir room.

Within the past few months, in the Convocation of Burlington alone, 120 persons have been confirmed in the smaller missions.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

Clerical Changes.

The Rev. J. S. Wicks, successor to Rev. E. Weary, as general missionary, arrived at Amarillo on September 3d, and has begun work. There is a large field of usefulness here for him. Nearly a dozen mission stations require his ministrations. At Dolhart there is a good church building, but at many other places we have no church buildings.

The vacancy that existed for eight months is now filled, but another vacancy now occurs, for Rev. D. A. Sanford, for three years past the clergyman at Big Spring, has taken the parish at Mexico, Mo., and removed there. Two other stations, Barstow and Midland, served by him, thus become vacant. Besides the church building, there is a good rectory at Big Spring. A substitute clergyman is now needed to fill this important position.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Return of Dr. Duhring from Abroad.

The Rev. Herman L. Duhring, D. D., superintendent of the City Mission, has returned from his trip abroad, on which he started July 12th. He was accompanied by his three daughters; the youngest, who went away quite ill, has fully recovered her health. Of the almost eight weeks, they were away only about ten days were spent on shore, most of them being in Norway. Dr. Duhring completed the fiftieth year of his ordination early in the summer and not the fifteenth, as was printed in this column last week.

Large Delegation to the Brotherhood Convention.

There will be an unusually large delegation of Brotherhood men go to the twenty-eighth annual Convention of the Brotherhood of St. Andrew, which meets in New York, October 1st. Already about 200 members of the Philadelphia Local Assembly have signified their intention of going. Mr. E. H. Bonsall, the president of the National Council, a prominent Philadelphia Brotherhood man, will preside at the big meeting in Carnegie Hall, on Thursday evening, October 2d.

Ground Broken for a Colored Mission Church.

Ground was broken on Saturday afternoon, August 30th, for the new church for the colored mission of St. Simon the Syrenian, of the parish of the Holy Apostles. This is the second ground-breaking for large churches for the chapels of this parish. The first was on June 30th, for the Chapel of the Mediator. Work will soon be begun on both and they will be vigorously pushed to completion. On Sunday, August 31st, the last services were held in the Chapel of St. Simon the Syrenian. Sunday School was held at 9:30; at 10:45 there was Morning Prayer, sermon and a celebration of the Holy Communion. The sermon was preached by the Rev. William V. Tunnell, warden of King Hall, Washington, D. C. Besides being the celebrant, the vicar, the Rev. John R. Logan, made a brief address. At the evening service the Rev. Mr. Tunnell was again the preacher.

Bishop Garland Expects to Return October 1st.

Early last week the Rt. Rev. Dr. Thomas J. Garland paid a flying visit to Philadelphia, after having spent several weeks canoeing up the Nipagon, in the Thunder Bay District. He spent the time in fishing and camping out, in company with two friends and a number of Indian guides. He will return to the diocese about October 1st.

The Bishop of the Diocese, the Rt. Rev. Dr. Philip M. Rhinelander, who has been spending the summer, for the most part at Rockport, Massachusetts, will resume his duties about the middle of this month.

ASHEVILLE.

Rt Rev. J. M. Horner, D. D., Bishop

Opening of Trinity Church, Asheville. Institution of the New Rector.

The handsome Trinity church building in Asheville, was formally opened and Rev. Wyatt Brown was instituted as rector of Trinity parish, at an impressive service in the new house of worship on Sunday morning, August 31st. The congregation taxed the capacity of the spacious auditorium, and the attention of the audience was held during the three hours of the service.

The institutional service was in charge of Bishop Horner, and other clergymen who took part were Rev. Betram E. Brown, Rev. Alfred H. Stubbs, Rev. Rodney Rush Swope, Rev. Walker S. Cain, Rev. R. N. Wilcox, Rev. W. F. Rice, Rev. F. D. Lobdell and Rev. Hubert Jukes.

The musical programme was appropriate and thoroughly enjoyable. It was carried out under the direction of Garland Thomasson and reflected great credit upon those who took part in the music.

The institutional sermon was preached by Rev. Betram E. Brown, rector of Calvary church, Tarboro, N. C., and a brother of the new rector of Trinity. Rev. Mr. Brown preached a strong sermon and was heard with close attention by the members of the congregation.

The key of the church was delivered to the new rector by John H. Law, senior warden, and Harmon A. Miller, of the vestry. Following the institutional service Rev. Mr. Brown was greeted by the officers of Trinity parish.

The Rev. Wyatt Brown was formerly rector of All Saints' church, Mobile, Ala., and is regarded as one of the leading clergymen of the Church in the South.

The opening of the new church building marks an epoch in the history of Trinity parish. The building is located at the corner of Church and Aston streets, which was the site of the building destroyed by fire about three years ago. Following the destruction of the old building the members of the parish immediately decided to build a new house of worship, and the contract for the construction of the new church was let about two years ago. During the time that the church was in the course of construction the members of the church held their services in the church building on North French Broad avenue, which recently was purchased by the First Methodist Episcopal church of Asheville. A few weeks ago the Sunday School room of the new Trinity church was opened and the services have been held in that portion of the building for some time past. The church is complete but for the installation of the organ, and the structure is one of the handsomest church buildings in the State.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

Meeting of the Clericus of the Diocese.

The third semi-annual meeting of the Clericus of the Diocese, was held at Kerrville, on the 3d and 4th of September. Special daily services for the benefit of the parishioners, who are without a rector, were conducted throughout the entire week, with related sermons by the Rev. Dr. Hutcheson, the Rev. Messrs. Massey, Mercer, Worsham, Belsey, Garden and Philip Cook.

The Rev. Milton R. Worsham, of the Diocese of Texas, conducted a Retreat for the clergy, on Wednesday morning. Devotional exercises of this character are somewhat novel in West Texas, and the Clericus members were most thankful that so happy a choice of conductor had been made. Mr. Worsham's meditations were remarkably helpful.

Holy Communion had been celebrated at an earlier hour. Later in the morning the Rev. George Belsey read an essay on The Development of the Idea of God. Wednesday afternoon a public conference (open to the laity), took place, "Proposed and Desirable Prayer Book Revisions" being the topic, with address by the Rev. Richard Mercer and the Rev. Andrew S. Carver.

In the evening, after service, the women of the Church and the city tendered a reception at the home of Mrs. Galbraith.

On Thursday the senior presbyter of the diocese, the Rev. J. T. Hutcheson, addressed the clergy. The Rev. Philip Cook reviewed Winston Churchill's "The Inside of the Cup." Public conferences followed, with discussions of "Greater Economy and Efficiency in Associate Parish Life," and "The General Clergy Relief Fund," the principal speakers being the Rev. Messrs. Bates, Ellis, Cook, Mercer and Dr. Galbraith.

The Rev. P. Alexander Brunner, of Minneapolis, is expected soon to take charge of the Kerrville parish, in collaboration with the Rev. Albert Massey, of Kendall county.

During their stay in Kerrville, the clergy in a body visited the grave of the late beloved rector of the city, the Rev. Richard Galbraith, M. A.

CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

Resolutions of Respect to a Departing Rector.

The local assembly of the Brotherhood of St. Andrew of All Saints' church, Guantanamo, passed a set of very complimentary resolutions with regard to the departure of the rector of that church, the Rev. David W. Bland, expressing their deep appreciation of the noble work he has done, making his daily life and work an example to all. Mr. Bland received as a parting gift from his friends a gold-mounted cane, made of a rare Haytien palm. The Rev. Mr. Bland has been transferred from the charge of the work in

Guantanamo to that in Bolondron, Cuba.

During Mr. Bland's ministrations many improvements have been made to the church property, namely: Installing all the electric lights in the church building, placing a new iron railing and concrete coping around the property, as well as laying a new concrete sidewalk, etc. By his indefatigable work he has been able to pay off all the debts that he found on taking office, and can now turn over to his successor a goodly sum of money in bank; the property in fine condition and a united congregation.

The Rev. H. G. Limric, formerly the Archdeacon of Mexico, will succeed Mr. Bland in charge of the work in Guantanamo.

Tomb of the Bishop of Fond du Lac.

Services were held on September 3d, in the Cathedral Church of St. Paul, Fond du Lac, at the reinterment of the body of the late Rt. Rev. C. C. Grafton, D. D., which was placed in a sarcophagus prepared for it in the Cathedral. The memorial tomb of the distinguished Bishop was executed by Messrs. J. & R. Lamb, of New York, and was designed by Mr. C. R. Lamb, to whom was entrusted its designing, execution and erection. The materials used—marble and wrought metal work—were selected and executed under Mr. Lamb's personal supervision. The tomb is a combination of white marble. The base is of veined white marble and is carved with the inscription in Latin:

"Anno salutis MDCCCXXX natus Carolus Chapman Grafton, S. T. D., LL. D. Migravit ad dominum anno MDMXII Episcopus Fond du Lac anno MDCCCLXXIX consecratus praepositus confraternatis sanctissimi sacramenti anno MDCCCXCI factus."

The recumbent figure of the late Bishop, when completed, will represent him in full sacerdotal vestments, in the act of pronouncing benediction upon his people, and with his crozier in hand, and is believed to be an example of monumental art hitherto hardly represented in this country. It is now being carved from pure white Carrara (Italy) marble, from models prepared by Mr. Lamb.

Later the chapel will be completed by the same donor, in marble, with memorial altar in black and white marble with gold cross on front panel. The chapel is reserved for memorial and mortuary services.

The candle-sticks and crucifix, as well as the tabernacle door, are pure gold, harmonizing with the metal work of the tomb.

The Book of Jonah is True.

The book of Jonah affords an excellent example of the way in which people learn to dispute about something incidental and so miss the really important thing. A prophet is sent to deliver a message. He refuses to do the will of God and goes in the opposite direction. But his escape is not so easy as he expected. Trouble awaits him and those associated with him, and when the occasion of the danger is sought out, his conscience compels him to confess that he is the source of danger in which both he and his companions are involved.

To save the others he is cast overboard at sea, but is rescued, no matter how, and goes back and does what he had refused to do, and a wicked city repents and is saved from destruction. Even then he is discontented and complaining, and requires other lessons, but at length he comes to understand the pity of God for a sinful city.

That is the true story, and it is a beautiful story, and one with a fine and permanent lesson. We have talked too much about the whale. The whale is not the central character. The central character is Jonah, the man who tried to run away from duty.

If every man who attempted to do this were overtaken as Jonah was, the whales would be overworked. The Jonahs have always been a large and rather respectable company. Whether to Tarshish or to any other port of personal desire, the exodus from the presence of duty represents a fairly large proportion of modern travel, and whether by whales or other method of transportation, the process of humiliation to him who seeks thus to escape is continuous. This story is true. We have seen it.—Chicago Advance.

The Church in Russia.

A Scottish Churchman's Visit to St. Petersburg.

Russia has always been the Hinterland. It never really entered Europe; it still remains on the threshold. Having had a recent opportunity of visiting St. Petersburg, it has occurred to me that a short note on the Russian Church might interest Scottish Chronicle readers. The churches are numerous and magnificent. The chief is, perhaps, the Church of St. Isaac's. In appearance this church is like St. Paul's, London, with its huge dome, but the Russian church surpasses the London one in magnificence. The dome of St. Isaac's—with its cupolas all highly gilded, and the sun reflected through the morning haze—looks like a huge dragon's eye, angry red. The doors are magnificent pieces of work, being all in bronze, with the panels filled in with beautifully executed scenes from Biblical history. The outside pillars are polished red granite and very large; some of them being nine feet in diameter, and fifty to sixty feet high—all in one piece. Above the pillars are splendid Biblical groups in bronze. Inside, the church is a scene of magnificence, with its gilding, wall pictures, jewelled icons, silver candlesticks, and lighted candles, some of which are always burning. There are no seats in the church. The worshippers either stand or kneel. They do not sing or repeat prayers or make responses. They are, however, very reverent. The icons are pictures of our Lord and the saints; all are enclosed in gilded frames, which are jewelled with rubies, emeralds, and other precious stones. They are held in great veneration, and many people may be seen kissing them. In the church, enclosed in a glass frame, is a large silver tomb, in which is a crown of thorns and a figure of our Lord. The figure at Easter is lowered, and raised again, to show to the people, mostly illiterate, the fact of the Resurrection. The ordinary service appears to be very similar to our own. The singing s grand. No organs are used, but the bass voices of the priests and small choirs are a revelation. The chants are of the Gregorian order. The altar is small, and bears only a cross and tabernacle. No flowers are seen in Russian churches. Beside the altar is a small reading desk.

The most noticeable church in St. Petersburg is, however, the Church of the Resurrection. This is erected over the spot where the Czar Alexander III. was killed thirty years ago by a bomb. It cost five million roubles, and is a gorgeous casket. The outside cupolas are all gilded and built of stones colored yellow, blue, or green. The walls inside are covered with mosaics, the drawings and colorings being superb. There are many icons presented by various cities and nations. Some are surrounded with many strings of pearls, others are studded with rubies, emeralds, and other gems. Over the sanctuary is a huge topaz cross. The most striking object, however, is a tomb-like monument built over the very spot where the bomb fell. The polished columns are of porphyry and other valuable stones. Enclosed by all this wealth is a short length of a common cobbled gutter, some of the stones of which show the effect of the bomb, and were sprinkled, it is said, by the blood of the murdered Emperor. It is a most pathetic sight, and shows how the commonest things may become sanctified. In the Winter Palace there is a private chapel, beautifully gilded. This church has a pulpit and seating accommodation. The chief object of interest here is a small painting, said to be of St. Luke, and in a jewelled glass case are two mummy hands claimed to be those of the "beloved physician" disciple. Respecting the priests, they dress generally in a sort of grey ulster, with bell sleeves. The people appear to pay no deference to them, and they seem to take small interest in the people. The priests' demeanor is that of men who are doing a duty, and they create no sense of reverence. When passing a church with its outside icons, many workmen and others bare the head reverently and make the sign of the cross, and having thus subscribed to the tenets of the faith the average Russian does not trouble himself further with the matter except at Easter, when the churches are crowded. On Sundays work proceeds as usual, so that the people haven't the opportunity of attending church, and hence the lack of religion characteristic of modern Russia.—Scottish Chronicle.

Why I Attend Church.

It is sweet on a summer's morning, when the air is a quiver with the love songs of the birds and fragrant with the odor of roses blown, to hear the music of the church-going bells, an invitation to the world-wearied to enter God's temple and find peace, because the instinct of worship is in the heart of man and the church is the temple of the living God.

I go to church because I find peace there, and that peace which DeQuincy described as a resting place from human labors, a Sabbath of repose, a respite granted from the secret burdens of the heart, as if I stood at a distance and aloof from the uproar of life; as if the tumult and fever and strife were suspended; as if there brooded over me a dove-like and halycon calm.

I go to church because I love the music that I hear there, the mighty roll of the great organ, mingled with the marvelous symphonies of that divine stringed instrument, the human voice, untwisting all the chains that tie the hidden soul of harmony.

I go to church because I delight to hear the teachings of the preacher; whose soul is dedicated to God, whose field is as wide as God's universe, whose theme is the destiny of man, and whose words are the oracles of Fate. Marvelous is the spell of the preacher to whom God has given genius and consecration and the power of illustration drawn from the old, sacred, immortal Book, and from the miracles of nature, no less revealed in the crimson-tipped

flower turned up by the plowshare of Robert Burns upon the soil of Ayr than in the long reaches of the star girt skies.

I go to church because "the way is dark and I am far from home," and because the church is the polar star to light my pathway in the rayless night.

I go to church because the church ministers not only to the spiritual but also to the material needs of life, and because it is there that the charities that soothe and heal and bless are scattered at the feet of man like flowers.

I go to church because in that atmosphere vice and crime wither and die.

I go to church because I hear the teachings of the philosophy of Jesus, the incomparable man; and if you say his teaching is philosophy and not religion and that he was a man and not a God, then the philosophy of that man has redeemed the world from savagery and blessed mankind with Christian civilization, and, to my mind, it is a thing worth while to hear.

The Passing of Summer.

Later the glow of sunrise drives
Darkness from dreaming hills away;
Cooler the breath of morn arrives;
Fewer the bird notes at break of day;
Fainter the green on the lawn:
Summer is almost gone!

Over the fields that at morning lie
Peaceful and restful, a quiet broods
Telling of autumn drawing nigh,
Viewless on paths through fields and woods;
Stepping the meads upon:
Summer is almost gone!

Over the stillness of August noon
Comes a slow change, imperceptible, slight,
Something withdrawn from the sun's full boon,
Paling its glory of golden light,
Lavished when at solstice it shone:
Summer is almost gone!

Sooner the shadow of evening falls,
Faint comes the scent of aftermath hay;
Earlier the moonrise glow enthralls,
Slower the brook runs at close of day;
Earlier night's curtain is drawn:
Summer is going—is gone!

—H. T. Sudduth, in New York World.

Two-Minute Sermon.

With fine insight and rare literary skill, George Eliot has told us the story of Silas Marner, wherein she has portrayed the hardening power of selfishness, and the refining, elevating power of generosity. You remember how his life had been embittered by basest treachery, and how he left his native village under the shadow of an unjust suspicion. He was most basely accused of evil doings. In that hour he abandoned his faith in God and man. Finding a home in a far distant city, he turned his whole life to the getting of money. He dreamt of it by night, and labored for it by day. Money! Gold! Gold for gold's sake! and he was successful. Imagine therefore his anguish, when returning one day from his toil, he found that he had been robbed, that the savings of the years had been stolen!

There was, however, one compensation, for in place of his gold, there slept in his home a child—having golden locks of hair—a child weary and worn—who had wandered through the open door seeking a place of shelter and safety.

After the first paroxysm of grief had passed, he took the child into his very heart and life. What the gold could not do, the living boy wrought, for he softened his nature, created in him a new interest and led him forward to a life of self-forgetfulness. The miserly spirit, the bitter cynicism, and the cold unbelief, were expelled, and he was gradually reconciled to man and God.

Is there not a real danger of our becoming self-centered? a danger of our becoming so absorbed in our own things—that we forget, or ignore the needs of others? It is quite easy to pray, "Thy Kingdom Come," and then forget both our prayer, and the heathen at home and abroad. We may be so occupied with "things temporal" that we overlook the "things that are spiritual." Are we really alive to the obligations resting upon us both as individuals, and upon our respective parishes? Are you disturbed by the fact that the apportionment in your parish is not met? Somebody made sacrifices that the Gospel might be preached to you. "Freely ye have received," therefore, "freely give." Let the Christ Child have His due place in your hearts and lives! Thus you will understand the significance of St. Paul's great phrase, "Christ in you, the hope of glory."

"I Heard the Voice of Jesus Say."

"I heard the voice of Jesus say," the finest and perhaps most loved of all the Rev. Horatius Bonar's hymns, was written while the author was rector at Kelso. His son tells me that he would take his notebook, and while thinking out the lines of his hymn he would be busy with his pencil, making little sketches all over the margin of the page. It is evident from the manuscript that Dr. Bonar, like John Wesley, made use of a kind of shorthand, though in his case the signs employed bear a strong likeness to Pitman's system. The original manuscript of "I Heard the Voice of Jesus Say" is now very much worn and faded. It is written in pencil, and the photographer who copied the original tells me that he had to give an exposure of something like three-quarters of an hour in order to get even a fairly good result.

Dr. Bonar's notebook, which is now one of the most precious relics he has left behind, contains, I believe, many other hymns, including "I Was a Wandering Sheep," written two or three years previous to "I Heard the Voice of Jesus Say," and that very beautiful resignation hymn, "Thy Way, Not Mine, O Lord," written in 1855.—From "Famous Hymns," by F. A. Jones.

In His Likeness.

If we would be much like Christ, we must be much with Him. If we would become transformed into His image, thoroughly made over so as to be hardly recognizable for the same, we must "with unveiled face" and unclosed eye and untiring mind and uncorrupted will tarry in His presence and look long at His glory. There is no other method. We come thus to take His point of vision in our perception of things; we acquire His habit of mind; we catch His tone; we reflect His views; we adopt His policy; we unconsciously imitate His ways. His words sing into our soul; His plans take possession of us; His very glance inspires us; His inmost purposes become our own; and, scarcely conscious of the process, without knowing when or how, we find ourselves merged into His being, copies of His character. It is somewhat thus that a devoted wife comes in time closely to resemble her husband even in face, a son the revered father, a student the adored instructor. It is not a process that can be very much hurried. Some plates are more sensitive than others to such impression. Our part is to cultivate the sensitiveness and see that there is no intermission in the exposure. Given time enough, together with steadfast resolution and a vigorous use of every available means, and the results are both sure and amazing.—Pittsburg Christian Advocate.

Don't Worry.

Surely there must be a right way of taking troubles and what we call "worries" in this life, so that they will do us good and not harm. The world is to-day waging a war upon "worry"; it is the object of ridicule and levity. Men are coming to see its uselessness and its harmfulness. The troubles of life are intended to train us to quietness, humility, gentleness, sympathy and patience. They should not result in making others suffer because we are uncomfortable ourselves. When we allow ourselves to be "worried" we become a source of painful distress to others. Our Saviour said: "Take no anxious thought for the morrow." This is the true philosophy of life.

"The stream will not permanently rise higher than the main source; and the main source of national power and national greatness is found in the average citizenship of the nation."

A MENTALLY CRIPPLED CHILD.

You would not think of requiring a crippled child to keep pace with healthy, vigorous children on a long journey. And yet there are parents, teachers and even some physicians who utterly fail to realize that a child crippled in mind cannot keep pace with normal children in the difficult journeys of the school room. The public schools are graded for the healthy child of normal mental development, and the pace set is a hundred times too fast for the feeble minded child. In the public schools, or under a private tutor, there is only one fate for the child of backward mental development, namely—failure! Why? Because the methods and even the principles which apply in the teaching of natural children are totally inadequate and ineffective in the teaching of the mentally crippled.

There is only one hope for the feeble-minded child—and that hope is no brighter than one might wish—namely: special, physical and mental training at the hands of expert physicians and teachers who have made a life study of the subject and understand the nature of the infirmity, and have special facilities for developing the mind to the limit of its possibilities. The South is fortunate in possessing one high-class private institution of this character. Parents interested in the subject may obtain additional light from the annual catalogue of the Stewart Home and School, Dr. John P. Stewart, Supt., Box 12, Farmdale, Ky. Adv.

Family Department

Consider the Sparrows.

Looking out of my study window
High over the city street,
I watch the eddying currents
Where the busy people meet.

Up and down among them
Two twittering sparrows go,
Building a nest in the awning
Caught over the doorway below.

Till the glowing beams of midday
Scatter the shadow's frown;
Then comes one from the doorway
And draws the awning down.

The nest so daintily fashioned,
Well hidden from friend and foe,
Lies naught but a heap of rubbish
On the burning pavement below.

In the early hours of the morrow
The sparrows are busy once more;
But again the hand destroying
Comes forth from the shadowed door.

But now, at the third morn's dawning,
My heart is made to rejoice
To see that at last the sparrows
Have made a wiser choice.

High up, safely under the cornice,
Sheltered from wind and rain,
On an arch of solid granite
The birds are building again.

"Consider the sparrows," the Master
His disciples once told;
"All are in the care of our Father,
Though two for a farthing are sold."

And we, in his eyes of more value—
By these creatures a lesson are taught;
When the work of our hands lies in ruin
And we seem to have builded for naught;

To a higher and firmer foundation
He calls us to rise and build,
That the work of our lives may be lasting
When our hands and our voices are stilled.

—V. N. L., in The Standard.

A Living Hope. The Soul's Anchor.

Peter's ecstatic outburst of joy and confidence, when he exclaimed: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again to a living hope, by the resurrection of Jesus Christ from the dead," (1 Pet. 1:3) I can only understand this expression: "begotten us again to a living hope by the resurrection of Jesus Christ from the dead," by reference to the utter collapse of faith and hope, in the disciples, upon the death of Jesus; as witness Peter's impulsive expression of despair: "I go a fishing." He had upon His death given up all hope in Jesus. How could a crucified man be a Saviour. How could He give life and immortality, who Himself was a victim of death? More sadly and more pathetically than Peter, did the Emmaus disciples give up all hope. On the morning of the resurrection, when Jesus drew near to them (their eyes being holden that they did not know Him), He questioned them as follows: "What manner of communications are these that ye have one to another, as ye walk and are sad?" To which they replied: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass in these days; * * * Concerning Jesus of Nazareth, which was a prophet mighty in deed and word, before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death and have crucified Him. But we had trusted (hoped) that it had been He which should have redeemed Israel." (Luke 24:13-35). Afterward, when He sat at meat with them, their eyes were opened and He was known to them in the breaking of bread. Then, leaping from the table at which they had sat and eaten with Him, they fled to Jerusalem and spread the glad tidings: "The Lord is risen indeed and hath appeared unto Simon." It was this rising from the dead that begot in them a new and living hope. It is the living and not the dead Jesus which is our hope. No words of His; no deeds of His; no beauty of character or example of His; not even His martyr death, could afford us any ground of hope; but Jesus alive from the dead, the Master of death and the destroyer of the grave, can and does give us hope, saying: "Because I live, ye shall live also." Now since Jesus being alive from the dead is our hope, how can that hope die?

"His tried Almighty arm
God bared for our defence;
Where is the power can reach us there,
Or who can pluck us hence?"

2. It is a sure Hope. Among the beautiful metaphors used in the Bible none is more beautiful than that used by the writer of the epistle to the Hebrews in his sixth chapter: "Which hope we have as an anchor to the soul sure and steadfast, which entereth into that within the veil, whither Jesus our forerunner hath gone." Through the metaphorical use of it, in this connection, the anchor has come to be the smybol of hope. But the particular point here is that it illustrates the sureness of our hope. As long as the anchor holds and the cable does not part, no storm or tempest can wreck the ship to which it is attached. The ship may be tossed and swept again and again by the fiercest waves, but it is safe if the anchor holds and the cable does not part. So the soul that has "fled for refuge to lay hold on the hope set before us" may be tossed by winds and for the moment whelmed under great waters; but cannot be overwhelmed or swept away.

Of course the soul that looks to any feeling within (as though hope were a feeling and not an objective reality) will be dismayed by many things and indeed may make shipwreck. Nevertheless there are many who insist upon looking within for their hope. Just remember that hope which is an anchor cannot be within. What would you think of a master of a ship in a storm ordering that the anchor, which hangs at bow or stern to be let go into the sea, be cast into the hold of the ship, and then assuring the passengers that all was safe since the anchor was well within the ship? "Christ in you the hope of glory" is an inspiration and the living power within us which makes for righteousness; but it is Christ entered "into that within the veil," as our forerunner, which makes us safe and secure.

I have heard not a few timid souls declare that, while they had every confidence in Christ, they were always full of fear least their cables (meaning their faith) should part. This is a common mistake. Faith is not the cable that attaches us to Christ. Ponder well these precious words as I quote them to you: "God willing more abundantly to show to the heirs of promise the immutability of his counsel confirmed it (or interposed himself) with an oath; that by two immutable things (his word and his oath) in which it was impossible for God to lie, we might have strong consolation (assurance) who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor to the soul, both sure and steadfast." Now then, our anchor—Christ, being risen from the dead and having passed through the heavens, there to appear in the presence of God for us and as us; and the oath bound word or twisted cable of God's word and oath, being the cable by which we are attached and made fast to Christ, how sure we should be. May God grant every one of my readers this assurance.

3. It is a purifying Hope. What a mistake it is to suppose or treat the Christian Hope as a mere article of faith or a religious sentiment or passing emotion. We are told, and even know, that, faith works by love and purifies the heart. Well, so is hope, another member of this great trinity of Christian virtues, a purifying power. Indeed any hope that does not work to the purifying of the life and the ennobling of the character is a spurious hope. "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God. It hath never yet appeared what we shall be; but we know that when He shall appear we shall be like Him for we shall see him as He is. And every man that hath this hope in him purifieth himself even as He is pure." (1 John 3:1-3).

How can anyone doubt the truth of that Gospel which through all the long centuries since Christ passed through the heavens has filled the world with hope, lifted up the fallen and purified the vile and the impure. Mere orthodoxy, or fancy, or sentiment cannot do such a thing, and keep on doing it century after century in every generation; in every country and land and among all kinds and conditions of people. A holy life is the final test of the genuineness of the Christian's confession. Where there is no progressive holiness there cannot be a living hope.

4. Finally the Christian hope is a "blessed Hope." "The grace of God that bringeth salvation to all men, hath appeared; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world, looking for that blesssed hope and glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works" (Titus 2:11-14).

The consummation of the Christian's hope will be at the coming of our Lord Jesus Christ the second time without sin unto salvation; when the dead in Christ shall be raised and the living saints (at that time) shall be changed; and all the redeemed of the earth and all the ages shall be gathered in Him. This hope is the inspiration of His people on the earth; an event—the event—which every true Christian will desire and endeavor to hasten, by living holily and godlily and doing what he can to spread abroad the glad tidings among the sons of earth. For our hope cannot be fully realized until this gospel is preached among all nations for a testimony.

He who has this hope: the living hope; the sure hope; the purifying hope; the blessed hope; is rich indeed. With this hope a man cannot be poor, or miserable, or wretched. No prison of circumstances can take away his freedom; no seas of difficulty can drown him; no calamity daunt him. But without this hope, nothing cansave a man's life from failure.

Of the earth earthly he is, and so must remain. Wealth will corrupt his soul; success will deaden his life toward another world; death will overwhelm him and he will die as the fool dieth, "without God, without Christ, and without Hope." May it not be so with my readers.—Rev. George F. Pentecost, D. D., in Inter-Church.

Sunshine of the Heart.

It's the sunlight of the heart that makes
sweet the chosen way;
It's the sunlight of the heart, not the sunlight of the day.
It's the sunlight of the heart
Keeps us toiling, cold or heat,
With the blossoms in our dreams
And the robins singing sweet.

It's the sunlight of the heart that keeps the
world from turning gray;
It's the sunshine of the heart that keeps the
spirits fresh with play.
It's the sunshine of the heart,
Stored with beauty of the years,
Keeps the shadows from the soul,
Heals the heartaches and the tears.

It's the sunlight of the heart that makes us
young along the line
With the touch of morning song in a world
love makes divine.
It's the sunlight of the heart
Makes us laugh when troubles loom,
And leads us with its laughter
On the way life walks to bloom.

It's the sunshine of the heart makes the
sunshine of the day
Just to help us chase the care and the dark
and doubt away.
It's the sunshine of the heart,
That leads us, worn and pale,
To the beauty of the lilies
In that last eternal vale.

—Baltimore Sun.

Restlessness.

We often are reminded of the restlessness of our age, and there have been many attempts to analyze it and to find its cause and cure. At the outset we must meet the theorist who would persuade himself and others that restlessness is a good sign, and prevents stagnation and ease-seeking, and is hopeful of improvement and achievement. Such a theorist flies in the face of the common judgment, even the experience of men. Activity, with plan and purpose, is hopeful and good in its effect. But activity without purpose accomplishes nothing, and this is restlessness. When we find a boy who has a plan, a purpose, and is active to execute the one in order to accomplish the other, he breeds admiration and confidence and gives promise for future manhood. But when we find a boy who has neither plan nor purpose, yet cannot sit still, but is ever on the go, we rightly conclude that he has trouble with his nerves and with his mind. Soul and body are unhealthy, and he breeds either pity or contempt. He is restless. The other boy is active. Restlessness, save under artificial restraint, is no omen of good.

When, then, we are convinced that restlessness is evil, we do the more earnestly inquire into its cause and cure. There are many to-day making such inquiry, and there are just as many ready to give the answer. One would say that restlessness is due to selfishness. One's mind is so centered upon self that it becomes weary with the narrow vision; and selfishness violates a law of our being, and so restlessness is the result. Doubtless this is the occasion of restlessness in some cases. It is very likely to be the cause in those cases where the person has abundance of this world's goods. But there are cases of restlessness which cannot be attributed to selfishness, although there is much that is due to this important disposition. Another would say that ambition and self-esteem are causing our restlessness. We want everything, and we are confident that we can get everything; and so pressed on by one and led by the other, we take no time to rest. There is some truth in this. It exactly fits some cases, but not all. There are still souls who could be content with little, and who doubt their ability to get that little, and still they are restless. Still another would say that restlessness is due to pampering. Every whim to-day is gratified. Indulgence is cultivated, and discontent is the result. This is true in many cases, but not in all. We find the poor as restless as the rich, and there are many laborers who are never indulged who still are very restless.

A medical man would likely say that our restlessness is due to the condition of our nerves. It is a physical problem. We eat badly, we sleep badly, we work badly, and we take pleasure badly. We violate the laws of our physical being, and the nerves and blood are in bad condition, and we cannot rest. This, indeed, comes near to the truth. The rush of the age, its intense enterprise, is nerve-wrecking. But there are those who do not know that they have nerves who are nevertheless very restless. A sage might say that much of the restlessness was due to looking too much on the dark side of things. The light departs from life, and we are driven about by imaginary fears and dangers. This, too, has much in it; but it does not explain all. There may be other causes which still others may mention.

After all, are any of these things mentioned true causes? Are they not each an occasion of restlessness in particular cases? What is the real and general cause lying back of all these occasions? If we find this, then we may find a cure for it. Where does man find his rest? What satisfies him and gives him contentment? Not this world nor anything in it. And does there not come a suggestion for our age from this very fact? We will all acknowledge that with most of us we are seeking our rest and contentment in the things of this world, and they never can give it, and we never can find it. This is an old trouble which presents itself in all ages, though in somewhat different form. Our restlessness is due to an unsatisfied and discontented soul. Nothing can remove this and give contentment and rest but the presence of God himself. Faith in him is the cure of restlessness in all people and in all ages. He comes to us, recognizing our malady and offering us his cure. Here it is, as compounded forty centuries ago: "Fret not thyself to do evil. Trust in the Lord. Commit thy way unto the Lord. Delight thyself in him. Rest in the Lord, and wait patiently for him, and thou shalt dwell in the land, and verily thou shalt be fed. He will bring thy way to pass, and he will give the desire of thine heart. He will show forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord and wait patiently for him." Here it is again, twenty centuries later: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you; for my yoke is easy, and my burden is light. Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."—The Presbyterian.

A Friend in Need.

This friend was a tame stag that belonged to a lady living near Manila in the Philippine Islands. He was a great pet and allowed to roam around at his will.

The ponies did not have the same freedom. When they were taken out they must be tied. One day the man who fed the ponies tied one of them with a very short rope, and then carelessly put its bunch of hay beyond its reach.

The poor little beast strained in vain at its rope to reach his meal. His owner, watching from the window, was about to go to his help, when he saw the stag standing by, taking in the situation. She waited to see what would happen.

The stag soon found a way out of the difficulty. He bent his proud head, lifted part of the hay on his antlers, and put it down under the pony's nose. Then he went back for more; in a few minutes the grateful little pony had his full meal before him, and was making a hearty breakfast.—The Outlook.

The Awfulness of God.

"My flesh trembleth for fear of Thee."
"As with the fire, so with thy God thou stand.
Go not far off, yet come not too near hand."
—Ps. 119:120.

Speciously reasonable, the words really embody something of the mistrust of God engendered by Calvinism; the writer knew that God was an austere man reaping where He had not sowed. He was like an Israelite at the foot of Mount Sinai; who had heard only the command, "Come not near the Mount," and not the proclamation, "The Lord, merciful and gracious and longsuffering * * * "; like a Gentile race asking, "Which of us shall dwell with everlasting burnings?" not knowing how "Truly God is loving unto Israel."

There must be for him who would walk in the way of Perfection both fear and love of God; the Catechism is profoundly right. St. John had leaned on Jesus' breast, but when he saw Him in glory he fell fainting, his "flesh trembled for fear of Him," till Jesus raised him up. The higher our conception of God rises, the more we perceive His Beauty, and Power, His everlasting Judgments, and everlasting Righteousness, the more will love increase; "Thou art my portion"; "Shew the light of Thy countenance upon Thy servant." And yet Awe will increase with increasing nearness and increasing perception, till the emotion of the overwhelmed soul makes the very flesh to tremble at the thought of what it longs for. It is utterly false as regards the true good, that familiarity breeds contempt; of the blessedness of prayer and communion and the treasury of God's word the diligent seeker says, "I know of no end thereof"; but their mystery and infinite greatness also never fades. It is only want of understanding and appreciation that makes us fail at times in reverence and awe.

We must remark, too, the physical note of the Psalmist's awe. The external parts of worship, ceremonial, prostration, are the means of cultivating and expressing the awe of the soul. But we must feel it within: and that needs more real effort of thought and imagination than many of us expend. Fifty years ago, in the first marvellous burst of scientific discovery, it was as if the universe had been made smaller by being explained and analyzed and harnessed; and there was a tendency to belittle the greatness of God. But recently science has realized the boundlessness of the domain it rules, has opened its eyes to the wonder of infinity, and laid aside its

youthful pride of discovery. As criticism may be said to have given us back the Bible it at first snatched away from us; so science, instead of wiping out the Divine, has drawn wider the curtain to reveal God's vast wonder and awfulness. Let us see that we do not let the dust of the world blind our eyes to it, but find time to think upon Him, that we see Him both in the greatness and littlenesses of things, and learn still to fear Him with trembling of our flesh, although ardent longing of the Spirit.—Scottish Chronicle.

Jesus Only.

A skeptic, who spent his life in justifying his rejection of the Bible, and especially in objecting to the words and works and mission of the Lord Jesus, came face to face with the great question, "Who think ye that I the Son of man am?" He could not answer it, till he had become impressed with the idea that this Jesus was more than man, and, if more than man, what could he be less than God? He wrote the following lines, and, two weeks later died, leaving them on his desk:

My soul is night, my heart is steel;
I cannot see, I cannot feel;
For life and light I must appeal
To Jesus.

He died, He lives, He reigns, He pleads;
There's love in all His words and deeds,
Aye, all a guilty sinner needs
Is Jesus.

I've tried in vain a thousand ways
My fears to quell, my hopes to raise,
But all I need, the Bible says,
Is Jesus.

Though some will mock and some will blame,
In spite of fear, in spite of shame.
I'll go to Him, because His name
Is Jesus.

—Herald and Presbyter.

Curing Johnny.

Johnny was a great brag. A brag is a boaster. If he heard a playmate tell of something he had done, no matter what it was, Johnny would give a snort and exclaim: "Pooh! that's nothing. Who couldn't do that?"

One evening the family sat around the fire in the sitting room. Papa was reading, grandma and mamma were sewing, Alice and Joe were studying their lessons, when Johnny came strutting in. He took a chair by the table and began reading "Robinson Crusoe."

Presently Joe, who was younger than Johnny, went up to his brother, saying: "Look at my drawing. I did it to-day in school. Isn't it good?"

"Pooh! Call that good? You ought to see the one I drew! It beats yours all hollow."

Joe was rather crestfallen, and little Alice, who had a sympathetic heart, pitied her brother; and, going to Joe, asked him to let her see his drawing. "I wish I could do as well as you do Joe," she said, hoping to revive her brother's drooping spirits.

"Pooh!" sneered Johnny, "you needn't try to draw; for girls can't make even a straight line."

It was not long before Mr. Boaster left the room for a few moments. When he came back, everything seemed to be going on as when he left. Papa was reading, grandma and mamma were sewing, and Joe and Alice were busy with their lessons.

At last I have finished my hem," remarked grandma, folding the napkin she had been hemming so industriously.

"Pooh!" said mamma contemptuously; "that is nothing. I have done two while you are doing one!"

The children looked up quickly; for who would have believed she would have spoken so? It was not like her to do so.

Grandma picked up another napkin and began hemming it, but said nothing.

"Papa, look at my examples, please. I have done every one of them, and haven't made a single mistake," said Alice, crossing the room to where her father was sitting before the open grate fire.

"Pooh! that nothing," replied her father, not even taking her paper to look at it. "You ought to see the way I used to do examples when I was your age."

Poor little Alice was greatly astonished to hear such a discouraging and boastful remark from her generally kind father, and she was about to turn away when he drew her near to him and whispered something in her ear which brought the smiles to her face.

For a few minutes no one said anything, and work went on as before. Johnny was deeply engrossed in the history of Crusoe's adventures, and the other children continued their studies.

"My flowers look so well. I believe the geraniums are going to bloom again," remarked mamma.

"Pooh! they are not half so thrifty as those I used to raise. Why, I had flowers all winter long, and you have only had a few blossoms in the whole winter," said grandma contemptuously.

"What was the matter with everybody? thought Johnny. He had never known them to be in such a humor as they were that evening.

When papa remarked presently that he had stepped into the grocer's and had been weighed that afternoon, and that he "tipped the beam" at 168 pounds, and that was doing "pretty well" for him, mamma said crossly: "Pooh! you call that doing pretty well? Old Mr. Benson weighs two hundred and twenty-five pounds, and no one ever heard him bragging of it."

Everybody laughed. Papa shouted. It was such a surprise, and grandma got up and left the room to keep from choking with laughter.

Johnny saw them all look at him, and after a minute or two began to "smell a mouse," as the saying goes. "Papa," said he, "what are you all laughing about? Is it at me?"

"Well, we are not exactly laughing at you. We thought we would try your way of boasting of our accomplishments and see how you thought it sounded; but mamma spoiled our game before we had finished it."

Johnny looked rather sheepish the rest of the evening. He wondered if he was as disagreeable as the older folk that evening when he boasted of what he could do or had done. He was forced to admit that boasting sounded very unpleasant, and he resolved to break himself of the habit.—Our Morning Globe.

A Ready Reply.

Among the many trials that beset the parish priest is the erring parishioner who, in addition to his other shortcomings, has an unhappy knack, owing to a ready wit, of getting "the last word" in an argument. The parishioner, however, does not always come off victorious, as the following story will show. A certain vicar had among his flock a man who possessed a great craving for drink, and was always giving way to the bad habit. On one occasion the vicar met him leaving the village inn, and said reproachfully: "Ah, John, this drink is your greatest enemy." The man, confident that he was about to "floor" his pastor, replied promptly: "Well, and are we not told to love our enemies?" "Yes," retorted the clergyman promptly, "but we are not told to swallow them!" And the erring sheep went away to think it over!

When In Trouble.

C. H. Wetherbe.

It makes a great deal of difference with one as to whether he is in deep trouble, or is free from all particular trouble. When one is in trouble he is very apt to look at himself, and at others, very differently from the way that he does when he has none. It is a time for self-examination. The troubled one asks himself why he is thus troubled. Has he done anything to bring this upon himself? Perhaps he has not been living as he ought to. It may be that he has been going contrary to some known command of God. When Jonah was in great trouble, at the time that he was cast into the sea, some such questionings must have arisen in his mind. He knew that he had been trying to run away from the Lord, and from his duty. In the midst of that trouble he did a great deal of most serious thinking. He then examined himself as he never did before He realized his weakness and his helplessness as he never had done. He keenly felt his folly in trying to get away from the "presence of the Lord." He was in a state of deepest penitence. He confessed his sins. He repented of his disobedience; and he prayed with a directness and intensity quite beyond his customary habit. There was no mere formality in his praying. When people are in sore trouble, there is no formalism in their prayers, if they pray at all. Trouble makes them earnest, sincere and humble. If more Christian people had more trouble than they have been having, they would more fervently and pointedly pray than they now do. Moreover, when one is in great trouble he is much more apt to read the Bible than he usually does. Indeed, many who had scarcely ever read the Bible, have been quickly led to do so by means of sharp trouble, and in the reading they found just such messages as their hearts needed. Then, too, great trouble has often occasioned the bringing of much sympathy to the troubled one. Troubles bring out tears. One does not know the warmth and depth of many a friendship until he is having a terrible trouble. Make the best use of all your troubles.

A young lady, asked by her friend to explain what is meant by devotional reading of the Bible, made answer as follows: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive is to read it devotedly, and to one who reads it in that spirit, it is, indeed, a love letter."—United Presbyterian.

Worldliness does not consist in distinct acts, nor in thoughts of transgression, but it is the spirit of a whole life, which hides all that is invisible, real, and eternal, because it is devoted to the visible, the transient and the unreal. Christ and the world cannot exist in the same heart. Men who find their all in the world—how can they, fevered by its business, excited by its pleasures, petrified by its maxims, see God in his purity, or comprehend the calm radiance of eternity.—F. W. Robertson.

Children's Department

At Night.

O my little bed, softly smooth and so white!
I love to lie quietly here
Alone in the dear, friendly, wonderful night,
Alone, but without any fear.
For I know that God's angels their vigils do keep
And guard me from harm through the night while I sleep.
O wee little green things hid up in the tree!
I love you, I do love you well,
I hear your shrill voices, you're calling to me,
What is it you're trying to tell?
Do tell me, what was it that Katy did do?
It must have been bad that it still worries you.

O big lonesome owl with wide-awake eyes!
Far off in the night you do cry
Where you sit in a tree top, so sad and so wise,
And mournfully gaze at the sky.
To whom are you calling, "Who, who, who are you?"
Do you want somebody out there with you too?

O big yellow moon sailing through the blue sky!
And wee little baby stars too!
I wonder what you are, so far off, and high,
What are you, and what do you do?
Did God put you up there to shed your soft light
And watch little children all through the dark night?

—Sarah Nell Latham, in Christian Observer.

How Chipmunk Came by His Stripes.

The Merry Little Breezes of Old Mother West Wind are great friends of Striped Chipmunk. They hurry to call on him the very first thing every morning after Old Mother West Wind has brought them down from the purple hills. They always beg him to stop and play with them, and he always refuses. But he does it in such a merry way and with such a twinkle in his eyes that the Merry Little Breezes never get cross because he won't play. No, sir, they never get cross. If anything, they think just a little more of Striped Chipmunk because he has work to do, and Striped Chipmunk believes and says:

"When there is work for me to do,
The sooner started, sooner through."

So every morning they ask him to play, and every morning they laugh when he says he has too much to do. Then they rumple up his hair and pull his whiskers, and give him last tag and race down to the Smiling Pool to see Grandfather Frog, and beg him for a story. Now, Grandfather Frog is very old and very wise, and he knows all about the days when the world was young, and when he is feeling just right he dearly loves to tell about those long ago days.

One morning the Merry Little Breezes found Grandfather Frog sitting as usual on his big green lily-pad, and they knew by the way he folded his hands across his white and yellow waistcoat that it was full of foolish green flies.

"Oh, Grandfather Frog! Please do tell us why it is that Striped Chipmunk has such beautiful stripes on his coat," begged one of the Merry Little Breezes.

"Chugarum! They are stripes of honor," replied Grandfather Frog in his deep, gruff voice.

"Honor! Oh, how lovely! Do tell us about it; please do! begged the Merry Little Breezes."

"Chugarum!" began Grandfather Frog, his big, goggly eyes twinkling. "Once upon a time, when the world was young, old Mr. Chipmunk, the grandfather a thousand times removed of Striped Chipmunk, lived very much as Striped Chipmunk does now. He was always very busy indeed, but it was always about his own affairs. 'By attending strictly to my own business, I have no time to meddle with the affairs of my neighbors, and so I keep out of trouble,' said old Mr. Chipmunk."

"Just what Striped Chipmunk says now," broke in one of the Merry Little Breezes.

"That shows that he is just as wise as was his grandfather a thousand times removed, about whom I am telling you," replied Grandfather Frog. "Old Mr. Chipmunk wore just a little plain brown coat. It didn't worry him a bit, not a bit, that his coat was just plain brown. It kept him just as warm as if it was a beautiful red like that of Mr. Fox, or handsome black and white like that of Mr. Skunk. He was perfectly satisfied with his little plain brown coat and took the best of care of it.

"One day as he was hurrying home to dinner he climbed up on an old stump to look around and make sure that the way was clear. Over in a little path in the meadow grass was walking old Mr. Meadow Mouse. He was strolling along as if there was nothing in the world to fear. Way back behind him in the same little path, and walking very fast but very quietly, was big Mr. Bob Cat. His eyes were yellow, and a hungry look was in them. He didn't see Mr. Meadow Mouse, but he would in a few minutes. Mr. Chipmunk saw that he would, and that there was no place for Mr. Meadow Mouse to hide.

"'Hump! I never meddle in other people's affairs and this is none of my business,' said little Chipmunk.

But old Mr. Meadow Mouse was a friend. He thought a great deal of Mr. Meadow Mouse, did little Mr. Chipmunk. He couldn't bear to think what would happen to Mr. Meadow Mouse if big Mr. Bob Cat should catch him. Then almost without realizing what he was doing, little Mr. Chipmunk began to shout at big Mr. Bob Cat and to call him names. Of course big Mr. Bob Cat looked up right away and saw little Mr. Chipmunk sitting on the old stump. His eyes grew yellower and yellower, and he drew his lips back from his long sharp teeth in a very angry way, and his little bob tail twitched and twitched. Then with great leaps he came straight for the old stump on which little Mr. Chipmunk was sitting.

"Little Mr. Chipmunk didn't wait for him to get there. Oh, my, no! He took one good look at those fierce, hungry yellow eyes and long cruel teeth, and then he whisked into a hole in the old stump. You see there wasn't time to go anywhere else. Big Mr. Bob Cat found the hole in the stump right away. He snarled when he saw it. You see it was too small, very much too small for him to get into himself. But he could get one hand and arm in, and he did, feeling all around inside for little Mr. Chipmunk. Little Mr. Chipmunk was frightened almost to death. Yes, sir, he was frightened almost to death. He made himself just as flat as he could on the bottom of the hollow, and held his breath.

"'You better come out of there, Mr. Chipmunk, or I'll pull you out!" snarled Mr. Bob Cat.

"Little Mr. Chipmunk just snuggled down flatter than ever, and didn't say a word. Mr. Bob Cat felt 'round and 'round inside the hollow stump, and raked his long claws on the sides until little Mr. Chipmunk's hair fairly stood up. Yes, sir, it stood right up on end, he was so scared. When it did that it tickled the claws of Mr. Bob Cat. Mr. Bob Cat grinned. It was an ugly grin to see. Then he reached in a little farther, and made a grab for little Mr. Chipmunk. His wide-spread, sharp claws caught in little Mr. Chipmunk's coat near the neck, and tore little strips the whole length of it.

"Of course little Mr. Chipmunk squealed with pain, for those claws hurt dreadfully, but he was glad that his coat tore, for if it hadn't Mr. Bob Cat would surely have pulled him out. After a long time Mr. Bob Cat gave up and went off growling and snarling. When he thought it was safe, little Mr. Chipmunk crawled out of the old stump and hurried home. He ached and smarted terribly, and his little plain brown coat was torn in long strips.

"'This is what I get for meddling in the affairs if other folks!' said little Mr. Chipmunk bitterly. 'If I'd just minded my own business it wouldn't have happened.'

"Just then he happened to look over to the house of Mr. Meadow Mouse. There was Mr. Meadow Mouse playing with his children. He didn't know a thing about what his neighbor, little Mr. Chipmunk had done for him, for you remember he hadn't seen Mr. Bob Cat at all. Little Mr. Chipmunk grinned as well as he could for the pain.

"'I'm glad I did it,' he muttered. 'Yes, sir, I'm glad I did it, and I'm glad that Neighbor Meadow Mouse doesn't know about it. I'm glad that nobody knows about it.'

"'A kindly deed's most kindly done
In secret wrought and seen of none.'

"'And so I'm glad that no one knows.'

"Now, just imagine how surprised little Mr. Chipmunk was when in the fall it came time to put on a new coat to have Old Mother Nature hand him out a beautiful striped coat instead of the little plain brown coat he had expected. Old Mother Nature's eyes twinkled as she said:

"'There's a stripe for every tear in your old coat, made by the claws of Mr. Bob Cat the day you saved Mr. Meadow Mouse. They are honor stripes, and hereafter you and your children and your children's children shall always wear stripes.'

"And that is how it happens that Striped Chipmunk comes by his striped coat, and why he is so proud of it and takes such good care of it," concluded Grandfather Frog.—Thornton W. Burgess in Peoples' Home Journal.

A July Sleigh-ride.

"Oh, dear, it is so warm we can't play or do anything," complained Molly. "I feel too uncomfortable to move."

"I wish it would rain, or something," Phil grumbled. "I don't see how we can pass a whole day like this."

Indeed, it was the warmest day of the summer.

The sun seemed to be burning everything up out of doors, and it was close and unpleasant in the house.

Papa, who had been busily reading his paper, now laid it down and looked at the little "fussers," as he called them.

"Let us all take a sleigh-ride," he suggested.

"A sleigh-ride!" every one exclaimed.

"Why, Papa Dawson, how could anybody take a sleigh-ride in July?"

"Make believe we have had a big snow.

"Come along," he called merrily, "the sleigh is waiting, and we must not let the horses become chilled. Where shall we go, Molly?"

All were now on the large sofa, which was the make-believe sleigh.

"Let's go down to Uncle Joe's and have a snowball battle behind the barn," Molly giggled.

"Hurrah then, off we go," and papa cracked an imaginary whip, while all settled themselves for a jolly ride.

"How the bells jingle!" gurgled Katie. "It's lots of fun to go sleighing."

"And how fast the horses scamper along!" laughed Molly.

"Oh, papa, there is a man caught in a snowdrift," some one cried. "We must stop and pull him out."

"Whoa!" said Phil. "If you will hold the horses a moment, papa, I can help the man and be back in the sleigh in a minute."

"Why, it's Mr. Turner. We can take him right to his home."

"Good morning, Mr. Turner, just jump in with us. Sit on the back seat where you will be comfortable," and papa reached his hand to help Mr. Turner. "It's a cold day, isn't it? I hope you feel no worse for your accident?"

"Dear, how the wind blows!" exclaimed Molly. "Still, I'd rather be out of doors than in the house."

"Here come the Lawrence children with their papa. See how they are laughing! They are enjoying it as much as we."

"Good morning, girls. Isn't this jolly? Lots more fun than staying in the house, isn't it?"

And so the merry party moved on, almost believing, at times, that they really were chilly, and must draw their furs about them. They made believe they saw many neighbors and friends in sleighs, on snowshoes, or coasting down hill, all having the best of good times.

"We must be quite near Uncle Joe's," Phil announced, after a time. "I'm sure I see the grove on the hill back of the house. It is covered with snow."

"Yes, that is it," papa assured them. "And here come Joe and the boys, now."

"How do you do, Joe? How do you do, boys? We thought we would run down to spend the day with you. The children want to have a snowball battle behind the barn.

"Hop out, every one!"

All jumped out of the sled and shook hands with uncle and aunt and cousins, and then, brushing the snow from their shoes, went into the house.

"I'm quite stiff from being packed in so tight," groaned papa, dropping into a chair.

"I am, too," each of the others agreed, "but the ride was worth it."

And so the sleigh-ride ended, all declaring they had a fine time.

"It is a good way to spend a warm day, and we must try it often," they said. It has made us quite forget the heat."—Elizabeth Farron, in S.S. Times.

Tiny's Alarm Clock.

Tiny looked up from her slate as her big brother Kent came in one day with an odd-shaped paper bundle in his hands. Tiny ran to meet him.

"Oh, Kent, what is it?" she asked, curiously. "Anything for me?"

"No," said Kent. "Such a wide-awake puss as you are doesn't need aids to early rising," and he untied the strings and opened the package.

"Why, it's a clock!" said Tiny, disappointed. "We've got three clocks, now, Kent. What made you bring another?"

Kent began winding the little clock. "You just listen," he said.

Whir-r r! Rattle, rattle, rattle! Whir-r r! What a way for a clock to strike!

"It's an alarm clock," exclaimed Kent, smiling at Tiny's wonder. "We can set it so that the alarm will strike at any time of night and wake us. You know I have to leave home before daylight sometimes"—for Kent was an engine-driver.

"How very, very funny!" said Tiny, with sparkling eyes. "Goes off all itself, without any one touching it! Oh, how I wish I had one."

"There's nothing funny about it," went on Kent. "If people don't mind the alarm when it strikes, but think they will sleep a little longer, they grow less liable to be waked by it, and soon it does not make any impression at all."

Tiny considered. "I wish I could have one all my own," she said again. "It must be such fun to hear it go off."

"You have one," said Kent, gravely.

"I? An alarm clock?"

Kent nodded.

"Where?"

"Right in there," said Kent, with his hands over Tiny's heart.

"Well, I don't believe it ever went off," laughed Tiny.

"Yes, I'm sure it has. Wait till you feel like doing something wrong. That little clock will say, "Why, Tiny, don't. You see if it doesn't."

Tiny laughed and went back to her sums. Soon a call came back from the kitchen, "Tiny, dear, I want you."

Tiny's mouth began to pout, but she suddenly called out cheerily, "Yes, mamma," and danced out of the room, looking back to say, "It went off then, Kent, loud."

Kent nodded and smiled. "I thought it would," he said.

And all of you folk with alarm clocks must be sure to answer the first call, or they will ring and ring in vain, and the first thing you know you turn out good-for-nothing men and women.

Day by Day.

'Day by day the manna fell;
Oh, to learn this lesson well!
Still by constant mercy fed,
Give us, Lord, our daily bread.

"'Day by day,' the promise reads,
Daily strength for daily needs;
Cast foreboding fear away,
Take the manna of to-day."

—Apples of Gold.

Worth While.

"If you take three bushels of turnips from eight bushels of turnips, how many bushels would you have left?" read Johnny slowly, looking at his book as if he would like to toss it across the room. "Four, I guess. No—five. Anyway, there'd be a lot too many left. I don't like turnips or arithmetic, either. What's the use of learning all this stuff?"

Grandmother didn't have a chance to answer, for Aunt Mary spoke quickly:

"Oh, run outdoors awhile, little boy! The fresh air will blow the cobwebs out of your brain."

Johnny liked that advice, and he was off in a minute, running across the wide yard and over to the pasture where a good friend came up to greet him at once—his favorite horse.

While Johnny was patting the horse's face, he heard some one coming up the lane—a man whom he had seen in the road only a few minutes dusty and rough-looking, and Johnny drew back a little, wishing Rover were with him. But the man spoke pleasantly enough.

"Don't you know me, sonny? I'm a before. The stranger was ragged, friend of your father's and I just came to borrow one of his horses for an hour or two. It'll be all right if you run up to the house and tell him. I can wait here."

"It's my grandfather who lives here," said Johnny doubtfully.

"Grandfather? Oh, yes, of course. That's what I meant to say. You run up to the house and ask him, like a good boy.'

Johnny felt sure the man was planning something wrong, and he would not leave him alone with the horse.

"Well, then, I'll take the horse without asking," said the man crossly, moving toward the bars.

Just then Johnny gave a queer little whistle he had taught the horse to obey. All at once the horse raised his head and galloped away across the pasture. The man looked for a minute as if he would strike Johnny, but he only said some very bad words that made the little boy sure he was no friend of grandfather's, and then turned and hurried down the lane. When he had passed down the road quite out of sight, Johnny went back to the house and told his grandmother about the man.

"Well, it was a good thing the horse had learned that trick, wasn't it?" said grandmother. "I believe most things we learn will be of use sometimes—whether it's horses learning tricks or a little boy learning arithmetic."

Johnny laughed, picked up his book and started to study.—Ruth Cady, in The Sunbeam.

The Baily's Bath.

Some people send trunk loads of their old clothes to "the poor," and that usually means that, when they have finished with their winter clothes they send them down to the dwellers in "the ward"—for summer wear; and when dimities and cotton voiles are rather out of season they follow suit, to serve the inhabitants of the slums, I suppose, for party dresses.

But there are others who find what the needy really need and try to supply it—and of these are the Blanks.

The Bailys, with their nine children, live in a dilapidated shed near where "Shacktown" and the district known as "on the hill" meet. Mr. Baily earns thirteen dollars a week but is frequently off work through ill-health.

One day Mr. Blank met Mrs. Baily struggling with a large pail of water, more than a block from home. An inquiry brought the reply that the shed boasted no waterworks and that the well which was supposed to supply the deficiency, provided only a filthy liquid, whose properties were far from cleansing. The mother of nine was therefore driven to going to the nearest scene of building operations to obtain water for the children's bath.

Cleanliness against such odds appealed to Mr. Blank's immaculate soul so he went home and told Mrs. Blank what he had learned. Mrs. Blank agreed that it was very creditable to Mrs. Baily, and altogether too bad, but Mr. Blank had something still on his mind. He studied the reflection of a polished copper kettle in the polished hardwood floor, inwardly commented upon the excellence of Mrs. Blank's housekeeping, hesitated, cleared his throat and finally began timidly.

"Why yes, you are worse," Mrs.

Blank agreed, wonderingly, with a look which implied "Well?"

"My dear, ah, er, you know that I am just as fussy about having things right about the house as you are."

"Well, you know we have that third bathroom that is never used—"

A light began to dawn on Mrs. Blank.

"Oh!" she ejaculated.

"Yes, well, why can't Mrs. Baily send the oldest girl over here and let her bathe the younger ones once a week in that room?"

Could it be Augustus Blank, who spoke and could it be Mary Blank who listened to such an extraordinary proposal?

"Maggie would leave," Mrs. Blank said tersely, after a silence.

"Why?" demanded Mr. Blank, unconvinced.

"Do you imagine for one instant that Maggie, who rules us with a rod or iron, who wrings a raise out of us every other month and who holds the fear of her departure over our heads like a menace, would ever, ever, ever clean up a bath-room after nine grimy, splashing, puddling little Bailys?—to say nothing of the wear and tear on the halls."

"I'll clean up the bathroom myself," Mr. Blank declared, stoutly.

Mrs. Blank surveyed him from the perfect toe of his perfect boot to the top of his dignified head and then she laughed.

"No, my dear," she said, "Maggie and I shall repair the damages between us, and if Maggie doesn't like it she can go. She has bullied us long enough."

But Maggie didn't go, and now Saturday is a gala day in the Blank household. The eldest Baily, Minerva, drags in one smaller Baily after another, shy, reluctant and quite badly soiled and chases them out again—after sounds of wild uproar and splashing—shining with soap and satisfaction. But Maggie often waylays them at the kitchen door and many and strange are the bulges that disfigure the outlines of the small Bailys when they depart. And when Minerva, tired but triumphant, brings up the rear, there are bundles as many and strange that are carried off to the dilapidated shed and the plucky little mother of nine.—Polly Peele, The Globe.

Foxy and the Hare.

In a snug little grotto beneath a high bank covered with foxglove ferns, lived a sly, old fox. He was so very old, that he could not go far to search for food, so he was obliged to play all sorts of tricks to get it. One night, as he sat at the mouth of his hiding-place, feeling very hungry, he saw a fine, fat young hare lazily feeding on the juicy turnip-tops.

"Oh, dear!" sighed the fox, "if I were a little younger, what a rare supper I could make off that young thing! But I can't catch her." Then an idea struck him.

"Hem! hem! hem!" said he in a loud voice.

The hare was startled, and looked around.

"Sweet Miss," said the fox, coaxingly, "I'm old and feeble, and can't fetch my supper; will you get it for me?"

"Oh, yes," said the hare, who was a giddy, thoughtless creature, but very good-natured. "What would you like? Some fresh, dewy clover?"

"Dear me, no," said the fox; "that would not suit me at all."

"Oh, it is delicious!" said the hare; "but what would you like?"

"Just walk into my house," answered the fox; "and I will show you the sort of things I like."

Now, his den was strewn all over with the bones of rabbits and ducks and pheasants and chickens.

"Wait a minute," said the hare, "till I finish this turnip-top." Then she skipped gayly to the fox. "Now, I'm ready," said she.

And so was the fox. He just gave her backbone one nip, and she was as dead as dead could be.

This fable teaches us not to listen to the fine words of strangers, whoever they may be. And do not choose your friends until you know something about them.—Children's Friend.

Daddy Knows.

Let us dry our tears now, laddie,
Let us put aside our woes;
Let us go and talk to daddy,
For I'm sure that daddy knows.
Let us take him what we've broken,
Be it heart or hope or toy,
And the tale may bide unspoken,
For he used to be a boy.

He has been through all the sorrows
Of a lad at nine or ten;
He has seen the dawn of morrows
When the sun shone bright again;
His own heart has been near breaking,
Oh! more times than I can tell,
And has often known the aching
That a boy's heart knows so well.

I am sure he well remembers,
In his calendar of days,
When the boy-heart was December's
Though the sun and flowers were May's.
He has lived a boy's life, laddie,
And he knows just how it goes;
Let us go and talk to daddy,
For I'm sure that daddy knows.

Let us tell him all about it,
How the sting of it is there,
And I have not any doubt it
Will be easier to bear;
For he's trodden every byway,
He has fathomed every joy,
He has traveled every highway
In the wide world of a boy.

He will put aside the worries
That his day may follow through,
For the great heart of him hurries
At the call of help from you.
He will help us mend the broken
Heart of ours, or hope or toy,
And the tale may bide unspoken—
For he used to be a boy.

—J. W. Foley, in Youth's Companion.

Learning to Think.

"Well, Master Jim, so you want your hoop mended, do you?" said the blacksmith, and he took the iron hoop in one strong hand and put it to get soft in the fire while he worked the bellows vigorously with the other.

Jim and Tom loved nothing better than to visit the smithy, for it was such an interesting place with its big hammers and anvils, and the pincers and queer tools lying about among the horse-shoes.

"I've got a tale to tell you, young gentlemen," he said, as he worked away at the broken toy, "and it's only happened this afternoon, too. Little Tommy Hunsden ran in, poor little chap, to know if I'd make him four horseshoes for his wooden horse, and while I was fitting them a horse and buggy came dashing down the road. I heard afterwards that some young gentlemen had scared it by shooting peas through a pea-shooter at it from behind a hedge.

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Tom and Jim said nothing, but they grew very red, and the blacksmith bent lower over his work as he went on talking.

"There was likely to be a sad accident, for Tommy Hunsden ran out before I could stop him, and ran right in front of the horse as it suddenly drew up before my shop. It was all in a shiver as I caught hold of little Tommy's coat to pull him back, but the poor dumb animal never moved, and I lifted the little boy up and soothed the horse till it lost its fright, and was ready to go home again."

"It was Tom and I who shot peas at it," said Jim, in a low voice, "and we're very sorry."

"I was sure you would be, Jim, when you heard how near things had been to turning out badly," the blacksmith said, as he finished mending the rim. "Here's your hoop, sir, as good as new."

"Thank you very much," Jim answered. "I say—we never thought how foolish we were—it seemed only a bit of fun to us. But we'll not do it again."

"That's right," said the blacksmith, heartily. "I knew you'd say that, for I'm sure you were only thoughtless, only you see what a lot of mischief folks can do who don't think."

The boys walked quietly home without speaking, till just as they reached the gate, Bob said, "Let's try and think, Jim."

A spirit of loving service should fill the heart of every Christian. Those to whom we give kindness and love will return the same with fidelity and service rendered in like spirit. We are usually paid in returns of our own gifts. Love invites its own response; service inspires to service; and the memory of a kindness done may prove to us a welcome shelter and defense in time of need. It may be thou dost not love thy neighbor; it may be thou thinkest only how to get from him, how to gain by him. How lonely, then, must thou be! how shut up in thy poverty-stricken room, with the bare walls of thy selfishness and the hard couch of thy unsatisfaction.—George Macdonald.

Personal and News Notes.

Dr. C. B. Wilmer, rector of St. Luke's church, Atlanta, is spending two months in Maine.

The Rev. Walter W. Reid, rector of Grace church, Sheldon, Vt., has declined the chaplaincy of Asheville School, Asheville, N. C.

The Rev. A. E. Lyman-Wheaton, of Arkansas City, Arkansas, has been at St. Paul's church, Jersey City, during the summer.

Bishop Thurston, of Eastern Oklahoma, has returned to Muskogee and may be addressed at 743 Terrace Boulevard.

The Rev. J. P. McComas, D. D., and his family, who have been abroad since the middle of May, have returned to St. Anne's rectory, Annapolis, Maryland.

Calvary parish, Memphis, has recently purchased a new rectory, and the rector, the Rev. W. D. Buckner, LL. D., is now occupying it.

St. John's church, Gloucester, has just paid $1,800 on its parish debt, leaving a remainder to date of $5,000. The Rev. J. H. C. Cooper is the rector.

The Rev. Roberts Coles, rector of St. Paul's church, Hamilton, Loudoun county, Va., has been called to the rectorship of St. James' church, Warrenton, Va.

The Rev. Henry B. Olmstead, senior curate at St. Andrew's church, Yonkers, N. Y., has resigned. He will become assistant at St. Paul's church, New Haven, Conn.

The address of the Rev. Z. S. Farland, rector of St. Stephen's church, Westhampton, near Richmond, Va., has been changed to R. F. D. No. 2, Richmond, Va.

The Rt. Rev. P. M. Rhinelander, Bishop of Pennsylvania, has returned, after his summer vacation, and should be addressed, as heretofore, at 251 S. 22d street, Philadelphia, Pa.

Rev. Andrew G. Grinnan, formerly of Haymarket parish, Va., has accepted a call to Falls Church parish, in succession to Rev. W. E. Callender, and will take charge September 21st. His address will be West Falls Church, Va.

The Rev. John Sylvanus Haight, for a year a curate at St. Paul's church, Cleveland, Ohio, has accepted the rectorship of St. James' church, North Salem, and charge of St. Luke's church, Somers, in the Diocese of New York.

The Rev. R. S. Gill, of Spokane, Wash., has accepted the rectorship of St. Paul's church, Salem, Oregon, made vacant by the resignation of the Rev. Barr G. Lee, who has been elected rector and head master of the Bishop Scott School, Yamhill.

The Guild of Christ church, Greenville, S. C., has acquired the sum of two thousand dollars with which to erect a chancel window in their church, in memory of the late Rt. Rev. Ellison Capers, Bishop of South Carolina, and for twenty years rector of the parish. It is hoped to have the memorial ready to be placed in the church when the Diocesan Convention meets there, in May, 1914. The Rev. A. R. Mitchell is the rector of the church.

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"Missions in Georgia," the diocesan paper, in a map recently published, shows that of the counties in the State — about sixty-five in number—thirty-one show "dark territory," where the Protestant Episcopal Church holds no services. There, indeed, is missionary ground.

It has been uncertain for some time whether Bishop Roots, of Hankow, would be able to leave China, on account of the unsettled conditions. A cable received at the Church Missions House, September 4th, states that he is leaving on the 15th, by the Trans-Siberian route.

Mr. S. E. Shannahan is now secretary of the Diocese of Easton, having succeeded the Rev. Edward R. Rich in that position, held by him for seventeen years. The address of Mr. Shannahan is Easton, Md. The Rev. Mr. Rich should be addressed at 17 West Franklin street, Baltimore, Md.

The Rev. W. L. Kinsolving, rector of Trinity church, Winchester, Tenn., with Mrs. Kinsolving, spent the month of August in Montreal, Canada, and the White Mountains. They are now at their home. The Rev. Edward McCrady, of Greenwood, Miss., officiated at Trinity during the absence of the rector.

The Rev. L. J. Sothoron, for twenty years rector of Christ church, Rock Spring, and the Holy Cross, The Rocks, both in Harford county, Md., has resigned and has removed from Forest Hill, Md., to Glyndon, Baltimore county, Md. It is stated that the Rev. George C. Shaw, of Mount Savage, Md., has been called to succeed the Rev. Mr. Sothoron.

The Rev. C. R. Birnbach, of North Kent parish, Diocese of Easton, is supplying at St. Luke's, Ypsilanti, Mich., during September, in place of Archdeacon Henry B. Bryan, of East Downington, Pa., who was in charge of this work for the rector of St. Luke's parish during his absence in Europe. Archdeacon Bryan was compelled to return to his work at East Downington.

On Monday, July 21st, Deaconess E. M. Deane, for many months the beloved and faithful nurse of St. Paul's mission, Horsecreek Valley, a mission of St. Paul's church, Graniteville, S. C., entered into rest, at Westport, N. Y., where she was spending the summer with her family, on the shores of Lake Champlain. Deaconess Deane was buried from Trinity church, Hoboken, N. Y., on Thursday, July 24th.

The Rev. Hunter Lewis, formerly rector of St. James' church, Mesilla Park, New Mexico, took charge of Holy Innocents' church, Auburn, Alabama, on Sunday, June 7th. The Alabama Polytechnic Institute, with 810 boys last season, is situated at Auburn, and Mr. Lewis' long experience and success in work among boys at Mesilla Park will, we doubt not, enable him to be equally successful in his new charge.

Little Friends of the Trees.

We have always called the little creatures tree-toads, although they should be known as tree-frogs. Frogs have teeth in their upper jaws; so have tree-toads; they also have webbed feet and hands. The reason tree-toads can perform such wonderful acrobatic feats is because their fingers and toes are sticky, which enables them to cling to whatever support they may grasp.

Perhaps the most peculiar thing about the tree-toad is that he can hide in plain sight, because he can change his color. On an old gray fence the tree-toad's color is gray. on green leaves, green is his color; on a tree trunk, Mr. Tree-Toad chooses from his wardrobe a suit of tree-trunk gray and brown. He knows when to put on stone gray, plain brown, or yellowish white, which is exactly the reason we usually find tree-toads only through accident.

The first thing we know our hand touches a cold, soft body, and we see a surprised, winking, blinking little tree-toad, about two inches long, with a star-shaped patch on his back. We are more pleased to see him than he is to see us, and unless we watch closely the little fellow will disappear from view before our very eyes.

Tree-toads are a contented folk, and sometimes live in one tree months at a time. Shelter, food, and moisture are all they need to keep them contented and happy. The reason tree-toads sing so loud before a storm is because they like dampness in the air. Their tree furnishes them plenty of food, such as flies, ants, tree crickets, caterpillars, and spiders and is also a shelter from the hot sun and from their enemies. Hawks like to eat plump little tree-toads.

Evening is the best time for a tree-toad to go hunting. His sticky tongue is his capturing weapon. The hawks are in bed with heads tucked under their wings. All that hawks may do at night is to dream of plump little tree-toads.

Thanks to his webbed feet and hands, Mr. Tree-Toad makes flying leaps in the moonlight in trying to catch dainty morsels like caterpillars, and a merry time he has traveling after insects from one end of his home tree to the other.

Cold weather makes the tree-toads feel sleepy, and in September they go to bed in a hollow tree where they sleep until late springtime.

In May the tree-toads journey to the nearest pond to lay their eggs. These eggs hatch out tadpoles three days after they are laid, and the tadpoles go swimming through the pond like so many tiny fishes. At first the tadpoles have tails, but no arms nor legs.

After seven weeks a wee tadpole slowly changes from a tadpole to a baby tree-frog. His arms and legs appear, and he loses his tail. Tree-toads cannot breathe in the water, so the little fellow climbs out of the pond and starts in search of his new home. His first baby suit is green, which is soon changed for one of gray or gray and green.

The first year of his life, the tree-toad grows to be only one inch long; but a good winter's sleep and another summer in a tree changes him into a full-grown tree-frog who may live to sleep many winters in his cosy hollow beneath a blanket of snow.

We should be thankful to this little worker who summer after summer destroys the enemies of our trees. His title should be Guardian of the Forest.—Frances Margaret Fox, in S. S. Times.

Be what you wish others to become. Let yourself, and not your words, preach for you.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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MARRIED.

WRIGHT—MASON.—At Elkton, Va., on Monday, September 1, 1913, LOUISE, daughter of Mrs. John K. Mason and the late Dr. John K. Mason, to EDWIN WRIGHT, of Ardmore, Pa.

DIED.

PAGE—McCRACKEN.—In St. Clement's church, El Paso, Texas, September 3, 1913, by the Rev. William C. McCracken, father of the bride, Miss MARGARET McCRACKEN to Mr. ROBERT WILLIAM PAGE.

OVERTON.—On September 3d, at Prospect Hill, her home in Louisa county, Va., Mrs. NANCY GILES OVERTON, wife of Capt. William Overton, of Louisa county, Virginia.

GRAMMER.—September 9, 1913, in the 75th year of his age, the Rev. JAMES GRAMMER, D. D., formerly of Winchester, Va.

OBITUARY.

Edith M. Barber.

Whereas, it has pleased Almighty God to remove the pure and sainted spirit of Mrs. EDITH M. BARBER from temporal cares and sorrows to the Church Triumphant, where His people do rest from their labors, we, the members of the branch of the Woman's Auxiliary to the Board of Missions, of Trinity church, Fredericksburg, Va., do resolve:

1st. That we have sustained an irreparable loss in the removal of an efficient officer, whose unselfish devotion to the Master's cause; whose tender love and zeal for the good of all humanity, and whose unswerving adherence to duty at all times, is a bright and beautiful example to us, her co-workers here, and an inspiration to greater usefulness and more earnest consecration to the cause of Christ upon earth.

2d. That our warmest sympathy be, and is hereby tendered to the hearts bowed down with their loss, her husband, our beloved rector, the Rev. Hubert H. Barber, and his family.

3d. That these resolutions shall be recorded upon the minutes, and a copy of them sent to her stricken family, and to the Southern Churchman.

Signed:

MISS MARGARET B. SHEPHERD, President.
MRS. A. JACKSON SMITH, Vice-President.
MRS. W. H. RICHARDS, Secretary.
MISS CORA UNDERWOOD, Treasurer.

Fredericksburg, Va., September 12, 1913.

APPEALS.

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The Health of the Soul.

How often, when repeating the Confession in church, have we said, "There is no health in us," and all the time, maybe, our bodies have been hale, hearty, and strong. What did we mean? We were not speaking of our bodies, we were speaking of our souls.

We are told that "health" is a Saxon word, which is derived from another which means "to heal," so that to be in health is to be in a state that is whole, one that is healed, or needs no healing, "a state of a being in which all the parts and organs are sound, and are in a right condition."

When, in speaking of our souls, we say "There is no health" in them, we confess that they are in a condition in which none of their parts and organs are sound and in a proper state. The words of the prophet Isaiah amplify such a spiritual condition as this. He uses the members of the human body to express his meaning. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises, and putrifying sores: they have not been cleansed, neither bound up, neither mollified with ointment."

To what is all this due? Is it not the result of the "oppression of the devil?" He makes men's heads sick with the wrong and foul thoughts he presses upon them: he fills their hearts with faintness by misdirecting their affections: "from the sole of the foot unto the head" he defiles men's persons with the loathsome disease of the leprosy of sin; it is he who wounds and bruises by presenting craftily and suddenly, or subtly and slowly, luring temptations to which men fall: he keeps spiritual wounds and bruises open and putrifying sores by spoiling repentance in making it imperfect, or by hindering it altogether.

Is there any cure for all this disease of the soul? Is there any who can bind up these sores; who can mollify these injuries with ointment; who can heal these wounds? There is: "Jesus of Nazareth, Who was appointed of God with the Holy Ghost and with power." "He went about doing good, and healing all that were oppressed of the devil, for God was with Him." He is the Great Physician; and He is "the Sun of Righteousness Who is risen with healing in His wings," which are the rays and beams of His glorious and wonderful love.—Rev. A. F. Blood, in Kilmarnock Church Magazine.

"We have built a fine church," said a layman to the writer, in the presence of his pastor, on dedication day, "but the most important work yet remains to be done—that is spiritual building."

ANXIOUS TO RETURN.

Son's Two Years at Bingham a Great Blessing.

Springfield, W. Va., March 13, 1912.
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I feel that Robert's two years at Bingham were a great blessing to him and again I thank you for your many and special favors to my boys. I shall always remember Bingham with a great deal of pleasure and shall be glad to recommend the school to those who may be needing information of that sort.

With kind regards to yourself and Mrs. Gray, I am,

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The Household

Use of Dried Fruits.

Fruit of some kind should form a part of each meal. The fruit crop last year was not abundant in most sections, and many housekeepers find their supply almost gone, although it is more necessary now, in the spring, when the system demands a change from the heavier foods of the winter, than at any other time of year. The price of fresh fruits at this season is so high as to be almost prohibitive for regular use, and canned fruits are not much cheaper. Fortunately, dried fruits of many varieties may be bought at reasonable prices and, if properly cooked, are just as palatable, and, according to government experiment reports, possess a higher food value on account of the evaporation and process of drying.

A pound of dried fruit, when cooked, will make more than three pounds of the three-pound size cans of the same variety, and cost less than one can. The secret of preparing all dried fruits is long soaking before cooking and sweetening lightly before removing from the fire.

Dried fruit should be quickly washed in two or three waters, then put to soak in three or four times the amount of water, adding more, if necessary, and soaked over night, or from twelve to twenty-four hours, and cooked in same water in which it is soaked, as to drain it off would be to waste much of the value of the fruit. Apples, figs and the cheaper grades of peaches may then be gently simmered, never really boiled, for two or three hours, when they will be reduced to a pulp, and should be sweetened but little, just as they are removed from the fire. Prunes grapes, berries, apricots and the better grade of peaches will not need so long simmering. If apricots and the best grade of peaches show clear and yellow, and are tender after twenty-four hours of soaking, the juice may be carefully drained off, made rather sweet and cooked down to a honey-like consistency and poured, boiling hot, over the soaked fruit, without cooking, which will be as attractive and palatable as canned fruit. Dried fruits may be used for any desserts where canned fruits would be used.

Bouquet Potpourri.

Girls who have many flowers during the season may preserve the scent of the roses and violets by means of two ordinary fruit jars, one of each variety of bloom, explains the New York Herald. While the flowers are still fresh, cut off their stems, place the petals in the jar, and pour over them an equal quantity of cornmeal. Instead of packing the jar tightly, leave almost a third of the space unoccupied, so that when the lid has been screwed on the contents of the receptacle may be shaken together. Then set the jar in some cool place and every day it must be gently shaken and the top removed for just long enough for a very little fresh air to touch the contents. When the rose and violet leaves are perfectly brown, the cornmeal will have absorbed their odor, and the entire mixture may be transferred to an ornamental potpourri jar, or used for various sorts of sachets.

INCORPORATED 1882.

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I go to church because I find there consolation and hope; because I see there the dawn and not the sunset; and it is better for man, if the hope is baseless and the vision but an elusive phantom, to cherish a dream so glorious and beautiful than to be weighted down and crushed with the quarried mountains of a world without hope and without God.—Claude Weaver, in Leslie's Magazine.

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Thoughts for the Thoughtful

"He who loves best his fellow-man is lovingGod the holiest way he can."

There is but one path that leads to Christ and heaven—that of obedience.

The conventional fault-finder is one who thinks that right always lies in the opposite direction.

"My protestations of friendship are not like other people's. I never speak but what I mean, and when I say I love, 'tis for ever."

We cannot live unworthy lives in the constant presence of noble beings to whom we belong, who believe that we are at least endeavoring after nobleness."

If thou neglect thy love to thy neighbors, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten, and by thy love to thy neighbor thy love to God is nourished.—Quarles.

Being forced to go to work and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.

Despite his doubts, Thomas was with the other disciples at the Easter octave. He knew there must be difficulties in religion and painful as they were the place where he would be most likely to have them solved was where he had already received so much light and help, and because he kept with the Church, Jesus found and rescued him.

I know of no more encouraging fact than the unquestionable ability of a man to elevate his life by conscious endeavor, says Thoreau. It is something to be able to paint a particular picture or to carve a statue and so to make a few objects beautiful. But it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do.

The beauty of work depends upon the way we meet it—whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night comes, or whether we open our eyes with the sunrise to welcome it as an approaching friend who will keep us delightful company all day, and who will make us feel at evening that the day was well worth its fatigues.—Lucy Larcom.

We must ask God for patience and faith and surrender every morning; and so the peace of God will keep our hearts and minds, and we shall learn to take all the discipline of life as part of God's education. So shall we find there will grow up in our heart by degrees, such faith and submission and patience, by the power of God the Holy Ghost, that we shall be delivered from the fretting disquiet which disturbs so many souls in this difficult age.—Bishop Wilkinson.

Never let your thoughts dwell on a matter in which another has made you sore. If you do, a hundred aggravating circumstances will spring up in your mind which will make the slightest offense swell to the most formidable dimensions. With a brief prayer for him who has offended you, keep your thoughts sedulously away from what he has done. Try to realize God's presence; the realizing of it ever so little has a wonderfully soothing and calming influence upon the heart.



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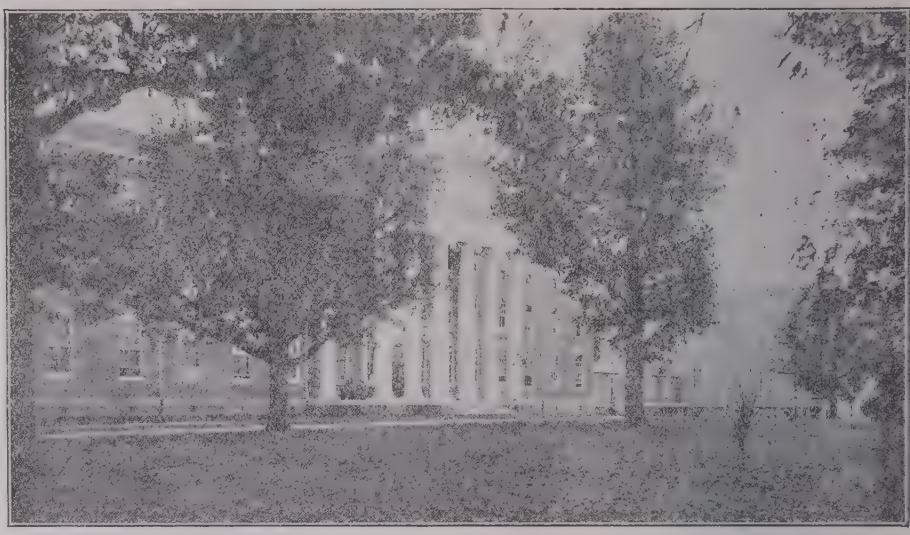
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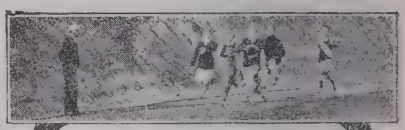
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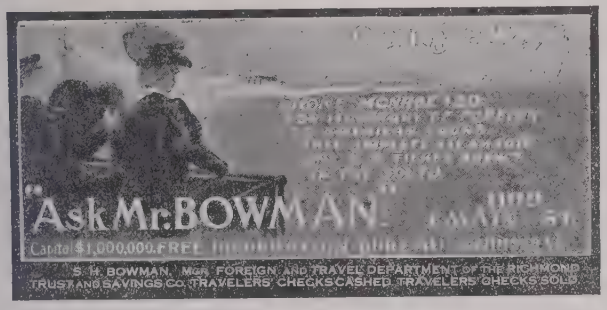
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Southern Churchman

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Vol. LXXVIII. RICHMOND, VA., SEPTEMBER 20, 1913. No. 38

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Taking Up Narcissi Bulbs.

During the past season we have been asked by a number of our readers to explain the reason why their narcissi did not flower this spring. While there may be a variety of causes likely to account for barrenness in narcissi, the one most generally responsible for this condition is an exhausted soil. Even when the bulbs do not actually fail to produce blooms, nevertheless the absence of the necessary amount of nutriment in the soil frequently causes the flowers to be poor in color and texture. Under the circumstances, it is a good practice to lift one's bulbs every few years, divide them up, and replant them after thoroughly manuring the ground. Better even than this is to plant the bulbs in an entirely new position in fresh soil.

The present is the best time of the year to take up narcissi bulbs, as they have not yet commenced to grow again after having become thoroughly matured. Every care must be taken not to injure the bulbs during the lifting process, otherwise a certain loss of bloom next season is certain to take place. A potato-fork is the handiest tool for the purpose, being both strong and close-pronged. When taken up they should be laid out thinly in a cool shed or room, and, after becoming thoroughly dry, the bulbs must be divided up and stored for a week or two until they are required for planting. It is advisable to grade them, so that the largest bulbs can be planted together where a good display of flowers is desired.

Are the Seasons Changing?

The belief of many people that the seasons are undergoing some kind of change has led Prof. Ignazio Galli to examine the weather records of the entire eighteenth century. They show fifty-one winters that lasted well into springs, le even cold autumns, eight teen unusually early winters, twelve mild winters followed by cold springs, eleven mild winters followed by mild springs, eleven cold autumns, eight very warm springs, eight summers with frosts, and five very warm autumns. There was one instance of six consecutive warm seasons. More than three-quarters of the periods of unusual weather occurred between the middle of autumn and the end of spring. Many times during the eighteenth century, the same apparent anomalies recurred at the same seasons in several successive years; in every case, the seasons regained their normal characteristics. There have always been persons who imagined that the seasons were becoming warmer or colder than before. There is, however, small foundation for such beliefs; the world has indeed experienced many cold summers and many warm winters, but such seasons are not the rule, but the exception.—Youth's Companion.

Railways and the Sick.

German railways provide excellent facilities for transporting persons who cannot walk. A writer in the Engineer says that invalids can hire a first-class car fitted with every convenience for the sick. The car contains a compartment that opens with a double door on the level of the station platform, so that a stretcher can easily be carried in and out. Besides this compartment which is large enough to accommodate the invalid and his attendants, the car contains a kitchen and a compartment for members of the family and friends. For invalids who travel second or third-class, there are ordinary cars with compartments that open with double doors on the station platform.

The Books of the Bible.

Do you know how many books are in the Bible? You once knew, but have forgotten. Let me tell you one good way to remember, so as never to forget. First write down the words "Old Testament." Now how many letters are in the word "Old?" Three. How many letters are in the word "Testament"' Nine. Put three and nine together and you have thirty-nine, the number of books in the Old Testament.

Next write down the words "New Testament." There are also in "New" and "Testament," three and nine letters. Now multiply three by nine and you have twenty-seven, the number of books in the New Testament.

Of course, by adding thirty-nine and twenty-seven you have sixty-six, the number of books in the Bible.

Any boy or girl who will read this over twice will never forget how many books are in the Bible.

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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., SEPTEMBER 20, 1913 No. 38

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

SOUTHERN CHURCHMAN COMPANY, PUBLISHERS

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receive subscriptions and to contract for advertising.

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PRAYER FOR GENERAL CONVENTION.

There has probably never been greater and more wide-spread interest, not only in the Church but outside also, in the meeting of General Convention than there is in the sessions of that body to begin next month. The country at large is most interested, of course, in what will be said and done as to "Change of Name;" and it will not be far wide of the mark to say that this is the subject that most holds the attention of the large majority of Churchmen.

For many months now the subject of "Change of Name" has, to use the phraseology of the street, "held the centre of the stage." The great mass of the discussion that has recently gone on in the Church Press has had to do with this interesting and absorbing subject. And, unfortunately but probably naturally, this discussion has developed a very marked degree of heat, much friction and a decided amount of real danger. Under these circumstances, a situation has arisen which is distinctly grave and ought to cause serious consideration to every loyal Churchman.

The coming meeting of General Convention will be no time for self-will, or egotism, or selfish partisanship, or anything of the kind. But if this Church is to continue to prosper and do the great work that lies before it, it must be a time of unselfish devotion, and high desire, to find and do the right and an unpartisan determination to work together for the greater glory of God and the extension of His Kingdom.

To this end, a frame of mind just as far as possible from the narrow, and partisan and selfish is necessary. And to secure this frame of mind, there is no way in the world except through humble and faithful and devout prayer to the Giver of every good and perfect gift for an outpouring of the Holy Spirit for guidance in all the deliberations and discussions and decisions of the General Convention. And because of the seriousness of the situation and the urgency of the need, it is with peculiar pleasure that we call the attention of all our readers to these timely words from the rector of Trinity church, New York:

A practical and timely suggestion, and one which may claim the sympathetic attention of Churchmen of all schools, has been made by the members of the Order of the Holy Cross. The suggestion is that the nine days, from September 27th to October 5th, shall be observed as days of special prayer for the General Convention, and that on these days, or on some of them, in addition to the prayers offered at the stated services of the Church, simple, informal prayer meetings shall be held, to ask God's blessing upon the work of the Convention.

Would it not bring great blessing to the Church, and to those upon whom rests the responsibility of taking part in the deliberations of the Convention, if this suggestion should be widely followed? Whatever our views upon particular questions, we can all unite in praying that those who are to have a voice and vote in this Convention may be under the guidance of God the Holy Spirit, and perhaps, as we pray, we shall see more clearly the relative unimportance of some of our differences of opinion, as compared with the fact of our faith and fellowship in the One Lord. Far more important than any question which is to come before it is the spirit in which this great gathering shall meet. It can have its true power only in so far as it shall meet in the spirit of prayer, inspired and upheld by the prayers of the whole Church.

Informal meetings for special prayer will be held, on the days above mentioned, in Trinity church, and in the other churches of Trinity parish, without any address, but solely for the offering up of simple intercessions, with pauses for private prayer.

Might it not be possible for gatherings of this kind to be held widely and generally, not only in New York and in the larger cities, but throughout the Church? What more natural than that, at this time, groups of faithful people should be meeting, all over the Church, to pray for the Convention and its work.

WILLIAM T. MANNING.

These are words for every devout Churchman just now to "read, mark and inwardly digest," and then solemnly to act upon.

As Christian men and women, we believe in prayer, and that our God is a prayer-hearing and a prayer-answering God; and this is one thing we can all do for the "Peace of the Church." In public and in private we can, one and all, ask our God, who by His Holy Spirit did preside in the Council of the Blessed Apostles, and who has promised to be with His Church to the end of time, to be with this General Convention, and to save from all error, ignorance, pride and prejudice, and so to direct, sanctify and govern its work that His Name may be glorified and His Kingdom established, both in this land and to the uttermost parts of the earth. And this is one form of Christian endeavor in which we can all heartily join.

Convention and Council Reports.

We are indebted to our friends for Council and Convention reports, as follows:

To the Rev. George M. Clickner, secretary, Journal of the Thirty-ninth Annual Convention of the Protestant Episcopal Church in the Diocese of Ohio.

To the Rev. Robert S. Gill, Secretary, Journal of the Twenty-first Annual Convocation of the District of Spokane.

To the Rev. Richard W. Dow, secretary, Journal of the One Hundredth and Eleventh Annual Convention of the Diocese of New Hampshire.

To the Rev. Arthur S. Johns, secretary, Journal of the Eighteenth Annual Convention of the Diocese of Washington.

To Mr. A. DeR. Sappington, secretary, Journal of the 130th Annual Convention of the Diocese of Maryland.

To the Rev. Marshall E. Mott, secretary, Journal of the Twelfth Annual Convention of the Diocese of Western Massachusetts.

To Mr. S. E. Shannahan, secretary, Journal of the Forty-fifth Annual Convention of the Diocese of Easton.

To the Rev. Arthur Howard Noll, secretary, Journal of the Eighty-first Annual Convention of the Church in the Diocese of Tennessee.

To Mr. Edward A. Belsterling, secretary, Journal of the Eighteenth Annual Council of the Protestant Episcopal Church in the Diocese of Dallas.

To the Rev. Horace Weeks Jones, secretary, Journal of the Eighty-second Annual Council of the Protestant Episcopal Church in the Diocese of Alabama.

To the Rev. A. S. Thomas, secretary, Journal of the One Hundred and Twenty-third Annual Council of the Protes-

tant Episcopal Church in the Diocese of South Carolina.

To the Rev. Morrison Bethea, secretary, Journal of the Thirtieth Annual Council of the Protestant Episcopal Church in the Diocese of East Carolina.

To the Rt. Rev. F. F. Reese, D. D., Bishop of Georgia, Journal of the Ninety-first Annual Convention of the Diocese of Georgia.

To the Rev. G. S. Burrows, D. D., secretary, Journal of the Seventy-sixth Annual Council of the Protestant Episcopal Church in the Diocese of Western New York.

To the Rev. John Keller, secretary, Journal of the Thirty-ninth Annual Convention of the Diocese of Newark.

Daily Bread.

Christ taught us to pray every day for our daily bread. It comes to us so regularly as a reward of our daily labor that we almost forget to pray for it at all, or even to return thanks when we receive it. How many Christians hasten every day to the shop or field without taking time to breathe one short prayer for God's help in the day's labors? Yet we need His help, and He needs us. Our work is a part of His work, and He is interested in its performance. Of the first thirty years of the life of Christ we know almost nothing, but that He was always about His Father's business, and that He worked with Joseph at the carpenter's trade. He spent the greater part of His short life in showing the world that even common labor may be business that God is interested in, and that to work without reference to God, to work for bread for bread's sake alone, or to live by bread alone and not by hearing and constantly obeying the Word of God, is to live a life that is less than human.

If we should pray for material bread, much more should we pray for the Bread of Life. It comes by labor, too. There is certain spiritual satisfaction that comes from right thinking and right living. The man who strives to do his whole duty to man shall in no wise miss his reward, even though he does not think of God. The man who thinks of God, but thinks of Him as if He were afar off, who obeys but does not pray and does not live, will also receive the reward that is due his small measure of piety; but it is infinitely better to be a son than a servant. The son loves to abide always in his father's house. He loves to be sure of his father's companionship and approval. He loves to pray, as he begins his task: "O Father, grant that all my labors this day may be begun and completed under Thy approval and blessing! Grant that of the poor material I bring this day something may find a place in Thy eternal house. Grant that for this day's labor I may receive my daily bread, the portion of this world's good that I need; and that I may receive the bread that endureth, the fellowship of God this day."—Christian Advocate.

"The Old Testament saint who was perplexed and fretted, when he saw the apparent prosperity of the wicked got enlightenment and comfort when he was permitted to look beyond the transitory conditions and know what came to both the righteous and the wicked in the long run. In our day good men face this same problem. Thrifty rascality is contrasted with struggling virtue, and men are tempted to ask: 'Does God know? Does God care?' To the faithful comes the same answer in the same way—that is, by a glimpse of future conditions and rewards that abide."

THE APPORTIONMENT PAID.

Just as the Southern Churchman is going to press, the following inspiring telegram came from the President of the Board of Missions:

So many have prayed and labored unremittingly that the Board of Missions might be able to meet its appropriations this year, it seems just that all should share the joy of knowing that by using undesignated legacies the treasurer's report will show a small balance. Laus Deo.

ARTHUR SELDEN LLOYD.
President Board of Missions.

The Christian's Helper.

C. H. Wetherbe.

No Christian can ask for no greater helper in his daily life than is Christ. And the true Christian will look to Him, far beyond and above all others, for the support which he feels to be essential in meeting the demands upon him as a Christian, and as a moral example in the community. St. Paul said: "Christ liveth in me." That is a great saying, and it is enough to make a Christian feel that, with such a power within him, he has the promise of victory over all opposing forces. With such a supreme and ever-present Helper, the Christian life cannot be a failure.

A great preacher says: "The heart of the Gospel is this, that God has sent forth, not a doctrine to be believed, nor a code of laws to be kept, nor a moral example to be followed merely, but a great, warm, living Personality, who shares His life with me. 'If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.' That means that we are bound to demonstrate the truth of the Gospel in our lives. There must be a gospel of redeemed character, a daily witness that Jesus Christ can cure men of lying, of covetousness, of bad temper, of every evil thing; that He can dry up the unclean spring and fountain in a man's nature." I think that he is somewhat at extreme in the latter part of that quotation, as when he says that Christ can cure one of "every evil thing." To effect such a cure, would require the entire eradication of one's old nature; and there is no authority in the Bible for such a saying. Yet it is certain that he who has Christ within him will manifest it in Christian morals. He will have no disposition to lie, or cheat, or to be intemperate, or profane. If the Christian has been profane in former years, he is not so now. If, in early life, he was a liar, he is not one now. Let us not deceive ourselves. Think not that one can be a follower of Christ and at the same time be a follower of the impulses and passions of his old life. A real Christian means a new person and Christ will greatly help him in his new life. Prove it!

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen, ye love, and believing, rejoice with joy unspeakable and full of glory."

Ecclesiastical Symbolism.

The cherubic forms: Man, lion, ox, eagle, trace their Christian use to Rev. 4, which in turn is very closely related to the vision of Ezekiel recorded in his prophecies, chapter 1. The application of these cherubic forms as symbols of the Evangelists, though but gradual, was comparatively early; but a special application of each symbol to each writer may be said to begin with St. Jerome's Commentary on Ezekiel (ch. 1). The following is his application:

St. Matthew, the man, as beginning his gospel with the Lord's human genealogy.

St. Mark, the lion, as testifying the Lord's royal dignity.

St. Luke, the ox, as dwelling on the priesthood and sacrifice of Christ.

St. John, the eagle, as contemplating the Lord's divine nature.

Other variant interpretations:

St. Matthew, the man, because he emphasizes the return of Christ to judgment in His glorified humanity.

St. Mark, the lion, because he emphasizes the power of Christ which overcomes sin and death.

St. Luke, the ox, because of the emphasis placed on the reconciling power of Christ's blood.

St. John, the eagle, as emphasizing the divine nature of Christ, the consequent humiliation in His becoming man, and His exaltation—best grasped in St. John's report of Christ's own words: 16: 28.

It will be noted that these various special interpretations are arbitrary and seek to emphasize what the interpreter thinks the central thought of the particular version of the Gospel may be.

The subject of ecclesiastical symbols is too large to permit of an adequate consideration in this department. Mention cannot be made of "all," much less the desired information given. A few (and these of only the most ancient and continued use) are summarized as follows:

Symbols of the Deity.

The Circle—The Eternity of God.

The Eye—The Omniscience of God.

The Hand—Variously, the Omnipotence, Providence, Beneficence of God.

Symbols of the Holy Trinity.

Equilateral Triangle—Equality of the Three Persons of the Blessed Trinity.

Three intertwined Circles of equal diameter—Equality and eternity.

Symbols of Christ.

The Cross, the earliest, all-embracing symbol of Christ's Person and Work.

The Vine—the union of Christ and believers.

Good Shepherd, which needs no interpretation, a very much used symbol in ancient ecclesiastical art.

The Lamb (see St. John 1:29).

The Various Monograms of the Holy Names,

IHS.=JESUS.
XP.=CHRIST.

The Greek letters A. and O. (see Rev. 1:8)

Symbols of the Holy Ghost.

The Dove (see St. Matt. 3:16).

Tongue (or sword) of Fire (see Acts 2:3).

General.

The Gospel is represented by a scroll or book, or a river out of which many beasts are drinking.

The Holy Communion—Grape cluster and wheat sheaf, cup and loaf.

The Church—A net filled with fishes, a ship.

The fish is one of the earliest symbols in Christian use, employed as a sign of recognition in the years of persecution. The Greek letters forming the word are

the initial letters of the words of a short sentence summarizing the Faith: Jesus Christ, of God the Son, Saviour.

Anchor—Hope.

Cross and Crown—Heavenly reward after persevering through trial.

Palm—Final victory in and through Christ.

Mention may merely be made that each Apostle has his own peculiar symbol, e. g., St. Peter, a key; St. Paul, a sword; St. John, generally, a scroll and stylus (pen).—P. Z. Strodach, in The Lutheran.

The Church Paper as the Pastor's Assistant.

There are many able pastors who carry upon their shoulders the entire burden of their church work. The church officers depend upon the pastor. The church members depend upon the pastor. If money is to be raised the pastor has to raise it, and if the sick or afflicted are to be visited the pastor has to visit them. If prayer meetings, Sunday Schools or young people's societies are languishing it is the pastor who must take up the burden and inject new interest into their work. Is it surprising that home churches make but little progress, even though they have the ablest pastors, when the pastor is the only active worker in the congregation? Is it surprising that many able pastors break down under their burdens of work and find it too much for them? In such cases it is extremely likely that the pastor's assistant, the church paper, has been neglected by that pastor, or by the church officers, and that too small a number of the church members are taking the church paper.

If the church paper is universally subscribed for and goes into every home of the congregation, the pastor finds his work immensely easier. The officers of the church are not only more active, but they also find that the discharge of their duty is easier, because the church members are much more interested and devoted to church interest. All the causes of the church are more liberally supported. All religious meetings are more fully attended. All religious duties are more conscientiously discharged, and the pastor has his hands held up in every good work and he has a big, active congregation.

Just a suggestion to the pastor and to the people: It will lighten the pastor's work and increase his efficiency if the church paper is sent into every home in a congregation. This would cost very little, comparatively speaking, for probably over half of the substantial homes already receive their church paper and would not do without it. A little activity on the part of pastor and church officers in securing subscriptions to the church paper would put new life into the congregation, increase the growth of the church in numbers and spiritually, and cheer the pastor with larger returns from his labors.—J. F. Jacobs, in The Presbyterian of the South.

Our Differences.

There is often great harm done to the Church by a failure on the part of some to recognize the fact that the Lord has made us different from each other; that each has an individuality all his own and unlike that of all others. Unity and not uniformity is God's plan for us and ought to be our ideal concerning one another. The beautiful music that comes from the piano is only possible because of the diversity of sounds made by striking the different keys. The person who would so change the keys that they would all sound alike would spoil the instrument and get no music in return. The Lord gets beautiful harmony through His saints by their all being themselves—having a sanctified individuality and not aping one another or trying to make each other to conform to the ideas of the other. There are those who would have others conform to their notions, their tastes, their mode of doing things, and when they think for themselves and act accordingly and do not agree with them they are considered compromisers and time servers.

The Sunday School Times gives a little note on this subject that is worth reading, as follows: "God plainly intends us all to be different from each other. It may reasonably be believed that God never produced two works of creation of identically the same sort. This seems to be true of living things and inanimate things—planets, stars, worlds, crystals, flowers, fishes, birds, animals, men. So there is no reason for us to chafe or rebel when we find that there are in ourselves deep-seated differences from others or when we find in others deep-seated differences from that which we think we should have designed had we been in charge. God evidently intends to use the dissimilarities of His own redeemed children to His honor and glory. The differing individuality of men and women and children is part of His plan. 'Have all the bays to be the same shape and size that the sea may flow into them?' Let us rejoice in the infinite variety of the plans of our Creator and Father. But let us rejoice still more that His Son, our Saviour Jesus Christ, in whom all this infinite variety of creation consists or holds together, is ready to be 'all and in all to them that are His and that yield to Him.'"—Free Methodist.

True Gentleman.

The forbearing use of power does not only form a touchstone, but the manner in which an individual enjoys certain advantages over others is a test of a true gentleman. The power which the strong have over the weak, the magistrate over the citizen, the employer over the employed, the educated over the unlettered, the experienced over the confiding, even the clever over the silly—the forbearing or inoffensive use of all this power or authority, or a total abstinence from it when the case admits it, will show the gentleman in a plain light. The gentleman does not needlessly and unnecessarily remind an offender of a wrong he may have committed against him. He cannot only forgive, he can forget; and he strives for that nobleness of self and mildness of character which impart sufficient strength to let the past be but the past. A true man of honor feels humbled himself when he cannot help humbling others.—Robert E. Lee.

To-day the world is full of tumult. On every hand landmarks ae being removed, and men are breaking down time-honored barriers. People whisper in dismay: "What are we coming to?" "What will happen next?" But in the midst of all this shifting change and seeming uncertainty, God is watching and God is still awake. The unrest of the nations is but an indication that the Holy Spirit is working in the hearts of men and among the nations of the earth. The dawning of brighter and better days is before us. We are moving out from the darkness of Egypt to the Land of Promise.

The ways of God to us may seem slow, but if we look at life as a whole they are also very sure. Tarry thou the Lord's leisure.—The Parish Leaflet.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Change of Name.

Mr. Editor: It is quite apparent to any one who has tried to follow with dispassionate mind the discussion which has been going forward in the Church papers and elsewhere with regard to the Change of Name that the point at issue has to do not merely with the title of the Prayer Book, but rather with the very nature of the Church itself. The real difference between those who advocate such a change and those who are against it would seem to lie between the two questions, "Is the Church inherently Catholic?" or "Is the Church inherently Protestant?" These two terms have been employed as if they were mutually contradictory and exclusive of each other. It is assumed that a Church cannot be, from the nature of the case, Catholic and Protestant at the same time. It is also taken for granted that the Catholic and Protestant ideas are in open antagonism to each other, and that sooner or later one or the other must prevail.

For my part, I cannot see why both of these principles are not equally essential to the life and perpetuity of the Church. It is true that they represent opposite poles of thought in the sphere of truth and that a mode of reconciliation is not yet plain, yet they are no more contradictory postulates of thought than many doctrines which it is necessary for us to accept in order to provide for a complete conception of religion. The old contradiction between fore-ordination and free-will is a case in point. We have not discarded one of these spiritual verities in favor of the other, but we have been content to accept them both in order that the one may react upon the other and, if need be, correct the extravagent expression of the other. As a matter of fact, such seemingly incompatible ideas save us from error and keep us from being satisfied with a partial view of the truth. They ought not to offend us either spiritually or intellectually, for nature itself is full of paradoxes which can only be recognized by a frank acknowledgment of apparently antagonistic ideas.

Far from thinking it necessary to reject either one or the other of the two principles under consideration, it has seemed to me as this discussion has proceeded, that we shall never present to the world a complete expression of Christianity unless we give place to both of these ideas, not merely in our system of thought, but in the constitution of our Church. We are Catholics indeed, but we are no less Protestants. Our history, that is to say, our corporate spiritual experience, has amply demonstrated that fact. The individualism of Protestantism not less than the collectivism of Catholicism has contributed mightily to the development of our Church life and shown itself to be a positive and constructive force, making not only for religious but social progress. It was when the individual was so completely submerged in the mass that he had practically lost his spiritual identity that there came a great religious revival, known as the Reformation, and

since that time not only the religious, but also the political history of mankind has been fashioned upon the basic truth of the sacredness of the individual. The emancipation and enfranchisement of the soul found expression in a political doctrine no less fundamental, which eventually transferred the divine right of kings from a few favored beings to the entire social order. The development of democracy has been the outcome, and in this respect Protestantism has given to the world its present conception of government. But the individual does not exist for himself, nor does he stand alone, and in that sense, the Catholic idea is necessary, and must be insisted upon with equal emphasis, in order that men may realize that they can only relate themselves completely to God inasmuch as they are related to each other. The corporate principle, in other words, stands as the other hemisphere of thought needed to correct the balance and to maintain society equilibrium.

In our own national life we have not far to go to find the correlative of this in the Federalist and States-rights doctrines. The old contention between these two views was eventually worked out so as to guarantee an actual autonomy to the States, and yet preserve the integrity of the Union. Occasionally even now there is a demand for re-adjustment, in spite of the fact that the history of the past has only been accomplished by the most supreme sacrifices on the part of those who stood for these two principles. We have faith enough to believe that they can exist side by side,—not only so, but that it is essenial for the permanence of our republic that they should, and we take the risk as a people of an occasional conflict of opinion between the States-rights position and national sovereignty, confident of a just and peaceable outcome.

In like fashion, one cannot view the present tendency toward Socialism without being conscious of precisely the same forces at work. The body corporate commands the center of the stage at the present time. Community consciousness is the strong factor in our modern social movement. Economically, some are even demanding the complete surrender of individual rights in order that the sovereignty of the body social may be absolute. Socialism is the Catholic principle at work in the political field,—a sort of new Catholicism. It declares that the individual exists for society, and not society for the individual. In this respect its affirmation is true, but its negation is false. The one element of failure in Socialism, the one cause for dread and anxiety in the new propaganda is that it may not only lose sight of the individual, but also destroy individual responsibility, individual initiative, individual expression and development, which are absolutely essential to the growth and forward movement of the human race. Unless Socialism, with its splendid Catholicity of thought, takes cognizance of the individual and gives place to that form of economic Protestantism which safeguards his rights, it will not provide any permanent and truly progressive step in government.

Both of these principles are inwrought in the life and history of mankind. It is impossible to ignore them, just as it is impossible to obstruct their progress. They are elemental forces which will inevitably find expression in the thought and practices of the race. If an attempt were made to hinder either one or the other to-day, in some form or another it would make itself felt to-morrow. You cannot suppress that which is essentially a part of human activity and necessary to our personal and social development.

In the ecclesiastical sphere, some of the greatest men who have molded the Church's life have manifested both the Protestant spirit and the Catholic conviction. Saint Paul was essentially Protestant and at the same time essentially Catholic in his attitude. In the first instance, it would be difficult to find a more Protestant document than the Epistle to the Galatians, and in the second case a more profoundly Catholic exposition than the Epistle to the Ephesians. He found it incumbent upon him to stand out single-handed against the entire Church and make his protest in the face of a reactionary movement. Those who rejoice in the Petrine Succession, with its assumption of infallibility, must reckon with Saint Paul when he withstands Peter to the face, and also rebukes his old friend Barnabas for giving countenance to practices subversive of the faith. Saint Paul, moreover, does not hesitate to correct his own high and vital sacramental views as contained in the 10th and 11th chapter of 1st Corinthians with a declaration at the opening of the 10th chapter plainly suggestive of the limitations of sacramental grace.

So, too, it may be said of Athanasius, of all Church Fathers the most Catholic, and at the same time the most Protestant. What was the phrase we learned at the Seminary with regard to this Champion of the Faith? Was it not: "Athanasius contra mundum," and the mental image which it conjured up, was it not that of a single individual standing out in opposition to the mind and tendency of the religious world of his age, who by his vision and courage saved the Church from error?

Strange it is to see how Rome has been obliged to recognize the Protestant idea by an abnormal and perverted expression of that principle. As the court of last resort, she has placed a solitary individual in charge of her destiny. By official endowment she has clothed him with extraordinary powers and constituted him the supreme tribunal in matters of doctrine. In seeking to avoid the individualistic position of Protestantism, she has brought upon herself a type of individualism so extreme that even the decrees of councils must yield before his declarations; and because this is a wholly abnormal presentation of a true principle, she finds herself at the present time in the throes of a Protestant movement in which the individual conscience of certain of her clergy is being set up in opposition to the spiritual authority of her Supreme Head. You cannot submerge the individual in the mass without incurring peril and inviting that specific movement toward emancipation which we know in history as Protestantism.

My contention is that the Protestant and the Catholic principles must be suffered to exist side by side, even though that higher synthesis which is alone capable of fusing ideas seemingly incompatible may not be within our reach at the present time. Is it not true that they exist in each one of us,—that we are both Catholic and Protestant in our attitudes of mind and soul, and that this fact alone keeps us from a deformed and unbalanced expression of religion? In my younger days I used to attend the Service of Benediction in the Jesuit Church at Philadelphia, and also, on occasion, evangelistic meetings conducted by the Methodists and others. Something deeper than curiosity was satisfied by one's presence at such gatherings, for one was sensible that in each case the power of God was manifesting itself after a manner totally different, and yet in a way which proved a help to the soul. I will not attempt to analyze the moods produced by these two distinct experiences; the sense of profound mystery and spiritual solidarity involved in the sacramental office, the consciousness of the direct and personal call of God awakened by the exhortations of the evangelistic speaker, but at least in both instances spiritual forces were manifest, and the soul was quick to discern them.

The real question before the Church at this moment is whether we are big enough in our concept of religion to embrace both of these principles, and allow them to stand in juxtaposition and in God's good time to reconcile themselves the one to the other. Is the Church big enough to embrace John Wesley and Edward Bouverie Pusey, or must we continue to repeat the mistakes of the past? The first of these men, as we know, is responsible for a movement in which the individual in his direct relation to God is the dominant note. The other, as we know, is responsible for a movement in which the corporate life of the Church is the vital fact to be reckoned with. Shall we say that one of these men was wrong and the other was right? If so, which one? Shall we not rather recognize that both were right so far as their great affirmations were concerned, and having said that, determine that the Church of the future shall have a place in it for each of the positive and essential conceptions of religion to which these men witnessed?

Some thirty-three years ago a little book appeared from the pen of one who had been trained in the Roman communion, but who had left that body under strong conviction and for fifteen years wandered through various phases of Protestantism. At last, after a weary pilgrimage, he found a refuge in this Church of our loyalty and of our love. He found in it that which satisfied his sense of Catholicity and also that which expressed the essential Protestantism of his thought, and so he called the brief monograph which he wrote by the significant title, "The Episcopal, or Protestant-Catholic Church." He was not seeking to invent a new name for our Church, but rather to expound two essential features of its constitution and history, both of which were dear to him, the one of which stood for liberty and the other for solidarity. In clear vision and in large perspective he saw this Church embrace "all sorts and conditions of men," because comprehensive enough in its position, positive enough in its faith, to make a place for those many minds. He dreamed of its destiny as a great centralizing agent in the hands of God which would reunite Christendom in the years to come. I believe that the dream of his old age was in fulfillment of the prophecy: "Your young men shall see visions, your old men shall dream dreams," and in presenting the convictions set forth above I have been conscious of serving simply as the voice of one, who "being dead yet speaketh."

ERNEST DE F. MIEL.

Hartford, Conn.

There is a story told of a workman of the great chemist Faraday: One day he knocked into a jar of acid a silver cup. It disappeared—was eaten up by the acid, and couldn't be found. The question came up whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver and recover his cup, I believe God can restore my sleeping and scattered dust.

Church Intelligence

CALENDAR FOR SEPTEMBER.

1—Monday.
7—Sixteenth Sunday after Trinity.
14—Seventeenth Sunday after Trinity.
21—Eighteenth Sunday after Trinity. St. Matthew's Day.
28—Nineteenth Sunday after Trinity.

Collect for Eighteenth Sunday After Trinity.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow Thee, the only God, through Jesus Christ our Lord. Amen.

St. Matthew, the Apostle.

O Almighty God, who by Thy blessed Son didst call Matthew from the receipt of custom to an Apostle and Evangelist; grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Foreign.

Church Continuity.

Mr. Ellis Griffith delights in extreme positions. He fights for Disestablishment because "there is money in" Disendowment. He attempts to make his position justifiable by describing the Church as "a parasite of the aristocracy" and "an agent of oppression." Now he declares that the action of the Bishop of St. Albans in inhibiting those who practice worship of the Virgin Mary in Churches in his diocese, is a proof of the breach of continuity of Church life, because Mariolatry was practised for some centuries in the pre-Reformation Church. He forgets that Mr. Asquit admits frankly, "that there has been, amidst all changes and developments, a substantial identity and continuity of our National Church, from earliest history down to the present time." Professor James Bryce, whose Liberalism is unchallenged and whose constitutional knowledge is unrivalled, declares "that the Church in Wales to-day is the legitimate historical successor of the Church of St. David." Lawyers express themselves with equal strength, and know that the Statutes of Henry VIII., and his successors, refer to the Church of England as an existing Church. Spiritual and constitutional continuity existed throughout all the changes, and the removal of accretions, and the abandonment of Papal Supremacy, do not in any way deprive the Church of its age-long continuity with the primitive Church of Christ in England and Wales.

The New Archdeacon of Llandaff.

The appointment of Canon James Rice Buckley, B. D., the Vicar of Llandaff, as Archdeacon of Llandaff, will give universal pleasure, for perhaps no cleric in that part of Wales is so popular, and so deservedly so, as Canon Buckley, and certainly the great work he has accomplished in the cause of the Church makes the preferment a doubly fitting one.

The Canon was born at Llanelly sixty-four years ago, and was educated at Carmathen and Bristol, after which he entered St. David's College, Lampeter, where he secured distinction in Theology, Hebrew, and Classics. He took the degree of Bachelor of Divinity, and in the same year he was ordained by the late Bishop Ollivant to the curacy of Neath. Six years later—in 1878—he was nominated to the Vicarage of Llandaff. It is interesting to recall that he was inducted—it was on August 26—by Bishop Perowne, who was then Canon of Llandaff, and afterwards became the Bishop of Worcester. Since his advent to Llandaff the Archdeacon has worked constantly for the development of the Church's work in that rapidly increasing district. He grappled with the problem of providing more school accommodation and the erection of new Church buildings in parts of the district where new populations have sprung up. The social needs of the parishioners, too, have not been overlooked, and the Archdeacon was the chief worker in the movement which led to the establishment of an institute in the parish.

In 1895 he became the Rural Dean. Ten years later he was appointed Chaplain to the Bishop, and the following year brought his appointment as Proctor in Convocation. Then in 1907 he became Canon of St. Cross in Llandaff Cathedral. During all the time that he has been at Llandaff the Archdeacon has been a prominent figure in all diocesan organizations and movements. He has rendered conspicuous service in the interests of Church Defence, and he is one of the most popular of Welsh temperance orators. More than once the parishioners have marked their appreciation of his work by public presentations.

Work at St. Paul's.

Some important repairs to the masonry of the southwest tower of St. Paul's Cathedral have been carried out and similar work has begun on the northwest tower, which has not, however, sufferred so much from the weather. The Committee of experts who are considering the vital matter of the safety of the fabric, have continued their investigations, and will probably issue a report before long. They have found considerable weakness in the great piers of the dome. Canon Alexander has remained in London during the whole of August to deal with questions arising out of this long and anxious inquiry. Meantime the top of the canvas screen which has been placed around the scaffolding surrounding the cross has now been removed, and passers-by are able to see the newly-gilded top of the cross. The work has proceeded rapidly, but it is not expected that the regilding of the cross and ball will be completed before October. It is said that forty ounces, or nearly £160 worth, of pure gold will have been used in the form of 30,000 best English gold leaves. The cross, which is made of copper, is 12ft. high and 2ft. thick, and its arms measure 10ft. 6in. across. The ball is 7ft. in diameter and the trusses below it are 7½ft. in height. The work is being done by four experts in the process. New lightning-conductors have also been installed. While these conductors were being fixed, part of one of the original conductors attached over one hundred and forty years ago was discovered.

A Radnorshire Protest.

The month of August, 1913, will be memorable in the history of the Church at Llandrindod Wells on account of the great open-air demonstration in defence of the Church in Wales, when 2,000 Church-people from the scattered parishes in the county of Radnor, comprising farmers and farm laborers, assembled to protest against the Government's Robbery Bill of lawful Church property. The principal streets in the town were paraded by the demonstrators, headed by a hundred farmers and farm hands on horseback, a feature which produced a deep impression on the minds of the thousands of visitors in the place, thus giving tangible proof of their earnestness and sincerity in defence of their Church, notwithstanding that their presence was required on their respective farms to get in the corn. In connection with the historic gathering, admirable and timely sermons were preached at Holy Trinity church, Llandrindod, by the Dean of Ely (Dr. Kirkpatrick) and the Rev. D. Ellis Jones, L.D., Vicar of Abercynon. The discourses throughout contained messages of encouragement, strength and hope in the face of the cruel persecution which the Church in Wales endures at the present time at the hands of the Government whose Cabinet is dominated by lawyers and barristers devoid of religious feeling and justice in the matter as long as they can continue in office and draw their big salaries and deprive the poor parson of his.

Prayers for Drunkards.

The Holy Synod of the Russian Church has set apart September 11 as the date when special prayer will be offered in all orthodox churches throughout the Russian Empire for those who have given way to intemperance. The date has been selected as being the date of the beheading of John the Baptist, an act attributed to the inebriety of Herod. Is not this an example which might well be followed by our own Church? It is true that we have in most dioceses a "Temperance Sunday," but it is very seldom that we hear prayers offered on behalf of the victims of strong drink.

Rebuilding London.

Wherever one goes through the streets of London, the "housebreaker" or the builder are busily engaged in transforming the great city. During the past ten years the appearance of the metropolis from Ludgate-hill to Westminster, has been completely changed. Historic Fleet street has been widened and the greater part rebuilt. A fine new insurance office provides a stately portico to the quiet and peaceful retreat of Serjeant's Inn. On the Strand island site Imperial glories are rising from the foundations of the Commonwealth building, lately honored by the presence of the King. Add to these such great works in progress as the building of the new Government offices at Whitehall, the London County Council Hall across the river, and the new stationery office in Stamford street and many other minor schemes, and you have some idea of how London is being gradually transformed.

Dr. George Rodney Eden, who has for sixteen years been Bishop of Wakefield, and was consecrated as Suffragan-Bishop of Dover nearly twenty-three years ago, by the late Archbishop Benson, will complete three-score years of life on Tuesday. He has the distinction of being the last Bishop who was consecrated in Canterbury Cathedral. In olden days most of the Episcopal consecrations took place at Canterbury, where they provided fees for the Prior and monks of Christ church, who resented their being held elsewhere. Now most of the Bishops for the Southern Province are consecrated either in St. Paul's or Westminster Abbey.

On the 16th instant the Bishop of London will travel to Stockholm to dedicate the new church of St. Peter and St. Sigfrid, and subsequently to Belgium to dedicate the recently erected English church

at Knocke. The old church at Stockholm, built in the last century, was more or less remote from the English colony. By the sale of the site the Chaplain, churchwardens, and Committee have been enabled to proceed with the erection of the new church. The Chaplain, the Rev. J. Howard Swinstead, M. A., is also Chaplain to the British Legation. During the Bishop's absence Bishop Bury will be in residence at 8, Graycoat-gardens, Westminster, S. W., and will be available to respond to any special call.

The journalistic prophets are busy now, that there are three Bishoprics to fill, but it is unlikely that any appointment will be made for some time. With regard to Sheffield, the name of Dr. Bickersteth, Vicar of Leeds, has been mentioned. Dr. Bickersteth has done a great work at Leeds, and we are glad to know that his health is quite restored. Leeds parish church has long been looked upon as a nursery of Bishops. The following Vicars of Leeds became Bishops: Dr. Atlay (Hereford), Dr. Woodford (Ely), Dr. Gott (Truro), Dr. Jayne (Chester), Dr. Talbot (Rochester, and now of Winchester), and Dr. Gibson (Gloucester). The present Archbishop of York was also a Leeds curate.

At the advanced age of ninety-nine the Rev. Thomas Anthony Maning passed away at Eastbourne on Tuesday. Mr. Maning had been Vicar of Canewdon for thirty years, but he resigned this benefice in 1900, and had since lived in retirement.

American.

"Everywhere"—A Missionary Exposition.

"Everywhere" is a Missionary Exposition modeled upon the great missionary expositions recently held in Boston, Baltimore and Chicago. It aims to show what is the missionary activity of the Anglican Church everywhere, and stresses particularly the missions of the Protestant Episcopal Church of America. Its name is derived from the petition in the missionary prayer in the Episcopal Church's Book of Common Prayer, "that all men everywhere may seek after Thee and find Thee."

The exposition is to be held during the triennial General Convention of the Protestant Episcopal Church, which mets in New York next month. A special corrugated iron building, eighty by thirty feet, has been erected in the northwest corner of the Cathedral Close, Amsterdam avenue and One Hundred and Twelfth street, for the housing of the exposition. This building will be open daily from 10 A. M. to 6 P. M., from October 8th to 28th. The daily programme will be somewhat as follows:

10 A. M., opening prayers; 11 to 1 and 2 to 4, demonstrations and addresses; 4 to 5, story hour; 5 to 6, presentation of mystery plays.

Six sections of the exposition hall will be arranged to represent typical scenes in China, Japan, the Philippine Islands, Alaska, the Latin American countries, and among the North American Indians. The scenery for these is to be furnished by the Missionary Education Movement and is part of that used recently in the "World in Chicago." The other countries where missionary work is being done by the Episcopal Church will be represented by charts and models and by curios from the museum of the Church Missions House of the Episcopal Board of Missions, at No. 281 Fourth avenue, New York.

Some three hundred and fifty young women from parishes in New York City and the neighborhood have been trained to act as stewards or demonstrators in the various sections of the exhibit. These stewards will all take part in the "demonstrations" or short plays which are to be acted in the scenes to illustrate the life of the natives of the countries represented and the work of the missionaries. The missionaries who are in New York at the time of the Convention will be present at the Exposition and will make addresses in the Exposition Hall.

At four o'clock each afternoon will begin the Story Hour when the stewards and missionaries will tell stories illustrating the curios and photographs on exhibit.

At five o'clock daily, a mystery play will be presented. A stage is to be erected in the Exposition Hall, and movable seats will be arranged for the performance of plays. The mystery plays will be short, lasting about half an hour.

Mrs. Henry L. Hobart, the author of the St. Agnes Mystery Play, has undertaken to present on Monday, Wednesday and Friday, October 13th, 15th, 17th, 20th, 22d and 24th, the first part of her new mystery play, "The Great Trail," which is being published by the Educational Department of the Episcopal Board of Missions this autumn. The limited space makes it impossible to present the second part of the play. The other mystery plays will be announced later.

The exhibit proper will be on display from 10 to 6. The only time that the exhibit may not be examined is during the progress of the mystery plays each afternoon from 5 to 6:45.

One feature of the Exposition will be a literature booth where the missionary publications of the Board of Missions will be on sale and where pamphlets describing the various aspects of the Church's missionary activity will be placed for free distribution.

No admission to the Exposition Hall will be charged at any time.

The Rev. Arthur R. Gray, Educational Secretary of the Board of Missions, is directing the Exposition. Miss Eleanor Lockwood is the captain of the stewards. Miss Margaret Hobart, librarian of the Church Missions House, is director of the exhibit and of the demonstrations.

Episcopalians to Work for Aliens.

How to accomplish more and better work with the foreign born population of the United States will be made the subject of careful consideration by the General Convention of the Protestant Episcopal Church, which will be held in New York next month. The Convention begins on October 8th and will be in session for about three weeks.

The duty of the Church toward this portion of our population was brought to the attention of the General Convention at its last session, which was held in Cincinnati in 1910. The matter came up in the House of Deputies in the form of a resolution introduced by the Rev. John E. Sulger, of Terre Haute, Ind., who was one of the representatives of the Diocese of Indianapolis.

The resolution called for a commission, which was to report at the next session of the Convention, and it was adopted by a large majority. It provided that the commission should consist of five bishops, five clergymen and five laymen. The House of Bishops concurred in the resolution, and Bishop Tuttle, of Missouri, the Presiding Bishop, named the following bishops: The Rt. Rev. Dr. Ethelbert Talbot, Bishop of Bethlehem; the Rt. Rev. James Dow Morrison, Bishop of Duluth; the Rt. Rev. David H. Greer, Bishop of New York, and the Rt. Rev. Dr. Edward Melville Parker, Bishop Coadjutor of New Hampshire.

The commissioners from the House of Deputies were as follows: The Rev. John E. Sulger, of Terre Haute, Ind., who introduced the resolution; the Rev. Dr. Ernest M. Stires, of New York; the Rev. Theodore Sedgwick, of St. Paul, Minn.; the Rev. Charles L. Mallory, of Milwaukee; the Rev. Gardiner L. Tucker, of Houma, La.; John H. Stiness, of Providence; D. B. Lyman, of LaGrange, Ill.; Roland S. Morris, of Philadelphia; A. B. Gardiner, of Brooklyn, and William V. Kellem, of Cohasset, Mass.

It will be noted that each one of the members of this commission comes from a diocese where there is a considerable foreign-born element and where the Church has a grave problem on hand in connection therewith. The commissioners have given close attention to the matter entrusted to them and their report will be a comprehensive one, dealing with all phases of the work and making a number of recommendations looking toward the improvement of methods now in vogue.

St. Louis Asks for the General Convention of 1915.

At the recent Convention of the Diocese of Missouri, it was resolved by unanimous vote that the deputies to the General Convention from this diocese be authorized to invite that body to meet in St. Louis in 1916, and to make such efforts to accomplish this result as are compatible with the dignity of that honorable assembly. In view of this fact we have canvassed the situation and find that all facilities necessary to the adequate entertainment of the Convention are at our disposal, viz.: place of meeting, hotel accommodations and funds sufficient to carry out all the details incidental to this great undertaking. In view of the fact that the General Convention has never met in St. Louis—one of the largest cities in the United States—and in view also of the fact that this year we are meeting in the East, it seems fitting that St. Louis should be given the honor of entertaining it next time. We realize what a stimulus this would be to the Church in Missouri and surrounding dioceses, and naturally this enters into the hope that the committee may decide in our favor, but there is another: A more important consideration to be set forth, viz.: the year 1916 marks the fiftieth anniversary of the election to the Episcopate of our beloved Bishop Tuttle.

Convention Meeting of the New York Churchman's Association.

This Association will extend the hospitality of the clergy of New York to the clerical members of the General Convention at a special meeting to be held at the Hotel Marseille, Broadway and 103d street, Saturday, October the eleventh, at one o'clock. The Right Reverend Dr. Brent, Bishop of the Philippines, and the Right Reverend Dr. Roots, Missionary Bishop of Hankow, will address the assembly on the important topic, "National Awakenings

in the Orient." All Bishops of the Church and all clerical deputies to the Convention are invited to be the guests of the Association at that meeting. It is hoped that the date will kindly be reserved by the visitors for that engagement.

Religious Education.

Rev. Lester Bradner, Ph. D., has returned from a trip abroad, during which he visited the Holy Land and spent some weeks in Germany seeking a survey of religious education in that country. For the present, he will have an office at the headquarters of the General Board of Religious Education, 281 Fourth Ave., New York City, and will give his time to the organization of the Teacher Training Department of the Board. During the last year, the subject of Teacher Training has commanded increased attention. The General Board has prepared a comprehensive plan which outlines courses of instruction to be given in local centers. A correspondence school has been put in operation, which at present has an enrollment of over 200 scholars. This school aims to supply Teacher Training for those who have no opportunity for class work. Besides developing the above features, Dr. Bradner will be ready to co-operate by suggestions and advice with those Sunday School leaders who are seeking to develop Teacher Training in their departments or dioceses.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop

Patterson Agricultural School.

The Patterson Agricultural School, Legerwood, Caldwell county, N. C., began its third term on Tuesday, September 2d. There was an appropriate opening service by the Rev. Hugh A. Dobbin, principal, the address of welcome and counsel being given by Rev. Edmund N. Joyner, of Lenoir. The number of students present, twenty-four, was within four of the capacity of the school, and at least fifty have been refused. Mr. Dobbin enters upon his first regular term, though he has been on hand for two or three months, since Mr. Taylor left. The prospects are cheering. There is an unusually good crop on hand. The students impressed the visitor, after several days' observation, with their earnestness and character. The faculty is a practical one for the kind of work, and all looks promising. This, perhaps, is all the more so, for the good foundation laid by the late principal, the Rev. Malcolm S. Taylor, who, under all the surroundings, performed wonders in clearing the way and gathering equipment. He also gained a great influence, as a man, as head of the school work and as pastor of the "Chapel of Rest, "The Happy Valley."

Mr. Dobbin is peculiarly fitted for this work, himself a mountaineer, reared on the farm, long time a teacher and for years engaged in the varied and important mission and missions at Valle Crucis. He has well chosen his assistants for their character and adaptability, and is now of the opinion that in a few years the institution can stand on its own feet.

Some of the financial friends made by Mr. Taylor are loyal, and truly do they need to be, and even more of their lustrous type, for this is a crucial period and none needs to be fearful of a wise and constructive application of their "aid and comfort," or an abuse of their confidence and sympathy. Happily, Mr. Dobbin has the support, as did Mr. Taylor, of Mr. Joseph H. Elliott, as secretary and treasurer.

Opening Service in the New Trinity Church, Asheville.

The handsome new Trinity church, Asheville, was formally opened with an impressive service on Sunday, August 31st, when the Rev. Wyatt Brown was instituted rector in an impressive service, which was attended by a congregation which taxed the capacity of the new building. The institutional service was in charge of Bishop Julius M. Horner, who was assisted by ten visiting ministers. The sermon was preached by Rev. Betram E. Brown, a brother of the rector of Trinity, who is the rector of the Calvary church, Tarboro.

The new church has been in the course of construction for the past two years. It is situated at the corner of Church and Aston streets, the site of the structure which was destroyed by fire about three years ago. It is one of the handsomest churches in the South.

NEW YORK.

Rt. Rev D. H. Greer, D. D. Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

General Convention Activities.

General Convention activities start in New York without any preliminaries. From vacation dullness one week to Convention stir the next is the record. It will be recalled that the late Mr. Morgan took deep interest in locations of General Convention and in bringing the 1913 one to New York. Acting in some measure as he might himself have done, his daughters, Mrs. H. L. Satterlee and 2Mrs. Wm. P. Hamilton, are entering into Convention plans heartily. They will entertain bishops and deputies, and in some measure take part in the social life of the Convention.

The arrangements for the luncheons on five days of the week promise to be admirable. The National Academy is across the Cathedral Parkway from the new Synod Hall. It has a large yard not yet built upon. It has been converted into an outdoor dining hall and social gathering place. It was Mr. Morgan's wish that a really good luncheon be provided for all bishops and deputies, and his wishes will be carried out. Bishop Greer returns on September 20th, and other members of committees are on hand and at work. There will be a reception to Convention members and invited visitors at the Metropolitan Museum at almost the opening of the Convention, September 9th, and a little later Bishop and Mrs. Greer extend a reception to Convention members at Sherry's. Many other social functions are planned.

Brotherhood of St. Andrew Issues Invitations.

A committee of the Brotherhood, named for the purpose issued a formal letter of invitation recently to Christian Endeavor, Epworth Leagues, Y. M. C. A.'s, Brotherhood of Andrew and Philip, Luther League, to attend sessions of the Convention in New York, October 1st to 5th. Included in the number were invitations to some Holy Name societies in Roman Catholic churches. While no written response has been received by the committee, some personal ones have been, expressing thanks to the Brotherhood, and promising attendance by some young Catholic laymen upon some of the Carnegie Hall sessions. It is interesting to note in this connection that about twenty young Romanist men belong to the John D. Rockefeller, Jr., Bible Class in the Fifth Avenue Baptist church of this city.

The local Brotherhood committees have things in excellent shape to greet the hundreds, possibly thousands of Brotherhood men of the country. The headquarters will be at the parish house of Zion and St. Timothy, in 57th street, readily reached by the 59th street Subway station. Out of town men can be assured that while October is a crowded month in New York, there are ample accommodations at moderate rates for all who come. Prices are somewhat higher, perhaps, but there is no need that any man pay more than he can afford. The local committee has this feature well in hand.

Annual Service of American Boy Scouts.

One thousand boys, in uniform, attended the Cathedral afternoon service on September 14th. It was the annual service of the American Boy Scouts. General E. A. McAlpin and staff, several bands, much enthusiasm and a great crowd were other features. The sermon was preached by the young rector of St. Margaret's, Bronx, the Rev. Roland C. Ormsbee. He told the boys they were unfortunate in their time of starting in life. So great change has come over affairs that it is more difficult for boys to find themselves than ever before. They see vice triumphant and the good going hungry. They see lack of merit succeed and real merit thrown out. They are apt to conclude that old-fashioned honesty, hard work to gain excellence, no longer go. He bade them not to be deceived. He told them they are fortunate in another sense, for never before did the world need honest, brave men, as now. He scored so-called "finishing schools," that often send out young women wholly unfit to meet the tasks of their lives, and also many schools that give boys false notions of what manhood really consists of. Finally, he told them that the aims of the Scouts are right, because they are the aims outlined by Jesus Christ.

Funeral of Mayor Gaynor.

Many preachers mentioned the late Mayor Gaynor in sermons and prayers on Sunday, September 14th, and some others will do so next Sunday. This was true of Church clergy and of others. The funeral of the late chief magistrate of the city is to take place in Trinity church, on arrival of the body by ship, and Bishop Greer, who returns from Maine on September 20th, has been asked to say the service. The former mayor was himself a Churchman, but some members of his family are Roman Catholic. While he spoke often to ministers while mayor, he rarely attended religious worship while in the city, and many people supposed, until his death and the church selected for his funeral, that he was himself a Romanist. Perhaps never were personal bitternesses more in evidence in New York than the moment before it was known that he was dead. When that fact was known all bitterness ceased. His many good qualities were mentioned many times—and the bad ones were not. One of the services which this remarkable man rendered New York was to show it that it is competent to control itself.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

The Church in Modern Society.

"The Church in Modern Society" is the title of a series of sermons which are to be given in the Church of the Holy Trinity, Brooklyn, during the General Convention, which is to be held in Manhattan, October 8th to 22d. The preachers are to be leading Bishops and Presbyters of the Episcopal Church who will be in New York attending the Convention. The course will begin on the evening of October fifth, with a sermon by Rt. Rev. Theodore I. Reese, Bishop-Coadjutor of Southern Ohio. His subject will be "The Church and America," and he will take up the duty and responsibility which Church people owe, under modern conditions, to American society as a whole. Bishop Reese has been the chairman of the Ohio Board of Industrial Arbitration and has come into vital contact with the great strike in Akron, Ohio, of last spring. He has studied at first hand the conditions in Hocking Valley coal region, and knows American society in its lower sides as well as its upper.

On October 12th, at 11 A. M., the Rev. Edward L. Parsons, of Berkeley, California, will speak on "The Church and Religious Education." Mr. Parsons has been a deputy to the General Convention from the Diocese of California for the last nine years, and is recognized as one of the leaders of thought among the younger men. To the subject of religious education, Mr. Parsons has given deep study, and he has had practical experience in one of the largest parishes in the west.

On the evening of October 12th, "The Church and the State" is the subject, which will be presented by the Rev. Carl E. Grammer, D. D., rector of St. Stephen's church, Philadelphia, and President of the Indian Rights Association. In his capacity as a defender of the Indians' rights, Dr. Grammer has seen the workings of some of the churches and has reached some decided convictions as to the relationship which should exist between Church and State.

The Bishop of Hankow, China, Rt. Rev. Logan Herbert Roots, will be the preacher on the morning of October 19th, taking as his topic, "The Church and the World." Bishop Roots is a Statesman-Bishop, who has been since 1896, in the midst of China and its stirring problems, and has seen the ancient empire rise from its position of isolation and claim a place in the world as a modern democracy.

On the evening of October 19th, the Rt. Rev. Franklin S. Spalding, Bishop of Utah, will speak on "The Church and Socialism." Bishop Spalding has performed heroic service in one of the most difficult sections of the country. He is a recognized authority on the subject of the Mormons, both the spiritual and economic phases of their life, and a preacher of great force and enthusiasm.

On the evening of October 26th, the Rt. Rev. Charles D. Williams, D. D., Bishop of Michigan, will speak on the topic "Christianizing our Civilization." Bishop Williams is one of the pioneer clergymen in the development of social service. He has been for years a follower of Henry George and an ardent advocate of the taxation of land values.

The Rev. Robert Bowler Bonner Foote will become associate rector of the Church of the Holy Trinity, Brooklyn, on Monday, September 15th. Mr. Foote, who is a graduate of Kenyon College and the General Theological Seminary, was ordained by Bishop Vincent in 1898. He resigned as assistant at the Church of the Holy Communion, New York, last year, to take a course in Religious Education and Psychotheosophy at Columbia University.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Statistics of the Diocese.

In the Newark Diocesan Journal the number of communicants is reported as 36,722, as compared with 35,094 last year. The confirmations in the year were 2,059; baptisms, 2,289; marriages 979; Sunday School teachers 2,044, pupils 18,115. There are 152 clergy and 184 parishes and missions. The total offerings were $661,761—an increase in each particular over last year.

Rev. Irwin Tucker is taking charge of the services at St. Stephen's, Coytesville, N. J.

Rev. Henry Chamberlaine completed his service at Ampere, N. J., September 1st, and has undertaken new work at Chappaqua, New York.

Ground was broken on September 6th for the new parish house for Grace church, Greenville, Jersey City, to cost about $10,000, to be finished at the time of the fiftieth anniversary of the parish, in January, 1914. Rev. J. C. Joralemon is the rector.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Open-Air Service.

An open-air "Labor Service," under the auspices of the Maryland Junior and Senior Assemblies of the Brotherhood of St. Andrew, was held on the grounds of the Cathedral of the Incarnation, Baltimore, on Sunday afternoon, September 7th. There was a large audience present, including President Ferguson, of the Federation of Labor; Dr. J. W. Magruder, secretary of the Federated Charities of Baltimore, members of the Federation of Churches, and of the Brotherhood of St. Andrew. Rev. Thomas Atkinson, canon of the Pro-Cathedral, was in charge of the services, assisted by Rev. Richard W. Hogue, and Rev. Walter B. Stehl. Several other clergy were also present vested. The choir of the Pro-Cathedral, accompanied by the Park Band, furnished the music. The address was delivered by the Rev. Frank M. Crouch, field secretary of the Social Service Commission of the Church.

Contemplated Improvements at St. Mark's, Baltimore.

St. Mark's church, Baltimore, has perfected an arrangement whereby the sum of ten thousand dollars has been secured for the use of their work. This is the second step in what seems to be a real rejuvenation of this old work under the present active and efficient rector, Rv. Oscar W. Zeigler. Last year a house adjoining the church property was purchased for $5,000—rental of which pays interest, expenses, etc., and nets the church about eight per cent. on the investment. St. Mark's was formerly one of the important and flourishing churches of the city, but owing to the changes of population incident to the growth of the city, the neighborhood is now largely filled with foreigners, and the work of St. Mark's is almost wholly a missionary one. With the additional means secured for much-needed improvements in the church property, the outlook for increased usefulness is very encouraging.

Death of a Clergyman's Widow.

Mrs. Rebecca A. Chesley Warner, widow of the Rev. George K. Warner, for twenty-eight years rector of St. James' parish, My Lady's Manor, Baltimore county, died at the summer residence of her son, C. Hopewell Warner, St. Mary's county, Md., on September 6th, aged 75 years. She leaves two sons and a daughter. The funeral services were held in St. James' church on September 8th, the rector, Rev. James F. Plummer, officiating, interment being made in St. James' cemetery.

Sudden Death of an Annapolis Churchman.

Mr. Weems Ridout, a prominent merchant of Annapolis, was suddenly stricken with heart-failure on the platform of the Washington, Baltimore and Annapolis Railroad station, at Academy Junction, Md., on September 7th, and died before medical aid could be summoned. Mr. Ridout was on his way home with his wife, after spending a part of his vacation at Atlantic City. He was 61 years old, a representative of one of the oldest families in the State, a life-long Churchman and a vestryman of old St. Anne's church. The funeral took place from the church on September 10th, the rector officiating.

A monograph of great historical interest has recently been issued by the Rev. Dr. George F. Bragg, Jr., rector of St. James' First African church, Baltimore, on the subject of "The Whittingham Canon." It deals with the work done by the late Bishop Whittingham of Maryland in the interests of the colored people of the State and of the South, who were members of the Episcopal Church, as well as for those of other creeds.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

Active Church Work During the Summer.

While the summer climate of this diocese necessarily limits its activities, the work of the Church has gone steadily on and it is note-worthy how many of the clergy have taken only brief vacations or have taken none at all. At Angleton Rev. Joseph Cardon, rector of the Church of the Holy Spirit, found in an attack made upon our Church by an "evangelist" an unique opportunity for bringing before the public the principles for which we stand. Mr. Carden hired a moving-picture theatre, and invited the public, and demonstrated to a large and interested audience the lineage and fundamental doctrines of the Protestant Episcopal Church.

Another phase of our Church life is presented by the summer work of Rev. J. W. R. Cadman in the new Church of St. Mary, in Houston. Mr. Cadman has remained at his post through the hot weather, ministering to a congregation gathered from one of the poorer parts of Houston, and consisting in large part of railroad men and their families. The evening services, especially, have been marked by increasing interest.

A rather unusual, but most commendable form of social service is presented

by the action of the congregation of St. John's church, Brazoria, which recently offered the church lawn to the "Parents and Teachers' Association," to be used as a play-ground. Gymnastic apparatus, swings, sand-gardens, etc., have been placed there.

The energy of St. Paul's, Waco, even in summer, has already been chronicled. The parish has now ordered a new altar, which will greatly dignify the sanctuary.

At Austin, both St. David's and All Saints' have gone on through the summer, sustaining their regular services and their Sunday Schools. The rectors of both have remained on duty. The Rev. Milton R. Worsham, of St. David's, recently made the addresses for a "Quiet Day" at Kerrville, by invitation of the clergy of the Diocese of West Texas.

Grace Hall, Austin.

Grace Hall, a diocesan institution designed to provide under the auspices of our Church a home for young ladies who are students in the University of Texas, will re-open about September 20th, under the care of the matron, Mrs. J. M. Leisewitz. The hall is open to girls of every faith and is always full. The girls attend All Saints' chapel and the rector of All Saints', Rev. Wm. Hall Williams, is also chaplain of Grace Hall.

The Standing Committee of the Diocese have recently passed resolutions commemorative of their late secretary, Mr. R. M. Elgin.

The friends of our esteemed Secretary of the Diocese, Rev. George L. Crocket, of San Augustine, learn with solicitude that he is ill with typhoid fever.

The Bishop of the Diocese, who has spent the summer in Europe, arrived in New York September 1st, on the S. S. George Washington, together with his son, Rev. Walter Ovid Kinsolving. They are now with Mrs. Kinsolving at Digby, N. S. The Bishop expects to return to the episcopal residence in Austin before the end of the month.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Anniversaries Celebrated.

On the occasion of his eighty-sixth birthday, Friday, September 5th, Mr. A. A. Strong, of St. Peter's, Ashtabula, feeling impelled to the action by the infirmaties of age, resigned from the senior wardenship and the vestry of the parish, in the latter of which offices he had served sixty-three years. As a token of the esteem with which he is held in the parish, the vestry passed fitting resolutions and caused to be placed on his pew a silver plate, on which is inscribed his name and the number of the years of his service on the vestry.

On Sunday, September 7th, Ascension church, Wellsville, celebrated the fiftieth anniversary of its organization, that event having taken place in September, 1863. For some weeks prior to the celebration the church building had been in the hands of decorators and painters, resulting in pleasing improvements on the edifice. Saturday evening, the 6th, was given up to a parish reception and entertainment, and the anniversary services, on Sunday morning, conducted by Archdeacon Abbott, consisted of Morning Prayer and Holy Communion, sung to festival music, and an historical sermon. This parish is vacant.

Church Improvements.

During the absence of the rector of St. Paul's, Canton, the Rev. A. W. Higby, on his vacation in August, the interior of the parish church was entirely renovated, redecorated, and to considerable extent refurnished, gas for lighting being supplanted by electricity. At a meeting of the executive committee of the Board of Missions of the diocese on September 9th, the Rev. Mr. Higby was continued another year in charge of Trinity mission, Alliance, and he was authorized to close the purchase of a large and beautiful lot for chapel purposes, on which the mission had held an option for two months.

On returning from his vacation, the first of September, the rector of the Church of the Incarnation, Cleveland, the Rev. Gerard F. Patterson, found that during his absence the parish guild had decorated and beautified his office at the church, adding thereto many comforts and conveniences.

The mission of St. Luke's, Niles, Rev. L. P. McDonald, D. D., rector in charge, has recently added to its parish equipment a large lot adjacent to the church, on which is located a dwelling house, for rectory purposes. Some months ago this mission made final payment on the church building, and now has nearly sufficient means in sight to meet the requirement of the new purchase.

Vacation Bible School for Children.

The vacation Bible School for children, which began the first week in July and closed the second week in August, reports an enrollment of 161, one-half of whom were newsboys. The office of executive secretary in connection with the Cathedral staff has been created, and a well-trained young layman appointed thereto. During the summer, in each department of the Cathedral fabric, including the deanery, parish and choir houses and cathedral hall, electric light with all modern fixtures, has been installed.

Serious Accident to a Physician.

Paul Morrison, M. D., the warden of Holy Cross Mission, Tiltonville, recently had a marvelous escape from sudden death. Returning to his home in an automobile owned and being driven by one of his neighbors, he and his companion were overturned down an embankment of some thirty feet. Both were painfully bruised but neither killed. Dr. Morrison was taken from under the machine in an unconscious condition and borne to his home, where he soon regained consciousness, but was confined to his bed and crutches several days. At the celebration of the Holy Communion in the Mission, on Sunday, September 7th, the prayer of thanksgiving for recovery was used in his behalf.

In the work at Trinity Cathedral, Cleveland, Rev. Frank DuMoulin, LL. D., dean, several items of special interest are noted. Under the religious education department, a leaflet has been sent out giving detailed instructions about the Sunday School, which resumed its sessions September 14th, its purposes, hours and places of meetings of the various classes, names of the teaching, staff, etc.

At St. Thomas', Berea, a mission, under the oversight of the Cathedral, Rev. Luke J. Boutall in charge, ground has been broken for a new parish house, the funds for the erection of which are practically in sight.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

New Font at Gibbsboro.

A white marble font, given in memory of John Stack, sometime a vestryman, was recently placed in the Church of St. John-in-the-Wilderness, Gibbsboro. On Sunday, September 7th, before the divine service, it was blessed by the rector, the Rev. G. Wharton McMullin.

In addition to his rectorship of St. John's, the Rev. Mr. McMullin has charge of the work at Laurel Springs, Clementon and Berlin. With the assistance of one priest and several lay readers he is pushing the power and claims of the Apostolic Church throughout this extended and growing region.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

New Parish House for Deaf-Mute Mission.

For a series of years the Deaf-Mute Mission of All Souls' has occupied a building which was formerly an Hebrew synagogue, adapted as best it could to meet the needs of this silent people. Here they gathered under many difficulties, earnestly praying and working to secure a proper churchly building. Their needs and earnest efforts induced a prominent layman to come to their aid and give $25,000, which led to the erection of a fine stone church and parish house, on Sixteenth street, above Allegheny avenue. This is almost completed and will soon be occupied. The work has, during the past year, been carried on with success by the missionary, the Rev. C. O. Dantzer, and it has become a power among the deaf. The new buildings, completely adapted to their needs, will materially increase the influence of this work. Mr. Dantzer not only ministers to the congregation of the Church of All Souls', but also to the deaf, in Mount Airy, Edge Hill, Ambler, Doylestown, Spidley Park, Upland, Wilmington, Camden, Gloucester, Trenton and other places. Only a little more than $6,000 is needed to pay off all indebtedness on the new buildings, costing $52,617.

One Hundred and Ninety-eighth Anniversary of St. David's, Radnor.

The Rev. James H. Lamb, D. D., rector, officiated and preached the sermon at the one hundred and ninety-eighth anniversary of old St. David's church, at Radnor. When the cornerstone was laid, in May, 1715, the congregation took their axes and picks and went into the woods and quarries and cut the timbers and dug out the stones—all working with such energy that the quaint church was completed and the first service held on the first Sunday of the following September. With the exception of a very few necessary alterations, the church stands as it did nearly two hundred years ago.

The Church of St. Luke and the Epiphany was reopened on Sunday, September 7th, after a series of improvements, which took all summer and which are a continuation of the work that has been carried on for several years, adding very materially to the beauty and convenience of the church. This summer the chancel organ was entirely rebuilt, the pews were reconstructed and upholstered. The

entire system of electric lighting altered and the number of lights increased. The parish house was renovated and repainted throughout. The opening services were in charge of the Rev. C. L. Briggs, one of the assistants.

The vestry of Emmanuel church, Holmesburg, has, through a generous gift, been enabled to install a modern electric lighting system in the church and parish house. The church was reopened on Sunday, September 7th.

The Church of St. Matthias, after having been closed during August, for repairs and improvements, was reopened on Sunday, September 7th. The Sunday School and primary departments of the parish house were altered to meet the growing needs.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Clergymen Again on Duty.

The clergy, who usually have the month of August for vacation, have returned to their parishes and are again at work.

Archdeacon Perry, of New Castle, rusticated on his farm and officiated, when required, here and there.

The Rev. Martin Aigner, of Franklin, has been at Atlantic City.

The Rev. Dr. F. M. S. Taylor, the Rev. Dr. H. L. Taylor and the Rev. Dr. W. S. Jones, all of Erie, have been in South Carolina and elsewhere.

The Bishop of the Diocese has been at Alexandria Bay, N. Y., and acting as pastor of the summer church there, prepared a class, who were confirmed by the Bishop of Central New York.

The Rev. M. L. Tate, of Emporium, spent his vacation as locum tenens of St. John's, Franklin.

Archdeacon Radcliffe, of Ridgway, spent the month of August in visiting places in his Archdeaconry where no priest officiated.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Westover Parish, Charles City County.

The old colonial church at Westover is at last undergoing its restoration, according to the carefully prepared plans given to the ladies of the parish by the architect, Mr. Albert Hunt. The contractor, Mr. W. S. Barnett, of Richmond, is pushing the work along. The rector and the people are glad that what has been talked about and worked for these many years, is now to be accomplished. Any one, outside the parish, interested in our old church, that would like to contribute to its restoration, either in money or memorials, could write to Rev. Joseph Baker, who would gladly acknowledge any gifts for this purpose.

The estimated cost of all that is called for in the plans is about $3,000; but as there is only about two-thirds of that now in the hands of the treasurer, the principal improvements will be made first and the rest as funds are provided. It is much to be desired that a memorial window be placed in the chancel.

Bishop Huntington, of Wuhu, to Preach in Richmond.

The Rt. Rev. Daniel T. Huntington, Bishop of Wuhu, China, will preach in Holy Trinity church, Richmond, on Sunday afternoon, September 21st. Services at five o'clock. Bishop Huntington will tell of the work of the Church in China, and particularly in the Missionary District of Wuhu.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Meeting of Southern Convocation.

The Southern Convocation met in St. Mark's church, near Kingston, September 9th and 10th, after Evening Prayer. The value of the Duplex envelope was presented by the Rev. Louis L. Williams, after which a seromn was preached by the Rev. W. Fred. Allen, on The Value of Prayer.

The business session was held on the morning of September 10th, in the rector's study, at Upper Fairmount.

The resignation of Dean Barlow, who left the Diocese September 1st, was accepted and the secretary was instructed to write the Dean an expression appreciative of his kind letter. The Rev. Sydney A. Potter was appointed to fill the unexpired term.

At 11 o'clock, in St. Stephen's church, there was a celebration of the Holy Communion by the rector, assisted by the Dean. In the afternoon, after a bountiful lunch served by the ladies of St. Stephen's an informal conference was held in the church, led by the Rev. Louis L. Williams, who spoke on the failure of the Sunday School to Christianize the child. Various systems and helps were discussed, but the opinion prevailed that old-time home training from Bible and Prayer Book would be a relief.

After Evening Prayer, at 8 o'clock, the Rev. Sydney A. Potter made an address on the Duplex Envelope System and preached.

The Diocese will soon lose another faithful priest, the Rev. Dr. Clinton H. Weaver, of St. Andrew's, Princess Anne. Both Dean Barlow and Dr. Weaver will be missed.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Silver Service Presented to Rev. and Mrs. Charles T. Wright.

The Rev. Charles T. Wright, rector of St. Paul's church, Albany, has accepted a call to become associate rector of the Otie Memorial church at Sewanee. Mr. Wright has been serving St. Paul's church, Albany, as rector, for fifteen years and has accomplished a splendid work. The beautiful new St. Paul's church had a heavy debt upon it when Mr. Wright took charge. In a few years, under his direction, the debt was paid and the church was consecrated in 1903. He will always be remembered by his old parishioners as a most eloquent preacher.

As a testimonial of their appreciation of the long period of service of Mr. Wright, on Saturday evening, September 6th, a loving cup was presented by the choir of the church, with this inscription: "To our beloved Rector, the Rev. Charles T. Wright, and wife, Annie Rivers Wright, from the devoted choir of St. Paul's Church, Albany, Georgia, 1898-1913."

Mrs. Wright was for many years organist of the church. On Monday evening, September 9th, a brilliant reception was tendered to the Rev. and Mrs. Wright, at the home of Mrs. J. R. Whitehead. At the reception, Capt. N. F. Tift, with a beautiful address, presented to Mr. and Mrs. Wright a handsome silver service. It was of the new colonial design and was extremely elegant. It consisted of four pieces, coffee, cream, sugar and waiter. The service was appropriately engraved and was a beautiful testimonial of the appreciation of Mr. and Mrs. Wright's work in Albany.

Nor is it only in his parish that Mr. Wright will be missed. His going will be a loss to the Diocese. He has been president of the standing committee for many years. He represented the Diocese at the General Convention in 1910 and is a delegate to the General Convention this year in New York. He carries with him the best wishes of all for continued success in the work which he now undertakes.

The Rev. Gerald A. Cornell has accepted the rectorship of St. Paul's church, Albany. For the past two years Mr. Cornell has done valuable work at St. Andrew's church, Douglas, and St. Anne's church, Tifton. Mr. and Mrs. Cornell will be in Albany about October 1st.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Annual Meeting of Junior Auxiliary.

Dear Juniors of Southern Virginia:

On Labor Day, October 4th, at 10:30 A. M., in Abingdon, will be held the annual meeting of the Junior Auxiliary to Missions. It is the first time the "Junior Day" has been possible, so far, in Southwest Virginia. Let Mrs. W. E. Mingea, of Abingdon, know at once if your parish branch of the Junior Auxiliary can send a delegate. There will be several missionaries from the different foreign fields, and the workers of Southwest Virginia, who will give much interest to the meetings.

You will be met in Abingdon on Friday. Be sure to let Mrs. Mingea know exactly the train and hour, that there be no confusion. Bring with you written reports of your methods—not financial statements such as you send in your report blanks for May—but tell of your year's work, its encouragements; that a conference may be held to help others.

Hoping to join you in Abingdon, I am, most affectionately,

Your friend and president-secretary,
(Mrs. J. J.) E. H. Lloyd.

Woman's Auxiliary United Offering. Additional Contributions.

Lexington	$ 33.25
Staunton (Emmanuel)	25.25
Smithfield	5.00
Petersburg (Grace	9.13
Lynchburg (St. John's)	8.50
Covington	5.00
Forest Hill, Chesterfield Co.:	
Ch. of Good Shepherd, Juns.	5.00
Norfolk, St. Paul's	5.00
Lynchburg, St. Paul's, Second Circle	20.00
Onancock	16.75
Livingston (Arrington)	15.00
Interest	10.00

I wish to say that I have extended the time for the receipt of offerings to October 4th. Please note my new number, 308 West Freemason street, Norfolk, Va., so that your checks may not miscarry. Will all the custodians of the United Offering in every parish of the Diocese of Southern Virginia please gather up carefully all the fragments, that nothing be lost, and see that no one shall miss the privilege of contributing to this thankoffering because you failed to ask her? A great responsibility rests upon you because of the office you hold as custodian. I feel sure that if we count up our blessings

of the past three years, there is not a woman in the Diocese that would willingly miss having some share in this wonderful gift of thanks to be presented at the meeting of the General Convention in New York City, on October 9th, at 10 o'clock. Will you also give a daily prayer for this offering?

SALLIE TAYLOR CASTLE.
General Custodian.

Names of Young Ladies Wanted.

It is requested that the rectors who are sending to the Woman's College, Lynchburg, Va., young ladies from their congregations, communicate their names and Church connection to the Rev. George Floyd Rogers, rector of St. John's church, Lynchburg (nearly opposite the College), so that they may be promptly visited and brought into touch with the Church and its worship.

The Rev. F. F. Reese, D. D., Bishop of Georgia, and Mrs. Reese are spending the month of September in Wytheville, with their son-in-law, the Rev. Francis H. Craighill, rector of Wythe parish.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The Appeal for Army and Navy Bishops.

While Chaplain Pruden's strong appeal to our Diocesan Convention in 1910, in behalf of our Church Army and Navy chaplains, was apparently fruitless, the important question was not allowed to drop; for, at the General Convention of 1910, fourteen of the chaplains appealed, through the Bishop of Washington, for some form of organization, as chaplains, and for Episcopal care; and a strong committee was appointed, including Bishop Harding and Dr. McKim, of Washington, to report at the Convention of 1913, which will meet in October, in New York City.

Epiphany Parish, Washington.

The Rev. Dr. McKim, of Epiphany church, Washington, was in his pulpit, on Sunday morning last, the repairs on the inside of the church being sufficiently advanced to admit of its use. The Rev. Arthur E. Woodward assisted in the service and also preached at night. Mr. Woodward, who was reared in Epiphany church and has a mission in Arkansas and Missouri, combined, had charge of the parish for several weeks, and returns to his Arkansas home this week.

The Rev. Freeland Peter assumed his duties as associate rector of Epiphany parish, on Monday, September 15th, and the Rev. Mr. Tillinghast, of South Carolina, will enter upon the work of assistant minister of the parish October 1st.

St. Margaret's Parish Hall Nearly Ready for Use.

The parish hall of St. Margaret's church, Washington, is so far advanced that they hope to have it ready for use in November. The assistant minister of St. Margaret's, the Rev. C. I. Wingate, has had charge of the parish, during the absence of the rector, on summer vacation in Maine; and Dr. Herbert Scott Smith, the rector, will return for service on September 21st.

Services Resumed in St. John's Church.

Service was resumed in St. John's church, Washington, on Sunday, September 7th, after extensive repairs. The first assistant, the Rev. Edward S. Dunlap, is in charge of the church. Dr. R. C. Smith, the rector, has returned from abroad, and will come to Washington ere long and take in hand his pastoral duties.

Marriage of a Clergyman.

On Tuesday of last week, in St. John's church, Staten Island, the marriage of the Rev. James Harry Garner, assistant minister in St. Alban's parish, D. C., and Miss Jennie Emmeline Gardner, was solemnized by the rector of the church, the Rev. Dr. Dodd. The bride was given in marriage by her father, Mr. Newman W. Gardner, and the Rev. Charles Tinsley Warner, rector of St. Alban's parish, D. C., was best man. After several weeks' visit to Massachusetts, Mr. and Mrs. Garner will be in residence, October 1st, at St. Columba's Vicarage, Tenlytown, D. C.

Mission Chapel to be Built.

Calvary church, the Rev. F. I. A. Bennett, colored, rector, has paid for an eligible lot, recently acquired for a mission, in far Northeast Washington, and the chapel to be erected upon it will be named The Atonement. Mr. Bennett, who a few years since, was called to the rectorship of St. Philip's colored church, Richmond, and declined, is the diligent and successful leader in Northeast Washington colored work.

Clergymen Returning from Vacation.

The Rev. Dr. C. Ernest Smith, of St. Thomas' church, Washington, and his daughter, Miss Barbara, returned from a long foreign tour, via New York City, on September 10th, and the Doctor was again in his chancel and pulpit last Sunday morning.

The Rev. George W. VanFossen, rector of Trinity parish, Washington, was in his chancel on the first Sunday of September, after vacation and rest.

The Rev. E. M. Mott, rector of the Church of the Advent, LeDroit Park, Northwest Washington, has returned to his work from a vacation spent in Virginia, Southern Maryland and New York. In his absence, Mr. Brayshaw, lay reader, had charge of the services.

The preacher at the open-air service, at 4 P. M., last Sunday, Peace Cross Cathedral Close, was the Rev. Herbert Parrish, rector of St. Luke's parish, Baltimore. W.

Personalities.

According to the Holy Scriptures, talkers that are not doers are like a man that beholds his natural face in a glass and straightway forgets what manner of man he is. When Nathan showed King David himself in his real ugliness and enormity, bad as he was, the honest soul owned up, and did the best he could to make amends. He is not to be judged in the light, and by the standards of our day. He was in the midst of a barbarous age, a splendid and most luxuriant natural growth. He was almost everything that a man could be, an abstract of all the faults that all men fall into: with sins red like crimson, and lying among vile vessels; and for that reason, his pentitential and triumphant songs and earnest commendations of righteousness are the Hymnal of Humanity; and the looking glass for the soul; with an experience, and hope and comfort for every human being.

It is a kindly provision of nature that our impressions from the looking glass do not continue in our minds; but are straightway forgotten; that we do not see ourselves as others see us. Self-satisfaction and dissatisfaction are both unlucky and unprofitable. It is better to use our mirrors as we do our wash basins, and with the help of sweet soap make ourselves a little more presentable and agreeable to those about us.

And yet the proper study of mankind is man, and the Primer in the course is our own individual selves. If we honestly try ourselves by the best standards and ideals there is not much danger of injustice and wrong, or of overestimation. The danger is in comparing ourselves with ourselves, and judging our own cases.

Old Satan keeps our bags full of deceitful weights and measures. We prefer to trim down and adjust our ideals to suit ourselves, and show us to advantage.

We would rather be first at Veii than second at Rome. And we prefer to keep the company that allows us high place, or a satisfactory average.

All this is true in the matter of good looks, of manners, of cultivation, or reputation; of everything that makes our personality.

A moralist says: Our imperfections and faults make us more acceptable to the common crowd—no matter how high or low—than our virtues and excellencies. The most sure repulsion is the slightest show or consciousness of excellence or merit. A great poet says of the famous:

Repose denies a requiem to his name,
And folley loves the martyrdom of fame.

Another says of high society ladies:

The ladies arm in arm in clusters,
As great and gracious all as sisters.
But hear their absent thoughts of either.
They are all de'ils and jades together.

It is a saying of Hesiod to the effect:

The Potter is jealous of the Potter,
The Carpenter of the Carpenter;
The Poet of the Poet,
And the Artist of the Artist,

And who will be sure that the cardinals, archbishops, patriots, heroes, statesmen and self-sacrificing devotees to the poor sincerely enjoy the good things that are said in praise of the merit and piety and achievements of one another.

It is better to own up that from King David to the poor Publican; from the Queen of Sheba to Mary, called Magdalene, out of whom went seven devils, We are all poor critturs.

It is a great deal easier to weep with those that weep, than to rejoice with those who rejoice, and are in good luck, a little ahead of us. Human nature will be human nature. In Hades all lie in heaps like sheep.

J. L. W.

When Napoleon was leading his army through the rugged fastnesses of the Alps, a drummer boy lost his footing and fell to the abyss below. An officer asked the great commander if the army should halt and attempt to rescue the boy, or at least ascertain whether the fall had resulted in death. After a moment's thought Napoleon's answer was: "No, it is only a boy." Many boys in our own country have lost their footing and many have fallen to an untimely end. But shall we say as did the heartless general, "It is only a boy?" Is not the boy the greatest asset of our country and of the Church of God? We must save the boys to the Church and make of them godly Christian men. This is the high duty and the noble privilege of the Church of God.

Family Department

Such Is Life.

To live for Jesus or for Him to die,
Is this your life?
To bear the daily, hourly task that comes,
The little worries that afflict the soul;
To do the things 'twere easier left undone;
To do them now—and well—for Jesus' sake:
Is this your life?

To bear the bitter taunt, the mocking word,
To find your motives never understood;
To long to speak a word for truth's dear sake,
But to find no chance; to see friends held aloof:
Is this your life?

To labor day by day for others' good,
Yet seem to fail; to lose the trustful hope;
To feel the doubt of even love or faith;
To see things through an ever-darkening mist,
While scarce a glimmering ray can reach the burdened soul:
Is this your life?

This is the life, in part, that Jesus lived:
This, this and more; and will
You shrink the task He sends?
It must not be.
To live for Jesus, or for Him to die,
Is life in death; but life
Which brings its sure reward on high.

—Translated from the French by Archdeacon Radcliffe.

Roumania's Christian Queen.

The pitiful tragedy of the Balkan imbroglio is a melancholy commentary on men's good judgment and men's Christian character. That Roumania's part in the affair has been fairer and saner than that of the other little countries about her is due largely to the beneficent influence of the beautiful character, her much-loved queen Carmen Sylva.

Queen Elizabeth of Roumania, whose pen name is much better known outside of her own borders than her baptismal name, is a German princess, and was born in Neuwied, on the Rhine, in 1843. She imputes her excellent physical health, and others impute her remarkable strength and charm of character, largely to the severe regimen she was put through in childhood. In an article in a German magazine some years ago she gives the details of her Spartan education. Her diet, even after she was well into her teens, was milk, bread of the day before without butter, a little meat, with vegetables and stewed fruit; but no sweets, and no spices. She writes that she literally never tasted butter until she was seventeen years old. She was educated to brush her teeth three times a day, and at the age of seventy she has not an unsound tooth in her head. She took an ice-cold bath every morning and evening. She spent an absolutely fixed part of every day at her studies almost from infancy, and was never allowed to read a novel until she was nineteen.

Whatever may be thought of the universal applicability of such a system, the fact remains that Carmen Sylva is one of the most brilliant intellects and one of the noblest characters of modern times. When she fell in love with young Prince Charles of Roumania and married him in 1869, there was grave doubt in many quarters of this cultured West German maiden's success in adapting herself to the primitive conditions in the Balkan principality. But she has done it so admirably that she is the idol, the "little mother," of the Roumanian people; and she herself, by her own confession, loves Roumania more than she does her native country.

In 1877 war broke out between Russia and Turkey, and the Roumanians cast in their lot with the Russians, who were successful. As a result, Roumania was recognized as an independent monarchy in 1881. During this war Princess Elizabeth, soon to be Queen Elizabeth, went to the front and personally supervised the hospital service, and the work was so well done that her name stands with the names of Florence Nightingale and Clara Barton among the world's devoted and gifted field nurses. Although a confident and consistent advocate of universal peace (see, for example, her eloquent appeal, "On Earth Peace," in the Nineteenth Century for January, 1908), she nevertheless greeted with enthusiasm the exhibitions of courage, patience, and kindness which the exigencies of war called forth, and I find this sentence in an article of hers entitled "Reminiscences of War:" "War, which we otherwise reckon as one of the greatest evils of humanity, has at least this use—it teaches self-forgetfulness, it brings one in touch with the heart and strength of a nation, it levels all difficulties of rank and class, and makes for the universal brotherhood of man."

It was during this war that the idea occurred to the Princess of encouraging field-nursing among women, and the badge of the famous Order of Elizabeth, a gold cross on a blue ribbon, is worn proudly by many a devoted and skillful nurse who owes much to Carmen Slyva's example. Her care for the suffering is by no means confined to periods of war and disaster. She is one of the most systematic living students of means of social betterment; she devotes all of her means, including a very considerable income from the sale of her books, with the exception of what is necessary to maintain an intellectually brilliant but very quiet court, to charity; and she is constantly encouraging new enterprises which seem calculated to relieve the hard lot of the unfortunate. The Outlook a few years ago printed from her pen an enthusiastic description of a printing press for the blind invented by a blind protege of hers, and it appeared from this report that she was personally supervising the organization of a colony of her subjects who had lost their sight.

Carmen Sylva's activity is prodigious. She regularly rises at dawn and often works far into the night. She is a talented and trained musician (she studied with Rubinstein and Clara Schumann), and has more than ordinary ability as an artist; but her most successful work has been in literature. She has published more than thirty volumes, besides a great number of magazine articles. She is one of the most genuine poets who write in German, and her fairy tales, the best of them taken from the Roumanian folklore, have been translated into all the leading languages. She writes almost equally well in French and English and a meditative volume entitled "Thoughts for a Queen," and written in French, was awarded one of the prizes of the French Academy.

Of her poetry, especially that inspired by the death of her only child, a four-year-old daughter, in 1874, has an indescribably poignant appeal. Her life has been full of sorrow, and the end is not yet; but her personal sufferings have made her more alive to the sufferings of others and more skillful in alleviating them. One of her most beautiful sketches, the little allegory of "The Three Loyal Comrades," exalts the usefulness of the three devoted friends—Sorrow, Patience, and Labor. "Many people," she writes, "are so cruel in doing good because they do not watch the lives of the unhappy one enough, but follow their own tastes and judgment, which are often very limited and insufficient"—an error which the shrewd and careful Queen never commits; for her noble enthusiasms, kept alive by a fervent Christian faith, are always held in the right channels by her excellent judgment.—Roy Temple House, in Christian Observer.

Rest Unto Your Soul.

A Meditation.

It is mid-August and the mood of late midsummer with its lassitude and weariness has fallen upon town and country. Even the roar of the city streets takes on the minor key. Houses and whole streets lie empty, deserted, while their owners turn to mountain, river and sea, in search of rest. The tides of my life, too, are run down. Where shall I go while they fill their shores again? And yet, what matters the place where I go? Shall I find what my soul needs here rather than there, in White Mountains or Green, by inland sea or ocean or quiet river? What is this rest I seek? Of what would I be cured? Is it of muscular exhaustion, of nervous fatigue, of the deeper weariness of the mind, of the restlessness of the heart? Yes, of these and more. I would find surcease of short-lived desires, of fleeting loyalties, of momentary enthusiasms, of passing ambitions and unworth griefs. This be my rest. Would God I might attain it and be no more swept to and fro, vibrating between a new cause of pride and a new occasion for regret, that I might find repose and poise, not by loss of love, exhaustion of interests, or the depths of long-loved hopes, but in a deeper hold on hope and love and goodness. This is my way to rest; it is only so that I shall recover from the unrest which like a malady besets me with wayward fancies and wandering desires. As on the ocean the sea-sick master their dizziness and recover their poise by fixing their eyes on the horizon—the one unmoving object in the heaving waste about them—so I must find the steady object in my waverin world.

"Me this uncharted freedom tires;
I feel the weight of chance desires;
My hopes no more must change their name;
I long for a repose that ever is the same."

Where shall I find it but in my own heart, where Kant found it—in the moral law, steadfast and sublime as the stars of heaven—the very representative of God. That is my steadying mark. Let me fix my eyes upon it and the weariness of trivial purposes and fluctuating aims—the whole brood of incertitude—shall diminish and disappear. Let me rest in the great command and then I shall rest indeed. With my eyes upon God's law I shall be blessed as Wordsworth was with the sight of Duty:

"Stern daughter of the Voice of God
Who dost preserve the stars from wrong;
And the most ancient Heavens through thee
are fresh and strong."

Now whether I return to mountain or sea, hill or stream, I shall find refreshing and shall restore my soul, for in that presence there is abundance of peace.—The Churchman.

The Second Mile.

Stern Duty said: "Go walk a mile,
And help thy brother bear his load."
I walked reluctant; but, meanwhile,
My heart grew soft with help bestowed.

Then Love said: "Go another mile."
I went, and Duty spake no more.
But Love arose, and with a smile
Took all the burden that I bore.

'Tis ever thus when Duty calls;
If we spring quickly to obey,
Love comes, and whatsoe'er befalls,
We're glad to help another day.
The second mile we walk with joy;
Heaven's peace goes with us on the road,
So let us all our powers employ
To help our brother bear life's load.

—Stephen Moore.

The Holiday Letterbag.

I have been thinking this week about the problem of letters on holidays. Ought we to receive them; ought we to write them? An answer to the first question is given in the negative by Robert Louis Stevenson in his early book, "An Inland Voyage." He and his companions spent the happiest days of their journey in canoeing on the Oise, floating from day to day past old-world villages and dreamy cathedral towns. On reaching Compiegne a great packet of letters awaited them, and they felt that their journey had ended, the spell was broken; they had partly come home from that moment. "No one should have any correspondence on a journey," says the essayist; "it is bad enough to have to write, but the receipt of letters is the death of all holiday feeling. * * * After my journey is over I shall not fail to read your admirable letters with the attention they deserve. But I have paid all this money, and paddled all these strokes, for no other purpose than to be abroad; and yet you keep me at home with your perpetual communications. You tug the string, and I feel that I am a tethered bird. You pursue me all over Europe with the little vexations that I came away to avoid. There is no discharge in the war of life, I am well aware; but shall there not be so much as a week's furlough?"

Only a very youthful writer who had as yet given no hostages to fortune, could have penned these lines with sincerity. Before starting on foreign holidays most of us plan to have letters awaiting us at the Poste Restante of every town we intend to visit. A dreary feeling steals over us if we have called at the post-office in some remote city and found that the expected postcard or letter has not arrived. Fancy conjures up all kinds of misfortunes that may have happened to the dear ones at home. On the other hand, how smilingly we go forth if the clerk has handed us an envelope in familiar handwriting! We are wanderers in a strange country, but hundreds of miles away there are people thinking of us, caring for us, and wishing us a happy time. I have personally travelled abroad with companions of varying ages, and have never known one who was not on the look-out for letters.

Many busy persons do the greater part of their private correspondence when on holiday. As a proof of this, you need only enter the drawing-room or recreation room of any English boarding-house after breakfast or after dinner. You will see every writing table occupied, and ladies sitting round with leather cases on their knees. Mr. Lawrence Beesley, whose book on "The Loss of the Titanic" has a Defoe-like minuteness of detail, informs us that in the days before the ill-fated vessel went down a great many letters were written. He himself posted a large number in the pillar-box outside the library door, where no doubt they are still lying at the bottom of the sea. Personally, I correspond chiefly by postcards when on holiday, and should never blame a traveller who did not feel in the mood, after a long day's sight-seeing, to cover four or five sheets of notepaper with descriptive matter. The truth is that the descriptions we write late in the evening in foreign hotels are not usually of much value. Our brains are sleepy after taking in a crowd of new impressions, and we are apt to sink unconsciously into guide-book language. I know one clever man who is a most attentive son. During his annual holidays, in which he travels with a friend to distant parts of Europe, he never fails to despatch every day at least one picture postcard, with a line or two on it addressed to his mother, but he rarely writes her a letter. She is glad to know he is enjoying himself, and waits to hear the fuller narrative on his return.—Mrs. Evan Rose.

Working After Night.

So many young housekeepers pride themselves on their ability to "turn off work" after night that a warning note should be sounded. In the evening the house is quiet, the children in bed and there is a clear field for work, so the ambitious young woman remains up until ten, eleven or twelve o'clock sewing, ironing, baking, cleaning and sometimes even washing after supper. The temptation is so strong, particularly when there is a fretful, peevish boy on hand, to work in the quiet hours that it is small wonder many perplexed housekeepers plan the "big" jobs for after night. It is hard to stop and answer a dozen calls in a single hour, so when the children are safe in their little beds it looks so easy to hurry through the work that looms up so large in daylight.

But nature never allows her debts to go unpaid, and sooner or later what is gained in night work must be handed back in the shape of quiet days and inactive hours. In other words nature never intended that anybody, not even the mother of a family of little children, should work sixteen or eighteen hours a day and then lose sleep looking after the children during the short period left for sleep. If the mother must work after night she should rest in the daytime, but this the ambitious ladies have no mind to do. They think to cheat a little by using up their energies doing double duty, but it can't be done. As well might a man who works hard all day try to be a watchman at night. The body must rest, and if it is not allowed time for repose some part of the machinery will wear out sooner or later.

The trouble lies in the fact that every ambitious young mother feels sure that, though others have broken down in health, they cannot, so they proceed to waste the health and energy and strength nature has given them for a whole lifetime in a few short years. Time and again it has happened that a woman who has worked night and day thinking she was a good wife and a devoted mother has laid down and died just when her boys and girls needed her the most. She meant well, but she sapped her own vitality by night work and when sickness came there was nothing on which to build.

And, besides all else, the woman who works at night cannot work the next day as does the one who gets a proper amount of sleep. Fresh and vigorous the young matron arises who has gone to bed early, and she is able to accomplish almost twice as much as her tired, dragged-out sister who believes in working "when the house is quiet at night." The people who burn their candles at both ends will soon find themselves with no candle to burn, and this has been demonstrated time and again. Better be a trifle slack and let some things go than to do them after night, for working after night is one of the surest methods of furnishing undertakers with employment.—Hilda Richmond, in Indiana Farmer.

A Child's Unconscious Influence.

A pretty story of a child's unconscious influence was told by Mrs Willoughby Cummings at a meeting at the Mansion House last week. She explained how there was in Canada a very high official, a very prominent man who did a great deal for the country, but who at one time in his career took little or no interest in missions. This gentleman had a little granddaughter who was the apple of his eye, and his chief delight was to get the child on to his knee and encourage her to talk to him of all the things that interested her. One of her great interests was missions, and in particular a hospital which was being established for Blackfoot Indians, and the grandfather drew her to tell him all about it, quite unconscious of the fact that all the while he was imbibing missionary knowledge. After a time a minister of affairs brought forward a suggestion in Parliament for making a grant for the building of a new hospital. Several people rose and opposed the measure, bringing forward old thread-bare arguments against the advisability of such a venture, when suddenly to the astonishment of all concerned the official whose little granddaughter had unconsciously primed him with all the necessary information, rose to his feet and made such a stirring speech in defence of the scheme, and brought such weighty arguments to bear in its favor, that no one had a word to offer in opposition—the resolution was passed and the grant was made. The little child had led them.—The Scottish Chronicle.

The Blessing of Work.

Work that is hard because it is not just what we ourselves would choose is likely to be one of our greatest blessings. Its very difficulty and distastefulness are a challenge and a discipline that usually bring better results than effort in a work that is easier or more to our liking. Few persons can safely be trusted to choose their own work. They would not choose that which has in it enough resistance to draw out the best that is in them. But we may always know that any work from which we can not honorably escape is needed; and therein lies our inspiration. Only the man who is not driven and crowned by compulsory work is to be pitied. As Emerson has said: "Every man's task is his life-preserver. The conviction that his work is dear to God, and cannot be spared, defends him." And we are fortunate in that we cannot in this life, as a rule, get free from the compulsion of hard work. The reward of hard work is more work. Let us rejoice if God is trusting us with such a large share in the conduct of His universe that it takes all the will power we have to do what He asks.—Great Thoughts.

We cannot live unworthy lives in the constant presence of noble beings to whom we belong, who believe that we are at least endeavoring after nobleness."

Wits' End Corner.

Psalm 107 : 27.

Are you standing at "Wits' End Corner,"
Christian, with troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember—at "Wits' End Corner"
Is just where God's power is shown.

Are you standing at "Wits' End Corner,"
Blinded with wearying pain,
Feeling you cannot endure it,
You cannot bear the strain,
Bruised through the constant suffering,
Dizzy, and dazed, and numb?
Remember—to "Wits' End Corner,"
Is where Jesus loves to come!

Are you standing at "Wits' End Corner,"
Your work before you spread,
All lying, begun, unfinished,
And pressing on heart and head,
Longing for strength to do it,
Stretching out trembling hands?
Remember at "Wits' End Corner"
The Burden Bearer stands.

Are you standing at "Wits' End Corner,"
Yearning for those you love,
Longing and praying and watching,
Pleading their cause above,
Trying to lead them to Jesus,
Wond'ring if you've been true?
He whispers, at "Wits' End Corner,"
"I'll win them, as I won you!"

Are you standing at "Wits' End Corner,"
Then you're just in the very spot,
To learn the wondrous resources,
Of Him who faileth not!
No doubt to a brighter Pathway
Your footsteps will soon be moved,
But only at "Wits' End Corner"
Is "the God who is able" proved!

Keep Close to the Guide.

It is said that when sight-seers visit the wonderful Mammoth Cave in Kentucky, the guides mount a sort of pulpit before entering its gloomy depths, and preach the tourists a sermon. This sermon consists of only five words, and yet its importance cannot be overestimated. These words are: "Keep close to your guide." To fall back, or depend upon oneself for even one instant, while within this largest known cavern in the world, may mean death. Its pitfalls are deep and numerous. Only the guide knows where safety lies. Even beneath the power of the strongest illumination the darkness is so intense that but imperfectly are revealed its wonder and beauty, its fairy-like magic haunts, its myriads of scintillating stalactites. But side by side with every gleaming glory lurks also—death, sure and certain, unless accompanied by a safe guide. The Bottomless Pit, the Dead Sea, the Covered Way, the Solitary Cave, the Covered Pit, the Deserted Chambers, and the unknown depths of Echo River, are all ready to greedily claim victims from the hundreds of tourists who pass wonder-eyed and awe-stricken through the vast subterranean passages, chambers and halls.

Wherein lies their safeguard? Only in obeying faithfully the admonition of the five-word sermon: "Keep close to your guide."

Are we not tourists on a long journey and through even more devious ways, daily passing marvelous wonders which have become commonplace to us only because of our familiarity with them? Even so we are encompassed about with dangers and pitfalls, and our safety lies in keeping close to our Guide. Worldliness, perhaps, may estrange us from our Guide more quickly than almost any other allurement. It is so beautiful, the ways of pleasure seem so inviting. Let us not be deceived. Cling close to the Guide. Only in daily, hourly communion; only in earnest, worthy service; only in giving our best and trusting Him for the rest, lies safety. Our Guide knows the way; He can safely lead us, avoiding all snares and pitfalls which beset the way through life's journey. Keep close to the Guide!—The Lutheran.

Bible Roads.

I have been strongly impressed of late with the wayfaring of folk in the Bible. Of course, there are highways and by-ways in the great Book. Over some of these we travel often. Which of us has not again and again walked for ourselves through Deuteronomy, Isaiah and Malachi, through the Psalms and Proverbs and through the Gospels and Epistles? Our Bibles open of their own accord to certain spots where we have rested as by cool springs and shady groves. Then there are the sequestered vales, chapters in the minor prophets, or perchance in Chronicles; lovely passages in Solomon's Song, golden gleams in Revelation, and these are our by-paths where we find refreshment. But it is not of these traveled roads of ours that I have been thinking; rather it is of the paths beaten hard by the feet of men and women about whom the Bible tells us.

The first road is, alas! the road out of Eden. Forth from the garden of delight our great first parents, conscious of sin and exiled from Eden, took their solitary way into the loneliness and labor of an unknown world. How one's heart aches at the thought of the primeval pair hand in hand, turning from the garden where they had heard the voice of the Lord in the cool of the evening, and going out into a wilderness where they must conquer destiny and learn to meet their God in another way, the way of repentance, humiliation and faith. Has not this road trodden by Adam and Eve been trodden by us all ever since the race began? The child always walks in a garden of innocence, in an Eden of delight, in the first years of life. This may not be good theology, but one cannot for herself kiss her baby in the cradle and think of it as possessed of original sin. She is quite content to wait for the time of its actual transgression. The little feet will surely be compelled to tread the same path of hardship, loneliness and labor by and by which Adam and Eve and the rest of us ever since creation's dawn have trodden into the vast world. To all God's children there must be humiliation, repentance and faith, and for every one of us there shall be pardon and peace if we tread that way aright.—Christian Intelligencer.

The Ordering of Our Steps.

That the individual life lies within the realm of providential interest and care should not be questioned. To know what is the will of God concerning one's self, relative to the present, and then to obey that will, is a matter of vital importance to the individual. The very acceptance of the principle that God cares for the individual, as such, has a plan for him, orders his steps, enters into covenant relation with him to preserve him from evil and to enable him to obtain an abundant entrance to the kingdom above, places our being and the meaning of this life on a high plane of dignity and importance.

But the exercise of such prerogatives, on the part of God, in the disposal of human life, does not interfere, in the least, with the freedom of the individual will, nor in any degree lessen personal responsibility for one's acts. The plan of God must be observed; the will of God must be obeyed by the individual, if the Divine purpose is to be attained. The steps ordered of the Lord must be taken if the goal He has set is to be reached. It is a case of God and I. He points out the way. Whether I shall follow His guidance is strictly a matter of choice on my part. In order to please God and inherit eternal life, every one must continue to repudiate the evil that is in the world and choose the good, while life lasts. To choose between good and evil is the Divine right of every man and his inherent responsibility, from which there is no escape. To say that the "whole disposal of our life's lot and destiny" is in our own hands, is just as correct as to say that it is "with the Lord," because the appropriation of the benefits of the atonement rests entirely with our own faith and obedience. Salvation is of the Lord as a free gift; but how shall a man enjoy its benefits except he meets the conditions upon which the enjoyment of those benefits are proffered?

The sovereignty of God never violates the freedom of the human will, hence personal conformity or non-conformity with the will and revealed purposes of God remains forever a matter of personal choice and obedience or disobedience.

The Smoothers of the Way.

"She always made things easier," was the tribute given a little while ago to a quiet woman not much known outside the four walls of her household, and in a charity or two, but who left an aching void behind her when she passed on into larger life. No one who knew her could help recognizing the simple completeness of the statement. From her husband to her housemaid, every one in the family felt his or her daily way smoothed and straightened by her tact and system and gentleness. She was a living example of George Eliot's saying: "What do we live for if it is not to make life less difficult for one another?"

To some girls and women perhaps this seems a small end to live for. Yet that it is so often approached makes the hope and the happiness of home. Life is increasingly difficult, increasingly complex in many communities to-day. The husband, the children, the friends of the woman who "makes things easier," more and more rise up and call her blessed. Her work is worth living for, because it continually makes every life within its influence seem better worth living. And when she is gone—how rugged the way, how heavy the burden without her gentle ministry! We hear a great deal nowadays about the "superfluous" woman. Some branches of woman's work may be overcrowded; but never, never, surely the high vocation of the smoother of the way.—Harper's Bazar.

In a certain sense we all must walk before God, whether in solitude or among the haunts of men. "He is about our path, and about our bed, and spieth out all our ways." But it is open to us to realize His presence, or to dismiss it from our minds. And it is the first of these courses which God counsels Abram to adopt when He says, "Walk before me, and be thou perfect." The words seem to imply that the realization of the Divine presence in all things is the great secret of perfection.—Edward M. Goulburn.

Children's Department

Two Little Boys.

The good little boy and the bad little boy
  Both live in the house with me;
But it is quite strange—I can look and look,
  Yet only one boy I see:
Just one little boy with sparkling eyes
  And the funniest pudgy nose,
All brimful of life from the top of his head
  To the tips of ten stubby toes.

And yet there are two of him, I am sure;
  For one is a bad little boy,
And I am so sorry that he lives here
  To bother the good little boy;
Yes, pester and bother the good little boy
  Till he sometimes drives him away,
And the bad little boy is alone with me
  For the rest of the long, long day.

And I asked him to go for the good little boy
  And bring him again to me;
But I take him up and hold him close
  While I talk to him lovingly;
And while I am talking he sometimes laughs,
  But oftener far he cries—
And I see that the good little boy is back
  As I look in the bad boy's eyes.

—Grace Crowell, in Lutheran Observer.

Julie's Lace Collar.

Eugenie du Maurier.

Julie's sweet blue eyes sparkled with childish pleasure, and the dancing light in them seemed to lend velocity to her little feet as she hurried up the village street. Her breast heaved quickly with suppressed excitement. In her hand she held tightly a bright silver dollar. Little Julie had never before had so much money of her own. Then, too, she had earned it. So that this untold wealth made her happier than if it had been given her. Altogether Julie felt richer than Croesus and ever so much happier. And she had settled in her wise little head what she would do with it. Indeed, she had worked with a particular object in view.

In Dame Irwin's window, on Main street, among many other pretty things, had been hung some little lace collars. And there was one Julie especially admired and longed for. Four times daily, for two weeks, on her way to and from school, had she paused to gaze lovingly at the little collar with pink rosebuds. All the little girls in her class wore just such collars; but, then, all the other children had fathers who could buy collars for them. Little Julie's father had gone to Heaven when she was a baby, and Julie's mother was an invalid, and it was hard to get even the plainest clothes for Julie. You see things were really very hard to bear. No wonder Julie's little heart was at times very heavy, especially when Aunt Nan was so cold and gruff, as Aunt Nan nearly always was. Aunt Nan had a kind heart under all her gruffness; but she was one of those unfortunate people who considered unnecessary smiles a nuisance, and "coddling" a childish thing not at all worth while. And Julie and her mother were such congenial, happy beings that Aunt Nan's stern, forbidding, countenance seemed sometimes like a cold winter's blast on frail young plants. But when mother grew worse and worse, Aunt Nan came to nurse her. Aunt Nan was a good nurse, so far as the preparation of tempting viands and strict compliance to rules were concerned. As to demonstrative tenderness and love, Aunt Nan simply wasted no time in such things. But Julie never complained. And, now that the work was all done and paid for, it mattered nothing that Aunt Nan had scolded Julie about wasting her time. It mattered not that the buttercups had dazzled her weary little "blue stars"—as father used to call her eyes—like so many mischievous sunbeams, that the silk had snarled and her fingers had oftimes seemed transformed into a family of awkward thumbs and still carried the wound-prints of the restless, pointed, one-eyed, steel daggers. Oh, no! Her doilly was sold—sold for a dollar! Just the price of the collar with the pink rosebuds, hanging in Dame Irwin's show-window.

"How rich I am!" murmured Julie, caressing her treasure; and she gave a series of happy little skips at the remembrance of her wealth.

"Oh, mother, it is sold! See!" holding up the dollar, as she hurried down the garden path to the bow window. "I can buy the collar now. Isn't it nice to earn money?"

Her mother smiled.

"Julie," called a shrill voice from the dining-room, "Joel Franklin wants you to come and read to him."

Joel Franklin was a poor, crippled boy who lived on the back street.

"Goodbye, mother! I'll come back soon. I'll take my dollar with me. I can't leave it behind."

Julie walked solemnly into the one-roomed cottage.

"How do, Miss Julie," welcomed Widow Franklin. "Joel, 'e's a-waitin' eager fer ye."

Julie sat on the edge of the bed, found her place in "Silver Pitchers," and was about to begin to read, when she was surprised by hearing Joel moan; and he tossed from side to side.

"Is he worse?" she asked tearfully.

"Yes, 'e is that. The doctor, 'e said 'e was to have good nourishin' food. But I ain't got th' money to git it. An' I couldn't leave 'im to go git it if I 'ad the money."

Julie's heart fell like a lump of lead way down to the very soles of her feet. She gave a great gulp, caught her breath for a moment—but just for a moment—as she prepared herself for a great sacrifice. "What kind of food does he need? I'll get it," she said.

"Bless you, child. A pint of wine 'd be th' best, cause your aunt she sends in other things. But it costs a whole dollar, an' I ain't 'ad no dollar for ever so long."

"I'll run over to Dr. Mathieson and see where I can get it."

Fast as the wind flew Julie up the street and 'round the corner to Dr. Mathieson's office.

"You said Joel ought to have some wine. Will you tell me where to get it? Widow Franklin hasn't any money. I earned a dollar and can pay for it. I wanted to buy the collar, you know, Doctor, but Joel needs the wine more than I do the collar." Julie's voice choked as she swallowed the great lump that rose in her throat, try as she would to keep it down.

"Bless you, child," said the Doctor.

"Oh, please don't bless me now. Please, hurry tell me," interrupted Julie.

"Good Dr. Mathieson thoughtfully slipped into his duster, put Julie's little hand in his own and walked to the druggist's with her. There he asked for the wine and let Julie pay for it in the most matter-of-fact kind of way.

"Now, child, take it to Widow Franklin. She knows how to administer it," he said, patting her on the head.

Julie nodded and hurried away. She could not quite forget the collar. It was farther off now than before. She had no materials with which to earn it. Brushing away her tears, she ran faster than she had ever run. Reaching Widow Franklin's, she rushed to Joel's bed-side. He lay very quiet. His little hands were folded so stiffly, and there was a sweet smile on his always gentle face. Julie's wondering eyes turned to Widow Franklin.

"'E's gone home," she wept.

"Is he?" And tears flowed down Julie's cheeks. How small seemed her sacrifice with the great loneliness of Widow Franklin.

Next morning Julie seemed to have forgotten all about the collar. She even omitted to gaze at it on her way to school. At noon she did remember it, but it was gone. Some other little girl would wear it. "It's just as well," Julie told herself. "Maybe Mrs. Irwin will get another, sometime," she said bravely, as she hurried away choking with sobs. As long as Julie could see the collar in the window she felt a sort of delicious possession. Now that it was gone it seemed very hard to even try to be brave. When she reached home Aunt Nan smiled at her for the first time Julie had ever known her to smile. Aunt Nan seemed very pleased about something. And there was mother out under the trees. Aunt Nan pleased and mother better. Oh, that was a glad state of affairs! Julie really could not resist kissing Aunt Nan, and then she was frightened at herself for doing it, and so surprised that Aunt Nan took it as an every-day event.

"Isn't God good to me, Aunt Nan?" she asked, giving that lady a bear-like hug.

"And people, too," echoed her mother.

"Just see here, Julie," said Aunt Nan, finding her gruffness again, "the doctor brought you this, and I washed and ironed it for you," handing her the pretty lace collarette with the pink rosettes. "And he said I should give you this, too," giving Julie a note written on a piece of prescription paper.

"Is this the collar the little excited Julie meant last night? I think Julie needs the collar now more than happy Joel does the wine. May God bless you for your kind thought, though it did not end as you expected."

Julie wore the collar to school. And no happier heart than hers ever beat under a pretty collarette.

Be Observant.

A child may know more than a philosopher about some things. A little girl entered the study of Mezeral, the celebrated historian, and asked him for a coal of fire.

"But you haven't brought a shovel," he said.

"I don't need any," was the reply.

And then, very much to his astonishment, she filled her hand with ashes, and put the live coal on top. No doubt the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact verified in such a practical manner.

Two boys of my acquaintance one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movement of those wasps?" he asked, as he pointed to a puddle in the middle of the road.

"Nothing, except they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose.

"I noticed they fly away in pairs," he said. "One has a little pellet of mud, the other nothing. Are there drones among wasps, as among bees?"

"Both were alike busy, and each went away with a burden," replied the naturalist. "The one you thought a 'do nothing' had a mouthful of water. They reach their nest together; the one deposits his pellet of mud, and the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it upon the nest, and fly away for more materials."

You see, one boy observed a little, and the other a good deal more, while the naturalist had something to tell them that surprised them very much.

Boys, be observant. Cultivate the faculty. Hear sharply. Look keenly. Glance at a shop window as you pass it, and then try how many things you can recall that you noticed in it.

A Pure Mathematician.

Let poets chant of Clouds and Things
In lonely attics!
A Nobler Lot is his who clings
To Mathematics.
Sublime he sits, no Worldly Strife
His Bosom vexes,
Reducing all the Doubts of Life
To Y's and X's,
And naught to him's a Primrose on
The river's border;
A Parallelipipedon
Is more in order.
Let Bragarts vow to do and dare
And right abuses!
He'd rather sit at home and square
Hypotenuses.
Along his straight-ruled path he goes,
Contented with 'em,
The only Rhythm that he knows,
A Logarithm.
—Authur Guiterman, in Harper's Monthly.

Decision Rewarded.

George had received his grade card for the year, with his promotion to the junior grade in the school, and was justly elated over the record he had made during the year just closing. He hurried homeward, feeling sure he would receive praise of his parents, and then hied away to receive congratulations from his grandfather. Displaying his testimonials from teachers and superintendent of the school, with eyes sparkling, he said: "What do you think of that, grandpa—a boy not yet thirteen years old entering the junior grade of the schools of this great city?"

"That is success itself, and evidence of brains and diliigence. When you get into the junior year, what next?"

"Well," said George, "if I keep up my grades as in the past, in three years I will enter the high school, or senior grade."

"I do not like that 'if' in your declaration, George. It is equal to the negative, and it is speculation upon your higher destiny. Make a simple declaration of your intention, omitting that 'if,' and I will give you a dollar."

George then formulated his statement thus: "I shall keep my grades for the next three years as I have in the past, and will then be promoted to the senior grade in the school. How does that please you, grandpa?"

"All right, George, there is decision in that expression, and I admire the man or boy who acts with decision. Here is your dollar; that is the best investment I have made for a year. When you enter the senior grade, what next?"

"If I succeed in the senior grade as I have in my lower grades, I will graduate at nineteen."

"There again is that irrepressible 'if'! Those 'ifs' remind me of 'wayside inns' where loitering travelers sojourn when they should be making time on their journey, held by a charmer who makes them believe they need recuperation, whereas they are only marking time. Make a declaration of that statement, omitting the 'if', and you shall have another dollar."

George applied his thinker, and said: "I shall keep my grades up during my senior year to the standard I have set, and will graduate from the public school when I am nineteen. Does that meet your idea, grandpa?"

"Yes, George"—and he handed him another dollar. "What then?"

"Well," said George, "this is different, grandpa; but if I can get the money, I shall then go to college."

"But there is another 'if'. I fear 'ifs' in making life-plans for the individual, as I do profanity in social life, which is neither brave, polite nor wise. You are now six years or more from entering college, with golden opportunities all about you for making pennies, dimes and dollars. Seize those opportunities; they belong to the fellow who is wide awake, and has the grit and grip to use them. Within the coming six years, any boy of your age, even with only average ability, should make and save enough money to put him through the first year in college, and by teaching you can easily provide for the remainder of a college course. Make a plain declaration of that statement, George, and I will give you five dollars."

Promptly George said: "When I graduate from the public school, I shall enter college, and complete a four years' course; and the money you have given me to-day shall be a nesting of my expense money for my first year in college."

"The declaration pleases me; not an 'if' in sight. Here is your five dollars, but rather for strengthening yourself upon this problem than for recasting your declaration. Now when you complete your college course, what then?"

"I intend to be a doctor, like you, grandpa."

"The medical practice has its limit, just as all other callings have, and I am nearing that limit myself, my boy. When you reach that limit, what then?"

"I shall save my money, buy a nice home, have a fine auto, and enjoy myself as an old man should—as you are doing."

"What then?" said grandpa.

"Well," said George, becoming seriously thoughtful, "I suppose I will die, like other doctors," thinking this question would certainly end grandpa's catechism. In that he was mistaken, for grandpa, his eyes moistened, interest intensified, and tones deepeed, said: "What then?"

"Well," said the lad, yielding to the spirit of his grandfather, "if I am a Christian, I will go to heaven."

"But there is another 'if', my dear boy, and in a very fatal place. It should be cancelled at once. Permit me to place an 'if' at an open door, and, canceling the two 'ifs', yours and mine, as you did the former three, you will carry away a prize beyond all material wealth in value. Here it is: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' You will be as brave now as in the former three cases," queried grandpa, "and receive the reward just as when you received the money from my hands, will you not?"

"I will—I do," said George; and the glow upon his countenance attested to his grandpa's satisfaction that his decision was real, and was attended by a transition into a strong spiritual life which has continued to glow up to the years of manhood.

Write down the above message, and then write the question which Jesus propounded to the man at the pool of Bethesda—"Wilt thou be made whole?" and you have the scope of the work and ministry of Decision Day in our Sunday Schools. General Andrew Jackson's laconic advice is capable of more meaning than he aimed to put into it when he said: "Take time to deliberate; but when the time for action arrives, stop thinking, and go in." Like General Jackson's words are those of Sallust: "Advise well before you begin; and when you have decided, act promptly."—Lockridge, in Pittsburgh Christian Advocate.

Hanchen's Story.

There is a country that is as flat as the palm of your hand when you spread it out. The sea once flowed over a great deal of that country, but the people when the tides were low fenced out the sea with big walls of earth and planks and stones.

Of course, it took a long time to make all those great walls, and now they are covered with grass and trees, and, inside them, there are fields and farms and houses and streets and many people.

But always the sea beats upon the outside walls of the dykes, so the Dutch people who live there have to be very careful and watch their walls, lest the water should soak through in a weak place, and loosen the stones, and sweep away the dykes, and flood the fields, and drown the people.

In that country lived a little boy called Hanschen: Hanschen is Dutch for little John. Hanschen was very fond of playing in the boats; which would have been all right, only the boats generally had some water in them and that wet Hanschen's shoes.

Hanschen was too little to take off his own shoes, so, when the water spoiled them, papa had to buy new ones for him.

Now Hanschen's papa knew that there were a great many things he could buy with the money that he had to spend for shoes, so he asked Hanschen not to play in the boats.

Hanschen told his papa he would not except when there was someone there to take off his shoes.

One day Hanschen came home from school with his shoes soaking wet. The family lived in the country and Hanschen had to walk a very long way to school.

When, Hanschen's papa saw how wet his shoes were, he said, "Now Hanschen, you have been playing in the boats again. I shall have to punish you."

But Hanschen said, 'No, papa, I have not been playing in the boats at all.'

"Why, Hanschen!" said his papa, "you must have been. See how wet your shoes are."

"No," said Hanschen, "I haven't been near the boats at all."

Hanschen's papa was very angry, because he really thought poor Hanschen was saying what was not true.

But Hanschen was not that kind of a boy.

"Well," his papa said, "how did you get your shoes so wet?"

"I got them wet crossing a little stream."

"Hanschen," said his papa, "you must not say such things; there isn't any stream between our farm and the school."

Poor Hanschen began to cry. "I did truly get wet crossing the stream, and there was truly a stream, papa."

Just then Hanschen's mamma came in

and asked what was the matter. When she heard, she said, "I don't think Hanschen would say anything that isn't true. Maybe he means a puddle."

"No," said Hanschen's papa, "for it is sea water. I can see the salt dried on the shoes and it smells of sea water, too."

"Well," said Hanschen's mamma, "Hanschen never, never says anything that isn't true, and he said he would not play in the boats, and now he says he did not. Maybe there really is a stream that we don't remember, and maybe the salt on his shoes is only some salt coming out from the time they got wet before. Wait a bit, I'm going to see!"

So she went off on the way to school. She had hardly got out of sight of the house when she began to scream, "The dike, the dike! the sea has broken through!" And she screamed and screamed till many people came running and saw the little stream soaking through the grass. They followed it up till they found where it was leaking through the dike, and they put big rocks and boards and earth down at the place, and drove big trunks of trees down into the dike—and so kept out the sea.

If his mamma had not believed Hanschen and gone to look, the sea would have made the hole bigger and bigger in the night, until the waves came in, and flooded the country and drowned the people, too.

After that, I think that if Hanschen had said a cable car had chased him upstairs, the people would have said, "We don't see how that could be, but if Hanschen says it did, it must be so!"—Bolton Hall.

His Heritage.

In the doorway the boy stood and waited; his eyes were heavy with sleep; his bare pink toes peeped out from under his night-gown.

The man on the bed smiled and spoke: "Come here, son."

Slipping past a woman who stood near the bed, the boy cuddled his tousled head against the man's pale cheek. "My faver!" he cooed, and laughed drowsily.

"You must not kiss my lips," the man said, slowly. "It is too bad for me to take him from his bed, wife. He is so little; will he remember?"

The woman did not answer, but with shaking shoulders turned to a window, and looked out into city streets, where lamps and houses blurred together in a mist of tears.

"See here, son," and the man smiled, "I am going away—to-night—on a long journey, and I am not coming back. No, you cannot go—now, but you will come some time, and before I go I want to talk to you for a moment."

The boy's little frame stiffened; he was wideawake now. He looked straight into the man's eyes and said, soberly, "Yes, faver."

"In the morning, when you come in here, I shall have gone away. There will be something that will look like me, but it will not be your father. You must not be afraid or feel badly. You are too young to promise me anything, but I want you to remember that before your father—went—away—he asked you never to drink liquor, and that he told you to fight fair, to strike hard, and always to shake hands after every fight. I want you to remember that you are to take care of your mother, that you are to keep clean inside and out; that you are to read your Bible every day, and that you are always to pay your bills. Can you remember all that?"

"I think so, faver."

"We have had some good times together, son, and—but you are sleepy. Run back to bed."

Smiling, the boy and the man looked each at the other, pressed cheek against cheek; then the boy, stepping slowly backward, went out.

The woman came from the window. "I'm not leaving him much," the man said bravely.

"Oh, my dear," cried the woman, "if he lives up to the heritage of this night, he will be rich, as I am now!" And the man smiled again, almost content.—Christian Observer.

In the Zoo.

There was a hippopotamus
  Once walking in the Zoo,
And there he met an elephant,
  And said, "How do you do?"
The elephant he raised his trunk
  And lifted up one leg;
He shook his head and crossly said
  "Don't speak to me I beg."
Then grunted hippopotamus,
  And with his little eyes
Looked at the cross old elephant
  In anger and surprise.
"What fun, what fun," the monkeys cried,
  "These two are going to fight."
They climbed the trees that they might have
  Good places for the sight.
The camels shambled slowly up,
  The Polar bears came too;
And jumping in a hurry came
  The oldest kangaroo.
Giraffe was in no hurry
  His neck was nice and long,
And he could see above the heads of
  That much varied throng.
The lion and the lioness
  Lay still and did not care.
The armadillo came to see
  That everything was fair;
The tigers and the crocodiles,
  Two wolves and one gray fox,
Came together pleased to think
  That they should see some knocks.
The elephant then made a bow
  To hippopotamus;
He said, "These knowing beasts have come
  To have a look at us.
I'm sorry, sir, that I was rude,
  And I apologize;
I have neuralgia in my trunk,
  Which makes my temper rise."
Then off they sauntered arm in arm,
  As friendly as could be;
The beasts were disappointed 'cause
  There was no fight to see.

—Presbyterian Examiner.

Playing Stage-Coach.

All wanting the same place, makes a great deal of trouble in this world," said mamma, thoughtfully. "Shall I tell you a little story about it—something I know is true?"

"Oh, yes; do!" chimed the children.

"It is a very sad story, but I will tell it to you," she went on, "and the next time that you are tempted to be selfish, stop and think of it. Once—long ago—there were four children playing stage-coach, just as you have been doing now; and just like you, they all wanted the first place. Instead of playing on a log, however, they were in the spreading branches of a willow tree.

"'I want to drive,' said Lucy, getting in the driver's seat.

"'No; let me drive,' and Harry climbed up beside her. 'Let me sit there.'

"But Lucy did not move.

"'Let me sit there,' repeated Harry, giving her a slight push, and crowding his way on the same branch where she sat. 'You must let me drive.'

"A moment more, a sudden crash, and they were on the ground. The branch had broken.

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"Harry was on his feet instantly, trying to raise his sister; but there was a sharp cry of pain, then she lay very still. Mother and father came running out of the house, and gently lifted the fainting form, from which the arm hung limp and broken. There was sorrow and crying, but it was too late; nothing could turn aside the weeks of suffering and pain that must be borne before the little girl could take her place again among the other children. I think they all learned a lesson of loving unselfishness in those weary days, each trying who could bring the most brightness and happiness into dreary hours. I was that girl, and I learned to appreciate little kindnesses as I had never done before. It was then that I learned something else, too—something I want you all to remember," and mamma looked at the little group. "It is, 'Even Christ pleased not Himself.'"

Bird's Nest 100 Years Old.

While cutting up an ash tree at a sawmill at Embleton, Cumberland, England, the sawyers observed a dark object in the centre of the trunk. It was found to be a sparrow's nest, containing the feathers and skeleton of a dead bird and four eggs. The egg shells were exceedingly well preserved, but in the attempt to extricate them some were broken, and it was found that their contents had been entirely absorbed. It is assumed that the bird built its nest in a hollow of the tree and died while sitting on the eggs, the whole becoming sealed up as the tree grew. The nest had probably been built a century ago, the tree being over 100 years old.

Christ waits at the door of the heart for entrance. Many refuse to let Him in. Many "pile up such mountains of rubbish against the door that it cannot be opened, but it was they that put them there; and they are responsible if the hinges are so rusty that they will not move, or the doorway is so clogged that there is no room for it to open. Jesus Christ knocks, but Jesus Christ cannot break the door open. It lies in your hands to decide whether you will take or reject that which He brings."—Maclaren.

Personal and News Notes.

The Rev. Frances H. Craighill, of Wytheville, has been spending several weeks at Warm Springs, Va.

Rev. W. H. K. Pendleton and family, of Spartansburg, S. C., spent some time, lately in Wytheville, Va.

The address of the Rev. F. A. Brown is changed from Smith's Cove, Digby, Nova Scotia, to 18 Hoburg Place, Montclair, N. J.

The Rev. Thomas H. Yardley, of Stockbridge, Massachusetts, is considering a call to St. John's church, Catonsville, Maryland.

Bishop Babcock preached and administered the rite of confirmation at Calvary church, Stonington, Connecticut, on Sunday, September 7th.

The Rev. Milton A. Barber, rector of Christ church, Raleigh, N. C., spent the month of August with his brother at Detroit, and points on Lake Huron.

The Rt. Rev. Theodore Payne Thurston, D. D., has returned from his vacation, and may be addressed at 743 Terrace Boulevard, Muskogee, Oklahoma.

The will of Stuart F. Randolph bequeaths $10,000 to the Domestic and Foreign Missionary Society, and $5,000 to the New York Protestant Episcopal Mission.

The Rev. C. H. Weaver, D. D., rector of Somerset parish, Princess Anne, Diocese of Easton, has tendered his resignation, to take effect January 1st, 1914.

The will of Ezra H. Linley, lately probated, bequeaths the sum of $50,000 to St. Peter's church, St. Louis, Missouri, and $10,000 to St. Luke's Hospital in that city.

The Rev. John G. Newsom has resigned the rectorship of St. Stephen's church, East Haddam, Conn., and has accepted a call to become rector of Holy Advent, Clinton, Conn.

The Rev. John B. Cannon, elected chaplain of the University of the South at Sewanee, has declined the call recently extended to him from Calvary church, Louisville, Kentucky.

The Rev. Charles T. Wright has resigned the rectorship of St. Paul's, Albany, diocese of Georgia, and accepted the position of assistant rector of the Otey Memorial church, Sewanee, Tennessee.

Mr. Edgar N. LeBlanc, a student of the Virginia Theological Seminary, has been engaged in lay missionary work during his summer vacation, at Reidsville, North Carolina.

Mr. and Mrs. J. T. Rountree have presented a handsome processional cross to St. Paul's church, Gainesville, Texas, also a beautifully embroidered set of green hangings.

The Rev. George B. Norton, D. D., rector of St. Mark's church, Beaumont, Texas, is spending a few weeks in the Ozark Mountains, in the extreme southwest county of Missouri.

The Rev. H. Brownlee Smith, who for the past year has been rector of the Church of Our Father, Hull's Cove, Maine, has accepted a call to the rectorship of St. James' church, Macon, Mo., and will enter on his new duty October 1st.

The corner-stone for the new St. Peter's church, San Francisco, Cal., was laid on Sunday, August 24th, by Bishop Nichols. The rector is the Rev. C. L. Miel.

The address of the Rev. William Cabell Brown, D. D., of the Missionary District of Southern Brazil, is changed from Lynchburg, Va., to care of Miss V. Mason, University, Va.

The Rev. Francis E. Alleyne has resigned charge of St. Barnabas' church, Tullahoma, Tenn., and has accepted that of St. Barnabas' church, DeLand, District of Southern Florida.

St. Augustine's School for Negroes, Raleigh, N. C., is to erect a $5,000 dormitory for girls, to be a memorial to Mr. George C. Thomas, late treasurer of the Board of Missions.

The Rev. Thomas D. Windiate, Archdeacon of Nashville, who has been spending some time at Manitowoc, Wisconsin, may now be addressed, as heretofore, at 1916 Grand avenue, Nashville, Tenn.

The Rev. David McDonald has resigned as curate of St. John's church, Charlestown, Mass., and will become assistant minister at the Church of the Epiphany, 35th street and Lexington avenue, New York City.

The Rev. H. Percy Silver has resigned his position as Secretary of the Missionary Department of the Southwest, to accept appointment by the President to be chaplain at the United States Military Academy, West Point.

Through the generosity of Mr. W. M. Habliston, of Richmond, Va., a site has been secured for a chapel at Rosemary, near Roanoke Rapids, Diocese of North Carolina, work upon which is to be commenced very soon.

The Rev. Charles K. Weller, formerly secretary of the Diocese of Atlanta, but now rector of the Church of St. Michael's and All Angels, Anniston, Ala., will spend his vacation in attendance upon the General Convention.

The Ven. S. D. Hooker, Archdeacon of Montana, who was elected a deputy to the General Convention, will be unable to attend on account of illness in his family. The Rev. C. H. Linley, of Kalispell, the first alternate, will attend in his place.

The Rev. George William Foote, who has been connected with the Diocese of California since 1905, died at St. Luke's Hospital, San Francisco, on August 27th, aged eighty years. Mr. Foote, who was a brother-in-law of Bishop Tuttle, was the first missionary of the Church in Utah.

Bishop Brewer, of Montana, has been camping in the mountains, with Bishop Graves and Mr. Bennett, for two weeks. Bishop Brewer is a great trout fisherman and although he is older than Bishop Graves, it is reported he caught more trout and walked more miles than his episcopal colleague.

The Extension Committee of the Alumnae of the Church Training and Deaconess House of the Diocese of Pennsylvania wish to call the attention of the clergy to the fact that it has undertaken the work of dealing with applications for positions for the graduates of the House in parishes, institutions and other kinds of Church work. Applications for workers may be addressed to the Extension Committee, 708 Spruce street, Philadelphia, Pa.

GENERAL CONVENTION,
PROTESTANT EPISCOPAL CHURCH,
New York, N. Y., October 8-31, 1913.

Round trip rate from Richmond $14.00 via R., F. and P. R. R. Tickets on sale October 4th to 10th, inclusive, good returning on any train scheduled to reach Richmond on or before midnight of November 4th. Ten daily trains in each direction. Through Pullman, Sleeping and Parlor cars. Excellent dining-car service.

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The Rev. Roberts Coles, rector of St. Paul's church, Hamilton, Va., has declined the call to St. James' church, Warrenton, Va.

The Rt. Rev. D. H. Greer, D. D., Bishop of New York, has returned from his vacation. His address is 33 Fifth avenue, New York.

The Rev. Mercer P. Logan, D. D., rector of St. Ann's church, Nashville, Tenn., and Miss Ellen Logan, have returned to their home after a visit to friends and relatives in Wytheville, Va.

On September 6th, the Hon. John H. Stiness died at his home in Providence, R. I., after a lingering illness. Judge Stiness was formerly Chief Justice of the Supreme Court of Rhode Island, retiring several years ago. He held many offices connected with the Church in his diocese, being a member of the vestry of St. Stephen's parish, Providence, for many years.

The Rev. Francis R. Lee, formerly of Smithfield, Va., but now of Parkersburg, W. Va., has accepted a call to Nottaway parish, Southampton county, which includes the churches at Franklin, Courtland and Boykins. Mr. Lee will enter upon his new duties the first of January. This parish has been vacant since February, when the Rev. T. N. Lawrence went to Hanover county, Va.

Rev. Theooore Andrews has resigned the rectorship of St. Paul's church, Wilkesboro, District of Asheville, and the missions at Ronda and Elkin, N. C., and accepted a call to Grace church, Lexington, in the Diocese of North Carolina. This will be the first time that the Lexington church has had a resident minister, and it is expected that it will soon be able to organize as a parish. Mr. Andrews will remove to Lexington about October 1st.

The Rev. C. Ernest Smith, D. D., D. C. L., rector of St. Thomas' church, Washington, D. C., arrived in New York, September 10th, by the Royal Mail Steam Packet Trent, accompanied by his daughter, Miss Barbara Smith. The Trent left Southampton, England, on August 13th, for a tour through the West Indies, taking in points on the Spanish Main, particularly Colon, where the steamer remained two days to give opportunity to view the Panama Canal.

Mrs. Margaret Merriam, with the consent of the Bishop, was transferred on September 1st, from St. Helena's, Waring, Kendall county, to Boerne, Texas, the county seat of the same parish, the Rev. Albert Massey, rector. A new neighborhood house is now to be opened on the south side of Boerne, a community where no evangelistic work has before been attempted. Based upon our Church's past experience with the Kendall county problem, the outlook for the new enterprise, under its trained leader, is thought to be most encouraging.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Virginia.

DIED.

GALT.—Entered into rest, at the Soldiers' Home, September 10, 1913, JAMES K. GALT, son of the late William and Mary B. Galt, of "Glenarvon," Fluvanna county, Va. Two sisters survive him—Miss Sallie W. Galt, of Richmond, and Mrs. William H. Holman, of Bremo Bluff, Virginia.

"He giveth His beloved sleep."

LEE.—September 2d, 1913, at Ellerbe Springs, N. C., JAMES BEDFORD LEE, aged eleven months and eighteen days; son of Eliza Perkins Easley and William Bouldin Lee.

Of such is the kingdom of heaven.

DePAUW.—Entered into rest, at his home, "Waverly Farm," Haymarket, Va., on the early morning of September 15, 1913, NEWLAND TALBOT DePAUW, husband of Hallie Meade DePauw.

"I look for the resurrection of the dead, and the life of the world to come." Amen.

OBITUARY.

Mrs. Victor H. Browne.

Entered into rest, at the University Hospital, Baltimore, Md., July 26, 1913, ANNIE GOODE DELK, daughter of Mrs. J. E. L. Delk, of Suffolk, Va., and wife of Victor H. Browne, of Norfolk, Va.

Mysterious and appalling, indeed, is the sudden blotting out of a young life in which was bound up the joys and sorrows of so many! Two homes made desolate, and grief for which there can be only recognition of that Voice which down the ages has said to all such bereaved ones, "Be still and know that I am God." Across these thresholds one outside can but send a prayer!

It does seem fitting, however, that some record should be made of a life which, after an ideal fulfillment of all the relations and duties lying nearest to it, still reached out so far beyond.

Annie Goode Delk, with a twin sister, was born December 7, 1880, at the home of her maternal grandfather, Dr. Richard A. Urquhart, Strawberry Plains, Isle of Wight, Va. As a child she was always interested in the work of her father—a skilled physician—and from her mother and all her surroundings she learned the domestic arts and acquired the tastes peculiar to the life of the old Virginia plantation.

The changes of later years brought the family residence to Suffolk, from whence, in early womanhood, she came to live in the home of her cousin, Mrs. William T. Brooke, in Norfolk, and remained until her marriage.

Through all the experiences of happy wifehood, and as the mother of one idolized little son, she continued until her death the truest of friends, where she loved and where she could help, and for her there was no pleasure so great as the use of her talents and beautiful personality in the service of others.

The sadness of many hearts found expression in the large attendance at the funeral services in Suffolk, many friends and relatives coming from distant homes; and the exquisite flowers, which had meant so much in life to her whom we mourned, brought messages of comfort which could not be counted.

"If she was much loved, it was because she had loved much." M. G. B.

Horace B. Hall.

Entered into life everlasting, on August 28th, 1913, HORACE B. HALL, of Fredericksburg, Va.

"I will not doubt,
Though all my ships at sea
Come drifting home
With broken masts and sails.
I will believe; the Hand that never fails
From seeming ill, is working good for me:
And though I weep because those sails are tattered,
Still I will cry, while my best hopes lie shattered—
'I'll trust in Thee!'"

APPEALS.

Appeal for the Pension and Relief of Clergy, Widows and Orphans.

Will you or your church become one of a thousand subscribers of $120 annually; thus providing definitely and surely for the present liability, $120,000 per year?

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Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

The Board of Missions

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, three and three-tenths per cent. of the amount of money passing through its treasury.

To make the work known and collect the necessary funds cost six and six-tenths per cent. This includes the expense of eight department secretaries, the cost of the educational department, the Woman's Auxiliary and the Sunday School Auxiliary, the free distribution of literature and duplex envelopes and many other items.

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Prominent Woman Pleased With Son's Two Years at Bingham.

New Bern, N. C., May 22, 1912.

Col. Preston Lewis Gray,
Bingham School, Mebane, N. C.

My Dear Col. Gray: I want to express to you my gratification for the progress George made at your school and for his splendid record in his studies, as well as in his physical development. I realize more than ever that I did the right thing in sending him to Bingham.

I appreciate everything that you have done for George while at your school. Physically, he has improved very much since last fall, having gained twenty pounds in weight and in height almost two inches. In shoulders and chest he has broadened proportionately, all of which I attribute to the fine climate and healthful exercise he enjoyed at your school.

Our family physician said to me that I could not "have found a place that would have suited George as well as Bingham School, at Mebane." Everyone remarked how "much George had improved." George has *never* made a complaint about *anything* pertaining to your school. In one of his letters he said, "you sent me to the right place. I don't believe that you could have found a school that I would have liked better anywhere."

I prefer Bingham of Mebane to any school I know of and so does George, so you may expect him with you again in the fall. You know my opinion of the school by sending George back.

With best wishes for continued prosperity, and kindest regards to yourself and Mrs. Gray, in which George joins me, I am,

Very sincerely yours,
Mrs. BESSIE W. SLOVER.

May 7, 1913.

My Dear Mrs. Gray: I am feeling better than when I arrived at the school, and I think the little visit did me good. I thoroughly enjoyed it and was more than pleased to see George well and happy and the pleasant surroundings. You certainly have a most picturesque place, and an ideal spot for the school. I appreciate and thank you for the pleasure the visit in your home gave me.

Sincerely your friend,
BESSIE W. SLOVER.

For handsome Catalogue of Bingham School, sent free, address Col. Preston Lewis Gray, B. L., President, Bingham School, Mebane, N. C., Box 9. *adv.*

WANTS.

WANTED—BY AN HONOR GRADUATE of Hannah More, boarding pupils from eleven to eighteen. College preparatory and music. References exchanged. Address Mrs. Fielding Lewis Taylor, White Marsh, Va. 20sep-5t*

WANTED—A LADY OF WIDE EXPERIence, seeks an engagement as teacher of English, French and German; Latin if desired; also instrumental music. Address Careful Methods, office of Southern Churchman. 1t

WANTED—I WISH TO ENGAGE A MAN of college training (single) to teach a few boys and serve as lay-reader in country parish. $800 and board. Address 336, care Southern Churchman. 20sept-tf

WANTED—A POSITION TO TEACH small children. Have had two years' experience. References exchanged. Address Miss E. B. Hutchinson, Indian Neck, Va. 20sept-tf

WANTED—BY A YOUNG LADY, AN EPISCopalian, with good references, position to teach English, Latin, mathematics and music. Address E. P. C., 808 Haynes Avenue, Richmond, Va. 20sept-2t*

WANTED—EXPERIENCED LADY TEACHer wishes position in private school or family. Other offers considered. Box 42, Sharp's, Va. 1t*

WANTED—BY SMALL FAMILY IN COUNtry, a young woman to teach boy of seven, also to help when called on with household duties. Twenty-five dollars per month salary and good home offered. Apply George A. Whiting, Relay, Md. 20sept-3t

WANTED—IN PRIVATE FAMILY, AN earnest teacher, who has had normal training and can inspire pupils to work. Thorough English, mathematics and piano. Reply with references and testimonials. Address 338, care Southern Churchman. 1t

WANTED—A WORKING HOUSEKEEPER, for small house. $25 per month paid. Only good bread cook eligible, and person of refinement. Address 339, Southern Churchman. 1t

WANTED—POSITION IN PRIVATE FAMily, as governess or companion. Qualifications: Usual English branches, Latin, French and music. Address Miss W., Box 27, Oak Grove, Va. 13sept-2t

WANTED—YOUNG LADY WISHES A POsition as teacher for small children, or as companion to invalid lady or child. Address Box 77, Graham, Va. sep6-6t*

WANTED—BY A HIGH SCHOOL GRADUate, a position to teach in a private family. Will teach the usual English branches, beginners in Latin and music. Address Miss Louise G. Motley, Sharp's, Va. 30aug-4t

WANTED—A YOUNG LADY DESIRES A position to teach; small children preferred. Has had much experience. Address 329, care Southern Churchman. 23aug-5t*

WANTED—EXPERIENCED LADY TEACHer, with excellent testimonials, desires a position, preferably, in a Church school. Box 31, Waterford, Va. 19ju-tf

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In the midst of the swiftly changing incidents of our lives we have the joyful assurance of the abiding presence of God. The history of Israel is an illustration of this truth. Often the Israelites were plunged into confusion, the way seemed dark before them, and their affairs seemed almost inextricable. But there was One who guarded them, though unseen. God did not surrender His command. "He that keepeth Israel shall neither slumber nor sleep." We must never doubt God's watchfulness, nor think that chaos reigns, and that we are the only witnesses of the disorder that appears in our life. God sees and He will order all things well.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.

The Household.

When to Pick Fruit.

Pears.—Most varieties of pears should be picked when mature, but not ripe, and ripened in a cool, dark place. This applies with special force to the early sorts, as Summer Doyenne, which are likely to be dry and stringy if tree ripened, and most of all to Clapps, which, nine times out of ten, will rot at the core if left to ripen on the tree. In addition to the usual signs of approaching maturity—heightening color, full size and darkening seeds—the snapping of the fruit stem from the spur is a specially reliable guide. Experienced growers take the fruit in the hollow of the hand and bend it straight upward from the spur. If the stem snaps off easily and smoothly at its attachment to the spur, the fruit is mature and the whole crop may be picked with safety, though none of it may be at all soft. If, however, the stem breaks off below its attachment to the spur, probably the fruit is not yet ready for the basket.

Plums are more commonly picked when nearly or quite ready for eating than any other orchard fruit; but, if necessary, as in commercial growing, they may be picked some time before ripe. The Japanese varieties, as Abundance and Red June, can be gathered when quite green, and will color and ripen well if stored properly. The common varieties of the European class as Bradshaw and Lombard, may be picked while still hard; but when grown for home use, plums should always be allowed to hang on the tree as long as possible. If there is difficulty with rot, the fruit may be gathered early to save it, although the rot is often quite as serious in the storage room as on the trees. Certain varieties of native plums, as Wildgoose, are likely to burst open some seasons if allowed to ripen on the tree and drop to the ground in their natural way. Early harvesting remedies this trouble.

Peaches and Apricots should be picked when fully ripe, for the best quality; but if necessary, as soon as they show the first signs of ripening. If the fruit is of good size and well colored, it may be tested for maturity by pressing it gently with the ball of the thumb. If it feels springy or gives at all, it may be picked safely and ripened in storage, though these fruits cannot be expected to have quite the sweetness and aroma of tree-ripened fruit. The earliest varieties, as Amsden and Alexander, which are more liable to rot than later sorts, may often be saved, to some extent, by early picking.—Country Gentleman.

Carrots for Late Use.

As the roots will require to stand in the ground all winter a sheltered spot facing the south should be chosen for the carrot bed. Ground recently occupied by potatoes usually answers the requirements of late sown carrots to a nicety. If the soil is dry give it a plentiful supply of water after it has been forked over and raked. Sow the seeds thinly in drills drawn about six inches wide and an inch deep, as this will tend to make it easier to protect the plants if they need it during the winter. The rows themselves should be set out at ten inches apart. Three of the most useful varieties to sow at this time are Champion Horn, Early Nantes and Early Short Horn.

If these are sown in a frame on well-prepared soil, they will come to maturity all the quicker, and should be fit for use early in November.

Gathering Stone Fruit.

With perhaps the exception of Morello cherries, it may be taken as a very safe rule that the longer stone fruit hangs on the tree after it is once ripe the poorer does the flavor become. For this reason all gardeners make a practice of examining their crops of stone fruit at regular intervals so that it may be gathered before it begins to go back in flavor. Like most other kinds of hardy fruit, stone fruit usually drops as soon as it becomes "dead" ripe, and once it does so it is comparatively worthless on account of the damage it sustains. It is generally found that to secure the best flavor with stone fruits they should be gathered about three days before they reach the stage when they would naturally fall from the tree. As it is impossible to decide off-hand when this is likely to take place, the only thing that can be done is to test the fruit every few days. One of the easiest methods of testing the ripeness or otherwise of stone fruit is to gently raise the fruit from beneath in a sideward direction, using the palm of the hand to hold it in. If ripe the stalk of the fruit will quickly part company from the stem, whereas, if unripe, it will continue to adhere to it. On no account should ripeness be tested by pinching the fruit between finger and thumb, as nothing tends to damage the soft pulp quicker than such treatment.

In the case of cherries and the commoner kinds of plums it is not necessary to exercise the same care as when dealing with peaches, nectarines and apricots.

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Thoughts for the Thoughtful

"We always weaken whatever we exaggerate."

Each one sees what he carries in his heart.—Goethe.

Admonish your friends privately, but praise them openly.—Publius Syrus.

Abram did not know where he was going, but he knew with whom he was going.

"A preacher may be an intellectual stammerer," said a well-known scientist, "but I will listen to him if he has a divine message."—Lutheran.

There are all sorts of theories about prayer. To believe in its power and efficacy ought not to be difficult. The Marconi flings its wireless around the world. It is no farther to God.

God blesses the home where the family altar is maintained; and if the altar has never been set up or has been neglected for a season, it is not too late to get into the path of blessing.

Christmas thoughts and affections make our spirits a land of the unsetting sun; its brightness and its warmth spreading a softened glory over all the world.—Cunningham Geikie.

"The memory of our sins—forgiven though they be—keeps us humble, keeps us low at the feet of Christ; but it sends us on our way to works of greater love, because much has been forgiven."

Be thou ever one of those whose manners are Christian, whose conduct and conversation are so redolent of heaven that all who see you may know that you are the Saviour's, recognizing in you His features of love and His countenance of holiness.—Spurgeon.

The secret of happiness, like the kingdom of heaven, is within. If one has not found it in America it can not be found in Europe, for it is not in this place nor in that place, nor in any external surroundings. It is within the soul.

Home is the man's anchorage, his point of security, the harbor to which he returns after toil and weariness, after wandering; home, whether the man be in it or out of it, is his remedy against the roughness and incertitude of life; it shields, repairs him, softens him, steadies him, holds him to his best.

It is a matter of especial notice that in every department of applied science we have to deal with the unseen. All forces, whether in physics, mechanics or electricity are invisible.—A. Mackey.

Often consider and contemplate the joys of heaven, then when they have filled thy desires, which are the sails of the soul, thou mayest steer only thither and never look back."—Jeremy Taylor.

What is it thou wouldst have done, that He cannot do if He think fit? And if He think it not fit, if thou art one of His children, thou wilt think with Him; thou wilt reverence His wisdom, and rest satisfied with His will. This is believing indeed; the rolling all our desires and burdens over upon an almighty God; and where this is, it cannot choose but establish the heart in the midst of troubles, and give it a calm within the midst of the greatest storms.—Robert Leighton.



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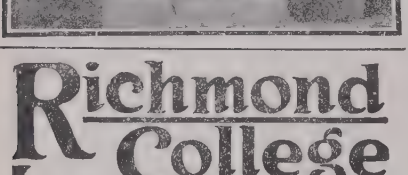
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What we call our fortunes, good or ill, are but the wise dealings and distributions of a wisdom higher, and a kindness greater, than our own. I suppose that their meaning is that we should learn, by all the uncertainties of our life, even the smallest, how to be brave and steady and temperate and hopeful, whatever comes, because we believe that behind it all there lies a purpose of good, and over it all there watches a providence of blessing.—Henry Van Dyke.

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Southern Churchman

Vol. LXXVIII. RICHMOND, VA., SEPTEMBER 27, 1913. No. 39

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In Time of Need.

C. H. Wetherbe.

God has promised to give His people help in the time of their need. It seems to be a very simple promise, yet it is a great one. It is great because God is great. It is also great because it includes the giving of great things. None but a very great God could know the precise times when multitudes of people would need particular help, and all of them in the same hour, or the same instant. It is true that all of God's people need His help continually. Without Him they could not live and labor; but it is also true, that there are special times of special need.

This truth was recognized by the writer of the Epistle to the Hebrews, as when he wrote of drawing near to the throne of grace, "that we may receive mercy and may find grace to help us in time of need." This indicates that there are special times in our lives when special help from God is needed by us. If we could always and entirely help ourselves, it is self-evident that we would not need any particular help from God. We would not need to pray to Him for the grace of help. But we are often profoundly conscious of the fact that we are too weak and unwise to properly meet all of our obligations. We sadly feel our deficiencies. We are distressed and distracted by our narrow limitations. We feel that we must have help from God, or we will utterly fail. Almost instinctively we cry out to God to help us in this hour of pressing need, and in due time the help comes. It may come directly from God, or it may come through some human agency; perhaps, at times, the help comes by the ministry of an angel from heaven. It is enough, if only the right help, at the right time, brings to us the needed assistance. And observe that it is only when the help is actually needed that it is granted to us. We are not to worry to-day about help for next week's lack of provision, or even to-morrow's conflict. It is just when it is really needed that enough help comes from the God of all power and exhaustless grace.

Church Benevolences.

If there is a place in the whole wide world where benevolence should exist it is in the church, among the members of the Lamb's chosen. We have our benevolent societies and everything conducive to the welfare of our fellow-beings' bodies. But we seem so prone to forget that they may have feelings corresponding with our own. We allow a spirit of caste somehow to pervade the holy edifice. Yes, it ought to cause a blush of shame that in a so-called Christian land and in this twentieth century it should be deemed possible to speak of it. We need to forbear a little with each other's human failings. We must recognize that in enlightened America there does exist a feeling that, to say the least, is far from being a benevolent one. And, sad to say, it has even crept into many of our churches, and is as much opposed to the benevolent spirit of Christ as light is to darkness.

Mark Guy Pearse says: "Of all men whoever lived, Jesus Christ alone had any choice in the circumstances of His birth, and He chose the poorest lot and the hardest part that ever befell any man." Jesus proved to John His divinity by "preaching the gospel to the poor." He did not come to proclaim salvation for a favored, privileged few. There was a welcome for all, and His great, loving heart went out in tenderest compassion and sympathy to the needy, suffering ones of humanity. He did not deem He had done enough when He ministered alone to their physical needs, but those who had sunk the deepest in sin received a welcome. They were not the respectable, titled or learned, but the most degraded, who were taught the better way and bidden "go and sin no more."

Just how much of power and influence we lose by witholding a cordial welcome from the poor, and illiterate as well, we cannot realize until we have been brought to recognize in them our brothers and sisters in Christ, equally beloved of Him with those of us who have been more favorably circumstanced, educationally or financially.

There is a quickening and ennobling power in the Gospel that, when brought to bear upon human nature, works a complete transformation. There are all about us those who if they need our help and sympathy, we in turn need the life and enthusiasm that they could bring to the work of the Master. We cannot afford to lose the spirit of the early church. Her wonderful growth and success is owing to her having kept close to the heart of common people. When we fail to do this we are no longer true to the spirit of Christ, who left the glory which He had with the Father, and took up His abode, not with the rich, the educated, the powerful of earth, but with the lowly fishermen of Galilee.

When I go down into the slums the poor bed-ridden old man whose whole soul is just overflowing with the love of the Master gives me more comfort and peace than contact with the most eloquent preacher I have ever heard. That octogenarian, a so-called converted Jew, is doing a world of good among the squalor of the tenements. The little ones, the old, all vie with each other for the honor of making his bed, dusting his room or giving a cup of soup. They deny themselves the very necessities of life to give the dear old "Father of the tenements" a flower. He loves those "sweetest things God ever made and forgot to put a soul into."

And this one, sweet, clean room is creating a revolution, too, in the heart of the slums. "Cleanliness," 'tis said, "is akin to Godliness." Truly Godliness is making a way for cleanliness in the small homes, often-times only one room for five or more, where it is far easier to be dirty than clean even if one does get to longing for cleanliness.

The trouble is we need considerably more benevolence and forbearance for each others' short-comings and failings. This very often means far more to us and is harder than the untying of one's purse strings.—E. M. L. D Maurier.

"A Little Nonsense Now and Then."

The man who has no sense of humor is to be pitied, and those who have to deal with him ought to be the special objects of our sympathy. Many a man imagines that piety is synonymous with solemnity, though experience has shown that some of the choicest and sweetest spirits that ever cheered up this sad world were men of humor, who laughed away many a worry.

Many of our religious exchanges seem to look upon life as too solemn for a smile, and they clothe themselves with gravity as a garment.

We have recently seen that Dr. Grenfell, who is a contributor to the Congregationalist, has requested that paper to lighten up its pages with a dash of humor occasionally, which impresses us as most commendable advice, which could be followed with advantage by several others of the religious press.

The only place where humor is decidedly out of place is the pulpit, though some professional evangelists think otherwise. To us the pulpit is where man stands as an ambassador of the great King, and he should bear himself with dignity and reserve. Outside of the pulpit a little nonsense will light up the dark days and help us all to bear our burdens.

Regret does not come to those who enlist in the cause of truth. James Chalmers was a pioneer missionary to New Guinea. There he labored for twenty-one years amid perils and difficulties. Returning to his own country at the end of that time, he addressed a meeting in Exeter Hall. It is recorded that he there said: "Recall these twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give me it surrounded with savages with spears and clubs, give it me back again with the spears flying about me, and with the club knocking me to the ground, give it me back and I will still be your missionary." This was one of the world's immortals expressing his desire to "fight to the finish."

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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., SEPTEMBER 27, 1913 No. 39

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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THE APPORTIONMENT PAID.

In the last issue of the Southern Churchman there appeared this message to the Church from the President of the Board of Missions:

So many have prayed and labored unremittingly that the Board of Missions might be able to meet its appropriations this year, it seems just that all should share the joy of knowing that by using undesignated legacies the treasurer's report will show a small balance. Laus Deo.

ARTHUR SELDEN LLOYD,
President Board of Missions.

Probably in the entire history of the American Church, there never was sent out a message that gave greater and more widespread pleasure, or one for which there was more genuine and heartfelt thanksgiving. It bore to the faithful Church people everywhere the grateful and inspiring information that at last the Church was rising to a realizing sense of her duty and obligation, and gave evidence that it meant to meet that opportunity and do that duty in devout sincerity.

This message, too, ought to mark an epoch in the Church's missionary work and furnish a new point of departure. The Church has shown that it can meet the old apportionment and its accrued obligations on past deficits, and that alone ought to be a source of cheer and inspiration to all who have the missionary work at heart. That old apportionment was made with many misgivings in the hearts of many members of the Board of Missions—not because they thought it large in proportion to the Church's wealth, which it was not—but because they feared the Church had not, as a whole, been aroused to any realizing sense of its duty to the Great Cause. They believed that the awakening was coming, but feared it was not at hand. Other members of the Board believed the great heart of the Church would respond to the call and meet the demand, and their faith and optimism has been justified. And now, as a whole, this Church can thank God and take courage, and prepare for a greater advance in the near future. The apportionment for the year just begun has been fixed and is the same as the year just closed, so that no advance will be made in the apportionment for the time being. But the call is insistent from all parts of the missionary field, both at home and abroad. From our great Middle West and Western country come accounts of opportunities, if they could only be seized, growing towns, thriving communities, cities rapidly increasing in population, country localities fast filling with a prosperous population, and in every case a great opportunity for this Church, if we were only ready to enter in with men and money and do the work.

And from abroad comes the same pathetic story of opportunities going to waste: Cuba, Brazil, the Philippines and Japan, all tell the same tale and raise the same cry: work waiting to be done, and men and women ready and anxious to do it, but money wanting for the work. And from China, just now, comes the most pathetic appeal of all: a nation awakened almost in a day, and thousands, and tens of thousands ready and willing to give at least a fair and impartial hearing to the claims of Christianity, and men and women ready and anxious to go and do the work; and all held back for want of money. And so, it is to be hoped, that one other meaning of this message to the Church is that next year our vision will be enlarged and our cords lengthened and our stakes strengthened, and that the Board will hopefully and fearlessly ask of the Church a larger apportionment, and that the Church will cheerfully and promptly and generously respond to that larger demand.

CLERGY PENSIONS.

The Commission appointed at the last General Convention to consider and report on some method of pension relief for the clergy have issued their report, and it is literally a monument of hard, painstaking and thorough work. And it is hardly any danger of exaggeration to say that no more exhaustive piece of work has ever been done by any set of men in connection with a pension system of any kind.

The Commission has gone into a compilation and classification and examination of facts and conditions that is simply masterly, and leaves nothing more to be done in that direction. They have left nothing to guess work, fancy, or imagination, but have made a thorough examination and analysis of the facts and conditions as they actually exist, and the Church can, in this report, get a complete view of her financial treatment of all her clergy, such as has never been available before.

There is no question of mere sentiment, or appeal to the emotion, of arraying special or unusual cases to move the feelings, but there has been a scientific and complete investigation, and the results constitute the strongest appeal that has ever been made to the Church for some kind of real and effective pension system.

But the report does not stop here, but goes on further to discuss at large the method of creating and sustaining an effective pension system, and putting it on such a basis that it will take care of itself for all time to come. And here, too, the report shows serious and careful and judicious thought. It proposes to take the whole subject out of the realm of appeals for charity and spasmodic effort and uncertain gift and to put it on a clear and definite business basis, where each Church and mission in the land will be told just as clearly and definitely as in the case of missions, what it is expected to do and how and when it is expected to do it. The plan, too, by which this work is proposed to be done, is lucid and simple and fair and just, and will doubtless commend itself to the judgment and conscience of every reader of the report. Indeed, the method of raising the pension fund seems to be about the wisest that could be devised.

At only one point and in only one regard does the Southern Churchman differ from the report and there it differs in toto. And that point is the method of deciding, in each individual case, the amount of pension to be given.

The method proposed in the report is that each pension shall be in proportion to the salary received by the pensioner when he was in the active work of the ministry. This is the basis, as is well known, of army and navy pensions, and goes, in that case, on the natural and just assumption that every officer has received all the promotion to which his talents and energy and efficiency entitle him, and that his

pay, while in active service, has been exactly in proportion to the service rendered the country. It contemplates no such thing as what would be called the quixotic refusal of promotion for the sake of obscure and ill-paid, but exceedingly valuable service. The country expects no such self-abnegation of its army and navy officers.

The situation in the Church is in no wise parallel. The Church not only permits, but in many cases expects and almost requires, a self-denial almost equivalent to self-denial, and to pension in proportion to salary received in active service would be actually to penalize men for self-denial and pioneer service, and almost, if not quite, to put a premium on what might sometimes be ill-naturedly described as self-seeking. The only fair basis for pensions, as the Southern Churchman sees it, is length and faithfulness of service without any regard whatsoever for the salary paid for that service.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Prayer for the General Convention.

Mr. Editor: May I second, most heartily, the suggestion of Dr. Manning, that the nine days before the Convention be observed by our people generally, as a season of prayer and supplication, to the God "who maketh men to be of one mind in an house," that we may be baptized in all our work with the spirit of peace and goodwill; that we may always "speak the truth in love;" that in contending "for the faith once delivered to the saints," we may never forget that we are brethren, and that over all our assemblies may brood "the wisdom that is from above, which is first pure, then gentle, and easy to be entreated."

Surely if we came together chastened and strengthened by fervent prayer, we may hope to escape the delusion of supposing that the Kingdom of Christ is to be established by Canons and Rubrics and Resolutions, rather than by hearts and hands consecrated to the love and service of our Master!

RANDOLPH H. MCKIM.

A Rubric—The Burial Service.

Mr. Editor: The first rubric in the "Order for the Burial of the Dead" forbids the service to be used in three cases, as mentioned in the rubric, which seems to me to be entirely out of harmony with our Lord's words, "I will have mercy and not sacrifice, as also belonging to the dark ages. Several years ago an old man, who had a large family connection, died unbaptized, and on account of this rubric the minister refused to read the Burial Service, but improvised one for the occasion, and thereby lost from the Church the whole connection.

When we consider the end to be attained, we must conclude that as we do not have prayers for the dead, and as the dead cannot know what we are doing, the service is, after all, intended for the living.

When the minister meets the corpse, is there any law which can forbid him from reading our Lord's words of comfort, "I am the Resurrection and the Life"? or the words of assurance by Job, "I know that my Redeemer liveth"?

When we come to the third selection, the case seems a little different, but can we not alter the second rubric so that the minister may read one or more sentences at his discretion, thus allowing him to omit that which some seem to stumble over in the case of a suicide, "The Lord gave and the Lord hath taken away?"

If the person who was murdered or killed in a railroad accident, should we not have the same difficulty? If we can use this sentence over a murdered person, would we not be accepting fatalism in saying that the Lord intended him to die that way?

There certainly can be no objection to the Psalms that follow, being both of a strictly personal nature to everyone present: "Lord, let me know my end," and "Lord, Thou hast been our Refuge," etc. These all recall to our mind the Eternity of God, and that He is our only help in time of trouble.

While the Lesson does not seem to accord with a case of suicide, or an unbaptized adult, yet from it we have our Creed, "I believe in the Resurrection of the body."

Now for the second part of the service that has any reference to the departed: This says, "Almighty God in His wise Providence has taken out of this world the soul of our deceased brother." In case of a suicide, He has not taken the soul out of this world, so we cannot say He has done it.

But there seems to be a way for the Church to meet such a case, without offending any.

In the morning and evening services there are alternate forms of the Declaration of Absolution. In the service of Baptism there are alternate forms for the first prayer; we might therefore have an alternate form for the Committal, beginning something like this: "Forasmuch as the soul of our deceased brother has departed out of this world."

After the Lord's Prayer there might be added another as an alternate for both those that follow, with no reference whatever to the departed.

With our Lord's precept of mercy above sacrifice, we could omit entirely the first rubric and the officiating minister would be able to use his judgment as to what part of the service to use without violating any law, or without giving any offence.

On several occasions I have been called on to bury suicides and unbaptized adults, but my information being founded only on rumor, I have been careful to ask no question for definite information, till after the service, because I have thought the rubric unmerciful, and have known whole families to be alienated from the Church by obeying it.

It seems that rather than wasting so much time on the subject of Changing the Name of the Church which, if done, will probably cause a split in the Church, it would be better to consider such changes in the Prayer Book as would bring the Church into harmony with our Lord's teaching.

In addition to the above suggestions, I would propose the following:

Make the following changes (second Rubric):

The minister meeting the corpse at the entrance of the churchyard, and going before it, either into the church or towards the grave, shall say or sing one or more of the following sentences.

The minister may use the full service as follows, or may omit such portions as in his judgment would suit any special case.

He may add or substitute such prayers of portions of Scripture as are contained in the Book of Common Prayer, provided such addition or substitution does not alter the teaching of the Church. ALEXANDER GALT.

Annapolis, Md.

"Nearer, My God to Thee."

Mr. Editor: Not long since one of our Church papers published a somewhat interesting article on the "Women Contributors" to our Hymnal. Several inaccuracies have been noticed by two writers, but so far nothing has been said respecting the statements made in regard to Sarah Flower Adams, the author of "Nearer, My God, to Thee." The statement was made that Mrs. Adams had had a very sad life and was a very religious woman. In Moncure D. Conway's "Autobiography, Memories and Experiences," there is quite a full account of Mrs. Adams, which does not give the idea that her life was specially sad. As to her being "very religious," it depends very much upon your definition of "religion." On page twenty-six of the second volume of Conway's book is given a letter, written in 1827, by Mrs. Adams, which is a quasi-history of her loss of faith in the Bible, and ergo, the future life. Conway attributes her decline into pure Theism to the influence of Browning. She was a worshipper at the famous Unitarian South Chapel in London, where the noted W. J. Fox had been preacher, whose successor was M. D. Conway. The faith of the worshippers there gradually faded away very far from the conservative Unitarianism of men like Dr. Martineau, into bare theism or else into "positivism," borrowed from France. The latest and most extreme disciples of this school were Congreve and Frederick Harrison. "Sarah Flower Adams," with the assistance of Mr. Fox, compiled and largely composed the "South Place Hymn-Book," in 1841. Then appeared, for the first time, the now famous hymn. She wrote in the same year her remarkable poem, "Vivia Perpetua." In speaking of a part of this poem, Conway says: "In these lines Sarah Flower Adams laid her finger on the defect of all theological theism." "She aspired to her God, not everybody's God, but everybody is now singing the hymn so many years heard only in one chapel; and perhaps not one who sings it realizes that it was written by a disbeliever in Christianity."

My point is this: that Mrs. Adams may have been a "very religious" woman, but surely not in our ordinary acceptance of the term "religious." She was not a Christian, had not been for years when she wrote the hymn, and died with only the whisper of a faint hope of something she named God, in her heart.

The hymn is almost a threnody of despair, if not disgust. One gets tired of hearing it sung so often over some whose lives have been anything but near to God.

PERCIVAL H. WHALEY.

Charleston, S. C.

Social Life in Virginia a Hundred Years Ago.

We are indebted to Little, Brown and Company, publishers, Boston, Massachusetts, for permission to reproduce the following extracts from Mary Caroline Crawford's book entitled "Romantic Days in the Early Republic." More complete extracts from the book are given in the Christian Observer, in its centennial issue of September 3d:

The cut represents Monumental church, Richmond, as it was originally designed, but it was never so completed.

Richmond.

The story of Richmond's social life one hundred years ago is an interesting one. In 1815 Maria Mayo became the reigning belle of the city. She was a great beauty, wrote charming poetry, and sang and played on the harp. Moreover, she was so fascinating in manner that one hundred suitors are said to have been refused by her ere she married General Winfield Scott. Even he did not win her easily. She said him nay as Mr. Scott, again as Captain Scott, and still again as Colonel Scott. But when he came to her as General Scott, hero of Lundy's Lane, and begged for the honor of her hand, she capitulated and they were married at Bellville, on the evening of March 11, 1817, to the accompaniment of what a letter of the times describes as "splendid doings."

In a charming article entitled "Some Richmond Portraits," published in the "Harper's Magazine" for April, 1885, there is a little sketch of Richmond society during this period. The cravat, we are told, was an important part of a gentleman's toilet, and a Richmond exquisite "vested himself like a silk-worm in its ample folds." His valet held one end and he the other of the long thin texture, the former walking around his master till both ends met, when they were tied in a large bow. The Richmond exquisite who could not afford a valet tied one end of his cravat to the bed-post and then began the exercise which served to equip him with a properly swathed neck.

Washington Irving was in Richmond attending the trial for treason of Aaron Burr. Irving had no connection of any importance with this cause celebre, but the presiding judge, Chief Justice Marshall, was a Richmond man of such high qualities and delightful simplicity as must particularly have appealed to a student and writer of Irving's temperament. Judge Marshall was wont to market for himself and might often be seen, at an early hour, returning home with a pair of fowls or a basket of eggs in his hand. For many years he traveled the nearly two hundred miles between Richmond and Raleigh, where he held Federal Court, in a vehicle known as a "stick gig," with one horse and no attendant. He wrote his own epitaph in order that only the bare facts of his life should there find a place.

Another famous lawyer who should be connected with the Richmond of this era—in spite of the fact that we always associate him chiefly with Kentucky—is Henry Clay. Clay was born in Hanover county, Virginia, April 12, 1777, the son of a Baptist minister who died early. Thus it was that the boy had a childhood marked by extreme poverty and was obliged, at fourteen, to begin life as a handy-lad in a small retail store of Richmond. The study of law early began to attract him, however, and he was soon admitted to the bar. His great success in his profession began soon after his removal to Lexington, Kentucky, which State he represented in Washington for the greater part of the half century between the winter of 1806, when he was first a senator, to the year 1852 when he died. * * *

The favorite amusement of Richmond in early Republican days was loo, and it is sad to add that the Richmond ladies played it to excess. They would meet at each other's houses of an afternoon, enjoy tea and gossip, and then play loo for stakes which often grew quite heavy as the afternoon waned. For, although the sums ventured at first were always small, the amounts in the pool were allowed to accumulated, until with forfeits, they often totalled seventy-five or one hundred dollars. "The practice of playing thus became at last a social evil; domestic duties were neglected, mothers forgot their children, wives rifled the pocket books of their husbands; gentlemen gambled away their gold vest-buttons and ladies their ear-rings and bracelets, carried away by the mad spirit of loo."

The Burning of the Richmond Theatre.

All the writers of the period credit to the burning of the Richmond Theatre, December 26, 1811, the change from these light and careless ways to the graver and more serious tone which soon characterized Richmond society. "The families seated on the hills," one of these writers says, "were a polished, refined, sociable, pleasure-loving community, gathered from the different counties because, from time immemorial, the wealth and fashion and beauty of Virginia had assembled at the capital, particularly at the time of the sessions of the General Assembly. The theatre was one and but one of their occasional amusements, and not the one of the highest refinement. An old-fashioned Virginia dining party, select in its company, unlimited in its elegant preparations, was unbounded in its refined indulgence of the appetite, and the delicate attentions of social intercourse. Here was the display of taste in dress, elegance in manners, powers of conversation and every accomplishment that adorns society. The theatre was a promiscuous gathering for a few hours, less attractive than the dining or dancing party, but one of the round of pleasures that occupied the time af the fashionable and the wealthy.

"On that fatal night (December 26, 1811) the benefit of an admired actor enlisted the feelings of the community. Mr. Smith, Governor of the State, Venable, president of the Bank of Virginia, Botts, an eminent lawyer, members of the Assembly, matronly ladies, fascinating belles, blooming girls, officers of the army and navy, men and youth from the city and country, were collected in one splendid group, such as a theatre seldom sees. Alas! that such a gathering should be for death, a most terrible death! An order was given about the light. The boy that held the strings objected—'that it would set the scenery on fire.' The order was repeated. The boy obeyed. And immediately the theatre was in flames."

Seventy-two individuals, the flower of Richmond and the State, perished in this fire, and since none of the bereaved could recognize their own dead, a common burial was held. The whole city was in mourning; and the whole city seemed, too, with one accord to acknowledge "God's providence, in the concurrence of circumstances preceding the catastrophe. The gallantry, and heroism, and blind fatality of that suffering might have never been surpassed," declares Dr. Foote, "and never perhaps has the sudden destruction of men, women and children in one overwhelming ruin produced a greater moral effect. All classes in the community bowed down before the Lord. Christians were moved to efforts of kindness and love that the Gospel might be preached abundantly in Richmond."

Up to this time, rather curiously, Richmond had no church—except the venerable and out-of-the-way St. John's—but this lack of conveniently-situated edifices for the accommodation of different faiths gave rise to the custom of using for church-worship the Hall of the House of Delegates. Here, on alternate Sundays, Parson Buchanan, an Episcopalian, and Parson Blair, a Presbyterian, presided over a pulpit which disappeared on week days. And, such was the spirit of tolerance and liberality which their fraternalism inspired, that it soon came to be the custom for the individuals of the two separate congregations to come every Sabbath! Moreover, Mr. Buchanan, being a bachelor and well-to-do, gladly shared all his fees with Mr. Blair, a married man blessed with a large family. Once an amusing joke was played on the latter by reason of this custom. Mr. Buchanan had gone thirty miles into the country to perform the marriage service and had hired a carriage for two days with which to make the journey. His fee was ten dollars. Whereupon he presented his Presbyterian brother with the following bill:

The Rev. J. D. Blair
To the Rev. J. Buchanan

To hire of a carriage two days at $5	$10
To horse feed and other expenses to and fro	$ 3
	$13
By wedding fee	$ 5
Balance due to J Buchanan	$ 8

Presbyterians and Episcopalians now subscribed with equal eagerness and generosity to the Monumental Church which it was determined to erect on the site of the theatre, as a memorial to the fire-victims, and for some time it remained undecided to which form of worship the resulting edifice should be dedicated. Finally the majority vote was cast in the interest of the Episcopalians with the result that, in February, 1814, Dr. Moore, of New York, was elected rector of the church and became Bishop of the Diocese. But the fraternal feelings remained undisturbed, Mr. Buchanan continuing to extend to Mr. Blair's successor the generous help he insisted to be the right of a bachelor towards a brother-pastor responsible for wife and children.

Lafayette's Visit to Richmond.

Lafayette's visit to Richmond, in 1824, was a signal for great rejoicing and for very elaborate entertainment. For the ball given in his honor the quadrangle formed by the surrounding buildings and galleries of the Eagle Hotel was floored over and covered with awnings. Yet it was to quite another part of Virginia that Lafayette turned with greatest eagerness—to the home on the Potomac where, a few years previously, he had visited Washington in his retirement. The great General was now no more but, for a few solemn moments, Lafayette stood inside the enclosure of the tomb near the river alone with the ashes of his revered friend. To George Washington Lafayette, Mount Vernon had been a hospitable home during the troubled period of the French Revolu-



THE MONUMENTAL CHURCH, RICHMOND. A MEMORIAL TO FIRE VICTIMS WHO PERISHED IN A THEATRE WHICH STOOD ON THIS SPOT.

From an old print.

tion, its stately owner having then borne to him the relation of a tender guardian.

To none of the young Frenchmen, indeed, who, at this period of France's history—or earlier—came to America does Washington appear to have been indifferent. Louis Philippe and his two brothers and the Duc de Roche-foucauld-Liancourt were among the General's most welcome visitors. The latter probably particularly pleased Washington by his sturdy declaration: "In the days of my pow r, under the ancient regime of France, I had fifty servants to wait upon me, but yet my coat was never as well brushed as now that I do it myself." It was this nobleman, it will be remembered, who had taken to Louis XVI at Versailles news of the storming of the Bastile, and to that monarch's exclamation, "It is a revolt!" had replied tersely, "Sire, it is a revolution!"

Virginia Home Life.

That this young Duke had the gift of writing as well as repartee we find from his book describing his travels in America. Particularly keen were his observations and comments on Virginian home life. "The Virginians generally," he declared, "enjoy a character for hospitality which they truly deserve; they are fond of company; their hospitality is sincere, and may perhaps be the reason for their spending more than they should do; for, in general, they are not rich, especially in clear income. You find, therefore, very frequently, a table well served and covered with plate, in a room where half the windows have been broken for ten years past, and will probably remain so ten years longer. But few houses are in a tolerable state of repair and no part of their buildings is kept better than the stables, because the Virginians are fond of hunting, races, and in short of all pleasures and amusements that render it necessary to take peculiar care of horses, which are the fashion of the day."

Each plantation was a little kingdom of its own in the Virginia of that day, producing within its own limits, everything needed for life except groceries and fine cloths, which were brought from Richmond or some other city in the wagons that carried to market the harvest of flour and tobacco. Society here was classified, sifted and solidly established. Everybody and everybody's family was known. Hence the F. F. V. characterization of more recent years. At the outset these Virginia families universally possessed simplicity of character, good faith, honesty of purpose, loyalty to a conviction, and they exercised liberal hospitality and spent their life in the honorable discharge of their duty as they saw it. * * *

Delightfully free from all ostentation was the hospitality which then began and which has become the tradition of Virginian life ever since. The wealth of the residents consisting as it did of land and crops, there was no imposing by false appearance and no sudden increase of expenditure was possible. "A temporary show of splendor at the cost of real inconvenience would have been regarded," one writer says, "as a kind of forgery for the purposes of an adventurer." And how free the hospitality was! Southerners traveling in their old-fashioned massive carriages drawn by two or four horses and attended by mounted servants would stop at any plantation in perfect assurance of a welcome even if equipped with no other introduction than the name of a mutual friend. Northern travelers usually took the mail coaches by the day, with relays of horses every ten miles, stopping where they pleased. This posting was called "taking the accommodation line." And men and women living upon remote plantations jolted cheerfully over miles of rough road to lend their presence at social functions. Fox-hunting was a sport much affected; but often the hunt was only an excuse for a round of visits made on the return journey, which sometimes was thus made to last a week.

To be sure, it was a provincial life. Even for purposes of education the early Republican Virginians did not stray far from home. Hard by the Washington College, of which General Lee was later president, stood the Military Institute over which Stonewall Jackson presided for eight years, and the Ann Smith Academy, to which the daughters of prominent Virginian families were sent, attended, in their own carriages and on horseback. The preservation of beauty and womanly charm shared with cultural subjects the hours devoted to study at the famous Ann Smith. Long gloves and deep sun-bonnets were constantly worn for beauty's sake, by these high-born Virginia maidens, Mrs. Ellet says, and the eating of meat and butter discouraged, as tending to fleshiness and fat.

Christmas, as might be expected, was the crowning festivity of a Virginian home. Then it was that the young people, back from school, and their elders, returned from steering the ship of state at Washington, or directing the exports of the country at Richmond, had merry times together in a fashion approximating the English Christmas Washington Irving has described. Weeks before the festival dawned jellies, cakes, puddings and pies were carefully prepared and huge casks of cider and bins of luscious apples brought home. Then slaughtered fowls and tempting meats were placed in waiting. At midnight, on Christmas Eve, the darkies, to whom the festival was particularly welcome because of the gifts it brought them, would set off a big log charged with powder and blow an old ox-horn as a signal to begin the fun. The sun would scarcely be up before the visits of neighbors began, and soon there would be dancing to the tune of the fiddle, eating and drinking on the bounteously-spread tables and good stories exchanged over huge, roaring fires in the hall. Virginian home life was then at its best. For unlimited hospitality was, for the nonce, a duty as well as a pleasure.

The Fruit of the Light.

Nothing seems more ugly and depressing than a heavy fog. That fog, when seen from afar, we call a cloud. And that cloud, if it sweeps into the sunlight, develops a capacity for taking on a wonderful beauty. What more surprising and delightful spectacle than the pageant of beauty that passes before our eyes as they watch a bank of clouds at sunset! The dissolving views of splendid and tender color are a revelation to the soul.

The meanest human soul can be thus transformed by the life-giving touch of Jesus Christ. Made originally in the image of God, it has been marred by sin. It has gone into total eclipse. But it can be delivered from the power of darkness and be translated into the realm of light and life, made meet to be partaker of the inheritance and the character of the saints in light. It becomes the bright and beautiful thing, which God designed it to be. It catches and reproduces His image. It catches and reflects the light that falls from His presence. It breaks up the white purity of His holiness into a hundred rare and radiant colors of virtue, and thus reveals or shows forth the excellences of Him who called us out of darkness into His marvelous light.

Every grace of the Christian disposition and character is a shining color. Love and joy and peace, long suffering, gentleness and goodness, faith and meekness and self control, which Paul calls the fruit of the Spirit, are in another place described by him as "the fruit of the light." Where the light falls, beauty springs into being. And dull and commonplace and unattractive objects which come into the light and respond to its magic call develop unsuspected beauty and are luminous and fair with a new character. What a meaning this gives to the urgent call of Jesus: "Believe on the light, that ye may become sons of light."—Christian Observer.

Church Intelligence

CALENDAR FOR SEPTEMBER.

1—Monday.
7—Sixteenth Sunday after Trinity.
14—Seventeenth Sunday after Trinity.
21—Eighteenth Sunday after Trinity. St. Matthew's Day.
28—Nineteenth Sunday after Trinity.

Collect for Nineteenth Sunday After Trinity.

O God, forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

St. Michael and All Angels.

O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; mercifully grant that as Thy holy angels always do Thee service in heaven, so, by Thy appointment, they may succor and defend us on earth; through Jesus Christ our Lord. Amen.

Foreign.

Ulster Bishops' Action.

The Ulster Bishops of the Church of Ireland have issued the following joint pastoral to members of that church, in the province of Ulster, regarding the situation created by the Home Rule Bill:

"To the members of the Church of Ireland in the province of Ulster. Dearly beloved in the Lord, we have appointed Sunday, September 28th, to be a special day of intercession and prayer on behalf of our beloved native land. The dangers that threaten us are so great and the possibility of civil war and strife is so very real that we do well to supplicate Almighty God, with truly penitent and believing hearts, that He will overrule all things to the greater glory of His Name and welfare of His Church and people. To this end we shall appoint a special form of prayer, with suitable lessons and Psalms, for use on that day. Let us earnestly and humbly pray that wisdom and strength may be granted to all who are in positions of public trust, that so truth and justice, religion and piety may be established among us for all generations.—John B. Armagh, Archbishop and Metropolitan; George A. Derry and Raphoe; A. G. Kilmore, Charles F. Down, Maurice Clogher."

At Ardagh Diocesan Synod, on Tuesday, Bishop Elliott, in his presidential address, criticised the government for not again appealing to the country on Home Rule—"a question of such gravity as to inspire a million of the people of Ireland with despair."

"The prospect," he said, "is not only anxious; it is fearful; for though the disturbance may not reach the proportions of civil war, it is sure to produce tumult, bloodshed and loss of life, sufficient to fill the country with lamentations, mourning and woe. Since Home Rule became imminent I have been constant in prayer to God that He would take the matter into His own hands and avert the danger that threatens us."

In conclusion, he said it would be lamentable and odious if British soldiers were ordered to shoot down or to bayonet citizens whose only crime would be loyalty to the Crown, and whose dying words would be "God save the King."

Presbyterian Attitude.

The Moderator of the General Assembly of the Presbyterian Church in Ireland has issued a letter to ministers in that country asking them, in accordance with the resolution unanimously adopted by the General Assembly, to observe the Sabbath, the 28th inst., in their congregations as a day of humiliation and prayer in view of the solemn circumstances in which their Church and country are placed.

Sir Oliver Lodge's Address.

Sir Oliver Lodge, by the death of Sir William White, was called upon to occupy the presidential chair of the British Association. In Birmingham his appointment was hailed with enthusiasm, and the Midland city never fails to honor its own great men, was proud that the head of its University should preside over the Association it entertains this week. The presidential address, on "Continuity," is marked by all Sir Oliver Lodge's lucidity and grasp. It deals with an exceptionally wide range of subjects, and is in the main an effort to prove that the doctrine of continuity is essential to science. He believes that the problems of philosophy are greater than those solved by science. He urged that because the ideal has not been discovered we are not to say it is non-existent. The philosophical student finds a place for him and his speculations among scientists, and the great Birmingham thinker concluded his address by asserting "we are deaf and blind therefore, to the immaculate grandeur, unless we have insight enough to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God." Sir Oliver Lodge is not afraid to speak in this fashion, and the contrast between his Birmingham address and the Tyndall Belfast address in 1874 is a proof that the deeper thought of philosophical scientists has left far behind the crude materialism of forty years ago.

The Bishop of Liverpool on the Week-End Habit.

Preaching at Lowton recently, the Bishop of Liverpool dwelt a good deal on the home life of England, and urged his hearers to bring God back into the English homes. In many ways there were grave signs of the decay of home-life, but he believed that in spite of week-ends away and the fascination of living in hotels the heart of the people was sound. When, continued the Bishop, he was a boy family worship was common; now it was the exception. Then the fathers and mothers used to spend their Sundays at home with their children. Now the practice of week-ends was obtained, and the father, or the father and mother went away from Saturday to Monday, or even longer, and left their children in charge of others. Sunday used to be the great day in the nation. Now in some quarters it was a day of pleasure, not of home-keeping. Formerly the father and mother went with their children to church. Now the mother went to church and the father played golf. The children got separated, and went to various places of worship. Formerly parents ruled in the home; to-day the children ruled in many cases, and the parents were too weak or too timid to assert themselves. And yet there was nothing more good for the training of character than good home life.

American.

The United Offering of the Woman's Auxiliary to the Board of Missions.

Twenty-four years ago the General Convention last met in the city of New York and the Woman's Auxiliary to the Board of Missions also met and made the United Offering, of which so much has since been told. It amounted to $2,000 and was divided between the building of Christ church, on the Yukon, in Alaska, and the sending a new missionary to Japan.

On the ninth of October the Woman's Auxiliary will meet again and once more make its triennial united gift. This time the service will be held in the Cathedral Church of St. John the Divine, and no limit is set to the gift that shall be made. All but $20,000 (an exception ten times the sum of the whole gift of 1889), will be devoted to the use of women workers in the mission field. Its total will be told us at the mass meeting in Carnegie Hall, on the afternoon of the day on which it is given. What that total shall be depends on the preparation the women of the Church have been making during the last three years.

Many of the diocesan and parochial offices of the Woman's Auxiliary have been striving through these years to make the importance of the gift understood. They have told its motive—thankfulness; they have emphasized its aim—comprehensiveness; a gift in which all the women of the Church should share, they have portrayed its inestimable value, in the lives of women spent for Christ and for souls in the Church's mission field.

And hundreds and thousands of women have responded to their call, giving daily or weekly or monthly, marking their special anniversaries and their occasions for thanksgiving. If all had done as these, what might not be the sum of this United Offering!

But there are many among the women of the Church who never yet have given towards it, many who do not even yet know what it means. Should these words reach the eyes of any such, there is still time for them to share in this Triennial Thank Offering.

It is the united gift which comes up from every diocese and missionary district and is laid on God's altar as a sign of His children's love. It has been given with oft-repeated prayer; it is accompanied by the free and loving offering of lives devoted to the service in that work which we call Missions. It comes as the fulfilment of the resolution adopted in Cincinnati, in 1910:

The United Offering of 1913.

Resolved, That the United Thank-Offering of 1913 be given to the Board of Missions for woman's work in the mission field, including the training, testing, sending and support of woman workers; also the care of such workers when sick or disabled; but that a sum not exceeding $20,000 be devoted to buildings for the use of woman workers, approved by the Board of Missions on the recommendation of the General Secretary and the Secretary of the Woman's Auxiliary.

Also that to our united gifts there shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give themselves to the work of the Master in the mission field, or, if they cannot go themselves, to give of their substance gladly, as the Lord has prospered them.

When this resolution was adopted the Woman's Auxiliary was just offering its last united gift—of $243,000—which gift was devoted to the same purposes as these to which this gift of 1913 is pledged.

If any woman shall care to give because she has read these words, and cannot reach the treasurer in her own diocese, she can bring her contribution to the service on October ninth, placed in an envelope marked with the amount and the name of the diocese whence she comes. If she cannot be present, she can send her gift, so marked, to the Secretary of the Woman's Auxiliary at the Church Missions House. 281 Fourth Avenue, New York. Checks should be made payable to George Gordon King, Treasurer of the Board of Missions.

Midday Luncheons for Convention Delegates.

The National Academy of Design, opposite the Cathedral of St. John the Divine, will be used as a restaurant for three weeks in October, by the Executive Committee on Arrangements for the General Convention of the Protestant Episcopal Church.

At the Academy, eight hundred members and attachees of the Convention will be served with an elaborate luncheon each day the Convention is in session. This will be at the expense of the Diocese of New York and will cost about $10,000. One of the best caterers in New York has been engaged and particularly attractive menus prepared for each day. Well-known hotel men, among them William S. Hawk, of the Hotel Manhattan, who is a member of the Committee on Luncheons, passed on the menus before they were accepted. Admission to these luncheons will be by ticket.

Within a week or ten days workmen will begin preparing the Academy and surrounding grounds. Marquees will be put up and on days when the weather is fine the luncheons will be served there. On other days it will be served in the building. These tents will be so furnished that they can be used for the entertainment of the wives of the delegates when not used for the luncheons. The floors will be covered with fine rugs and there will be many luxurious chairs, settees and rockers and numerous potted plants.

Besides the luncheons, the plan of hospitality will include the entertainment of many of the Convention members in the homes of New York Episcopalians. Then, too, Episcopalians form no small proportion of the members of the fashionable clubs of New York. At the request of these local Churchmen, Convention delegates will be put up at the clubs during the Convention. Upon their arrival, they will be presented with cards to the particular clubs whose privileges they will have for a month.

The members of the Committee on Luncheons are the Rev. Canon George William Douglas, the Rev. Canon George F. Nelson, the Rev. Dr. Henry Lubeck, Gen. W. W. Skiddy, David B. Ogden, William H. Sage, John S. Rogers and William S. Hawk.

Woman's Auxiliary Convention.

Nearly a thousand members of the Woman's Auxiliary to the Board of Missions of the Protestant Episcopal Church will meet in New York next month for their triennial Convention. This meeting will begin October 7th and will end on October 21st, about which time the General Convention of the Protestant Episcopal Church will adjourn.

The sessions of the Convention will be held in the Church of St. Michael, Amsterdam avenue and 99th street. In addition to these sessions there will be public meetings at Carnegie Hall and at the Cathedral and various other churches in New York and Brooklyn.

The first service will be on the afternoon of October 7th, at which Bishop Arthur Selden Lloyd, president of the Church Board of Missions, will conduct a "Quiet Hour." The Auxiliary will join with the House of Bishops and the House of Deputies the next morning in the opening service of the General Convention at the Cathedral, when the Holy Communion will be celebrated by the Rt. Rev. Dr. Daniel Sylvester Tuttle, Bishop of Missouri and senior Bishop of the Church. The sermon on this occasion will be preached by the Rt. Rev. Dr. William Lawrence, Bishop of Massachusetts.

In the afternoon of this day the first business meeting of the Auxiliary will be held. Only five representatives of each diocesan branch of the organization will have a voice in these proceedings. The next morning at ten o'clock the Triennial Auxiliary service will take place in the Cathedral. The Holy Communion on this occasion will be celebrated by the Rt. Rev. Dr. David Hummel Greer, the Bishop of New York. Bishop Greer will be assisted by Bishop Lloyd and the secretaries of the Board of Missions.

A feature of this service will be Triennial United Offering. The contributions from the parishes in each diocesan branch will be gathered into one check and these checks will be put on the plate at the offertory. The offering always amounts to many thousands of dollars.

Sessions of the Convention will be held in the forenoons so that the members of the Auxiliary will have opportunity to attend the sessions of the Church Convention. The general meetings in Carnegie Hall and in the churches will be addressed by men and women of world-wide fame in mission work. There will be classes in missions every day of the week except Sunday.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Interesting Service at Caroline Church.

The Rev. Stephen H. Green was installed as rector of Caroline church, Setauket, on Sunday, September 14th, the services being presided over by Bishop Burgess. The Rev. Mr. Green succeeds the Rev. Dan Marvin, who was forced to leave his parish on account of ill health. For twenty-five years he served his people and it was with great regret that they parted with him. Bishop Burgess, in his remarks, preliminary to the Institution, spoke of the faithful and extraordinary work he had accomplished. The sermon of the Bishop dealt with the growing reconciliation of science with religion, his text being, "What think ye of Christ?" He said that science is now aiding the doctrine of "Christ, the perfect man, and perfect God."

After the service the Bishop took occasion to say of Mayor Gaynor: "He must have been a very brave man to have lived and struggled on so well with his work, while he was really a dying man since that shot. I did not know him very well personally, but I know that he had many noble qualities and his loss to the city is great."

Caroline church is the oldest on Long Island, and one of the oldest in the country. Positive records have it that it was in use in 1700, and it is judged to have been built some years before this date. In the Revolutionary War it was used as a hospital during the battle of Long Island.

Attendance at Mayor Gaynor's Funeral.

The Rev. William Holden, D. D., rector of St. James' church, St. James, the church which the Gaynor family attended during the summer, is to be one of the officiating clergymen at the funeral of Mayor Gaynor. Another clergyman who will take part in the service is the Rev. Dr. Frank Page, of Fairfax Court House, Virginia, who was for many years the rector of the Gaynor family in Brooklyn, at St. John's church, and a close personal friend of the Mayor.

Dr. Newell Dwight Hillis Convalescent.

It is a matter of great relief to all the churches in Brooklyn that the Rev. Dr. Newell Dwight Hillis, the illustrious pastor of Plymouth church, is recovering from a case of blood-poisoning, which threatened to necessitate the amputation of his limb and, indeed, excited anxiety for his life. The infection came from a slight scratch on his ankle. It is expected that he will be able to occupy his pulpit by the last Sunday in September.

A service for Brooklyn marines was held at St. George's church, Flushing, in charge of two Brooklyn evangelists, on Sunday night, September 14th. Miss Dow told of the good work being carried on at the Navy Yard, and Mr. Charles Osborne spoke on "Love."

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

To the Woman's Auxiliary of Virginia.

I earnestly appeal to all United Offering custodians of parish branches, as well as each individual member, to send in their contributions at once, so that the whole amount can be handed in by first of October. The offering of 1910, from Virginia, was $4,633.95. That of 1913, so far received by me, amounts to $3,749.01—a difference of $884.94, which may be due to the absence of those who are in the habit of giving.

Hoping this notice may serve as a reminder, and that we may all give to this noble work according to our ability and opportunity, I am,

Faithfully yours,

MRS. B. M. RANDOLPH,

Custodian United Offering, Va. Branch Woman's Auxiliary.

Richmond Clericus.

The Richmond Clericus will meet on Monday morning, September 29th, at 10 o'clock A. M., and at 10:30 the annual Holy Communion will be celebrated.

St. Philip's School, Richmond.

The primary school and kindergarten at St. Philip's church (colored), Richmond, will open on Wednesday, October 1st, under the direction of the rector, the Rev. Charles L. Somers, with Matilda Dow Hamilton, teacher. The usual primary branches are taught and the children recite every day the Lord's Prayer, the Decalogue and the Apostles' Creed. The work at St. Philip's deserves to be well supported. The school is located at the corner of St.

James' and Leigh streets, adjoining the church.

Rev. Clifton Macon, of Oakland, Cal., with his wife and daughter, is spending his vacation with his parents at Orange, Va. Mr. and Mrs. Macon will attend the General Convention.

Cards are out for the marriage, on October the first, of Miss Nannie Shackelford, of Orange, and Rev. Earl M. Block, late chaplain of Woodberry Forest School. Mr. Block has charge of a church at Haddonfield, N. J., where Mr. and Mrs. Block will make their future home.

Rev. John S. Hansbrough, former rector of St. Thomas' church, Orange, expects to spend the first three weeks of October, at the Chatham Episcopal Institute, in the absence of the Rev. C. O. Pruden.

The Communion service for many years in use at Emmanuel church, Rapidan, having been replaced by a Memorial Service, has been given Rev. R. W. Mason, to be used in the Mountain Missions.

Bishop Huntington, of Wu Hu, China, preached at St. James' church, Richmond, last Sunday morning, and together with Bishop Gibson, assisted the rector in the administration of the Holy Communion. The Bishop of Wu Hu preached in the afternoon of the same day at Holy Trinity church, Richmond.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Convocation of Southern Virginia.

Last week one of the most helpful and inspiring sessions that the Convocation of Southwestern Virginia has ever experienced, was held at St. Peter's-in-the-Mountains, a mission church and school, fifteen miles from Rocky Mount, in Franklin county, about forty-five miles south of Roanoke. The meeting extended from Tuesday morning until Friday night, during which time the members of the Convocation were the guests of Rev. W. T. Roberts, of Rocky Mount, who, with his corps of associates, entertained them in a most hospitable manner.

St. Peter's is a mission church in the heart of the mountains, ten miles from a railroad, and the ministers were driven to and from Ferrum station in three large road wagons, furnished through the courtesy of mountain parishioners. The experience was unique and everyone was impressed deeply with the generosity and cordiality of the parishioners, and particularly with the hearty manner in which all the public services were rendered.

No more concrete and convincing evidence of the efficacy of the missionary work of Southwestern Virginia could be found, perhaps, than was manifested on all sides to the Convocation members at St. Peter's. Every man, woman and child entered into the services with spirit, and the singing was extremely hearty. Any one who is in the least dubious about whether or not the Episcopal Church is entirely adapted to the needs of mountain sections would certainly have been convinced of its efficacy and adaptability, if they had the privilege of witnessing the scenes presented during this Convocation.

New officers were elected for the ensuing year, as follows: John S. Meredith, of Salem, dean; Oscar D. Randolph, of Lexington, secretary; G. Otis Mead, of Roanoke, treasurer.

Appointments were noted as follows: Devotional leader for spring meeting, 1914, S. Floyd Rogers; Convocation preacher, G. Otis Mead; theoretical essay writer, J. W. Cantey Johnson; speakers, C. F. Smith and R. B. Nelson; practical essay writer, E. A. Rich; speakers, W. T. Roberts and T. C. Page.

Rev. W. H. Osbourne and Rev. T. C. Page were particularly timely and vigorous in their theoretical and practical essays. The former essay was devoted to the subject: "The Identity and Difference between the Kingdom of God and the Church," and the subject of the latter was "Social Redemption." The theoretical essay was discussed in strong terms by Rev. J. W. Cantey Johnson and Rev. G. C. F. Bratenahl. Rev. Messrs. C. C. Randolph, O. D. Randolph, R. C. Jett, T. F. Opie and W. H. Osbourne, and others, spoke also on the subject of the practical essay.

The Convocation sermon was delivered by Rev. Thomas Howell, of New Glasgow. The devotional leader was Rev. John S. Meredith, who conducted a series of most helpful meetings each morning. Rev. J. H. Hubard Lloyd and J. W. C. Johnson preached at the children's service, the former giving a very entertaining account of customs and dress among the Japanese children.

Perhaps the most spirited service of all was the missionary service held Thursday night. The speakers were Revs. E. A. Rich, on Convocation Missions; A. C. Thompson, on Diocesan Missions, and G. C. F. Bratenahl, on General Missions.

The large congregation listened eagerly to all the missionary discussions and seemed profoundly impressed with everything that was set forth by the speakers.

Before adjourning, the Convocation extended a hearty vote of thanks to Mr. Roberts and Miss Caryetta Davis, the organist and choir, all the parishioners who helped to make the meeting a success, and all who in any way contributed to the comfort of the members.

The next spring meeting will be held in Bedford City.

Church Consecrated.

On Wednesday, September 17th, Bishop Tucker consecrated Emmanuel church, Callaville, Brunswick county. Assisting in the services were the Rev. A. P. Gray, Jr., of Lawrenceville, and the Rev. W. G. McDowell, Jr., of Jarratt's, minister-in-charge. A class of twelve were presented for confirmation.

The little church is of an unusually attractive design, being modeled after a parish chapel in England. It was built through the untiring efforts and energy of Rev. W. G. McDowell, who will act as its pastor.

The New Rector of Emmanuel, Staunton.

The Rev. William McDowell, Jr., of Jarretts, Greenville county, Virginia, has accepted a call to become rector of Emmanuel church, Staunton, to succeed the Rev. R. C. Jett, who resigned after twenty years of faithful service, to take charge of a Church school for boys, to be opened near Lynchburg. Mr. McDowell is a young man who comes highly recommended from the Bishops and others who are in close touch with his work. He will take charge of Emanuel church the 26th of October. He is a B. A. of Washington and Lee University.

Since leaving the Seminary, in 1909, Mr. McDowell has been laboring in Greenville county. During this time the county has been divided into two parishes. A new rectory and two new churches have been built and paid for, another incident where the Episcopal Church has thrived among rural people, most of whom were unfamiliar with her teachings and customs. Mr. McDowell was devoted to this kind of work and has declined numbers of calls, but now his physicians tell him it is necessary for him to move to a higher country, so he is going to the beautiful city of Staunton.

To the Members of the Woman's Auxiliary in the Diocese of Southern Virginia.

Our annual meeting will be held in Abingdon, Va., on October 1st, 2d and 3d, with Junior Day on October 4th. I trust that we will not only have a large representation present, but also that every member, especially those not privileged to be with us, will remember these meetings in their prayers and invoke God's richest blessing upon them. Let every one pray earnestly that He will fill our hearts and minds so full of His Holy Spirit that our every thought, word and deed may promote His honor and glory and the highest and truest interests of Missions in our Diocese and in the world; and that He will inspire each member of the Auxiliary with increased zeal in His service, and raise up in our midst many earnest workers for the great cause of Missions—the cause for which the Auxiliary was organized.

Sincerely and faithfully yours,
LOULIE TAYLOR LETCHER,
Diocesan President.

The programme of the Auxiliary meeting will be as follows:

Wednesday, October 1st, 10 A. M., the Holy Communion will be celebrated by the Rev. Ernest A. Rich, Archdeacon of Southwestern Virginia, assisted by the Rev. Hubard Lloyd.

At 11 o'clock, address of welcome to delegates; reports of President, Junior Secretary, Baby's Branch and United Offering. Noon-day Prayers. Address on Work in the Northwest, by Rt. Rev. James B. Funsten; lunch, 1:30. Reception to delegates at Mont Calm, 4:30 to 6:30. Service at 8 P. M. Speaker, the Rt. Rev. James B. Funsten, Bishop of Boise.

Thursday, October 2d—Meeting called to order 10 A. M. Address on Work in Japan, Rev. Hubard Lloyd. Noon-day prayers. Address on Work in Brazil, Rev. W. Cabell Brown, D. D. Lunch, 1:30. 3 P. M., Study Class, conducted by Mrs. T. D. Hobart, Educational Secretary; 4:30 P. M., Quiet Hour, conducted by Rev. W. Cabell Brown, of Brazil. Service, 8 P. M. Speaker, Rev. W. Cabell Brown.

Friday, October 3d.—Meeting called to order 10 o'clock. Addresses on Mission Work in our own Diocese, by Archdeacon Rich, Deaconess Adams, Keokee; Mrs. Kate Smith, Russell county; Miss Whitfield, Covington; Miss Davis, Rocky Mount. Election of officers. Renew pledges. Adjourn.

Lunch, 1:30. Study class, conducted by Mrs. T. D. Hobart. Service, 8 P. M. Speaker, Rev. E. A. Rich.

Addition to the United Offering.

Additions to the United Offering are reported as follows:

Pulaski	$11 75
Salem	11 00
Petersburg, St. John's	15 00
Norfolk (Grace)	1 76
Norfolk, St. Paul's	4 75
Lovingston	4 00
Burrowsville	5 75
Roanoke, St. John's	25 00
Smithfield	5 00

SALLIE T. CASTLE,
General Custodian.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Memorials to Deceased Rectors.

As a memorial to the rectors who have served in the parish for the past two hundred years, a fine new tiled floor in the main aisle of St. Anne's church, Annapolis, Rev. Joseph P. McComas, D. D., rector, has recently been completed. A tablet which is set into the flooring at the head of the aisle, bears the following inscription: "A Memorial to those Rectors who have ministered in St. Anne's Church upon this site, for two hundred years—1699-1899." "Which from the beginning were eyewitnesses and ministers of the Word. St. Luke 1:2." A similar new floor has also been laid across the head of the nave, given by Mrs. L. Dorsey Garraway, Miss Annie Iglehart and Lieut. E. Berkeley Iglehart, as a memorial to their parents, the late William T. Iglehart, and Catherine S. Berkeley Iglehart, as recorded on a bronze tablet set into the flooring at the foot of the chancel steps.

New Organ to be Installed.

A new organ, costing $2,500, is soon to be installed in St. Thomas' church, Homestead, Baltimore, Rev. Charles E. Perkins, rector, and the contract for the building of the instrument has already been signed.

Dr. Rede, Principal of Deichmann College.

Rev. Wyllys Rede, D. D., who has been assisting at the Church of the Ascension and acting as Professor of Ethics at Goucher College, Baltimore, will, on September 25th, enter upon his duties as the Principal of the Deichmann College and Preparatory School, Baltimore, succeeding Dr. Deichmann, who has decided to retire after a long and honorable period of service. Dr. Rede, who is a graduate of Williams College and has spent some years in post-graduate study at the Johns Hopkins and Oxford Universities, is well known in the Church as a thoughtful and scholarly writer on devotional subjects.

Reopening of Holy Innocents' Church.

After being closed for improvements for some time, the Church of the Holy Innocents, Baltimore, Rev. Walter B. Stehl, rector, was reopened for services on Sunday, September 7th. While the work was being done the regular services were held in the Sunday School room in the basement. The altar and reredos have been raised and the old carved walnut altar-rail has been restored. The choir stalls have been placed facing each other in the chancel, and the choir floor enlarged. The font has been placed at the door of the church and enclosed with a fine brass rail, thus forming a beautiful baptistry. All these changes add greatly to the appearance and impressiveness of the interior of the church. New carpets have also been laid in the chancel. The members of the congregation have done this as an expression of their gratification over the marked growth of the parish since Rev. Mr. Stehl took charge, about a year ago. Under his guidance both the congregation and the finances have largely increased, and the outlook for the parish is most encouraging. The Duplex envelope system has been in use since last Easter and the receipts both for parish and expenses and for missions have greatly increased. A large choir has been installed and a handsome processional cross, given by its members, was used for the first time at the opening service. It is planned to organize a Men's Club in the near future, and it is also expected to place a hot-water heating plant in the rectory this fall.

A Call Accepted.

The Rev. Thomas H. Yardley, rector of St. Paul's church, Stockbridge, Mass., has accepted a call to become rector of the important suburban parish of St. Timothy's, Catonsville, Baltimore county, where he will succeed the Rev. Percy F. Hall, who resigned last winter on account of ill-health, after a rectorship of nearly twenty years. Mr. Yardley, who is a nephew of the late Daniel Coit Gilman, first president of the Johns Hopkins University, served for some time as assistant in old St. Peter's church, Philadelphia, before going to Stockbridge, where he has made an excellent record. It is expected that he will begin his new duties at Catonsville some time in October.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Sunday School Commission Active.

At the meeting of the Sunday School Commission of the diocese, the Rev. Franklyn C. Sherman, President, at Cleveland, September 15th, much business was transacted. Three sets of lantern slides of "How we got our Bible" were ordered for use in the diocese; plans were projected for a Sunday School rally in Cleveland, for teacher conferences and for securing increased attendance at Sunday School throughout the diocese.

Special Guild Services.

A special service for the Guild of the Holy Cross was observed at Trinity Cathedral, Cleveland, Sunday afternoon, September 14th, at which Dean DuMoulin was the preacher. The following day the annual business meeting was held, at which annual reports were read and the Rev. Guy L. Wallis, of Staten Island, N. Y., was elected trustee in place of Bishop Osborne, retiring trustee, in regular succession.

St. Paul's Year-Book.

The year-book of St. Paul's parish, Steubenville, September, 1912-13, Rev. Wm. M. Sidener, rector, on account of its thorough and orderly statistical arrangement, as well as on account of the phenomenal growth in the parish, to which the report testifies, is a publication of more than local importance. When one reads within its pages that the rector, who has no curate, held last year 342 public services, celebrated the Holy Communion 117 times, and made 1,200 parochial calls, he has some explanation of how that during the less than five years of Mr. Sidener's rectorship, the number of communicants has grown from 255 to 548, the total offerings more than trebled, and the debt of $3,600 which he found on coming to the parish, has been paid. In addition to his parochial activities, the rector is priest-in-charge of an outlying mission, to which he makes regular visits.

The Perry Centennial.

The Perry Centenary Celebration brought to the diocese, as guests of the Centennial Commission, several distinguished Churchmen, some of whom are direct descendants of the great Commodore. On Thursday, September 11th, the remains of the officers of both fleets who were killed in the battle on Lake Erie, September 10th, 1813, were taken in solemn procession of soldiery, clergy, vested choir and citizens, from their one hundred years' resting place on Put-in-Bay (South Bass) Island, where they were buried the next day after the battle, to the present site of the Perry monument now being erected, and in a crypt prepared for the purpose, reintered with the burial service of the Church. Bishop Perry, of Rhode Island, assisted by Bishop Weller, of Fond du Lac, Archdeacon Cody, of Toronto, and several other clergy, had charge of the service. The men and boys of the choirs of Grace and Calvary churches, Sandusky, led the music, the first parts of the service being said and sung in procession.

It was a Christian function of great solemnity and dignity, the like of which has never before been witnessed on the American Continent.

At the morning service at Trinity Cathedral, Cleveland, Sunday, September 14th, three members of the Perry family, took part; Rev. James DeWolf Perry, D. D., of Philadelphia, who preached the sermon, an historical one for the occasion; the Rev. Calbraith B. Perry, of Cambridge, N. Y., who read the lessons, and his son, Calbraith Jr., who bore in the procession a fifteen starred flag of more than one hundred years old.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

A Call Accepted.

The Rev. Henry Bell Bryan, rector of St. James' church, Downington, has accepted a call as Dean of the Cathedral of the Diocese of Easton. Mr. Bryan's early ministry was in the Diocese of Pennsylvania. He was canon of the Cathedral of the Incarnation, Garden City, Long Island, and Archdeacon of the Canal Zone, before going to Downingtown. He will enter upon his new field on All Saints' Day.

Work of the City Mission.

Advance copies of the Forty-third Annual Report of the Philadelphia P. E. City Missions, are being sent out. Its missionary department reaches out to most of the institutions in the country, of whatever class they may be, and co-operates with the other social organizations of the city. It is striving with marked success to reach the aliens, the outcasts and inmates of prisons and the penitentiary. The missionaries and social workers visited 130 institutions; held 3,764 services; 25,843 were visited in prisons, hospitals and homes. There were 583 celebrations of the Holy Communion; 274 baptisms; 412 burials; eighty-three confirmed and nineteen marriages. A large number of old men, women, invalids and children have been placed in permanent homes. During the summer excursions and picnics were given weekly. The employment bureau has been the means of giving many temporary and permanent work who would otherwise have been objects of charity. The James C. Smith Memorial Home has given rest and health to 394 convalescent women, most of whom were patients in the city hospitals. One of the visitors devotes her whole time among those who are suffering from tuberculosis in their homes and preparing for their admittance to the Home for Consumptives, at Chestnut Hill; here there were 243 patients under treatment during the past year;

245 other consumptives received medical aid and sick diet in their own homes. Since the organization of this department, by the Rt. Rev. Dr. William Bacon Stevens, in 1877, 7,250 consumptives have been cared for in the institutions and their own homes in the city. Two new cottages are greatly needed at Chestnut Hill, one for men and another for women. Mrs. Albert Lucas has given funds for the erection of a cottage for children, to be a memorial of her husband, Albert Lucas. Owing to the liberality of Miss Annie Gourly giving a large contribution, the buildings are being put into entire repair and repainted. This has delayed the dedication of the new chapel, owing to the needs of its being used successively by the patients of the several cottages while they are in the hands of the workmen. The Rt. Rev. Dr. Philip M. Rhinelander has set 10:30 of the morning of November 1st, All Saints' Day, as the time when he will dedicate the chapel. The reports of the various missionaries, besides those of the superintendent and assistant superintendent, are printed in full, and show a vast amount of religious and charitable work having been done during the past year.

The Rt. Rev. Dr. Philip M. Rhinelander has returned to the diocese from his summer home in Massachusetts.

The Rev. Edmund Lloyd Souder will be advanced to the priesthood by the Rt. Rev. Dr. Philip M. Rhinelander, on Monday, September 29th, the Feast of St. Michael and All Angels, in the Church of the Advocate.

By the will of the late Mrs. Fanny H. Dickson, the General Board of Missions will receive $1,000.

In bequeathing large sums to various charities, Miss Julia Garrett left $2,000 to the endowment fund of St. Stephen's church, and $10,000 to the Episcopal Hospital.

NEW YORK.

Rt. Rev D. H. Greer, D. D. Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

The General Convention Programme.

The official General Convention programme is still in the printer's hands, but it is now possible to give a schedule of the most important public meetings during General Convention:

October 9, 10:30 A. M., Cathedral, Woman's Auxiliary service, with presentation of United Offering. At 2:30 P. M., same day, Carnegie Hall, missionary meeting, when amount of offering will be announced.

October 9th, 8:30 P. M., reception at Metropolitan Museum of Fine Arts.

October 11th, afternoon, service of Benediction of new St. Thomas' church.

October 12th, at 4 P. M., Bronx Church House, missionary meeting. Bishop Talbot, of Bethlehem, and the Rev. Dr. R. H. McKim, Washington. It being Columbus Day, the topic is, "The Land that Columbus Discovered. Italian choristers will assist in the singing.

October 12th, at 8 P. M., annual sermon before the General Convention, Cathedral, preacher, Bishop Roots, of Hankow.

October 14th, night, dinner of Convention members and deputies, by the New York Church Club.

October 15th, at 8, cathedral mass meeting, by Social Service Commission. Speakers, Bishop Spalding, of Utah; Bishop Lawrence, of Massachusetts; Dean Sumner, of Chicago; Rathbone Gardner, of Providence.

October 15th, at 8, New Synod Hall, Bishop Tuttle presiding. Meeting to present, by title, committee reports on plans of work for Church laymen. Speakers, Judge George F. Henry, of Iowa, and President Peirce, of Kenyon College.

October 16th, at 8, New Synod Hall, Religious Education in Colleges. Speakers, Dr. Talcott Williams; President Luther, of Trinity College, and Prof. C. R. Fish, of the University of Wisconsin.

General Convention Matters.

To be of service to Church people of the Bronx, the Bronx Church Union has issued a miniature newspaper giving lists of public meetings held during the General Convention, with suggestions about attending them. It has also secured, through committees, Bishops and Convention deputies as Sunday preachers at many of the Bronx churches. At St. James', St. Margaret's and Advocate parish houses, prominent lay deputies are to speak. Two meetings have also been arranged by the Union, both of them in the hall of the Bronx Church House. One is on Columbus Day, a missionary meeting, with Bishop Talbot, of Bethlehem, and the Rev. Dr. R. H. McKim, of Washington, as speakers. The other is Thursday evening, October 16th, a Church unity meeting, when deputations from all Christian congregations in the Bronx will be invited. The speakers are the Rev. Dr. C. Goodell, Methodist; the Rev. Dr. S. Edward Young, Presbyterian, and the Rev. Dr. James E. Freeman, speaking for the Church.

October 17th, at 8 P. M., Carnegie Hall, missionary meeting, arranged by Diocesan Missions Committee. Speakers, Bishop Graves, of Shanghai; Bishop Brent, of the Philippines; George Wharton Pepper, Philadelphia. Main floor seats, $1; boxes, $15 and $10. Gallery free. Overflow meeting at Church of Zion and St. Timothy church.

October 20th, at 8 P. M., Cathedral, Religious Education, Bishop Tuttle presiding. Speakers, the Rev. Dr. Herbert Symonds, Montreal; the Rev. Dr. Lester Bradner, New York; Bishop Brent, of the Philippines.

Daily missionary meetings, with addresses by Bishops and other missionaries, in St. Michoel's parish house. A temporary building has been erected on the Cathedral Close and in it will be given daily an exhibit of mission work, with mystery plays, afternoon teas and a company of more than three hundred young people os guides and demonstrators.

The Social Service, Missions, Religious Education and Laymen interests of the Church have arranged speakers on Sundays, sometimes on week nights, in almost all parishes and missions of this Metropolitan District.

The first meeting for the general public, to be held in the new Synod Hall on the New York Cathedral close, will be in the interests of work by laymen. The date is Wednesday, October 15th, at 8. Bishop Tuttle will preside and the speakers are Judge George F. Henry, of Iowa, and President W. F. Peirce, of Kenyon College. At this meeting there will be presented, by title only, but distributed in printed form, five reports on work by Church laymen, prepared by committees of laymen of San Francisco, Nashville, Louisville, Pittsburgh, Buffalo and New York. The reports represent fifteen years of study and work, which effort has been in part financially supported by the laymen of the cities named. Within and without the Church methods and results achieved under them have been studied, and these investigations have extended to all religious bodies in America, nearly all in England and to some on the continent of Europe. All forms of work recommended to Church laymen are accompanied by data showing where the form is in successful operation. The printed suggestions are for free distribution. At the Synod Hall meetings the singing will be led by a St. Margaret's, Bronx, Glee Club of young men.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Ordination.

On Sunday, September 14th, Dallas Eyre Buzby, of Woodbury, N. J., was ordered deacon by the Bishop of New Jersey in Christ church, Woodbury. The candidate was presented by the rector of the parish, the Rev. Howard M. Stuckert. The Litany was said by the Rev. Howard E. Thompson, a former rector. The preacher was the Rev. H. Cresson McHenry, assistant superintendent of the Philadelphia City Mission, with which Mr. Buzby has been associated as a lay reader. There was also present the Rev. A. D. Heffern, D. D., of the Philadelphia Divinity School.

Mr. Buzby is a graduate of the University of Pennsylvania of the class of 1913, and will graduate from the Philadelphia Divinity School next year. He has been especially busy during a long course of study as lay reader in the Dioceses of New Jersey and Pennsylvania, and begins at once a new work as deacon in charge of St. Andrew's church, North Cramer Hill, near Camden, N. J.

SOUTH DAKOTA.

Rt. Rev. George Biller, Jr., D. D., Bishop.

Ordination.

The Rev. Hanford L. Russell was advanced to the order of priests, by the Bishop of the District, in Trinity church, Pierre, on Tuesday, September 16th. The sermon was preached by the Bishop. Rev. John W. Hyslop was the presenter. The Rev. Messrs. Dr. Ashley H. Burt, John Flockhart, Luke Walker (Indian), and H. W. Fulweiler joined in the laying-on-of-hands. Mr. Russell became priest-in-charge of Trinity church, Pierre, in which mission he has spent his dioconate.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Ordination at St. John's.

On Sunday, August 17th, in St. John's church, Dresden, acting for the Bishop of Newark, Bishop Kinsolving, of Texas, ordained to the Diaconate, Norman T. Boggs, at present studying in Germany. Mr. Boggs was presented by Rev. Henry E. Cotton, the rector of the church. Rev. W. O. Kinsolving, Rev. E. B. Smith, Rev. L. C. Lewis, were present, assisting in the service. Bishop Kinsolving preached the sermon.

Death of an Eminent Churchman.

In the death of Col. Edward H. Wright, September 17th, at Newark, in the house in which he had lived for over eighty years, a remarkable life came to an end. Col. Wright was sec-

retary of the Legation at Petersburg in the administration of President Taylor, an adjutant on the staff of Gen. McClellan, in the Peninsular Campaign and at Antietam. He was until near the end of his life one of the trustees of the Episcopal Fund and Diocesan Properties.

Mr. Edward H. Horwood, for twenty-three years a member of Trinity church vestry, Hoboken, and for seven years of that time senior warden, died on September 17th, at the age of sixty-nine years.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Memorials Presented.

The Woman's Guild of St. Peter's, Charlotte, has presented a beautiful brass altar cross, a memorial to Mrs. Margaret S. Clarkson. It was designed by Charles R. Lamb, and executed in the Lamb Studios, New York. At its foot are the words:

"To the Glory of God and in Loving Memory of Margaret Simmons Clarkson. May 25, 1832—October 5, 1909. By the Woman's Guild."

On the morning of August 24th, at the early celebration, a window of more than passing beauty was dedicated, memorial to Mary Watkins Davis, in the Church of the Holy Innocents, Henderson. It was presented by Mr. E. G. Davis ond Mr. R. G. S. Davis, husband and son, respectively. Mrs. Davis was a woman of exceptional character, making home a loved spot; thoughtful and considerate of others at all times; earnest, faithful and devout in her services for the Church; combining so the activity of Martha and the gentle sweetness of Mary, and it is most appropriate that her memorial should represent the Christ at the home of Martha and Mary. The design and craftsmanship is that of Mayer & Co., New York and Munich, the work being done in the latter place. The tones are deep and rich yet soft and most harmonious; while the lines are strong and true, yet gracious and fluent. The whole is in admirable keeping with the memorials already placed, while the individual effect touches the fine, true chords of reverence and devotion. It is fittingly inscribed: "To the Glory of God and in loving memory of Mary Watkins Davis. Born October 12th, 1846. Died August 6th, 1904."

A processional cross, and altar cross, and a pair of candlesticks were recently presented to St. Martin's church, Charlotte. The first was the gift of Dr. and Mrs. John Hill Tucker, and upon it is the inscription: "In Memory of John Hill Tucker. September, 1911—December 4, 1912. 'A Little Child Shall Lead Them.'"

The altar cross and candlesticks are the gifts of Rev. Edwin A. Osborne, and carry the inscription: "To the Glory of God, and in Dear Memory of Edwin Augustus Osborne, Jr., 1870—1871. James Walker Osborne, 1872—1904."

Mission of the Good Shepherd, Cooleemee.

Perhaps one of the most promising cotton mill missions in the Convocation of Charlotte is the Good Shepherd, Cooleemee, the Rev. Simeon J. M. Brown, minister-in-charge. This mission was organized by the late Francis J. Murdock, D. D., in the spring of 1899. The church, a neat frame structure with a seating capacity of three hundred, was built by Dr. Murdock, with assistance of Mr. William A. Erwin, representing the Erwin Cotton Mill Company. Cooleemee is distinctively a cotton mill town, and is, perhaps, one of the most ideal in all respects to be found in the Southern States. There are at present approximately seven hundred operatives employed in the mill, and their neat, healthy appearance is the subject of much favorable comment by traveling men and visitors generally. Besides an excellent communicant list the Good Shepherd has an admirable Sunday School, carefully graded and well instructed. Recently a branch of the Girls' Friendly Society has been organized, with a membership of forty-three.

On the afternoon of Wednesday, September 17th, the youngest of the three branches of the Juniors, under the direction of Mrs. Isaac Wayne Hughes, gave a handkerchief "shower" for the benefit of the Thompson Orphanage of Charlotte. The young misses were garbed a la mode coloniale, and were most picturesque and winsome. Quite a goodly number of the congregation responded to their invitations, partook of the refreshments of tea and cake, and left their offerings, which ran up to the healthy sum of over two hundred.

The Rev. William J. Gordon, of Leaksville, recently baptized fourteen candidates at the State Farm. Mr. Herbert Cunningham, who has been in charge of the work there during the summer, has been most indefatigable in his labors, and their fruits are evident.

The services of Mr. Edgar N. LeBlanc at St. Thomas's, Reidsville, have been of a high order. At his recent visitation there the Bishop confirmed four persons, and says of Mr. LeBlanc: "The congregation have been much aroused and strengthened by his zealous labors, and the work of this parish seems to be in a more hopeful condition than for some years past."

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The Bishop of Idaho and His Work.

The congregation of St. John's church, Washington, had the pleasure, last Sunday morning, St. Matthew's Day, of hearing a sermon from the stalwart Bishop of Idaho, Dr. James B. Funsten. Bishop Funsten, a Virginian from the mountain foothill country, a graduate of the Virginia Theological Seminary in the class of 1882, and for several years rector of a large parish in a Virginia city, was the ideal man, in 1899, to take up the burden of the first Missionary Bishop of Idaho. Last Sunday he told the St. John's people many things to prove his fitness and the need of such vigor and faithfu ness for the position—"things" with which readers of the "Spirit of Missions" are now and again given information in a modest fashion. And there was honor enough to go around, "the men behind the guns" coming in for their share—missionaries and laymen. One delightful incident I give: A number of the famous "cow-boys" having no place of worship, built themselves a crude church, in which they gathered for worship. The Bishop said that Idaho is a country in which only men and women of a truly virile strength and character can succeed. Many are failures in those high and trying latitudes; doubtless, because of the lack of virility in both mental and physical strength. Willingness does not, necessarily, constitute fitness for such work in such a country.

The United Offering of the Diocese.

On Sunday, September 28th, at 8 P. M., in St. Thomas' church, Washington, the last presentation service of the United Offering of the women of the Diocese of Washington will be held, and the Rev. C. R. Stetson, rector of St. Mark's church, Capitol Hill, Washington, will be the preacher.

The great United Offering, to which Washington's offering will be added, will be presented during the meeting of the General Convention. This offering is made by the women of the Church, strictly for women's work in the domestic and foreign fields. This grand offering of our Churchwomen supports nearly one-half of our female missionaries.

Bishop Winchester to Preach in Mt. St. Alban.

On Sunday, October 5th, the special preacher at the "people's service," Mt. St. Alban, will be the Rt. Rev. James Ridout Winchester, D. D., Coadjutor Bishop of Arkansas, who, being a Mason of high degrees, will preach to the Masonic Order, especially, on that Sunday. Bishop Winchester, before his election to Arkansas, was nominated and received a considerable vote for Bishop of Washington, in the Convention that elected our present Diocesan, Dr. Alfred Harding. He is a Marylander, of Anne Arundel county; he was educated at the Virginia Episcopal High School and the Washington and Lee University, and received his theological training and ordination at the Virginia Theological Seminary. After several years in Virginia he held important parishes in St. Louis and Memphis, and was chosen from Memphis to Arkansas, where his vigorous and able administration of the Episcopate is widely felt and fruitful.

The special preacher, last Sunday afternoon, at the "people's service," was the Rev. Herbert Parrish, rector of St. Luke's church, Baltimore, who will finish his series of sermons next Sunday afternoon, September 28th.

The Bishop of the Diocese has returned, with his family, from his summer home, in Haven, Maine, and is making preparations for the General Convention, which will be a change to labor of a taxing kind. But, doubtless, the months of quiet in the invigorating air of Maine have given him a store of vigor for the coming meeting.

The Rev. G. Freeland Peter officiated last Sunday, in Epiphany church, Washington, for the first time, as the associate rector of that great parish. May "great grace" come upon those yoke-fellows, McKim and Peter. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

St. Paul's Church, Augusta, Robbed.

St. Paul's church, Augusta, was robbed, recently, by burglars, who carried away three solid silver alms basins, a large receiving alms basin, given many years ago, by Miss Mary Clarke, in memory of her father, the Rev. William Clarke, a former rector of the church; solid silver plates, chalice and bread box—these articles constituting a small but beautiful Communion service; several bottles of Communion

wine and an old plated chalice and paten no longer used.

The articles were all recovered and the burglars, one aged twenty, and the other eighteen, were arrested. They entered the church through the window of the old vestry room, about eight o'clock Sunday night, and after securing the silver, made their way with their booty to a piece of woods about a mile and a-half from North Augusta, where they buried all of the silver except the small silver paten, which they took with them to Columbia. Boasting of their deed, they were overheard and arrested. The younger boy aided the officers in finding the silver. Mayor George Elliott, chief of police, and two officers dug up the silver from the place in the swamp where the rogues had deposited it. The rector and congregation are profoundly grateful to Mayor Elliott and his assistants for their clever and untiring work in securing the arrest of the burglars and the recovery of the stolen goods.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Recent Deaths.

Trinity church, Hartford, and the Diocese generally, suffered in the death of Charles H. Lawrence, during the past week. He was warden of that parish and one of the best known and most distinguished laymen in this State. Mr. Lawrence was a member of many church committees, and since his retirement from business he has been especially active. A minute as to the high esteem in which Mr. Lawrence was held, was sent to leading papers. Trinity parish is one of the most important in this diocese, having a communicant list of about twelve hundred parishioners.

It is with regret that the many friends of Rev. E. M. Tracy, of Thomaston, will learn of his recent death. Mr. Tracy was rector of Trinity church in that city, and although a young man, made a favorable impression on all with whom he came in contact. His success at Thomaston was apparent, and he was highly esteemed by his parishioners. He is survived by a wife and two young children.

Memorial Tablet.

A memorial tablet was recently placed in St. Luke's church, Darien, in memory of Rev. Mr. French, who was rector of this parish for more than half a century, and was at the time of his recent death the senior priest of this diocese. Rev. Dr. Samuel Hart preached a memorial sermon and the tablet was installed with due ceremony.

Anniversary of Choir Alumni.

The arrangement committee for the 29th anniversary of the Christ church, Hartford, Choir Alumni, which was held Thursday of this week, was very successful. A number of the older members were present and renewed old acquaintances. This Alumni is remarkable for the number of noted clergy and even Bishops who were at one time members of this body. Christ church is one of the oldest in the East, having been founded at about the time of the Revolutionary War, and its historical associations are among the most interesting of any parish in this country.

Rev. Harry E. Robbins, of West Hartford, expects to attend the General Convention in New York, as manager of the "Living Church" bureau, but hopes to be able to hold services in St. James' church on Sundays.

Although not much is heard of the Knights of Washington, the diocesan order for young men, this society is far from idle, as a number of new chapters are added each month. Rev. Mr. Kenyon, of West Haven, is the "Colonel" or head of this order, and Dr. Dwight W. Tracy, of Hartford, is editor of the official organ.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Conference on General Convention Subjects.

All of the diocesan clergy have returned from their annual vacations and they are now inaugurating the work of the coming year.

The Bishop has been working hard all summer and has taken no rest. On September 11th and 12th he gathered the clergy and a few of the laymen, of the Church of the Good Shepherd, Lexington, for a conference on some of the subjects which are likely to come before the General Convention.

The Conference was opened at 11 o'clock, with prayers in the church, after which the members adjourned to the parish rooms. The Bishop presided and the Rev. Jerome Kates was appointed secretary.

Bishop Burton opened the discussions by presenting "The Missions of the Church and the Reply of the Minor Chapter to the Board of Missions." The basis of the discussions was the proposed new missionary canon. It created a lively interest and occupied all the time until luncheon.

The three subjects of the afternoon session were: "Proportional Representation," introduced by Rev. J. H. Gibbons; "The Proposed Clerical Pension System," by Rev. J. M. Magruder, and the Resolution of the Diocesan Council Concerning Eugenics, by Rev. G. H. Harris. General discussion followed after the presentation of each subject by the leader.

At 7:45 P. M. there was a short service conducted by Rev. J. J. Gravatt, Jr., a large number of the Church folk of Lexington being present. All were deeply interested in the first subject on the programme of this session, "The Proposed Change of the Name of the Church." Rev. J. M. Maxon, president of Margaret College, presented the subject in a very carefully prepared paper, in which he emphasized both the Catholic and the Protestant heritage of the Church. A large number participated in the general discussion. "The Proposed Election of a Presiding Bishop was presented by Rev. J. H. Fielding.

At 9:30 Friday morning, the Holy Communion was administered by the Bishop, assisted by the Rev. H. C. Salmond, minister in charge of the congregation of the Good Shepherd. The service was well attended by the members of the conference and by the Church people of Lexington. Dr. R. K. Massie, dean of Christ Church Cathedral, led in the discussion of "What Should be the Attitude of the Church Towards the Proposed Canon on Marriage and Divorce?" This was followed by the kindred subject, "Uniform Civil Legislation on Marriage and Divorce," introduced by Rev. A. L. Seiter. As a result of the discussion of these two subjects the Social Service Commission of the diocese was requested to enter into communication with the Church in the Diocese of Kentucky and with the other churches of the State with a view to improving the marriage license law of Kentucky and the form of the license. The Commission was further instructed to formulate and present the matter to the next session of the Legislature.

The women of the Good Shepherd served a bountiful and delicious luncheon in the parish rooms to the members of the conference and to all visitors, at one o'clock.

In the afternoon the subject of "Missionary Districts on Racial Lines," introduced by Rev. J. J. Gravatt, Jr., created an interesting discussion and brought the Conference to a close.

A meeting of the Cathedral Chapter was held in connection with the conference, also a meeting in the interests of this year's mite-box campaign against diocesan indebtedness. The fruits of the campaign last year were most gratifying and resulted in a large reduction of the debt. It is hoped that it may be so successful this year that the debt may be entirely wiped out before the meeting of the next council.

Opening of Margaret College.

Margaret Colege, Versailles, the diocesan school for young women and girls, had a brilliant opening Wednesday, September 17. Several of the clergy were present and participated in the opening service. Bishop Burton made the principal address and then called upon the president of the college, Rev. J. M. Maxon, who spoke of the great strides the college has made during the past four years. In that time the primary department has grown from one to forty-one in its enrollment. There has been a corresponding increase in the boarding department, the attendance this year being so large that one more teacher has had to be added to the faculty in order properly to care for the pupils in the classes, and additional equipment must be provided for the class rooms and the dormitories.

Short addresses were made by Dean Massie and Rev. J. M. Magruder, representing the board of directors; Rev. O. O. Green, pastor of the Baptist church, representing the pastors of the various churches of the town; and by Mr. M. B. Hifner, superintendent of the Woodford county schools.

Miss Charlotte Forsyth, the able principal of the college, and all members of last year's faculty have returned for another year's work.

Encouraging Lay Services.

The diocesan committee on evangelical preaching missions has held several meetings during the summer and is now prepared to advise the clergy and the officers of vacant churches, as to preachers, literature and the conduct of such missions. Dean Massie is the chairman of the committee and all communications on the subject are to be addressed to him at Lexington, Ky.

It has long been the desire of the Bishop to organize and develop the work of lay readers in the diocese. Excellent work has been done for years in some parishes and missions by lay readers. This has been notably true of the parish in Maysville. The Bishop has now appointed the rector of that parish, Rev. Jas. H. Fielding, chaplain of lay readers in the diocese, and Mr. A. D. Cole, a vestryman and lay reader of the parish, warden. These appointments are made with a view to organizing a lay readers' league and so encouraging lay services in some places for which regular clerical services cannot now be provided.

(Continued on page 20.)

Family Department

Giving.

The dewdrops give their freshness,
The sunbeams give their rays:
The flowers give their fragrance
To fill with joy our days.

God gave us all things freely
To make our earth life sweet;
And Jesus gave himself for us,
God's purpose to complete.

And this is why 'tis better
To give than to receive.
'Tis sweet to share our blessings
And some one's want relieve.

So if you're fond of giving,
I say to you, Give more
To help the far-off heathen
And the needy at your door.

And if you have been thoughtless
And oft withheld your mite,
Won't you begin all over,
Right from this very night?

—Elizabeth Fry Page.

Our Partnership and Fellowship.

E. L. du Maurier.

The assembly of Christians is a sight which angels and saints witness with rejoicing. It is a duty no one should neglect. It is a privilege all may enjoy. Those who gather now in Christian fellowship and love have a foretaste of being with Jesus in the ingathering of His chosen ones, at His final coming. In the unity of the Spirit lies the strength of the saints. The constant communion of Christians begets and fosters love. It affords an opportunity for good works by exhorting one another.

One of the best and surest methods to weaken the powers of Satan and to overthrow the strongholds of sin is when we frequently and in numbers meet together. The assemblies of the early Christians were not exactly the same in character as our services. There was less formality in those days. The object was a little different. The early Christians did not meet usually to hear a sermon or to pray and sing hymns. They met as workers, to discuss their work and to carry it on. "To provoke unto love and to good works;" to consider one another, to relieve the poor, minister to the sick, instruct the young, convert the heathen, advance the faith and promote the cause of Christ. This was the plain business of their gathering. Such a procedure would be most unusual in our day. People do not meet for action, but for speech.

What we need in our churches is not less worship, but more service; not less preaching, but more living. We need to put the life of the early Church into the modern Church, "to provoke unto love and good works." There is not that unity and harmony in religious work that should attend it. The result verges nigh to a failure of plan and purpose.

Who can study the Church of Christ and fail to see that it is kind in its aims, unselfish in its plans and impartial in the bestowal of its favors? Every corner-stone it lays is laid in the cement of love for humanity. Every temple it opens it opens to the world. Every altar it erects it intends for the sacrifices of the saints. Its spires are fingers of mercy, pointing the weary pilgrims of earth to the Home above. Its ministers are the bearers of glad tidings. Its Word and Sacraments are for the salvation of souls.

What is there in the world to compare with the Church, in its love to seek the lost, in its power to help the needy, and in its grasp to embrace all mankind? In the face of these glorious truths about the Church of Christ is it possible that the words of the Apostle must ring in our ears, "Not forsaking the assembling of ourselves together, as the manner of some is"? Is it true that men and women will neglect a mother, a friend and a refuge so dear and so precious as the Church of Jesus? The writer to the Hebrews states the fact. Men then were neglecting "the assembling of themselves together," and they do it to-day. Who neglects the sanctuary? Who forsakes the assemblies of the saints? In most instances it is the men. It is the absence of the man-element in Christian work that keeps the Church of God from advancing like a mighty army and planting the banner of the cross everywhere. In too many congregations the sole responsibility for the progress of the Church depends upon the women, the minister and a few men. Whatever the excuse of the absentees may be, the root of the matter is a want of interest. There is no love for God; no thirst for the gospel, and no longing for the courts of the Lord in the hearts of the inactive and negligent. Oh, how this spirit of neglect on the part of the men manifests itself in all the departments of Christian work.

The One Thing Needed.

The perversity of our human ways is beyond comprehension. We certainly often seem to act as if we liked to be troubled, as if we enjoyed harrassing our spirits with problems and difficulties. For we need almost never do so. There is one sure and simple, immediate way out of all questions that ever arise; there is one answer that might anticipate all questions; there is one absolute standard for the testing and governing of every life; and that is—the will of God. But we, for the most part, will have none of it. We have deliberately invented artificial standards of our own, and have set a variety of small ends up over against the one sufficient end, and have thereby brought dire confusion and pain upon ourselves.

No one can ever fulfill an artificial end. The true end—patient, long-suffering, absolutely inflexible—turns and overturns, until, out of a thousand mischances, it at last sees its way clear to a consummation which was inevitable from the beginning. We cannot avoid it, but we can delay it—pitifully for ourselves.

The chief trouble seems to be that we have deluded ourselves with the notion that the will of God is hostile to our happiness. "Thy will be done" is seldom spoken with joyful expectation, but is breathed low in resignation. God must have need of all his patience when He hears us pray.

As if God's will could ever be to work anything but the fullest development, and therefore the fullest blessedness, of His creation! Why did He make us at all? To accomplish some beautiful cosmic purpose. Each little part was perfectly planned to complete the whole, and every atom might know universal beatitude if it were obedient. Not a human soul of us but understands that particular personal happiness hurts more than it soothes. When great joy comes our way, our finiteness oppresses us, we fret against the barriers of our so circumscribed capacity; and all too often we greet the fulfillment of our dreams with tears instead of songs.

Nor is the universal happiness all there is to the matter—though that is enough. Each individual finds his own immediate, temporal gratification only in the will of God. He may think that this cannot be so, he may strive feverishly to attain some end that he has devised for himself; his efforts will result in restless misery. Wh reas, if he listens, watches, and obeys, he will from minute to minute take the sure path to his own in the world, and only his own can ever receive him or mean anything to him.

Yet it is not always a simple matter—this reading of the will of God. With the best intentions in the world, the most sincere people are often perplexed to understand what they should do next. Perhaps we have all blunted our perceptions by long disobedience; or perhaps Heaven thinks that a certain amount of perplexity is good for us. At any rate, we are sometimes put to it to take our bearings; we have to plead and agonize for a beacon light. When God withholds Himself; there is nothing to do but wait.

But there are certain indications in our own hearts which may convict us of sin or of righteousness. Great restlessness generally means that something is wrong, that we are pulling against God, resisting His touch. "In His will is our peace;" never spoke poet more truly and profoundly than Dante in those quiet words. "Be still, and know that I am God"—there again is an absolutely eternal and comprehensive admonition. Be still! For this purpose the churches wait, with their open doors and their dim and holy silence. One has but to enter and kneel and wait, giving himself over, letting himself go, resigning his own conscious and unconscious will, utterly abandoning it; and by and by he will see again the "quiet face of God" looking down upon him, and he will be safe once more.

It has been truly said somewhere that a man never really possesses anything until he has abandoned it to Heaven, honestly letting it go, and Heaven has then surprised him by giving it back to him. With only a few treasures among the many which we clutch and relinquish will Heaven ever reward us thus; but they are the only things worth having, they are the inalienable possessions of ou souls.

It is strange that we do not realize this. A good for which we must scheme and strive, over the precariousness of which we must hold our breath, is not solidly good at all; it is a transient vexation. The real goods of life are as surely ours as the dawn; there is no escaping them.

Therefore, from all this, it follows that the one thing needful for any human being to know is the will of God. There lies our duty and our deepest content. There lies our only chance of making our existence at all worth while; there lies the significance and salvation of the universe. The Kingdom will come as soon as the Will is done. Let us not thwart it.—The Outlook.

"He is a wise man who does not grieve for the thing which he has not, but rejoices for those which he has."

The love of Christ is not an absorbing but a radiating love. The more we love Him, the more we shall most certainly love others.—F. R. Havergal.

"The Law."

"O how I love Thy law! It is my meditation all the day."
"Christ is the fulfilling of the law."

How can we say, without the condemnation
Of our own hearts accusing us of wrong—
"I love Thy law; it is my meditation
The whole day long"?

Thy law is pure, and strict to mark offences;
And we, how lightly into sin we fall!
By trifles tempted, by ungoverned senses
Still held in thrall.

The soul that sinneth—so Thy law declareth—
Shall surely die; and not a soul is born
But by inheritance of human nature shareth
The doom forlorn.

Stern law and sad for daily meditation!
Not David's love, I think, had long endured,
But for the vision of an expiation
At last secured.

With eyes anointed he beheld Thy coming,
O blessed Christ, and through ages saw
The sinless One who, all our sins assuming,
Fulfilled the law.

Give to us now, who in these later ages
Have seen the shining of the sacred star;
And do possess the joy that seers and sages
Gazed at afar—

Give to us, Lord, the fervent adoration
For love and justice so divinely blent;
That shall inspire our daily meditation
With deep content.

Not always, even with the satisfaction
Of its extreme requirement made by Thee,
Can our weak spirits meet the law's exaction
And penalty.

There is so much that baffles comprehension,
So many hours are darkened with strange pain;
And earnest effort fails of its intention,
And prayer seems vain.

Too often in the shadow of our sorrow
We murmur at the love that sorrow sends:
And question whether any fair to-morrow
Will make amends.

Our lives are full of cares and contradictions
That vex our souls, their need misunderstood;
And God, we cry, might spare us these afflictions
That yield no good.

O Holy One, whose life was not exempted
From any grief on human nature laid;
Be Thou our refuge when our souls are tempted
And sore dismayed.

Thou knowest all the foes that do torment us,
Convince us of Thy tender sympathy;
And for the grace that surely shall prevent us,
We trust in Thee.

So shall our hearts grow calm in faith and patience,
So shall our anxious prayers be turned to praise;
And Love Divine make sweet our meditations
Through all the days.

—Mary E. Bradley.

It is hard to believe in the love of Christ's professed friends if they are not, to the limit of their capacity, helping on the work of His Church and ministering of their substance to the poor and needy of whom He said: "Inasmuch as ye did it unto them ye did it unto me."

The Straight Gate.

A thousand gates are open all about us. We lift up our eyes and we find them everywhere. Some are closed, awaiting the hand that yet shall swing them. Some are open, and from their portals well-trodden paths lead into the hereafter. They lead invitingly into the lands of the good, the true, the beautiful; but they lead likewise to the walled-in terminals of temptation and sin and mortal overthrow.

We are in the midst of opportunities. Like the strands of a spider's web, life's paths lead out and away and far beyond and all around. They are crossed and recrossed by pathways which other hands have builded and other feet have trodden; hard pathways they are, beaten down by those who have passed with silent footsteps into oblivion. Many gates lead to many paths, and the paths converge and diverge, and into the maze and tangle every one must pass, his future unknown, his destiny unwrought and his hands an indeterminate day to work out his desires. Can he do it on the wrong road? Into this vast complexity we call life all must go. There is no holding back. Through the gates, willingly or unwillingly, into confusions and reversions, unconsciously, irresistibly, inevitably we go, and there is no returning.

But whatever the possibilities that face us, whatever the opportunities that master us, this should be remembered as a cardinal truth: the straight gate leads to a straight path. Whatever roads may cross it, or intersect it, or lead into it or out of it, it bears persistenly, heroically, straight ahead. And there is no questioning its terminal. The one gate leads to the one way that leads unto life eternal. We cannot afford to get onto the wrong road or miss the right road. The way may be narrow, but it is straight. It is no thoroughfare. Shadows may fall across it; but each shadow has its mission. Storms may break over it, the winds and the rains may assail it, but the bowed head will see diamonds in the mire where diamonds were never seen before. The stones of the street will be jasper and sapphire and amethyst. Opals will be washed up and rubies vie with emeralds. When God sends a storm to the outbound traveller on the narrow way, He sends likewise His compensations. The straight gate leads to no storm where God has not swung His rainbow. He sends no shower where He has not planted a flower.

The straight gate saves from many a snare. He who swings it open in the name of Jesus finds there what is found nowhere else, the up-springing of an indestructible hope. Not on any of the highways nor on all that intersect the great circle of time, will you find one Rose of Sharon or Lily of the Valley; nowhere the Fountain of Life. The ways of the world may be inviting; they may furnish little resistance to him who is on the downward way. The primrose path may beckon, the fragrance of untasted sweets may lure, and the heart may rejoice in the joy of the evanescent hour, yet every way is a descending way. But the path through the straight gate leads to the eternal stars. Its joys are worthy, and they are many, and they are true. If its hills are sometimes steep, they are worth climbing. If the Anakim are in the mountains, God will furnish a Caleb to drive them out.

Always the straight gate means endeavor. It is a well-beaten, oft-trodden, road, but a road whose encumbrances lead to victories, whose mysteries lead on to masteries. Joseph must reach the throne by way of the prison cell. Moses must fellowship with the desert before he can interpret the voice in the burning bush. The straight gate means a Red Sea, a Wilderness of Sin, a flooded Jordan. But it means also a cleft sea, a manna-filled desert, a riven river. The beauty of the mosaic lies in the variety of its colors. A picture all white is no picture; and a picture all black is worse. God gives variety that our lives may be complete. From the straight gate to the pearl gate the Divine Spirit is leading, selecting the colors and shaping them into beautiful characters, and fitting us for a welcome at the terminal. The more we trust Him, the finer will the picture be.

Little Duties and Everyday Sorrows.

There is no secular and sacred distinction in work if the work be fine and serves mankind in some necessary and uplifting way. All good deeds and fine actions have something of divinity in them. Consequently, whoever does His work, or practices the common virtues and sweet amenities of life by the very contact with these things is somewhat imbued with holiness. To do a fine piece of work calls out the best within one and educates the productive and helpful facilities of one's nature. Exery kindness done enlarges the heart as much as every ideal thought enlarges the mind or every action done by the arm enlarges the muscle. Every little service rendered creates a habit, and habits are blocks in our temple of character. "The rich cannot understand the poor," it has been truly said. Neither can he who has not borne the vexations of the day and suffered life's commonplaces have heart large enough to truly serve mankind. "He will be able to preach after he has suffered something," was remarked of a rather brilliant young preacher of means, who was trying to persuade his congregation that life was a perpetual picnic. Let us do our little duties and practise our commonplace virtues, and bear our everyday sorrows as toward God—and they will make us rich, strong, large, yes, holy.

Sympathy for the Aged.

There is no place at which we may sit and learn the principles and policies that enable us to make the most of life like we can at the feet of the aged. Other things being equal, they are our wisest folk. The heads whose gray hairs are crowns of righteousness, who have been adding grace to grace and strength to strength, while many a year has come and gone, whose inward man has grown in beauty and power while the outward man has declined, should attract us for what they know, appeal to our sympathy, and command our reverence. Turning aside to commune with these old ones lovingly and tenderly, we may learn, too, as from no others, how to live to be happiest as well as most useful and catch the aroma of that mellowness and sweetness that so enriches the possible joys of this earthly pilgrimage, and is so distinguishing an element of the meetness of those who are now almost mature for the garner on high. Lack of appreciation or positive neglect of these old ones in our homes and social circles is a prodigious wrong and a type of heathen heartlessness. For my own part, old age is most attractive, and when I see the silver-white hair lying on a serious and weather-worn face, like moonlight on a stately old tower, I have a strong tendency, whether I know the person or not, to lift my hat in token of my affectionate esteem and reverence.

All in All.

"All in all"—how can it be,
When around us everywhere
Seems so much of misery,
Sorrowing, suffering, want and care?
Yet, His love's enfolding
And His power's upholding—
Christ, indeed, is all in all.

Ne'er a life so full of care,
Ne'er a heart so full of woe,
But the Father's love is there
His great faithfulness to show.
Gratefully confessing,
We receive His blessing,
Christ, the Saviour, all in all.

Blinded by our sin are we,
How the mystery of His grace
Works in all, we cannot see,
Nor the glory of His face.
This the Father knoweth,
His compassion showeth,
Christ, Redeemer, all in all.

Wondrous, condescending love,
Stooped He to our low estate!
Near, that we His love might prove,
Down, to lift us through the Gate.
Marvel we beholding
Mercy's plan unfolding,
God in man, yes, all in all.

And we trace through all the ages
One grand purpose of His love,
Writ on living, human pages,
Wonder of the hosts above.
Step by step He leadeth
As His flock He feedeth,
Jesus, Shepherd, all in all.

By our grief's refining fires,
Grow we to His image still,
And the chastened soul aspires
To be moulded to His will.
Glorious faith revealing,
And this sweet hope sealing,
Christ, our Lord, is all in all.
—Jane Rice Bigelow, in Christian Observer.

St. Luke 17:11-19.

The story of the healing of the ten lepers is a lesson of faith and a lesson of gratitude.

1. A lesson of faith. They were commanded to act on the assumption that their prayer was being answered. That is what Jesus Christ often commanded men to do (St. Mark 11:24; Matt. 9:6; 12:13, etc.). And that is what faith means still. We have probably all heard the story of the old lady who was encouraged by the promise in the Bible to pray earnestly that a certain hill near her house might be removed, and who, looking out next morning, exclaimed: "There it is still; I knew it would be." Faith oiften means assuming that what we have prayed for will be provided, and acting on the assumption. So the disciples were old to act on the assumption that the Holy Spirit would be near them at the hour of need (St. Mark 13:11). All religion is assumption verified by experience. We know only as we do (St. John 7:17).

The command to go and show themselves to the priests (compare St. Mark 1:44) shows our Lord's desire to respect the existing administrative system. Men were not to think that they might set at naught the social regulations of the community (see 1 Peter 2:13).

2. A lesson of gratitude. It is a sad lesson, yet must we not confess that it is a true one. It is not perhaps altogether that men are ungrateful for mercies vouchsafed to them; it is that gratitude finds no outward expression, and dies unexpressed. There are three things to notice about the man in the parable.

1. He dared to be in a minority. The other nine presumably went on to do what Jesus had told them to do, but this man dared to appear disobedient. He broke through the letter of the command to fulfil the spirit. He did a thing that requires no little courage—ignored public opinion (the opinion of the little group to which he belonged) to do what he felt was right. No doubt he went to the priests afterwards, that his cure might be properly attested. But he felt that something else must come first (compare Matt. 5:24). Answered prayer ought to send us back to the feet of Christ.

2. He gave public expression to his gratitude. In place of the hoarse whisper of the leper, there is now the "loud voice." His confession should be as public as his appeal had been. And his first instinct was to thank God. It is a very real test of a man's character whether unexpected success or deliverance sends him first of all to God. How much good we might do if we were not ashamed to give public expression to our thanks. The phrase "Thank God!" may be mere cant, but it may be a real witness to the Christian character of the man who uses it.

3. He fell down at His feet. As a leper he had been obliged to stand afar off, but now he can come near. And as his first instinct was to thank God for his healing, his next was to thank the great teacher who had healed him. We can hardly miss the note of disappointment in the question of Jesus Christ, "Where are the nine?" Ingratitude is one of the meanest things in human nature, yet how sadly common it is. And how often it is a "stranger" who surprises us with unexpected thanks.

4. "Thy faith hath saved thee." The phrase was one that our Lord used four times to different people (St. Luke 7: 50, 8:48, 18:42). He apparently intended it to mark the transition from physical to spiritual healing. It is as though He had said, "You have learnt the secret of bodily healing, now go and apply the same principle to your spiritual nature—go and be whole in a deeper sense." So a thankful spirit was rewarded with a fuller blessing.

The early Church called the Holy Communion service the Eucharist, because it was our service of thanksgiving, when we fall down at his feet, giving Him thanks. And to us, too, comes the command, "Arise and go thy way; thy faith hath saved thee."—Canon J. H. B. Masterman.

The Smoking Carpet.

On the day Robert was six years old he said to his mother: "I am such a little boy that I can't do much to help you, but when I'm big I'll help you scrub like anything."

Then his mother told him how many things there were which even a little boy like him could do to help a busy mother and he ran off to the kindergarten thinking to himself that he would not forget the things she had told him. "Ma,be I can find some other things to do if I just watch out," he said to himself.

Soon after Robert went away his father went up on the roof of the house to stop a leak near the chimney and he took an old piece of carpet to sit on. When he came down he forgot all about the old carpet and left it right where he had sat on it close to the chimney.

In the middle of the forenoon Robert's mother built a hot fire in the cook-stove in order to bake bread and pies and cook the dinner.

Robert came home from the kindergarten at noon and as soon as he came near the house he saw some smoke curling up from the roof, as well as from the chimney.

He knew how to climb, so without saying a word to anybody he climbed to the wood-shed and then upon the low roof of the kitchen. His mother heard the noise on the roof and ran out to see what was going on. She was just in time to see the smoking carpet come tumbling into the wet grass and then Robert's sturdy little legs dangling over the roof of the shed. "Well," said his mother when he reached the ground, "Why didn't you call me?"

"What for?' said the little fellow, "I knew I could get up there and throw the carpet down quicker than you could."

And this is a true story of a very small boy.—Clara J. Denton, in S. S. Times.

To Husband and Wife.

Preserve sacredly the privacies of your own house, your married state and your heart. Let no father or mother or sister or brother ever presume to come between you or share the joys or sorrows that belong to you two alone.

With mutual help build your quiet world, not allowing your dearest earthly friends to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside; but to each other confess and all will come out right. Never let the morrow's sun still find you at variance. Renew and renew your vow. It will do you good; and thereby your minds will grow together contented in that love which is stronger than death, and your wills be truly one.—National Magazine.

Cherish Joy.

Take joy home,
And make a place in thy heart for her,
And give her time to grow,
And cherish her!
Then will she come and often sing to thee
When thou art working in the furrows; aye,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad;
Joy is the grace we say to God.
—Jean Ingelow.

The Preacher.

This excellent book on the Life and Work of the Christian Preacher makes us regret that Dr. Jowett is not a Churchman. The advice contained in his seven earnest and sympathetic Yale lectures is as suitable for the young and over-confident curate and for the harrassed and discouraged incumbent, as it is for the newly-ordained Dissenting minister. Earnestness and spirituality, with occasional flashes of humor, breathe through every page, and it must have been an inspiration to have listened to the lectures. It is evident that Dr. Jowett's views are approximating to those of the Church, for he lays stress on the importance of maintaining reverence in the services, and of the value of house-to-house visitation, which must not degenerate into gossipping calls. The need of careful preliminary study and of the preacher keeping in touch with holy things is also emphasized. Earnestness and sincerity are to be aimed at rather than eloquence, and the preacher's influence when not in his pulpit is insisted upon. In the last lecture is a warning, needed by the clergy of the Church quite as much as by Nonconformist ministers, against the perils and snares of excessive organization.

Children's Department

"As Regular as a Clock."

When things go just a certain way,
As steady as can be,
They're "regular as a clock," we say;
Now that's what puzzles me.

A clock's not regular at all;
I know this for a fact—
So don't depend upon it when
You want to be exact.

Now our clock, why, it's just as sure,
When I am having fun,
And bedtime hour is drawing near,
To break into a run!

And through the night it gallops on,
Until, to my surprise,
It's morning, and I know that I
Have hardly closed my eyes.

Then when I go to see the boys—
I often wonder why— .
The hours go by so very fast,
They seem to fairly fly.

But, then, sometimes, when I'm at school,
It's just the other way;
The old clock goes so slow, so slow,
It seems the longest day!

And when it's near vacation time,
That is the worst of all;
It's slower than the slowest snail;
It scarcely seems to crawl!

A clock's not regular at all;
I know this for a fact—
So don't depend upon it when
You want to be exact.

—H. H. Pierson, in St. Nicholas.

The Newsboys Club.

"Come around to the Y. M. C. A. tomorrow evening and have supper with me and my newsboys, Raymond," Hadley Stuart, head of the manual training department of the Ellisville high school, said to Clarence Raymond, teacher of mathematics.

"Have supper with you and your newsboys," repeated Clarence Raymond, in a tone of surprise.

"Yes, I forgot you didn't know about my club. Grant, whose place you filled when he was taken ill in February, often went with me. I have a club of twenty-five newsboys, who meet every Tuesday evening. We have supper together, then there is a short business session, after that I give a little lesson in correct speaking; I would not dare call it the correct use of English, or it would scare the boys out. Then we do manual training for an hour and a half."

Clarence Raymond looked at his new friend with a curious interest. "Can't you find enough school work to do without taking this extra duty on your shoulders?" he asked, with a queer little smile.

"Yes, indeed, I could, but I became acquainted with two or three newsboys and took them up to school to see my pupils at work, and they immediately wanted to do something like my boys were doing. I went to the Y. M. C. A. secretary and offered to organize a newsboys' club and teach them something of manual training, if the Association would provide the tools. This was done, and the club organized with six members, and it has grown to twenty-five," exclaimed Hadley.

"I suppose it is novel, and as soon as the novelty wears off the club will dwindle in numbers," said Clarence, with a note of skepticism in his voice.

Hadley Stuart laughed. "There's where you are wrong. Why, I have had this club almost two years, and the first boys who joined are just as enthusiastic as ever. Only newsboys can belong. There are about forty in Ellisville, so you see more than half are inthe club."

The two young men walked a block in silence, then Clarence Raymond turned to Hadley Stuart. "Tell me just why you keep up this club," he requested.

"I am interested in all boys because I teach boys. Since I began my work as a teacher, four years ago I have made it a rule to give help somewhere that I am not paid for. The appeal came from the newsboys, so that seemed to be my work in Ellisville. I tell you, Raymond, those boys may be a little rough, loud and unlearned, but they have taught me lessons in loyalty to friends, unselfishness and cheerfulness, even in hard circumstances that I shall never forget, lessons that have made me more of a man. Why, they would do anything in the world for each other—and for me," he added, as an after-thought.

"And you would for the boys, judging from your enthusiasm," responded Clarence Raymond, as he stopped at the gate of the house where he boarded. "I will accept your invitation to visit the club to-morrow evening."

"Be there by six-fifteen, for we have supper promptly at that hour," Hadley said as he started down the street.

During the evening Clarence found himself thinking many times of the club for the newsboys, and of what Hadley had said of his plan of doing something for which he was not paid. He went to the Y. M. C. A. at the appointed hour, the next evening, where he found Hadley Stuart waiting for him, and they went in to supper at once. This was a simple meal, furnished by a man interested in the work of the newsboys, and served by a committee of ladies.

Clarence Raymond seated at Hadley Stuart's right could scarcely eat for watching the delight of the boys. He noticed that they patterned their table manners after Hadley, for several picked up their knife, then after a furtive glance at the head of the table, exchanged it for a fork.

When supper was finished, Walter Egan, president of the club, came to Hadley's side, and under his direction, took charge of the business session. When the minutes were read, and a matter left from the week previous had been disposed of, Walter said he had a new idea to suggest.

I heard of something new to-day, he announced. "It's Mothers' Day. I heard some fellows talkin' about it near the corner where I sell papers. I think they meant a day when everybody did something for his mother. They talked about white carnations; I guess they meant mothers wear one to show it's their day. Can't we give our mothers a white carnation to wear that day? I mean all of us that have mothers," he corrected, hastily.

"You bet we can," assented Jimmy Gray. The assent was taken as a motion, and promptly seconded and carried.

"John Duggan's not here because he's feelin' bad. His mother's sick, and he hasn't got the money to go home to see her. It costs five dollars. Some of us haven't any mothers, so why couldn't we raise enough to send Johnny home to see his mother? That would be helpin' a mother anyway. It would cost us," Walter took a paper from his pocket, "twenty cents apiece, for Johnny would pay his share. Can we do it?" and his glance wandered around the table.

"You bet we can." Jimmy Gray seemed to think these were the only words in which to express his approval of an idea.

The smile that was on Clarence Raymond's face when the business meeting began, and which deepened as Walter Eagan told his idea of Mothers' Day, had disappeared, and an interested, thoughtful look had taken its place.

"Boys," he said, quietly, "I want to help Johnnie Duggan home to see his mother. Here is my contribution," and he twirled a dollar toward Walter.

"And I will give the same amount," promised Hadley.

"Why-e-e," gasped Walter. "We will not ask Johnnie to pay a single cent. We can each pay—" he took a pencil and began to figure.

"About thirteen cents apiece, and that will give Johnnie twelve cents for spending money," put in Hadley.

"You boys give me your money to-morrow, and I will give it to Mr. Stuart. He can tell Johnnie what it's for; and I forgot to say that next Sunday's Mothers' Day." Then Walter took his seat.

Before he began the lesson in correct speaking, as he had named it, Hadley explained the real meaning of Mothers' Day, and who wore the white carnation.

"Can't our mothers wear one in honor of their mothers, because we can only afford one flower apiece?—Nashville Christian Advocate.

Peleg, the Peddler.

"Chir-ir-ir, chir-ir-ir!" The cartmen stopped their horses on the hill road and listened to the strange sound. After a moment the creaking carts started once again as the cartmen called to one another.

"There! Listen! Did you hear? That is old Peleg, the peddler, talking to his friends. Summer has surely come, for the old man takes the road."

"And who is Peleg?" cried one of the carter's children.

"Peleg," answered the boy's father, "is the friend of the squirrels and the birds and the bees. He lives alone in the winter and works at his wood-carving. In the springtime old Peleg takes down his stout woven bag, fills it with the curious carvings he has made and starts a-travelling. The town folk are glad to buy his wares, for he makes many a curious trinket. Now 'tis a bird with moving wings and beak, again 'tis a tiny hare that leaps and bounds; or it may be a serpent with a twisting tail."

Slowly the carts creaked on, taking the sharp turn through the woods. Great trees bent their leafy shade over the warm wayfarers. The children stood upon the carts and tried to snatch the wide, green leaves from the boughs that swished against them.

Quickly there came a sound of soft whistling, and from the forest shade a tiny old man stepped out, pack-laden.

"Hi, Peleg," cried the foremost carter. "'Tis a glad day brings you to the road. Your walk is long to the nearest town. Come, travel with us. There's a boy here was questioning about you but a moment ago. We heard your squirrel call down by the green meadow."

The old man chuckled softly and laid his sack up on the cart. Then he climbed nimbly up to a seat beside the boy.

"When we halt you shall see the creatures I have been fashioning from

wood," said Peleg, answering the eager look of the boy beside him, "but now let us look at the creatures themselves."

"Chir-ir-ir, chir-ir-ir," Peleg called, and soon a saucy squirrel face showed among the branches.

Peleg laughed at the children delight in these wild creatures. When they came to the camping-place in the open he took his great sack, and the children circled round him as he untied the strong thongs and drew out the curious toys. The little ones capered and cried for glee as Peleg set quaint birds circling about their heads.

The great camp-fire burned lower and lower until it looked like a great red eye in the coming night.

The carters and their children lay at last in deep sleep, only Peleg was awake and watchful, sitting by the glowing embers. Once more he loosened the thongs of the sack and drew out the pretty toys. He handled them long and lovingly, then rising slowly he crept to the carts where the children lay sleeping. Beside their motionless hands he laid the toys.

"Peleg," said a voice within him, "there is little food in the cottage, and many days will pass before you can make enough toys to bring you gold." At length the long road brought the old man to his cottage door and he entered his tiny house.

In the light of the early morning something shone and sparkled upon the floor, something glittered on table and shelf, and a voice speaking the language of the wood folk said: "Peleg, friend of the children and of wild-wood folk, accept this gift of gold. We, the wild creatures, have brought it from the heart of the rocks to one who also has a heart of gold."—Frances E. Kirkland.

What the Minutes Say.

We are but minutes, little things—
Each one furnished with sixty wings,
With which we fly on our unseen track;
And not a minute ever comes back.

We are but minutes; each one bears
A little burden of joys and cares;
Take patiently the minutes of pain;
The worst of minutes cannot remain.

We are but minutes. When we bring
A few drops from pleasure's spring,
Taste their sweetness while ye may;
It takes but a minute to fly away.

We are but minutes. Use us well;
For how we are used we must one day tell.
Who uses minutes, has hours to use;
Who loses minutes, whole years must lose.
—Sailor's Magazine.

Father's Boy.

Boy had been willfully disobedient to Mother, and Father had picked him up and carried him off to the den. Now they were sitting facing each other, the big athletic thirty-year-old and his small son.

"Are you going to whip me?" demanded the four-year-old fearlessly.

"I don't know."

"You can if you want to, an' ven I'll do it again if I want to."

Dead silence. Father was glorying in Boy's spirit and will, and praying for help to guide them into the right path.

"You see it's like this, Boy. Everybody has to learn to mind some time, and the quicker he learns the easier it is. My father tried to help me, but I didn't learn very well, and I had an awful time at College when I was trying for the football team. I just about hated the captain, he ordered me about so and was so fussy"—

Boy's eyes lost their defiance and shone with sympathy.

"I found out afterwards that the coach was making him take special pains with me because he thought I might make a fair player, and I was glad I had minded, though it was hard. It's just so everywhere, Boy—in games, and school, at home, in stores, if you're a soldier or a sailor or a business man: you have to mind, and the fellow that minds best is usually the one that wins out."

Boy regarded Father incredulously.

"Do you mind?"

"Sure."

"Who?"

"God first of all, and then this thing in here"—touching his chest—"that says, 'You must,' or 'You must not' "—

"Mother, and Boy"—

"Me?" with a gasp of astonishment.

"'Take me up, Faver,'" quoted Father, soberly.

Boy grew a little red.

"And the head of the firm, and the president of the Trust Company, and the chairman of"—

"Vat's enough."

Dead silence again.

"I'd much rather 'love' you—put my arms around you, you know, and have yours around my neck and our cheeks 'snug up,'" suggested Father, sadly, "but of course fellows that don't mind"—

A long pause.

"I want to get down, Faver."

"All right."

Father trusted Boy absolutely, and his trust was always honored.

Boy went to the window, put his elbows on the sill and rested his head on his hands.

For five long minutes father and son gazed silently out the window.

"I'll come back pretty quick, Faver," said Boy, as he slipped through the doorway.

Presently he reappeared, with red cheeks and somewhat tumbled hair, and climbed back into his seat.

"You can whip me now if you want to."

"I don't want to."

Another pause. Boy swung his feet and fidgeted about. A lock of hair fell further over his downcast eyes and face. At last, in a sort of desperation, he raised his head, flung back his hair, and from above blazing hot cheeks, looked steadily into Father's eyes.

"I told Muvver 'I'm sorry'—'cause I am—an'—an'—I'm going to mind after vis, always."

Before he knew how it happened he found himself on Father's chair with Father's arms about him, his own arms around Father's neck and their cheeks 'snug up.' And not long after he was lying full length in Father's strong, gentle arms—how good it felt, for he was queerly tired—and Father's face and eyes were all "love-y."

"Kiss me, Faver," he said. Then suddenly he remembered something, and with a look and tone that went straight to Father's heart, he added, "please."

And Father's heart beat high with loving pride and tender longing as he watched his sleeping Boy, so small of body, so big and brave of soul.—Christine Ware, in Zion's Herald.

"Don't water the weeds of sorrow. They thrive on your tears. Root them out of the garden of memory and give hope a chance to grow in their place."

The Wave of a Fairy Wand.

Lily Lou sat on top of their little home and swung her legs disconsolately. Lily Lou could do this easily, because her home was on a canal boat and the top of the house was only a few feet above the deck. And the reason that Lily Lou was disconsolate was that she hated canals and canal boats and everything about them. "Other girls have all sorts of good times," she grumbled. "And I never go anywhere or do anything or see anything."

But as Lily Lou was staring just then at the bare stone walls of the lock in which their boat was slowly rising, it is not surprising that she did not admire that special view. S-s-swish! s-s-swish! rippled the water softly against the side of the boat. C-c-creak! c-c-creak! sounded the windlass of the lock. How Lily Lou hated those sounds! They seemed never, never ending. As soon as they reached their destination, they just turned and came back over the same old route; as soon as they had unloaded, the sounds began all over again.

"Halloo!" said a cheery voice close beside her. The boat had crept up and up with the rise of the water until Lily Lou's head was nearly level with the top of the lock, and she found herself gazing into the friendly, smiling eyes of a golden-haired fairy. At least that is what she looked like at the first glance, until Lily Lou decided that she must be only one of the girls she had been thinking about who had all the good times and all the good things.

"If you aren't the luckiest!" the voice went on, not enviously at all, but admiringly.

"What!" ejaculated Lily Lou, quite forgetting her manner. She, lucky!

"Isn't it lovely to live in a boat all the time," the little stranger went on, "and know that you don't have to get off unless you want to?"

"You'd soon get tired of it," Lily Lou interrupted. "I hate it!"

The little girl opened wide eyes. "O, no, not really!"

"Imph-hmm," Lily Lou insisted. It's so slow and pokey."

"Slow! That's what I'd like; then you'd have time to see all the beautiful things you pass—the woods and the islands and the lake and the locks!"

Lily Lou sniffed.

"And the sky and the cloud pictures," the little stranger went on. "We never get a really good look at them in the city, you know."

"Cloud pictures!" said Lily Lou.

"Yes, there are always pictures in the sky if there are clouds. Haven't you ever seen them? Look! look there now! What does that pile of fluffy ones look like?"

Lily Lou looked. "Soapsuds."

"O, no!" cried the little girl. "I think they look like a flock of little woolly sheep. See, see! Look at the big ones chasing them and tumbling on top of them. O, pouf! They're all gone! What a pity!"

Lily Lou was now gazing, fascinated, at the billows of fleecy white clouds, and when she did begin she made them like things she knew best of all. "There's one," she cried, "exactly like a grain elevator with two towers."

"Why—why—a grain elevator's a very tall building; sometimes it has one tower and sometimes it has more. It's always built near the wharves, and all the farmers in the country bring their grain into it and store it there; and then we sail our barges alongside, and they open the door of the chute, and down the grain pours into the hold

of the barge till we've got all we can carry."

"O, what fun it must be to see it—just like a brown water-fall! Do tell me some more," pleaded the little girl. Don't you stop at places in your boat—big cities and little cities? What do you see there?"

"Just boats and wharves," said Lily Lou discouragingly; "that's all."

"But there are people in the boats. Don't you talk to them and tell each other stories of the things you did and saw on your last trip? And wharves! O, I think wharves are the most exciting places!"

Lily Lou began to wonder if she hadn't missed a good deal of fun and pleasure that she might have had if she had only known how close to her it always was.

"Honk, honk, honk!" sounded a motor horn just then off among the trees beyond the lock.

"O, there's daddy calling for me!" said the little stranger. "He must have finished putting on the new tire. Motoring's lovely, but I wish," she said, smiling at Lily Lou, "that instead I could go sailing off with you into that lovely fairy river there. It looks as if it might be full of surprises, and we haven't time to see the beautiful surprises on the road, daddy makes the motor go so fast. Good-by, good-by!" And with a wave of her hand the golden-haired little stranger disappeared. Lily Lou looked round her rather dazed. It was the same old boat, to be sure, the same old canal, the same old world, but different somehow or other. It was as if a fairy hand had passed a magic wand before her eyes and she saw things now that she never saw before—blue, blue skies, with new pictures floating across them every minute; woods and waving, glittering fields with more shades of green in them than she could count, shading off into far-away blue hills; and an island-studded lake lying before them into which they were drifting, drifting slowly, now that the lock gates were open. "A lake full of surprises." Lily Lou brightened. It looked as if it might be. There seemed to be surprises waiting everywhere ahead of her now. "And I don't even know her name," sighed Lily Lou regretfully. "I—I think I'll call her the fairy girl, though. Why, why," stretching her arms above her head, "I feel quite happy now and glad I'm alive and glad, gladdest of all, that I live on a canal boat."

This just shows what a fairy wand, if it is the right kind, has the power to do sometimes.—G. H. Fairlie, in the Child's Hour.

A Word to the Children.

Dear children, listen while I tell you something which deeply concerns your welfare. The subject is the shape of your bodies. God knew the best shape. He created us upright, in His own image. None of the inferior animals walk upright.

God fitted the great vital organs in your bodies to an erect spine. Do your shoulders ever stoop forward? If they do, so do the lungs, heart, liver and stomach fall down out of their natural places. Of course, they can't do their work well. To show you how this is, I will tell you that when you bend forward you can only take about half as much air into the lungs as you can when you stand up straight. As I have said, God has so arranged the great organs in the body that they cannot do their duty well except when the body is straight. Oh, how it distresses me to see the dear children, whom I love so much, bending over their school desks, and walking with their head and shoulders drooping! If you would have a strong spine and vigorous lungs, heart, liver and stomach, you must now, while you are young, learn to walk erect.

If a boy were about to leave this country for Japan, never to return, and were to come to me and ask for rules to preserve his health, I should say, "I am glad to see you, and will give you four rules, which, carefully observed, will be pretty sure to preserve your health. He might say to me, Four are a good many; I fear I may forget some of them; give me one, the most important one, and I promise not to forget it. I should reply, Well, my dear boy, if I can give you but one, it is this:

Keep yourself straight, that is, sit up straight, walk straight, and when in bed at night, don't put two or three pillows under your head as though intent on watching your toes all night; and I believe that in this I should give the most important rule which can be given for the preservation of health and long life.

My dear children, don't forget it.

Their Holiday.

The kit-cats had a picnic in the lovely summer weather,
They took their luncheon to the woods and spent the day together.
They started very early—with the rising of the sun
The little kit-cats shouted loud, "the picnic has begun!"

And, oh, but they were happy and the luncheon tasted good!
And what a place for hide-and-seek they found the shady wood!
They stumbled homeward sleepily at setting of the sun,
Each sighing, "What a pity that the merry picnic's done!"

How a Panic was Started and Stopped.

Once upon a time a rabbit was asleep under a palm tree.

All at once he woke up and thought: "What if the world should break up! What then would become of me?"

At that moment some monkeys dropped a cocoanut. It fell down on the ground just back of the rabbit.

Hearing the noise the rabbit said to himself: "The earth is all breaking up!"

And he jumped up and ran as fast as he could, without even looking back to see what made the noise.

Another rabbit saw him running, and called after him: "What are you running so fast for?"

"Don't ask me!" he cried.

But the other rabbit ran after him, begging to know what was the matter.

Then the first rabbit said: "Don't you know? The earth is all breaking up!"

And on he ran, and the second rabbit ran with him.

The next rabbit they met ran with them when he heard that the earth was all breaking up.

One rabbit after another joined them, until there were hundreds of rabbits running as fast as they could go.

They passed a deer, calling out to him that the earth was all breaking up. The deer ran with them.

The deer called to the fox to come along, because the earth was all breaking up.

On and on they ran, and an elephant joined them.

At last the lion saw the animals running, and heard their cry that the earth was all breaking up. He thought there must be some mistake, so he ran to the foot of a hill in front of them, and roared three times.

This stopped them, for they knew the voice of the king of beasts, and they feared him.

"Why are you running so fast?" asked the lion.

"O King Lion," they answered him, "the earth is all breaking up!"

"Who saw it breaking up?" asked the lion.

"I didn't," said the elephant. "Ask the fox—he told me about it."

"I didn't, " said the fox.

"The rabbits told me about it," said the deer.

One after another of the rabbits said: "I did not see it, but another rabbit told me about it."

At last the lion came to the rabbit that had first said that the earth was all breaking up.

"Is it true that the earth is all breaking up?" the lion asked the foolish, timid rabbit

"Yes, O Lion, it is," said the rabbit. "I was asleep under a palm tree. I woke up and thought: "What would become of me if the earth should all break up?" At that very moment I heard the sound of the earth breaking up, and I ran away."

"Then," said the lion, "you and I will go back to the place where the earth began to break up, and see what is the matter."

So the lion put the little rabbit on his back, and away they went like the wind. The other animals waited for them at the foot of the hill.

The rabbit told the lion when they were near the place where he slept, and the lion saw just where the rabbit had been sleeping. He saw, too, the cocoanut which had fallen to the ground near by. Then the lion said to the rabbit: "It must have been the sound of the cocoanut falling to the ground that you heard. You foolish rabit!"

And the lion ran back to the other animals, and told them all about it. If it had not been for a wise king of beasts they might be running still.—Ellen C. Babbit, in St. Nicholas.

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KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Active Church Work Resumed.

There has been little to report, of active work during the warm months. The heat of summer is so debilitating, and so many of our Church people seek cooler climes for rest and recuperation that everything seems at a standstill. Yet the remnant of faithful ones left behind enjoy the Church services, even though deprived of the usual participation in various branches of service.

St. John's church and Trinity Mission, both under the care of the Rev. A. E. Whatham, have had good congregations during the summer. Faithfully have some of the workers stood at their posts, especially the heads of the two Sunday Schools, even to the detriment of health by overwork. Truly can it be said of them: "Well done, good and faithful servants."

At Garnettsville and Grahamton, Meade county, the attendance has been gratifying. The socials held at various times, have been the means of drawing the people together and creating a spirit of cordiality among them. The Rev. Arthur Gorter, who has charge of those two missions in connection with his duties as rector of St. John's, Uniontown, was taken ill with typhoid fever on the 5th day of August. He was moved to the Norton Infirmary, Louisville, and was under treatment there until the 2d of September, when he was discharged. His recovery was rapid and satisfactory. During his illness Thomas H. Chapman, very ably and acceptably, conducted the services, and attended to other duties.

Denham H. Quinn has taken charge of Epiphany and has been cordially welcomed by the people. A parish social is being planned, and the Rector's Aid is preparing for a reception to be given to their new rector and family. A set of stoles has been presented to the church by Mr. H. C. Minor, in memory of his sister.

Rev. H. S. Musson, the rector of the Church of the Advent, being still absent, the services are conducted by Mr. Martin, his assistant.

A box social was given by the Girls' Friendly of Advent church, and the sum realized has been used to re-paper their room.

During the absence of the Rev. James M. Owens, of St. Andrew's church, his place has been filled by the Rev. Frank W. Hardy, of St. Stephen's, and Rev. E. W. Halleck, of Emmanuel Mission.

St. Stephen's welcomed the rector, Rev. F. W. Hardy, after his month's vacation, and everything at that busy church is taking on new life and preparing for real work. October 5th is Rally Day, both of Sunday School and church. October 1st, all branches of work will begin in the various churches; all organizations re-assemble for the season's proposed plans of service.

The twenty-eighth National Convention of the Brotherhood of St. Andrew, and the great General Convention, to be held in New York, will have many delegates from the Diocese of Kentucky. The Woman's Auxiliary, with a large number of representatives, is expected to be in evidence. How many loyal hearts who are working and praying for missions, await with bated breath the result of the summing up of the amount of their United Offering. May "God, who giveth the increase," incline their hearts and minds to make it something splendid.

Personal and News Notes.

The address of the Rev. C. L. Bates, of Lake City, Minn., for the month of October, will be 516 N. James street, Rome, N. Y.

The Bishop of Albany has appointed the Rev. Percy Dix, of Latrobe, Pennsylvania, as priest-in-charge of the Church of Our Saviour, Lebanon Springs.

The Rev. Dr. Herman L. Duhring has returned to Philadelphia and resumed his duties as superintendent of the City Mission, after spending nearly eight weeks abroad.

The Rev. R. S. Hannah, rector of Christ church, Harvard, Illinois, has accepted a call to become rector of St. Thomas' church, Detroit, Mich., and will take up his new work October 1st.

After October 1st, the address of the Rev. John Letcher Showell will be Clinton, Sampson County, North Carolina, he having accepted the rectorship of the churches at Clinton and Warsaw, in the Diocese of East Carolina.

The Rev. E. F. Siegfriedt, of South Dakota, whose field extends along a territory over one hundred miles in length, uses a motorcycle in his missionary work, by means of which he visits many points which, otherwise, he could not reach without difficulty and loss of time.

The Rev. Dr. William C. Winslow has returned to Boston, Mass., from Plymouth, Mass., after a vacation of ten weeks, devoted largely to inspecting the sites and points of interest connected with the settlement and early history of the famous place.

The Rev. Theodore Andrews has resigned the rectorship of St. Paul's church, Wilkesboro, district of Asheville, and the missions at Ronda and Elkin, and accepted a call to Grace church, Lexington, Diocese of North Carolina. Mr. Andrews will enter upon his new field, October 1.

The Rev. Charles C. Pierce, D. D., rector of St. Matthew's, Philadelphia, spent his vacation with relatives at West Point, and acted as chaplain of the United States Military Academy pending the arrival of the newly-appointed chaplain, the Rev. H. Percy Silver.

The Rev. Lyttleton E. Hubard, rector of St. John's church, Johnson City, Tennessee, has accepted a call to St. John's church, Elizabeth, New Jersey, to succeed the Rev. Dr. Otis A. Glazebrook, who became rector emeritus July 1. Mr. Hubard will assume his new duties about October 1.

At the meeting of the Standing Committee of the Diocese, held in Harrisburg on September 16th, Charles Stuart Kitchin was recommended to the Bishop for ordination to the diaconate and Cyril E. Bentley, John W. Torkington, Samuel H. Rainey and William H. Bond were recommended as candidates for Holy Orders.

Rev. Albert B. Bennett, a recent graduate of the theological department of the University of the South at Sewanee, has been appointed by the Rt. Rev. William A. Guerry, Bishop of South Carolina, as assistant to Rev. Charles E. Woodson, rector of the Church of the Good Shepherd, Columbia, to be in charge of the mission of St. John's, Shandon. He will take up his duties in the fall.

Plans have been completed for the annual festival of the Church of St. Michael and All Angels, Anniston, Ala., on Monday, September 29th. The occasion will be the celebration of the founding of the church and the birthday of its founder, Mr. John W. Noble, now 83 years old. The rector, the Rev. Charles K. Weller, will be assisted by the Rev. John D. Wing, of Atlanta.

About fifty new men have signified their purpose to enter the General Seminary at its opening, some of them in the higher classes. The new class will, therefore, show little increase over recent years. Prof. F. J. Hall, of Chicago, has taken up his residence at the Seminary. Matriculation of students is to take place on October 31st.

The first Cathedral Close ever built in the United States, that of the Cathedral of St. John the Divine, is being rapidly put into shape for the Triennial General Convention of the Protestant Episcopal Church, which will be held upon the Cathedral grounds next month. Lawns are being leveled, debris cleared away, and the ground prepared as well as possible about the cluster of new ecclesiastical buildings which are rising upon Morningside Heights.

At the request of Borough President Hon. George McAneny, Mr. Charles R. Lamb, the architect, was asked to supervise the draping of the City Hall and the arrangement of the funeral greens and electric lighting of the interior. The casket containing the body of the late Mayor of New York City was placed on a raised catafalque which will stand under the central dome for the lying in state from Saturday night until its removal on Monday morning to Trinity church for the public funeral.

The sixtieth year of the Berkeley Divinity School, Middletown, Conn., opened on Tuesday, September 16th, with a complete service in preparation for the Holy Communion on the following day. Academic work began on Wednesday, September 17th. On the evening of Tuesday, September 23d, Bishop Lloyd, President of the Board of Missions, preached in the chapel and met the members of the school informally. On the following Wednesday Bishop Huntington, of Wu Hu, China, made an address in the chapel at Evening Prayer. A number of valuable books have been added to the library.

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Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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Evangelical Education Society.

The annual meeting of the Evangelical Education Society will be held on Thursday, October 16, 1913, in Room 11, The Church House, 12th and Walnut streets, Philadelphia, Penna., at 3:15 P. M., for the election of officers and the transaction of such other business as may be brought before it.

S. LORD GILBERSON,
General Secretary.

MARRIED.

SHOWELL—CRAFT.—At Vienna, Md., on Thursday, September 18, 1913, at 10 A. M., by the Rt. Rev. William Forbes Adams, D. D., LL. D., D. C. L., officiating, assisted by the Rector of the parish, VIRGINIA CRAFT to Rev. JOHN LETCHER SHOWELL, a grandson of the late Ex-Governor John Letcher, of Virginia.

DIED.

GILLIAM.—Entered into rest on the morning of September 12th, from the Petersburg Hospital, ELIZA SHORE, eldest daughter of Mary P. and the late Dr. Theophilus Gilliam.

"Blessed are the dead who die in the Lord."

LEIGH.—At her residence in New York City, on the afternoon of September 15th, ALICE LEIGH, youngest daughter of the late Benjamin Watkins and Julia Wickham Leigh, of Richmond, Virginia. Her body was brought to Richmond, and interred in Shockoe Hill Cemetery.

OBITUARY.

Rev. James Grammer, D. D.

At a meeting of the vestry of Whittle parish, Fauquier county, Va., held at The Plains, September 16, 1913, the undersigned were appointed a committee to draft resolutions in relation to the death of Rev. JAMES GRAMMER, D. D., and the following were unanimously adopted:

Rev. James Grammer, D. D., was, from 1883 to 1893, the beloved and honored rector of this parish. By his impressive rendering of the services of the Church and by his ability as a preacher he drew his flock nearer to God, while by his friendly intercourse with them and with Christians of all denominations he exerted a powerful moral influence over them and the whole community. The universal feeling was that he truly "walked with God." After relinquishing charge of the parish he, with his dear wife, who with him shared our affection, made frequent visits to us, which were always most welcome, as affording us an opportunity to renew our friendship with them. Our sorrow at his death is assuaged only by our conviction that our loss is his gain; for truly with him to live was Christ, and to die is gain.

Resolved, That in the death of Rev. James Grammer, D. D., the Church of God has lost an able and fearless defender of the faith, and this parish a beloved and faithful friend.

Resolved, That we assure our dear friend, Mrs. Grammer, of our heartfelt sympathy in her bereavement, and our confidence that the God whom her husband served so faithfully will not leave her comfortless.

Resolved, That these resolutions be published in the Southern Churchman, and a copy of them sent to Mrs. Grammer.

HENRY FROST, M. D.,
JAMES R. FOSTER.
Committee.

APPEALS.

Appeal for the Pension and Relief of Clergy, Widows and Orphans.

Will you or your church become one of a thousand subscribers of $120 annually; thus providing definitely and surely for the present liability, $120,000 per year?

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THE SECRETARY,
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Resignation.

Be patient and be wise. The eyes of Death
Look on us with a smile: her soft caress,
That stills the anguish and that stops the breath,
Is Nature's ordination, meant to bless
Our mortal woes with peaceful nothingness.
Be not afraid; The Power that made the light
In your kind eyes, and set the stars on high,
And gave us love meant not that all should die—
Like a brief day-dream, quench'd in sudden night.
Think that to die is but to fall asleep
And wake refresh'd where the new morning breaks,
And golden day her rosy vigor takes
From winds that fan eternity's far height
And the white crests of God's perpetual deep.

"His time is spent, our pilgrimage must be"—
So the wise poet—wisest of mankind—
In admonition that should make us see—
Though half distraught, and in our misery blind—
That our sole refuge is the constant mind,
The steadfast purpose, brave, and strong, and free,
To bear affliction, and to be resign'd;—
Knowing that ruthless Time will one day rend
The veil that hides the deep that all must cross,
And that th' eternity to which we tend,
Made precious with the soul of many a friend,—
Is richer, lovelier, holier, for our loss,
Where crown'd with peace, as with a diadem,
Our lov'd ones long for us, even as we long for them.

—William Winter, in New York Tribune.

"Reward has a way of coming to man as a sort of surprise long after he has forgotten the thing he did to merit it."

WANTS.

WANTED—STENOGRAPHER WITH SEVeral years' experience, would like work for two or three evenings a week. Would also like manuscripts, etc., to copy at home. Has own machine. Address 341, care of Southern Churchman. 27sept-2t*

WANTED—BY REFINED, EDUCATED young lady, position as companion to lady. References. Address Box 4, Gainesville, Va. 1t

WANTED—A SOUTHERN WOMAN, (VIRginian), desires position as companion and housekeeper. Address Miss A. E. G., P. O. Box 576, Staunton, Va. 27sept-2t

WANTED—POSITION AS COMPANION, by young lady of refinement. Graduate. References exchanged. Address Miss Mayre Payne Morris, Box 56, Norfolk, Virginia. 1t

WANTED—BY ELDERLY LADY, POSITION as companion to adult or to teach small or backward children. Experience. References. Asks board, laundry, and $10 per month. Address H. M., General Delivery, Washington, D. C. 27sept-3t*

WANTED—EXPERIENCED TRAVELER and teacher, educated at Hollins' College and Peabody Conservatory, desires position as traveling companion or governess. Box 7, Round Hill, Loudoun county, Virginia. 1t

WANTED—A LADY OF WIDE EXPERIence, seeks an engagement as teacher of English, French and German; Latin if desired; also instrumental music. Address Careful Methods, office of Southern Churchman. 1t

WANTED—EXPERIENCED M. A. WILL tutor in family or private school, or take full charge motherless children and servants. Delicate and backward pupils specialty. Have tutored successfully for leading colleges, North and South. Testimonials from most prominent families, both sections. English, Latin, French, German, higher mathematics, piano, voice and physical culture. Address Miss A. L. Phillips, Pleasant View, Amherst county, Virginia. 1t

WANTED — EXPERIENCED TEACHER, fond of children, earnestly desires position to teach small children. State terms. Miss B., Fredericks Hall, Va., Route 1, Box 57. 27sept-f

WANTED—BY AN HONOR GRADUATE of Hannah More, boarding pupils from eleven to eighteen. College preparatory and music. References exchanged. Address Mrs. Fielding Lewis Taylor, White Marsh, Va. 20sep-5t*

WANTED—I WISH TO ENGAGE A MAN of college training (single) to teach a few boys and serve as lay-reader in country parish. $800 and board. Address 336, care Southern Churchman. 20sept-tf

WANTED—A POSITION TO TEACH small children. Have had two years' experience. References exchanged. Address Miss E. B. Hutchinson, Indian Neck, Va. 20sept-tf

WANTED—BY A YOUNG LADY, AN EPISCopalian, with good references, position to teach English, Latin, mathematics and music. Address E. P. C., 808 Haynes Avenue, Richmond, Va. 20sept-2t*

WANTED—BY SMALL FAMILY IN COUNtry, a young woman to teach boy of seven, also to help when called on with household duties. Twenty-five dollars per month salary and good home offered. Apply George A. Whiting, Relay, Md. 20sept-3t

WANTED—YOUNG LADY WISHES A POsition as teacher for small children, or as companion to invalid lady or child. Address Box 77, Graham, Va. sep6-6t*

WANTED—BY A HIGH SCHOOL GRADUate, a position to teach in a private family. Will teach the usual English branches, beginners in Latin and music. Address Miss Louise G. Motley, Sharp's, Va. 30aug-4t

WANTED—EXPERIENCED LADY TEACHer, with excellent testimonials, desires a position, preferably, in a Church school. Box 31, Waterford, Va. 19ju-4t

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The Household.

Apple-Lemon Jelly.

Lemons are scarce and high in some years, it is true, but it will be desirable to include apple-lemon jelly in the emergency preserves; and, after all, very few lemons will be required for good results when intelligently used. After preparing the apple juice as for the spiced jelly, do not add spices, but prepare the clear slightly acid jelly in the usual way. If lemons are sufficiently plentiful one lemon may be added to two quarts of apple juice; slice the yellow rind from the lemon in small pieces, pare off and discard the white inner coating, then slice the juicy pulp, throwing away the seeds, boil up with the apples and strain the juice through the cheese-cloth bag. The picturesque part of the lemon jelly is the finishing touch, however. After the juice has jellified and is ready for pouring into the glasses, slice fresh, juicy lemons, cutting through the rind and pulp, and forming the circular slices about a sixteenth of an inch thick or as thin as can be sliced. Remove the seeds. Place a slice in each glass, and pour the hot jelly over it. No other cooking will be required. Then with a silver fork make each circle of lemon stand on edge where it will show to best advantage through the glass, and it will retain this position when the jelly is cool and firm, and is especially attractive when the mold of jelly is turned from the glass for serving. Not only is the distinct lemon flavor of this jelly pleasing, but the decorative feature is unique—and how the children clamor for that slice of lemon, to be dipped in sugar and nibbled after the jelly is served!

Here is a secret that our grandmothers understood—jelly can be made from dried apples that will vie with the fresh apple jelly in quality, color and flavor. The old-time sun-dried apples with the skins left on are the ones to be used if possible, instead of the white, evaporated apples. In some portions of New England it was customary each summer to dry all the apples, to be set aside with the skins left on, for spring jelly making. Other "wind-blown and specs," as the unmarketable apples were called, were used for cider-making, for immediate jelly-making and for summer apple sauce, with a certain proportion dried without the skins—the thrifty housewives using the skins from the drying apples for the fresh-apple jelly. But a goodly proportion of the dried apples were simply washed and cored, cut into drying slices and dried in the sun. These were dependable for fine jellies in the early summer, between the season of the "kept-overs" and the "new" apples.—Christian Advocate.

Potato Omelet.

Put through the ricer sufficient hot potatoes to make a pint. Beat three eggs until very light, season with salt and pepper and mix with the potatoes. Melt a teaspoonful of butter in a frying pan, pour in the mixture and stand over a moderate heat turning from side to side that it may brown evenly. When the bottom is well colored fold carefully, turn out and serve at once.

A new rubber-tree has been discovered in Mexico, and strange to say, it thrives best on sandy and stony soil.

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Thoughts for the Thoughtful

Send me anywhere, provided it be forward.—David Livingstone.

"To widen your life without deepening it is only to weaken it."

The love of God which flows through my thoughts is that which cleanses out all impurity.

To be despised may be no ill-fortune, but the real ill-fortune is to be despicable.—John Ruskin.

Begin each day by giving the dew of the morning to communion with heaven.

"I would rather be able to appreciate things I cannot have, than to have things I am not able to appreciate.

To have joy one must share it. Happiness was born a twin.

"Some men's religion is like a field of snow—beautiful and clean, but awfully cold."

A man or a woman in tolerable health has no moral right to indulge in an unpleasant mood, nor to depend upon moods for the performance of the duties of life.—J. G. Holland.

A sacred burden is the life we bear;
Look on it, lift it, solemnly;
Stand up and walk beneath it steadfastly;
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal you win.
—Parish Leaflet.

There are men out of the Church today, practically disowners of Christ, who owe all that they have and are to Him; for who can estimate our indebtedness for the great ideals and lofty standards of nineteen centuries of Christianity.

Why did a body of Jews, conservative beyond all others in their holy days, change their Sabbath from Saturday to Sunday? There is no explanation of this except the resurrection—the fact that something so transcendent happened on Sunday as to give it precedence of every other day.

The soul, in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being, and somehow involving being—a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably; but which, without God, shrinks and shrivels until every vestige of the Divine is gone and God's image is left without God's Spirit.—Henry Drummond.

The reason we mix with others is because we need to get their point of view. We can only do this by being silent about our own point of view and *drawing out* the other person. But if we did nothing but receive ideas from others there would be no reciprocity and no real mixing. The mixing would be all on one side. So we have to let the other fellow draw out all sorts of good things out of us, good ideas, Good Will, the right sort of sympathy and suggestion.

We must ask God for patience and faith and surrender every morning; and so the peace of God will keep our hearts and minds, and we shall learn to take all the discipline of life as part of God's education. So shall we find there will grow up in our heart by degrees, such faith and submission and patience, by the power of God the Holy Ghost, that we shall be delivered from the fretting disquiet which disturbs so many souls in this difficult age.—Bishop Wilkinson.



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Some months ago I visited the Bermudas, and there from a boat I looked down through a water glass at the seagardens at the bottom of the ocean. It was like looking into fairyland; delicate branches of tree-coral, great purple seaferns slowly waving, masses of colored brain-coral, wonderful sea-anemones like great chrysanthemums growing upon reefs, gorgeously tinted angel-fish slowly swimming about! The surface of the sea was rough and restless, wind-lashed, and white capped; beneath was perfect calm, the serenity of utter beauty! It was a parable of life. The surface may be disturbed by many things—beneath must be the calm and peace of a deep spiritual life, of a heart attuned to God, of a true and vital union with the Lord Christ! The power of such a life is beyond all estimate.—Bishop T. F. Davies, in the Living Church.

I go to church because I find there consolation and hope; because I see there the dawn and not the sunset; and it is better for man, if the hope is baseless and the vision but an elusive phantom, to cherish a dream so glorious and beautiful than to be weighted down and crushed with the quarried mountains of a world without hope and without God.—Claude Weaver, in Leslie's Magazine.

the heart.

Southern Churchman

DOMINUS NISI FRUSTRA 1835

VOL. LXXVIII. RICHMOND, VA., OCTOBER 4, 1913. No. 40

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In the Footsteps of Abraham.

No fresh light has been thrown by the explorations of the past season upon the historicity of the Nile pilgrimage attributed to the father of their race by the literary chroniclers of the Jewish people. For the time being the Bible reader may be content to synchronize the age of Abraham with the twelfth Egyptian dynasty, during which there occurred the visit of a company of well-to-do Semitic tourists, of which the remarkable pictorial record at Beni Hasan is familiar to all Old Testament students. The work accomplished during the year by the two great English organizations, Professor Petrie's on the one hand, and the Egypt Exploration Fund on the other, has revealed a large amount of new material illustrative of the civilization of the twelfth dynasty. By bringing these separate contributions into a single story, a picture may be drawn that should be of interest to all who seek to actualize the Egypt of Abraham's day.

On the edge of the western desert, behind the rustic village of Meir, some tomb chapels were excavated in that age out of the limestone cliffs which marked the limits of the river valley. The walls were decorated with painted reliefs of remarkable freedom and fidelity to nature, and copies of them have been made with admirable skill by an Oxford scholar, Mr. Alyward Blackman. These drawings serve to bring before us with singular completeness the daily life of a country squire of the blood royal four thousand years ago. His wealth was derived from farming on an ample scale, and the whole calendar of operations is depicted, from the ploughing and sowing to the reaping and winnowing, and the treading out of the grain upon the floor. Special attention is devoted to small breeds of cattle—for all the world like a primitive Balmoral—and the farm yard life is enlivened by wayward bulls, a squatting yokel slumbering upon his mat, and the homecoming of the cattle in the eventide. The chief herdsmen are Bedawy youths, unkempt, lank, with the hairless upper lip and the scanty beard which have been typical of their race from immemorial time. Transfer them to a Judean background, and you may visualize the herdsmen of Mamre and the Hebron plain.

Pince Senbi, whose daily life is thus preserved, found simple pleasures in the chase. Armed only with the bow, he would spend a quiet afternoon potting hares, bowling over a hedgehog, bagging a gazelle. On other days he would dive into the thickets of papyrus and bring down a bellowing hippo, or leave his peasantry to carry home his wild duck. A fox sneaks away with a half-fledged bird dragged out of its nest. Two boat crews quarrel over their respective hauls of fish. In the evening there are wrestling and dancing, to the music of harp and castanet, and on high days acts of ceremonial devotion. The world went very well then.

Compare with this some drawings made elsewhere by Mrs. Petrie, illustrating the town life of the same age. A wooden coffin was found, with a massive lid weighing a hundred weight, and it was covered with designs so fragile that their transport was impossible. The deceased, one Ameny, used papyrus sandals in the house, and kept his leather sandals in readiness for instant use out of doors. He put his dagger and axe, and his other weapons, in a hall stand. He had his secretaire and his wardrobe, his dressing room and his hand mirror. And when he passed into the underworld, this was the hope of the friends he left behind, "May he live in the sunshine, and be satisfied."

Elsewhere a rock chamber, also ,of that time, was unearthed. Its rounded ceiling was made to depict the starry vault of heaven. The lady of the house, Ata by name, kneels before a table of offerings, and the menu thus offered discloses a remarakbly sound conception of a well-balanced meal. There are a haunch of meat, a dish of vegetables, a raisin loaf, and a bunch of grapes. Her serving maids are in white. Both the exploring companies have supported these pictures with actual examples of some of these objects of material comfort, as well as other proofs of luxury. Among the finds due to the fund are copper mirrors, such as the paintings show, marble bowls and alabaster jars, a Syrian archer, a pair of bronze callipers, a couple of china figures. A silver necklet around the throat of a woman lying in death represented the highest level of opulence, for even Abraham deemed his silver treasure more precious than his gold. But gold was found, with amethyst and garnet beads, and the headrest that saved the labor of dismantling the coiffure of the day.

I have mentioned a picture of a table of offerings. For the first time an actual specimen of that age has been found by the British School, and, being of limestone, it serves to exemplify the accuracy of the artist's work. The superb jeweled pendant which was presented by a pharaoh of the time to a trusted minister was mentioned in some notes the other day. Side by side with that may be placed some choicely carved jar lids, greenstone axes, and ceremonial whips. They show that, amid all the hurry of their modern life, the men of that day still had a conservative reverence for sacred things.—E. G. Harmer, in The Christian World.

Be Ye Ready.

So far as a good life is concerned: loving and loyal to God and man, every person ought to be ready to die; but the injunction, "Be ye ready," applies with special fitness and force to the matter of services. We should always be ready to serve Christ and the Church, first of all in living a holy life, and next in performing any service, no matter how lowly, that we may be called upon to render. Lord Nelson, when asked by the prime minister when he would be ready to take command of the fleet, promptly replied, "Now," and in less than an hour he was on his way to assume charge. A delinquent officer may lose to his country and commander an important battle—one upon which the fate of a nation may hang. Napoleon used to say that he won many battles because his enemy did not take advantage of every moment. To win time, to secure advantages, to achieve the best results, no matter in what department of life we labor, but especially in spiritual things, we must be ready. Now is the accepted time, and if we fail to embrace it as the key to the kind of life we ought to live, then we may never have another chance.—Religious elescope.

How to Become a Christian.

The first step is to give up sin, and trust Christ to save you from it. Then begin the Christian life in an humble and trusting way, as the child begins the alphabet at school. Don't look for marvels. Don't expect to see visions. Don't ask for raptures, but ask expectantly for power to live in a way to please God. Believe that the Spirit of Christ will come into your heart, and cause you to love God and delight in His will; not because you feel happy, but because you are definitely trusting Him to do what He has said He will do. He says that if you will forsake your sins He will blot them out and give you His Holy Spirit. Believe it, and accept salvation as His free gift. He says He will enable you to live as a child of God should. Believe Him, and undertake it. He says He will help you to bear your troubles; trust Him and try Him. He says He will give you strength for labor, courage for conflict, power to resist temptation, and grace sufficient for your every-day need; take Him at His word, and you will soon know for yourself how blessed it is to trust and obey. Commit yourself to the new life you have undertaken to live by uniting with the church of your choice, and then take your duties as they come, and perform them in a way you believe will please God. Read your Bible daily, and bring your life into line with what it teaches, and your doubts will soon be gone.—Ram's Horn.

Contentment is less an act than a habit of life. The possession of it does more than affect our conduct in a single instance; it alters our attitude toward all the tribulations that may come to us.

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Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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TWO IMPORTANT QUESTIONS OF LAW.

One of the many surprising things in connection with the Protestant Episcopal Church, is the large and fairly general ignorance of Canon Law, not only on the part of the laity, generally, but on the part of our vestrymen themselves. Indeed an observant Bishop of the Church once told this writer that the ignorance of canon law was by no means confined to the laity, and that the clergy were often found guilty of the same offence. And on the repeating of this remark to an honored Professor of Canon Law in one of our seminaries, he confided to the writer the surprising fact that he had known of even Bishops who had been deficient in the same direction!

All of which goes to show that this Church spends a vast deal more time in discussing and passing laws than in their study and enforcement after they are passed—which is a state of affairs that every one recognizes ought not to exist.

The particular fact which suggests these thoughts is a letter from a correspondent, containing these queries:

A subscriber desires to know the laws or rules of the Church on the following questions:

First. What is the law regarding receiving into the Church a person who has married a divorced person? Other denominations say to us, "Why is it your Church will not marry a divorced person, but will confirm them when they know that they have married a divorced person?"

Second. What is the law in regard to the communion alms, in case there are no poor in the congregation? Can the vestry use them for other purposes?"

Now, these two questions furnish a very fair example of the need of informing our lay people as to the Canon Law of the Church, because even a fair acquaintance with the law would have furnished an answer to both questions. And not only so, but in both cases as in nearly every instance, the law is so clear that it is hardly possible for any one to make a justifiable mistake.

As to the first question, Canon 39, section 4, reads: "If any minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than as the Word of God and Discipline of this Church allow, such minister, before receiving such person to these ordinances, shall refer the case to the Bishop, for his godly judgment thereupon; provided, however, that no minister shall in any case refuse these ordinances to a person in imminent danger of death."

Just how any one could make a mistake under this law, it is hard to understand. Or just how, in the face of its clear and positive statements, "other denominations" can have any ground for saying to us, "Why is it your Church will not marry a divorced person, but will confirm them when it is known they have married a divorced person," is equally difficult of comprehension. The whole difficulty seems to lie in the fact that the person questioned did not know the law, or, possibly in the sadder fact that some one in authority had broken the law.

The second question is equally easy of answer. Canon 16, section 2, paragraph 4, reads: "The Alms and Contributions, not otherwise specifically designated, at the administration of the Holy Communion on one Sunday in each calendar month, and other offerings for the poor, shall be deposited with the minister of the parish, or with such church officer as shall be appointed by him, to be applied by the minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit. During a vacancy the vestry shall appoint a responsible person to serve as almoner."

Again, in this case, as in the preceding one, there hardly seems room for misunderstanding. So far as the law is concerned, the vestry has no power at all over such offerings, and therefore has not right, under any circumstances, to apply them to "other purposes." In the happy and unusual condition of there being "no poor in the congregation," the minister, under the law, is absolutely at liberty to apply such alms to "such pious and charitable uses as by him be thought fit." The law is as clear as human language can well make it, and there is no reasonable excuse for misunderstanding.

The trouble in each of these cases and very many more kindred ones, is not lack of law, or obscurity of law, but plain, straight, ignorance of law; and an ignorance, too, that some means ought to be found for removing.

Possibly, if our General Convention would give a little less time to canon tinkering, and more time to considerations of educating the laity in the canon law of the Church, some good might be done. Possibly too, if our Sunday School agencies were to lay some stress on the teaching of Canon Law, in some measure, in the older Sunday School classes, much might be done towards enlightening the next generation. Possibly if a week day lecture on Canon Law were given during the Lenten season, a good deal might be done to enlighten the laity, and even the parson who delivered the lecture might possibly rub up his own knowledge of the law. And possibly, if each divine would take steps to have every vestryman in its bounds furnished with a copy of both the General and Diocesan Canons, a considerable advance might be made in the right direction. This last suggestion might cost a fair sum of money, but if the Canons were read, marked, learned and inwardly digested, it would be money well spent, and would not only prevent many a mistake and cause of misjudgment of the Church, but would, also, prevent many a heart-burn.

And last but not least, if every vestry would hold an annual query among its members on all points of the law which touched rectors and parishes and vestries and compel all its members to attend this meeting, the millenium, as concerns Canon Law, would be in sight!

But whatever the means, certainly something ought to be done to make our people better acquainted with the Canon Law of their own Church, for it is a mere truism to say that the law can never be kept as long as the major part of our people are ignorant of it.

OCTOBER MAGAZINES.

The Century.—Vitality, progress and high quality are the characteristics of the October Century Magazine. This remarkable number, an earnest of the forward policy of the present editorial management, contains one-quarter of a full-length novel entitled "Home," which bids fair to make the reputation of the anonymous author, if indeed his or her reputation is not already made under her or his own name. This contribution alone sets a pace that few magazines would venture to establish. It is crowded with incident and with characters far more vivid than most of the people we meet from day to day, and is, on the whole, a story of great dramatic power. The third and last instalment of "The White Linen Nurse," by Eleanor Hallowell Abbott, author of "Molly Make-Believe," brings this scintillating story to a close.

Mrs. Frances Hodgson Burnett's "T. Tembarom" approaches its happy end. "The Devil, His Due," is a story by Philip Curtiss, which tells what may happen in a country club when the lights go out suddenly. There is a charming story by George Ernest, "A Garage in the Sunshine," and a humanly comic yarn by Ellis Parker Butler, "Dey Ain't No Ghosts." Among the poets who contribute to the number are James W. Foley, William Rose Benet and Timothy Cole, the celebrated wood engraver.

Whatever may be the political convictions of the reader, he must certainly be deeply interested in Theodore Roosevelt's article, "The Progressive Party," which sums up the work of the Progressives during their first year, and tells what they have to look forward to. This vigorous and characteristic study is likely for better, for worse to become a part of the history of the United States.

Scribner's Magazine for October, under the title "The New Republic," gives Charles L. Freeston's impressions of Portugal, founded on a recent visit. He says that in many respects it is the most interesting country in Europe, full of surprises. The architecture, with its strong Moorish influences, is notable and the natural scenery is very unusual. The people are kindly to tourists. Being off the routes of travel, it is the least-visited European country.

Mr. Roosevelt's Life-History in this number describes the African elephant. He found the elephant, with the possible exception of the lion, the wisest and most interesting of all the kinds of big game. It wanders everywhere and goes from the lowlands to the high mountains. This gives great variety to its habits of life and adds to the difficulty of making generalizations from a few cases. Mr. Roosevelt's descriptions embody his own observations and those of men who have hunted with him.

The study of prisoners at first-hand, which Miss Winifred Louise Taylor calls "The Man Behind the Bars," is founded on the work which she has carried on for a score of years. She was not interested in prisoners merely as types. Through years of personal acquaintance and correspondence with the men, following many of them after they are free, she is able to present in these papers the prisoner as a human being, full of possibilities, and many times saved from his worst impulses.

A. B. Frost, who has been living for a number of years abroad, joins with Guy Rose in presenting "Trout-Fishing in Normandy"—a most interesting picture of the Frenchman as a sportsman. Mrs. Rose who was their companion on fishing-trips, furnishes the letter-press.

Lippincott's Magazine.—The October Lippincott's follows up this publication's gratifying success of the summer months with a budget of unusual variety and quality. The leading feature is a complete novel of swift movement and interest—"Water-Witched Valley," by Elizabeth Dejeans, known for her effects in fiction. Mrs. Dejeans is the author of "The House of Thane," "The Far Triumph," "The Winning Chance," and "The Heart of Desire," all very successful books. The scenes of "Water-Witched Valley" are laid in Southern California. Thither has come an Eastern man with his wife and daughter. The man's health breaks down, and they are left practically penniless. The girl's beauty attracts one unscrupulous rascal, and the fact that they own a well—a valuable possession in that desert country—attracts another. The two rascals join forces. The girl has a hard struggle till into her life comes another man—a man who is not a rascal. The story ends happily, although for a while the reader doesn't see how it possibly can. The local color is remarkable, as all who have visited this wonderful country can testify.

There are a number of effective short-stories. "A Professional Episode" is a tale by Arthur Morrison, who wrote "Tales of Mean Streets" and "Green Ginger." "The Last of His Blood," by Mary Hart, is a dog story of strong dramatic interest. "From the Fold," by Evelyn Van Buren, is a humorous story of a large family brought up in an original manner. "The Capturing of Ezra," by Clinton Dangerfield, tells how a smart city girl over-reached herself during a visit to the country. "The Demoralization of Mrs. Barton's Dinner," by Marguerite Putnam Bush, describes the unique experience of Society folk with a pair of impostors. "A Visit to the Palmist," by Katharine Metcalf Roof, is a monologue as natural as it is funny.

Lot.

"He pitched his tent toward Sodom."

Poor Lot, alas, what strange infatuation
Led him to seek the "city of the plain?"
Doubtless he thought that ease and recreation,
And maybe worldly pride and reputation,
Would be the cherished profit he would gain.

But ah, he made a dread miscalculation.
He pitched his tent toward Sodom, and he lost.
There is no gain, but certain ruination,—
No hope of peace, but fearful crimination,
To him who pleasure seeks at such a cost.

Who cares to walk the road to condemnation,
At cost of honor, rectitude, and right?
Who cares to get the world's congratulation,
And learn a lesson of humiliation,
And wrap his priceless soul in darkest night?

Oh, ye who seek the world's accumulation
Of riches, honor, show, or worldly fame,
You'll find how worthless is the world's laudation,
Your moving tent will prove your ruination
If you toward wicked Sodom pitch the same.

—Rev. E. B. Read, in Christian Observer.

There would be more families saved in their entirety, if more parents, like Noah, would make religion the chief thing of the home.—Dr. Gregg.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Unwise Changes in Our Prayer Book.

Mr. Editor: Will you afford me some space in your columns on a subject which seems to me of vital importance to our Church. I wish to protest against the changes in our Prayer Book which are advocated by the Reverend Doctor Charles L. Slattery, rector of Grace church, New York, in an article published in "The Churchman" of September 13th. I am unwilling to have such opinions pass unchallenged, especially on the eve of the meeting of the General Convention.

Dr. Slattery's criticisms are directed against the present provisions of the Prayer Book respecting the Psalter, the Lessons, the Te Deum and the Evening Prayer. I must not trespass on your space sufficiently to examine in detail every one of his suggestions, but I will speak of some of the most objectionable. I emphatically dissent when he says that "there is a general dissatisfaction with the breaking up of the whole Psalter into daily fragments." So far from being dissatisfied, I admire the present arrangement as the most feasible that could have been devised. If the Church wishes its children to become as familiar as possible with the whole of that wonderful old Jewish hymnal, which we call the Book of Psalms, I do not know of a better way than to have different portions read on different days. From time immemorial, Christians have agreed upon the value and beauty and depth of spiritual feeling in the Psalms. The more they can be known to us all, the better.

Dr. Slattery suggests that the minister "be bidden to select such psalm or psalms as he thought wise, quite as he selects the hymns." I for one am wholly unwilling to vest any such discretion in the average clergyman. Bitter experience has led me to believe that it would be flagrantly abused. Look at the use which has been made of that discretionary rubric in the office of Evening Prayer which Dr. Slattery so commends in the latter part of his article, the rubric before the Prayer for the President. It says that "The minister may here end the Evening Prayer with such prayer or prayers taken out of this book as he shall think fit." How often have I attended churches where this was made an excuse for a shameful and wholly unnecessary termination of the service at this point, in order that the choir might indulge in some elaborate musical flourish, or for no reason at all! Indeed, many clergy have construed the rubric as if it read, "The minister must here stop praying." I have come out of the church feeling cheated, and with a disagreeable impression that the priest in charge had no abiding faith in the efficacy or value of prayer, but gave his people only the very smallest modicum that a decent regard for appearances would permit. If Dr. Slattery's suggested "discretion" were given to clergymen, how many of them would ever

choose to read that splendid seventy-eighth Psalm, commencing "Hear my law, O my people?" Some indeed would do so, but too many, I fear, would dismiss it with the careless comment that "the people don't care for anything so long." And yet this same Psalm is one of the most poetic accounts of the story of God's dealing with His people, and contains some of the most inspiring passages in Scripture. If any one doubts this, let him read Bishop Brooks' great sermon, "The Accumulation of Faith," based on the 20th and 21st verses of this same 78th Psalm.

From almost all of Dr. Slattery's views as to changes in the lessons, I strongly dissent. I think that our present lectionary has been selected with extraordinary skill. I do not claim that it is perfect, but I do not think it calls for any such alterations as the learned rector of Grace church is advocating. He says:

"As in the Old Testament, so in the New, the lessons ought to be so short and so unified that the attention of an intelligent child would be arrested, and he would remember the teaching or narrative."

This is but another application of that enervating doctrine, so common to-day among certain educators, which seeks to make study so easy and delightful that the student need put forth no intellectual effort. Its influence has banished from our primary schools the old-fashioned study of the alphabet, and of reading and spelling, in the belief that the child can acquire all these things by some short and easy process. In a word, it has sought to have our children travel that royal road to learning which was long ago pronounced impossible.

But what sort of a lectionary would we have, if we followed Dr. Slattery's rule of choosing only those scripture lessons which were very short and unified, and simple enough to be grasped by a child? Evidently, we should have to reject such chapters as Elijah's meeting with Ahab and the doings on Mt. Carmel (1 Kings 18), Elijah at Mt. Horeb (1 Kings 19), the story of Korah, Dathan and Abiram (Numbers 16), the negotiations of Balaam with Balak (Numbers 22), Balaam's prophecies (Numbers 23 and 24), Hezekiah's difficulties with Sennacherib and Isaiah's prophecy (Isa. 37), St. Paul's speech on Mars Hill (Acts 17), his speech before Agrippa (Acts 26), Christ's healing of the blind man and the resulting discussion (John 9), the first chapter of Ephesians, very large portions of the Epistles to the Romans and Corinthians, etc. Every one of these chapters or passages would be open to the objection that it was not short and unified, or that it was not so simple that a child could grasp it. But are we prepared to banish these noble and inspiring parts of God's word from our Sunday services? If the rector of Grace church is, I am not; and I think I speak for a great band of laymen who love and value the priceless heritage which we have in our grand old English Bible.

I will close with one more observation. Dr. Slattery says in his opening paragraph, "It may be hoped we are approaching an age of creative liturgical power," and again "It is not so much a question of ability as of courage and faith." To me it seems that this time is of all times, a singularly unfortunate one for attempting any great liturgical change. For the past fifteen or twenty years, our clergy have been so hard pushed by institutional and parish work that the number of great liturgical scholars in their ranks is probably smaller now than it has been at any time in half a century. The work of revisiting a liturgy does emphatically call for ability and scholarship, as well as courage and faith, and when the rector of a great New York parish asserts the contrary, I am tempted to reply, "Art thou a master in Israel and knowest not these things?"

WILLIAM ALLMAND ROBERTSON.

East Orange, N. J.

The Washington Plan for Proportionate Representation.

Mr. Editor: The resolutions of the Diocese of Washington which appear in your issue of September 6th, present, as I understand them, the following features:

1. The motive of the plan—to secure in legislation a true expression of the mind of the Church.

2. The basis of representation—the number of clergymen canonically resident in a diocese. (This is apparently considered less liable to error or uncertainty than the number of communicants.)

3. Absolute equality of representation is not claimed for the plan, but an approximation.

4. The plan proposes no change in the number of deputies from each diocese. The General Convention already has power, under the constitution (Article I., Section 4), to reduce the number to three or to two deputies in each order.

5. It is proposed to agree upon a certain number of clergymen as the unit for representation in a vote by orders, e. g., a diocese having fifty clergymen might be given one vote in each order; one having seventy-five might have one vote and a half; one having 100 might have two votes; and one having twenty-five might have half a vote, etc.

6. The equality of the dioceses is held to be sufficiently, though not absolutely, maintained by the representation now established in the House of Bishops. RANDOLPH H. MCKIM.

Lectionaries.

Mr. Editor: In the matter of lectionaries, I should like to suggest to the Church at home in general, to the deputies to the General Convention in particular, and to our Right Reverend Fathers, the Bishops, that all the various tables now before us, including the English, be permanently authorized for use, and the choice left permanently optional.

Surely what we need in this matter is not a rigid scheme, however good but more liberty. Is it not true that our Church life needs not so much to be stereotyped as to be enriched? And that the convenience and value of uniformity in the matter of lessons is by no means so important as the edification of the congregation?

If the Church is really to be acknowledged as American, and is to meet the needs of "all sorts and conditions of men," it seems certain that we must allow the largest scope for individuality that is compatible with the safety of fundamental principles. And in these days, when even the Roman Breviary is being modified, it is probable that no one will claim that any one particular system of lessons is a vital part of the Church's system. So long as the Sacraments are given their due place, in sufficient form, and the Scriptures are read regularly and systematically and "in a tongue understanded of the people," is it not wise to leave the clergy—yes, and the lay readers too, when they are conducting the services alone—to a wide choice in the matter of lessons to fit the time and place?

No principle of doctrine or of order would be compromised, in fact, if clergy were allowed by rubric and canon to select any lessons they saw fit for the day—or even any Psalms; but there would be practical objections to this, because so many of us are not very practical men, or are not sufficiently broad by nature to avoid falling into narrow ruts when left entirely to our own fancies. The provision of a carefully arranged set of Lectionaries is a great help to one who wants to do at all times the "best," but the thing may be more appreciated as a privilege the less it is enforced as a restriction.

Surely in many places at home must be felt what we often feel in the Mission field—that the regular lections for some particular date are particularly unfitted for that particular place and congregation. Or even more than this, that though there may be nothing inappropriate in the assigned lessons for some particular day, yet there are others which would be more telling and comprehensive under the circumstances.

Again, in addition to authorizing all the Lectionaries, why not allow the use on ordinary Sundays of the lessons for the day of the month instead of those specially selected for that Sunday? This would be a return to the English idea of pursuing an unbroken course of Scripture reading in the daily Offices while the Eucharistic lections were fitted to the Seasons, and special lessons provided for the offices only at the more important times. And there are advantages in this at times.

L. B. RIDGELY.

Hankow, China.

Entire consecration is a clear, definite, calm taking account of stock by a man, and then giving himself, soul and body, and all that he has, over into the hands of the Lord. The man ceases to be a proprietor, and becomes only a steward. It is of no use, in my judgment, to pray that God shall consecrate you. God won't do it. You must do that yourself. God stands ready to receive you, not only your heart, not only your time and talents, but all that you have. Consecration is the act of a man giving himself to God. There are many people living who think they have given their hearts to God, and yet have not consecrated themselves fully to Him. A consecrated man is one whose will is surrendered to God, and whose life and all that it includes is given into the hands of God.—Rev. W. H. Geisweit.

It is the desire of the Master that those who follow Him should "rejoice with those who do rejoice and weep with those who weep." We should live in sympathy with those whose lives touch ours. The well-balanced life is responsive to human joys. Jesus would have His followers happy, for only thus can they realize the highest possibilities of their physical and intellectual powers, only thus can they radiate happiness. However, it is essential that the happiness of the Christian should be sought and enjoyed in wholesome ways that leave no one harmed thereby. Especially should our sympathies in practical ways go forth to the weak and erring, to the unfortunate, to the sick and sorrowing.—Selected.

Church Intelligence

CALENDAR FOR OCTOBER.

1—Wednesday.
5—Twentieth Sunday after Trinity.
12—Twenty-first Sunday after Trinity.
18—St. Luke's Day.
19—Twenty-second Sunday after Trinity.
26—Twenty-third Sunday after Trinity.
28—Sts. Simon and Jude.

Collect for the Twentieth Sunday After Trinity.

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready in body and soul, may cheerfully accomplish those things which Thou commandest; through Jesus Christ our Lord. Amen.

Foreign.

The Fire at Cumbrae Cathedral

The numerous Churchmen in England who have kindly remembrance of the Cathedral of the Isles, in Cumbrae, Scotland, will have been grieved to hear of the disaster which befell it on Saturday, August 30th. On the previous night a thunder and lightning storm passed over the place, and it is supposed that by reason of its conspicuous position, Mr. Butterfield's graceful spire attracted the lightning and caused the woodwork in the belfry to ignite. About 6 A. M., a fisherman, returning from his night's work on the sea, and a farmer engaged in the harvest field, saw flames bursting from the belfry windows; they gave the alarm and every one was soon on the alert. The town-hose was soon in requisition and an abundant supply of water procured; a band of eager workers wrought zealously, and the fire was soon subdued, but not until the tower was completely gutted, the melodious chimes, which for fifty years have been the pride and pleasure of the town of Millport, being melted into a formless mass of broken metal. By a merciful Providence, the morning was absolutely still; had the southwest wind, which had been blowing hard the previous week, still prevailed, the probability is that the church and adjacent college must have caught fire and perished, but both were unharmed. The structure of the tower also seems to be quite intact; the stonework is externally somewhat smoke-stained, but otherwise the damage is confined to the internal furnishings and fittings, which are reduced to ashes. The building and furnishings are insured, but to what extent the damage done is thereby covered cannot yet be exactly ascertained.

The Welsh Church Bill.

Welsh Churchmen are making active preparations for resuming during the autumn and winter months, the campaign against the Welsh Church Bill. An enthusiastic protest was held at Barry, in the Diocese of Llandaff, a fortnight ago; and in the Diocese of St. Davids the note of battle will be sounded at Brecon on October 14th and 15th, when the Diocesan Conference will meet, and the Archbishop of York will be the chief speaker at a mass meeting of protest. It is all in vain for the Welsh Central Committee of the Federation of Evangelical "Free Churches" in Wales to deny the existence of any appreciable Nonconformist opposition to the Bill in Wales. That committee, its fine name notwithstanding, knows but little of the state of local feeling, while the clergy up and down Wales do know. The more thoughtful Nonconformists opposed to the Bill are not of the kind who proclaim their views from housetops, but their names stand written on the pages of the Welsh Church Petition, and their opinions will find due expression at the next general election, an event which the Nonconformist stalwarts dread, and not without reason. Welsh Churchmen are full of courage, and will enter the next phase of the struggle with the earnest confidence that can only spring from firm conviction of the righteousness of their cause.

The Cross of St. Paul's.

By mid-day on Wednesday the last of the scaffolding around the cross of St. Paul's had been "struck," and the regilded symbol stood out brilliant against a grey sky. The smaller dome has yet to be completed, and around this some scaffolding yet remains. The spectacle of men at work on a narrow platform and moving baulks of timber 365 feet above the street level, furnishes London with a new excitement, and the gaze of the passers-by is more often than not turned skyward as they journey past the Cathedral. Especially striking is the effect when the Cathedral is viewed from a distance, say from Westminster Bridge, the newly-gilded pinnacles gleaming with remarkable brilliancy. Meantime the report of the committee of experts who have been examining the state of the building as a whole is awaited with interest.

Memorial to the Late Bishop Wordsworth.

A statuette of the late Bishop Wordsworth has been unveiled in St. Mark's church, Salisbury, which was founded by the late Bishop, and in the building of which he took a deep and active interest. The statuette, which has been given by an anonymous donor, represents the late Bishop in Convocation robes, holding the episcopal staff which was presented to him a few years ago. It faces the statuette of St. Osmund, the founder of the Cathedral at Old Sarum.

American.

Social Functions for Convention Delegates.

Elaborate arrangements have been made for the entertainment of the members of the General Convention of the Protestant Episcopal Church, which begins its sessions in New York, at the Cathedral of St. John the Divine, on October 8th.

One of the important events will be a reception in the Metropolitan Museum of Art on Thursday evening, October 9th, arranged by the Bishop of New York for the visiting Bishops, deputies and their friends.

On the following evening President Nicholas Murray Butler, of Columbia University, will give a reception to the Bishops at his home, 60 Morningside Drive. The Woman's Auxiliary will give open receptions at the Bronx Park Zoological Gardens, at 3 P. M. on Saturday, October 11th, and on Saturday evening, October 18th, at the Museum of Natural History. Another private reception will be that by Bishop and Mrs. Greer, at Sherry's, on Thursday evening, October 23d.

Throughout the Convention there will be many dinners and reunions of associations affiliated in one way or another with the Protestant Episcopal Church. Among these will be the Church Club dinner at the Hotel Astor, on Tuesday evening, October 14th, the Berkeley Divinity School Alumni dinner at the Harvard Club, on Thursday evening, October 20th. A luncheon will be given by the New York Churchman's Association to the House of Bishops and the clerical members of the House of Deputies at the Hotel Marseilles on Saturday, October 11th. There will be a dinner in the interests of religious education at the Hotel Marseilles on Tuesday evening, October 14th, and the General Board of Religious Education will be the guests of the Diocesan Board of Religious Education at a luncheon at the Union Square Hotel on Wednesday, October 15th.

Another important dinner will be that by the Cambridge Club of New York, to the representatives of the Episcopal Theological School, in the Assembly Hall of the New Seamen's Church Institute on the evening of October 16th.

On every day of the Convention, except on Saturdays and Sundays, the women of the New York City parishes will serve tea in the National Academy of Design from 4:30 to 6 P. M. The first will be served by the women of the Auxiliary to the Cathedral of St. John the Divine, where all business sessions of the Convention will be held.

Excursions to St. Stephen's College at Annandale-on-the-Hudson, and to Garden City, have been planned for the morning and afternoon of Saturday, October 18th, the latter being only for guests specially invited by the Women's Auxiliary of Long Island.

Educational Week at the General Convention.

The programme for Educational Week at the General Convention is evidence that the Church is coming to recognize the place and value of Religious Education. Several of the week's appointments are for the officials of the General Board or of the Department, but from the moment when the sessions are open to the public, on Tuesday morning, October 14th, to the closing meeting in the Cathedral, on the evening of Monday, October 20th, interest is growing and intensifying.

Tuesday may well be called the red letter day, showing an attention given to Education equal to that formerly and properly given to Missions, and indicative of the rising movement in the Church. The day begins at 11 A. M., in Synod Hall, with a joint session of the two Houses of the Convention, which is itself significant, with Bishops Gailor and Greer, and Mr. G. W. Pepper as speakers. This is followed, at 2 P. M., by a Sunday School Institute in Earl Hall, Columbia University, comprising both a general and several sectional conferences on matters of vital interest. Lastly, there is the great dinner for all Sunday School workers, at 7 P. M., at Hotel Marseilles, 103d street and Broadway, to be addressed by Dr. Coe, Mr. Gardner and Bishop Lawrence. Surely, it is a day to be remembered.

But on through Thursday the programme moves with a conference at 2 o'clock in the afternoon, in Earl Hall, and a mass meeting, in the evening, at 8 o'clock, in the Synod Hall, on the subject of Religious Work and Education in Colleges and Universities—both with able speakers; and on through

Friday and Saturday, with conferences at 10:30 and 2, of each day, of "Headmistresses of Secondary Schools for Girls," held at Barnard College, with a selection of speakers; to the final mass meeting in the Cathedral on Monday evening at 8 o'clock, bringing the week to a close. Here Bishop Tuttle, Mr. Symonds, Dr. Bradner and Bishop Brent will discuss "Religious Education and the Church," "Religion, the Unifying Element in Education," "Training the Church's Teachers," and "Some Possibilities in an Educational Programme."

Admission tickets are not required for any of these, except for the Sunday School dinner on Tuesday evening. Everyone should procure a copy of a folder issued by the General Board, giving all details of the above as to time, place, subject and speakers. Tickets for the dinner may be obtained by letter or in person at Exhibit Headquarters, Synod Hall, or of the General Board of Religious Education, 281 Fourth avenue, New York.

General Convention Notes.

In the main library building of the University will be on exhibition another collection, less magnificent, less ancient but none the less dear and precious to American Churchmen. This section will include manuscripts and books gathered from various sources, many of them rare and some unique, but all closely and vitally related to the planting and early growth of the Church in this country. Here are to be seen manuscripts of the early Bishops, White, Seabury, Provoost, Madison and others, copies of the "Proposed" Book of Common Prayer, the first "Standard" or authorized Prayer Book of the American Church, copies of all the "Standards" issued since then, the original printed Journals of all the General Conventions held hitherto, Confederate Prayer Books and Journals, portraits of early clergy, pictures and models of early Churches and manuscript records of Colonial Churches written before the Revolution. Especially noteworthy will be the diary of Thomas Bradbury Chandler, an eminent Loyalist and Churchman, written during his sojourn in England 1775-'85 when he attempted to raise funds for destitute American clergy and to further the long hoped for American Episcopate; also the original manuscript of the Southern Bishops, Atkinson, Lay and Quintard's address "To Our Brethren in the Southern Dioceses," issued in the fall of 1865 at the end of the Civil War.

The Exhibition will open with a Private View on October 10th, and beginning with October 11th will be open with or without cards of admission from two until six P. M. every day except Sundays.

American Church History Exhibit.

Columbia University has drawn upon library riches of the late J. Pierpont Morgan and has made an exhibit of rare Church books and manuscripts for the General Convention. The illuminated editions of the Prayer Book and other data from the Morgan library will be shown in the Columbia Avery library. In the general Columbia library will be exhibited the diary of Chandler, the loyalist and Churchman who sojourned in England 1775 to 1785 trying to raise money for poor Church clergy in America, and to help on the securing of the episcopate for America. There will be shown also in the same place the original of the address of Bishops Atkinson and Quintard, issued in 1865, to the churches in Southern dioceses. A private view is extended on October 10th, and a public one without cards of admission from two to six o'clock, daily, from October 11th to the close of the Convention.

The Second Sunday School Department will have headquarters at the Hotel Breslin, Broadway and 29th St., New York, October 15th and 16th. On the 15th, at 4 P. M., the Executive Committee will meet there. On the 16th, at 10:30 A. M., the annual meeting of the Second Sunday School Department will be held there. These meetings are arranged to occur in the midst of the Educational Week at the General Convention, and it is expected that this will ensure a full attendance of delegates.

On Sunday, October 12th, at 4 P. M., in Bronx Church House, 171st and Fulton avenue, Columbus Day will be celebrated. The Rev. Dr. G. A. Carstensen will preside and addresses will be made by the Rt. Rev. Dr. Talbot, Bishop of Bethlehem, and the Rev. Dr. R. H. McKim.

On Wednesday, October 15th, at 8:15 P. M., in New Synod Hall, "Christ's Cause and Church Laymen" will be the topic discussed by Judge George F. Henry, of Iowa, and President W. F. Peirce, of Kenyon College. Bishop Tuttle will preside.

On Thursday, October 16th, at 8:15 P. M., in the Bronx House, there will be a meeting in the interest of the World Conference on Faith and Order. The speakers will be the Rev. Dr. Charles L. Goodell, pastor of St. Paul's Methodist church, N. Y., on "Hindrances to Unity;" the Rev. Dr. S. Edward Young, pastor of Bedford Presbyterian church, Brooklyn, on "Advantages of Unity"; by the Rev. Dr. James E. Freeman, rector of St. Mark's church, Minneapolis, on "Unity Attained: What Then?" Mr. E. M. Camp, vice-president of the Bronx Church Union, will preside.

Berkeley Divinity School Alumni.

There will be two reunions at the Convention: the first a dinner at the Harvard Club, 27 West 44th street, on Thursday evening, October 16th, at seven o'clock. Distinguished speakers will address the members at the fraternal conference following the dinner.

There will also be a celebration of the Holy Communion at Calvary church, Fourth Avenue and 22d street, on Saturday, St. Luke's Day, at 7:30 A. M.

The Rev. William H. Vibbert, D. D., President of the New York Alumni Association, 145 East 35th street, will be glad to hear from any of the alumni expecting to be present at these reunions.

Church Work Among the Deaf.

The Rev. O. J. Whildin, General Missionary to the Deaf of the Southern Dioceses, has resumed active work among his silent people. During the past week he has been visiting and holding services for those living in and around the towns and cities of Baltimore, Washington, Richmond, Norfolk, Newport News, Wilmington, Savannah, Raleigh, Durham, Greensboro and Danville.

The Rev. O. J. Whildin, General Missionary Deaf-Mutes, has many interesting and pathetic cases among the silent people to whom he ministers, but there are none that call for more genuine and helpful Christian sympathy as the deaf and blind. Oren Benson, of Maryland, and Nora Horton, of Virginia, are two such cases, to whom both sight and sound are denied. Notwithstanding their double, nay treble affliction, for Oren Benson has not even the power of speech, they are cheerful people and welcome the visits of the Missionary.

At a recent conference of Church Workers among the Deaf, held in Cleveland, Ohio, the Rev. Thomas Jenkins, rector of St. Paul's church, Fremont, Ohio, read an interesting and thoughtful paper on the subject, "Departmentalizing of Church Work among the Deaf." Rev. Mr. Jenkins advanced the idea that by partitioning the present extensive deaf-mute work of the Church into divisions that may conform to the existing divisions of the Seven Missionary Departments of the Church and placing the work under the supervision and authority of the Department Secretaries more important results might be obtained. The subject will be further discussed at a conference of the Missionaries, which will be held in the new All Souls' church for Deaf-Mutes, Philadelphia, Pa., Rev. C. O. Dantzer, rector. The officers of the Conference are Rev. B. R. Allabough, of Ohio, president; Rev. O. J. Whildin, General Missionary in the South, secretary, and Mr. C. W. Charles, lay reader for Trinity Deaf-Mute Mission, Columbus, Ohio, treasurer.

American Church Building Fund.

Will you kindly allow me, in the name of the Trustees of the American Church Building Fund, to write that at their meeting, September 18th, it was voted that the rate of interest upon loans from the Fund should hereafter be at the rate of five per cent. instead of six per cent. on all new loans, and on all existing loans from the day when the next payments are due, if there are then no arrears for interest or for installments. A summary of the work of the Commission will appear in the report to be presented to the General Convention.

EDWIN S. LINES, *President.*

Newark, N. J.

General Theological Seminary.

The Presiding Bishop, Dr. Tuttle, will be the principal speaker at the Triennial Reunion of the Associate Alumni of the General Theological Seminary which is to be held at the Hotel Marseilles, Broadway and 103d St., on Thursday evening, October 16th. Bishop Mann of North Dakota, Bishop Spalding of Utah, and others will speak. The Committee of Arrangements are the Rev. G. M. Foxwell, chairman; Rev. C. M. Douglas, Rev. Dr. C. F. J. Wrigley, and Rev. Dr. G. A. Carstensen. Further particulars may be had by addressing the Rev. John Keller, 19 East Park Street, Newark, N. J., or at the bursar's office in the Seminary.

The General Seminary opened on Wednesday with a gratifying number of applications for entrance into the Junior Class. The whole number of students and clergy taking post graduate course will be about 137.

Churchmen at the Perry Celebrations.

Commodore Perry won his great battle on Lake Erie on September 10th, 1813. He was a Churchman, and the fact is worth recording that they who took part in the celebration of the victory on September 10th, 1913, were,

for the most part, Churchmen. Bishop Perry, of Rhode Island, a descendant of one of Commodore Perry's brothers, took a principal part in the celebration at Put-In-Bay, and he appointed as his chaplain Rev. Emory H. Porter, rector of Emmanuel church, Newport.

The other celebration of the same event was in Newport, R. I. The chaplain of the day was the Rev. Stanley C. Hughes, present rector of Trinity church, Newport, where the Commodore was baptized. The orator of the occasion was Gen. Asa Bird Gardiner, a prominent Churchman of Long Island, and the eulogist at Perry's grave and poet of the occasion was Bishop Darlington, of Harrisburg, whose ancestor was Deputy Governor of Massachusetts at the time of King Philip's war, and whose summer home is Newport. He had as his special attendant Rev. E. L. Reed, curate of Emmanuel church, Newport.

Opening of the Virginia Theological Seminary.

The ninety-first session of the Protestant Episcopal Theological Seminary in Virginia opened on Wednesday, the 24th of September, the first order being the enrollment of new students. The following have already entered: Clarence Edward Buxton, candidate for orders from the Diocese of Kentucky; Howard Hartzell, postulant from the Diocese of North Carolina; Gordon Lee Harwell, candidate for orders from the Missionary District of New Mexico; George Franklin Hill, candidate for orders from the Diocese of East Carolina; William R. Geiger Irwin, with all papers in for candidateship for holy orders in the Diocese of Maryland; Robert Cleveland Lewis, postulant for orders from the Diocese of West Virginia; Lenoir Valentine Lee, B. A., postulant for orders in the Diocese of Virginia; Thomas Gustave Mundy, B. S., candidate for orders from the Diocese of Alabama; Franklin Thorp Osborne, B. A., candidate for orders from the Missionary District of Idaho; Frank Stanford Persons, postulant from the Diocese of Alabama; Benjamin J. Rudderow, 2d, postulant from the Diocese of Pennsylvania; George Charles Shears, transferred at his request and with the permission of the authorities from the Diocesan College, Montreal, Canada, to the Virginia Seminary. He expects to connect himself with a diocese in this country. One or two more students are expected.

The regular lectures began on Monday, September 29th, with most of the members of the senior and middle classes in attendance, together with the new students in the above list.

Some changes have been made in the schedule of lectures, and in accordance with the present regulations at the University of Virginia and many other colleges, the session is divided into three terms, with examinations in all the classes at the end of each term. It is felt that this will be a great improvement and guarantees a much more satisfactory standard of regular work on the part of the students, and they express themselves as generally pleased with the change.

The opening sermon was preached on Sunday last, September 28th, by the Rev. W. H. H. Powers, D. D., of Towson, Maryland, one of the leading clergy of that diocese and a former graduate of the Seminary. It maintained his high reputation as a preacher. Bishop Gibson took part in the service on that Sunday.

All of the professors, with the exception of Professor Kennedy, were absent some part of the vacation season and some for the whole time, from the Hill, and are ready for the active work of the coming session, which we trust will receive a full blessing from the Great Head of the Church.

NEW YORK.

Rt. Rev D. H. Greer, D. D. Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Outlook at Calvary Church, New York.

The Rev. Theodore Sedgwick, of Calvary church, writes in his first year book a hopeful account of Calvary's situation and outlook as he sees them:

"When non-parochial organizations want a meeting-place they apply to Calvary, because they tell us it is a most convenient location. I am not a prophet as to the future, but I have a clear enough vision to see that Calvary has a much greater work awaiting her than she is now doing. The late Dr. Parks, at the beginning of his rectorship, observed that within ten years Calvary 'will be left as an island in the midst of business and poverty.' This prediction is partially true, but I do not see the poverty. Business about us is full of great activity, and it has brought Calvary great opportunity. It is true that people who fill these great commercial buildings. It is true that arnt45Au'd buildings come from everywhere, but we must learn that God's Church is not a Sunday institution. It must relieve the strain of life and add strength to the moral strivings of the people. We must do more on week days than we have done in the past. The week day Lenten services and the noon hour lunch club tell us this. As to Sundays, Calvary has the same opportunities that other churches have for winning congregations. It all depends on energy, spirit and aggressiveness, combined with preaching plainly the Gospel of Jesus Christ. We are on the lines of travel. The subway at our doors brings Brooklyn and the upper west side to us. Soon the new subway will bring us the upper east side. The surface cars north and south, east and west, and the elevated trains from the Bronx are close to us. It matters not where people live nowadays."

Music at the General Convention.

Music of a very high order will form part of the services in connection with the General Convention. In New Synod Hall, on Monday evening, October 13th, the choir of the Russian Cathedral of St. Nicholas will give a concert that will prove, it is expected, one of the greatest treats of the whole Convention, and in the Cathedral there will be, for a festival service near the Convention opening, a uniting of six of the most famous choirs of the city. Besides the Cathedral choir the other five will be those of Trinity, Grace and St. James' churches, and Trinity and St. Agnes chapels. Besides Miles Farrow at the organ will be Richard Henry Warren and Arthur S. Hyde, and Walter Henry Hall will lead an unaccompanied anthem, "Judge Me, O God," by Mendelssohn.

Holy Spirit Mission, Bronx.

The Rev. Melville K. Bailey, formerly of Grace chapel, and later located at the Holy Communion parish, has taken charge of Holy Spirit Mission, Bronx, and it is understood is to become its rector when a parish is organized. Holy Spirit is the Mission for which Bishop Greer recently secured one of the finest sites in the whole Bronx. Its location is the famous Hunt's Point district. Convention deputies have begun to arrive and to appear in New York pulpits. The morning preacher at the Cathedral on September 28th was Archdeacon Rogers, of Fond du Lac, and at Grace church, Bishop Edsall, of Minnesota.

The Rev. Dr. A. G. Cummins, rector of Christ church, Poughkeepsie, announces that "The Chronicle," started by his parish and for a year or two edited by him, has secured the backing of laymen of the Church in many States. He says that the reason it has done so, making its national character assured along with its permanence, is that it may contend for the Protestant position of the Church. He declares interest to be very wide-spread, rendering the procuring of this support comparatively easy.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Large Class Presented for Baptism by a Lay Reader.

On the night of Thursday, September 11th, Rev. N. C. Hughes, Archdeacon of the Convocation of Raleigh, baptized a class of twenty, presented by Mr. A. W. Taylor, the most efficient layman in charge of the mission work at Roanoke Rapids. This was the happy result of personal service. Mr. and Mrs. Taylor have given themselves whole-heartedly to this growing mission, and now they have the assistance of Miss Lillie Hill, of Pittsboro, N. C., whose constant visiting among the people generally, and association with the Girls' Friendly, members augur much for the future.

Ordination.

A service of great solemnity and beauty was held in Christ church, Raleigh, on the morning of Sunday, September 21st. Three were ordained to the sacred ministry of the Church, Mr. Prosperi being made deacon, and Rev. Messrs. Henry A. Willey and Cyprian P. Wilcox advanced to the priesthood. They were presented by the Rev. S. S. Bost, of Durham, and the Rev. W. J. Smith, of Charlotte. Besides the Bishop, the rector and the presenters, there were present Archdeacon Hughes, Rev. A. B. Hunter and Rev. Julian E. Ingle, the last named acting as the Bishop's chaplain. The Bishop preached the sermon, his theme being "Service." Rev. Mr. Prosperi, a native of South Carolina, has been for some time a resident of Statesville, and well known there as a teacher of experience and ability. Rev. Mr. Willey has served with acceptability for the past year and a-half at Mayodan, and for a time assisted the Rev. F. M. Osborne with the missions around Charlotte. While a native of Georgia, the Rev. Mr. Wilcox is wholly identified with the Diocese of North Carolina. He did a work of high order, at one time, under the Rev. Mr. Berkeley, at Mayodan. Later he studied at the Theological Seminary near Alexandria, and now becomes assistant to the Rev. Mr. Barber, at Christ church, with special charge of St. Saviour's chapel, the mission of that Church. The parish house of Christ's church is nearing completion.

New Altar and Reredos.

At the Church of the Good Shepherd the altar and reredos are in course of

erection. They are of marble and were carved in Italy. They will add much to the beauty and dignity of this stately edifice, which is now approaching its completion. The rector, the Rev. Dr. Pittenger, after a brief illness, has now gone North to remain until after the General Convention.

St. Mary's, Raleigh, has opened with as many as can well be accommodated. The day school is large and there are about one hundred and seventy boarders. Thirteen States and Mexico are represented.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Prayers for the General Convention.

The General Convention of the Church has never probably, in all of its history from the beginning, aroused such wide-spread and deep interest, both within the Church and outside, as does the approaching session, in October, in New York City. There will be several important questions for consideration and action, but the most important and vital is that concerning the proposed Change of the Name of the Church, which has been so constantly discussed in the Church papers, conventions, councils, convocations, etc., for many months. Consequently, many of the Church people have been engaged and are now engaged in prayer to God on behalf of the Convention.

A proposition was recently made for the Church to be given to prayer for the Convention, the week preceding its assembling. Last Sunday morning, Dr. McKim, of Epiphany church, Washington, earnestly invited his people to meet in the church every day of the present week, at 12:30 P. M., for prayer for this purpose.

The Rev. W. N. Tillinghast Becomes First Assistant of Epiphany Church.

The first assistant minister of Epiphany church, to assume that position on the first of October, is the Rev. William Norwood Tillinghast, of Greenville, S. C., formerly rector in Rappahannock county, Virginia, and recently declined the rectorship of Norwood parish, Montgomery county, Maryland, in this Diocese.

Many Churchmen, and especially Virginians, will recognize his Christian name as that of one of the Church's most honored ministers of other days, the Rev. Dr. William Norwood, one of whose children is now one of Virginia's most useful pastors, the Rev. John Norwood.

Opening of the Cathedral Schools.

The National Cathedral School for Boys opened its fall session on September 25th, with an enrollment of one hundred and twenty-five boys, which tax the school's seating capacity. The head master is Mr. E. L. Gregg, who is assisted by an efficient corps of teachers, one of whom is Mr. W. Pinkney Mason, a graduate of the U. S. Naval Academy, and a widely-known Virginian, who conducted the Rockville, Maryland, Academy for several years.

The National Cathedral School for Girls will open on October 2d, with an over-flowing enrollment of pupils. The principal, in succession to Mrs. Barbour Walker, is Miss Jessie C. McDonald, M. S., and the academic head is Miss Helen L. Webster, Ph. D. Both of these officers are veterans in their work as teachers.

Ascension Church, Washington.

The music of Ascension church, Washington, the Rev. Dr. I. H. Nelms, rector, is under the experienced hand of Professor A. W. Harned, a Doctor of Music of the University of Pennsylvania, and formerly organist and choirmaster of St. Paul's church, Lynchburg, Va. Ascension has excellent facilities for all kinds of parish work. The former rector of Falls church, Va., the Rev. W. E. Callender, is assistant minister.

St. Paul's Church, Washington.

The Rev. Robert Talbot, of St. Paul's church, Washington, is again at the head of his parish work, after his return from his summer rest in the New York mountains. All improvements are completed, much to the satisfaction and comfort of the people. The new choirmaster, Mr. N. S. Ferris, is from Canada, and is the son of a clergyman of the Church of England.

The Rev. Dr. J. MacBride Sterrett, rector of All Soul's church, N. W. Washington, who has been unable to work for several months, has returned to his home, but is still too unwell to minister in the church.

The Rev. Dr. C. Ernest Smith, of St. Thomas' church, Washington, preached the consecration sermon of St. Michael and All Angels' church, Baltimore, on Monday, September 29th, St. Michael and All Angels' Day. Dr. Smith was rector of the Baltimore church for several years; and came thence to St. Thomas', Washington, nearly eleven years ago. W.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Central Convocation.

The fall meeting of Central Convocation will be held ot Amelia Courthouse, October 14th-16th.

P. W. Reed.
Secretary.

Mr. Peyton's Work in Washington County.

Mr. W. P. Peyton, a Seminary student from Alexandria, who supplied during the summer at Saltville, has left for his home, to spend a short time before returning to the Seminary. Mr. Peyton was warmly received in Washington county, where he ministered to other points than Saltville. He visited Marion and Glade Springs, to hold services, and also preached at the convict road-force camp and several other places, with good effect.

Contributions to the United Offering.

The Woman's Auxiliary of the Diocese have contributed generously to the United Offering, the entire amount given being $5,015. The following additional offerings are reported:

Houston	$12 70
Norfolk, St. Andrew's	23 82
Staunton, Emmanuel	5 00
Portsmouth, Trinity, 2d Circle	15 44
Cape Charles	40 50
Staunton, Trinity	58 15
Abingdon	26 52
Lynchburg, St. Paul's Juniors	4 65
Petersburg, St. Paul's	65 00
Williamsburg	22 00
Port Norfolk	5 10
Lynchburg, St. Paul's	5 00
Lynchburg, Grace	26 80
Eastville	15 46
Norfolk, St. Paul's	4 00
Lawrenceville	15 00

Deaconess Williams and Miss Ella Coston, who have been in the mission field, under the late Dr. Lloyd and Archdeacon Rich, for some time past, have been compelled to give up their work, temporarily, on account of bad health. Mrs. Binns succeeds the deaconess, but Miss Coston's mission at Flat Top remains vacant. The Archdeacon is anxious to get in touch with a young woman suitable for the place and would appreciate any information leading to the enlistment of her services.

Rev. W. Q. Hullihen has returned to Trinity parish, Staunton, after a six weeks' vacation, spent at Teuton Lodge, Wyoming.

On September 17th, Rev. R. C. Jett closed his twentieth year as rector of Emmanuel church, Staunton, resigning to take charge of the proposed school for boys in Amherst, after a most successful and consecrated pastorate. During his ministry in Staunton, over four hundred communicants were received into the Church and over a hundred thousand dollars was subscribed for various purposes.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

Church Work in the District.

Rev. H. G. Hennessy has returned to his work at Colorado, having temporarily supplied the Church of the Incarnation at Dallas, Texas. Bishop Temple has asked him to also supply temporarily the missions at Barstow and Midland, made vacant by the removal of Rev. D. A. Sanford from Big Springs.

At Amarillo, the birth of another daughter is noted in the family of the rector, Rev. R. W. Trapnell.

At Abilene, the addition of young people to the vested choir has added much to the attractiveness of Church services, under the rector, Rev. A. D. Ellis.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

A New Parish.

By the election of a vestry this week, the newly-elected Susquehanna parish, authorized by the last Convention of the Diocese, takes its place in the diocesan work, being the thirty-eighth parish. It was taken from the historic old North Elk parish in Cecil county, the division having been made after five petitions to as many annual Conventions. The vestrymen elected are as follows: Robert A. Kirk, Samuel Aiken, Wilson C. M. Whitlock, Henry H. Founds, Wilson L. Couden, Walter H. Gracie, Edward Kessel, J. Ford Sempers. The registrar of the parish is Mr. Wilson L. Couden, Perryville, Maryland. The new parish begins its work with a considerable emergency fund, a parish church and a chapel, and it is understood that a rector will be immediately called.

The Rev. Clinton H. Weaver, S. T. D., rector of Somerset parish, of the Diocese of Easton, has tendered his resignation to the vestry, to become effective the first of the year.

The fall meeting of the Middle Convocation of the Diocese of Easton, Rev. J. Gibson Gantt, dean, met at St. John's parish, Hillsboro, on September 23d and 24th. There was a large attendance, a number of clergy and the Bishop being present.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Chapel of the Guardian Angel.

Notable progress has been made during the past summer at the Chapel of the Guardian Angel, Baltimore, under the wise guidance of the rector, Rev. Charles Fiske, D. D., and by the earnest efforts of the vicar in charge, Rev. George J. Kromer. Mr. Kromer remained at home all summer superintending the building of the foundation walls of the proposed new parish building on the lot immediately adjoining the chapel.

Owing not only to the watchful care of the vicar, and the earnest co-operation of his people, but also to the generosity of many friends without the congregation, a saving of at least $5,000 has been effected, and the entire work done at a cost of only about $2,200. A prominent firm of contractors who are Roman Catholics, gave a large quantity of stone, and a well-known builder, also a Roman Catholic, donated thirty-five barrels of cement. A Presbyterian business man gave eighteen hundred loads of dirt, and some cart drivers, interested in the good work the chapel is doing, gave two hundred loads of sand. Members of the Boys' Club of the chapel also gathered up large quantities of stone. A large retaining wall, 115 feet long and 20 feet high, enclosing the side lot adjoining the chapel, has also been completed. In one corner of the lot the vicar has erected a large pulpit of stone, which will be used for open-air services during the summer months. The little children of the congregation have, with great enthusiasm and hard work, raised over $14 during the summer towards putting electric lights in the chapel. Altogether the outlook for the future of the chapel has never been so promising.

Vacation Bible School at St. John's, Waverly.

One of the largest of the Daily Vacation Bible Schools in Baltimore, whose members are increasing every summer, which has met in the parish house of St. John's church, Waverly, Rev. William Dallam Morgan, rector, recently ended a six weeks' session. The sessions were held from 9:30 to 11:30 each morning, and the enrollment was 178 children, with an average daily attendance of 64 pupils. Money to pay for competent teachers was raised by private subscriptions. The school included, in addition to the Bible study, an hour's instruction, each day, in sewing, raffia work, hammock-making, games and play. At the closing exercises five children received prizes for perfect attendance during the entire session, and twenty-five received Testaments as a reward for missing not more than five days.

Holiday Home of the Shut-In Society.

The Holiday Home of the Shut-In Society at Pikesville, Baltimore county, closed on September 10th after one of the most successful summers since its inauguration five years ago. At that time it was realized by the members of the society that a month away from a sick room is the usual environment of a person confined indoors by illness in deformity, would be one of the greatest boons possible to confer upon an invalid. Through the kindness of Mrs. R. Brent Keyser, one of the directors of the society and a prominent Churchwoman, the home, a fine old building of quaint Colonial architecture, known as the Old Sudbrook Tavern, was loaned to the society. The interior was equipped in the most modern way, and a number of rooms were fitted up by persons as memorials to relatives or friends, so that the building will accommodate from twenty-five to thirty invalids a month. Almost seventy-five such guests, ranging in age from about twenty years to eighty-eight years, have spent from one to three months at the home, the length of time depending largely on their physical condition and circumstances. Although it costs the guests absolutely nothing, the treatment given them by the matron and the nurse cannot be excelled. Too much praise cannot be given the president of the society, Mrs. William D. Morgan, wife of the rector of St. John's church, Waverly, and her associates, for their kindness and earnest efforts to bring joy and comfort into the lives of these sufferers.

The Bishop of the Diocese, who with his family, spent the summer at his country home at Emmetsburg, Frederick county, is again settled for the winter in the Episcopal residence on the Cathedral grounds, and has resumed his regular office hours at the Diocesan House.

The Rev. Edwin B. Niver, D. D., rector of Christ church; Rev. Charles Fiske, D. D., rector of the Church of St. Michael, and All Angels', and the Rev. Hugh Birckhead, D. D., rector of Emmanuel church, Baltimore, also Rev. Joseph P. McComas, D. D., rector of St. Anne's church, Annapolis, all of whom spent their summer vacation travelling abroad, have returned and resumed their parochial duties.

The Rev. Joseph Fletcher, formerly rector of All Saints' church, Reisterstown, who has spent the past year in rest and in study in England, has also returned, but is at present undecided when he will undertake any parochial work.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Eighty-second Anniversary of Calvary Church, Memphis.

On Sunday, September 14th, Calvary church, Memphis, celebrated its eighty-second anniversary, when the handsome new $10,000 organ was dedicated by the rector, the Rev. W. D. Buckner, LL. D. This organ has a memorial tablet containing the names of many deceased and faithful members of the Church. During the summer Calvary church has been entirely refinished on the interior, and now in its attractive dress of old ivory, with frieze of medieval colors, into which is interwoven the Maltese cross and churchly symbols, it presents a most pleasing appearance. As though to reward their rector for giving up his vacation, and to show their appreciation of his earnest efforts for the parish, the congregation of Calvary church have secured a handsome new rectory, in one of the choicest residence sections of the city, into which the rector's family were happily installed about the 1st of September. In addition, this congregation has also presented to Dr. Buckner a handsome auto, which is a great assistance to him in making his parochial visits. Dr. Buckner is a deputy to the General Convention.

Opening Services in the New St. Luke's Church.

The first service in the new St. Luke's church, Memphis, were held on Sunday, September 21st. On Sunday, September 28th, the Holy Communion was celebrated and Mr. Bramwell Bennett was ordained to the diaconate by Bishop Gailor, the sermon being preached by the rector, the Rev. Edmonds Bennett, D. D., and the candidate presented by the Rev. Matthew Brewster, D. D., of Mobile. Dr. Brewster was the preacher at the evening service.

October 5th will be Brotherhood Sunday. The Corporate Communion will be celebrated at 7 A. M. At 10 A. M. the rector will preach the anniversary sermon, and at 8 P. M., the installation of novitiates will take place and a sermon preached by the Rev. Edmonds Bennett, D. D.

Grace church, still without a rector, is being supplied with lay services.

Prof. S. A. Mynders, a vestryman of Grace, died of heart failure on September 18th. Another great loss to the Church.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Corner-Stone Laid for a Memorial Hospital.

Ten months ago, while eight gentlemen were in friendly conversation, one said, "Abington needs a hospital." At a public meeting which soon followed $30,000 was subscribed. Then came the offer of Mr. George W. Elkins to build the Hospital as a memorial to his wife, Mrs. Stella M. Elkins. Fully 1,000 persons asembled at the site, on Thursday, September 25th, when Mr. Elkins laid the corner-stone. The Rt. Rev. Dr. Thomas J. Garland came up from Atlantic City to perform the religious portion of the exercises. The structure will be 107 by 100 feet and be built of red brick, with marble trimmings. It will have a capacity of 60 beds. In the wards and operating rooms there will be installed the most modern appliances for the work of a complete up-to-date hospital. It will probably cost not less than $150,000. The $30,000 previously subscribed will be devoted to the beginning of an endowment fund, which it is expected will soon reach $100,000. It is the only hospital in a radius of seven or eight miles. It will be ready for use early in 1914. It is designed to serve the communities of Melrose Park, Oak Lane, Elkins Park, Ashbourne, Ogontz, McKinley, Jenkintown, Wyncote, Noble, Rydal, Beth Ayres, the Huntingdon Valley, Bryn Athin, Abington, Crestmont, Weldon, Ardsley, Glenside, Edge Hill, Willer's Grove, and Hatboro. The chief address was made by Dr. Samuel G. Dixon, Health Commissioner of Pennsylvania. The Hon. John K. Tener, Governor of Pennsylvania, also made an address.

Plan Suggested for Reforming Wayward Boys and Girls.

Mr. Francis A. Lewis, a member of the Vice Commission, which made an exhaustive study of the subject last winter, addressed the Clerical Brotherhood at its meeting on Monday morning, September 22d, giving some of his own observations and suggesting some means by which it might be prevented. He strongly condemned the churches for doing so little in the way of re-

forming the wayward. He said that many boys and girls throng the streets for recreation, having no better place to go, but who were there led to make friends of those who sought to work their ruin. He would have the churches of the city open their doors during the evenings of the week, and by good entertainments and music, not only insure them against the evils of the street, but cultivate good, healthful acquaintances, and occupy their minds profitably.

Governor John K. Tener has appointed as among the representatives from the State of Pennsylvania to the Convention of the American Prison Association, to meet in Indianapolis, October 11-16, from the staff of the City Mission, the Rev. Herman L. Duhring, D. D., the Rev. H. Cresson McHenry, the Rev. T. William Davidson and the Rev. Charles B. Williams.

A neat folder has just been issued by the Rev. T. William Davidson, secretary of the Diocesan Board of Missions, giving the names of the officers and members of the Board and their addresses, the by-law regulating the meetings of the Board, the names and addresses of the secretaries and treasurers of the six convocations into which the Diocese is divided, and a schedule of the meetings of the convocations.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Formal Opening of a New Church.

The Church of the Resurrection, Starkville, Mississippi, which has been in course of construction since August 10th, 1910, was formally opened on St. Matthew's Day. There were present the Bishop of the Diocese, who was the celebrant and preacher on this occasion; the Rev. J. Lundy Sykes, priest-in-charge, under whose leadership the erection of the church was begun and finished; the Rev. R. Bland Mitchell, assistant minister, and the Rev. W. E. Dakin, rector of St. Paul's, Columbus.

The service, the first held in an Episcopal church in the town of Starkville, was attended by a reverent congregation that filled the sacred edifice to overflowing, among the worshippers being a goodly number of students of the Agricultural and Mechanical College, situated in the outskirts of the town. The erection of this church, recommended by the late Bishop Thompson during the first years of his episcopate, and again urged by Bishop Bratton in one of his earliest addresses to the Diocesan Council, fulfils the fruition of a hope long deferred. It is confidently expected that the completion of this church building and the increased number of Sunday services that it will now be possible to hold in the community, will place on enduring foundations a work that has necessarily languished by reason of the lack of a church building and of adequate ministrations.

Among the College faculty are several Churchmen who, with their families, the college students from Church families, and a small number of communicants in Starkville, will constitute the nucleus of a congregation for this infant mission. It will also be possible to present the Church to many students from Mississippi counties in which her services are never held and to whom, consequently, she is a stranger and her ways regarded with disfavor..

The new church is, essentially, a replica of St. Columb's chapel, built by Bishop Thompson on the grounds of the Episcopal residence at Battle Hill, Jackson, St. Columb's itself being a reproduction of an Anglican chapel in Great Britain..

The chancel windows, the gift of the Woman's Auxiliary of St. Andrew's, Jackson, are a memorial to the second Bishop of Mississippi, the Rt. Rev. Hugh Miller Thompson. Many other beautiful appointments for sanctuary and choir were presented by friends in the Diocese and elsewhere.

The building is 28 feet wide by 70 feet long, and has a seating capacity for 250 persons.

A generous gift of $500 was made by the American Church Building Fund Association. Excepting this contribution and a few others of small amounts, the funds for the building of the Church of the Resurrection were raised within the bounds of the diocese, ranging in amount from thirty cents to $300. The total cost of site, edifice and furnishings is about $8,500. There is no corporate indebtedness.

Diocesan News Notes.

The Woman's Auxiliary of St. Paul's, Meridian, Miss., have sent a box of clothing and other things to St. Mary's-on-the-Mountain, Sewanee, and will give a Christmas box to a clergyman and his family in the mission field.

The new St. John's church, Laurel, Miss., the Rev. L. W. Rose, rector, is nearly completed. The consecration will take place as soon after the opening as possible.

St. Paul's, Meridian, has received a beautiful chalice and paten from Mr. Henry G. Meyer, in memory of his wife. The Altar Guild will provide a new set of veils and burses.

The Rev. Irenaus Trout, a faithful and devoted missionary, is reported to be very ill.

The Rev. Albert Martin, rector of Trinity church, Yazoo City, quietly celebrated the completion of the seventeenth year of his rectorship, on Sunday, September 28th.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

The clergy are mostly back from their vacations and the work throughout the Diocese is opening up with zest. Unusually cool weather for the time of year prevails.

Bishop Edsall spent his vacation at Lake Minnetonka and has been in the Twin Cities from time to time.

Owners of real estate in Phelps Island, Lake Minnetonka, have offered a percentage of money realized from sales of property on that island for the benefit of St. Mary's School for Girls, at Faribault. It is anticipated that this may attract Church families to Phelps Island, and that summer services may be inaugurated there.

The Cathedral of Our Merciful Saviour, Faribault, the Rev. Paul Matthews, dean, celebrated Founders' Day September 16th. The Rt. Rev. F. A. McElwain, D. D., Suffragan Bishop, was among the speakers.

A camping party, among whom were the Rt. Rev. A. R. Graves, D. D., the Rev. C. E. Haupt, of Minneapolis, and the Rev. C. H. Plummer, D. D., of Lake City, Minn., have been spending the month of September in tents on a lake shore near Pequoit, Minn.

The Rev. Carroll L. Bates, of Lake City, accompanied by Mrs. Bates, who is a Diocesan delegate to the Convention of the Woman's Auxiliary, in New York City, left for the East on Monday, September 28th, to be absent about one month. During the rector's absence, Mr. C. C. Thompson, a student at Seabury Hall, will take the services at St. Mark's, Lake City.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Suffragan.

Death of Mrs. Morrison.

The many friends of Bishop and Mrs. Morrison were shocked and grieved at the announcement of the sudden death of Mrs. Morrison, on Saturday, August 9th. She had been ill only about ten days. Mrs. Morrison, who was a Miss Sarah B. Swazey, was born in Galena, Ill., but later in life she lived in Chicago, and there met and afterwards married Rev. Theodore N. Morrison, who was the rector of Epiphany church, and afterwards became the Bishop of Iowa. Mrs. Morrison will be greatly missed. She took a live and active interest in all things pertaining to the advancement of the Church's work in the Diocese. She was true to all of the beautiful ideals of a devoted Christian woman. Her life was such that her presence was ever a benediction. The love and esteem in which she was held by her friends is a fitting tribute to one whose noble deeds and kind acts will linger longer in the thoughts of those who knew her.

Bishop Morrison has returned from Olympia, Washington, where he spent a few weeks, since his wife's death, with his son, Rev. Cameron S. Morrison, rector of St. John's church.

Mission Stations Grouped.

Bishop Longley, who is administrative head of the mission stations throughout the Diocese, has announced the following grouping of the several mission stations: A priest to live at Des Moines, to take charge of Winterset, Atlantic, Shenandoah and Fairfield. The Rev. Harold S. Ford, of Massachusetts, has accepted an appointment by the Bishop and will take charge of this field October 1st. A priest to live at Des Moines, who will serve Garden Grove, Iowa Falls, Webster City, and Popejoy. Rev. Allen Judd now has charge of these stations. A priest to live at Dubuque, who will serve Farley, Dyersville, McGregor and Bellevue. Rev. C. B. Upson of North Dakota will take charge of these places October 1st. A priest to live at Sac City, to serve that place, Carroll, Cherokee; with occasional services at Onawa, Missouri Valley and Sheldon. A priest to live in Cedar Rapids, who will serve Anamosa, Brooklyn, Marengo, Grinnell, Durant, Belleplaine, and What Cheer. These last two districts have not been filled. Two good young men are needed for these stations.

Improvements at St. Mark's, Maquoqueta.

Rev. Arthur M. Lewis, rector of St. Mark's church, Maquoqueta, spent the month of July among his friends and relatives in Virginia and West Virginia. During Mr. Lewis' absence St. Mark's was painted inside and redecorated. The decorating and painting was artistically done, great care having been taken in selecting the colors and designs. St. Mark's is beautiful, sweet and attractive, and the congregation are delighted with the result of the

artist's hand. The vestry have decided to install a new organ.

Diocesan Social Service Commission.

A meeting of the Diocesan Social Service Commission was held in Des Moines, on September 10th. Plans were mapped out for aggressive work during the coming year. The following were elected as an Executive Committee: Rev. Charles J. Shutt, chairman; Rev. A. S. Hock, Messrs. John L. Gillespie, and Charles H. Clark.

Rt. Rev. Harry Sherman Longley has returned to his home in Des Moines, after a pleasant vacation.

The Diocesan Board of Missions met Thursday, September 25th, at the Bishop's house in Davenport. Nearly all the members were present.

Rev. Charles E. Freeman, formerly of Grand Haven, Mich., has taken charge of St. James' church, Oskaloosa, succeeding Rev. William P. Williams, who has gone to California.

Rev. Arthur M. Lewis, rector of St. Mark's, church, Maquoqueta, some weeks ago, received a call to St. Mary's church, Middlesboro, Ky., Diocese of Lexington. Mr. Lewis decided to remain in Iowa.

Rev. John Dysart, rector of St. John's church, Dubuque, spent the month of July visiting friends in New York, and Massachusetts. He has returned and taken up his active work at St. John's.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Church Building Secured for St. John's Mission, Bucyrus.

St. John's Mission, Bucyrus, Rev. Alvah I. E. Boss, rector in charge, after a courageous struggle of nearly twenty-five years, during which time it has worshipped in hired places, has secured and paid for a valuable church property in a strategical location. The purchase consists of ample lot and an excellent church building of brick, once the possession of one of the local denominations, and is equipped with heating plant and rooms for vestry, choir and Sunday School purposes. Plans for proper chancel, tower and other improvements are being projected.

The Cleveland local assembly of the Brotherhood of St. Andrew, Mr. F. W. Fairburn, director, met at St. Paul's church, Monday evening, September 22d, with an attendance of fifty men. Rev. G. F. Patterson delivered a valuable address on "Efficiency in Church Work among Men." The plan of holding mid-day services throughout the entire Lenten season instead of Passion and Holy Weeks, as heretofore, was favored, and measures taken to at once commence the securing of well known preachers for these Lenten dates.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Call Accepted.

The Rev. F. E. A. Warren, for several years rector of Meade Memorial church, South Richmond, has accepted a call to the rectorship of St. Thomas' church, Ginter Park, Richmond. Mr. Warren was ordained deacon by Bishop Randolph in 1910. His first charge was St. Luke's parish, Mecklenburg county, Va.

St. Thomas' is a new church, completed last spring, while the Rev. Frank A. Ridout was the minister in charge. It is an attractive building and the congregation is composed of active and devoted Church people. Mr. Warren was called to St. Thomas' several months ago, but declined, at the request of his congregation in South Richmond.

Rappahannock Valley Convocation.

The fall meeting of the Rappahannock Valley Convocation will be held in St. Paul's church, King George, the Rev. S. Maclaren Brydon, rector, beginning Monday, October 13th. The members will please notify the rector promptly of their intention of attending. The members of the Convocation will get off the steamer at Hopyard.

WM. H. MEADE, Secretary.

Mrs. Agnes O. Smith, mother of the Rev. William D. Smith, rector of Christ church, Winchester, was buried, on Friday, September 26th, at Green Hill Cemetery, the Rev. R. C. Cowling officiating.

MAINE.

Rt. Rev. Robert Codman, D. D., Bishop.

A Summer Church in New England.

There are many small churches scattered along the coast of New England, and open only during the summer season. Among these, one of the most interesting is "St. John's by the Sea," in Old Orchard, Maine. It is supported entirely by voluntary contributions, and the worshippers come from various parts of the United States, as well as from Canada. The minister in charge is appointed by the Bishop of Maine. The "Hudson Memorial" is a cottage intended for occupancy by the rector and his family, but it is not very near to the church. The latter is in an ideal situation, not far from the woods, and made still more attractive by a tangle of wild roses, and other flowers. Here, too, the birds sing sweetly, and make a delightful prelude when one is waiting for church to begin.

A very sweet-toned organ was presented by a family from Chicago, as a memorial to one of their loved ones who had worshipped there for many summers. This instrument is played by volunteer organists, generally visitors to Old Orchard, and spending a well-earned vacation there. Occasionally a really fine musician happens along, but when such is not available, the congregation are glad to have any one who can lead in the chants and hymns. The attractions of Old Orchard are great; the pine woods, the magnificent broad beach, the cluster of rocks near one end of the latter, the remains of the beautiful old orchard for which the place was named —all these draw thousands of visitors every year, while there are quite a number who add, to the thought of these, the remembrance of the comforting services of that sweet little church, "St. John's by the Sea."

MARY GRAHAM.

LONG ISLAND

Rt. Rev. F. Burgess, D. D., Bishop

The Rev. Dr. Page, of Virginia, and the Late Mayor Gaynor.

The Rev. Dr. Frank Page, of Fairfax Courthouse, Va., preached a sermon at the Church of the Redeemer, Brooklyn, on Sunday night, September 28th, on his personal acquaintanceship with the late Mayor Gaynor, in whose funeral services he had taken part a few days previously. Dr. Page was, until two years ago, rector of St. John's church, Brooklyn, which was the Gaynor family's place of worship. He was one of the closest friends Mayor Gaynor had, and the Mayor's children felt as much at home almost in Dr. Page's house as in their own home. In his sermon Dr. Page declared that in a few years a magnificent monument will be erected to the memory of Mayor Gaynor, the funds for which will be contributed solely by the children of the poorer classes, as was done in Cleveland to the memory of Tom Johnson.

The Church Club of the Diocese, taking advantage of the presence of the General Convention, which is to be in session for three weeks, beginning October 10th, will give a complimentary dinner to Bishop Burgess, at the Hamilton Club, Brooklyn, on Tuesday evening, October 21st. Many of the ministerial and lay delegates from all parts of the country will be invited. A religious service under the auspices of the Club is to be held in the Church of the Holy Trinity on Sunday afternoon, October 19th.

A memorial tablet to Abbott Augustus Low was unveiled on Monday evening, September 27th, at the Diocesan House. The Bishop took part. Mr. Low was the second president of the Club.

Fellowship With Jesus.

He who is in fellowship with Jesus Christ is in sympathy with the struggles of men in every form and in every clime, and only through much sympathy and struggle will the world be made braver and brighter and better. Only as the fellowship with Christ has charms for us which are greater than the allurements of fleeing sense, only as we feel that we cannot afford to slight the means which He felt were a necessity for him, only as there comes to us as there came to Him an overpowering sense of the presence and reality of God, are we prepared for the battle of life and for the inevitable victory. It is Jesus Christ who speaks to the deepest in us as none has ever spoken, and only as we suffer with Him and struggle as He did in Gethsemane in loneliness of heart can we understand Him, enter into His experience, continue His work, drink of His cup, and know something of the joy of His victory. They who suffer with Him shall also reign with Him. This is the lesson which comes to us far across the centuries from an Eastern country, where at the foot of the Mount of Olives there lies a "place which is called Gethsemane."—H. M. F. Klein.

The Dismal Swamp.

In the extreme southeastern part of Virginia, near the North Carolina line, lies Lake Drummond, the reservoir of Dismal Swamp, and a remarkable freak of nature. The lake is by no means inconsiderable in size, spreading its calm, dark waters over more than thirty square miles. There was once a popular tradition that the lake was bottomless, but this is absurd, although one frequently hears it in Virginia even in this day. Every part of the lake has been successfully sounded, and nowhere is the depth more than twenty feet.

But in many respects the lake and the surrounding swamp show nature in an eccentric mood. Some well attested facts are seemingly so impossible that the uninitiated is apt to declare them false. For instance this—the lake occupies the

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Richmond, Va.

highest land in all the swamp. You steam up-stream from the ocean level at Norfolk for some twenty long miles. The locks lift you nearly twenty feet at a single bound, and yet within a thousand feet of the lake you leave your launch and climb approximately ten feet higher to reach the lake.

If there were an outlet sufficient there would be no lake, and if no lake there would be no swamp. Men have constructed two artifficial and very shallow canals that lead off the water. One northwestward to the Nansemond River at Suffolk, and the other eastward to the Dismal Swamp Canal, which unites the waters of the Chesapeake and the Pamlico.

The water of Lake Drummond is clear as crystal and yet tinged a reddish brown. It is bitter to the taste yet delightful to drink. It is thus discolored by the juniper trees that for uncounted ages have grown in the swamp. In the old days before coldstorage was an accomplished fact, thousands of barrels of this "juniper water" were shipped to all parts of the world for use on the transoceanic sailing vessels, for one peculiarity of "juniper water" is that it never grows stale.

We have here not only "juniper water," but also "juniper" soil. For the soil is not soil at all in the ordinary acceptance of the term. It is all and only vegetable fibre, rather preserved than decomposed. Giant trees and the thick underbrush, than which no thicket could be thicker, grow out of this vegetable mould. Dig where you will and giant trees are uncovered excellently preserved in the swamp. And so it comes to pass that timber is mined in the Dismal Swamp as well as cut. And the finest quality of shingles they say, are made of these cyprus and juniper logs.

Still another remarkable result of such conditions is that the soil is inflammable. Literally the whole face of the earth catches fire and burns during very dry seasons. Here and there, holes may be seen, two, three, and even four feet deep. They tell you how the natives and the lumbermen save their cabins by digging ditches and filling them with water around about.

Though surrounded on all sides by great cities (New York is within an easy night's ride), Lake Drummond is without doubt the loneliest spot this side the Everglades of Florida or the deserts of the far West. Unbroken silence broods over the bosom of the lake, and a deeper silence still over the vast wet lands that surrounds the lake for miles on every side. Now and again a party of sportsmen will venture into the thicket, but so dense is the undergrowth and so insecure the footing that only the hardiest venture beyond the fringes of the bogs. For the most part the bear and deer have a very safe retreat.

The appropriae name "Dismal" was given by the earliest settlers, even before the days of the famous William Byrd, of Westover, who ran the Virginia-Carolina line through the swamp. And the name has never been questioned, for all that the lake and swamp are beautiful places. The dark red water of Lake Drummond as it ripples placidly in the sunshine, shut in on every side by the emerald shore, calls forth the admiration of even the least aesthetic. Surely no such towering trees, such graceful vines, such fresh but perennial beauty of land and water could be found outside the tropics. The gentle breeze wafts the sweetest perfume over the lake. It is perhaps the swamp-laurel, a variety of wild, dwarfed magnolia, or perhaps it is a breath of the delightful honey-suckle which grows luxuriantly everywhere, or it may be the pure white pond lilies the green leaves of which almost close the narrow passage-way that leads from the lake. But for all this beauty and riot of color and fragrance, "Dismal" is the only name for the swamp. Ten steps into the thicket, and beware lest you will never be able to find again the faint path you have left. And at every step beware the serpents which are everywhere in evidence, on land or water.

Drummond was a young Virginian, who in the days before the Revolution, followed a deer into the recesses of the swamp. He lost his game and he lost his way, and the swamp, like a living thing seemed to close down upon him. His efforts to retrace his steps were vain, and his cries for help equally futile. At length he reached the shores of this beautiful lake which since that time has borne his name, a memorial to his terrible experience. At length he did reach civilization more nearly dead than alive, and told of the beautiful water locked in the heart of the swamp.

History, romance, and literature have added their classic charm to nature's gifts.

In the earliest days of the Revolution Lord Dunmore received his first thrashing just east of the Dismal Swamp. The immediate result of the patriot victory was burning of Norfolk by this last royal governor.

In 1803, Thomas Moore, the Irish bard, spent ten days in Norfolk, and made the difficult excursion to the lake. They told him the sad story of a young man who had become demented by the death of his promised bride, and who came to believe that she was not dead but had gone to the Dismal Swamp. Eluding his friends he plunged into the recesses of the swamp and was never seen again. Moore made the story a poem, but it does not approach his other poems of sentiment by any means. Longfellow, too, wrote a poem inspired by the fact that the swamp was the regular place of refuge for the runaway negroes of the neighborhood. His minute and accurate description of the swamp would indicate that he had visited it, although I have never heard that he did so.

The Dismal Swamp is perhaps the richest farming land in the country. One cannot doubt but that this vast and desolate tract will feed its millions. When men need the rich lands that lie there the waters will subside and the homesteads and villages will rise. But before the dawn of that day Lake Drummond must pass, and become only memory.—Rev. W. H. Squires, in Christian Observer.

A Post-Graduate Course.

"What are you doing now that you are free?" was asked of a young woman lately graduated with all the dignity and satisfaction of cap, gown and diploma.

"Grubbing, just plain grubbing," she answered discontentedly. "It does seem to me too bad," she went on, "after the delightful and uplifting years at college to have to come home to menial labor. What with this everlasting housework and constant trivial interruptions, I haven't read twenty pages this month." Drooping lips and puckered brows made the fine face anything but pleasing at that moment. "Mamma thinks," she continued, "that we ought to get on with just one servant this year because there have been so many extra expenses lately, and then the twins are to go to college in the fall. Consequently I'm doing the dusting and the desserts and the bathroom to say nothing of ironing my own shirtwaists."

"While your mother is idle, I suppose," suggested the older woman.

"Oh, of course not. She works all the time when people aren't telling her their woes and getting her advice. I don't see how her strength and patience hold out. Still, she really seems to enjoy everything she does, and she doesn't seem to be bored by anybody, either."

"And you would like people of more congenial tastes?"

"Why, naturally I like a good many of our old friends, but all the same what's the good of a college education if I have to do second girl's work and listen to the trifling concerns of a country town?"

"None at all," was the unexpectedly reply. "I can't see that it has done you the least bit of good in the world. You might better have stayed at home and saved the money for the twins."

"Why, what do you mean?" asked the now aroused young woman.

"I mean that if your college course hasn't disciplined your mind so that it grasps with ardor any new problem, even if it concerns dusting or starching shirtwaists in the best possible manner; if your studies haven't developed a taste for what is real and true rather than for what is superficial; if the information you have gathered seems an end in itself rather than an inspiration to discover what any environment, however limited, has to offer—if all this has not taught you to look upon the unavoidable 'menial' details of daily living as your opportunity to help along the neatness, comfort and sweetness of the world, then your college education has been a failure. I do not doubt that nine-tenths of all the year's girl graduates left college with the sincere desire to make the world better. Perhaps you said so in your essay."

"I did," admitted the girl.

"And right here at the threshold your first test meets you, and you are practically refusing it. You looked for some nobler task more suitable for your training and your abilities? There is nothing nobler than doing the right thing. Ability is shown in choosing the task for its rightness rather than its delightfulness."

"I see," said the girl, thoughtfully, "it is the 'faithfulness over a few things.' I accept my test. It may be the necessary post-graduate course before my vocation finds me."—Mary Starbuck, in Congregationalist.

In the hours of darkness when the power, the wisdom, the love of God have disappear from your horizon like extinguished stars, look at the Cross and the simple thought that Jesus suffered will rekindle in your heaven those vanished lights.

Family Department

The Bliss of Penitence.

Come, O ye sinners, to the Lord,
In Christ to paradise restored;
His proffered benefits embrace,
The plenitude of gospel grace.

A pardon written with His blood;
The favored and the peace of God;
The seeing eye, the feeling sense,
The mystic joys of penitence;

The godly fear, the pleasing smart,
The meltings of a broken heart;
The tears that tell your sins forgiven;
The sighs that waft your souls to heaven.

The guiltless shame, the sweet distress,
The unutterable tenderness,
The genuine, meek humility,
The wonder, "Why such love to me?"

The overwhelming power of saving grace,
The sight that veils the seraph's face;
The speechless awe that dares not move,
And all the silent heaven of love.

Shall We Make Our Services Popular?

The first and fundamental function of the Body in its Catholic character and in its individual congregations is to represent the great truth of the divine presence, power, and redemption here on earth with us. The first purpose of our Public Worship is to realize and to testify of God, and of our life in Him, in His Church. Before the duty, or the power, of preaching to the world, comes the necessity of having and feeling the Truth in ourselves, the truth of our life in the Father, through Christ Jesus the Son, by the power of the Holy Spirit. I charge you, brethren of the Clergy, with this as the first and fundamental thing of your ministry. As the central principle of your work, as the means of developing the life of God in the Church, as a source of power by which you may in the end reach out and save others, you must cultivate and maintain in the public worship of the sanctuary that high ideal of reverence and holy fear, that solemn and noble earnestness in the rendering of the sacred offices, that avoidance of all light and unseemly aids and accessories to divine worship, by which alone you can enjoy and perpetuate the treasures of faith ad devotion, which have come down to us. There is a time and there is a necessity for coming down to the commonplace and the ordinary; there are services which you must adapt to suit the ignorant and the careless; there are means which you may properly employ to attract the worldly and the hardened; but not by debasing or neglecting our great and noble offices for cultivating and developing the spiritual life of the devout and faithful Christian and for helping those who hunger for higher attainments and who in their efforts need the best that the Church can give. The strength of the Church is in its central body of earnest, holy, devout, consecrated men and women, in whose mature characters the Spirit is having its perfect work, bringing them into daily conformity with the Master; and the necessities of these blessed souls must not be neglected. For this central life and power we need our highest and most spiritual worship. The Christian army may throw out its skirmish lines, but it must preserve its solid center of support and succor. It is the strength of the center which gives power and efficiency to the advance. We may perhaps have been over-conservative in the past, and guarded too jealously the dignity and sobriety of our worship, to the lessening of efficiency in aggressive work. Be it so! We see our error. We are improving in our missionary activities. But we may not forget or neglect what has given us strength and influence in the past. In my judgment the Church should preserve the highest possible standard of reverence, dignity, and devotion in public worship, even if it should seem to be a hindrance to success. There is something better than success. But it is a great mistake to suppose that such a standard of public worship is without influence upon even the men who neglect it. It impresses them even at a distance. They know what it stands for and aspires after. They may in their busy hours and years of selfish worldly occupations and ambitions and success, think it does not appeal to them. But just because it refuses to come down to their level, and to court their favor, and to cater to their carnal and worldly minds—because it is above them they look up to it; and when the time comes that they feel the need of a deliverer, they will lift up their eyes to the hills, from whence cometh their help.—Bishp Cheshire in The Carolina Churchman.

The Church Militant.

The Church of this dispensation is frequently referred to as "the Church Militant" in contrast to the Church Triumphant in glory. It is frequently a misnomer, the characteristic of militancy having been lost or reduced to a minimum. Even if it retains its character as the army of the Lord, it not infrequently appears as an army in quarters rather than engaged in a campaign. Terms with the enemy seem to have been made, whereby it is tolerated, but not regarded seriously as an antagonist. This is conspicuously true with reference to worldliness. The scriptural standards of life have in many places been so lowered that the world has been willing to come into the Church, provided its pet sins are not denounced. Consequently there has come upon the Church an almost universal indisposition to exercise discipline upon its unworthy members. There is no doubt that this has weakened the influence of the Church.

A recent book by Dr. John A. Hutton discusses the triumph of Christianity in the first three centuries of the Christian Era. The writer seeks to ascertain the reasons for her triumph. He gives three chief reasons for the Church's victory. "First by the force and attractiveness of her faith; second by the new and haunting quality of her goodness; and third, by the sufferings which the world imposed and which she bore, showing depth beneath depth of her communion with her Lord."

Dr. Hutton does not antagonize the reasons for Christianity's triumph given by Gibbon in his famous chapter on this subject but maintains that the causes which he himself gives are antecedent. In a masterly way these three causes are discussed, and the author reaches the irresistible conclusion that they are the prime reasons for the final victory of Christianity in the world.

These compelling characteristics must be reproduced in the Church of every age, if it would win victories for her Lord. "It is a bad sign," says Dr. Hutton, "when we are not suffering. It may be too strong a thing to say, but this is a matter on which it is safer for us to speak strongly—that the Church of Christ is fulfilling her function in the world only when she is fighting, and consciously fighting, for her life. So it was in the beginning. * * * It came home to them more and more that they and the world were in the very principles of life opposed to one another; and that it might be, there was no way of peace with the world."

Attention is called to the fact that the world in these early centuries endeavored to seduce the Church from her high and pure standard. Much of the Epistles, especially of Paul, is directed toward strengthening the Church against any of the compromises with the world. Repeatedly the Apostle calls upon the Church to seek those things which are above where Christ sitteth. It is an essential characteristic of life that it select that which will minister to its welfare, and reject that which is injurious. "To ask an organism to take into its bosom the whole world, is to ask an organism to renounce its own very quality, and to relapse into the common world of dead and insignificant things." Further to ask the Church to be easy and consenting to the things which please the flesh is to ask the Church to die.

It is an age when the people are increasingly fond of smooth and entertaining speech. It desires its prophets to prophesy pleasant things. It loves to be amused and is averse to battle for any great cause. The Church shares in this spirit, and has by so much weakned her influence. It is deceived by the clamor for entertainment and the outcry against wrong-doing. It has too much striven to please the populace rather than to assert her high and God-given standards. Referring to the early struggle of the Church, Dr. Hutton remarks: "Nevertheless, there never was a time when Christianity did more for the world, never a time when the mind of Christ made such advances upon the spirit of the world, never a time when the Church was the instrument of such triumphant spiritual power, literally raising the soul of man from the grave, as in those days in which the Church, as such, held herself aloof from the world and conceived it to be her one function with regard to the world to pronounce judgment upon it in the name of Christ and from the standpoint of Christ's spirit and ideas."

The writer is not referring to the monastic idea, that monstrosity not yet having arisen to a recognized place in the Church, but to that relation to the world which Jesus Himself inculcated in His high priestly prayer when He spake of His disciples as being in the world and preserved from the evil and yet not of the world.

There never was a time when the Church needed more to be the army of the Lord and to realize that she is not engaged in a skirmish, nor employed to hold defenses, but to carry on a warfare, a warfare to the death, against all the foes of her Lord, a warfare that will involve sacrifice, suffering and sometimes death. It needs to recover the passion of the early Church which fought sin with fury. It needs to sturdily contend for righteousness and to realize that to follow God is to war against everything that thwarts His will. When she recovers her right to be called the Church militant she will the sooner achieve her triumph.—Christian Observer.

The greatness of man does not show itself in its ability to build cathedrals, to sculpture, to paint, to write, to invent, to discover, to control men, to found nations, etc., but in its ability to commune with God and do His bidding.

The Lord at the Loom.

"Children of yesterday, heirs of to-morrow,
What are you weaving—labor and sorrow?
Look to your looms again, faster and faster
Fly the great shuttles prepared by the Master.
Life's in the loom:
Room for it, room!

"Children of yesterday, heirs of to-morrow,
Lighten your labor and sweeten your sorrow;
Now while the shuttles fly, faster and faster,
Up and be at it, at work for the Master.
He stands by the loom:
Room for Him, room!

"Children of yesterday, heirs of to-morrow,
Look at your fabric of labor and sorrow;
Seamy and dark with despair and disaster,
Turn it; and lo, the design of the Master!
The Lord's at the loom:
Room for Him, room!"

The Holy Spirit in Regeneration.

The efficient agent in regeneration is the Holy Spirit. We must be "born of the Spirit," and life must come "by the renewing of the Holy Ghost." "That which is born of the Spirit is spirit." As a life cannot take its rise of itself, so neither can it take its rise under any other hand than the hand of God. Here again the voice of all human experience is heard. No man ever communicated life to dead matter. No organization or form of construction no manipulation can do it. He is considered a crack-brain who attempts it—in any realm except the spiritual.

There are men who own no agency of the Spirit of God in such a matter, but tell you if you will let them baptize you you will be regenerated. A sinner is dead; can a man raise the dead? Can he enter that dark valley where the dry bones lie, and make them to live? Read the thirty-seventh chapter of Ezekiel, and learn that only the breath of God can raise them to life. Can a man that cannot give life to an insect, give life to an immortal spirit? Can a man cast out devils? Can he cast out the devil of lust, of covetousness, of murder, of lying? Can a man cure a leper? Can he cure the leprosy of sin? Can a man create? Can he make a new creature? All the forms of speech in the Bible are against the thought that a man can do this work.

The method of regeneration is like the method of every other form of divine activity—unknown to us. "By faith we understand that the worlds were framed by the word of God." How framed? Nobody knows; what we know is the fact, not the method. We are told that three persons in the Trinity make up the unity of the Godhead. How do they make it? Nobody can tell. We have the fact, we know nothing of the manner. We are told the two whole natures, the whole nature of God and the whole nature of man, make up the personality of the incarnate Son of God. How were the natures combined? No man living can tell. "But some man will say, How are the dead raised up, and with what body do they come." What is the method of the resurrection? All the world is as silent as the graves in which the dead lie. These are divine processes, are within the range of divine activity, and you can no more answer these questions than you can answer the question of Nicodemus about the new birth. "How can these things be? How can a man be born when he is old?" We are given the facts about these other matters; it is all Jesus gave Nicodemus about the new birth; it is all that we know now about it. It is all we need know about any of them. If God should ever give you a commission to create a world or to raise a dead man, or to regenerate a soul, it will be time enough then to ask for the method. We are only told that we cannot do such a thing as to renew the nature of a man and that the Holy Ghost can do it and does it, and we rest on the fact.

The instrument which the Spirit uses in this work is the word of God, the truth. "Of his own will begat he us with the word of truth," we quote again from James. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," we quote again from Peter. The sword of the Spirit, by which he kills and makes alive, is the word of God. "The washing of water by the word," is another of Paul's expressions. We again call attention to the fact that the Spirit of God never uses any other instrumentality besides the truth. It is the entering in of the truth of God into a spirit that has hitherto been dominated by lies, lies, about the nature of sin, lies about the true purposes and aims of life, lies about God, lies about a maid's relations to men, his obligations, lies which, all of which, come from the father of lies—it is the entering in of the truth about all these things and more that trues up a man's nature, and the Spirit of God alone can carry truth into that inner self, that realm of death, where hitherto the man has had his being, remove his moral and spiritual disability and adjust the man to it. Bound down in this prison house of death the truth alone can make him free.

The condition upon which the Holy Spirit will do this work is that of entire submission to Christ, implied in repentance and faith. The Spirit in the use of the truth has made the man see his sins, has proven to him that he is guilty and lost and undone, without God and without hope. The heinousness of sin and of his sin has appeared to him. He sees sin in its loathsomeness. His sorrow for his own transgressions is stirred. He hates sin, having before loved it. He resolves in his heart to turn from it, turn from it forever, and he does turn from it. He utterly renounces the old life. He gives himself to Christ, realizing that Christ is his only hope.

We do not give these words as conveying the exact consciousness of every man who is saved. We are wary of stereotyped forms of experience. But they do express substantially what happens in the mind of every conscious sinner.—Western Methodist.

Children at Public Worship.

"One of the most alarming things in the life of the Church to-day is the absence of children from the services of the sanctuary. There is disaster ahead unless prompt measures are taken to counteract the tendency to neglect the religious training of the boys and girls. If there are comparatively few men in the pews to-day it is because, as boys, they were not trained up to sit in those pews. If congregations are smaller to-day than they should be it is because the present generation was not trained, as well as it should have been, to go to church. If we are not careful the coming generation will be still more careless.

"A most excellent Sabbath School superintendent, who has been at the head of his school for almost twenty years, said, not long ago, with all earnestness, to the children and young people: 'You knew how much I think of the school here, but I want to urge you, if you can go to only one service, to go always to the preaching service of the church." The Sabbath School is not the children's Church. It is not a co-ordinate body with the Church. It is not right to make attendance upon its service a substitute for church attendance. Too many do so, and then, as the years go by, they give up going to the Sabbath School and have not developed the habit of church attendance, and become lost in the world.

"Parents make an immeasurable mistake if they do not take their children with them to the church service and have them by their sides in their own pews. The children may not understand every word, but they understand much, and they form a habit which is most of all. If parents will go to church regularly and have their children in the pews with them, only good will result. It will be well with those families and the churches will be strengthened by their means.

"It is a most abject and unintelligent and immoral thing to allow children to decide whether they shall go to church or not.

"Too many parents are not to be depended on even in regard to the attendance of their children at the public school. Especially do they show that they are not to be depended on in the matter of bringing their children to church and of training them up religiously. And yet this is immeasurably more important than secular education. It is a matter of spiritual life and eternal welfare. In proportion as parents are wise they will take this in hand and will be faithful and efficient.

"Some parents think they have done a great thing if they send their children to Sabbath School, even though they let them return home at its conclusion and spend the rest of the day in secular diversion. No matter is it to them how the children employ the remaining hours of the sacred day. They may romp and play any sort of games, may roam the neighborhood, may read secular stories, or do anything else. This is a poor way to discharge one's parental obligations.

"It is a ridiculous thing to claim that children acquire an aversion to church if they are compelled by their parents to attend its services. Certain is it that they will grow up to have this aversion if they are not trained up to attend. Parents direct and compel their children in all sorts of things that are for their health in eating, drinking, sleeping, and clothing and unless they are taught these things properly in their childhood, they grow up under great disabilities. The children who are taken in hand by wise parents and brought up in the atmosphere of the Church are the ones to be depended on in years to come to be the intelligent and earnest leaders in the work of Christ."—Southern Christian Advocate.

Religious Sect Nearing End.

The news from Enfield, Conn., that the North family of Shakers of that place, numbering ten, has moved to Mount Lebanon, N. Y., leaving at Enfield, of the former three families or communities, only ten members of the Church family, is evidence of the passing of a peculiar people, remarks the Providence Bulletin. The recruiting plan of the Shakers, dependent solely for new membership on the manifestation of divine light as they came to individuals has not proved effective. Their dogma of celibacy has made impossible those denominational accretions that are due to the transmission of religious views from parents to children. The "revivals" out of which the sect sprang in England and in this country in the eighteenth century long

since ceased, and, in fact, were inconsistent with the inaggressive character of these people.

The Enfield, Conn., community once numbered hundreds, and the sect in the country had 7,000 adherents. To-day, or rather at the time of the last compilation of statistics, in 1912, the fifteen Shaker communities in this country afforded a census of 516.

It was a few years prior to the American revolution that the Shaker movement, which was still young in England was transplanted to the colonies in America; transplanted is the word, as it appeared here it disappeared across the water. The sect is now disappearing in the United States Even forty years ago there were some 4,000 full members, besides several hundred novitiates here. The communities then numbered seventeen and later fifteen. These were at New Lebanon and Watervliet, New York; Hancock, Tyringham, Harvard and Shirley, Masachusetts; Enfield, Connecticut; Canterbury and Enfield, New Hampshire; Union Village, Watervliet, Whitewater and North Union, Ohio, and Pleasant Hill and South Union, Kentucky. They are passing slowly but surely from the world in which their theology permits them to take so small a share of interest.

At the Holy Communion.

Humbly, Lord, I come to thee,
Low before thine altar bend,
All that thou wouldst I should be,
Deeply, deeply here I feel.

All the wrong that I have done,
God of mercy, I repent,
Begging humbly, Holy Son,
That Thy help might here be sent.

Of Thy Blood I deeply drink,
Of Thy Body do I eat,
For I stand upon the brink,
With temptation at my feet.

Father, look with pitying eye,
E'er it be too late to save,
For the hour is drawing nigh,
Lord, Oh Lord, Thy strength I crave.

Written by a young girl on a Saturday night when preparing for the Holy Communion.

—Hawaiian Church Chronicle.

Developing the Fruits of the Spirit.

Men may say what they will about a Christian's coming full into life, and into fullness of life, like Minerva leaping full panoplied from the brain of Jupiter; all human experience contradicts it. Even the fullness of the Spirit does not guarantee it, for the Spirit does not go beyond our intelligence at the moment. His first work is to enlighten us, and then to conform us, if we are willing to be conformed. The enlightening process will go on as long as we are in the world, till we shall come to comprehend with all saints what is the height and depth and length and breadth, and to know the love of Christ, which passeth knowledge; till we shall be filled with all the fullness of God.

We have said that the principle of all the graces is in all the children of God. "His seed remaineth in him." All will have Love. Love is the essence of all Christian character. "Every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." Are you sure that you have love; that you love God, that you love man? If you are sure of this, do not be discouraged about anything; only persist; all other fruits will come in time. You shall yet have joy; your gladness will overflow some day, like a river. Your natural temperament may be against you, as we have suggested; but the day will surely come when you shall rejoice. You shall yet have peace, habitual concord. It will be all the more genuine because you have found it difficult to be at peace under all circumstances, and you will know the meaning of it all the better. You shall have long-suffering. This is the ability to repress anger. Perhaps you have been waiting long for that already; but you shall have it. God's Spirit, if you walk in love, is able to produce it within you. You shall have gentleness, kindness, the power to deal gently with others. It is a grace that comes slowly in some natures. They were born with more vigor than gentleness. There is not much delicacy in the touch of their hands. They are honest, hold with great tenacity to their sincere convictions—and that is a great thing in itself; no man ever did much in this world any otherwise. They may be even narrow—God has usually begun every great work in the history of the Church under the hand of a narrow man, narrow at least in the beginnings of that work. Witness St. Paul, "after the most straitest sect a Pharisee." Witness Martin Luther, whom the latitudinarian Erasmus could hardly endure. To do any great work it is necessary that the man who is to do it should hold something with the tenacity of death. No man like Erasmus ever led on a revolution or produced a reformation, such cannot do it. The world owes a debt to narrow men it can never pay. Have patience, I do not say with narrowness, but with narrow men who love God and love men and are intensely in earnest in trying to do good. If they are disposed to brush the world aside, and hasten on to their ends, they mean well, and they will come to a gentler spirit by and by. Especially if they are men of strong intelligence, have patience with them; they may know better where they are going than you do, and they will grow gentler after they get there.

He that has love will also come to have goodness. This differs from mere gentleness in that it sometimes has to do good by means that are not considered very gentle. It is a virtue that some very good people do not know much about. It is in your man of tenacity; makes him stand in the face of his friends, in the face of the whole world sometimes and cry, "Here I stand; fly I cannot; retract I will not; God help me!" Many people are willing to do good; if they can only always do it by gentle means. It takes more than that to make a well-rounded Christian character. There is a soldierly side to the Christian, and God and the world need some rough work done at times. That is an immortal utterance of Luther's again, when they told him he had better not go into Leipsic, lest Duke George should get him, and he replied, "If I had business in Leipsic I would go into Leipsic, though it rained Duke Georges nine days running." It were well to do all things gently if you can, but you have not yet come to the millennial state, and some things will have to be done by such ways as you can. How well-balanced is the Christian character! To what a noble state the Spirit is carrying us forward!

The quality described by the word faith in this catalogue is really faithfulness. It means trustworthiness, steadfastness. It will not only do good, it can be depended upon to keep at it. It does not surrender on account of discouragements, will not say, "It is no use," and quit. For there be many failures of our efforts. We fail often where we had most right to expect success. Our motives are misjudged. It is hard to persist in doing good when you are rebuffed, when you meet with ingratitude. Faithfulness will persist through it all. And he that truly loves God and loves men will find himself growing in faithfulness to both. Love believeth all things, hopeth all things, beareth all things.

If the principle of the Christian character is in you, if you love, you will also come to meekness. It is the absence of self-assertion, the opposite of the spirit of retaliation, of the spirit of revenge. It does not undertake to even up a score. A man of natural spirit who can assume this attitude in the face of injury is much of a Christian. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." The gospel reverses the philosophy of this world. The world says, Take care of yourself; the gospel says, "The meek shall inherit the earth." We live in the world, and it is often hard to shut our ears to its voices, but still, if you love, you will find how to do it.

The last grace named in our catalogue is Temperance. It is a comprehensive word, and means self-mastery, the last and crowning grace. "He that ruleth his own spirit is better than he that taketh a city." There shall come a time when the world and the flesh and the devil are under the feet of those that persist in love. They shall ripen in all Christian fruitage, and stand forth in the eyes of men the loveliest monuments on the earth. Such wonders does the Spirit of God perform!—Western Methodist.

"Such a Mother."

After one of the hard-fought battles of the war, a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said, "Well, my brother, what can I do for you?"

"Chaplain," said he, "I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down and return thanks to God for me."

"For what?" asked the chaplain.

"For giving me such a mother. Oh! she is such a good mother. Her teachings are my comfort now. And then, chaplain, thank God that by His grace I am a Christian. What would I do now if I were not a Christian? And thank Him for giving me dying grace. He makes this hard bed feel 'soft as downy pillows are.' And ah! chaplain, thank Him for the promised home in glory—I'll soon be there."

"And so," said the chaplain, "I knelt by his bed with not a petition to utter, only praises and thanksgiving for a good mother, a Christian hope, dying grace and an eternal home in glory."—Christian Observer.

When I read the Bible I find traces of a most lovable character. I see one portrayed who was always kind to children, who never thought any trouble too much to seek and save the lost, who drew young men to him, who was tender to suffering, going into the sick room and tenderly taking by the hand a little sick girl and bidding her arise, and yet who was strong and brave, confronting danger without flinching; and I hear Him say: "He that hath seen Me hath seen the Father." This, then, is what our Heavenly Father is like.

Children's Department

Sleepy Song.

As soon as the fire burns red low,
And the house upstairs is still,
She sings me a queer little sleepy song
Of sheep that go over the hill.

The good little sheep run quick and soft,
Their colors are gray and white;
They follow their leader nose to tail,
For they must be home by night.

And one slips over, and one comes next,
And one runs after behind
The gray one's nose at the white one's tail,
The top of the hill they find.

And when they get to the top of the hill
They quietly slip away.
But one runs over and one comes next—
Their colors are white and gray.

And over they go and over they go,
And over the top of the hill
The good little sheep run quickly and soft
And the house upstairs is still.

And one slips over and one comes next,
The good little, gray little sheep!
I watch how the fire burns red and low,
And she says that I fall asleep.

—Josephine Daskam.

Who Lit the Lamps?

Upon the rocky coast of Cornwall, there stood some years ago, an old-fashioned lighthouse. It was placed amid some dangerous rocks, and was a great blessing to mariners, in directing them on dark and stormy nights.

You would have thought that everybody would have been glad that the lighthouse stood upon those rocks, and rejoiced in the good it did. But there was a set of wicked men who looked upon that lighthouse with very angry eyes, and often wished some storm would come and sweep it away. They longed to see the vessels wrecked, that they might gather some of the spoil that came from their destruction. These wicked men were called "wreckers"; and when stormy nights came on, they might be seen looking out for their prey, and even kindling large lights upon the shore to deceive the ships, lead them out of the way, and get them dashed to pieces on the rocks.

Still the lighthouse stood, watched over and kept by the merciful eye and arm of a kind, protecting God.

It was inhabited, at the time of my writing, by a kind man and his little girl; and it is about this little girl my story must be told. She had a very pious mother, who as she died, had given her holy counsels, and left her a large favorite Bible as her property. You may be sure the last words of her dear mother were not soon forgotten; while the Bible she had left was looked upon with no little reverence and love.

The lighthouse was so placed upon the rocks that, at low water, when the tide was out, you could walk from it to the shore; but at high tide nobody could get to it, as no boat could ride in safety among the breakers and the rocks. All the food the inmates needed, and all other things they used, were thus brought to them at low water, and the man of the lighthouse had often to go on shore for them.

One day he had gone as usual, leaving his little girl alone in the lighthouse, when some of the wreckers seized him, and determined to prevent his going back to light his lamps, in the hope that some ship would thus be wrecked. The poor man was in great distress when he found he was the prisoner of these wicked men, and he begged hard to be allowed to return. But in vain; there they kept him till long after the tide came in, and it became impossible for him to return. At last they let him go, and he stood upon the shore in great distress. The night gradually became a very stormy one. The wild winds roared furiously. The rain fell in torrents. The lightning flashed, and the thunder rolled terrifically. The sea dashed furiously around the lighthouse, sometimes covering it entirely with its waves. What was he to do? The lantern at the top of his house remained dark. He could see ships in the distance, and he trembled lest they should be wrecked for want of his lamps being lighted. He knew his little girl was all alone, and too little to do anything to help the difficulty; so there he stood in deep distress, while around him stood the savage wreckers, glorying in the success of their wicked scheme, when, all of a sudden, the lantern of the lighthouse blazed up, and its bright and glowing rays shot across the dark and troubled sea. The wreckers were filled with anger when they saw it, but the sailors, far off in the ships, were delighted as they caught its beams; and the keeper himself was overcome with surprise and joy, while he exclaimed, "Who has lit the lamp!"

* * * * * * *

Very distressed indeed was the little girl when she found her father did not return as she had expected. She watched the tide come rolling up and covering the rocks, so cutting off all the way to shore. She heard the wind howl, and trembled as she felt it rock the lighthouse. She noticed the dark night setting in, the storm beginning to rise. As she looked out, she caught a glimpse of ships in the distance, and knew if the lamps were not lighted they would probably be wrecked, and in her distress she began to think what she could do. At last a text of Scripturer, one of her mother's last words, came into her mind: "Call upon me in the day of trouble, and I will deliver thee.' So down she knelt, and prayed earnestly to God to help her in her trouble, and, rising walked up to the lantern at the top of the tower to see if she could light the lamps herself. She saw the long stick with which her father lit them, but she was too little to reach them. Down stairs accordingly she went, and, with great labor, dragged up a table and climbed on to it, and tried again, but still she could not reach the lamps. Down again she went to seek for something more to stand on, when her eye fell on her mother's large Bible, which she carried up with a great effort into the lantern, and laid it on the table. Then climbing up, on tiptoe, to her joy found she could just reach the lamps. In a minute all the lamps were lighted and the lantern blazed out, to the joy of the sailors in the ships, the surprise and relief of her father, and the shame and disappointment of the wicked wreckers on the shore.

Such is my little story. It is quite true; and as I have told it to you, I have been thinking of other mariners and wreckers than those on the coasts of Cornwall. I have been thinking of a world of people all in danger of missing their way, and being forever ruined by the results of folly and of sin. I have thought of wreckers in the shape of wicked men and youths, who would fain blight and destroy those by whom they are surrounded, and I have thought of the Church of God, with the light of truth, and the means of presenting the way of peace and safety in her possession, as a lighthouse for the world, in which also you, my dear reader, may help to kindle the lamps, and save some poor voyager to eternity from destruction and woe.—L. L.

Lost Neighbors.

"Are you sure you know the way, Jeanette?" said mother, cheerily.

"Why, of course I do, mamma! I go right down this street, and down next street and turn the corner, and then I'm there."

Mamma kissed her and said: "All right. One loaf rye bread, remember."

Jeanette really did know the way to the bakery, or would have if she had not happened to be looking at a dear little pony cart just when she ought to have turned the first corner. So she went on to the next street, and that carried her into a strange neighborhood. When she got to where the bakery ought to be, it was not there at all. Where was she? She looked around in sudden terror. Nothing was as she remembered, tearfully. There as an open lot on the corner, with a dog in it. She was afraid of dogs. She ran on down the street. Perhaps she had not gone far enough to reach the bakery. She heard a little wailing cry, and looked across to the opposite sidewalk.

There was a little girl just as big as she, and this little girl was crying, too; she began to wonder what could be the matter.

'She feels bad, and hasn't got anybody to comfort her," Jeanette thought. She looked around. "There isn't anybody but me. I guess I must go." She ran over.

"Hullo! Don't cry—I'm here! I won't let anybody hurt you," and Jeanette put her arm around the other little girl.

"I want—my mamma!" she sobbed. "I can't find my house!"

"Never mind!" comforted Jeanette. "Maybe I can find it."

"I'm Charlotte Cashen. I live at 55 Summer street. I'm four years old." Then little Charlotte stared at Jeanette. "Why, you're crying, too!" she exclaimed.

"Oh, I forgot!" said Jeanette. "I was crying 'cause I was lost. I couldn't find the baker's shop. I live on Summer street, and I am four years old, and my name's Jeanette Jacobs."

Little Charlotte showed dimples through her tears.

"That's funny," she said. "You're lost, and I'm lost, and you found me and I found you! But I want my mamma!"

"Don't cry! I'll find your mamma," promised Jeanette. "There's a man coming out of that house. Let's ask him!"

"No, you won't be 'fraid with me! Come! He'll be gone!"

When the grocer's clerk saw the two little girls coming toward him he waited.

"Will you find her mamma, please? asked Jeanette.

"I'm Charlotte Cashen. I'm four years old. I live at 55 Summer street," spoke up Charlotte.

"Oh, Mrs. Cashen's little girl, are you? Why, yes, I'm going right past there." He put her on the wagon seat. "You want to ride, too?" he asked Jeanette, looking down kindly at her. She cried

eagerly: "Oh, please, I'm lost, too! I want the baker's shop and I can't find it. I only found Charlotte!"

"Well, well, two lost kids!" chuckled the boy. "Jump in, then," and he swung her up beside Charlotte. "We'll stop at the bakery as we go along. Where do you live?"

"On Summer street—that big, white house right on the corner. I'm Jeanette Jacobs."

"Oh, ho, ho!" laughed the grocer's boy, shaking his broad shoulders. "And you two children never knew each other before—living only a stone's throw apart?"

"No, we never did," they declered.

"Well," he said, "you'd better go shopping together after this, so when you get lost you'll have company."—Emma C. Dowd.

Mrs. Robin.

Homeward hopped one day in summer,
Mrs. Robin to her nest
With the brightest dark red apron
Tied around her feathered breast.
And she brought the finest morsel
She could find in wood or mead,
The children she had left at home
With mother love to feed.
And when she reached her straw-made door
Her little robins three
She found all in a flutter
As frightened as could be
Not one would take a mouthful
Of the dainty worm she brought
And mother thought a fever
Her little ones had got.
"No, 'tis not that," the eldest said,
"We've had a fearful scare,
An awful giant passed this way
With head all topped with hair.
He hunted in the grass around—
It must have been for us
Or he'd have not been making,
I'm certain, such a fuss."
Then Mrs. Robin laughed aloud,
She laughed aloud with joy—
"'Twas someone picking berries—
Not a giant but a boy!"

The Crocodile's Friend.

A man was once traveling in the country where the big crocodile lives. There he saw a wonderful sight, which few men have seen.

One day, as he was rowing along a pretty river, he noticed a long way off a large crocodile, twelve or fifteen feet long. It was lying asleep under a bank, which was about ten feet high, right near the edge of the river. He did not want to scare the crocodile, so he stopped rowing when he was still some distance away. Then he looked carefully at the place, so as to make sure he could find the exact spot again.

Getting out of his boat, he walked from the shore and went way around on land so as not to arouse the animal from his nap. At last he tiptoed quietly along the bank just above the creature's head. Stooping down, he peeped over the bank and there lay the crocodile only ten feet below him.

As the man watched him, he noticed a bird near him called the zic-zac. It is a cousin of the plover, as large as a pigeon, and grayish in color. Up and down the bird was walking, keeping near the crocodile's nose. Suddenly the zic-zac saw the man, but did not fly away, as most birds would have done. Much to the stranger's surprise, it jumped up from the ground about a foot and screamed, "Zic-zac! zic-zac!" as loudly as it could, knocking itself against the crocodile's face two or three times. It seemed to think that the creature was in danger, and ought to be warned.

The noise and the taps against his face aroused the big animal, and he started up. He saw the man on the bank above looking at him, and so, jumping into the air, he dashed into the water. His huge body made such a splash that it scattered the mud all over the poor traveler. In an instant more the crocodile was out of sight.

The traveler waited awhile to see whether the animal would return; but at last gave him up and went back to his boat. He never forgot that big, ugly crocodile and his true little friend.—What-To-Do.

The Wild Strawberry Short-Cake.

Katie lifted her head and mother tied the blue sunbonnet strings snugly under her chin.

"You're going to make the short-cake while I'm gone just the same as you did yesterday, aren't you, mother?" asked Kate.

"Yes. And we'll have a lovely fat cake for supper," declared mother as she hooked the screen door on the inside after Katie had gone out.

The basket which Katie carried in her hand held more than a quart, and she ran across the field until she came to the pasture bars. It was easy enough to lie down and roll under those, and then Katie was right where the wild strawberries grew so plentifully in the short pasture grass.

Yesterday she had come here with the same basket, meaning to fill it full so they could have wild strawberry short-cake for supper. But the berries smelled so good that Katie picked first one and then another and put them in her mouth, and she kept right on putting so many there that the basket didn't get full at all.

After awhile she had heard mother calling to her, and then when Katie had looked in the basket she was so ashamed of the few little berries in it that she turned them out on the ground and ran home.

And when Katie got home she found something which made her still more ashamed than the poor berries in the bottom of the basket had done. She found that mother had the cake all made and was waiting to hull the wild strawberries and put them between the layers. It made Katie feel very sorry that her basket was not full when she saw how mother had trusted her.

"I thought every minute I'd begin filling the basket," she said.

But there was not time before supper to go back to the pasture and pick the berries, so mother had managed with a few cultivated ones she had in the ice-box, and said Katie might try again some other day.

So this afternoon Katie had come to the pasture again. The berries smelled just as tempting as they did yesterday, but she did not put a single one of them in her mouth.

Mother came and unhooked the screen door when Katie called. She took the basket and set it on the kitchen table.

"Those are splendid ones!" said mother.

"I didn't eat a single berry!" declared Katie.

"It is a good way, dear, to work busily when the time is to work, and play with all your heart when your time is to play. Now, while you're washing the stain from your fingers, I'm going to hull a saucer of these berries for you to eat right off, and there's a bit of whipped cream in the ice-box to put on them, and a plate of warm cookies!"

"I guess I'm hungry!" laughed Katie. "And there isn't anything better than strawberries and cream and cookies!"—Ruby Holmes Martyn.

The Good Work of the Downy Woodpeckers.

Much is said nowadays about planting trees and taking care of the forests. It is certainly necessary to protect the trees, for lumbermen chop them down, fire destroys them and there are certain insects, called borers, which eat out their very life.

There is one little bird, called the downy woodpecker, which tries to help save the trees. His sharp ears hear the borers eating into the trunks of the trees, and his quick bright eyes spy out the nests of the borers which are tucked away in the bark of the trees. The woodpeckers eat up the borers and destroy their nests, and thus they save many trees from destruction. This is the reason that the State of Washington has honored this bird by choosing it for the new State seal.

The downy woodpecker is only about six inches long, with black and white feathers and a red patch on the back of its head. It chirps "Clink! Clink!" like the big hairy woodpecker, only not so loudly.

Rosie's Shadow.

A shadow may seem a strange playfellow, and yet it was her own shadow that a certain little girl played with most of the time. The shadow appeared only on sunny days, of course, or in the evening when the lamps were lighted. You see, the little girl, whose name was Rosie, was a stranger in a strange town. All her friends happened to be grown-up people, though her mother assured her she would meet some children before very long. There were no boys and girls on her block, however, or if there were, Rosie did not see them. So it came about that the little girl played with her shadow. The shadow made a very faithful friend. It went everywhere Rosie did. Of course it couldn't talk, and that was a drawback; and whenever the sun failed to come out, the shadow-girl was missing.

One day Rosie was rolling her hoop up and down in front of her home, when a boy came riding up on his bicycle. He was a bright-eyed boy, and he was just the kind of a boy anybody would be glad to know. Rosie did not see him, nor did he see Rosie till their shadows met on the pavement. The boy jumped off his wheel. "Oh, I almost ran over you!" he said. "I was so busy watching my shadow I did not see you."

"Do you play with your shadow, too?" asked Rosie. "It was my shadow you almost ran over. You didn't hurt me a bit!"

"I never noticed my shadow till today," said the boy. "Why do you play with yours?"

"Because I'm lonesome," said Rosie.

"So lonesome that you play with your shadow?"

"Yes," replied Rosie.

"You won't be lonesome any more," was the answer; and do you know, that was true! Soon Rosie knew the boy well, and his dear little sisters, too, and other little folks on the next block—such a jolly crowd of children that she need never again play with her shadow. She does, however, sometimes, because she says it was her shadow that introduced her to her best friends, and made her love her new home.

The Jolly Old Crow.

On the limb of an oak sat a jolly old crow,
And chattered away with glee, with glee,
As he saw the old farmer go out to sow.
And he cried, "It's all for me, for me!

"Look, look, how he scattered his seeds around;
He is wonderful kind to the poor, the poor;
If he'd empty it down in a pile on the ground,
I could find it much better, I'm sure, I'm sure!

"I've learned all the tricks of this wonderful man
Who has such a regard for the crow, the crow,
That he lays out his grounds in a regular plan
And covers his corn in a row, a row.

"He must have a very great fancy for me;
He tried to entrap me enough, enough;
But I measure his distance as well as he,
And when he comes near, I'm off, I'm off!"

A Queer Little Cradle.

I know you have seen it many a time. No, it isn't a wood cradle or a brass one, either, and it hasn't rockers; for, you see, it does not need them.

How does it rock, then?

Why, this little cradle I am talking about is glued to the branch of a tree, and the wind rocks it most beautifully. This cradle is the softest little silken bundle, and all tight and snug in it is a little baby butterfly, or moth, sound asleep.

Grown-ups call it a "cocoon," but little boys and girls call it a "cradle"; and I am sure that is a good name for it, for just watch one and see how, when the wind blows, the tiny cradle rocks and rocks. And the baby butterfly in it is good and warm, for it is wrapped tight in little silk covers; and the rain can't get to it, for there is a sort of varnish or glue all over this little bundle of a cradle that has hardened so no wet can get to the baby inside.

Well after this cute little cradle has rocked and swung awhile, the queerest thing happens—the cradle splits open and the baby butterfly, or moth, inside works its way to the open air. It comes out of its cradle slowly, for it is weak, and its body is limp and heavy, and its wings are like little flaps of wet rags. Such a sorry little butterfly as it is! But it knows just as well what to do as if it had been told; for it glues itself to a branch, where its wet wings can hang downward. It just hangs itself up on a clothes-line to get dry like wet clothes. And it pumps air into all the little tubes in its wings, and these little wet wings become hard and dry. And, bless, you, it is then a real butterfly—a beautiful, velvety butterfly, green and white, or black and yellow or lovely blue, just all colors, as you know the butterflies are.

See if you can't find some of these curious little butterfly cradles, and watch them yourself, and you'll be surprised at the "baby" when it comes out from its sleep and then soars away a full-grown butterfly.—Helen Brown Bell, in the Child's Gem.

Where Children Do Obey.

As a rule, German children of all classes are treated as children and taught the elementary virtue of obedience. Das Recht des Kinds is a new cry with some of the people, but, nevertheless, Germany is one of the remaining civilized countries where the elders still have rights and privileges. I heard of an English woman the other day, who said that she had never eaten the wing of a chicken because when she was young it was always given to the older people, and now that she was old it was saved for the children. If she lived in Germany, she would still have a chance, provided she kept away from a small, loud set who in all matters of education and morality would like to turn the world upside down.

In most German homes the noisy, spoiled American child would not be endured for a moment, and the little tyrant of a French family would be taught its place to the comfort and advantage of all concerned. I have dined with a large family where eight young ones of various ages sat at an overflow table and did not disturb their elders by a sound. It was not because the elders were harsh or the young folks repressed, but because Germany teaches its youths to behave.

The little girls still drop you a pretty old-fashioned courtesy when they greet you. The little boys, if you are staying in the house with them, come and shake hands at unexpected times—when they arrive from school, for instance, and before they go out for a walk. They play the same games as English children, and I need hardly say that they are brought up on the same fairy stories, because many of our favorites come from Germany.—Dr. L. K. Hirshberg, in Christian Intelligencer.

Mildred's Secret.

"You'll soon be tired of staying here, Milly," said Rose, the minute her cousin came into the yard. "There isn't a single thing to do, and Susan won't have us in the kitchen. I wish I never had to come to see grandma when mamma does."

"Isn't there anybody to play with?" asked Mildred, with a little cloud over her sunny smile. "Oh, well, we can play by ourselves, if there isn't."

"I don't like to play when there are only two," said Rose. "I guess I'll take a long nap this afternoon."

About four o'clock Rose went out in the yard after her nap, to find Mildred picking up apples for Susan. "I think Susan is just lovely," she said, carefully picking up the best apples. "She's going to let me make a little pie for Uncle John."

"Yes, but she'll be having you do errands all the time," snapped Rose, crossly. "She wanted me to do something for her, and when I wouldn't, she told me she didn't want little girls bothering in her kitchen."

"I like to do chores," said Mildred, hurrying in with the apples.

At supper Rose and Mildred each had a little pie, but, somehow, Milly's tasted better to her, because she had been busy all afternoon. Rose had been under the apple tree feeling sorry for herself after her nap, while Mildred had a good time helping Susan in the kitchen.

Rose went up to her room to play with her dolls, while Mildred looked longingly at a baby in the next yard, a dear baby, just beginning to talk a little. Presently its mother came to the door, and said: "Come in, dearie, Mamma has a bad headache, and wants to lie down."

Of course the baby could not understand, and did not want to leave the sunshine and flowers, so he screamed and pulled back with all his little might. "I'll watch him," cried Mildred, hurrying to the fence. "I'll be very careful. Truly I will. I do love babies so much."

"Grandma, why does Milly have better times out here than I do?" asked Rose one day. "Everybody loves her, and she is always happy."

"Because she has found out what Jesus meant when he said: 'It is more blessed to give than to receive,' dear," answered grandma. "You can have good times, too, if you try."

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King George's Choristers.

There are ten boys in London who every Sunday and on state occasions wear suits of clothes that in each instance cost something like $200. The lads, thus expensively and brilliantly attired, are the choristers belonging to the King's private chapel in St. James's Palace. When arrayed in their state suits they are truly a gorgeous sight.

Scarlet cloth is the foundation of this costume. Bands of royal purple between rows of heavy gold lace are the adornments. Old lace ruffles are worn at the neck and wrists. These ruffles are so valuable and so difficult to replace that they are worn only on the most special occasions. At other times white lawn bands take their place. The boys must take great care of their suits, which must endure three years. The "undress" suits are replaced every eight months.

This choir is one of the historical institutions of Great Britain, and many of its old-time customs, including the dress of the boys, are retained to this day. The choir has numbered among its singers, such distinguished musicians as Sir Arthur Sullivan, Edward Lloyd, Sir John Goss and Dr. E. J. Hopkins.

It is the right of the head boy to demand a guinea as "spur money" from any officer entering the chapel wearing spurs. It is said that when Sir Arthur Sullivan was head boy the Duke of Wellington would always come spurred to the chapel, in order that he might have the pleasure of paying the forfeit to his favorite chorister.—P. M. Telegraph.

Personal and News Notes.

The address of the Rev. J. F. Burks is changed from Brandy Station, Va., to Manassas, Va.

The Presiding Bishop has received from Bishop Knight the tender of his resignation as Bishop of Cuba.

The Rev. Franklyn Cole Sherman has been elected president of the Sunday School Commission of the Diocese of Ohio.

The Rev. Frank A. Zimmerman, of Wyoming, has accepted a call to Grace church, Huron, S. D., and will enter upon his new duties immediately.

The twentieth anniversary of the consecration of Bishop Lawrence, of Massachusetts, will be observed throughout the Diocese on Sunday, October 5th.

On St. Michael and All Angels' Day a tablet in memory of the Rev. Louis French was dedicated at St. Luke's church, Darien, Connecticut.

The Rev. Walter O. Kinsolving takes up work on October 1st as assistant at the Chapel of the Intercession, 155th street and Broadway, New York City.

The Rev. Frederick Alexander MacMillan, rector of Christ church, Reading, Pa., arrived home on September 15th, after two and a half months stay in Europe.

The Rev. R. Paul Ernst has resigned the charge of Christ church, Xenia, Ohio, and is taking a vacation at Sandusky, Ohio, where his address is 420 Perry street.

The Rev. W. R. Savage, who has been spending his vacation at Virginia Beach, Va., has returned to his useful work at his former home, Blowing Rock, N. C.

Bishop Peterkin was expected at Christ church, Point Pleasant, on Sunday morning, September 28th, to confirm a class prepared by the rector, the Rev. C. F. Magee.

The Rev. Ellis B. Dean, curate of Holy Trinity church, Middletown, Connecticut, has been called to the rectorship of St. Andrew's church, Wellesley, Massachusetts.

The Rev. Walter Coe Roberts, rector of St. Mark's church, Mauch Chunk, Pa., spent his vacation at Robbinston, Maine, the Rev. H. C. Pastorious having charge in the interim.

The Rev. H. D. Stauffer, on account of ill health, has resigned as rector of St. Paul's church, Medina, Ohio, and will rest for a year. He will reside at Kent, Ohio, after October 1st.

The address of the Right Reverend Frederick F. Johnson, D. D., Bishop Coadjutor of Missouri, during the General Convention, will be 31 East Seventy-first street, New York City.

The Rev. Percy Dix, of Latrobe, Pa., has been appointed, by the Bishop of Albany, to the Church of Our Saviour, Lebanon Springs. He will commence work there the 1st Sunday in October.

The Rev. Henry Converse Parkman entered upon the rectorship of St. Peter's parish, Lewes, Delaware, September 15th, and was instituted by Bishop Kinsman on St. Matthew's Day. Address St. Peter's Rectory, Lewes, Delaware.

The address of the Rev. John W. Quinton, formerly rector of St. Mark's church, St. Alban's, West Virginia, is changed to St. Andrew's Industrial School, Charlestown, W. Va.

The Rev. F. R. Godolphin, for the past seven years rector of Grace church, Grand Rapids, Michigan, has accepted the call from Grace church, Oak Park, Illinois, and will become rector of that parish, November 1st.

On September 10th, in St. Paul's Pro-Cathedral, Los Angeles, California, Herbert Vernon Harris and J. Lamb Doty were ordained to the diaconate by Bishop Johnson. The preacher was the Rev. George Davidson.

The Bishop of Colorado, the Rt. Rev. Dr. Olmsted, visited Trinity chapel, Morley, on Sunday, September 14th, and confirmed four candidates. Morley was Bishop Olmsted's first parish after leaving the seminary.

The Rev. Harold E. Ford, for sometime curate at Grace church, Lawrence, Mass., has resigned. He is going to Des Moines, Iowa, where he will engage in general missionary work under the direction of Bishop Longley.

The Rev. C. S. Ware has been elected principal of St. Katherine's School, Bolvar, Tenn., and the school has operated with satisfactory enrollment. This school has been under the management of Miss Elizabeth Joyner for many years.

The Rev. Fremont N. Hinkel has resigned as rector of St. John's church, Huntington, Pennsylvania, to accept the curacy of St. John's church, York, Pennsylvania. After October 1st he should be addressed at 330 Smyser St., York, Pennsylvania.

During the General Convention there will be held several sessions of the Conference of Archdeacons which was organized in 1910 at Cincinnati. This Conference, through its committee, extends an invitation to all Archdeacons who expect to be present, to attend.

The Rev. Roland C. Ormsbee, who has been priest in charge of St. Margaret's parish, New York, since March, has been elected rector to date from October 15th, when the resignation of the Rev. Dr. Chas. A. Hamilton takes effect. The former rector has been elected rector-emeritus.

"The "Two-Minute Sermon," in the Family Department of the Southern Churchman of September 13th, should have been credited to the Church News of St. Louis, Mo. It is one of a series which the Rev. Edmund Duckworth has been preaching, and with the others will probably be printed in book form.

In connection with General Convention there will be a meeting of the Church Temperance Society on Friday evening, October 10th, at the new Synod Hall, when Ex-Governor Hanly of Indiana, and the Bishop of Tennessee will speak on "Some Church Aspects of the Temperance Queston."

The Rev. George N. Deyo, of Advocate parish, Bronx, New York, visited England this summer. Returning, he preached last Sunday upon his impressions, things to envy England's Church its possessions, perhaps, but some other things to be thankful America does not possess. He visited a number of the Cathedral cities of rural England.

GENERAL CONVENTION,
PROTESTANT EPISCOPAL CHURCH,
New York, N. Y., October 8-31, 1913.

Round trip rate from Richmond $14.00 via R., F. and P. R. R. Tickets on sale October 4th to 10th, inclusive, good returning on any train scheduled to reach Richmond on or before midnight of November 4th. Ten daily trains in each direction. Through Pullman, Sleeping and Parlor cars. Excellent dining-car service.

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The Rev. Hanford L. Russell was advanced to the priesthood by the Bishop of South Dakota, in Trinity church, Pierre, on Tuesday, September 16th. The sermon was preached by the Bishop. Rev. John W. Hyslop was the presenter. Mr. Russell becomes priest-in-charge of Trinity church, Pierre, in which mission he has spent his diaconate.

On Friday, September 12th, at St. Paul's School, Concord, N. H., the Bishop Coadjutor of the Diocese ordained Mr. Laurence Piper to the diaconate, and the Rev. Frederick C. Beattie to the priesthood. Mr. Piper was presented by the Rev. W. E. Patterson, and Mr. Beattie by the Rev. W. P. Ladd. The Rev. Messrs. Brine, Emery, and Niles participated in the service.

The Rt. Rev. F. F. Reese, D. D., Bishop of Georgia, has made several changes in the mission field and as a result the Rev. H. W. Robinson will have charge of Christ church, Dublin, in addition to Grace church, Sandersville. He will reside at Dublin, Ga., after October 10th. The address of the Rev. Mr. Robinson, after October 10th, will be Dublin, Ga.

The Rev. W. Montague Geer, vicar of St. Paul's chapel of Trinity parish, New York, has returned to work after an absence of four months, and has been given a welcome home reception by the chapel workers. He was given eight months' leave, to mark his twenty-fifth anniversary with Trinity, but could not longer remain away from work in which he is remarkably successful.

The Rev. Dr. DeW. L. Pelton, of St. James', Fordham, New York, visited the Canal Zone this summer, and recently preached on the subject of Zone conditions, its remarkable sanitation record, its Church outlook and the likelihood that it will be raised to a Church missionary district, and his impressions that the canal when open will have marked effect upon education, public morals and publicity of South America before the American people, as well as effect upon commerce.

Wholly apart from its ethical or its religious value, the Bible is the one book that no intelligent person, who wishes to come in contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated by it. It is not at all a question of religion, or theology, or dogma. It is a question of general intelligence. A boy or girl at college in the presence of the great works set for either to master, without a fair knowledge of the Bible, is an ignoramus and is disadvantaged accordingly.—Charles Dudley Warner.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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Evangelical Education Society.

The annual meeting of the Evangelical Education Society will be held on Thursday, October 16, 1913, in Room 11, The Church House, 12th and Walnut streets, Philadelphia, Penna., at 3:15 P. M., for the election of officers and the transaction of such other business as may be brought before it.

S. LORD GILBERSON,
General Secretary.

FOR SALE.—Handsome new green Brocade STOLE, embroidered in pomegranate design. Address Miss L. A. LEWIS, 305 W. Franklin street, Richmond, Va.

DIED.

CORBIN. — MATTHEW FONTAINE MAURY CORBIN, son of the late Spottswood Welford Corbin and Diana Fontaine Maury Corbin, in Charleston, W. Va., August 24, 1913, aged thirty-nine years.

GREENE—Entered into life eternal, on the morning of September 15, 1913 at Alexandria, Va. in the 81st year of his age, WILLIAM SPENCER GREENE, husband of Anna Appleton Storrow and son of the late Edward and Anne Carson Greene.

OBITUARY.

Mrs. Victor H. Browne.

Entered into rest, at the University Hospital, Baltimore, Md., July 26, 1913, ANNIE GOODE DELK, daughter of Mrs. J. E. L. Delk, of Suffolk, Va., and wife of Victor H. Browne, of Norfolk, Va.

Mysterious and appalling, indeed, is the sudden blotting out of a young life in which was bound up the joys and sorrows of so many! Two homes made desolate, and grief for which there can be only recognition of that Voice which down the ages has said to all such bereaved ones, "Be still and know that I am God." Across these thresholds one outside can but send a prayer!

It does seem fitting, however, that some record should be made of a life which, after an ideal fulfillment of all the relations and duties lying nearest to it, still reached out so far beyond.

Annie Goode Delk, with a twin sister, was born December 7, 1880, at the home of her maternal grandfather, Dr. Richard A. Urquhart, Strawberry Plains, Isle of Wight, Va. As a child she was always interested in the work of her father—a skilled physician—and from her mother and all her surroundings she learned the domestic arts and acquired the tastes peculiar to the life of the old Virginia plantation.

The changes of later years brought the family residence to Suffolk, from whence, in early womanhood, she came to live in the home of her cousin, Mrs. William T. Brooke, in Norfolk, and remained until her marriage.

Through all the experiences of happy wifehood, and as the mother of one idolized little son, she continued until her death the truest of friends, where she loved and where she could help, and for her there was no pleasure so great as the use of her talents and beautiful personality in the service of others.

The sadness of many hearts found expression in the large attendance at the funeral services in Suffolk, many friends and relatives coming from distant homes; and the exquisite flowers, which had meant so much in life to her whom we mourned, brought messages of comfort which could not be counted.

"If she was much loved, it was because she had loved much." M. G. B.

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See interesting report to General Convention with "Message of Trustees" and Tables.

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Mr Barckhoff will gladly furnish estimates for the erection and manufacture of Organs, and congregations who purpose to buy a new organ or have their church organ repaired would do well to consult him. Address Carl Barckhoff, Basic City, Va.

"At His Table."

"That we may evermore dwell in Him, and He in us."

In the quiet consecration
Of this glad Communion hour,
Here we rest in Thee, Lord Jesus,
Taste Thy love, and touch Thy power.

All the service, all the sorrow,
Laid in silence at Thy feet,
All life's questions, all its burdens,
Earth ties dear, and friendship sweet.

Here to learn through hallowed symbol
What Thy grace for all can be,
By that wonderful indwelling—
Thou in us, and we in Thee.

Thou—the living Bread from Heaven,
Thou—whose Blood is drink, indeed,
Here "by faith and with thanksgiving
In our hearts" on Thee we feed.

By Thy Death for sin atoning
By Thy Resurrection Life,
Hold us fast in blessed union,
Gird us, nerve us for the strife.

While afar in solemn radiance
Shines the Eucharist to come—
After conflict, toil and testing,
Thy great Feast of love and Home.

The Household.

The Guest Room.

"Sleep well within this quiet room
O thou! whoe'er thou art;
And let no mournful yesterday
Disturb thy peaceful heart,
Nor let to-morrow scare thy rest,
With dreams of coming ill;
Thy Maker is thy changeless friend
His love surrounds thee still.
Forget thyself and all the world,
Put out each feverish light,
The stars are shining overhead,
Sleep sweet—good-night—good-night."

Modern Canning.

The subject of canning fruits and vegetables comes to the front with most farmers' wives at this time of the year and the most successful means to be employed, that will conserve the products canned, as well as the time and convenience of the canner, will be appreciated.

The old process of cooking fruits and vegetables in the stew pan, and then filling the cans, has been pretty well superseded by the plan now generally in vogue, of filling the cans with raw fruit and placing them in water in a boiler, and bringing it to a boiling point, allowing the cans to remain at boiling heat for fifteen or twenty minutes.

This plan gives the advantage of preserving the fruit in its natural form, as there is no mashing as in the old process. Following this plan, however, there is another which I believe superior, and which I follow almost entirely. This, consists in cooking the fruit or vegetables in cans, placed in the oven.

If a sheet of asbestos of a size that will accommodate the size of the oven is placed in, the cans may be safely set on this, otherwise a shallow pan, containing an inch or two of water will answer as well. The cans should be well packed with the fruit and nearly half filled with hot syrup, of a density that will be suitable to the nature of the fruit used; an acid fruit will require a heavier syrup than less acid fruit. The oven should not be too hot when the cans are put in, or they may crack, better bring the heat up gradually. When the syrup has boiled fifteen minutes, or even ten minutes for small fruits, as will be seen by its bubbling up over the fruit the cans should be taken out, lids removed and filled to overflowing with boiling hot syrup and the rubbers and lids, which have been well sterilized, placed on and fastened. In this way I have kept all fruits that we grow most successfully.

Strawberries put up in this way retain their form, or shape, solidity and flavor, better than in any other way I have tried. Pears, peaches, plums and other similar fruits, as well as tomatoes, can be canned in this way whole, and when taken from the can will retain their perfect shape and natural flavor in a marked degree, that can not be approached by the old process. Tomatoes, and vegetables generally, should be cooked longer than fruits; an hour will not be too long for corn or beans. Of course, it will be understood that the syrup will be omitted in the case of vegetables, water being added, as in the case of syrups for fruits, and boiling water to fill the cans, when well cooked.

INCORPORATED 1883.

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Fighting the Boll Weevil.

Farmers in Western Alabama and Mississippi are making a determined and winning fight against the boll weevil and are being given loyal support by business men, declares Mr. T. O. Plunkett, Manager of the Department of Farm Improvement Work of the Southern Railway and affiliated lines, who in company with Mr. J. C. Williams, assistant to President Finley, has just completed an inspection of farm conditions along the Southern Railway, the Mobile and Ohio Railroad and the Alabama Great Southern Railroad in this territory.

"We did not find a community," says Mr. Plunkett, "where there is any excitement or the slightest sign of panic, but every one is in line determined to produce cotton under boll weevil conditions. Thousands of adult weevils were destroyed while the cotton was small, and where they escaped farmers are now destroying infected squares. On every hand we found appreciation of the efficient services of the agents of our department and farmers are generally heeding their advice in fighting the weevil. I have been in close touch with the boll weevil since 1900, and I believe that farmers in this territory have heeded the warning given them and will not suffer as did farmers further west."

"Farmers who have adopted the methods advocated by our agents are expecting increased yields in spite of the weevil, and with the determined fight now being waged, I see no reason why the general yield in this great section should not be normal, though individual farmers who have refused to take the advice of experts are sure to lose heavily."

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Thoughts for the Thoughtful

God often visits us, but most of the time we are not at home.—John Roux.

Church comity is an effort to grow ivy on line fences. It may not lower the fences but it does improve their appearance.

"To 'run with patience' the Christian race implies enthusiasm that keeps its glow and a purpose that never flags. Enthusiasm and stability spell—success."

There are for all true men accomplishments greater than the rewards of labor—than the wealth and honor which the world bestows. The greatest wealth, the highest honors, are not in the power of the world to give.—Carlyle.

Great occasions do not make heroes or cowards: they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Canon Westcott.

We are so accustomed to a chivalrous reverence for women that we are apt to ignore the fact that they owe the position which they hold to-day entirely to Jesus Christ. They have no such place in India nor in the countries ruled by the religion of Mahomet.

The hand that tends the sick tends Christ; the feet that go on errands of love work for Christ; the words of comfort to the sorrowful and of sympathy to the mourner are spoken in the name of Christ. Christ comforts the world through His friends.

"In the Epistle to the Colossians believers are warned against going back to the 'rudiments of the world'—that is, to the guesses, the shallow traditions, and vain theorizings that to this hour draw men back who have left their first love as disciples of Christ."

Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts.

Few of us have far to look for the fault of egotism. It may show itself in boastful words—we may have too much taste for that; but what of the desire for praise, admiration, personal distinction which corrodes the services even of good men and women? Take care lest your very philanthropy and "work for God" is feeding your vanity and self-conceit.

An old ballard tells the story of the beggar-maid who married the king, but all of her love was filled with reverence. The ragged, sin-stained souls whom Jesus stoops to love, cleanse and save should never forget, in the rapture of their joy, that the test of real, lasting love is obedience to His call, "Keep My Commandments."

As by faith we submit and enter the path of obedience we begin to know. "He that doeth the will of God shall know of the doctrine." Each step of faith brings its proof of reason to justify it. Each duty we do in obedience to command gives us the assurance that we are in the right path. Duty, submission, obeying the rules that God has laid down, that is the pathway of faith and after faith knowledge.



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Let us make earth heaven; let us hereby show our fellow-citizens of how great blessings they are deprived. For when they see us gentle, free from evil desire, from envy, rightly fulfilling all our other duties, they will say: "If the Christians are become angels here, what will they be after their departure hence? If where they are strangers they shine so bright, how great will they become when they shall have won their native land!" Thus they, too, will be reformed, and the word of godliness will have free course not less than in the Apostles' times; for if they, being twelve, converted entire cities and countries, so we, being teachers by our conduct, should exalt our holy cause to heaven.—St. John Chrysostom.

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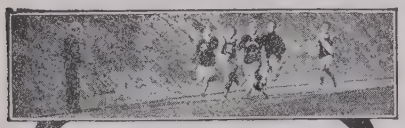
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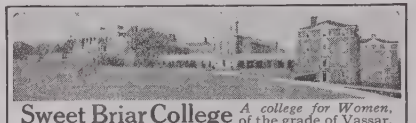
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Value of a Raw Egg.

There is more real virtue in the fruit of the hen than in many a more imposing or enlivening "pick-me-up." A raw egg swallowed whole in a little water—a trick easy to acquire—will give nourishment and act like a tonic at the same time.

If you are under a particularly hard strain of work and see the roses in your cheeks beginning to fade and feel a listlessness in your entire makeup, try taking a couple of eggs along with you to your place of business, and swallowing one about the middle of the morning, say about eleven, and the other about four in the afternoon. Eggs have a distinct medicinal value that has only lately been recognized. This value is greatly weakened in cooking. It is the raw egg that does the job!

It looks pretty awful when you aren't used to it, but you can't taste it at all as it slips down, oysterwise, in the mouthful or two of water into which it should be dropped. All you need the first one or two times you tackle it is a brave heart. After that you won't mind it a bit.

Actresses often take eggs in this way after a trying scene, or during the exhaustion of one-night stands, since they simply can not afford to get run down or to lose their good looks. And there is no reason why the girl who works in shop or office should not derive an equal benefit from this simple and easy-to-come-by remedy for frazzled nerves or weary muscles. The trouble with you girls who work hard all day is that you don't take half the same trouble with yourselves that the actress considers necessary; yet you don't want to look drawn and haggard any more than she.

A gentleman once asked a Sunday School what was meant by the word "repentance." A little boy raised his hand. "Well, what is it, my lad?"

"Being sorry for your sins," was the answer.

A little girl on the back seat raised her hand.

"Well, my little girl, what do you think?" asked the gentleman.

"I think," said the child, "it's being sorry enough to quit."

"My protestations of friendship are not like other people's. I never speak but what I mean, and when I say I love, 'tis for ever."

Southern Churchman

Vol. LXXVIII. RICHMOND, VA., OCTOBER 11, 1913. No. 41

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Geology in Scripture.

"Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shall Thou change them and they shall be changed. But Thou art the same, and Thy years shall have no end. The children of Thy servants shall continue, and their seed shall be established before Thee." Ps. 102:25 28.

This is a wonderful scientific flash of light. It was written by the most renowned and most pious of monarchs, and the most devout and sweetest of all lyric poets twenty-nine centuries ago when the science of geology was not even a dream of any mortal on earth.

"Of old hast Thou laid the foundation of the earth." The earth as Adam saw it; the earth as David saw it; the earth as we see it. But its foundation is older still. So was that of the heavens.

Moses tells us the same story. His day was four centuries anterior to that of David. "In the beginning," says he, "God created the heavens and the earth." This statement preceded his historic and scientific account of the finishing touches or additions to these prior creations of both the heavens and the earth. "The beginning" of Moses, and the "Of old" of David, is the same truth in different words.

Moses says at the end of this beginning that the earth was without form and void. Chaos was then king of the scene; darkness like a pall of death then mantled the earth. Sun, moon, and stars, we have reason to conclude, were also ripe for another change or creation.

David says that the earth and the heavens, as he saw them and as we see them, shall perish. Farther on he tells what he means by this word, "perish." "They shall wax old like a garment, as a vesture shall Thou change them and they shall be changed." This is precisely what was done during the week of Adam's creation. The royal prophet in this Scripture says that the earth and the heavens will again wax old and will need and get a new vesture. Its contrast to the old will doubtless be as summer when decked in its loveliest robe of winter's most uncanny day. There will be new heavens and a new earth. What accessions and wonders and cornucopia of joys will then encircle man, earth and sky—no poet yet born has or can tell us in verse, no prophet has yet been commissioned to inform us. But He who is to usher in this glorious change is the same as of old—His years shall have no end. But hear His golden promise! The children of His servants shall continue and their seed shall be established before Him. This is a true portrait of the bliss God desires all parents to possess. How is it attained? You must be a servant of the Most High; not of Satan, not of the world, not of the flesh.

Geology must yield to solid facts and Holy Truth. When it arrays itself against either, it is neither to be commended nor followed. In such a contest it will soon find itself a dead Goliath, Israel will triumph, the Philistine will perish.

In boyish years geology was the pet of my studies. I have since been very truant to this love. It has, however, never stood between me and God's Holy Word. I firmly believe in this science when it walks in the traces of Holy Writ, but not an inch further. The earth and doubtless all other worlds have on their outer surface several strata or finishings. All of these save the last were put there in the eras of the "beginning" according to Moses, or "of old" according to David.

Where God obtained the materials to lay the foundation of the earth and the heavens, and how He used them He informs us not. No geologist can capture the secret. But doubtless the creation of each stratum in them all was preceded precisely as Moses tells us—by a condition of darkness, chaos, and confusion. All form and comeliness was dead until God stepped on the scene. In six days afterwards, the earth, sun, moon, and stars received at His hands a function and a glory neither knew before; and man was made with a mind and soul superior to it all, with capacity to soar above all else in these vast creations.

And David tells us this earth and these heavens will in the by and by wax old and predicts another and a last change in them all. There will be new heavens and a new earth and a new man akin to angels and like unto Jesus. No artist can draw a picture of what this will be, no poet can conceive the splendors of this new sky and earth.

In this and all other preceding changes of earth and the heavens, Satan had no hand in the work. He is powerful in evil; can ride in a cyclone, upset cities by blocks, can leap over landscapes, bring disaster to fresh territory, and then soar through sky to some unseen quarter where no detection can find him. But for all of this he is no creator, he cannot even pluck the smallest star from the Milky Way. This grand belt of beauty is under a Protector stronger than he.

The geology of Scripture was a siaring and blazing star of science ere any of its mortal professors laid even the first brick in its structure, and reveals a destiny for it superb indeed—a destiny high above that assigned it by any Bible hater this world ever knew or ever will know.—Rev. James S. Barton, in Christian Observer.

The Church and the Household.

There are several matters which it is earnestly hoped may be studied, determined and clearly set forth, for the edifying of the laity.

I do believe in the Holy Catholic Church. But that embraces all the lovers and worshippers of our Lord Jesus Christ in sincerity and truth. And for any denomination to proclaim themselves as The Church seems to proclaim, "The Temple of the Lord are we; and we are they that ought to speak"—which is hardly nice. It smacks of the Exclusives—the Four Hundred—the High Style: hardly, flavors of primitive Christianity. In social life such a claim is hardly suggestive of good breeding.

According to "Brother Paul," there were in his day many Churches." Aquilla and Priscilla had a Church of their own; Philemon one in his home, and there were many "Churches" that he loved and cared for—having been consecrated through human hands by that good and distinguished old circuit rider, Ananias—not the founder of the Club. And there were seven in Asia.

I revere the Book of Common Prayer as the best compilation and manual of devotion of Christendom: a casket of crown jewels of the Church of God. And through its means and methods and right distribution of the Word of Truth it seems to me practicable for every father and mother to have a Church in their own household. And I hardly think they are much helped by a priest of regular education and breeding.

It would be well if the General Convention would commend and press the Church of the Household, and the forms of Family Prayer as the germ and embryo—the primal crystal of the Holy Catholic and Universal Church.

There is a danger that too much pressure of Apostolic Succession and special excellence may precipitate the very reverse of unity and brotherly love.

Stand thou there, or sit thee under my foot-stool is out of keeping with Latter-Day Unity.

JOHN L. WILLIAMS.

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In Quietness.

By Helen Elizabeth Coolidge.

In quietness! O pause awhile
And lend a listening ear;
No longer let the world beguile
That thou God's voice mayst hear.

In quietness! O fold the hands
And smooth the furrowed brow;
Let Him Who ever understands
Give thee His healing now.

In quietness! thy heartthrobs still,
And, all unconscious, pray;
For souls that seek to know His will,
The promise, "As thy day."

In quietness! let turmoil cease,
And harken, O my soul!
Thus cometh strength—thus cometh peace—
'Tis God that maketh whole.

Washington, D. C.

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Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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THE GENERAL CONVENTION.

When this comes before our readers. the General Convention of 1913 will be at work, and will have shown, to some extent, what manner of body it is. As to any intelligent prediction as to what is to be done, that is simply out of the question in this case, because so far as the House of Deputies is concerned, it is practically a new body. Of the clergy, there are one hundred and thirty old members and one hundred and forty-two new members; and of the laity there are one hundred and twenty-eight old members and one hundred and forty-four new members, making a divided majority of new members in both Orders, and so making any predictions simply impossible. It is also a fact that many of the leaders of the fairly recent past are no longer of the ranks of the Church Militant.

Under these circumstances, it remains to be seen what will be the temper and frame of mind of the House of Deputies on many important questions which will come before it.

But not only is this change in the House of Deputies to be reckoned with, but owing to the number of deaths and new elections in the House of Bishops that body is also to be considered, to a considerable extent, new; at least the new element is so large as to make any predictions based on the past out of the question. Hence it is that any foretelling as to this General Convention is too largely guess work to be of any real value.

Of course, the question that looms largest in popular interest is that most unfortunate of questicns, the "Change of Name,"—a question that has already, possibly, done more harm than any question that has ever come up for discussion in this Church. It seems particularly unfortunate, too, that just when we seemed to be emerging from the fogs and passions of partisanship and to turn our attention to the work of Missions and Social Service and such live and practical and useful subjects, this unhappy question should have been precipitated to divert the mind of the Church into useless and even injurious channels. But it is a cause of sincere gratitude that so far as human foresight can tell, this unhappy measure seems already defeated even before the meeting of the General Convention. And it is to be hoped that it will be buried in such wise that it cannot come before the next General Convention as Unfinished Business, or the Report of a Committee. The past three years has witnessed a discussion on this subject that has been dangerously near demoralizing in more ways than one, and three more years of such discussion might do damage that could not be undone in this generation. The men who have agitated for this change have never realized how widespread, and deep-rooted is the Protestantism of this Church, nor what fundamental and disastrous consequences would follow on a Change of Name. They seem to have gone on the assumption that opposition to name change was a matter of opinion, and failed to realize that it is a matter of profound and unalterable conviction. But the Southern Churchman believes that the question is settled for the present and settled against any Change of Name.

Another question of serious moment will be the Amendment of the Missionary Canon, and it is most earnestly to be hoped that careful and serious attention will be given to this important matter. The present Canon, though far in advance of any thing that preceded it, is patently defective at many points. If the Missionary Department Councils are to be made real and live factors in the aggressive work of the Church, they must be given more powers than they have at present. Men who are busy, and constantly and usefully occupied at home, will not spend time and money, and travel considerable distances, to do no more than the present Missionary Councils have authority to do. There is no reason in the world, for instance, why the Missionary Councils should not have considerable voice and weight in the selection of the Missionary Bishops who are to serve in their department bounds: and surely they ought to know more about the matter and be more deeply interested in the selection of the right and fit man for Missionary Bishop in their own bounds than Bishops gathered from all parts of the land, many of whom, possibly, have never given an hour's thought to the particular work to be done, or the fit man to do it. Logically, the Missionary Council of the Department, composed of the Bishops, clergy and laity most interested, and best informed, is the logical body to take the initiative in such case. But this is only cited as an illustration of the importance of this Canon, and there are other points to be considered of just as much importance as this.

Another matter of large interest will be that of Education, both Theological and Sunday School. In both departments the system—or want of system—of this Church needs considerable, if not entire, overhauling. to bring it up to present-day methods and conditions. Some of our Sunday School methods smack of a past generation, and it is to be feared that some of the teaching in some of our Seminaries is as badly out of date as that in our Sunday Schools. And this condition is not the fault of our Professors, who are largely progressive and admirably qualified men, but the fault of an antiquated system under which they are compelled to work.

Another matter of moment which will come up is a report on a final Court of Appeals, and whatever else happens, it is to be hoped most sincerely that the report that has come from the Committee will not be adopted. In the first place, there is no need for a final Court of Appeals on matters of Faith and Doctrine at all, as the history of this Church has demonstrated, and in the second place, such a Court as the Committee report suggests, is simply monstrous.

As the report reads, the recommendation is, the final court is to consist of the entire House of Bishops! As to what would happen when the appeal reached that august tribunal, and as to

when a decision would ever be reached, "Imagination's utmost stretch, in wonder dies away!" Imagine a "Court" of a hundred and fifteen or twenty Right Reverend gentlemen, few of whom have any claim to being theological or legal experts, trying to reach a conclusion on some question that has been in dispute, from the time of the Council of Nicæa till the present day! And try and imagine also the pleasing frame of mind our Fathers would be in, after many weeks, or even months, of plain speaking one to another! And then try and imagine the mind of the Church as to the decision, when it "leaked-out" that it was reached by a bare majority vote! We had better "bear the ills we have than flee to those we know not of." The best thing to do with the Appellate Court is to drop it into the limbo of things best not done.

Another matter of importance that will or ought to come up, is that of Social Service. And here the Church, through her General Convention, has a great opportunity—if she will not fail of vision. Men everywhere want the Church to lead in Social Welfare work, and will follow her lead if it is wise and aggressive. It is a period of social activity and progress, and the Church must either lead, or be pushed aside by those who will lead. Now is the accepted time for her to assume leadership, and neither the time nor the opportunity will wait for her.

This General Convention, take it all in all, has the greatest opportunity that has ever come before any General Convention of this Church, and it is a time for all devout Churchmen to pray earnestly for the guidance of that Spirit of Light which alone can save from all error, ignorance, pride and prejudice, and lead into the way of the coming of the King, and make ready a people prepared for His service.

Council and Convention Journals.

We are indebted to the Rev. Henry J. Brown, rector of St. Bartholomew's church, Hempstead, Texas, for a copy of the Journal of the Sixty-fourth Annual Council of the Protestant Episcopal Church in the Diocese of Texas.

To Miss Jane Cuddy, secretary to the Bishop, for the Journal of the Forty-eighth Annual Convention of the Protestant Episcopal Church in the Diocese of Pittsburgh.

To the Rev. Herman L. Duhring, D. D., Superintendent, for a copy of the Forty-third Annual Report of the Philadelphia Protestant Episcopal City Mission—one of the most useful, best managed mission and charity organization in this country.

To the Rt. Rev. F. F. Johnston, D. D., Bishop Coadjutor, Journal of the Seventy-fourth Convention of the Church in the Diocese of Missouri.

To the Rt. Rev. James R. Winchester, Bishop of Arkansas, Journal of the Forty-first Annual Council of the Church in the Diocese of Arkansas.

To the Rev. Andrew D. Stowe, Secretary, Journal of the Fifty-sixth Annual Council of the Diocese of Minnesota.

The Brotherhood Convention.

The New York Convention of the Brotherhood of St. Andrew, held just preceding the General Convention of 1913, was spiritually the equal of any yet held. Men attending it were in dead earnest. Great questions were discussed, and big plans laid for immediate performance. The temptation of men to quit sessions and see sights of New York was yielded to in some measure, but not as much as had been feared. Work for and by boys was given most prominence. Old lines were clung to, and the necessity of one man bringing another man to Christ through the Church was emphasized as it always has been.

The immediate plans for work projected and heartily endorsed by the men were put into a campaign to end on next St. Andrew's day. Its main emphasis is to induce men to attend public religious worship. This emphasis is upon Brotherhood men, in some measure, since it was pointed out that many workers substitute work for worship, even for the Holy Communion.

The attendance was not up to expectations. Local men were on hand, but men from distant States were not, and more and more was shown the wisdom of the Brotherhood's plan to foster localized conventions like the Tri-diocesan at Baltimore and Washington, the Pacific Coast, and at Biloxi, Miss. The registration reached about two thousand, where three had been hoped for by New York men. There was shown no decrease of interest in the work, but only an inability to travel long distances and spend time in a busy October. Some men are known to be using the money and time in ways they regard as more sacrificing on their part.

The addresses were quite up to the standard of former years. Strong impressions were made upon the men by Dr. Sturgis, of Colorado; President Bonsall, of Philadelphia; George Wharton Pepper, of Philadelphia; President Powell, of King's College, Nova Scotia, and the Rev. Dr. Henry Lubeck, of New York—the last named taking the Holy Communion preparatory service at the last moment, owing to the illness of Dean Rousmaniere, of Boston.

It was the splendid privilege of the Brotherhood to have theirs the first service to be held in the new St. Thomas' church. That such service should be for men, and Brotherhood men, was almost worth holding the whole Convention for. The striking thing about St. Thomas' was shown to be the fine view from all of the pews, or nearly all. It is the finest and costliest parish church in the world, and Brotherhood men helped first to consecrate it by their consecration service of themselves. It was a fitting beginning. While costing so much money, St. Thomas' does not show extravagance. It simply shows fitting provision for a great parish, located in a world-famous avenue, serving the city that is soon to be the largest in the world.

It was the verdict of visitors that arrangements made by New York men for the Convention's entertainment were perfect, considering the high prices and crowded conditions obtaining in New York in October, and tremendous distances, the unfinished lines of transportation of New York in the making. Newspapers gave it small notice, because of political campaign, world baseball series, tariff bills and a wave of crime; but editors said they wanted to give it more space. More and more editors of great periodicals are treating Church affairs with serious attention and giving columns to them where they once gave inches.

The Brotherhood of St. Andrew Convention, New York, 1913, has passed into history—another proof of the vitality of the organization. The closing service, held in St. Thomas' church on Sunday night, was one of the greatest demonstrations that the Brotherhood has ever made. It was greater than the Carnegie Hall meeting, the same afternoon, for it was the Brotherhood, twelve hundred strong, on its knees. The Convention message, "Go Work in My Vineyard," was given by President Powell, of King's College, and was followed by the prayers of consecration. Nothing in all of the Brotherhood's history has surpassed this service in earnestness.

On the closing Sunday, at half past seven o'clock, one thousand men were in the Cathedral for the Corporate Celebration. Bishop Greer was celebrant, and he was assisted, among others, by Bishop Burch, of New York, and Bishop Anderson, of Chicago. That afternoon the mass meeting filled Carnegie Hall to hear John R. Mott, the greatest of Christian statesmen and world-mission leader. While he was earnest in his message and made a strong impression, he was not more so than our own Bishop Woodcock, who was cheered again and again when he said, in his pungent and often witty way, in how many forms the Church has claims upon her men.

Saturday, the closing week day of the Convention, had meetings for boys, and conferences for seniors. While the appeal made to the Brotherhood by Dean Sumner, of Chicago, to give more attention to social matters did not get into the Council's report, and forms no part of the campaign that is to end on next St. Andrew's day, it did get much into Saturday's discussions about work. It was mentioned in the conferences and emphasized both by Dr. Sturgis and Bishop Woodcock, in the closing Carnegie Hall rally. Bishop Anderson and Bishop Spalding addressed the mass meeting for boys.

President Bonsall insisted, when the programme was in the making some months ago, that one meeting should tell New York what the Brotherhood is, and what it is not. Some feared the subject well worn, but the plan proved a good one. Mr. Bonsall himself gave the best of the addresses, by explaining how many things the Church, usually through the help of her laymen, began in America before anybody else had thought of them. From the time constitutional and representative government was first set up in the Church on Jamestown island to the present, almost everything, so it seemed from his enumeration, has grown out of the Church's efforts, from colleges the oldest in the land down to the first general Social Service Commission.

The Sunday registration at the Convention was unexpectedly large, numbering 2,600—the largest in the history of the Brotherhood. Forty-four States and nine foreign countries were represented.

The Convention closed with deep spiritual enthusiasm in a service held in St. Thomas' church, on Sunday night.

At the business sessions affairs were

shown to be in excellent shape for the future, in that pledges were renewed for the Forward Movement, and the work of the travelling secretaries was approved. It was voted to meet next year at Atlanta, and it is informally stated that the 1915 Convention, the year of the Panama Exposition, will be held in Los Angeles.

The first two days of the Convention rain poured down in torrents. On the first night there was a storm such as New York has not gone through in years. Zion and St. Timothy parish house proved excellent for the offices, although not easy to reach by transportation lines, and the opening service, with organization, was held there. The quiet hours of the first evening were conducted by Bishop Brent, and on three mornings President Powell, of King's College, Nova Scotia, conducted conferences on the subjects of "Prayer," "Service" and "Consecration."

Striking the dates of the Jewish holidays, Carnegie Hall was not obtainable until the afternoon of the second day. Organization was effected in the church immediately after Bishop Greer had given some words of welcome. Walter Kidde, of Newark, was chosen Convention president; Robert H. Gardiner, of Maine, vice president, and W. T. Hailey, of Los Angeles, secretary. The plan of the Convention this year contained more sectional conferences than usual. There was a common meeting at ten, another at four, and a third at night.

On the first regular night, in Carnegie Hall, there was a Social Service meeting, with the Rev. James E. Freeman, of Minneapolis, and the Rev. W. T. Sumner, of Chicago, as speakers. On the second night Edward H. Bonsall, George Wharton Pepper and H. D. W. English told what the Brotherhood is, and Mr. English gave somewhat of its promise in years just ahead. A most striking feature was the appeal of Dean Sumner to the Brotherhood to give more attention to social and civic quesions. He felt sure the Church must itself do so, and suggested that the Brotherhood take the lead.

W. H. Singleton, of Washington, a General Convention deputy, proposed on one day that the Brotherhood memorialize the General Convention against a change of name of the Church. There was a little excitement for a moment, during which it was shown that sentiment was divided sharply. Finally the resolution was referred to the resolutions committee, and there shelved.

The report of the Council for last year, made on Friday, showed the Brotherhood budget to be about $31,000 a year, more than half of which is raised by gifts. A system of travelling secretaries is now general, and last year secretaries were generally transferred to different fields. In part this was done to give the whole country opportunity to hear of the Brotherhood, and in part because of the illness of Mr. Hubert Carleton, who was threatened with a breakdown, but is now somewhat improved.

The report shows a large number of new chapters, both senior and junior, but the total membership of seniors to be about the same it has been in recent years, with a steady growth in the Juniors. The report recommends that St. Andrew's day now approaching, being the thirtieth year of the Brotherhood, be observed with special services everywhere, and that beginning now and terminating on that birthday there be a campaign of three parts. One is to increase the number of men attending Holy Communion, the number attending Church services, and the number conducting and attending Bible classes. The report was adopted, and the former Council, substantially as it was, elected for the coming year.

The Power of the Enclosed Life.

Perhaps the most profoundly satisfying of all the expressions of Paul to the minds of tempted yet aspiring disciples is the term in Christ. Literally it is into Christ. We are, upon our acceptance of him by a reliant trust, placed so far within him that all our dealings with life thereafter are in reality his dealings with life. At least they may be so unless we interfere. Placed by sovereign grace within Christ means that we are fortified about with his limitless power.

It is when we forget our utter security that we allow ourselves to be browbeaten and irritated and even frightened by the enemies without. Satan's servants may insult us across the picket-line of God's power. They may look direful and threatening. But unless we leave the sacred ground of our privilege in Christ they can never reach us. They will be as impotent as the swords of the charging French cavalry at Waterloo against the long, bayoneted muskets of Wellington's infantry. We are enclosed, but not secluded. We are sheep which rejoice all the more in their place of security in the fold because the howl f the wolves comes out of the dark surrounding night.

For the great Adult Bible Class movement of the last quarter century nothing is more significant than the emblem adopted—a button of white center and broad scarlet rim. The significance is: the white life in the blood of Christ. The emblem lends itself perfectly to the proclaiming of the related truth that the believer's life is completely enclosed and guarded by the Christ who died for his own.

For centuries professional sailors have tried to perfect a defensive armor for ships that would enable the protected vessel to move about freely and engage its enemies without risk to itself. Our Lord does for the believer what naval architects have never accomplished for their floating batteries, for we may move about in all the relations of life, and yet be inviolate in the citadel of our souls.

There is much difference of opinion as to just the extent of our immunity. Does our enclosure in Christ relieve us from all the disabilities of sickness? Does it remove from us the harassment of an evil nature? Differ we will on some of these questions, but we should not allow these divergencies in view to weaken our joy in our protected position for, as Hannah Whitall Smith has suggested in her "Christian's Secret of a Happy Life," the Christian moves about in an armor that can never be pierced, unless it be so by something ordained of God's love. But then, instead of a missile, the circumstance or chastening that seems to pierce our armor does not really do so, but is welded into the very nature of our defenses.

Our Lord tells us in a single discourse two very different things. He tells us, first, that not a hair of the disciples' heads will be harmed. Shortly after, he remarks that some of these protected disciples will be brought before the judgement-seats of the Empire, and will be slain. "What gain have we," cries Little-Faith, "if our hair is protected but our heads removed?" Evidently our Saviour is teaching that not the slightest evil can mar the souls of his own—that even the dreadful harrying of the churches by a Nero or a Domitian is utterly harmless to the believer who has, amongst his treasures within the will of God, abundant resources to meet even so terrible emergencies. "All things team together for good to them that are called according to his purpose."

Within the holy enclosure of the Christian life there may be possibilities of disease, of torture, of death, but these are meek servants of the will of God. There is naught but his will in the lot of the one who accepts the privilege of "the enclosed life." All that then comes to us comes with the endorsement of our Father's wonderfully tender and considerate will. All that brings pressure to the soul, all that calls for the price of effort, of endurance, of physical tax and pain, of soul-suffering, is absolutely harmless, and positively and constructively beneficial.

There is even such a state of soul to be attained by us that we shall greet these strange servants with a fairly complete understanding of their work within us and a very happy acquiescence in God's employment of them for his purposes.

Think of the phrase, "The good pleasure of his will." We may have understood it so poorly as to allow the suggestion of harshness or arbitrary exercise of God's power. But no; the thought is the goodly or beautiful pleasantness of God's plan. The enclosed life is the life that is not only protected, but preserved, or parked. We become, each and every one, God's garden plot, and nothing enters that will not beautify.

See with joy the white center of the Bible class emblem, meaning purity. Not the black of unrelieved sin, nor even the gray of a compromised life, but the unsullied white of a cleansed and protected life, with no defeat. The one need of the hour is purity; the one cry of the earnest soul is purity; and He who awakens that cry in the disciple has a perfect provision made to answer it.

An English general ministered to by the dread servant death, still could cry, "I die happy." And Wolfe was indeed happy, for death had served him with a victory. So in the will of God there is the atmosphere of happiness even in circumstances that worldlings shrink from, for in the garden of his will there is never the evil shadow of defeat.

Christ, then, having cleansed—or more properly, cleared—us from sin by his blood, doth by virtue of that same sacrifice place about us the impenetrable circle of the power of an endless life. And the application is quite obvious. For if we are fenced in, if we are peculiar ground, "Enclosed by grace, out of the world's wide wilderness," if we are in Christ, if we are hidden in him, and are buried with him and raised and ascended with him, and even now seated with him in heavenly places—why the easy yieldings to frettings or furies and grievings and bickerings and fearful apprehensions? Why so little of calm and serenity and holiness? Why the dreadfully frequent dealings with sin?

The answer is simple: if we are enclosed, let us recognize our blest estate. Let us crown within our minds the fact of our security. Let us inquire of our Redeemer as to why we are not realizing the riches of our grace-given position. Let us gaze often and praisefully upon the living Lord, whose sentry-beat encircles our souls. Let us interest ourselves more thoughtfully in his daily protective work in our behelf. We will find with increasing surprise and joy that the giants set against us become as grasshoppers when set against him. The real gist of the victory and calm and happiness of the enclosed life is not to be found in strenuous endeavor, but in a simple daily, hourly trust in our great Redeemer's ability to deal with all of life's circumstances.—S. S. Times.

Church Intelligence

CALENDAR FOR OCTOBER.

1—Wednesday.
5—Twentieth Sunday after Trinity.
12—Twenty-first Sunday after Trinity.
18—St. Luke's Day.
19—Twenty-second Sunday after Trinity.
26—Twenty-third Sunday after Trinity.
28—Sts. Simon and Jude.

Collect for Twenty-first Sunday After Trinity.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

Foreign.

Church Congress.

There is every reason to expect a successful and stimulating gathering at the Church Congress at Southampton. Forty-three years have elapsed since it last met in the great seaport of the South, which since 1870 has grown steadily in size and importance. Many of the great names associated with that occasion have vanished from our midst, and as we recall them, we realize some at least of the vast changes that have come over the Church of England since that day. The Congress itself is far stronger, and of infinitely greater practical value than in 1870, and we trust that the realization of this fact will prevent those who are officially responsible for its destinies from seriously interfering with its work. Those destinies will be under consideration next week, but the recent strong expressions of opinion in our columns from men of all shades of opinion in the Church in favor of retaining the annual meetings of the Congress ought to be regarded as conclusive evidence of its value and its potentialities.

The tickets for the Congress are selling well. Over 1,800 had been issued by Tuesday, and there is hope that there will be a considerable increase before the end of the week. Although the difficulty of providing a building is not so great as in 1870, as there is still in Southampton no Town-hall properly so called with the usual accommodation for meetings, a great deal of structural work has had to be undertaken in the Coliseum, which has necessitated a large expenditure. It will now provide accommodation for between 2,000 and 2,500.

The Nonconformists of Southampton have again, as in 1870, rendered help in providing necessary accommodation. Forty-three years ago they lent some seats for the body of the temporary Congress hall. This year, in view of the possibility of overflow meetings, more especially in connection with the mass meetings, the use of Portland chapel, close to the Coliseum, has been granted free of charge, except for the cost of lighting, etc. This courtesy on the part of the Portland chapel authorities is much appreciated.

The arrangements for the Congress may in some respects be open to criticism, but there can be no doubt that every endeavor has been made to make it a success from every point of view. It is a new departure, which has much to commend it, that the papers following the presidential address should be of a devotional rather than of a controversial nature. The list of speakers for both the afternoon and evening meetings on Tuesday comprise some of our leading theologians, and the Congress will start on a high level of spiritual thought.

S. P. G. has taken No. 10, Portland-terrace (immediately opposite the Coliseum, where the Congress gatherings are to be held), as its headquarters in Southampton during the forthcoming Church Congress. Arrangements have been made for reading, writing, and cloak-rooms for gentlemen and ladies, and there will be a commodious refreshment-room where lunches and teas will be served at popular prices. It is felt that there are so many meetings of all kinds during a Church Congress that it is better not to add to their number, and there will therefore be no attempt to hold any in the depot, which will be rather a place for rest and retirement than an exhibition such as has been held in previous years; at the same time it will be possible to obtain information as to the Society's work.

Progress of the Church in Wales.

Eglwys Dewi Sant, a new Mission-church, was opened by the Bishop of St. Davids last week in the parish of Llansantffread, Cardiganshire. There was a very large gathering of people. When the Bishop arrived it was found that the new church, with accommodation for two hundred or thereabout, would not be large enough for one-fifth of those present. The seats were at once removed and placed outside the building; the Bishop and thirty of the clergy present robed in the church and vestry, and proceeded to the west-end door. The Bishop having offered the prayers, and the Rev. D. Lewis, the Vicar, having read the service, his lordship preached on the Epistle for the Day. The Vicar announced that he hoped the church would be free of debt that day. All the money was subscribed in small sums by the parishioners and others in the district. The site was given free of charge by the Vicar of Bryngwran, Anglesey, who is a native of the parish and owns the farm adjoining. The next service began at five, when the curate of Chapel Bangor and the Vicar of Amererch preached from a platform outside the church to a congregation numbering about one thousand. All the services and sermons were in Welsh. This Rural Deanery of Glynaeron is inhabited by Welsh-speaking people without exception, and in this purely agricultural Welsh district all the parish churches have been renovated at great expense, and seven Mission-churches have been erected in remote corners away from the mother churches within the lifetime of those who witnessed and contributed towards the erection of Dewi Sant Church. Whilst there has been a decrease of two thousand in the population, there has been an increase of seven hundred in the Church communicants. A few weeks ago another Mission-church was opened in the parish of Nantcwnlle, in the remote corner of that parish, about seven miles from Dewi Sant Church.

It is well to record these facts to contradict the misleading statements that the Church does not make progress in the Welsh agricultural regions in Wales. The Welsh people appreciate the services of our Church more and more as Dissent is decaying. The erection of each one of these Mission-churches means an extra service and sermon to the Vicar of the parish in which it is situated, and that without an extra grant from the Ecclesiastical Commissioners or any other source. These are remarkable instances of great sacrifice and faith in the history of our Church in her great trials.

New Bishop of North China.

The Rev. Frank Lushington Norris, who has for many years been a missionary in China, has been nominated to succeed Dr. Scott, who is about to resign the Diocese of North China. Mr. Norris graduated from Trinity College, Cambridge, in 1886, and was ordained in the following year to the curacy of Tewkesbury. In 1889 he went out to Peking as a S. P. G. missionary, and has since worked at Tientsin and Yungching. In 1910 he was appointed principal of the Church School for Chinese Boys at Peking. Since 1889 he has been Examining Chaplain to Dr. Scott. Mr. Norris, who some years ago was offered the Bishopric of Shantung, was in China throughout the Boxer rebellion, being in the Legation the whole time. He is the author of the book on China in Messrs. Mowbray's series of Church Expansion Hand-books.

Cathedral for the Diocese of Aberdeen.

The Synod of the Diocese of Aberdeen, which met on the 17th, agreed by a large majority to raise St. Andrew's church, Aberdeen, to the status of a Cathedral. When effect has been given to this resolution the organization of the Church in Scotland will be complete, each Diocese having its Cathedral and Chapter. Argyll and the Islea was the first Diocese in the later history of the Church to acquire a Cathedral, the Collegiate Church of the Holy Spirit having been built in 1849. The Diocese of St. Andrews followed in 1850 with St. Ninian's Cathedral, Perth. Next came Moray and Ross, in 1869, with its mother church of St. Andrew in Inverness, and then Edinburgh, with St. Mary's Cathedral in 1879. For a long time the other Dioceses made no effort to acquire Cathedral organization; but a few years ago Glasgow raised its leading church, St. Mary's, to the status of a Cathedral, and Brechin adopted a similar plan a few years later by creating St. Paul's, Dundee, the Cathedral of the Diocese. The action of Aberdeen and Orkney puts the crown to this most important work.

American.

Notice.

This to give notice to the clergy and others whom he may approach, that the Rev. Wataru Sakakibara, a Japanese deacon, is not in good standing in the District of Tokyo.

Oct. 4th, 1913. JOHN MCKIM, Bishop.

Missions Publishing Company Annual.

The annual meeting of the Church Missions Publishing Company was held Tuesday, September 30th, in the parish house of Christ church, Hartford, Conn. The treasurer's report showed that in the past year there had been an income of $585 from sales of publications, $200 from income investments, and $692 from gifts; the amount paid for printing and attendant expenses had been $1,520. The report of the publishing committee showed that the three quarterly publications had been continued, that there had been a large circulation of former and recent issues from the

press, and that preparation had been made for extended and important work in series and volumes. The president of the company is Bishop Tuttle, of Missouri, as presiding bishop. Other officers were elected as follows: Vice president, Rev. Samuel Hart; recording secretary, John Miller Horton; treasurer, Ward C. Powell; auditor, Robert W. Huntington, Jr.; corresponding secretary and assistant treasurer, Miss Edith Beach. Plans were made for prosecuting and advertising the work of the company and increasing its usefulness. and for holding a triennial meeting at New York for those in attendance at the General Convention on the afternoon of Monday, October 20th.

Opening Services of the Episcopal Convention.

The General Convention of the Protestant Episcopal Church, which begins on Wednesday, October 8th, will be marked by heated debates from the outset. It is expected that the first business session of the House of Deputies, at three o'clock on Wednesday afternoon, in the New Synod Hall, will be the occasion of a fight over the method of electing a presiding officer. The president of the House of Deputies at this time is the Rev. Dr. Randolph H. McKim, of Washington, but his term automatically expires with the formal opening of the Convention in the Cathedral in the forenoon on Wednesday. At three o'clock on Wednesday afternoon, the Rev. Dr. Anstice, the veteran secretary of the House of Deputies, will call that body to order, and under his temporary chairmanship the deputies will immediately proceed to the election of a chief executive.

It is understood that at this point, one of the members of the House will present a plan for voting which will be a radical departure from the method heretofore in use.

A few persons who have an inkling of what is to be proposed, predict that the debate precipitated will be most memorable in the one hundred and twenty-eight years of the Convention's history.

The Convention will be opened formally with the imposing solemn services in the Cathedral of St. John the Divine, at ten o'clock on Wednesday morning. The Holy Communion will be celebrated by the Most Rev. Dr. Daniel Sylvester Tuttle, the Presiding Bishop of the Church and Bishop of Missouri. He will be assisted by the Rt. Rev. Dr. David Hummell Greer, Bishop of New York, and two other members of the Episcopate. The Convention sermon will be preached by the Rt. Rev. Dr. William Lawrence, Bishop of Massachusetts.

Within the sacred enclosure there will be over one hundred Bishops. The stalls in the choir, usually reserved for visiting clergymen, will be occupied by laymen of the Diocese of New York and elsewhere who have attained importance and distinction because of their services to the Church.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Convocation of Burlington.

The Convocation of Burlington met on September 30th, in Trinity church, Swedesboro, the Rev. Edgar Campbell, rector. The Holy Communion was celebrated by the Archdeacon of the diocese, who presided at the subsequent meetings. The preacher was the Rev. Carroll M. Burck, of Gloucester. The Rev. Charles B. Dubell, of Glassboro, read an essay on The Influence of Church Architecture on the minds and lives of the people. At the missions session Bishop Henry St. George Tucker, of Kyoto, made an address on Work in Japan.

An appropriation was made for a missionary to the Hungarian and Roumanian population connected with St. James' church, Glassboro.

The Archdeacon's report exhibited a wide area of missionary work being done within the limits of the Convocation.

The next meeting will be held in St. Paul's church, Camden.

St. Mary's Hall, Burlington, the oldest Church school for girls in this country, opened on October 1st. The attendance of students taxes to the utmost the recent enlarged capacity of the buildings.

NEW YORK.

Rt. Rev D. H. Greer, D. D. Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Reopening of Church of the Holy Communion.

The Church of the Holy Communion which has been closed since the middle of July, was reopened Sunday, October 5th. There have been placed a new pulpit, lectern and choir stalls. These are of light oak; and they represent the highest art in richness and delicacy of carving. A new altar rail marks attractively the division between sanctuary and choir. The three main entrances have been uniform in size; and their impressiveness is materially enhanced by the carved caen stone facings, which adorn their interior. In the south transept a space has been set apart which now constitutes the baptistry. Three years ago, the west entrance of the church was enriched by a stone porch in memory of the late Thomas Sears Young, a trustee of the church. This year there has been added another porch, at the south transept, the work of the architect, Charles C. Haight, in memory of Francis McNeil Bacon, who for over thirty years served as a trustee, and who during the last twenty years administered the office of treasurer of the corporation, with singular efficiency and faithfulness.

The services on Sunday were as follows: 8 A. M., the Holy Communion; 11 A. M., Holy Communion and sermon by the rector, the Rev. Henry Mottet, D. D.; 3 P. M., children's festival service, with address by one of the visiting Bishops; 3:30 P. M., Italian service, sermon by pastor Gorglio; 8 P. M., music service, and sermon by the Rt. Rev. Dr. Paddock.

Improvements to Churches.

The Church of the Incarnation was opened on the first Sunday in October, after having been closed since May. Improvements that have cost $40,000 have been made on the interior. They include the rebuilding of the organ, the erection of new chancel pillars and arch, an entire new lighting system, the introduction of stone columns in the nave in place of wooden ones, the building of a mortuary chapel at the west end and entire redecoration, to make the interior much lighter than before.

St. Bartholomew's was also re-opened on the same date, after many improvements in the roof. Building operations of the Grand Central railroad, quite near, damaged the church to some extent, making new decorations necessary in part.

The whole interior of Heavenly Rest church has been rebuilt and redecorated, changing it from a dark interior as it has been for years, to one of the lightest in the city. New windows have been put into the roof.

Holy Communion church, closed since July, opened on October 5th with a new pulpit, new lectern, new choir stalls and altar rail, and the entrance into the south transept from the street has been opened and put into permanent use.

Bishop Greer has named the Rev. E. C. Chorley, of St. Philip's church, Garrison, to be historian of the Diocese.

The Rev. Samuel N. Kent, former rector of St. John's church, Arlington, Mass., has become assistant at Holy Communion, the Rev. Dr. Henry Mottet, D. D., rector.

The Rev. W. O. Kinsolving, a son of Bishop Kinsolving, has become curate at Intercession chapel of Trinity parish.

The Rev. M. K. Bailey, for years at Grace chapel, has become priest in charge of the Mission of the Holy Spirit, Bronx, and it is stated it will soon be raised to a parish.

The Rev. Carl J. Lunggren, formerly of Providence, has become an assistant at the Seamen's Institute.

ARKANSAS.

Rt. Rev. J. R. Winchester, D. D., Bishop.

Loss by the Great Fire at Hot Springs.

The "Big Fire at Hot Springs," with its "destruction of millions," has had its run in the papers, and all is quiet. But it will, I am sure, be of interest to Churchmen to know that sixty-five families of St. Luke's parish were burned out and seventeen families of St. Mary's Mission (colored) were injured by the fire; some of them losing their homes, some losing their jobs or business and some losing both. The personal temporary needs of all were generously supplied.

But what interests us most is that St. Mary's Mission and parsonage were totally destroyed, and this very successful mission is without a place to worship. The Rt. Rev. J. R. Winchester, D. D., Bishop of Arkansas, will be glad to have Churchmen everywhere help him provide a church for St. Mary's Mission.

D. C. JOHNSON,
Missionary-in-charge, St. Mary's.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Twenty-sixth Anniversary of St. Michael and All Angels', Anniston.

The twenty-sixth anniversary of Alabama's most beautiful church, St. Michael and All Angels, Anniston, was celebrated last Sunday. The large edifice was filled by interested people. The city railway ran special cars to the church to accommodate the large crowd. The service also commemorated the eighty-third birthday of the founder of this church, who is also the founder of the city of Anniston, Mr. John W. Noble. Mr. Noble was present at the service and on every hand, by

everybody, honor was shown to him. The magnificent church, school houses, rectory and grounds were all given by Mr. Noble, as an offering of love to Almighty God.

The present rector, Rev. Charles K. Weller, is doing a splendid work. He succeeded Rev. Dr. J. H. Blacklock, who died last January, and who was rector of this church from 1898 to 1913.

Major Screws' Successor in General Convention.

Bishop Beckwith left last week, en route to the General Convention. He plans to stop over in Virginia for two weeks, and then proceed to New York. He appointed, before he left, Mr. Hartwell Douglas, of Montgomery, to succeed the late Major W. W. Screws, as lay delegate from the Diocese to General Convention. The delegates from Alabama are:

Clerical.—Rev. Stewart McQueen, Rev. E. A. Penick, Rev. E. W. Gamble, Rev. Matthew Brewster. Alternates: Rev. W. G. Clark, Rev. H. W. Jones, Rev. E. E. Cobbs, Rev. G. C. Tucker.

Lay.—Hartwell Douglas, D. M. Drennen, W. H. Tayloe and Robert Jenison. Alternates: J. O. Banks, W. F. Garth, Jno. E. Mitchell.

The Rev. Jno. D. Wing, rector of the Church of the Incarnation, Atlanta, Ga., has been called to succeed Rev. Jas. G. Glass, as rector of Grace church, Anniston.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Dean DuMoulin Elected Bishop Coadjutor.

The adjourned convention of the diocese, which met at Trinity Cathedral, Cleveland, Thursday, October 2d, for the election of a Bishop Coadjutor, the Bishop of the diocese presiding, resulted in the choice on first ballot, of the Very Rev. Frank DuMoulin, Dean of the Cathedral, the election, by resolution adopted by each order, being made unanimous. The canons of the diocese covering the election of a Bishop provide that the clergy shall elect and the laity confirm. Four other clergymen were placed in nomination: Rev. Abner L. Fraser, rector of St. John's church, Youngstown, O.; the Rt. Rev. Charles Henry Brent, D. D., Bishop of the Philippines; the Rev. Wilson R. Stearly, rector of St. Luke's church, Montclair, N. J., and the Very Rev. S. S. Marquis, D. D., Dean of St. Paul's Cathedral, Detroit, Mich. The total number of clerical votes cast was seventy-five, of which Dean DuMoulin received forty-three, Bishop Brent sixteen, Dean Marquis seven, and the Rev. Mr. Fraser and the Rev. Mr. Stearly each three. The Rev. George Gunnell, notwithstanding having withdrawn his name, received also three votes.

The total number of parishes voting was seventy-six, of which sixty-five confirmed. The Convention began with a celebration of the Holy Communion at 10 A. M., and before 4 P. M. the work of the Convention had been completed, including the signing of the certificate of election, and the delegates for the most part were on their way home. The residence of the Coadjutor will be in Toledo, and his jurisdiction will be all the forty-eight counties of the diocese save those in which Cleveland, the see city, and Gambier, are located, Cuyahoga and Knox, respectively, and the three lying along the lake shore east of Cleveland, Lake, Geauga and Ashtabula. The Bishop of the Diocese, according to announcement made at the annual Convention of the diocese, in May, surrenders his entire salary to the Coadjutor. Committees were appointed to take up the question of a proper residence for the Coadjutor in Toledo, and for the completion of the Episcopate endowment of the diocese, which now amounts to $90,000.

The Bishop-elect, who is the son of the late Bishop of Niagara, the Rev. John Philip DuMoulin, was born in Montreal in 1870, educated in Toronto University and Trinity Theological College, graduating in Arts in 1892 and in Divinity in 1894. He was ordained by the Bishop of Toronto to the diaconate in 1894 and to the priesthood in 1895, and began his ministry as curate of Trinity church, Toronto, going from there to take a like position in Trinity church, Chicago, thence to the rectorship of Emmanuel church, Cleveland; after two years, being called back to Chicago to become the rector of St. Peter's, from where he came to Trinity Cathedral, Cleveland, as Dean, in 1907. Dean DuMoulin has unusual qualifications for the Episcopate—vigor of young manhood, ripe scholarship, and rich experience, not only in Church life and administration, but in humanitarian engagements as well; his abilities and interest in the latter direction having placed him in leadership in many of the larger benevolent movements in Cleveland.

Triennial Service of Woman's Auxiliary.

The triennial service of the Woman's Auxiliary of the diocese, at which the savings for missionary purposes are gathered in preparatory to being presented at the General Convention, was held in Trinity Cathedral, Cleveland, Wednesday morning, October 1st. The Bishop of the diocese, assisted by the cathedral and other clergy, celebrated the Holy Communion and presented Bishop Thurston, of Eastern Oklahoma, who delivered an inspiring and an helpful missionary sermon. The united offering this year amounts to something more than $9,000, exceeding that of any previous year by nearly $3,000.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Bishops to Preach in Brooklyn.

Ninety-four bishops, attending the General Convention of the Protestant Episcopal Church, which begins its sessions in Manhattan, on Wednesday, October 8, will preach at the 11 o'clock services in as many churches in New York and vicinity on the first Sunday of the Convention. The pulpit supplies by the various bishops while the Convention is sitting has just been announced by the Diocesan Committee of Arrangements. The Manhattan churches are all supplied and many nearby towns. For Brooklyn the supplies are as follows:

All Saints—October 12, Bishop Guerry, of South Carolina and Bishop Tuttle, of Missouri; October 19, Bishop Moreland, of Sacramento.

Christ Church—October 12, Bishop Darlington, of Harrisburgh; October 19, Bishop Aves, of Mexico.

Christ Church, Clinton street—October 12, Bishop Talbot, of Bethlehem, Pa.; October 19, Bishop Wells, of Spokane.

Church of the Good Shepherd—October 12, Bishop McCormick, coadjutor of Western Michigan, and Bishop Knight of Cuba; October 19, Bishop Beecher, of Kearny, and Bishop Robinson, of Nevada.

Grace Church—October 12, Bishop C. B. Brewster, of Connecticut; October 26, Bishop Graves, of Shanghai.

Church of the Holy Trinity—October 5, Bishop T. I. Reese, coadjutor of Southern Ohio; October 19, Bishop Roots, of Hankow, and Bishop Spalding, of Utah; October 26, Bishop C. W. Williams, of Michigan.

Church of the Incarnation—October 12, Bishop Peterkin, of West Virginia, and Bishop Partridge, of Kansas City; October 19, Bishop Weeks, coadjutor of Vermont, and Bishop Brooke, of Oklahoma.

Church of the Messiah—October 19, Bishop McElwain, suffragan of Minnesota; October 26, Bishop Ives, of Mexico.

Church of the Redeemer—October 5, Bishop Moreland, of Sacramento; October 12, Bishop Leonard, of Ohio, and Bishop Sanford, of San Joaquin; October 19, Bishop White of Michigan City.

St. Ann's Church—October 12, Bishop Brent, of the Philippine Islands; October 19, Bishop Murray, of Maryland.

St. Bartholomew's Church—October 12, Bishop J. H. Johnson of Los Angeles; October 19, Bishop Rowe, of Alaska.

St. Clement's Church—October 12, Bishop Fawcett, of Quincy; October 19, Bishop Longley, Suffragan of Iowa.

St. George's—October 12, Bishop F. F. Reese, of Georgia; October 19, the Rev. G. W. Davenport, of Danbury, Conn.

St. John's Church—October 19, Bishop T. I. Reese, Coadjutor of Southern Ohio; October 26, Bishop Temple, of North Texas.

St. Luke's—October 26, Bishop Ferguson, of Cape Palmas, Liberia, and Bishop Brooke, of Oklahoma.

St. Mary's Church—October 19, Bishop Tuttle, of Missouri, and Bishop C. K. Nelson, of Atlanta.

St. Matthew's Church—October 19, Bishop Gravatt, Coadjutor of West Virginia, and Bishop Funsten of Idaho.

St. Paul's Church—October 12, Bishop Fawcett, of Quincy; October 19, Bishop Partridge, of Kansas City, and Bishop Harding, of Washington.

St. Peter's Church—October 12, Bishop Gravatt, Coadjutor of West Virginia; October 19, Bishop Gray, of Southern Florida.

Far Rockaway, St. John's—October 19, Bishop Walker, of Western New York.

Flushing, St. George's—October 12, Bishop Weed, of Florida; October 19, Bishop Horner, of Asheville.

Garden City, Cathedral of Incarnation—October 12, Bishop Spaulding, of Utah.

Great Neck, All Saints—October 12, Bishop Strange, of East Carolina; October 19, Bishop Sessums, of Louisana.

Hewlett, Trinity—October 12, Bishop Lloyd, of the Church Board of Missions; October 26, Bishop Robinson, of Nevada.

Jamaica, Grace—October 12, Bishop R. H. Nelson, of Albany; October 19, Bishop A. L. Williams, of Nebraska.

Benevolent Bequests.

By the will of Mrs. Mary Llewellyn Parsons, of North Port, Calvary church, Manhattan, is left $9,000 to complete an endowment of $25,000 started by Mrs. Parsons. St. Paul Normal and Industrial School, Lawrenceville, Va.,

$9,000. $5,000 is left to the American Society for the Prevention of Cruelty of Animals, and the same amount is bestowed upon the Society for the Relief of the Destitute Blind of New York; the Domestic and Foreign Missionary Society of the Church received $5,000 for the use of work among the Indians; Trinity church, Columbus, Ohio, is left $2,000 to complete an endowment of $5,000 started by testatrix, for Church support; the Church Home for Disabled and Infirm Colored People, Lawrenceville, Va., $5,000. The residue of the one-tenth part of Mrs. Parsons' estate is to be divided equally between the American Church Missionary Society, the Domestic and Foreign Missionary Society and the Episcopal City Mission Society.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Old St. John's, Richmond.

On Sunday, September 14th, the rector of old St. John's church, Richmond, preached to his people from the text, "Thou shalt remember all the way which the Lord thy God hath led thee." On that day he completed twenty years as rector. Reviewing the work of the congregation during this period, he mentioned the following facts:

On September 15th, 1893, there was 435 communicants in St. John's church and her two chapels, Weddell Memorial and Good Shepherd. Since that date 910 have been added, so there have been, during these twenty years, 1,345 communicants on the register. At the present time there are 703. There have been baptisms, 737; confirmations, 628; marriages, 210; funerals, 617. About 25,000 visits paid; over 5,000 sermons preached. At present there are only 157 communicants who were on the register twenty years ago. The present membership is scattered over a territory of fifteen miles, including Richmond and all her suburbs.

St. John's has never been a wealthy church, and has not now a single wealthy member; but in twenty years her people have given for missions and charities, parish, diocesan and general, more than they have spent for current expenses.

The tower of the church has been rebuilt; a chancel has been added to the church, and other permanent improvements made. An addition has been made to the rectory, and a Sunday School room has been added to Weddell chapel.

There is not one dollar of debt. Every obligation accepted and the apportionment fully met. During the past twenty years there has not been a fair, a festival, a concert, an excursion, a lecture, nor a pink tea to raise money for any church purpose. An endowment fund, started nineteen years ago, amounts to $1,100.

Eighteenth Anniversary of St. Philip's Church, Richmond.

On Wednesday, October 8th, the congregation of St. Philip's church (colored), Richmond, the Rev. Charles L. Somers, rector, celebrated the eighteenth anniversary of the laying of the corner-stone. The rectory of the church was condemned by the city, and $750 is needed to rebuild it. An effort was made at the anniversary meeting to raise the sum named.

The Rev. Dr. John McGill, several months in temporary charge of Falls church, Fairfax county, has retired to give place to the recently-elected rector, the Rev. A. G. Grinnan, formerly rector of Haymarket parish, Prince William county. Mr. and Mrs. Grinnan and their children are in residence at Falls church.

The Rev. William P. Painter, formerly rector of Queen Caroline parish, Howard and Anne Arundel counties, Maryland, and, since October first, rector of Langley parish, Fairfax county, took charge of the parish on date, and together with Mrs. Painter and their young grandson, of Philadelphia, moved into his Virginia rectory home on Friday, October 3d. Mr. Painter held his first service in St. John's, his parish church, on Sunday, October 5th, at eleven, A. M. His postoffice is McLean, Fairfax county.

The Rev. Carlos E. Jones, of Trinity church, Wauwatosa, Diocese of Milwaukee, spent eight weeks of July and August at the Blue Ridge Industrial School, Dyke, Green county, Virginia, assisting the Rev. George P. Mayo in the work of the school and the mission stations connected with it.

The Rev. F. H. Craighill, rector of St. John's church, Wytheville, will be the preacher at St. Andrew's church, Richmond, the Rev. J. F. Ribble, rector, on Sunday, October 12th, morning and evening.

The Rev. F. G. Scott, of Petersburg, Va., will have charge of St. Thomas' church, Ginter Park Richmond, during the month of October. The newly-elected rector, the Rev. F. E. A. Warren, of South Richmond, expects to take charge of St. Thomas' on November 1st.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Annual Meeting of Woman's Auxiliary.

Last week an enthusiastic meeting of the Southern Branch of the Woman's Auxiliary to the Board of Missions was held in St. Thomas' church, Abingdon, with an attendance of about forty members. Mrs. J. D. Letcher, president of the Branch, opened the meeting Wednesday morning, following celebration of Holy Communion, at which Archdeacon Rich, Rev. Hubard Lloyd, Rev. J. W. Hobson and Rev. T. F. Opie officiated.

Mrs. Letcher was presented with a gavel, which was made from a beam out of old St. Paul's church, Norfolk. This gavel was presented by Mrs. T. D. Hobart, on behalf of Mrs. Carter Harrison, of Staunton, who first conceived the idea and had it made from a piece of pine obtained during repairs on St. Paul's church. It is said that the wood is 174 years old, the church having been erected in 1739. The gavel contains a silver band, with an inscription of love and affection to Mrs. Letcher.

The President's annual report showed a financial gain of $1,150 over the previous year. Mrs. John J. Lloyd's report, bearing on the work of the Junior Branch, was read and showed total moneys of $4,703.44 raised by the children during the year, and the Baby Branch, or "Little Helpers" report was submitted, showing St. Paul's, Petersburg, to be the banner branch, it having raised $165.65, through forty-one members. The banner child was Alice B. Roper, of Petersburg, who raised $12.16, with Lucy Lee, of Abingdon, second.

The report on the United Offering showed a total of over $5,000, or nearly $2,000 more than ever before, the largest amount raised hitherto being $3,500. This offering will be presented by the Southern Virginia Branch at the time of the General Convention in New York, on October 4th.

Right Rev. James B. Funsten, Bishop of Idaho, made an interesting address on the work in Idaho. He spoke at some length on the educational and religious work among the Indians and also on the hospital work. He stated that the $4,000 debt on the school had been paid and that 6,000 patients have been cared for in the hospital. The hospital property is rated at about $100,000, all but about $30,000 of which has been paid.

A reception was held at Mont Calm Wednesday afternoon, in the elegant home of Mrs. Wilton E. Mingea.

The sessions on Thursday and Friday were conducted according to Programme. Rev. W. Cabell Brown, D. D., of Brazil; Bishop Funsten, of Boise, Archdeacon Rich, of Southwest Virginia; Deaconess Adams, of Lee county; Miss Davis, of St. Peter's, Franklin county; Mrs. Smith, of Russell county, and Miss Whitfield, of Alleghany county, all made helpful and inspiring addresses. The women workers of the diocese, as usual, stirred the delegates to a high pitch of enthusiasm, and besides some pledges for the support of the work were made and a full assurance of sympathy and earnest co-operation were assured the faithful workers.

Mrs. T. D. Hobart, of Roanoke, conducted a study class each day, not only showing how the study of missions should be done in each branch, but pointed out the necessity of all the women posted as to the progress and needs of the various mission fields.

Saturday was Junior Day, in charge of the President, Mrs. John J. Lloyd. The reports showed great progress among the Juniors and the addresses were of an encouraging character.

The Convention adjourned Saturday afternoon.

The late Mrs. Mary Llewyn Parsons, of Manhattan and Northport, Long Island, by her will, bequeaths $9,000 to the St. Paul Normal and Industrial School, at Lawrence, Va., to complete the endowment of $10,000, which she started, to be used for general purposes of the school. Mrs. Parsons also left $5,000 for the Church Home for Infirm and Disabled Colored People at Lawrenceville, for general purposes.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop

Christ Church Sunday.

Sunday, September 28th, was set aside as "Christ Church Sunday" at Christ church, Elizabeth City. On that day every member of the congregation and all interested in the church were urged to attend, and as a result there was an exceptionally large crowd present, few being absent of those belonging to the church. The music was a feature of the occasion. After Morning Prayer the minister, the Rev. C. A. Ashby, with blackboards and chalk, explained in detail, the liabilities, receipts and current expenses of the church, so that all knew exactly its condition and outlook. It was found that this meeting created much interest in the affairs of the church, and seems generally to be regarded as one of the most helpful occasions it has known. The doings of every organization were gone into. The rector, Rev. Mr. Ashby, stated in opening that the meeting was held with the sanction and best wishes of the Bishop.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

New Mission Church in a New Town.

Helen is a new town, some thirty-nine miles from Gainesville, on the Gainesville and Northwestern Railroad, just built. The chief industry is a large saw mill, where several hundred men are working; also newly built as a result of the railroad. Helen is way up in the mountain and has a rich surrounding of agricultural and timber lands. The new railroad has opened a rich territory, and all along its line, a distance of forty miles, new enterprises have come into existence; but the richest of them all is Helen. The Bishop of Atlanta secured a plot of ground, last August, and no time was lost. Public service was held in the open air on the Feast of the Transfiguration. There was no room available in the town. The people were so well impressed by the service that they desired the priest to come again the next week, which he did. At the meeting held on August 13th, a petition was signed by the requisite number, asking the Bishop to permit the organization of a branch of the Holy Catholic Church of the Creed; and as the first service was held on the Feast of the Transfiguration, and as Helen was up in the mountain, a request was made to name the mission The Church of the Transfiguration. The Bishop gave his consent and at once steps were taken to erect a building, with the result that on Sunday, September 28th, the building was used for divine services. The first service in the new building was the Holy Communion at 7:30 o'clock. At 11 o'clock the Litany was said and again the Holy Eucharist was celebrated. At 4:30 o'clock Evening Prayer was said. The sermons dealt with the object of the new building. At 10 A. M., Sunday School was held, with about forty persons present. Many of them saw an "Episcopal Service" for the first time. They were impressed with the dignity and solemnity of the services, and though strangers to the service, yet took an hearty part in the responses.

The building is twenty feet by forty feet, exclusive of the vestry-room and vestibule. The mission is in charge of the vicar of Gainesville, Georgia.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Service of Benediction.

On the evening of the feast of St. Michael and All Angels, a special service of benediction was held in Grace church, Westwood, at which time a number of gifts and memorials were blessed and used for the first time. During the summer the sanctuary was panelled in dark wood, and a reredos built. A pulpit has been placed on the gospel side of the choir. A Litany desk has been given. A baptistry has been built at the end of the nave, the font being the gift of the Sunday School children. Many of these improvements have been made possible by an active circle of the King's Daughters.

Marked progress has been made in this mission, not only as to the interior improvement of the chapel, but in other ways, during the past year. A comfortable guild room has been fitted up in the basement, the men doing much of the work themselves in the evening. A large and complete plant was installed last winter. In addition to this, the people are meeting yearly the interest on the debt which rests upon the property—their wish and prayer being to free the chapel of debt and have it consecrated.

The service on September 29th was attended by a number of the younger clergy of the diocese, who gathered to rejoice with the Rev. Meade B. MacBryde, for what he had been able to accomplish in the short time he has been in charge of the work.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

Consecration of St. Michael and All Angels' Church, Baltimore.

The Church of St. Michael and All Angels, Baltimore, Rev. Charles Fiske, D. D., rector, was consecrated with impressive services, on the Feast of St. Michael and All Angels, Monday, September 29th, by the Bishop of the diocese, who was the third rector of the parish. The day also was the fourth anniversary of Bishop Murray's consecration. The Instrument of Donation was read by Judge T. J. C. Williams, of the vestry, and the Sentence of Consecration by the rector. Morning Prayer was read by the Rev. D. P. Allison, curate, and Rev. George W. Lay, of Raleigh, N. C., son of the late Bishop Lay, and, and formerly of the parish. The lessons were read by Rev. J. S. B. Hodges, S. T. D., rector-emeritus of old St. Paul's parish, to whose fostering care the parish owed its organization, and by Rev. F. M. Kirkus, rector of Trinity church, Wilmington, Del., son of the first rector. The Bishop was celebrant at the Holy Communion, assisted by the rector and his curate. The Epistle was read by Rev. Joseph T. Ware, of the Bishop Paret Memorial chapel, Baltimore, who came into the ministry from the parish, and the Gospel was read by Rev. William D. Morgan, rector of St. John's, Waverly, of which this church was originally a chapel. The sermon was preached by the Rev. C. Ernest Smith, D. D., rector of St. Thomas', Washington, and second rector of the parish, from the text Numbers 13:33. The church was beautifully decorated and the congregation filled it almost to its capacity. About sixty of the clergy of the diocese were present, vested. The music rendered by the fine choir of men and boys, under the direction of G. Thompson Williams, choirmaster and organist, was of the highest order. Following the services a luncheon was served in the parish house to the clergy and specially invited guests, and in the evening there was a parish reception, which was largely attended by members of the congregation and many others. The parish was incorporated on October 11, 1876, and the corner-stone of the present church was laid on the Feast of St. Michael and All Angels, 1877. In 1880 the transepts were completed and in 1890 the nave and chancel were added. The present and fourth rector, Rev. Charles Fiske, D. D., assumed charge of the parish on Sunday, January 30, 1910. Under his wise and aggressive guidance the parish has made marked progress in all departments, the communicants now numbering 1,480, making it the largest parish of the Church south of Philadelphia. During the past ten years alone more than $250,000 has been raised for parish and outside work, and that notwithstanding there is not a wealthy man in the congregation. Not only is the church free from debt, but the chapel and rectory also are now free of encumbrance.

Chapel Built at Parkton.

This past summer, St. James' parish, My Lady's Manor, Baltimore county, the Rev. James F. Plummer, rector, one of the old colonial parishes of the diocese, has been lengthening her cords and strengthening her stakes, by building a chapel at Parkton, the most important railroad point within the bounds of the parish. For a number of years services have been held at this point, from time to time. Under the rectorship of the Rev. S. C. Potter, a Sunday School was held there, but changes in the population, owing to its being largely a railroad town, made it necessary to discontinue this work. The small but faithful body of about fifteen communicants were encouraged last winter, by the Bishop's offer of twenty-five per cent. of the cost of a chapel, to undertake its erection. With comparatively little outside assistance they raised a fund sufficient to erect a very neat chapel at a cost of about $1,100, with only about $250 debt. The opening service was held by the rector, assisted by the lay-reader, Mr. Thomas G. Hull, on Sunday, September 14th.

Teacher Training.

The Teacher Training Department of the diocese, which is under the direction of the Diocesan Board of Religious Education, and of which Miss Jane Millikin is the efficient superintendent, has just resumed its work for the fall and winter. Commencing about the last of October there will be two regular classes held in Baltimore, one in the afternoon and one at night. The superintendent plans to arrange for a series of talks in the outlying parishes, if centres for two or three might be chosen, and to form a class for delegates from remote parishes, who would remain in the city for about a week or ten days, receiving intensive work each day, and time to talk out problems; then return to his or her individual parish and form a class among the teachers there. About the first of the year it is hoped to form a post-graduate class for those who took certificates on last year's course. The Bishop has consented to have this class meet in the Sunday School room at the Diocesan House, where practice work in planning and teaching lessons, analyzing and telling stories, map modelling, etc., will be given.

The open air vesper services on the grounds of the Cathedral of the Incarnation, University Parkway, Baltimore, which have been held each Sunday afternoon during the past three months, have been discontinued. These services were inaugurated by the Bishop of the diocese, who provided for speakers at each service, and proved very popular and helpful, being attended by large audiences each Sunday.

Mr. John F. Strange, a prominent citizen of Annapolis, died at his residence there, on September 29th, after a long and painful illness, aged 60 years. He was a vestryman of St. Anne's church for many years, and had long been actively identified with the interests of the Church. The funeral was held at the church on October 1st, the rector, Rev. J. P. McComas, D. D., officiating.

Rev. Alexander Galt, rector of Westminster parish, Anne Arundel county, and Mrs. Galt, celebrated, on Septem-

ber 29th, the silver anniversary of their wedding. In recognition of the occasion members of the congregation and a few friends presented Mr. and Mrs. Galt with a purse of silver.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Inspiring Mission at Mount Pleasant.

A most inspiring eight days' mission was held at Mt. Pleasant, at the Church of the Holy Cross, September 14-21, inclusive, by the Rev. H. J. Mikell, D. D., of Christ church, Nashville. The services of the mission were read by the deacon in charge, Rev. W. A. Jonnard, B. D., who also trained the special choir for the mission. Dr. Mikell's work in this mission is already bearing fruit, and a confirmation class of over twenty is being formed. Besides this, the mission served another purpose, that of wiping out a long-existing prejudice against the Episcopal Church in this little town, for the engaging and convincing address of the preacher won for him the sympathy of the community.

In commenting on the services, the local paper says: "The Eight Days' Mission being held this week at the Church of the Holy Cross by the Rev. H. J. Mikell, D. D., of Christ church. Nashville, is affording opportunity for many to receive instruction concerning the Church and its affairs and to be impressed with the tremendous power of Christianity as presented in the preacher's able and scholarly sermons. A wonderful speaker, a forceful and earnest preacher, and a man of most attractive personality, Dr. Mikell is winning his way straight to the hearts of all his hearers. Nothing like the programme he is carrying through, nor the finish of his talks, has been heard here in a long time."

The afternoon of Sunday, September 21st, Dr. Mikell held service at Ashwood, Tennessee, in the old and historic St. John's church, built by Bishop Polk, and in whose graveyard lies the body of Bishop Otey, "First Bishop of the Holy Catholic Church in Tennessee," as the inscription on his tomb runs.

Bishop Gailor in Memphis.

Bishop Gailor made a flying visit to Memphis on September 27th-28th, the occasion being the ordination of Mr. Bromwell Bennett to the diaconate.

On Saturday morning, September 27th, the Bishop confirmed one person in St. Mary's Cathedral, the candidate being presented by the dean, Rev. J. C. Morris.

Sunday afternoon the Bishop left for a country engagement before starting to the General Convention in New York City.

Columbia Institute.

On Thursday, September 10th, Columbia Institute, the historic Church School of the Diocese of Tennessee, began its 79th session. This year's work began with Morning Prayer said in St. George's chapel by the Rev. Walter Branham Capers, president of the College. This year there were an unusual number of students enrolled, whose mothers and in some instances their grandmothers were educated at Columbia Institute. Under Rev. Mr. Capers' direction Columbia Institute continues to do a worthy service for the Church, in assisting her in her effort to make her contribution to the cause of Christian education. The morning chapel services are very impressive, the chants being sung by a well trained, surpliced choir, selected from the student body. St. Ann's Guild is the name of the little Church society in the school, which trains the girls in the work of a chancel circle, and also interests them in the general work of the Church, as well. The enrollment this year on opening day was 56 boarding students, representing about fourteen States; 100 day pupils and 40 in the kindergarten.

Tennessee Delegates to General Convention.

The dean of St. Mary's Cathedral, Memphis, Rev. J. C. Morris, accompanied by Mrs. Morris, left on October 1st for New York, as a delegate to General Convention. Dean Morris is also president of the Standing Committee of Tennessee.
vention..

Service at Old Ladies' Home.

On Sunday, September 21st, the usual church services were held at 3:30 P. M. by Mr. John Pritchard, Brotherhood worker from Grace church. After the service the Memphis Glee Club, under the management of Ernest Hawks, organist at Grace church, gave some rousing, cheery music.

Death of a Useful Missionary.

News has been receoived of the death, in Grenada, Miss., of the Rev. Irenaeus H. Trout, October 1st. Mr. Trout is a Memphis man, and distinguished himself here during the yellow fever epidemics of 1878 and 1879. He began work as a printer, then as a chemist, and then entered the ministry. He was known for his eloquent sermons, which have won many people. He has done missionary work in Colorado, Florida among the Indians; also as priest at Aberdeen, Clarksdale and Grenada, Miss.

The Rev. George L. Neide will supply Calvary church, Memphis, during the absence of the rector, Rev. Dr. W. D. Buckner, who is attending the General Con-

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Generous Bequests to Church Institutions.

In bequeathing $175,000 to charity by her will, Miss Anna Blanchard left $50,000 to the University of Pennsylvania, to be devoted to the payment or increase of the salaries of the professors of the College Department; $10,000 to the Divinity School in Philadelphia; $10,000 to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church; $10,000 to the Episcopal Hospital, Philadelphia; $5,000 to the Church of the Crucifixion; $5,000 to the Churchman's Missionary Association for Seamen, Philadelphia; $5,000 to the Board of Missions of the Diocese of Pennsylvania; $5,000 to the Philadelphia, P. E. City Mission.

Ordination.

The Rev. Edmund Lloyd Souder was advanced to the priesthood, in the Church of the Advocate, on Monday, September 29th, by the Rt. Rev. Dr. Philip M. Rhinelander. Dr. Souder is a member of one of the prominent Philadelphia families. He graduated from the Episcopal Academy, Philadelphia, 1906; from Harvard University, 1910; the General Theological Seminary, last May. In June he received his Master of Arts degree for post-graduate work in Columbia University. He will take up work at St. Joseph's Trade School, Ichang, China. He will travel to China by way of Southern Europe, Egypt, the Holy Land and India.

Opening of the Divinity School in Philadelphia.

The administration of the Holy Communion on Friday morning, September 26th, marked the opening of the Trinity term of the Divinity School in Philadelphia. The sermon was preached by the dean, the Rev. William M. Groton, S. T. D. He dwelt upon the interest which the scholarly world is taking in Jesus Christ, stating that outside of the Catholic idea of the Christ there are at least six leading explanations of Him. In the evening a reception was tendered to the new men by the Senior Class. The trustees of the University of Pennsylvania, a year ago, remitted the fees for post-graduate study to Divinity students. Taking advantage of this ten students of the Divinity School have entered the Post-graduate department, looking to the degree of Master of Arts or of Doctor of Philosophy. Seventy-one new men were admitted, of whom four-fifths were college men with degrees or certificates. Forty-one students are taking Post-graduate courses in the Divinity School, making eighty-one students in all.

Church of the Covenant.

A congregational meeting was held in the Church of the Covenant, on Tuesday evening, September 30th, at which the Rt. Rev. Dr. Philip M. Rhinelander presided, and in a brief introductory address spoke of the Rev. H. M. G. Huff, minister in charge, as having, during the summer, practically cleared the church of its indebtedness; and introduced the Rev. D. M. Steele, who outlined the ideal church as one in a district or parish, and that a Protestant Episcopal church, with the single needs of supplying the spiritual needs of that community. It should work first for the saving of the soul, next the training of the mind, and lastly the training of the body.

Farewell Reception to the Rev. Edwin S. Carson.

The Rev. Edwin S. Carson bade farewell to his congregation of the Memorial Church of St. Paul, on Sunday evening, September 28th, to become vicar canon of the Cathedral of Our Merciful Saviour, Faribault, Minnesota. Mr. Carson has been in charge of this parish since its beginning as a mission nine years ago with practically nothing. He leaves it now with a fine large memorial church and parish house. A reception was tendered him, on Monday evening, September 29th.

The Rev. Elliot White Called to St. Mark's, Philadelphia.

The Rev. Elliot White, rector of Grace church, Newark, New Jersey, has been called to St. Mark's church, Philadelphia. He graduated from Williams' College in 1881, and the General Theological Seminary in 1885, where he was made deacon by the Rt. Rev. Dr. Potter, and advanced to the priesthood by the Rt. Rev. Dr. John Scarborough, in 1886. He has successively been attached to Trinity church, Trenton, New Jersey; Calvary church, Americus, Georgia; Church of the Good Shepherd, Rocky Mount, North Carolina; Trinity parish, New York; St. Alban's, Newark, New Jersey, and St. James', Long Branch, New Jersey—before going to Grace church in 1906.

The musical services at the Church of St. Luke and the Epiphany on Sun-

day afternoons, which for several years past have drawn large congregations, were resumed on Sunday, September 28th. The full choir and solo performers rendered the music.

The Rev. Royden Keith Yerkes, S. T. D., has entered upon his duties as rector of the Church of the Transfiguration, Philadelphia.

The Church of St. Michael and All Angels, Germantown, kept its Festal Day with the usual services. The Rev. George G. Bartlett, rector of the Church of Our Saviour, Jenkintown, preached the sermon at the morning service. In the evening the sermon was preached by the Rev. M. Herbert Burk, rector of the Washington Memorial chapel, Valley Forge.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Marriage of a Clergyman.

A marriage of much interest to many Church-people, and especially to Virginians, was celebrated on the 18th of September, at Vienna, Maryland, Diocese of Easton, when the Rt. Rev. William Forbes Adams, D. D., Bishop of Easton, assisted by the rector of the parish, "joined together in Holy Matrimony," the Rev. John Letcher Showell and Miss Virginia Craft. Mr. Showell is the grandson of the late Governor John Letcher, Virginia's "War Governor," and notable in ante-bellum days as the "Watch-dog" in Congress of the U. S. Treasury. The groom has been called to the churches at Clinton and Warsaw, Diocese of East Carolina, and will make his home with his bride at Clifton, North Carolina.

Bishop Harding and His Family.

The Bishop of the Diocese was the preacher, on Sunday morning last, at the eleven o'clock service, in Bethlehem Memorial chapel, National Cathedral, and left Sunday night for New York City, for the General Convention. He has three children—a daughter nearly grown, now at College in the North, and two sons, one of whom is also away at College. How families are separated by the necessities of education!

The open-air service, on the Cathedral Close, Mt. St. Albans, at 4 P. M., last Sunday, was especially for the Knights Templar order of Masons; and the preacher was the Rt. Rev. James R. Winchester, D. D., Coadjutor Bishop of Arkansas, a Mason of high degree.

Death of a Devoted Canadian Missionary.

On August 27th, at his home in Winnipeg, Canada, in the 84th year of his age, died one of the great missionaries of modern times. The name of Robert McDonald is little known. Beyond his remote field few people heard of his great achievements, yet as Archdeacon of the Yukon, beginning his work in 1852, he accomplished results that were little short of marvellous. No other missionary has approached the extent of his translations, still in daily use among the people for whom he made them. None save Bishop Rowe has exceeded the range of his travels, and none the apostolic fervor and sublime self-denial of his spirit. Even to the last, in his retirement at Winnipeg, he continued his work of translation, and only last year published the grammar and lexicon of one of the Alaskan dialects.

Bishop Rowe in a Shipwreck.

Bishop Rowe reached Seattle on the revenue cutter "Bear," returning from a trip to our station farthest north at Point Hope. He reports conditions most favorable; in that little Eskimo community he confirmed 98 people. A great disaster befell them in the loss of the Nigalik, a new motor launch given to the mission about a year and a half ago, whose cost was $4,000. The Bishop says: "The Nigalik was carried out to sea in a fearful gale, in spite of our best judgment and care. She was secure and safe with twin anchors, as we thought; but owing to the hurricane wind and the current, she dragged anchor and drifted out to sea and out of sight. The Eskimos did their best to save her, tried to tow her back, but in vain. In fact it was all they could do to make the shore and escape themselves from being caried out to sea. I am thankful no life was lost; but the loss of the Nigalik, with so many of our needed tools on board, is at this time too great to express."

"More to Follow."

A God . . . abundant in loving kindness (Golden Text).

A benevolent person gave Mr. Rowland Hill a hundred pounds to dispense to a poor minister, and thinking it was too much to send him at once, Mr. Hill forwarded five pounds in a letter, with simply these words within the envelope, "More to follow." In a few days' time the good man received another letter by the post—and letters by the post were rarities in those days. This second messenger contained another five pounds with the same motto, "And more to follow." A day or two after came a third and a fourth, and still the same promise, "And more to follow," until the whole sum had been received. The astonished minister was made familiar with the cheering words, "And more to follow." Every blessing that comes from God is sent with the self-same message, "And more to follow." "I forgive you your sins, but there's more to follow." "I justify you in the righteousness of Christ, but there's more to follow." "I adopt you into my family, but there's more to follow." "I educate you for heaven, but there's more to follow." "I give you grace upon grace, but there's more to follow." "I have helped you even to old age, but there's still more to follow." "I will uphold you in the hour of death, and as you are passing into the world of spirits, my mercy shall still continue with you, and when you land in the world to come there shall still be more to follow."—C. H. Spurgeon.

The Secret of Spiritual Success.

That condition which alone makes talents effective for real service to the kingdom of God the graphic-speaking Master expressed in an unforgettable phrase:

"If thine be single"—

"Thy whole body shall be full of light" is his promise attaching hereto—light to see what ought to be done, to see the way to do it, to see the divine power requisite for achieving it.

And that illumination all comes from getting the eye fixed on one single and simple purpose for life.

This is the simple life in actuality. Essayists and philosophers assume to tell people how they may escape the bewildering complexity of the modern world by living less extravagantly, eschewing fashionable society, resisting artificial conventionalities.

But there is only one simplification which really does simplify—the most simple expedient of putting the whole of life under dominion of one purpose—to get the eye of the soul on one thing supremely worth doing, and then do that thing only and without falter, making all else bend to it.

Jesus not only knew this true philosophy for straightening out life's confusions; he also knew and told the only purpose big enough to command the whole of a normal life, comprehensive enough to include and unify all its native interests.

That purpose is the service of God—the purpose to join with Him forever and a day in forwarding His designs for the perfection of humanity, the salvation of men.

"Ye cannot serve God and mammon," said Jesus in this same breath. That direction lies distraction, clash, maladjustment frustration, impotence.

The Old Saint's Comfort.

Thou art a God ready to pardon, gracious and merciful, slow to anger, and abundant in loving kindness (Golden Text).

Dr. Whyte, of Edinburgh, had an interview with Dr. Carmen, of Edinburgh. Their church business ended, Dr. Carmen looked at Dr. Whyte with earnest, inquisitive mien, saying: "Now, ha'e ye any word for an old sinner?' "It took my breath away," says Dr. Whyte. "He was an old saint! But it is the paradox of grace that the greatest saints feel they are the greatest sinners. So I just rose up and held out my hand to him—a strong man's hand was his—and I said to him, 'He delighteth in mercy.' I had nothing else to say, and escaped out of the room. Next morning I got a letter from him. I have it in my desk. It read, 'Dear friend, I will never doubt Him again—the sins of my youth. I was near the gates of hell, but that word of God comforted me, and I will never doubt Him again. I will never despair again. If the devil casts my sin in my teeth, I will say, "Yes, it is all true, and you cannot tell the half of it, but I have to do with One who 'delighteth in mercy.'" I can show you the paper," says Dr. Whyte; " it sanctifies my desk. It may touch the tongue of some of my sons years hence to preach the same gospel the old father has tried to preach to you to-day."—James D. Lawson, in Sunday School Times.

Give Christ the Best.

Christ wants the best. He in far-off ages
Once claimed the firstling of the flock, the finest of the wheat.
And still He asks His own with gentle pleading
To lay their highest hopes and brightest talents at His feet;
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross;
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

The Proposed Canon Providing for a Separate Missionary Jurisdiction for the Negroes in the South.

Mr. Editor: The Bishops of Mississippi, North and East Carolina, have united in drafting a canon, to be presented to the approaching session of the General Convention, asking that the Negroes in their dioceses be set aside in a separate racial Missionary Jurisdiction.

It is interesting to contrast their action with that of their esteemed predecessors, the Bishops of Mississippi and North Carolina, who in 1883, with the other Southern Bishops, attended a special Conference called at Sewanee, Tenn., to consider the Relation of the Church to the Colored People of the South. At the conference twelve Southern Bishops and twenty-nine clerical and lay representatives, after debating the question for three days, adopted the following report of the committee to whom was referred sundry resolutions and suggestions:"

Your committee believes that because of the Apostolic character of the Episcopal Office, which has been received always and everywhere and by all men because of the ecclesiastical unity thereby maintained and exhibited, which may not be broken, and because of the truest welfare of all mankind, there can be but one fold and one Chief Shepherd for all the people in any field of ecclesiastical designation. * * * Therefore, your committee would report that in its judgment it is entirely inexpedient, both on grounds of ecclesiastical polity and also of a due consideration of the interests of all concerned, to establish any separate independent, ecclesiastical organization for the colored people dwelling within the territory of our constituted Jurisdictions:" * * *

This report was directly in line with a similar report of a special committee made to the General Convention in 1877, signed by Bishop Atkinson, of North Carolina, one of the wisest and most statesman-like of our Southern Bishops; Bishop Gregg, of Texas, and Bishop Williams, of Connecticut, the peer of the other two. In that report they say in part: "If Bishops be needed for congregations of persons speaking different languages from the English, or belonging to races different from the European, then those Bishops should be Suffragan. * * * To have independent Bishops in one Diocese is against the stream of Catholic teaching and practice, and would tend to generate division instead of unity, and to produce contention and strife in the place of peace and harmony, which are now our glory and our happiness. With Suffragan Bishops these evils would be avoided."

When, therefore, the Special Committee appointed in Boston in 1904, to consider the petition of certain Colored memorialists, asking for a Racial Bishop, recommended the Suffragan Plan, as the solution of our peculiar difficulties in the South, they were simply endorsing and making their own the best thought and statesmanship of the Church on that subject, prior to that time. And finally, when three years ago, in Cincinnati, the General Convention adopted the Canon on Suffragan Bishops, it was with the hope and expectation that some Southern Diocese could be found which would be willing to try it. No doubt there were other influences at work and other needs to be considered in the passage of this Canon, besides those of the colored people. But no one can deny that the just claims of the negro race for a greater degree of leadership and responsibility in the Church was a determining factor in the passage of that canon. It is, therefore, not too much to say that the Canon providing for Suffragan Bishops was the Church's answer to the appeal of the Negro memorialists. It is the Church's own plan, after thirty years of careful study and deliberation, for the solution of the difficulties which beset us in the South, or elsewhere where there are large communities of negroes.

Why, then, despair of the plan? Are we prepared to say, at the end of three short years, that the plan is a failure, when it has never been tried? But it may be answered, "We gave you a chance to try it in South Carolina, and your Diocesan Council failed to sustain you." True; but is South Carolina the whole Southern Church? Does it follow that because one Southern Diocese, within the short space of three years failed to put into operation so radical, and in the minds of so many, so revolutionary, a plan that no other Southern Diocese will do it? I say that three years is entirely too short a period in which to educate the minds of our people, and prepare them for such a far-reaching change. Remember, they have never considered the question before. The Southern Bishops have met and discussed it more than once, but the Bishops are not the Church, and whenever they act independently of their clergy and laity, they generally make a mistake. Since the Sewanee Conference of 1883, no representative body of men of the Southern Dioceses most directly affected by the proposed racial district has ever met to consider this most vital question. Our people need more time. I found in my own Diocese that the rank and file of our laity had never considered the question at all before it was brought up in the Council. It was new and strange to them and seemed fraught with great dangers. I believe that these conditions prevail generally throughout the South.

Moreover, it is a mistake to say that South Carolina rejected the Suffragan Plan for the Negro; what we said was, "It is not expedient to elect a Negro Suffragan Bishop at this time." Of course no man can forecast the future on this vexed question, but I am convinced that if South Carolina felt she was obliged to choose between the two plans proposed, she would unhesitatingly choose the Suffragan. I believe that this is true of other Southern Dioceses, notably the Diocese of Georgia. Why, then, assume, as the Memorialists have done, that no Southern Diocese will have the "temerity"—we prefer to say the faith in the wisdom of the Church—to try the plan which the Church herself has recommended? Before we ask the General Convention to do something else for us, let those who believe in the Suffragan plan be given full opportunity to test the wisdom of the Church. No sane man familiar with conditions in the South but what will agree with me that three years is far too brief a period in which to convert a whole people to a deeper realization of their responsibility to the negro. Our brethren who differ with us must be patient. This question of the status of the negro in the Church bristles with prejudice and is surrounded with many difficulties. Let us not make the mistake of fastening upon the Southern Church a Racial Episcopate, destructive of the unity of the Church, and establish a precedent without a parallel in Church history.

WM. A. GUERRY,
Bishop of South Carolina.

Charleston, S. C.

What are Communion Alms?

Mr. Editor: You say (issue Oct. 4th): "A subscriber desires to know" (among other things), "What is the law in regard to communion alms?" and "Can the vestry use them for other purposes" than for the poor in the congregation:" in case there are no poor in the congregation?" And you, Mr. Editor, say, that "a fair acquaintance with the law would have furnished an answer." As to undesignated offerings—that is, loose cash, and all not specified for other things or objects than "the poor," etc.—I agree with you; but what about offerings made at a celebration of the Holy Communion in envelopes, or the portions of the envelopes designated "for the parish," or its current expenses, etc.?

WM. STANTON MACOMB.

W. Philadelphia.

Call to Prayer.

Mr. Editor: All are calling for prayer for our General Convention. But are we not in danger of praying amiss? Doubtless the greater part, if not all our clergy, as myself, have been praying for that meeting for two months or more, and yet, like children crying in vain for candy, each would have his own will uppermost? "Not my will but Thine be done." That chief requirement should not be forgotten. Then will the Lord shower down upon our Council abundant blessing.

W. S. HAYWARD.

"The Washington Plan for Proportionate Representation."

Mr. Editor: As one of sixty-five members of the Washington Convention who voted No on the resolution to change the present method of representation, I desire to call attention to the fact that that resolution was passed by a majority of four votes only. To read the constant references to the "Washington Plan" one would think it had gone through with flying colors, instead of being "only not a wreck."

C. ERNEST SMITH.

Washington, D. C.

Moreover, we must remember that all self-denial develops character; that not only in order to resist temptation to bodily indulgence, but also to strengthen the will, we need to learn a little hardness. Bishop Hall.

"Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step toward heaven."

Family Department

Peace.

"And they laid the pilgrim in an upper chamber, whose window looked toward the rising of the sun, and the name of that chamber was Peace."—John Bunyan.

That little room where weary ones may rest
Above all other rooms it is the best,
Here strife of tongues and noise and tumult cease,
They rest in quiet—they who rest in Peace.

From out the eastern windows broad and fair,
They rise and breathe the fragrant morning air—
There's surcease of trouble when the sun
Begins once more his daily race to run.

Above they see the fleecy clouds that pass,
Below, the dew drops sparkling in the grass,
No anger vexes, all their troubles cease,
They rest in quiet—they who rest in Peace.

So may I live in this wild world of care
That I may have of Peace a little share,
For surely he of all men is most blest
Who in that little room lies down to rest.
—S. L. Frey, in Christian Observer.

A Home-Coming.

The gray November day was nearing twilight. The wind was cold and the deep mud of the country road was partly frozen, making the progress of the big automobile a matter of some difficulty. Three of the four men who occupied it were muffled and goggled as for a journey, while the fourth, an elderly man who sat next the driver of the car, wore a light overcoat and soft hat.

"I wonder how much more there is of this infernal road," grumbled the chauffeur. "We shan't make Milford before bedtime at this rate."

"There are only two more miles of it," said the man beside him, "then you'll strike the gravel again."

"Live about here?" queried one of the men in the rear seat whom the others addressed as Donald and who seemed to be the leader of the party.

"I was born and brought up on the next farm—haven't been there for years though. It's the next house we come to on this side. * * * There it is now"—then to the driver:

"I'd like to get out there if you don't mind stopping."

" Allright," was the answer and soon the machine was stopped in front of an obviously deserted old house. The gate was nailed up and the gravel walk was overgrown with weeds. It had been a house of some pretension in its day and was surrounded by fine, old trees.

"Sure this is the place?" asked the chauffeur. Doesn't look as if any one had lived here for ages."

"Better go on to Milford with us," urged Mr. Dorwald. "It's going to be colder'n blazes to-night."

"No," answered the man addressed. "I'm due here to-night. Thanks for the invitation though and the lift. It was a lot easier than walking. Good-by."

"Good-by" each called, "and good luck," Dorwald added.

"I don't like the looks of it," he went on after they were under way. "I more'n half think we ought to go back and investigate. That old fellow looked to mt like a mighty sick man."

The others dissuaded him. They were cold and hungry and would be late at Milford and "it wasn't any of their business anyhow."

Early the next morning the same automobile party approached the farmhouse coming from the direction of Milford.

"Slow up, John, when we get to that old house where that man stopped yesterday," Mr. Dorwald had said a few minutes before. I don't feel right about him."

"Going to stop?"

"I feel as if I ought to—I'd like to know if he stayed all night. . It's this next house here."

As they slackened speed they saw that two men in a buggy were also stopping at the old farm house. Both vehicles came to a halt in front of the nailed-up gate. Each party eyed the other curiously. Dorwald spoke:

"We came by here last night on the way to Milford, and an old man that we picked up five or six miles from here got off at this house; said he was due here. He looked to me like a sick man, and the house seemed deserted, and I thought I'd stop and see what had become of him. Likable kind of an old chap," he finished rather lamely.

"We're on the same errand," said one of the men in the buggy—his companion afterward addressed him as Maxwell. "Come along if you like."

"I wish Dorwold could let things alone that ain't any of his business," grumbled the man who had sat next him. "Probably we'll have to sit here an hour or so," he predicted as he lit his pipe.

The three approached the house. The door was unlocked and they entered. This door opened into a large living room with a brick fireplace at one side. Through a doorway could be seen a table partially set as in preparation for a meal. Except for the dust that lay thick and the odor of stale air the house might have seemed inhabited. On one wall hung a large picture of an elderly woman with a sweet, gentle face, and directly under it in a wide couch lay the man whom they sought. The hat and overcoat he had worn the day before lay in a chair. A revolver lay beside them.

The three stood for some time gazing down at the man before them. The eyes were closed, and as he lay stretched out with one hand under the cheek—but for the extreme pallor—he appeared as one restfully asleep. The thin, worn face with its sweeping mustache was an attractve one still.

Maxwell's companion laid his hand on the broad forehead and then felt the pulse.

"It's Jim, all right," he said, "and I should say he'd been dead for hours."

"Yes. . . . it's Jim," assented Maxwell sadly. "My twin brother," he explained to Dorwald.

"Twin! He looks sixty and you can't be over forty."

"Forty-two," corrected Maxwell; then appearing to decide that a statement of the facts was due the sympathetic stranger, he continued.

"We grew up together on this farm, but almost from a child he was discontented—always fretting about seeing the world. Father died when we were twenty—then there were just mother and Jim and I. He was always a cause for anxiety and seldom much comfort, but she seemed to love him all the better for that.

"One morning he was missing. He left a note saying he was going to see the world and would be back after a while. He did come back a few times, but never for long and he told us almost nothing of what he did when away. I think my mother gave him money, though she never said so. The intervals between the visits became longer, and when she died five years ago she had not seen him for ten years, nor had any tidings for seven or eight. There had, at first, been a few cards and short letters dated at places long distances apart.

"When he went away that last time he promised mother that he would come back to stay the next time and never roam from home again.

"Poor mother! All these years she watched for him. We could hardly get her away from the house at all for fear he might come and not find her here to welcome him. She never gave up hope, and when she died she made me promise to keep the house just as she left it until he came—the key just where he could find it. After she died I couldn't bear to stay here and went to the village. I have kept my promise and Jim has kept his—he has come home and will never roam again.

"This morning one of our old neighbors who now lives some distance away, telephoned me that he met last night a man on foot coming this way who he felt sure was my brother—said he looked like he was about all in. If I could only have known last night I might have been with him at the last. I'm glad he died in his sleep and didn't use that thing," glancing with a shudder at the revolver. "Poor Jim."

As by common consent they turned toward the door through which would soon be carried the man who had seen the world and had at the last been glad to come home and be laid to rest beside the mother who loved him and had watched for him so vainly.—Grace Wood Castle, in The Advance.

The Best Method of Dealing With Unbelief.

One of the most marked features of the age, one too, which many shrink from recognizing even to themselves, is the growing spirit of unbelief, or in other words, the increasing tendency to believe nothing except what can be definitely proved, and to regard everything else as optional. This spirit of scepticism confronts us everywhere under the most dangerous aspects and is speading with fatal facility. All true Christians view with equal concern this deplorable state of things, but the precise method of meeting and grappling with the evil is a question concerning which a variety of opinions are held. Many persons feel disposed to stand aloof from the whole controversy. As true Churchmen, they say, we have really nothing to do with these miserable aberrancies of modern thought. Heresies and heretical opinions, it is said, have always been and will be to the end of time, but they are only the transitory manifestations or symptoms, so to speak, of our known and recognized enemies, the world, the flesh and the devil, with which latter the Church must exclusively contend. They would advise the Church to continue her ministrations, without noticing the signs of the times, confident that if the truth be set forth, error will soon lose its power and attractivness. Such a view, which, we think, we have stated fairly, is not, in our opinion, the true view of case. Our duty is not to shut our the case. Our duty is not to shut our our part in the dread controversy which is hourly deepening around us—a controversy as to whether there is in very truth a Father and a God, a Father who so loved us that He gave His only Son

for us, or whether there is nothing in this fair world around us, nothing in the starry heavens above us, but either the ceaseless play of cosmic forces, or the dreaming movements of unconscious intelligence. This is the controversy, and we wish to make a few suggestions as to how we should bear our part in it. In the first place, we should endeavor to feel confident and cheerful ourselves, as we have every reason to do. Every day the most marvelous confirmations of the truth of the Bible are being brought to light. Science, archaeology, the researches of historians are all working for us, not against us. Truth can only lead to truth. Partial discoveries may be misunderstood in their application. Periods of transition are always critical, but if we are true Christians we ought to rest assured that, though the routes may seem circuitous, we are in reality nearing a time when the truth of Christianity will be manifested in all their glory, and Christ be everywhere triumphant. And if we have this confidence ourselves, we can surely impart it to those unfortunate persons who would fain believe, but cannot. Secondly, whenever we are called upon to meet this class of persons, we should deal with them with sympathy and with a heart-felt yearning for the change and conversion of each doubting heart with which we may happen to be brought in contact. Without that deep feeling in our souls, our arguments will carry but little weight. We should not be satisfied merely with a dialetical victory, but should strive to impregnate the unbeliever with a spark of our own confidence and trustful hope. An overbearing and controversial spirit, by arousing a man's amour propre, only tends to alienate him further. On the other hand, we repeat, our manner ought to be kindly and sympathetic, for to whom, we would ask, may such feelings be more fitly manifested than to those who are alone in the wide world, without a Father and without a God? Lastly, learning and knowledge are quite as much needed as kindness and sympathy, and to that end we would advise the clergy never to suffer themselves to fall behind the laity in reference to the questions of the day. A difficulty to be grappled with successfully must first be felt, and its bearings known. Let our ministers boldly confront the enemy of unbelief, fathom its depths and its shallows, and then will they be enabled successfully to cope with the devil, and by God's grace to lead back the erring wanderers to the fold.—Canadian Churchman.

When Burdened With Unfinished Work.

Unfinished tasks and neglected duties need not hamper life nor take away its freedom and joy. The liberty and peace that Christ stands ready to give to the surrendered life are not promised as an experience after our debts are paid and the accumulated work caused by past failure is finished, but it is an experience for now, even in the very midst of the disorganization resulting from sin. A young Christian, who had tasted the joy of the abundant life, felt the burden of unmet obligations resting on him. He was tempted to believe that these debts of the past must be fully paid before he could dare hope for complete peace, until the glad thought came: "Christ is sufficient for those things, too. He can give the joy of deliverance right now, and clear guidance hour by hour in working off the accumulated obligations." We do not deserve such liberty, but that is what the grace of our Lord Jesus Christ is—an unmerited gift.

Kissing the Cross.

God's blessed book lies in her lap to-night,
Her sightless eyes are all suffused with tears;
The subtle sense of touch has served for sight,
Earned bread for soul and body many years.

But now she gropes for God with failing fingers
That toil has hardened till the touch is gone.
Poor hands, to double darkness doomed: she lingers
O'er letters raised, his promises to con.

She cuts the calloused fingers to the quick,
But blunts the sense; her fingers now are blind.
In vain they press the page, their touch too thick;
God's book is blank, is mute unto her mind.

She lifts it to her lips—farewell caress.
They touch and feel the letters' high emboss.
Her lips translate, transpose the page they press,
Find God again, when she has kissed the cross.

—C. A. Cornell.

The Tower of Babel.

Please read the story of the Tower of Babel, in the first nine verses of the eleventh chapter of Genesis. Luther speaks of it as an instance of the apostasy of our race. Even after the Flood, Noah had to see his descendants forgetful of God and visited by His punishments. It represents men as still wandering, and marks the change from a nomadic life to fixed settlements. They propose to build a city, and it seems to have been a democratic city; for, while in the earlier story the son of Cain is said to have built a city, or Nimrod is represented as the founder of an empire, in this place it is said that "every man said to his neighbor, Let us build us a city."

Already they began to feel the forces that disunite men. Some wanted to go one way, some another. It was hard to be of one mind and purpose. They had diverse tastes and interests, and many were more intent on selfish profit. So they proposed a great undertaing which would demand the co-operation of all, and make a center of pride and strength for all. They proposed a permanent settlement, an ordered commonwealth, and a great tower, which either as a religious center or a display of magnificence and power, should be an artificial symbol of the unity and power of the human race. The story celebrates the invention of a new material of construction, bricks burned by artificial heat, a material suitable to those wide plains, and how durable, remains of brick structures a thousand years old still show. The asphalt with which they set them, exudes in that region.

This was a great politicial and social conception; but God was not pleased with it. When it is said that the Lord came down to see the city and the tower, it does not mean that He came to investigate, but it is a form of speech for a judicial visitation. The purpose and undertaking of men had to meet the review of God. They had erred in ignoring that center of unity which is made by the revelation and worship of God. They are at fault whenever they try to be independent of Him. It is in vain they try to be sufficient to themselves and to provide against the evils they foresee, without prayer for His deliverence and compliance with His revealed will. It is hurtful to men, to think they can accomplish anything they please to attempt. As a man must be taught how much he is capable of, so must he learn the limitation of his powers.

Those men of old called their tower Babel, which means gate of God. In our childhood we believed they meant to climb from it into heaven, and Luther mentions a legend that they had got so high that they overheard the talk of the angels. But it was for the same reason that the Turkish Government is called the Sublime Porte, because in olden time the Gate was the place of judgment. Those statesmen meant that the city should be the spiritual center of the earth, a visible center of the kingdom of God, whither all should make pilgrimage, whence law should go forth, a court of final decision for all ages, a see of Rome—a splendid conception and one dear to all ages, but of the earth earthy. God called it Babel, that is Confusion. The complement of Babel is Pentecost.

The story of Babel proclaims the experience of our race—that no merely human device is sufficient; that men cannot attain anything apart from God; that the wisest statesmanship is temporary; that not only does every contrivance wear out, but that what is adopted after extreme deliberation to meet one evil and secure one good, after awhile produces other evils and sacrifices good; so that all human wisdom, even collective human wisdom, necessarily is temporary, limited, fallible, needing criticism, obsolescent, injurious, moribund, eventually to be looked after by the judge, the policeman and the scavenger.

This is a warning to the socialist, the sociologist, the social worker, and the reformer, as well as to the ecclesiastic, the statesman and the politician.

How beneficial to the human race has been the discovery and use of narcotics and anaesthetics; yet who can estimate the injury they have caused. Undoubtedly the Industrial Revolution (as we are accustomed to call the invention of steam-propelled machinery, the upbuilding of the factory system, the growth of large towns, the internationalism of commerce, has distributed great wealth, and on the whole, improved the condition of the commonalty; but our eyes are opened now to the horrors which have attended it. The Edinburg Review for July of this year contains several articles which supply illustrations of our thesis. In one on National Insurance and National Character, it is shown that the beneolent purpose of the laws recently enacted in Germany for the relief and support of the working people, issue in idleness, malingering and deceit. Another on Agricultural Labor and Rural Housing, gives a history of the gradual change of custom, the wearing out of system after system. This fact must be borne in mind by every earnest advocate of reform. No reform can be final. No scheme can cover all conditions. The fallibility and the finitude of mankind are reflected in all their undertakings. The best that man can do may grow old, decay, and become poisonous. Man can devise no panacea. It is unwise blindly to follow any man or party. It is not very pleasant to have to confess it, but it is wise, as the prophet said, Woe is me, for I am a man of unclean lips, and I dwell among a people of unclean lips, to say, Thou knowest that we can do no good thing without Thee.—Edward T. Horn, D. D.

It is through the darkness that we see the stars, and this is the mission of sorrow here below.

My Child.

I cannot make him dead!
His fair sunshiny head
Is ever bounding round my study chair;
Yet when my eyes, now dim
With tears, I turn to him,
The vision vanishes—he is not there!

I walk my parlor floor,
And through the open door
I hear a footfall on the chamber stair;
I'm stepping toward the hall
To give the boy a call;
And then bethink me that—he is not there!

I thread the crowded street;
A satchelled lad I meet,
With the same beaming eyes and colored hair:
And as he's running by,
Follow him with my eye,
Scarcely believing that—he is not there.

I know his face is hid
Under the coffin lid;
Closed are his eyes; cold is his forehead fair;
My hand that marble felt;
O'er it in prayer I knelt;
Yet my heart whispers that—he is not there!

I cannot make him dead!
When passing by the bed,
So long watched over with parental care,
My spirit and my eye
Seek it inquiringly,
Before the thought comes that—he is not there!

When at the cool, gray break
Of day, from sleep I wake,
With my first breathing of the morning air
My soul goes up with joy,
To Him who gave my boy,
Then comes the sad thought that—he is not there!

When at the day's calm close,
Before we seek repose,
I'm with his mother offering up our prayer,
Whate'er I may be saying,
I am, in spirit praying,
For our boy's spirit though—he is not there!

Not there! Where then is he?—
The form I used to see
Was but the raiment that he used to wear.
The grave that now doth press
Upon that cast-off dress
Is but his wardrobe locked—he is not there!

He lives! in all the past
He lives, nor to the last,
Of seeing him again will I despair;
In dreams I see him now;
And on his angel brow,
I see it written, "Thou shalt see me there"!

Yes, we all live to God!
Father, thy chastening rod
So help us thine afflicted ones to bear,
That in the spirit-land,
Meeting at thy right hand,
'Twill be our heaven to find that—he is there!

—John Pierpont.

The Dignity of the Soul.

Sir William Hamilton wrote upon a fly-leaf of his book: "There is nothing great in this world but man, and there is nothing great in man but soul."

The writers of the Scriptures make no attempt to limit the possibilities of a twice born soul. The beloved disciple starting with the filial relation as a fact, that even now we are the sons of God, children of the King, it doth not yet appear what we shall be.

The scheme of redemption and the whole living Word of God, are predicated upon the inexpressible, infinite value of the soul.

The creation of man in the image and likeness of God, breathing into his nostrils the breath of life, and making him an immortal being, conferred upon man great dignity. Of none of the angelic hosts was it said that they were made in God's likeness. The learned Dr. James Orr says that there are none of the revealed infinite attributes of God which do not find a shadow in man's soul. And God created this marvelous world, everywhere stamped with infinite skill and wisdom, designing it for our home.

The Psalmist meditating upon it says: "When I consider the heavens the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him and the son of man that Thou visitest him?" This is not to be taken merely as a disparagement of man, rather as an expression of wonder at the high esteem in which God regards man as evidenced by giving him such a splendid world, and crowning him with glory and honor.

The Scriptures give the impression that the earth is, in a sense, the center of the universe, and the object of the Creator's special care, and that it was fitted up with infinite skill to be the exclusive habitation of man. Such was the belief of the world for many centuries, and while modern astronomy changed those views, yet leading men of learning are now going back to them, concluding that man is the crowning work of creation and that this world alone in all the vast universe was specially designed for his development.

But God Almighty condescends to dwell in the soul of a man! Offers to be his guest. "What!" exclaims the Apostle, writing to the Corinthians, "Know ye not that your body is the temple of the Holy Ghost, which is in you?" To a question as to how Jesus would manifest Himself to believers, He replied, "If any man love Me he will keep My words, and My Father will love him, and We will come unto him and make our abode with him." John 14:22.

Man's soul the abode or mansion of God! What a dignity this gives to the soul of a believer! Just how He dwells in and inspires the soul we do not know, it is a fact that one human spirit can stir and arouse another. This is common experience, and since this is true, it is easy to believe that the Father of spirit should come in touch with and speak to His child. How wonderful is all this! Truly "it doth not yet appear what we shall be," but what a vision of unspeakable glory and greatness we see in dim outline!

In his address on Mars Hill the great apostle quoted from one of the Greek poets, saying, "for we also are His offspring," and he affirms the truth of it. Luke also in tracing our Lord's genealogy from Joseph back to the beginning says: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." The beginning of the human race was not in Adam but in God. If man were not the offspring of God and a representative race, would or could the incarnation ever have occurred? It was because the human race issued directly from God that the voice came from Heaven at the baptism of Jesus, "This is My beloved Son in whom I am well pleased." It is true also that the regeneration of the soul comes from God.

The relation between God and the soul is more intimate than any human relation. "In Him we live and move and have our being." That is, without Him we have no life or promise of motion. Indeed apart from God we would have no existence whatever.

But when we think of the relation between Christ and the believer, we step upon higher, holier ground, shrouded in such mystery that staggers the soul to believe. "I am the vine, ye are the branches." Even our vile bodies are to be made like unto His glorious body.

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The same polite and prompt attention given mail orders that personal calls receive.

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We sell everything men and boys wear; and Sport Coats, Mackinaw Coats, Raincoats, Sweaters and Middy Suits and Blouses for girls and young women.

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O. N. Berry's

Richmond, Va.

Twice the Lord Jesus appeared upon earth in His glorified body after His ascension from Olivet. One appearance was to John in Patmos. When the beloved disciple caught a glimpse of Christ's glorious body, he fell at His feet as one dead. The other appearance was when He met Saul on the way to Damascus. The dazzling brightness threw Saul to the ground stone blind. Can it be that my poor, sin-stained soul is to dwell in a body glorified at last as was Christ's?

But the incarnation of the Son of God in a human body, becoming bone of our bone and flesh of our flesh, and dying upon the cruel Cross for the redemption of the soul is the crowning manifestation of its inexpressible value. What beings save redeemed sinners can call the Son of God "older brother?"

Eighty times He called Himself "the Son of Man," only seldom "the Son of God."

"He was not ashamed to call us His brethren." Heb. 2:11. The Son of God in whom dwelt all the fullness of the Godhead bodily, veiled Himself in the form of a man and became obedient unto death that He might tell us face to face and heart to heart about God and Heaven and hell and eternity, and might win our lost souls back to eternal life.

The incarnation is unprecedented in the annals of the past, and cannot be repeated. It will be the science of eternity, the wonder of all the ages to come.

What visions, what transfigurating visions rise before the mind as we contemplate all this! It is not only impossible, but it is unscriptural to fix any limits to the possibilities of a redeemed soul. Eternal life means eternal growth. There is a topless Heaven, and, alas, there is a bottomless hell. What will you be a million years hence?—Rev. W. H. Perkins, in Christian Observer.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.—John Hall.

Children's Department

A Little Bit of a House.

Such a little bit of a house!
Back from the road in a meadow knee-deep
With dew-wet flowers and waving grasses,
Where the brown bee sees the first faint flush creep
Over the apple bloom as he passes.

Such a little bit of a house!
Just like a wee, brown net, you know,
Dropped by the wind in the crimson clover;
Ah, home walls are narrow and wings will grow,
And nests seem dark when blue skies bend over.

Such a little bit of a house!
But the vines climbed up to the dingy eaves
Their dainty bells in the south wind ringing,
While a flash of scarlet in dew-wet leaves
Told where a bird is brooding and swinging.

Such a little bit of a house!
But the sun shone in through the windows small
And bathed it all in a glow as tender
As any that falls on the castle wall
Or wraps the hills in a royal splendor.

Such a little bit of a house!
But O, it was full of love to the brim,
And if small it bound us closer together;
What matter if sometime the skies were dim?
That little brown house held sunny

Such a little bit of a house!
But, O, it was home and we loved it so;
I would give the world and count naught the giving
If I and the little brown house could know
Just one, dear day of the old glad living.

—Florence Jones Hadley.

Only a Little Heathen.

She was a very wretched little heathen, far up in Alaska. Her parents were dead, and no one loved her; all regarded her as a burden and wished she was out of the way. Her long, soft hair was a tangled mat, her big, dark eyes were generally full of tears, her dark, smooth skin was dirty, and on her half-starved little body hung her sole garment, a ragged cotton frock.

In this guise she strayed into Mrs. W———'s mission school and heard wonderful singing and wonderful things. She heard that most of the things that she knew were bad and better unknown; that most of the things she did were bad and better not done; that there were many good things to do which she had no chance to do; that there was a heaven where she was never likely to go, and a Saviour of whom she knew nothing. Not that things were put in this way, but the teacher taught, and the little heathen made her own deductions. She had a little conscience, too, a stupid, sleepy little affair, that suddenly became wide-awake and cried out against all that the miserable little sinner did or said.

Among all the pupils the teacher's heart fixed on this poor waif and longed to rescue her.

One Sunday some Indians who claimed power over this little girl set her to cleaning fish while teaching was going on, and just out of reach of the teacher's voice she cleaned salmon, while plenteous tears ran down and helped wash her fish, as she stood barefooted in the slush, the raw wind blowing her ragged gown. Suddenly the teacher stood beside her and said: "None of you love this child; no one wants her; I claim her for mine. I will feed and clothe her; she will go into my home, and not come to your houses to live any more."

So the Indians gave the child to the teacher. The teacher took her home, put her in a tub of warm water and scrubbed her long hair, put on her a clean nightgown, taught her a prayer, put her in a clean little bed and gave her a kiss. Next day the little heathen was clothed in tidy garments, and began to learn sewing and housework, and her letters, and how to be good.

She was a very happy little Indian now; but by and by there grew up in her child heart a great wish for an "American doll," only a little one, such as sells here for ten or fifteen cents, but costs more in Alaska. She began saving her pennies to buy a doll. One hot summer day she picked seven or eight quarts of berries, for which some one gave her ten cents. That afternoon at school the lesson was about Christ, who, though he was rich, yet for our sins became poor. This made the little girl think. Before she went to bed she came to her teacher with her beautiful ten cents.

"Teacher, divide; Jesus half, me half." She would wait a little longer for her "American doll," and give something to Jesus, "who loved us and gave himself for us."

I am glad that when Christmas came this rescued child-heathen got two little dolls on the Christmas tree. In six months this little girl learned to speak English, to read her English Testament, to write her name, to sew pretty well, to do many kinds of housework, to be tidy and pleasant-mannered. Now her face is bright with smiles, she is clean, plump and well clothed. Whose pennies went to help this wonderful change, to send the missionary and give her means to rescue this one little heathen?

For, this is a true tale, every word of it.—Julia McNair Wright, in Young Churchman.

David's Gift.

For one moment the boy stood spellbound. With wandering eyes and parted lips he paused, as though fearful lest any movement on his part should break the spell and cause the vision to fade.

The tall lady by his side watched him as the color came and went on his face, then gently she took his hand, and leading him forward said: "There, David, I promised you a prize for your regular attendance at the Sunday School, and this is what I am going to give you."

No words of thanks seemed forthcoming; but one look into the boy's face was sufficient. A quick flush mounted to his forehead, and, with a catch in his breath very like a sob, he put out one hand and timidly stroked the grey elephant.

The boy was thinly clad, even shabby, but signs of care and attention were not wanting in the numerous darns and patches on the threadbare little clothes. In one hand he clutched the remains of a biscuit, while with the other he gently stroked the long trunk of the grey animal, and seemed lost in a dream of wonder.

"Now, David, the elephant is yours, take it in your arms and trot along home."

The boy started, then stretched out both hands and took the toy tenderly in his arms as he was bid.

"It's mine," he gasped; "my very own!" Then turning with a look of gratitude, he stammered: "Thank you very much."

Once out in the street he walked as in a dream—never before had he such a treasure like this. As he went on his way home he tenderly pressed his cheeks to the soft grey ear of his Jumbo, murmuring gently, "Mine—my very own!"

The boy lived in a crowded part of the town; a top back room, barely furnished, was the only home he had ever known. His mother, left a widow five years before, earned a scanty living for herself and her two boys by making shirts for a warehouse.

Tim, the younger of the two children, was a cripple, confined more or less to his bed, and had never known the joys and delights of running about.

As David sat cuddling the new-found treasure in his arms suddenly a thought of this little brother came into his mind; but no sooner had the thought come than it was quickly banished, and he held the elephant more tightly than ever before.

"No; I cannot do it," he exclaimed aloud.

For a long time he sat, while one plan after another suggested itself to his eager little brain.

For months he had longed to give his brother something to play with—something to while away the lonely hours he was forced to spend on his back. Oh, the joy and rapture on Tim's face as the gift was placed in his hands; the wondering exclamations and the kisses bestowed. Surely his delight was payment enough for any sacrifice.—Scottish American.

Moving Day Among the Squirrels.

"We had been in camp for several weeks—long enough to form a slight acquaintance with a grey squirrel family which was there before us. Some of us had observed a large bunch of leaves in each of two tall oak trees. We had not thought of squirrels as living in these, however. One bright August day, the mother squirrel, as we supposed, was seen climbing toward her castle in the air. From a distance her head appeared uncommonly large. It hardly seemed likely that she was storing away a winter's food supply. Certainly the acorns and hickory nuts of our grove were not ready for the storehouse then. Soon the active creature was descending the tree, this time with empty mouth. With our eyes we followed her carefully to the oak some thirty-five paces off where was the other leafy castle. Mrs. Squirrel only half entered this nest of hers, and immediately came out with a burden. That burden was grey like herself, only a little brighter. Our suspicion was aroused. We eyed her closely. Down the oak she came, head foremost. The journey of a hundred feet or so between the two oaks was made. As the graceful creature passed within a dozen feet of us we became sure that she was moving her family—that she really was carrying a baby squirrel in her mouth. Two legs of the baby seemed braced against the parent's neck, one on each side. Up that tall oak with her load she climbed with graceful east and dropped her baby into the nest. We saw her make this journey back and forth until she carried six little ones (each, apparently, about half-grown) down one tree about forty feet, across the intervening space one hundred feet or more, and up the oak possibly forty-five or fifty feet. She did

vary the journey several times in her way back for another little one by taking the air line through the branches of neighboring trees. Once, startled by our nearness, with a heavy baby in her mouth, she actually mounted a tree when her ground journey was about half traveled, went into the top and jumped from tree to tree until she was able to place her precious load in her cosy castle.

"We tried to discover the reason for all this careful activity in the part of our good neighbors. Possibly it was because their first home was too near a roadway on one side and a much travelled path on the other, maybe the increased height of the new home had in it promise of safety. Or, it may have been that the large family had outgrown their first quarters.

"Whatever the cause, we were taught that day that even the wild creatures of the woods have a concern for their little ones kindred to that which human parents cherish for their children. Then there came to us the words of Jesus concerning the birds and the foxes and their homes. Anew we were impressed with the truth that the heavenly Father careth for all his creatures."—W. H. Burgwin, in Children's Own.

Only as Children Can.

Two little children were playing one day,
  Only as children can.
One was a lady, rich and gray,
Used to having her own sweet way;
  The other a chauffeur man;
And they were going and going far
For a long trip in their auto car.

She was bidding the babies good-bye,
  Only as mothers can;
He was standing haughtily nigh;
'Twas nothing to him, so let them cry
  (Just like a chauffeur man);
And so while she and the babies kissed,
He gave the handle another twist.

The babies were dollies of every hue,
  Headless and dirty were they;
The "auto" a trunk that once was new,
And it was a splendid touring car, too,
  Forty horse-power that day.
But those babies were real, the auto could
    go;
For such is the kingdom of children, you
    know.

Could we but create like the children, forsooth,
  Out of the rough things which are ours,
And call to our aid the genius of youth,
  With all of his mystical powers,
We would paint the dark days with the
    paint brush of truth,
  And borrow our tints from the flowers.
—Chicago Record-Herald.

That Wonderful Boy.

"They've only got a boy," Elma said, logically. She had been watching the new next-door family move in. Now everything and everyone was there, and it was quite certain that there was not a girl in the family.

"Never mind," consoled mother. "He may be a nice boy. I've known them quite as nice as girls."

The next day Elma brought in another report.

"He is a nice boy, mother. He has three dogs and a cat and some bunnies."

"If he has all those pets, and is kind to them, he must be a nice boy," said mother.

"I think he is kind, for they all love him. The dogs wriggle all over when they see him.

That afternoon the new boy got acquainted. He came to the fence, and said, "Would you lie to see my dog do his tricks?"

Elma was very shy, but she said yes, and the new boy called the smallest dog and had it do tricks. It could play dead, and march like a soldier, with a stick for a sword, and sing and dance, and jump through a hoop. At first Elma smiled, but soon she shouted with laughter and clapped her hands.

"Oh! but he's lovely!" she said. "How did he learn so many things?"

"I taught him," said the boy, whose name was Harry. He'll do anything for me."

"That's a perfectly wonderful boy. "He's smarter than any one," Elma confided to her mother.

And with the passing of each day the "wonderfulness" of the new boy increased. He could make tiny doll baskets out of peach stones; he had a little workshop in the barn, and he could make furniture for the doll house; he could make puzzle pictures with his jigsaw; he could whistle so that the birds answered him. And, best of all, he would do all these things to amuse his admiring little neighbor.

Elma carried all these reports to her mother.

"I wish I was a boy," she said one day. "I wish I could learn to do things like Harry. I guess girls can't ever do any nice things."

"Oh, I think they can," said mother.

"Not nice things like boys," doubted Elma.

And mother said no more about it just then, but the next morning she let Elma help her bake. Now, Elma was a good little cook, and she made some of the puffy yellow cakes all by herself. Mother had taught her months before.

When the baking was all done and cleared away, mother said, "Would you like to invite Harry over this afternoon and make some of your nice fudge for him?"

"I'd love to," said Elma. "And the dogs, too."

"Yes, the dogs, too."

Elma ran out to invite Harry, and that afternoon he came with all the dogs. He had them do their tricks for mother, and she admired them very much.

"Now," said Elma, "We'll make candy."

"Hurrah!" said Harry. "But can you make it yourself?"

"Of course," said Elma.

They went into the kitchen and Elma made the candy. Then she set out a dainty lunch on the play-room table on the back porch.

"You made the sandwiches and the cake and the candy," said Harry, admiringly, when he had tasted each of the good things. "And they're all as good as can be. You're a smart girl, all right. Boys can't can't do things as nice as that."

"Oh," said Elma. Then she laughed. It was just what she had been saying about him. After all, perhaps girls could do some nice things.—Christian Standard.

Grant's Nutcrackers.

When Green Turner heard the postman's ring, he ran quickly to the door. He had just lately learned to read writing, and he enjoyed distributing the mail that came each morning. This particular morning his face wore a broad smile as he held up a letter. "There was only this one, and it is for me. I do wonder who wrote it. It's from Uncle Philip," he said as he looked at the name.

Philip Turner had just returned from a visit to Grant's home, and Grant felt very proud to have the first letter from him. As he read it slowly, the smile left his face and a puzzled look took its place. "Listen, mother," he requested, then he read, "I noticed that you had such nice hickory and walnut trees in your lot, and I know you must have a great many nuts, so I have sent you a pair of nutcrackers. I took special care in choosing them, and they are the best that I could buy. I hope you will be pleased with them."

"It is nice of your uncle to send you a present," remarked Mrs. Turner as Grant finished.

"Yes," said Grant rather doubtfully, "but, mother, I can't use nutcrackers until the nuts are ripe in the fall. I expect they will be silver, but I can't see why he sent a pair. It is nice of Uncle Philip, but he hasn't any boys of his own, and I guess he don't know very well what to buy for one. I could think of lots of things I would rather have than nutcrackers." He laid the letter on the table and went out to play.

The next morning Grant was disappointed when no package came for him in the mail. It was about noon, when the expressman delivered a box at the Turner home. The card nailed to the lid said, "A pair of nutcrackers for Grant Turner from Uncle Philip."

"It don't take such a big box to send a pair of nutcrakers!" exclaimed Grant. Then he gave a low whistle as his father lifted the lid. "Why, it is two squirrels!" and his face was full of wonder and amazement.

"But they are a pair of nutcrackers, aren't they?" questioned his father smiling.

"I guess your uncle did know what to buy for a boy, after all, didn't he?" asked Mrs. Turner.

"I should say he did. I would rather have this pair of crackers than anything Uncle Philip could have sent me," declared Grant. "And I will write and tell him so," he added.—Sarah N. McCreery, in Sunday School Times.

No More School Slates.

Remember the old school slates, bound in red flannel to prevent the noise of slate rattling that used to become unbearable, until manufacturers found how to muffle them? Stores selling school supplies use to carry great stocks of them, for it was a rare day in a room that did not see a slate or two broken; but where are they all now? Since the boards of health decided that they were unsanitary and decreed against them, the whole tribe has disappeared.

Babies in the Snow.

One of the most curious customs of the Laplanders is the manner of taking the babies to church, described in the Ram's Horn. The mothers go regularly, even when they have wee, tiny babies. Sometimes they ride ten or fifiteen miles in a sleigh drawn by a reindeer. They all have warm clothes on, the baby in particular. Oftentimes it is wrapped in bearskins.

As soon as the family arrives at the little church and the reindeer is secured, Father Lapp shovels a snug little bed of snow, and Mother Lapp wraps baby snugly in skins and lays it down there. Then Father Lapp piles the snow all around it, and the parents go into the church.

Over twenty or thirty of these babies lie out there in the snow around the church, and I never heard of one that was suffocated or frozen. The snow does not make them cold; for when it covers a person all over, if he has clothing

enough so that it will not melt and wet him, it will keep him warm. The little babies are not strong enough to knock the snow aside and get away, so they just lie still there, and go to sleep.

When church is out the father goes to where the baby is, and puts his hands down into the snow and pulls the baby out and shakes off the snow; then the reindeer trots off a good deal faster than a horse, and takes them all home again.

The Dolls Hospital.

When Christmas comes, and Christmas goes,
The dolls are seized with sudden woes,
And sit in ever-changing rows

Upon our shelves; you'd never think them
serious cases
To look upon their smiling faces,
And see their lovely silks and laces!

Thus, such a good example giving
Unto their little sisters living,
Who, o'er their ills, are always grieving.

Our tonic is just Page's glue,
But, with it, we such wonders do;
We make our patients good as new.

I do not think appendicitis,
Could really very much affright us;
We've often cured conjunctivitis;

Yes, major, minor, and chromatic,
Up from the cellar to the attic,
Our cases run in scale pneumatic.

But we have all of these surmounted
With courage cool, and skill undaunted,
Though, to the public, still unflaunted.

I do not think we e'er have killed
One patient yet—one heart have stilled,
Of all our hospital have filled.

When to the little mothers' arms
We give their daughters, saved from harms.
Restored to all their pristine charms,

So grateful are they, we're repaid
A hundred-fold for efforts made;
For gold is, by their smiles, outweighed.

—A. H., in Young Churchman.

Two Ways of Moving.

"I don't think I like to move," Philip Ludden said, yawning, and stretching his tired little arms.

It had been a long, hard day for the little fellow, for there are always so many things one does not like to have go on a load of furniture when moving from one house to another; and little boys, if they are nice and obliging, can make themselves very useful.

Philip had carried so many, many things that he could not remember half of them. He knew that he had carried the dining-room clock, because he had had to stop twice to rest, it was so heavy. Of course he couldn't forget Dexter, the parrot, for he had scolded all the way so loudly that a little girl whom they had met had said she didn't know that a parrot could be so scoldy. Whereupon Dexter screeched: "Shut up! shut up!" at the top of his parrot voice, until Philip was glad when the new home was at last reached.

Then boxes! my! Philip could not understand where they had all come from—and lamps—and pictures—why, it was no wonder that his little arms ached and that he should declare that he didn't "like to move."

Grandmother Ludden had heard him. Grandmothers often do hear many things that little folks are unconscious of their hearing. And very soon a loving arm drew Philip close and a low, soothing voice said: "It sometimes helps to hear of people who have had to work harder than we have. I know of a little boy and his sister who, when the family moved, had to drive the cattle a long distance—many, many miles, through woods so dense that their father had to clear the way before them with axes."

Philip was not leaning his tired head against his grandmother's shoulder any longer; he was sitting erect with his big brown eyes full of interest.

"The cattle, also, had to do their part in moving by carrying feather-beds strapped upon their backs. Pots and kettles hung on straps were carried in the same way by a pair of sturdy horses that were afterwards used to help plough the uncultivated land in the new wilderness home," his grandmother went on to say.

"A number of families were moving at the same time, and it took many days for this strange caravan to reach the end of the journey. At night great fires were made beneath the trees, where food was cooked and eaten, and where the tired travelers slept at the end of each day's journey."

"Why didn't they get a man to move them same as we did?" queried Philip.

"Because every man had to be his own mover in the days of the early settlers," his grandmother explained. "Many of the pilgrims had not even built homes for themselves, but were living a sort of gipsy life until they should come to a place in which they thought it would be best to settle. Every member of the family had to do a certain share of the work. Even the cattle had their part to do."

"Who were these children you have been telling me about, grandmother? Philip asked.

"They were two of your pilgrim ancestors, and their names were Silas and Betsy Harrington" grandmother responded. "They finally settled in the Connecticut valley," she added.

Philip's little form had straightened as his grandmother went on with her recital; and when she had concluded, it was an earnest pair of eyes that met her own.

"Well, if my ancestors did all that without complaining I reckon I'd better not say anything more about carrying a clock and a parrot and some boxes, or—or—anything else, just two blocks," he asserted, with a resolute look in his brown eyes that would not have shamed either Betsey or Silas Harrington could they have seen it.—Helen M. Richardson, in S. S. Times.

A Noble Revenge.

The Bechuanas of South Africa are divided into many different tribes. Two of these tribes carried on war for some years, each side trying to kill as many of the other side as possible.

One day the daughter of the chief of the Bakuani was gathering berries by the riverside. She was some way from her father's village, and was all alone, but she felt safe, as no enemy was near.

But there was a wicked old warrior of the Baralong tribe, creeping along the borders as a spy, and he saw her. She had never done him any harm; but he hated her because she was one of the Bakuani. So he crept like a coward, on his hands and knees, and when he was within a few steps of her he sprang upon her like a tiger, and, with his "assegai," cut both her hands above the wrists. Then he mocked her sufferings, and asked tauntingly, "Where shall you see me again? I salute you!"

He left her, and when her friends came he was gone, and they failed to catch him.

Later on the two tribes made peace, and the very next season the Bakuani had plenty of corn, but the Baralongs were in great distress. Swarms of locusts had eaten their crops.

Among others, this cruel old warrior suffered extremely, and at last to save himself from starving to death, he started out to beg some food from the Bakuani.

When he reached the chieftain's house a young woman was sitting near the door.

The old man asked her humbly to give him food. A servant was cooking some, and her mistress turned and told her to put some out into a dish.

Then, throwing back her cloak, she uncovered her arms. There were no hands, only stumps left. The old man trembled. He thought the time for punishment had come. But she said, "Give the food to this man. He does not deserve it. It was he who cut off my hands when I was a girl, but I will not revenge myself; he is starving. He little thought we should meet again like this."

Then she turned to the man, saying, "There, take and eat. Where shall you see me again? I salute you!"

That man suffered more bitterly from remorse because of the princess' kindness and forgiving spirit than if she had taken her revenge in another way. That was what the Bible calls heaping "coals of fire on his head."—Bombay Guardian.

New Pearl-Beds.

Pearls worth many thousands of dollars have lately been found off the northwest coast of Australia, says the London Field, and that region bids fair to become the center of a new pearl and shell industry. The vessels sail from the harbor of Broome to the pearl-beds, where they remain many weeks. The divers are Asiatics, but they use the diving dress, and with a few ascents for rest and refreshment, they stay down in the pearl-beds all day long. While the pearls found are of great value, the greater part of the profit comes from the shell, which sometimes brings as much as two thousand dollars per ton.

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Personal and News Notes.

The Rev. William S. Bishop, D. D., has returned from Europe, and may be addressed at 20 South Burnett street, East Orange, N. J.

The Rev. James M. Stoney began his duties as rector of Christ church, Charleston, South Carolina, Sunday, September 28th.

The address of the Rev. Thomas J. Beard, D. D., is changed from 2124 Highland Avenue to 1210 Ash street, Birmingham, Ala.

The Rev. John Oliphant, rector of Grace church, Carthage, Mo., is acting as locum tenens at St. George's church, Kansas City, Mo., until November 1st.

The Rev. Dr. William E. Evans, D. D., and Mrs. Evans, now living near Doswell, Hanover county, expect to spend the winter months in Ashland, Va.

The Rev. William Way, rector of Grace church, Charleston, S. C., preached in Emmanuel church, Boston, Mass., the Nineteenth Sunday after Trinity.

The Rev. Dr. Robert Rogers, of the Church of the Good Shepherd, Brooklyn, has returned to his parish much improved in health, after a five-weeks' sojourn in Great Britain.

Bishop Walker, of Western New York and Mrs. Walker, have returned home after a summer's tour through England, the Chateaux country of France, Spain, and Northern Africa.

The new St. Paul's church, Willimantic, Conn., was consecrated by Bishop Brewster on Wednesday, September 24th. Archdeacon Raftery, of Middlesex, preached a strong sermon.

The Rev. Charles Klingman, rector of St. Paul's church, Newport, Ky., has accepted a call to the rectorship of the Church of the Incarnation, Dallas, Texas, succeeding the Rev. James T. Lodge.

The Rev. David M. Steele, rector of St. Luke and the Epiphany, Philadelphia, Pa., preached on Sunday evening, September 28th to the students of Lehigh University, at South Bethlehem, Pa.

The Rev. John Oliphant, rector of Grace church, Carthage, Missouri, has taken charge of St. George's parish, Kansas City, Missouri, until November 1st. Address accordingly.

The Rev. Emery H. Porter, D. D., of Emmanuel church, Newport, Rhode Island, received from his parishioners a purse of $2,000 on the occasion of the recent dedication of the new parish building.

The unveiling of a memorial tablet to Abbott Augustus Low, who was the second president of the Church Club, took place on Monday evening, September 27, at the Diocesan House, Brooklyn, N. Y.

The corner-stone of the new Christ church, Manhasset, L. I., the Rev. Charles L. Newbold, rector, to replace the one destroyed by fire about a year ago, was laid by the Bishop of the Diocese on Sunday afternoon, September 28th.

The corner-stone of St. Paul's church, Peabody, Mass., was laid on September 27. The Rev. Allen Greene, rector of the church, and the Rev. Henry Bedinger, rector of St. Peter's church, Salem, made addresses. Bishop Babcock laid the corner-stone.

An organ, to cost about $20,000, has been promised to St. James' church, New London, Conn., the Rev. P. M. Kerridge, by Commodore Morton F. Plant, in memory of his wife.

In memory of the late Mrs. Helen Waldo Burnside a room has been furnished in St. Stephen's Mission, Sweetwater, Diocese of North Texas, through the efforts of Mrs. A. E. B. Paret. The room is to be used as lodging and study for the minister-in-charge upon his visitation, and for other ministers of the Church sojourning in the town.

The Rev. Henry M. Brown, a retired clergyman, died at East Aurora, N. Y., on September 19th, aged 82 years. He was rector of St. Matthias' church, East Aurora, from 1883 to 1894, his last charge being Harpersville, 1898-1902. Funeral services were held at St. Matthias' church, on September 21st, by the rector, the Rev. L. C. Harrison.

When the floods of last spring wrought wholesale destruction in the Middle West, it was stated that the Missionary offerings from the suffering dioceses would inevitably shrink. Strangely enough this was not the case. Almost without exception they made increased gifts—an evidence of fine spirit which the general Church will greatly appreciate.

Bishop Guerry laid the corner-stone of the new St. Timothy's church, Columbia, S. C., on September 15th. The former building, a frame structure, was destroyed by fire, but the new one will be built of stone, at a cost of from $12,000 to $14,000. The Rev. W. S. Poynor has been actively engaged since the fire in acquiring the lot and means with which to begin building.

A handsome memorial window is to be erected in St. Luke's church, Charleston, the Rev. L. G. Wood, rector, in memory of the Rt. Rev. Ellison Capers, D. D. The window will cost $2,000, and will combine the Ascension and da Vinci's Last Supper. Bishop Capers was rector of St. Luke's for twenty years, and his memory is greatly revered by his former parishioners.

The Rev. A. F. Worman was ordained to the diaconate by Bishop Babcock in St. Mary's church, Dorchester, Mass., on Saturday, September 27th. He was presented by the Rev. Alexander Mann, D. D., rector of Trinity church, Boston. The Rev. W. E. C. Smith, rector of St. Mary's church, Dorchester, preached the sermon. Mr. Worman entered at once upon his duties as curate to Mr. Smith at St. Mary's. He was formerly a Methodist minister for nine years.

So far our American missionaries in Mexico have experienced no injury in the civil strife which prevails there. Of course many of our native people have suffered in various ways—there has even been some loss of life. The missionaries are all remaining at their posts, and the present feeling seems to be that there is no immediate danger. Nevertheless Church work is greatly hindered, and in some places is quite at a stand-still.

The Lenten Offering of the children of the Church amounted on September 1st to the sum of $175,745.71. This is an advance of $8,000 over the offering of last year and constitutes the highest record yet made. The gathering of such an amount of money in small sums during the six weeks of Lent is a really remarkable achievement, and means not only great assistance to the Board of Missions, but a practical educational propaganda among the Church's children.

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The Rev. R. C. Jeter, rector of St. Thaddeus's church, Aiken, South Carolina, has returned from his vacation.

The Rev. Hunter Lewis, who lately resigned the rectorship of St. James' church, Mesilla Park, New Mexico, and took charge of Holy Innocents' church, Auburn, Ala., has returned to Mesilla Park, upon an urgent request from his former parishioners. He remained only three weeks in Auburn.

Jack Davies, a fifteen-year old communicant of the Chapel of the Good Samaritan, San Francisco, has to his credit the rescue of two boys, 13 and 10, who were swimming and who were carried out by the strong under-current toward San Francisco Bay. A man had quickly jumped in to save them, but himself becoming exhausted, he called to Jack Davies, who saved the three. With his father and two sisters Jack Davies provides the music for all services at the chapel of the Good Samaritan.

The recent eightieth anniversary of the organization of St. Luke's church, East Greenwich, Rhode Island, was observed by a special service, at which the rector, the Rev. William Worthington, was assisted by the Rev. Dr. Daniel Goodwin, a former rector. Letters were read from the Rev. Frank I. Paradise and the Rev. E. Pomeroy Allen, and a congratulatory work was spoken by the Rev. Francis B. Whitcomb, all of whom had served the parish in former years. An historical address was made by the rector.

The Virginia Press Association.

The Virginia Press Association, consisting of nearly one hundred editors of secular and religious newspapers of the State held a special meeting, last week, in Richmond, where they were the guests of Col. John Murphy, at his handsome new hotel, and were delightfully entertained. At a business session they listened to a pleasant address of welcome by Mayor Ainslie, and at night many of them attended a theatre party given by the Times-Dispatch. On Saturday the editors were taken in automobiles to the Country Club, where they enjoyed a fine luncheon given to them by the Chamber of Commerce. Addresses were made by Hon. Henry C. Stuart and others. After this function they witnessed the Marathon race, instituted by the Times-Dispatch, and at night a banquet was given to them at Murphy's Hotel, by their hospitable host. The members expressed their appreciation of the courtesies extended to them. The entire affair was a delightful success, under the efficient management of Mr. Charles B. Cooke, President of the Richmond Journal and President of the Association.

Prizes of $75, $50 and $25, respectively, were awarded by Col. Murphy for the best essays on "How to Build Up the Commonwealth."

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

At Home.

Mrs. J. L. CHAPIN, Secretary of the C. P. C., and Mrs. W. M. S. HAMMOND, (formerly of Virginia and Pittsburgh), will be informally at home to their friends, every evening during the General Convention, Spencer Arms, corner of Broadway and 69th street, New York.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Virginia.

FOR SALE.—A large number of Cents and Half Cents, including a nearly complete list from 1793 to 1856. Address Coins, Southern Churchman.

DIED.

SMITH.—Entered into life eternal, at Silver Springs, West Virginia, on the morning of September 24th, AGNES PICKETT SMITH, widow of William D. Smith, in the seventy-seventh year of her age.

ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during September:

St. Michael's, Savannah, Ga. $10 00
St. James, Ashland 10 00
Whittle Parish, The Plains..... 5 00

P. P. PHILLIPS, Treasurer.
Alexandria, Va., October 1, 1913.

APPEALS.

The Pension and Relief of Clergy, Widows and Orphans.

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Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

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RT. REV. ARTHUR S. LLOYD, D. D., *President.*
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THE SPIRIT OF MISSIONS—$1.00 a year.

WANTS.

WANTED—YOUNG WOMAN, 19-30 YEARS of age, to train as nurse in general hospital. Course three years. Salary $8 per month the first year; $10 the second and third years. Apply to Superintendent, Mercer Hospital, Trenton, N. J.

WANTED—A MIDDLE-AGED LADY DESIRES a position as matron in school or hospital. References exchanged. Address Mrs. J. A. E., care Postmaster, Air Point, Virginia. 11oct-3t*

WANTED—BY ELDERLY LADY, POSITION as companion to adult or to teach small or backward children. Experience. References. Asks board, laundry, and $10 per month. Address H. M., care of Miss Goode, 1806 K street, N. W., Washington, D. C. 11oct-2t

WANTED—A LADY, MIDDLE-AGED, and well educated and experienced, desires an engagement in an institution. Address Industry, Southern Churchman. 1t

WANTED—GENTLEMAN, UNIVERSITY graduate, would teach children of Southern family, plantation, or county residence, in return for hospitality. Address John B. Pyke, M. A., 3 Underhill Place, Montreal, P. Q., Canada. 4oct-2t*

WANTED—EXPERIENCED YOUNG LADY desires position as companion, mother's helper, or nursery governess. State salary. References. Address Miss G. K. W., Saluda, N. C. 4oct-3t*

WANTED—BY ELDERLY LADY, POSITION as companion to adult or to teach small or backward children. Experience. References. Asks board, laundry, and $10 per month. Address H. M., General Delivery, Washington, D. C. 27sept-3t*

WANTED — EXPERIENCED TEACHER, fond of children, earnestly desires position to teach small children. State terms. Miss B., Fredericks Hall, Va., Route 1, Box 57. 27sept-f

WANTED—BY AN HONOR GRADUATE of Hannah More, boarding pupils from eleven to eighteen. College preparatory and music. References exchanged. Address Mrs. Fielding Lewis Taylor, White Marsh, Va. 20sep-5t*

WANTED—I WISH TO ENGAGE A MAN of college training (single) to teach a few boys and serve as lay-reader in country parish. $800 and board. Address 336, care Southern Churchman. 20sept-tf

WANTED—A POSITION TO TEACH small children. Have had two years' experience. References exchanged. Address Miss E. B. Hutchinson, Indian Neck, Va. 20sept-tf

WANTED—YOUNG LADY WISHES A POsition as teacher for small children, or as companion to invalid lady or child. Address Box 77, Graham, Va. sep6-6t*

WANTED—EXPERIENCED LADY TEACHer, with excellent testimonials, desires a position, preferably, in a Church school Box 31, Waterford, Va. 19ju-tf

Hymn.

Thou Lamb of God, thou Prince of Peace,
For thee my thirsty soul doth pine,
My longing heart implores thy grace;
O make me in thy likeness shine!

With fraudless, even, humble mind,
Thy will in all things may I see;
In love be every wish resigned,
And hallowed my whole heart to thee.

Close by thy side still may I keep,
Howe'er life's various current flow;
With steadfast eye mark every step,
And follow thee where'er thou go.

Thou, Lord, the dreadful fight hast won,
Alone thou hast the winepress trod;
In me thy strengthening grace be shown,
O may I conquer through thy blood!

To live well in the quiet routine of life, to fill a little space because God wills it, to go on cheerfully with a petty round of little duties and little avocations, to smile for the joys of others when the heart is aching—who does this, his works will follow him. He is one of God's heroes.—Farrar.

CHILDREN THAT ARE MISUNDERSTOOD.

In almost every community there is at least one child of deficient mental development, or in other words a feeble minded child. These children are almost universally misunderstood. Parents and relatives often think them stubborn and devoid of ambition and blame the child for its indifference. In school such a child is known as a dullard and becomes the target for the jest of its companions. The teacher sometimes refers to it as a "blockhead" and a hopeless case. Thoughtless people sometimes speak of them as idiots. Even the family physician sometimes fails to appreciate the real condition.

All this is wrong!

These unfortunate children are not idiots. They differ as much from idiots as you do. They deserve and require a special system of physical and mental training at the hands of physicians and teachers who understand their infirmity. Don't send a feeble minded child to school with normal children. It only makes matters worse. Don't imagine that a private tutor can benefit such a child. It takes a life time of patient study to fit a teacher for this particular class of work.

Above all things don't give up the child to a hopeless fate. Act intelligently—give the child a chance. Much can be accomplished if it is placed in skilled hands. Don't imagine that anything can be accomplished at home. Home influences make improvement next to impossible. Parents who are interested in this subject may gain additional light from a booklet issued by the Stewart Home and School, Dr. John P. Stewart, Supt., Box 12, Farmdale, Ky. (Adv.)

Met a Sermon.

A certain well-known pastor, returning home one morning, was asked by his sister, "Have you been hearing a sermon?'

"I've met a sermon," was the answer. The sermon he met was a corpse on its way to the grave; the preacher was death. Greatest of street preachers! No laws nor penalties can silence him. No tramp of horses nor rattling of carriages, nor rush and din of crowded streets, can drown his voice. In heathen and Protestant countries, in monarchies and free states, in town and country, the solemn pomp of his discourses is going on.

O, what weeping audiences sometimes has this silent preacher! Yet there is a secret doctrine, a hidden meaning running through his discourses which is not often comprehended. Few "lay it to heart." His oft-repeated sermons still enforce the same doctrine, still press upon us the same exhortation: "Surely every man walketh in a vain show. Surely they are disquieted in vain. Why are you laboring for that which I will presently take from you and give to another, Take no thought for to-morrow. Prepare to meet thy God."

The Household.

What Rats Enjoy.

"Farmers as a rule are careless about the rat. When a neighbor's farm becomes infested with rats, it is a menace to every farmer around, for rats travel even by day from house to house. A farm so infested should be compelled by law to make a general rat-hunt. Poisons won't do, for they are almost certain to drag it out where chickens, stock or dogs will get hold of it, or into grain-bins, or corn, with dire results. Where there are good hiding-places, or chinks behind boards nailed on barns and stables, cats cannot reach them, though the cats watch ever so patiently.

"An occasional trap of the spring variety will kill some, but set it where nothing else can get in it. Two things few rats can resist, be they ever so wary—strong cheese and fresh corn bread.

When you find a rat with its tail lacking an inch, apparently bitten or broken off and leaving a wound, then that rat has bubonic plague. Soak it in oil and burn the last scrap of the carcass.

"The Department of Agriculture has found that the plague attacks rabbits also. Not long ago, several were killed in Maryland, most terribly diseased.

"As to the rat, clear away all old rubbish piles wherein he can hide, organize a rat-hunt, and if necessary pay a premium for their killing. Where they are numerous, the barrel-of-chaff trap is best. Fill a barrel two-thirds full of chaff and scatter bread, meat and grain on top, until you get the rats used to coming there. Then empty it, fill just that full of water, and put rocks in the bottom, leaving one sharp one above the surface, with just room for one rat on it. Now cover all the surface of the water with a coat of chaff or bran.

"The first rat in will climb on the rock, and the next rat will fight for the place. The racket will attract the others, and you will have half a barrel of drowned rats in the morning.

"Never try to force a cat to catch a penned rat, for it will not do so, and the rat will win or escape. The cat must catch the rat in her own way, or she gets frightened and fails. Clubs, traps and a good rat-terrier are the best; but clean them out, not next week, but now."—Farm and Fireside.



A Lost Opportunity

is often the theme for long discourses setting forth the failure of an individual to see the advantages and success in some proposition which has been set before him. How often have YOU wished that you had made a certain deal or accepted a particular business offer when it was too late? Have you seen the other man reap the benefits?

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Potato Surprises.

Make an excellent breakfast or luncheon dish. Bake some large potatoes, cut a slice from the top, and with a small spoon scoop out the contents. Place half the amount aside for further use—croquettes, minced potatoes or potato flummery. Mash the remainder and add its bulk in cooked fish chopped fine. To every pint of fish and potatoes add a cupful of cream, a teaspoonful of chopped parsley, a teaspoonful of salt, a dash of pepper, and the yolks of two raw eggs. Beat well together, then add the whites of eggs whisked to a stiff snow. Stuff the skins, replace the lid, fastening it with a wooden toothpick. Rub the skins over with melted butter, place in a hot oven for fifteen minutes, then serve at once. Tomatoes and fish are a good combination. Many excellent sauces are made with tomatoes as a basis. A scallop of small fillets of any white fish with tomatoes is excellent. Shrimps are good in this way also.

INCORPORATED 1882.

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Thoughts for the Thoughtful

The daily blessings of life ought to be constant reminders of Him from whom cometh down every good gift.

"A man is known by the company his mind keeps. To live continually with noble books, with high-erected thoughts seated in the heart of courtesy, teaches the soul good manners."

If you are in doubt about the Christian faith, you cannot do better than to live up to the light you have. Do the next duty, pray for light, and the promise fulfilled in thousands will be fulfilled in you.

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer the Cross of Christ.—Dean Stanley.

We are never without help. We have no right to say of any good work, it is too hard for me to do; or of any sorrow, it is too hard for me to bear; or of any sinful habit, it is too hard for me to overcome.—E. Charles.

In the hour of death, riches, pleasure, success can yield no jot of comfort. A living faith in the risen Christ and goodness alone can rob death of its seeming terrors, for "evil has no power to harm or to destroy the spiritual man."

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest without concern; it is not my affair.—Fenelon.

To be hindered in the work and yet not be impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And it has been the problem of many a man who was tempted to think himself forsaken ever since. Hilton Jones.

Life, to be worthy of a rational being, must be always in progression; we must always purpose to do more than in past times. The mind is enlarged and elevated by mere purposes, though they end as they begin, by airy contemplation. We compare and judge, though we do not practice.—Dr. Samuel Johnson.

Let not the blessings we receive daily from God make us not to value or not to praise Him because they be common. What would not a blind man give to see the pleasant rivers and meadows and flowers and fountains that we have met with?—Izaak Walton.

Victor Hugo said, in his old age: "When I go down to the grave, I can say, like so many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin the next morning. My tomb is not a blind alley, it is a thoroughfare; it closes with the twilight to open with the dawn."

Though we feel that we cannot refer many trifles which affect us to the disposal and providence of God—they seem too insignificant—yet as that which makes these trifles interesting to us results from predisposition and circumstances connected with greater things affecting our happiness, and as we know that He numbers the hairs of our heads, we may safely look to Him in all.



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"The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life."—Robert Louis Stevenson.

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The first requirement for the successful canned product is to have perfect fruit. Unripe, overripe or injured fruit should never be used. This is a sure cause for failure in "keeping" fruit. All fruit grown near the ground, like strawberries, should be carefully cleaned. The jars must be prepared with scientific conscience. First, test each jar with its tested cover and rubber by itself, so when you are ready to fill with the fruit you should be sure it is right. After cleansing and testing, sterilize jars, covers and rubbers by bringing to the boiling point in water. Rubbers should never be used the second time. The small cost of a new rubber is more than compensated for in the entire lack of risk, for rubber will deteriorate by use and time.

Have all the needed utensils ready at hand, using only glass, porcelain bottles or jars. No metal of any kind should be used with fruit, as the acid from it is detrimental. Stand the jars in hot water while the fruit or vegetable is cooking. Fill and seal one jar at a time. Empty the water from the jar, place on a folded cloth wrung out in hot water, or stand in a pan with a little hot water, to prevent any danger of breaking. Fill each jar or bottle well and let all the air bubbles escape. Wipe off the edges carefully, fit on the rubber (if you are using jars with rubber rings), and screw down the cover tightly.—"Preserving Time for Fruit," in The Ladies' World.

If at any time this life of ours grows feeble, or low, or lonely, I know no other remedy than to return to its Eternal Source, to God Himself; and through Him all the means of grace become again living and true; and through Him His creatures become again near and dear and accessible.—Elizabeth Rundle Charles.

God blesses the home where the family altar is maintained; and if the altar has never been set up or has been neglected for a season, it is not too late to get into the path of blessing.

Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXVIII RICHMOND, VA., OCTOBER 18, 1913. No. 42

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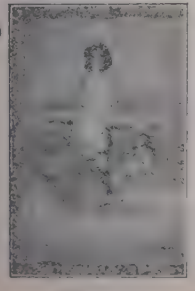
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The Disappointed Artist.

There is a beautiful story told of an old-time painter, a painter whose heart was so full of love for the Lord Christ that he was willing to sacrifice his own fame and the praise of men for his Master's glory.

The artist had painted a picture of the Last Supper, putting his best effort into the work. Indeed, he had lavished time and pains and love upon it, working out every detail with the greatest care. Even the cup that stood on the table was painted with as much perfection as the more important parts of the picture. It was a wonderful cup, richly set with jewels that held the light in their ruby depths and seemed to sparkle and flash, so cunningly were they wrought.

When his great picture was finished and hung, the painter concealed himself that he might hear, unobserved, the comments of those who came to see his masterpiece. And behold, one after another as he looked would cry out, "What a wonderful cup, how it sparkles!" "The cup is surely made of gold and precious stones!" "Such a cup was never painted before!"

Out from his hiding place came the disappointed artist, and with a few strokes of his brush painted out the cup, to the dismay of the onlookers. In its place he drew a common cup of clay, such as the peasants use, and colored it in dull and sober tints. When the people upbraided him, saying, "Why did you destroy the jeweled cup?" he replied sadly, "Because it did not fulfill its purpose. I made the cup beautiful because it was for the Master's use, and nothing can be too rich or too carefully wrought to do with him. But if your eyes are holden by the beauty of the jewels so that you cannot see the face of the Lord Christ beyond, the goodly cup must be sacrificed.

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Next, write down the words "New Testament." There are also in "New" and "Testament' three and nine letters. Multiply three by nine and you have 27—the number of books in the New Testament. By adding 39 and 27 you have 66—the number of books in the Bible.

SOUTHERN CHURCHMAN.

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Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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GENERAL CONVENTION

Editorial Correspondence.

The General Convention of 1913 will be remembered for one thing, because of the unpleasant weather that New York gave us for the opening service; otherwise that opening service can be counted a general success. The Cathedral is certainly a beautiful building for a great public function. Whatever is to be seen can be seen in it to the best advantage, and so far as the music is concerned it is a great building; but when it comes to speaking purposes, sermon-preaching and that sort of thing, it would be a decided stretch of the imagination to call it a success. Bishop Lawrence could make himself heard, but Bishop Lawrence is an exceptional speaker, with an exceptional voice and an exceptional delivery, and whether there are many in the Church who can do what Bishop Lawrence did remains to be seen.

At the opening service of this General Convention the Cathedral, with its large seating capacity in choir and cross-over, was literally packed to its utmost. There seems to be a full attendance of Bishops and of members of the House of Deputies and so far as the crowd was concerned only a small part of it could be accommodated in spite of the exceedingly bad weather. The opening service was fine and the music all that could be desired. So far as the reading of the service was concerned it had to be taken on faith by the audience in the cross-over, because very little could be heard except the continuous sound of the reader's voice. The Bishop of Massachusetts preached a great sermon, well delivered, and held the attention of his audience from start to finish, and it took him just one hour and two minutes to finish. The Bishop's sermon was a timely sermon, urging the Church to look forward and not backward; to meet the issues of the present day and not to spend its time with dead issues of a dead past. He showed them the possibilities in the educational world and the missionary world and the great field of social service, and he showed them what a Church fully awake and ready for duty could do in all these fields, and with it all the Bishop told it so finely and so beautifully that it was hard for any man to differ with him in his conclusions.

The House of Deputies organized at 3:30 in the afternoon, and in that act of organization came the real exciting moments of the opening of the General Convention. Of course, the first thing before the House was the election of presiding officers, and great numbers of the Deputies believed that this election was the test as to the attitude of the House of Deputies towards a great many of the questions of the session. Possibly, in this connection the question uppermost in the minds of almost every Deputy was that of Change of Name, and possibly all were thinking of this in the vote they cast for President of the House. There were only two nominations—Dr. Alexander Mann, of Trinity church, Boston, and Dr. W. T. Manning, of Trinity church, New York. Whether these two gentlemen consented to the impression or not, they were generally looked upon as the protagonists of the two parties with regard to Change of Name—Dr. Manning representing the change and Dr. Mann representing the opponents of change. The vote resulted in the election of Dr. Mann, by a vote of 258 to 242 for Dr. Manning, and on announcement of the vote doubtless every opponent of Change of Name drew a long breath of peace and satisfaction.

Almost immediately on organization there came quite a deluge of new proposals. The proposal that came before the General Convention in Richmond as to Racial Episcopate has been introduced again and its advocates claim with far greater prospect of success than it has ever had before in any General Convention. They claim that there has been a change in favor of it both in the House of Bishops and in the House of Deputies, and that there is some prospect, at least, of its favorable consideration if not of its ultimate passage. Of course, petitions and memorials for and against Change of Name or any kind of action looking towards Change of Name are so slim in this General Convention as to be hardly worth taking into consideration at all.

The first business before the House of Deputies was the consideration of the amendments to the Constitution, acted on by the last General Convention, sent down to the dioceses and coming back to this General Convention for final action. The most important of those constitutional amendments was that relating to the method of securing a Presiding Bishop, and the amendment was adopted providing in the future, after the death of the present Presiding Bishop, for the election of a Presiding Bishop instead of the accidental appointment of a Presiding Bishop according to the seniority of consecration. This amendment to the Constitution was adopted by a distinct majority, and marks probably the most serious departure from our old constitutional methods that any General Convention has taken for many years past. The provision is that the Presiding Bishop shall be nominated by the House of Bishops and confirmed by the House of Deputies, and this is the only change that the constitutional amendment makes. Of course, there will have to be canonical provision for the duties and the place of residence and the salary of the Presiding Bishop; and, of course, further, the question will arise, in the future, as to whether that Presiding Bishop shall also be a Diocesan Bishop, or whether he shall be exclusively the Presiding Bishop of the Church without any diocesan obligations. The only other amendment to the Constitution that involved any departure from old precedent was the amendment giving domestic missionary jurisdictions one-quarter of a vote each, in a call for vote by dioceses and orders, and this marks a very distinct and clear-cut departure from the old principles of General Convention organization, and seems, whether it does so or not, to foreshadow a hopeful outlook for proportionate representation in the House of Deputies.

Another item of interest is a rumor,

whether well founded or not, that our grave and Reverend Fathers of the House of Bishops propose to depart from their hundred and odd years precedent, and open the doors of their heretofore exclusive House to the public. If this be true, it marks another radical departure from the old precedents.

The Woman's Auxiliary is largely and vigorously and earnestly in evidence everywhere and on all occasions, and though they have held their great triennial meeting at the time of the writing of this article, this writer has not learned what is the financial status of their triennial offering. So far as can be seen, at present, this promises to be a pleasant and peaceful and enjoyable meeting of the General Convention, and it is earnestly to be hoped that we have passed the time of our widest differences and most unpleasant debates, and entered for a period, at least, upon a time of peace and quiet and good-will and genial, cordial feeling, and also of attending to the actual living business of the living Christian Church, instead of spending our time in hopeless and unprofitable discussions as to differences of opinion, concerning which men can never come to any satisfactory agreement.

Since writing the foregoing, it is learned through the courtesy of Mr. E. Walter Roberts, the Assistant Treasurer of the Board of Missions, that the Triennial Offering of the Woman's Auxiliary is $307,501.36. Bless the Ladies!

Council and Convention Journals.

We have received from the Rt. Rev. J. B. Funsten, D. D., Bishop of Idaho, Journal of the Sixth Annual Convocation of the Protestant Episcopal Church, in the Missionary District of Idaho.

From the Rt. Rev. L. W. Burton, D. D., Bishop of Lexington, Journal of the Eighteenth Annual Council of the Diocese of Lexington.

To the Rev. A. A. Jaynes, secretary, Journal of the Forty-fifth Annual Convention of the Church in the Diocese of Central New York.

The infinite Father does not stand by us to be catechized and explain himself to our vain minds. He is here for our trust; and if we will but lean on him, our chafing heart shall sleep the sweet sleep of recovery. We must not carry the habits and exactions of vision into the hours of its loss; if we do but take his hand, he will lead us as the blind by a way that we know not, and we cannot go astray while he abides.—James Martineau.

There have been times in the history of the Church when it seemed certain that she must go down; times compared with which the difficulties and dangers which surround us now are mere child's play. Yet the Church has never failed and she never can fail, because the Divine Spirit is within her, and the Divine promise standeth sure.

The Church in the New Age.

"If any man be in Christ Jesus he is a new creature."—2 Cor. 5:17.

No note of the present day is clearer than its consciousness of newness. Hardly can one open a newspaper without seeing some joyful reference to the fact that we have left behind us the nineteenth century; that this age has its own problems, its own temperaments, has lost certain of the characteristics of its predecessor, and is above all things young. Mere appeal to what is because it has come to be is scouted; any nostrum, good or bad, seems certain of welcome if only it can be dubbed "twentieth century." Doubtless this state of mind is less novel than appears. Every age tends to plume itself on its distinctness and to throw scorn on that which has just gone by. No one, however, who has lived through the last quarter of the nineteenth century but must be aware of a change. There is a buoyancy, a readiness for adventure in the present spirit quite other than the languor of the fin de siecle. Enthusiasm is no longer scouted. Indeed, the nil admirari attitude is being abandoned in favor of an uncritical absorption in one "cause" or another. Literary men can be found who say openly that any enthusiasm is better than none at all. In the world of art we see movements that are novel or nothing, and their supporters repudiate not merely the aims of their fathers, but the whole conception of artistic effort as it came down from the Renaissance. In poetry there is a revival even more significant. To many people there is little short of a revelation in that anthology Georgian Poetry, which means, you will observe, the poetry of the past two years. That book shows a number, too diverse in aim to be called a school of poets, who have something to say—not merely the embroidery of ancient themes. We need not argue the point as to whether they are major or minor. The point is that these men are real, and that in no sense are they Victorian. We cannot think of them as the mere result of culture, of the absorption of traditional or contemporary models. They are not echoing the sentiment of Tennyson or the tunes of Swinburne or the classic melancholy of Matthew Arnold. They have a directness, a simplicity, and a sense of reality that is all their own. They bear witness to the need of the age for expression that is spiritual, and to its delight in itself.

But what has all this to do with our inquiry of this month? Christians are loyal to an ancient faith, and half the charm of the Church lies in the past. True, but if the Faith be not new as well as old it will not be a living Faith. Nothing is so inexhaustible in fresh ideas and movements as love to a Person. Moreover, even to those of us who feel most the passion of the past, the real loyalty to the Church must always look mainly to the future. The evolution of the Church is above all things creative; to use traditions or to assent to creeds may be our privilege, but we must use these things in the spirit of the knight-errant, using all his training for fresh adventures, not in the spirit of the antiquarian or the case-lawyer, who seek merely to repeat a precedent. False we shall be alike to history and to our Master if we have no faith that the future of the Church will be greater than all its achievements, and that God's Spirit guides it in new ways to an end that we cannot discern.

For all that it may well be asked why this spirit of newness should be a sign of hope to us. Are these poets, or painters, or musicians—the pioneers of a Christian revival? Well, some of them may be even that, but certainly it is not their main quality, nor is it of that I am thinking. Doubtless, also, the temper which produces all this will be fruitful of much violent disdain of the Church of God. Men and women who have made an idol of novelty must, many of them, despise a system which has creeds more than a millenium old, and to them we priests appear as survivors of a remote era, able, through some economic misarrangements, to immerse ourselves in interests which, though living once, have no vital relation to facts and needs of to-day. That is what they think. They may think us sincere; they believe that we minister either to those people who are really alive in previous centuries, or simply to some antiquarian delusion. We are the fossils in the cliff. Even allowing for all this, I am free to maintain that the prevalent feeling has more to encourage than to dismay us.

The spirit of hope and freshness needs sustenance. It cannot live upon itself. I am not arguing that the creeds or the conscious aims of this age are Christian, even in the sense of reduced Christianity. They are nothing like it. What I do say is that all its characteristic values, or many of them, have no meaning apart from what we are standing for. If left to themselves they will be as evanescent as all the fashions of culture. The facts of life will soon turn natural buoyancy into disillusion. The material complexities of the modern world will shatter the cult of simplicity unless we seek it in the soul of man and the life of Jesus. Apart from the depths of the spirit, even the passion for reality, the dislike of more rhetoric or sentiment, whether in thought or act, will turn into a pose, of all others the most unreal, like the intensity of the aesthete. Christ alone can keep alive the childlike spirit when physical youth has gone, and a buoyancy which is a mere condition of the nerves cannot endure. Hope itself cannot last as a motive, unless it looks to a world beyond; for this reason, that any hope in this life is at least theoretically capable of realization, and when you see it realized, there is nothing more to hope. That was the psychological condition of John Stuart Mill. He saw his ideal of all his schemes for human improvements realized, and he came to the conclusion that it was not worth while, and you remember how he describes the state of melancholy which came over him, from which he was saved only by the spiritual influence of the poet Wordsworth. The two things that preserve the spirit of newness are love and the strife for perfection. Love always has the secret of eternal youth and finds daily wonder in what is commonplace, and is never without surprises, and is glad even in trouble. This is satisfied partly in human love, but most completely and intimately in the love of the eternal Christ, who is never to be separated from the human Jesus.

Secondly, the spirit of newness and of adventure is never absent from those who know that they are in the making. What really distinguishes people nowadays is that they have at last begun to learn that mankind is in the making. Yet the world at large considers the individual's character fixed at about the age of twenty-five, and expects him to use his character and powers as an instrument. It does not expect him greatly to change, and it is annoyed thereby. Probably the world as much exaggerates what can be done to form character before the age of twenty-five as it minimizes changes that may arrive later. It is true that for many people character

is fixed at that age. Only those who look to the measure of the stature of the fulness of Christ as their model can truly have that sure onward movement, that creative development which makes part of the newness of things. Otherwise they will always tend to become middle-aged in mind. The Christian is ever young, partly because even with all his difficulties, he has a hope beyond this world; partly because he has a love that is ever fresh and that for ever makes old things new. But we must remember this: if we Church people are to use as it is meant to be used the spirit of newness that is abroad in our day, we must show a right sympathy with it. We must not distrust everything that comes to us in a novel guise. We must be prepared to make allowances for much that we do not like in the attempts of those about us, just as a wise parent always puts up with a great deal which is very distasteful in a young man or a young daughter. We must above all things save ourselves from the spirit of mere resting in the past, of mere appealing to the past, and thinking largely of historical precedents. I believe that the world is more ready than it ever was to find the true newness of its life in a living faith and in a real Saviour. I do not say that all of this, or anything like all of this, realization will come to us. The world just now is in the swirl of great spiritual development which may have effects far greater than anything we can see, which is changing all our standards of life. It is ours to profit by this spirit which is abroad, ours to welcome what is good in this desire for new and fresh reality in life, and ours, by that elasticity and sympathy which comes only from love, to help men to understand a little better that life in the Catholic Church is not the mumbling of ancient creeds or the exact performance of inherited ceremonies, but of the living union with the life of all life—the exhaustless source of every fresh idea and is every new and worthy activity.—Rev. Dr. Neville Figgis, in The Canadian.

Guardian Angels.

The contemplation of the Holy Angels has a fascination all its own. There is something extraordinary attractive in the thought of "those blessed servants of God who have never tasted of sin; who are among us, though unseen; are serving God joyfully on earth as well as in heaven; who minister, through their Maker's condescending will, and though redeemed in Christ, the heirs of salvation.

To every Christian but the most prosaic it is a joy to remember that the whole universe is, after all, full of created beings free from sin, whose happiness it is to praise God continually and serve Him willingly; and that "because of the angel," it is not true that "full many a flower is born to blush, unseen, and waste its sweetness on the desert air." All this, and much else—our relation to the Saints and Blessed Dead, for instance—belongs to the poetry of religion, and poetry, is pathetic, uplifting and edifying. Our knowledge of angels is but dim and shadowy at best, for in this life there are the scales of human limitation before our eyes, and they impede our vision. "The hosts of God encamp the dwellings of the just;" but, like the servant of Elisha before his master prayed for him, our eyes are holden and we see them not. Yet this, at least, is clear about the being of angels; that they are spiritual substances, or (to quote from St. John Damascene) "intellectual beings, ever in motion, possessing free-will, incorporeal ministering to God, having an immortal nature, the form and limit of whose being the Creator alone knoweth."

St. Augustine says: "An angel is called a spirit on acount of what he is, and an angel on account of what he does;" i. e., he goes forth as God's messenger.

That the holy angels minister to human needs is plainly revealed in Holy Scripture. In Hebrews 1:14 they are described as "ministering spirits sent forth to do service for the sake of them that shall inherit salvation," and this passage clearly refers to two regions of their activity. If, on the one hand, they are spirits who minister in the worship of God, they are also sent forth by the Almighty for another kind of ministration, viz., to the needs of men. * * *

First of all it would appear that a particular charge of guardianship has been given to angels over kingdoms, nations and churches. This opinion has been held by many, St. Augustine and St. Clement of Alexandria for instance; and Dr. Pusey, in his lectures on "Daniel the Prophet" argues to like effect. St. Basil speaks of "national ruling angels," and even Calvin, in his "Institutes," says that "particular provinces are delivered over by God to angels' goverance as was wont to be done by emperor to judges."

Of the office of the Holy Angels as Guardians of the Holy Catholic Church, Mr. Baring-Gould writes thus: "Angels were constant in their guardianship of the Jewish Church till that church brought Christ's blood in condemnation upon it, when they passed over to the defense of the Catholic Church. These are the watchmen of whom Isaiah speaks as being set on the walls of Jerusalem, never to hold their peace day and night * * * Michael is the chief of these guardians. He was prince of the armies which stood round about the Jewish people; now he is prince of the host guarding the Church of God."

Not only have the angelic hands been entrusted with the guardianship of societies of men, in nations and churches, but also it would appear, of individuals as well. This is indisputably a matter of Scriptural revelation as well as of church teaching. There is the well-known promise of angelic protection: "He shall give His angels charge over thee to keep thee in all thy ways." There is also the definite assertion of Psalm 34:7: "The angel of the Lord campeth round about them that fear Him and delivereth them."

Many have held, and hold, that every child of Adam, without exception, has a guardian angel from his birth, to guide and protect him as long as his probation lasts. The Fathers and Doctors of the Church are practically unanimous that the baptized "heirs of salvation" are individually protected by the power and influence of these ministering spirits.

As "Guardians" the holy angels may be said to protect us, in the Divine Providence, from "dangers ghostly and bodily." There is a world of spiritual evil all about us; of the greater part of it perhaps we are hardly conscious although we know that the malignity and subtilty and resource of the powers of evil are vast indeed. What a comfort to be able to turn from such a thought to the contemplation of our heavenly guardians! With unceasing fidelity they warn the sinner, they aid the tempted, they breathe into the soul the holy inspirations of God. They weaken the blackening power of evil thoughts by putting good imaginations into our minds; they influence our power of choice, they illuminate and stimulate the conscience, they persuade the will. St. Thomas Aquinas is not alone in his belief that a man is never totally deserted by his guardian angel in this, and when the sinner turns to God in deep repentance who can describe the angels joy?

But there are also temporal ills—the "bodily dangers" of which the Church catechism speaks; and from these, too, it would seem, the guardian angels are permitted by God to be powerful to deliver us. In Genesis 21:17, an angel speaks from heaven to Hagar and helps her in her necessity. In Daniel 6:22, the prophet speaks to King Darius from the lion's den, and says: "My God hath sent His angel, and hath shut the lions' mouths." The well-known passage, "It is His angel," in Acts 12:15, is frequently appealed to for proof of the doctrine of guardian angels.

Many modern stories are told of the intervention of angels in temporal danger, and some of these are, at any rate well authenticated. A little child in an American city ran out into the street, but was run over by a passing car. She was picked up and taken home as one dead. For a long time she lay in a kind of trance, though apparently unhurt. When she came to herself they asked her what she remembered of the accident. She told them clearly of a bright being in white who had lifted up the cruel wheels, one after another, so that they could not hurt her. The only traces of the accident upon her were two red marks across her body made by the wheels. This story comes from one who had seen the marks and is told on unimpeachable authority; and Dr. Neale, in his "Unseen World," is one of those who has given it publicity.

It would appear that the protection of the guardian angel ceases when this life is over. St. Luke 16:22 seems to imply that angels minister to the soul at death, or at least just after it: and from St. Jude we may possibly infer that they have a care for the bodies of the holy dead.

Our last words must be on an important part of this subject hitherto unnoticed, viz., our Lord's plain words concerning the children's guardian angels in St. Matthew 18:10. In the passage referred to our Lord, to whom the little ones of His flock are specially dear, is warning His disciples never to despise the children. Men in their dull stupidity may think lightly of them and imagine that it does not matter what they see, or hear, or suffer; yet all the time they are the objects of the most earnest care and the most thoughtful anxiety on the part of those angelic guardians, to whose protection they have been intrusted by their Heavenly Father.

As we contemplate these holy beings to whom for God's sake the little ones are so dear, let us join them in their prayers for the children; let us pray for all parents and teachers of the young, and let us pray, too, that we may never be deprived of the help which angelic hosts supply a God's command; never to be so engrossed in the things of sense as to be neglectful of their faithful ministrations.

Suffering, it was said by Aristotle, becomes beautiful when any one bears great calamities with cheerfulness; not through insensibility, but through greatness of mind.

Church Intelligence

CALENDAR FOR OCTOBER.

1—Wednesday.
5—Twentieth Sunday after Trinity.
12—Twenty-first Sunday after Trinity.
18—St. Luke's Day.
19—Twenty-second Sunday after Trinity.
26—Twenty-third Sunday after Trinity.
28—Sts. Simon and Jude.

Collect for Twenty-second Sunday After Trinity.

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

Collect for St. Luke's Day.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; may it please Thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son Jesus Christ our Lord. Amen.

Foreign.

The Church Congress.

The Church Congress has justified the highest hopes and aspirations of its president,. and of those who have assisted in the work of organization. When the proceedings opened on Tuesday afternoon it was stated that 2,420 members' tickets had been sold, and 134 day and evening tickets.

The Coliseum, although of limited size, is proving comfortable in its arrangements for the seating of the audience. Not only has the courage of the Bishop of Winchester in drawing up the wide programme of the Congress been justified, but the sincerity and reality of the discussion of the subjects by the representative speakers have again proved the efficiency of the Congress as an annual event.

The Men's meeting on Monday evening was instinct throughout with life and interest. The attendance of between two and three thousand men, drawn from a radius of ten miles, was evidence of efficient organization as well as of latent interest. The addresses were such as appealed not only to the comradeship of all Churchmen, but to a high standard of intelligence. Perhaps the average of the social status of those who made up the greater part. of the audience was above that of the manual laborer or the artisan, but most of them were men with whom the Church needs to be in closer touch and whose work would not permit of their attending any other than an evening meeting.

The Bisnop of Winchester showed that his width of mind and breadth of interest were capable of drawing a ready response to his appeals to their interest and sympathy, and the unexpected and impromptu address given by the Archbishop of Canterbury evoked a cordial appreciation. The Bishop of London was, as usual, hailed as an old and well-known favorite, and although his voice sometimes shows signs of his having spoken at seventeen previous Church Congresses, his heart is not chilled nor his natural force abated. He can still unfailingly make the appeal, "Am I not a man and a brother, even though I am a Bishop?"

At the Women's meeting on Monday the President took the chair in the Coliseum, and the Bishop of Southampton was in charge of the Portland Chapel meeting. Any one who has listened to the oratory of the militant suffragists who are so much in evidence in Southampton this week must have felt thankful that the speeches which these large assemblies of women were privileged to hear were something very different from the violent and bitter harangues of the militant order.

The preacher at St. Mary's, Sunday morning, was the Bishop of Southampton, who took as his text "My Kingdom is not of this world." Referring to the claims of women he said that the teaching of Christ, and the devvelopment of His teaching in the history of the Church as a whole, formed a strong argument for the recognition of women's place and work, and for the equal treatment of the sexes. The claim which women had put forward in these later days was a claim for freedom to discover their powers of work and service, their capabilities, physically, intellectually, and spiritually; and then for a fair, not prejudiced or harassed, opprtunity to bring their powers and capabilities into exercise. They had made themselves felt in many spheres of activity. Should we, as Christians, discourage, oppose, and hinder these efforts? Should we not rather work towards the enlargement of opportunity, the training of gifts, the providing of many fields for their exercise, the enabling of women to do the work for which they are fitted, whatever that work may be? In concluding, the Bishop said that he should not touch the political question. He believed that time would solve it if only the right temper could be trained.

By unnimous consent it has been a real "live" Congress, and the Bishop of Winchester and his able lieutenants are to be congratulated upon the pronounced success which has attended their efforts. There is no doubt that the women speakers have been far and away the most notable, and doubtless many Congress visitors have gained a new conception of the true meaning of the "woman's movement." If this end alone has been attained, the Congress will not have been held in vain.

Lepers as Lay Readers.

In a letter which the S. P. G. have received from the Bishop of Victoria, Hong Kong, he refers to the work done by lay readers in his diocese. He writes: "It may interest you to know that two of those who have been regularly admitted as lay readers are lepers, who conduct services regularly in a leper village where a large number of persons afflicted with this lingering disease are isolated."

There is a legend to the effect that the Devil being asked how he could tempt a certain fair young girl replied, "Why not? She came on my ground." There are places, occupations, amusements, companions which are for us the Devil's ground, which put us in the way of temptations which are too strong for us to withstand. Avoid them, if you value your soul's salvation. Remember the legend—keep off the Devil's ground.

We never know when we do any little thing for Christ, in love, what the end of it will be, what a harvest of goodwill may come from it.

American.

THE WOMAN'S AUXILIARY.

The United Offering $307,500.

Three hundred and seven thousand five hundred dollars! How does that look for a United Offering? Here it is in figures, that one may have a second view: $307,500. If this account of the greatest meeting the women the Church ever knew sounds a bit exuberant, remember it is written in the midst of such rejoicing as Church people, men and women, indulge in only on such unusual occasions.

Thirty-five hundred women received the Holy Communion in the Cathedral at the service at which this vast sum was presented. Of course the edifice holds no such numbers. Those who had received generously left by side doors that the vast throng outside of the great west doors might come in. The doors open, all had been in sight if not in hearing of the service until the time of going to the altar rail. Eleven clergy assisted the Cathedral Dean. It is the greatest number of women ever to receive the Holy Communion, at any Church service in America.

There was no address. The gold plate served not at all to hold the great heaps of bills and gold. It was soon filled and three men helped Bishop Greer carry it to the high altar. Then there were six other plates carried directly there, and finally a box had to be brought in to carry the balance. The altar was literally covered with treasure when the presentation was made.

At a business session, held at St. Michael's parish hall, five delegates from every diocese listened to the reports of Miss Julia Emery, and of Miss Lindley. The president of the New York Auxiliary was in the chair. Recommendations were made about disposition of the United Offering, which were that it be used as heretofore, only that it is likely that more missionaries in the home field, and among colored people and Indians, than formerly, may be supported, and that it is unlikely that any of the money will be used this time to erect a building. Miss Lindley for the Juniors urged the forming of study classes in all dioceses, and pointed out the value to missions that has come from classes already formed.

Five thousand women more than filled Carnegie Hall, in the afternoon, at the missionary mass meeting. A feature of this meeting was the presentation to Miss Emery of the $16,000 collected from eighty-eight dioceses and all of the missionary districts. There were cheers, of course. The fund is in the nature of an endowment—its income goes to Misses Julia and Therese Emery during their lives, and Miss Julia is empowered to bequeath it to such cause or causes in the mission fields as she chooses. It is a thank-offering for the close of forty years of service in the Auxiliary by Miss Emery.

The speakers at the meeting, were Bishops Graves, Lloyd and Tuttle, Bishop Greer presiding. The Bishop of Shanghai surveyed the mission fields of the Church and pointed out how the world is on its knees begging for uplift. He recognized there are evils at home. He favored eradication of them as much as he favored those abroad. He did not want to be looked upon as a foreign bishop, but as a missionary one, without regard to location.

Bishop Lloyd outlined the future as he saw it, saying it would be the same

growth as has obtained, and Bishop Tuttle brought the vast throng to the very heights of enthusiasm by his wonderful facility at saying the right things, and saying them in such ways that everybody sees and enjoys them. He started, for example, to say that by and large Virginia and Massachusetts, Minnesota and Mississippi stock are fairly good, and no wonder substantial work was reared on and by it, when he stopped suddenly and enumerated the many foreign elements that have gone into the making of these American stocks in these later years. As he mentioned the Irish, the German, the Scotch, even the Italian, there was laughter and usually applause followed.

The climax was reached when he read off a list of English-speaking Christians: Episcopalians, 29,000,000; Roman Catholics, 15,000,000; Presbyterians, 12,000,000, and Baptists and Methodists, lesser numbers.

There being delay in hearing reports of the amount of the offering, Bishop Tuttle told of his work in Utah in early years. Finally the vast meeting was compelled to adjourn without knowing the amount of the morning offering. The first information was given out at the reception at the Metropolitan Museum. Deputies and Bishops voted their thanks and gave their cheers to the women.

St. Michael's parish house is filled every day with women from all over the country. There are exhibits and missionary speakers. On the Cathedral grounds there is another exhibit, more pretentious than at St. Michael's. It is a small iron structure, admirably suited to the need. Here tea is served at five o'clock daily, and on three days each week mystery plays illustrative of mission and Bible scenes are given. Large numbers attend. Daily from 4:30 tea is also served in a tent on the grounds of the Academy of Design. Women of various Manhattan parishes serve on different days. The function is more than a social one. It is missionary in that it makes workers of various parts of the country acquainted.

Bishop Quintard's "Samson Sermon."

Many readers will readily recall Bishop Quintard's famous "Samson Sermon," which was probably more widely preached than any other sermon of its time. The original manuscript of the sermon is now in the hands of The University Press of Sewanee, for publication, and it is desirable to learn, as early as possible, how many copies will be required to supply the wants of those who have repeatedly urged its publication. If those who wish copies will drop a card to the Rev. Arthur Howard Nell, Sewanee, Tennessee, they will assist in determining the number of copies to be printed and the cost of the same per copy, which in any case will probably not exceed twenty-five cents.

Bible Class for Naval Cadets.

The Reverend William G. Cassard, D. D., Chaplain U. S. Navy, who has been on duty at the Naval Academy, Annapolis, since last spring, has organized a Bible class from the brigade of midshipmen, with a membership of about 150. This is the largest number of midshipmen ever enrolled in a class of this nature at the Academy, and will undertake a systematic course of study under the leadership of Dr. Cassard. During the summer months Dr. Cassard delivered a course of lectures before the new fourth class on "Christian Ethics."

THE GENERAL CONVENTION.

By all odds the most striking feature of the opening week of the General Convention of 1913 was the address of Bishop Lloyd, its import and the sincerity and earnestness of its delivery. It was given in the Cathedral on Friday morning, when Bishops and Deputies were in joint session. After long years of study and experience, weighty words were uttered in such manner as to carry conviction.

The next most striking thing was the women's meeting and their presentation of $307,561. Only eleven years ago, at the old Missionary Council, the late Bishop Dudley of Kentucky told how he had heard that one deputy, journeying across the continent to the San Francisco Convention, had expressed belief in the wisdom of Foreign Missions. The Bishop said he could not vouch for the truth of the report. He convulsed the Council, but he fairly well set forth the status of missionary interest of that not distant period. The change from 1902 to 1913 is tremendous.

The report of the general Board of Missions, an average of $2,000,000 in even figures per year for the last three years, creates a profound impression, not in the Convention alone, but throughout the great city in which the Convention is sitting. Never did the Church's Board stand higher in the estimate of Christian people.

Truth to say the new Synod Hall is a disappointment. It is beautiful to look upon, but it is too small even for the deputies, and altogether so for the joint sessions. The latter are held in the Cathedral, a curtain being stretched across the choir, and a platform erected. For the advantage of the Convention the platform in the Synod Hall was placed at one end. It is found impossible to hear from it, and speakers are compelled to go to the north side, and deputies to twist themselves in their seats if they would face the speakers.

The selection of the Rev. Dr. Mann as president of the deputies pleases everybody. So far, no great demands have been made upon him, his manner, his good nature, his splendid presence, have charmed all. He issued a statement on Friday, in which he said he was President of all of the House, not of one party in it.

Finally, the weather could not have been worse. It has neither rained nor not rained, but did both most of the time. The sun has hardly shown since the Convention opened.

Dedication of Synod Hall.

On the day before the formal opening of the General Convention Bishop Greer said prayers of dedication for the splendid new Synod Hall. The presentation was formally made by R. Fulton Cutting, the chairman of the building committee, and accepted by the Bishop, who paid tribute to the givers, the late J. Pierpont Morgan and the late W. Bayard Cutting, and described the use of the hall as spiritual and yet secular, since it stood with the great Cathedral on one side and the great throbbing city on the other. The hall is regarded as a distinct acquisition to the equipment of the city and the Church.

Two thousand people stood in the rain to see the procession of Bishops from the old Synod Hall, around to the Cathedral front. It was a long distance, but the Bishops braved it and the storm. There were 114 in the line, the largest number in the history of General Conventions. The sermon by Bishop Lawrence made a profound impression and was generally agreed with. It was a plea for adaptation by the Church to modern needs. The music was elaborate and beautiful. Distinguished guests filled the choir, a place of honor, and they included the Dean of the Russian Cathedral, two Presbyterian, two Congregational and two Methodist pastors.

Bishop Tuttle was the celebrant, and he was assisted by Bishop Thorneloe, of Sault St. Marie, representing the Church in Canada; Bishop Scarborough of New Jersey, and Bishops Greer, Gailor, and Tucker of Southern Virginia. Almost all of the Bishops and Deputies received.

Organization of the Convention.

Upon organization in the afternoon Bishop Vincent of Southern Ohio, was chosen chairman for this Convention, and the Rev. Dr. Samuel Hart was elected secretary. In the Deputies, assembled for the first time in the beautiful hall, there were many greetings since 1910. Secretary Anstice, calling the Deputies to order, was compelled to wait several moments before any nominations for president were made. Finally the Rev. Dr. John Williams, of Nebraska, nominated the Rev. Dr. William T. Manning, of New York, and the Rev. Dr. W. C. Waters, of Grace church, Chicago, nominated the Rev. Dr. Alexander Mann, of Boston. There were many seconds, and a spirited election by ballot took place.

The vote stood 242 for Manning to 258 for Mann. The result was taken with great good nature, and the Rev. Dr. Manning and Deputy Bacot, of South Carolina, as a committee, escorted the president-elect to the platform. The Rev. H. D. Anstice, D. D., was re-elected secretary, and he nominated and the house elected as assistants Dean Davis, of St. Louis; the Rev. W. C. Prout, of Albany diocese, and the Rev. J. G. Glass, of Alabama.

Not a moment was lost when the Rev. Dr. McKim, of Washington, presented, and had referred a diocesan memorial asking for a new and more equitable basis of representation in the House of Deputies. A similar memorial was presented by the Rev. Dr. Niver, of Baltimore.

There was given, on the opening night of the Convention, in the Cathedral, a festival musical service, which represents the highest American attainment in the rendering of Anglican music of the classic school. Five thousand people were unable to gain admittance, after the two thousand ticket holders were admitted. Choirs taking part were Trinity, and Trinity and St. Agnes' of Trinity parish, St. James and Grace. It was almost exactly the fifty-third anniversary of the introduction of surpliced boys' choirs in America.

This service was one of three arranged in honor of the Convention by the foremost choirmasters of the city. The first one illustrates the classic school, with boys' and men's voices. The second one, given in new Synod Hall by the choir of the Russian Cathedral, illustrates the severe and unaccompanied Eastern school, and the third, to be given in St. Bartholomew's church, on October 22, illustrates the modern

school with mixed voices. Of the first one the New York critics say that its rendering sets a new standard for Church music in America.

SECOND DAY.

Much difficulty was had with the new Synod Hall. It is found almost impossible to hear, save as speakers stand at one side, not on the platform, and the hall proves wholly inadequate for the joint sessions. The Convention has ordered that for these sessions the hall be given up and the meetings held in the Cathedral. The latter is, of course, unsuited also for a legislative chamber.

The House adopted, by vote on orders, the amendment to the Constitution providing for elective Presiding Bishops. The matter is made the order for the day with the Bishops on Monday and it is deemed certain that it will be adopted. Deputies from missionary districts were at last granted the rights to speak and to vote, the latter on all questions save when a vote is taken by orders. California presented its memorial for a change in the title of the Prayer Book, to make it read "Rites and Ceremonies of the Holy Catholic Church, according to the Use of that Branch known as the Episcopal Church," etc.

Both Carolinas and Georgia presented memorials in behalf of negro jurisdictions, and the Rev. Dr. Clark, of Richmond, presented a memorial from an organization of colored Church people. Western New York asked the Convention to act on the "Ne Temere" decree put forth by the Church of Rome, and Milwaukee asked a stricter law on the remarriage of divorced persons.

At night there was a reception to Convention members given by Bishop Greer and members of the Metropolitan Museum. It was the largest function ever given at the Museum. Joseph H. Choate, former Ambassador to Great Britain, headed the receiving party.

THIRD DAY.

The third day of the Convention was devoted almost wholly to Missions. Early hours in the deputies were given to more memorials, and these were on eugenics, marriage and divorce, representation and a score of other subjects. Michigan asked legislation on the individual cup at Communion, to comply with laws adopted by several States, and the same diocese wanted health certificates as requisites to marriage. President Mann issued a statement on his idea of catholicity, which is to be fair to all, and that a Church that cannot tolerate all views is not catholic but sectarian.

For the joint sessions, forenoon and afternoon, the Cathedral with a platform in front of the choir, proved better than one would have supposed. Bishop Tuttle presided and the Board presented its triennial report. In the afternoon Bishop Thurston of Eastern Oklohoma, Bishop Thomas of Wyoming, Bishop Funsten of Idaho, and Bishop Nelson of Atlanta spoke of their work, the last-named on the Mountain and Mill People of the South.

Bishop's Lloyd's Address.

The feature of the day was the address of Bishop Arthur S. Lloyd as president of the Board. It was clear that he spoke from clear conviction, that he had studied long before uttering his words, and that not a few friends of Missions were behind him in all he said. Here is the gist of his remarks. It is to be borne in mind while reading his words, that he spoke with tremendous earnestness, and that the audience realized fully the sincerity of the man:

"There is no question," he said, "that the Church is confronting tasks for which its present organization is inadequate. For example, hitherto we have taken no part in the work which must be done to help the newcomers to our shores to understand what true freedom depends on, except as individual dioceses have done what they could; the wellbeing of the State, as well as the development of the Church's strength demands that the matter be no longer delayed.

"In the long run college bred men and women are the determining force in social development, yet in the division, especially in the Western States, it is by no means unusual to find young men and women who have never heard of the Episcopal Church. The Church ought not to allow this to continue, on account of the loss it entails, for its own interest. The Church must not lose what is of essential value to its welfare or fail in the duty it owes the State because some dioceses are unable to meet all demands which the Church's best interest lays upon it.

"In the rural districts throughout the country is found practically a pure American population, and these are becoming rapidly unchurched, with all the attendant mark of deterioration. Yet from these country districts constant recruits come to our city. I confess there is no waste so serious as this.

"There is no reason why the descendants of those who first settled this land should not add increasingly to its real power and wealth and righteousness. It is practically trifling with its own future wellbeing for the Church to leave, as it is cruel to allow, the diocese to bear the burden alone.

"The Church is alone in seeming to cling to the theory that individualism is stronger than co-operation, but it goes further than that, and almost displays genius in making it appear that the support its representativves receive is personal favor and is to be credited to the generosity that finds pleasure in relieving distress.

"In reality, the Church's wealth is sufficient to maintain any enterprise that is necessary for its own wellbeing or the nation it elects to serve. Practically it is poor and impotent simply because not more than one-third of its people realize that the Church's prosperity is a test of their fidelity as Christians.

"If I had the power to persuade I would move the Church to take thought for a right organization and a working plan that would make her forget the thought of the poverty which she knows does not exist, in her enthusiasm for the work which challenges her endeavor. Such a plan would spell victory and would be worthy of the splendid thing which challenges her courage and her statesmanship."

Report of the Board of Missions.

Some of the things treated of in the triennial report of the Board, were the question of accepting the offer of the Church of England to transfer its jurisdiction over Central America to the American Church, the strength of the Church in China and Japan and the Board's recommendation that a white Bishop be sent to Hayti if the Church is to receive Hayti as a foreign missionary district or is to continue to give the Church there financial aid.

On the Central American question the recommendation of the report is that the Convention give the Board another three years for its consideration, since the Board recognizes the Church's responsibility with regard to that region, but feels an immediate acceptance of the English offer would complicate the present difficult financial situation.

The report points to the prosperity of St. John's University in Shanghai, and to the fact that a former student and teacher there is now Chinese Ambassador to Germany; that a younger graduate is secretary to President Yuan Shih-kai, and that another alumnus is Chinese Ambassador to the United States.

The chief feature of the report on the Japanese mission is the success of St. Luke's Hospital in Tokio. It is now proposed that St. Luke's be developed into a great international hospital, still under the supervision of the American Church, at a cost of $500,000.

"The Japanese Government," says the report, "has promised an unconditional gift of $25,000, and has intimated that one of the most distinguished members of the royal family will become a patroness of the new institution."

The total receipts of the Board last year, to apply on the appropriations, were $1,193,500, of which the children gave $175,700, the women $112,400 and parishes $645,000, making a net increase for the year of $10,945. Additional sums passed through the hands of the Board, so that for the triennium the Church gave to missions, in even figures, $6,000,000, or about $2,000,000 a year. Besides this there are local missions not included in the general figures. One more diocese than last year gave all asked to give. Among those completing their apportionments were Virginia, West Virginia, East, North and South Carolina, Florida, Kentucky, Pennsylvania completed its amount but New York did not.

In the deputies' chamber any number of pamphlets were distributed, some of them published by the Society for the Promotion of Evangelical Knowledge, arguing against a change of name of the Church. Most people say it is a work of little need, for this Convention at least.

FOURTH DAY.

The Bishops spent the entire forenoon, not being in session in the afternoon, discussing the question of opening their doors, and thus changing a precedent that has obtained from the first. The matter was made the order for the day on Monday next.

In the Deputies there was a long and useless wrangle over a canon, and several votes, including one by orders, were necessary. President Mann had his first experience in a really heated House, and former President McKim came to his assistance. It was on a report of the Committee on Canons, which negatived a rule forbidding Bishops Suffragan from being also rectors. It was finally beaten, and the law remains unchanged.

Important Constitutional Amendment.

The Rev. Dr. Manning surprised and delighted the Convention by a resolution putting on its passage a law requiring a two-thirds vote before the Constitution can be amended, instead of a bare majority as now. This was a surprise, for its passage would mean that the name of the Church, or the title page of the Prayer Book could not be changed for years. The New York deputy said that that was precisely his aim. He delighted the Deputies by saying that he addressed that as an "unmitigated and unblushing American citizen," referring to the inquiry on Wednesday whether both candidates for president were naturalized Americans.

The Rev. Dr. Freeman, of Minneapolis, proposed a commission to co-operate with other bodies in taking up the whole "question of moral and ethical education

in the public schools and to effect, if possible, a system of instruction commensurate with the needs of our youths."

The Dean of the Russian Cathedral presented the greetings of the Russian Orthodox Church, and those of Archbishop Platon. The last named was invited to address the Convention at some time at his convenience.

In the afternoon about forty Bishops and other clergy were prominent in the service of benediction of the new St. Thomas' church. Bishop Greer and others spoke, and everybody admired the beautiful edifice.

The Churchmen's Association entertained at luncheon three hundred members of the Convention. On Sunday practically every church and mission within several miles of the city had a Convention preacher, some of them two. The Bronx drew largely from the clerical deputies. At the Bronx Church House there was a Columbus Day rally, with Bishop Talbot of Bethlehem, and the Rev. Dr. R. H. McKim as speakers. At night, at the Church of the Transfiguration, the Eastern and Orthodox Church Union held its annual meeting.

Sunday, October 5th.

The first Sunday covered by the Convention had four chief events besides the one that almost all pulpits were occupied by Convention members. At the Bronx Church House there was a Columbus Day rally. In St. Thomas' church, Bishop Roots of Hankow preached the triennial sermon. At the Church of the Transfiguration there was the annual service of the Anglican and Eastern Orthodox Churches Union, with the Rev. Charles Le Brine, of Portsmouth, N. H., its secretary, in charge And Bishop Greer, assisted by Bishop Nichols of California, and the Rev. Dr. W. T. Manning, New York, dedicated the new chapel of the Seamen's Church Institute.

Bishop Roots said:

"For a long time the missionaries have found they had to pass the denominational barriers to do good. The old jealousies have been rooted out among those who have stood shoulder to shoulder nursing those wounded in battle, and who are feeding the starving.

"I bring you this word from the missionaries themselves. They declare that these divisions in Christendom are hindering in the most vital way the cause of Christ in China."

Dr. Roots told of the Chinese viewpoint, and explained the aptness of the Chinese to notice the national and racial difference in the missions. "But they are not unintelligent enough to fail to realize the denominational differences, too," he said, "And they ask, in their Oriental logic, 'Is Christ divided?' "

"There is a deep growing discontent among the native Chinese missionaries, and not only them, but among the Chinese clergy and laity, and they are sending forth their appeal to the home churches. It is not an appeal from those in open revolt, but from those under a deep sense of gratitude of want even this divided Christendom has done for them. We want to bring home, if possible, to the Western world that it is necessary to unify, to get together the missionary forces for the salvation of China.

"We are working in a state of danger from the State and the non-Christian society. But in addition to this we are working against the failures of some Chinese Christians. These have been unable to reconcile our divisions of sects and differences between denominations.

"Deepest of all is the thought that the Chinese Christian is making China a Christian nation. Those who think read English history, for instance, and, learning that the Church, standing by the State, solidified and converted England into one great kingdom, apply that example to the prospects in the future for China. But until that time comes it is our duty to stand by with our help until the Chinese Church is come to manhood and is independent. It will be many years before the foreign Christians can retire and leave the Chinese Church to its work."

Bishops Darlington, Weller, Parker and McKim, and the Rev. Sebastian Dabovich, in charge of Servian work, were speakers at the Transfiguration, where all pleaded for unity. The church was filled, showing the marked interest. Bishop Nichols of California has been made president of the new Seamen's Missionary Board, a national body, hence his presence at the New York Institute chapel dedication.

FIFTH DAY.

The House of Bishops spent almost the entire day debating whether or not to open their doors and make sessions public. It was said unofficially that the burden of the argument of those who opposed the measure was the alleged distortion by daily newspaper reporters. The project was defeated by a close vote of fifty-two to forty-nine, so close that advocates of open session believe they will accomplish their object in the near future.

Change of Name Discussion.

The deputies fell into their first wrangle, and as George Wharton Pepper said, did the very thing they had promised themselves they would not do. It was the Change of Name, and it came into the Convention in most unexpected form. California memorialized the Convention to revise and enrich the Prayer Book. The committee reported favorably, and all was well when the Rev. Dr. McKim, of Washington, offered an amendment to the effect that such revision must not touch the Title-page, or change Rubrics to the same effect. He made a distinctively Protestant address, mentioning the Change of Name and the World Conference on Faith and Order, and concluded by pleading that there be as little talk about the matter as possible, his amendment being adopted. Dean Grosvenor pointed out the distinct character of California's propositions, one to revise the book and the other to alter the title-page.

The Rev. Dr. John Williams, of Nebraska, said the High Church people did not ask for a Change of Name by legislation, but by education, and that until there is more unanimity of feeling the Highs will not press the change.

Dean Rogers, of Fond du Lac, regretted Dr. McKim's action and speech. The amendment was defeated, but at once the Rev. Dr. E. L. Goodwin, of Virginia, proposed another amendment that the revision must not affect the faith and doctrine of the Church.

Here the trouble began. The Rev. Dr. Leighton Parks, of New York, eulogized the Prayer Book, again referred to the Change of Name, used the word robbery as part of the proposed revision, and charged the High Church element with intent to bring in the matter whenever they could do so. A score of speakers were heard in rapid succession, including a California deputy, who repudiated the New York insinuation that California attempted anything in underhanded fashion. The Rev. Dr. McKim spoke a second time, and the Rev. Dr. Parks, in better temper, laid some things he had said to the bad acoustics of the hall.

When things were at their worst Mr. Pepper got the floor and introduced again the Rev. Dr. McKim's amendment, allowing the Rev. Dr. Goodwin's to stand. By his personal appeal he secured the adoption of both of them. Harmony reigned, but it was not until almost two hours had been spent, not to over much profit to the feelings of a good many deputies. The commission authorized to revise the Prayer Book is seven in each order.

At night, in New Synod Hall, the choir of the Russian Cathedral, twenty-seven in number, gave a concert devoted wholly to Russian Church music. All selections were unaccompanied, and all, of course, in Russian. Weird at times and always wholly different from American or English Church music, it all gave intense enjoyment to a vast audience.

The Index of Life.

A man's faith is an index of his life. Read Doctor Grenfell's invigorating book, "A Man's Faith," and you see the motive which has inspired him to do his work on the Labrador Coasts. It takes a big faith—no, that is not right—it takes faith in a great God to make a life big in service. If your God is little, weak, practically impersonal, you will live a puny life.

Two remarkable statements have recently been published under the caption, "What my faith means to me." One is by Jacob Riis, the other by Doctor Gladden. The former says his faith inspires him to hope and service. His God is a person and is drawn closely after the life of Jesus. The latter says his faith gives him a theory of the universe in which his mind finds rest. It does not explain everything, but more than any other philosophy. Behind the laws of the world are infinite justice, righteousness, goodness. These qualities can only exist in persons. "The head of the universe must be a loving Will."

Interesting, too, is Dr. Gladden's testimony that his faith has kept him well and strong. Because of it he has done little worrying. He has learned Paul's axiom, "In nothing be anxious, but in everything, through prayer and thanksgiving, let your requests be made known to God." In his seventies he is able to work more hours a day, with less fatigue and exhaustion, than in his thirties!

Most vital of all, if you ask how he found this faith, the answer is, "Jesus Christ showed me the way into it."

What does your faith mean to you? Is it growing? Does it stand the strain of life? Is it fixed upon the great God, the loving Father, so amply and wonderfully revealed in Jesus Christ? Then it will keep ou to the end.

Be thou ever one of those whose manners are Christian, whose conduct and conversation are so redolent of heaven that all who see you may know that you are the Saviour's, recognizing in you His features of love and His countenance of holiness.—Spurgeon.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Archdeaconry of Annapolis.

The fall meeting of the Archdeaconry of Annapolis was held at Christ church, Port Republic, Calvert county, the Rev. T. B. A. Allison, rector, on Tuesday and Wednesday, September 30th and October 1st. It was the first time in fourteen years that it had met in this parish and was generally agreed to have been the most successful meeting yet held. In addition to Bishop Murray and Archdeacon Helfenstein there were present, of the clergy, Rev. Messrs. Allison, Barnwell, Castleman, Galt, Karcher, Lovett, Mayo, Page, Shears, Smiley and Will, and of lay delegates, Messrs. Theo. Corner, Maynard, Matthew, Alex. Somerville, W. A. Parran, John Parran, J. Frair Tongue, Dr. Borsen and Commodore Wm. H. Beehler, U. S. N.

The business session was held in the parish hall, at which the Bishop presided and made an address on General and Diocesan Missions. The Rev. R. A. Castleman, of Elkridge, was elected treasurer, in place of Rev. B. B. Lovett, who is about to take work in the Archdeaconry of Baltimore. In the evening a missionary service was held, with inspiring addresses by Bishop Murray, Rev. R. A. Castleman, Commodore W. H. Beehler and the Rev. Theodore S. Will. On Wednesday morning the Holy Communion was administered by the Bishop, assisted by the rector, the Archdeacon and the Rev. B. B. Lovett, a former rector. The sermon was preached by the Rev. F. C. F. Shears, of Anne Arundel county. At the closing session an interesting essay was read by the Rev. Charles T. Stout, of Trinity church, Howard county, and a helpful address on "Teaching Children from Six to Twelve," was made by Miss Jane Millikin, diocesan superintendent of the Teacher Training Department.

Handsome Bequests to Mount Calvary, Baltimore.

By the will of the late Miss Eleanor Elizabeth Peregoy, who died July 17th last, at the home of the All Saints' Sisters, all her property is bequeathed to Mount Calvary church, Baltimore, and the Home of the All Saints' Sisters of the Poor, at Walbrook, connected with Mount Calvary parish. The vestry of Mount Calvary church is to receive $10,000, which is to be invested, and the income applied to the payment of the salary of one of the curates of the church. All Miss Peregoy's silver and gold and precious stones are bequeathed to the Mother Superior of the Home, to be made into a large chalice for the altar service of Mount Calvary church. The chalice is to be inscribed to the memory of Rev. Robert H. Paine, former rector of the church.

Improvements at St. John's, Waverly.

The interior of St. John's church, Waverly, Baltimore, the Rev. William Dallam Morgan, rector, has been greatly beautified by the addition of fifteen memorial electric lamps, which were dedicated by Bishop Murray, at a special service on the evening of Sunday, October 5th. One of these lamps was given in memory of the Rev. Francis H. Stubbs, a former rector of the church; another, the large sanctuary lamp, in memory of Mrs. Sydney Hewitt, by her daughter, Mrs. William F. Beasley; the baptistry lamp, in memory of John Carter Murray; one, in memory of Dr. Richard Sappington, for many years a vestryman of the parish; another, in memory of Henry C. Huff, as a thank-offering for recovery from illness, and the others in memory, respectively, of Mr. John Barron and wife, Prof. Frank T. Barrington, Mrs. Anna J. Reif, Mr. J. H. Carter and wife, Herbert Winston Lewis and Henry and Mary Bonthron. The entire cost was about $900.

Fifty-sixth Anniversary as Church Treasurer.

October 6th marked the fifty-sixth anniversary of Mr. E. Glenn Perine, as treasurer of the Church of the Redeemer, Govans, Baltimore county. Mr. Perine has been a member and vestryman of the church since its foundation, and its only treasurer—and to him and his family is the parish chiefly indebted for its fine property and beautiful church.

The Clerical Association of Baltimore held its first meeting of the season on Monday, October 6th, at the Diocesan House, Bishop Murray presiding and making an address on the Missionary Work of the Church and the Diocese, particularly of the progress and needs of the Bishop Paret Memorial chapel, in South Baltimore.

On Friday, October 3d, at the Pro-Cathedral, Bishop Murray ordained to the diaconate Mr. William W. Shearer. The Rev. Wm. C. Hicks, of Emmanuel church, Cumberland, presented the candidate and the sermon was preached by the Rev. Percy F. Hall, formerly of St. Timothy's, Catonsville. Mr. Shearer is to take charge of St. Matthew's church, Oakland, Garrett county.

The Senior Chapter of the Brotherhood of St. Andrew, at St. Paul's chapel, Baltimore, Rev. Frank H. Staples, vicar, has the honor of being the largest senior chapter of the Brotherhood in the world. It held weekly meetings throughout the summer, being the only society that did not disband for at least three months, and sent a large delegation to the annual Convention held in New York.

Two handsome brass candle sticks with eucharistic candles, were recently presented to the Church of St. Michael and All Angels, Baltimore, by Miss Margaretta Crisp, in memory of her parents, Frederick and Alverta Jane Crisp, and were lighted for the first time at the consecration of the church, on September 29th.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Ground Broken for Chapel at Barberton.

Sunday, October 5th, in the presence of the members of the mission and many of their friends, in a simple service befitting the occasion, Archdeacon Abbott, of the diocese, broke ground for the new chapel of St. Andrew's, Barberton, plans and specifications for the structure, as well as sufficient funds to begin with, having been secured. The Rev. Franklyn C. Sherman, rector of St. Paul's, Akron, who is to become priest in charge upon the arrival of his curate, was present and made an helpful address. The material of the building, to cost about $3,000, will be of concrete blocks.

On Wednesday, October 8th, the diocese lost by death, at the age of 85, one of its most loved and ablest laymen, Henry Clay Ranney, of Cleveland, attorney at law; for a quarter of a century member of the board of trustees of the diocese; for fifteen years senior warden of St. Paul's, Cleveland, and for three consecutive terms—1901-1907—deputy to the General Convention. He came from a family prominent in the judicial history of the State, being a nephew of Judge Rufus P. Ranney, of the Supreme Court of the State.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Farewell Service and Present to a City Mission Worker.

A farewell service, followed by a reception, was held for the Rev. Edmund Lloyd Souder, the youngest member of the staff of the City Mission, in old St. Paul's church, when he was presented by the staff with a twelve-inch Gorham altar cross. The service and presentation was taken part in by the three oldest clerical members of the staff. The opening prayers were said by the Rev. T. William Davidson. The cross was blessed by the Venerable Thomas Jefferson Taylor, and by him given to the Rev. Herman L. Duhring, D. D., who fittingly presented it to Mr. Souder. In his reply Mr. Souder voiced his thankfulness for the training he had in the City Mission, his appreciation of the gift, and outlined something of the work he is to do in Ichang, China. The cross was again placed upon the altar, the closing prayers said and the blessing given by Mr. Taylor. An informal reception followed in the offices of the City Mission.

Memorial Chapel of the Holy Communion.

Twenty-seven years ago a mission was formed over a feed store on Grays Ferry Road, below Christiana, and Mr. William F. Ayer, a student in the Divinity School in Philadelphia, placed in charge. The mission grew rapidly and soon the late George C. Thomas built a chapel as a thank offering for the recovery from a severe illness of this son. This was called the Memorial Chapel of the Holy Communion. Subsequently Mr. and Mrs. Thomas built the parish house, as a memorial of their fathers. The opening of the chapel was made memorable by the narrow escape of the Rev. Phillips Brooks, D. D., the Rev. William N. McVickar, D. D., the Rev. Charles D. Cooper, D. D., and Miss McVickar, when the carriage in which they were going to the chapel was struck and demolished by a freight train and the driver severely injured. The Rev. William F. Ayer, who was in charge for twenty years, preached the twenty-seventh anniversary sermon, on the morning of October 4th, giving a review of the chapel's history. The Rt. Rev. Dr. Lucian Lee Kinsolving, Bishop of Brazil, made the address at the evening service. The Sunday School held a reunion in the afternoon.

Death of an Aged Clergyman.

On Sunday, October 5th, the Rev. George M. Christian entered into life at Chestnut Hill. He was born December 1st, 1848; graduated from the University of Pennsylvania in 1870, and from the Berkeley Divinity School in 1873. He was the assistant minister at St. James' church, vicar of the Memorial Church of the Holy Comforter, and assistant minister of St. Mark's church, Philadelphia, in his early ministry. From the latter he was called

to the rectorship of Grace church, Newark, New Jersey. From thence he became the rector of the Church of St. Mary the Virgin. Upon his resigning this he was made rector-emeritus of Grace church, Newark. He was buried from St. Mark's on Wednesday, October 8th. His remains were interred at the Church of St. James the Less, Falls of Schuylkill. He leaves a widow and two daughters. The degree of Doctor of Divinity was given him by Nashotah, in 1893.

Call Accepted by the Rev. H. K. B. Ogle.

The Rev. Henry K. B. Ogle has accepted a call to the Church of the Covenant, Philadelphia, after nine years faithful service at the chapel of the Prince of Peace, where he has built the large church. Mr. Ogle is a Philadelphian by birth, graduated from Princeton in 1899 and the Divinity School in Philadelphia in 1902. He was made deacon by the Rt. Rev. Dr. Alexander Mackay-Smith, in 1902, and advanced to the priesthood in 1903, by the Rt. Rev. Dr. Ozi W. Whitaker. Before becoming vicar of the chapel of the Prince of Peace he was assistant minister at Trinity church, Hartford, Connecticut, and the Memorial Church of the Advocate, Philadelphia.

The Rev. S. Lord Gilberson, dean of the Convocation of West Philadelphia, laid the corner-stone of the new Church of the Redemption, on Saturday afternoon, October 4th, in the presence of several of the clergy and over three hundred people.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Woman's Auxiliary, Calvary Church, Memphis.

The first fall business meeting of the Calvary branch of the Woman's Auxiliary was held the past week. Over $200 was turned in from a recent booth at the fair, and a contribution was made to the guest room for visiting clergy at St. Katherine's School, Bolivar. Another contribution was made to the the work of the Hebrew-Christian mission, Memphis. The programme for a monthly library meeting was announced, the subject for study being China.

Since women are not supposed to be interested especially in the "Change of Name" discussion, it is worth mentioning that two very informal but warm talks, were made at this meeting on this subject; so that in a twinkling this little body of women became a miniature "General Convention," with two ardent "defenders of the faith," representing the two great parties in the Church, the Catholics and Non-Catholics. Very appropriately, the meeting adjourned with a prayer for the General Convention.

St. Ann's, Woodstock.

With the bracing fall weather, work has begun in earnest at St. Ann's, Woodstock, Rev. George Neide, priest in charge. The Women's Guild has been reorganized, under the leadership of faithful women, who have raised a fund for necessary repairs for the church An interesting Sunday School is also being kept up.

The Rev. Loaring Clark, rector of St. Paul's church, Chattanooga, is attending the General Convention, as the fourth delegate from Tennessee. Mrs. Loaring Clark, State secretary for the Woman's Auxiliary, accompanied her husband.

The Rev. Dr. A. C. McCabe, Archdeacon for West Tennessee, is supplying the Cathedral services (Memphis), alternately with the Rev. P. A. Pugh, during the absence of the dean at General Convention.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Death of an Aged Soldier of the Cross.

Rev. J. Isidore Mombert, D. D., died at his home in Paterson, at the age of eighty-four years, October 7th. Born in Germany, he was ordained deacon by the Bishop of London, in 1856, and priest the following year, by the Bishop of Quebec. He was rector of St. James', Lancaster, Pennsylvania, 1859-1870; St. John's, Dresden, 1870-1876. For the two years following his work was in Jersey City, and from 1879-1882 he was rector of St. John's church, Passaic, N. J. He was the author of many historical books, which were highly regarded. His books upon the Bible and its Versions, have special value. The last years of his life were quietly spent in Paterson, with the kindly regard of a large company of the clergy and of other friends. The funeral service was at St. Paul's, Paterson, October 9th. and the burial from his old church, St. James', Lancaster, Pa., on the following day.

Rev. Marshall F. Montgomery took charge, on October 1st, of the churches at Grantwood and Grandview. Mr. Montgomery's work, from his ordination at the Seabury Divinity School in 1897, has been in South Dakota. He was associated with Bishop Hare, with whom there was close friendship.

Rev. Floyd W. Tomkins, Jr., has taken charge of the Mission of the Incarnation, at Ampere, N. J., while also pursuing studies at the General Seminary.

Rev. E. Rupert Noel has become curate of Christ church, Ridgeway, N. J.

An organ, made by the Odell Company, and costing $3,000, the gift of Mr. Wallace M. Scudder, has been installed in St. James' church, Newark. At the service, October 5th, held by the Bishop of the Diocese, special prayers of dedication were used.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Anniversaries Celebrated.

The three days' celebration in honor of the seventieth anniversary of St. Paul's church, Patchogue, L. I., opened on Saturday, October 4th, and continued with religious ceremonies Sunday. On Saturday the Sunday School festival was held in the parish house. On Sunday it took on the form of a celebration of the Holy Communion, at 7:30 A. M.; a commemoration service at 10:30 A. M., and a festival service at 5 P. M. The rector, the Rev. Jacob Probst, preached at both services. He is the thirteenth rector of the church and is now in his thirteenth year at St. Paul's. In Mr. Probst's sermon he outlined the history of St. Paul's, dwelling upon its upward climb, since its foundation in 1843.

On October 6th, the Rev. Dr. Thomas James Lacey, rector of the Church of the Redeemer, Brooklyn, celebrated the twentieth anniversary of his ordination. At the morning service Bishop Moreland, of Sacramento, preached, and in the evening Bishop Huntington, of Wuhu, China. In the course of Bishop Moreland's sermon, he said that the average American is too busy to make a creed.

Archdeaconry of Suffolk.

The semi-annual meeting of the Archdeaconry of Suffolk was held in St. Peter's church, Bay Shore, on Monday and Wednesday, September 16th and 17th. The opening address was delivered by the Rt. Rev. Julius W. Atwood, D. D., Bishop of Arizona. On the following morning there was a celebration of the Holy Communion by the Ven. William Holden, D. D., Archdeacon of Suffolk, assisted by the rector, the Rev. O. J. Trimmer. Encouraging reports were read by the missionaries from different parts of the Archdeaconry.

Personal Notes.

The Rev. W. F. Dickinson, recently of Hillsboro, Diocese of Easton, has taken charge of the churches at Brentwood, Central Islip, Ronkonkomo, and East Hauppange.

The Rev. Stephen D. Green, the son of the first Bishop of Mississippi, has assumed the rectorship of Caroline church, Setauket.

St. James' parish, St. James, L. I., Ven. Archdeacon Holden, rector, has recently purchased an adjoining house and lot for parish uses.

The Rev. Allen W. Cook, of Tokyo, Japan, has been serving most acceptably the Church at Centre Moriches, during August.

The Rev. H. F. Hart, recently the curate at St. Bartholomew's, has been acting as locum tenens at Yaphank and Centre Moriches.

The large assembly room in the Diocesan House, 170 Remsen street, has been thoroughly renovated.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Death of a Clergyman's Widow.

Mrs. Harriet Buck, aged fiifty-eight years, widow of the late Rev. Horace Hall Buck, died on the morning of Thursday, October 9th, at her home in Armsmear, where she had had her home for several years. She was born in Galveston, Texas, and lived there until about twelve years ago, when she removed to Cheshire, Conn., with her husband, who was rector at that place. Mr. Buck died in 1907, but she continued to live in the same town until she became a resident of Armsmear. Mrs. Buck is survived by three sons, Grosvener Buck, of Kansas City; George Summer Buck, of Kent, this State, and William Buck, of Hartford; and a daughter, Dorothy, now a student at Northfield Seminary, Northfield, Mass. The funeral services were held at St. Elizabeth's chapel, Hartford, and the interment will be in Cheshire. Rev. George T. Linsley and Rev. J. J. Cook, D. D., conducted the services.

Church of the Good Shepherd, Hartford.

The Church of the Good Shepherd, Hartford, has a number of flourishing organizations. The Men's League, St. Stephen's Guild, an organization for young men, and the Knights of King Arthur branches, have been re-organized. The Caldwell Colt Memorial House, in which the meetings of all of the societies are held, is one of the best-

equipped parish houses in the diocese. It was a gift of Mrs. Elizabeth Colt, widow of the late Col. Samuel Colt, famous firearms inventor. The parish was left an immense trust fund for its upkeep and that of the church edifice, which is also a gift of Mrs. Colt.

Knights of Washington.

The Knights of Washington is one of the best organized societies for young men in this country. Rev. Floyd Steele Kenyon, of West Haven, who is the "Colonel" of the order, is also chairman of the Commission for Work among Young Men and Boys. The organization, which is secret in character, has spread with amazing rapidity and now there are branches in nearly all our cities and towns in this State and in Massachusetts. A society paper is issued regularly and has a considerable circulation.

Grace church, Parkville, the Rev. F. J. K. Alexander, rector, which until a short time ago, was a mission of one of the larger Hartford parishes, is now successful as an independent parish.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Rappahannock Convocation.

The Rappahannock Convocation will hold a three days' session, in St. John's church, King George Courthouse, beginning on Tuesday, October 14th.

The Convocation sermon will be preached by the Rev. George V. Bell, of Stafford, and there will be a sermon, also, by the Rev. J. J. Lanier, D. D., of Fredericksburg. Addresses will be made by the Rev. W. R. Bowie, of St. Paul's, Richmond; the Rev. S. U. Mitman, Ph. D., on Sunday School Work; the Rev. Charles E. Crusoe, on Mountain Missions. The public are cordially invited to attend.

The Disastrous Storm at Nome, Alaska.

The Rev. Guy D. Christian, a Church missionary at Nome, Alaska, in a telegram to his father, Mr. Frank A. Christian, of Richmond, reports that in the great storm which beat in from Behring Sea, on the night of October 6th, one-half of the business section of the town was destroyed. Few lives were lost but many persons were made homeless and much suffering has ensued. Appeals are made for the sufferers.

Bequests by Miss Alice Wickham Leigh.

Monumental church and the Protestant Episcopal Home, of Richmond, are beneficiaries to the extent of $5,000 each under the will of Miss Alice Leigh, which was filed recently, in the Surrogate's Court, in New York City. The Episcopal High School, Alexandria, will also receive the same sum.

Miss Leigh died on September 15th, at her home in New York. In accordance with her wishes, as expressed in her will, her body was brought to Richmond for burial, the funeral services being held on September 17th.

Marriage of a Clergyman.

The Rev. Karl Morgan Block and Miss Nancy Holaday Shackelford were married, on Wednesday, October 1st, in St. Thomas church, Orange, Va. The ceremony was performed by Bishop Harding, of Washington, assisted by Canon Devries, of the Washington Cathedral, and the Rev. R. S. Carter, rector of St. Thomas' church, Orange. The groom is a son of Mr. and Mrs S. J. Block, of Washington, and the bride is the daughter of Judge and Mrs. George Shackelford. The Rev. Mr. Block was chaplain of Woodberry Forest School, near Orange, Va., but is now the rector of Grace church, Haddonfield, N. J.

The Rev. Samuel A. Wallis, D. D., of the Theological Seminary in Virginia, was the preacher at St. James' church, Richmond, at both services, last Sunday, in the absence of the Rev. William M. Clark, D. D., who is attending the General Convention in New York.

The Rev. Francis H. Craighill, of Wytheville, preached morning and night on Sunday, October 12th, in St. Andrew's church, Richmond, and in the afternoon at Holy Trinity church. Mr. Craighill is a son of the late Rev. James B. Craighill, of Washington, and a cousin of the Rev. G. P. Craighill, rector of Epiphany church, Barton Heights.

A bishop's chair and kneeling desk have been placed in St. John's church, Ketchikan, Alaska, in memory of Deaconess Smart, a faithful missionary in that field. Miss Smart was formerly a missionary worker in the Blue Ridge Mountains, Virginia.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The Recent Woman's Auxiliary Meeting.

At the annual meeting of the Woman's Auxiliary of the Diocese, which was held last week in Abingdon, the following officers were elected: President and Secretary, Mrs. J. D. Letcher, Norfolk; assistant, Mrs. John Newport Greene, Norfolk. Vice presidents—Mrs. A. M. Randolph, Norfolk; Mrs. W. E. Mingea, Abingdon; Mrs. M. P. Barksdale, Petersburg. Treasurer (to be filled). President Junior Branch, Mrs. J. J. Lloyd, Big Stone Gap; assistant, Miss Lila Tucker, Lynchburg. President Baby Branch, Miss Mary W. Garrett, Williamsburg. Custodian of United Offering, Mrs. H. N. Castle, Norfolk. Correspondent Church Periodical Club, Mrs. William A. Anderson, Lexington. Educational Secretaries—Miss Louisa Barton Myers, Norfolk; Mrs. T. D. Hobart, Roanoke; Miss Edmonia Whittle, Norfolk.

A total sum of $1,385—exclusive of the United Offering and a special fund of $500, to be used as a memorial to Dr. Lloyd—was appropriated for missions. This fund is for work in Brazil, Idaho, Japan, Alaska, Virginia and other mission fields.

The Rev. Hubard Lloyd made an interesting address on his work in Japan, and Rev. Dr. W. Cabell Brown spoke on Mission Work in Brazil, where the Church has 1,500 active communicants and last year $20,000 was raised in the field, while between $30,000 and $40,000 came from the Church in America. There are four Virginia missionaries in Brazil—Bishop Kinsolving, Rev. W. C Brown, Rev. J. G. Meem and Rev. W. M. M. Thomas. An Englishman, the Rev. C. H. C. Sergel, has also lately joined the Episcopal forces. In addition to these there are sixteen native ministers. The missionaries are making special effort to obtain a strong corps of native preachers, and have succeeded eminently well. Last year there were three churches consecrated. A church building in Cangussu was given to the Bishop last year and another is in process of completion at Bage. This means that five new churches were added during the past year, without a cent of outside help. This brings the number of church buildings, paid for and consecrated, up to twelve. Regular services are held at thirty-five different places. The work in Brazil was established in 1890.

The third day's session of the Auxiliary was opened on Friday morning, by Rev. J. Hubard Lloyd, with Morning Prayer, and Mrs. Letcher called the meeting to order. Archdeacon E. A. Rich spoke on the work in the Southwest and appealed for a memorial to the late Archdeacon, Dr. J. J. Lloyd, in the form of a fund sufficient to support a woman worker in the bounds of the Archdeaconry. The Auxiliary voted to raise at least $500 for this purpose, each of the ninety-two branches in the Diocese giving from $5 to $10.

Reports on missionary work in the Diocese were made by Deaconess Adams, Miss Whitfield, Miss Davis and Dr. Ridner, who gave encouraging reports, showing that they had accomplished much during the past year.

The meeting closed Friday night with an enthusiastic missionary service. There were in the chancel, Archdeacon E. A. Rich, Rev. J. H. Lloyd, Rev. T. F. Opie and Rev. J. W. Hobson. Mr. Rich delivered a telling address, in which he gave a resume of the work at Pearisburg, Graham, Yards, Flat Top, Tazewell, Richlands, Pounding Mills, Whitewood, Laurel, Dante, Coeburn, Norton, Dorchester, Appalachia, Keokee and Big Stone Gap.

Portsmouth will be the place of meeting next year.

The Junior Branch.

Following the Auxiliary meeting, the Junior Branch held its session on Saturday, with Mrs. J. J. Lloyd presiding. Rev. J. H. Lloyd made an address and interesting reports were made on work during the year.

The Abingdon meeting of the Auxiliary was one of the most gratifying and most pleasant sessions the Virginia Branch has ever held. The congregation did everything possible to make the meeting pleasant and they succeeded beyond the most hopeful expectations of the delegates. Another feature was the extraordinary sum reported for the United Offering. A total of $5,015 had been reported up to the closing of the Convention, Friday night. This is almost twice as much as has ever been raised before for this purpose.

Gavel Presented to the President of the Woman's Auxiliary of Southern Virginia.

In your issue of October 11th, your correspondent, in speaking of the gavel presented to our president, Mrs. John D. Letcher, states: "This gavel was presented by Mrs. T. D. Hobart, on behalf of Mrs. Carter Harrison, of Staunton, Va.," etc. This is a mistake. The gavel was presented on behalf of—not Mrs. Harrison alone, but of all the branches and members of the Diocese of Southern Virginia, having been suggested by Mrs. Harrison, and was inscribed as follows:

"For Mrs. Loulie Taylor Fletcher, in loving appreciation of her work in the Woman's Auxiliary in Southern Virginia."

Mrs. Kate Smith, mission worker, at Laurel, was taken sick while attending the Woman's Auxiliary meeting in Abingdon, and was removed to a hospital. She was not seriously ill, however, and it is believed she will soon be at her post again, where she has

served so faithfully and effectively for many months.

Deaconess Adams and Rev. J. H. Lloyd, of the Archdeaconry force in Southwestern Virginia, have left for New York, to attend the General Convention. Archdeacon Rich and Rev. T. F. Opie will have charge of Mr. Lloyd's work during his absence.

American Bible Society and the Tariff.

There have appeared various statements in the daily papers to the effect that by the passage of the Tariff act, which puts English Bibles on the free list, the American Bible Society has been forced to abandon its printing plant in the Bible House in the City of New York, and has decided to print its Scriptures in some foreign country, possibly Japan, in order to meet the competition of English Bibles printed in other lands where labor is cheaper. What the effect of the Tariff bill, in placing English Bibles on the free list will be, cannot now be determined. The Society has taken no action whatever with relation to the matter. It has been in the habit of printing at the Bible House in New York all the English Bibles which it has used in its general missionary work throughout the United States and in foreign lands. Last year its output of English Scriptures was 1,444,911 volumes. It has always sold its Scriptures at cost without purpose of profit, that the poorest might be able to have the Scriptures at the lowest price possible.

The Society has existed for nearly one hundred years to promote the translation, revision, and circulation of the Bible as a missionary agency throughout the United States and foreign lands, giving it away to the poor and needy wherever they are unable to pay for it. It has thus far maintained its printing plant in New York City because in that way it could produce the Scriptures at a lower price than it could procure them in any other way.

THE SECRETARIES OF THE AMERICAN BIBLE SOCIETY.

October 2, 1913.

Pure Food in Ancient Times.

Pure food labels bearing date of 900 B. C., which were brought to light by the Harvard Palestine expedition, are believed to be the first eveidence of a government taking upon itself the task of seeing that its products were really what they were represented to be.

These early labels, says Harper's Weekly, were found among specimens of ancient Hebrew writing in the city of Samaria. The were employed as seals on wine and oil jars. They set forth the year in which the wine was deposited in the cellars and they state the vineyard whence the wine came. The wine was deposited in what was practically a government storehouse. On the oil jars the labels read, "A jar of Pure Oil," with the name of the district producing it.

These records, some seventy-five in number, pertain to the period of King Ahab, who lived about 3,000 years ago. The names appearing in the inscriptions indicate that not only the king himself, but many other men stored wines and oils in this warehouse.

According to Professor Lyon, the script in which the inscriptions were drawn up is the Phoenician, which was widely current in antiquity. It is quite different from the so-called square characters in which the existing Hebrew manuscripts of the Bible are written.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Ignorance of Canon Law.

Mr. Editor: I have read your editorial of October 4th, "Two Important Questions of Law," with much interest and venture the suggestion that the clergy have conveniently at hand a remedy for "the large and general ignorance of Canon Law," of which you complain.

Canon 16, Section 1, admonishes ministers that "They shall also, by stated catechetical lectures and instruction, inform the youth and others in the Doctrines, Polity, History and Liturgy of the Church," and this has been construed by at least one clergyman as an obligation to read the Canons to his congregation, and it would seem that this practice, if generaly adopted by ministers, would cure the evil to which you refer. The late Rev. James Grammer—than whom the Church has had no more faithful and instructive preacher—used occasionally to devote five minutes or so to reading and explaining parts of the Canons to his congregation, and it is surprising how much ground he would cover in the course of a year. No man who sat under Mr. Grammer's preaching could plead ignorance of the law, or, in fact, of much else that a layman ought to know of things pertaining to the Church; and if the clergy generally would follow Mr. Grammer's example, the laity, the vestry, the clergy, and perhaps the Bishops, would soon know more of Canon Law than the Southern Churchman seems to think they know now.

LAWRENCE WASHINGTON.

Washington, D. C.

Not Ready for Negro Bishops.

Mr. Editor: I notice with some regret, that Dr. George F. Bragg, Jr., of Baltimore, secretary of the Conference of Church Workers among Colored People, has recently stated, in at least two publications, that the Negro clergy and laity unanimously voted in the recent Conference held at St. Paul School, Lawrenceville, Virginia, in favor of the Missionary plan for Negro Bishops. Dr. Bragg, in perhaps a pardonable eagerness to strengthen the memorial which is to be presented to the General Convention, is entirely in error in this statement. Two of the committee of five, the writer being one of them, did not agree that this plan for Missionary Bishops should be recommended in the report on State of Church, and the writer, in a public statement, as representative of the Convocation of Southern Virginia, spoke positively against this plan for the present. Other representatives were silent, because unwilling to embarrass the Fourth or Seventh Districts in their appeals for a trial of this plan in their respective districts, and because of the fact that time was not given for presentation of the matter. The writer, who had in mind six reasons on account of which the plan for the present seems injudicious, was given time to present only three of them and the other speakers were given no time whatever.

At the conclusion of the session the other representatives of Southern Virginia, in informal conversation, called the attention of the writer to the fact and had they been given time they would have renewed the position which Southern Virginia has held and still holds, that the time is not yet for Negro Bishops under any plan.

J. M. POLLARD,

Representative of Southern Va., at Conference of Church Workers, Lawrenceville, Va.

A Modern Miracle.

"Of course, no one believes in miracles nowadays," said Mr. Hardy to his neighbor, Mr. Clark.

"That depends on what you mean by 'miracle,'" said Mr. Clark, thoughtfully. "I believe in them, myself."

"You mean that you think miracles occurred in the time of Christ. They certainly don't occur now. Miracles belong to the age of superstition, to the childhood of the race."

"I don't know about that," said Mr. Clark. "If you agree that a miracle is a change due to supernatural power, I can show you a miracle to-night right here in this city. Will you go with me and promise to look and listen without prejudice?"

"Surely I will."

The two men met after supper that night, and Clark took his friend to a part of the city in which Hardy had never been before. They went into a little hall between two saloons, and took seats with a crowd of men and women so dilapidated in appearance that Hardy whispered to Clark: "What sort of place have you got me into? This must be a meeting of all the 'downs and outs.'"

"It is," said Clark, briefly.

After the leader had given out a hymn and made a short prayer, a big man with a voice of thunder rose and spoke.

For half an hour he poured forth a perfect torrent of appeal to that roomful of lost men and women. He begged, urged, commanded them to come to God.

When he sat down, a score of men and women went forward, and the big man knelt and prayed for them in a voice so tender that Hardy found his face wet with tears.

He and Clark went out on the street.

"Well," said Clark, "you have seen your miracle."

"I grant I have seen an interesting sight and heard a good temperance talk, but where is the miracle?"

"Nine months ago that man you heard was a professional gambler and thief. He has been in state prison six different times. He has spent a fortune in drink and vice. To-day he is engaged in an honest trade. He has abandoned all his old habits, and every hour he can spare he labors to redeem lost men and women. He is a devout, prayerful man. I say he is a modern miracle, as great as any that Jesus Christ ever performed. Could anything except miraculous power make that man what he is to-night?"

Hardy was silent. Finally he said: "You are right. I shall never disbelieve in miracles again."—Youths' Companion.

Temptation signifies nothing more than experience, proof or trial.—Calvin.

Family Department

Surcum Corda.

"Lift up your hearts." "We lift them up."
Ah me!
I cannot, Lord, lift up my heart to Thee;
Stoop, lift it up, that where Thou art I too
may be.

"Give me thy heart." I would not say Thee
nay,
But have no power to keep or give away
My heart: stoop, Lord, and take it to thyself
to-day.

Stoop, Lord, as once before, now once anew;
Stoop, Lord, and hearken, Lord, and do,
And take my will, and take my heart, and
take me too.

—Christina G. Rossetti.

At the Bottom of the Sea.

From time immemorial, men have longed "the unattainable to attain, the untouchable to reach," this is why endeavors to find the North Pole, to fly in the air, and to walk on the bottom of the sea, have fascinated so many great minds. The search for the North Pole, indeed, bids fair soon to be a success—perhaps through Mr. Wellman's airship, now fitting for the quest; the aeroplane and dirigible balloon have largely solved the problem of aerial navigation. But the bottom of the sea has remained a mystery.

No one has ever descended, or will soon descend, to the great abysses, several miles deep, found here and there in all our oceans; but there are marvels, almost beyond imagination in depths more accessible.

Within five or six years, to go down a hundred and fifty feet made a record "dive," and no wonder, for at thirty-two feet a diver's body must sustain a pressure of forty tons of water—in greater depths proportionately more. At the record depth, it requires an air-pressure without, and it takes four men to drive the air down into the ordinary diver's costume.

This consists of a rubber-and-canvas suit, all in one from neck to toe, having tight elastic wristbands, for the diver works with bare hands (sometimes in winter he wears mittens). Then a heavy rubber collar and a copper yoke, secured with thumb-screws, a pair of thirty-five pound shoes, and a hundred-pound leaden belt; and, finally, as the diver stands on his ladder ready to drop, the copper helmet with three plates, of glass is screwed on, and he is lost to the world! He cannot so much as scratch his face, and sometimes he longs to! They tell that one diver found his helmet tenanted by a fly and was forced to endure the creature for hours. His whole communication with the upper world consists of electric lights and telephone connection, the reason being that a man stumbling through a forest of wreckage, already dragging two lines, the fouling of which means instant death, does not wish to carry any more. Stern facts meet these men in the darkness, as in the case of poor Seaman, whom they could not raise because of his hose being fouled. He had heard that in such a case one could cut the hose and stop it with his thumb till pulled up, and dragging from its sheath, the huge two-edged knife, that all divers carry, he slashed desperately at the hose, almost severing it. He tried to complete the cut, but missed the place, making instead a second slash—tried again and again, each cut growing fainter, until at last he perished. To-day they kekp the hose with eleven cuts on it, the last ones were scratches.

One diver tore a hole in the leg of his suit. He went on working, unhurt, because the compressed air in his helmet kept the water down. Had he, in stooping, allowed his helmet to go below the hole, the air would have rushed violently out, and his body would instantly have been crushed flat.

Sometimes escape-valves (for the breath) are accidently shut, sometimes weights fall on and mash a helmet; sometimes a diver sinks over his head in mud and comes out "like a cork from a bottle" when drawn up. It is small wonder that the wages are high, and that most insurance companies decline divers as "risks!"

The limits of this sort of diving may be readily perceived; yet, even so, wonderful sghts are seen. As the diver sinks with roaring in his ears, midst a mist of silver air bubbles, the sea apparently boils around him. The lesser globules cling to him and outlines objects before him. It is thought that sharks and other dangerous fish are afraid of these mysterious silver bubbles. Certain it is, that they avoid the diver's suit.

Winter and summer there is little change in the depths of the ocean. But in some places is inky blackness—as in all rivers around New York—and elsewhere, as off the mouth of the Kennebec the water is perfectly clear; while in the tropics, one may look out over seventy-feet of swaying eight-foot seaweed, with blood-red leaves, and see acres swarming with lobsters, crabs and fish—the latter, perhaps, asleep. Whether sea fish do sleep (open-eyed, if course), as it is known their fresh-water cousins do, has been a question. Herring and mackerel hibernate at least, and in one place hundreds of mackerel were seen standing on their heads, which were buried in mud, while their bodies stuck up vertically.

The fish inhabitating the true great "deeps" are entirely different from the others. They are the strangest and most fantastic monsters; and, being formed to resist enormous pressure, swell up like great balloons, or burst when brought up to light by the scientific expeditions. The appalling blackness of those depths explains why so many deep-sea creatures are phosphorescent. The old belief was that any sinking object from aboove, such as a wreck, or a human body, could never go below a certain density, but remained suspended there till it went to pieces. Now it is known that it sinks steadily on and on, while the water crushes it ever smaller, till it reaches the bottom, half its original size. The old idea is reflected in Kipling's beautiful line on the "Deep-Sea Cables:"

"The wrecks dissolve above us, their dust
drops down from afar.
Down to the dark, the utter dark, where
the blind, white sea snakes are:
There is no sound, no echo of sound, in the
chambers of the deep.
On the vast grey level plains of ooze,
Where the shell-burred cables creep."

A strange thing is the "ooze." For three hundred miles out from every continent, the ocean bottom is covered with colored muds—green mud, blue mud, malodorous both; red mud, especially near the Amazon's mouth; sticky coralline mud and sand; Arctic sands towards the north, and piles of stones, dropped by the south-bound bergs. Beyond all this, begins the ooze, a strange deposit of millions of years, soft, drying to dust-like chalk. Sometimes it is straw color. Here, too, is the greasy red clay, most abundant of them all. Of seaweed, below one hundred and fifty fathoms there is none.

The ocean bed is traversed with mighty mountain ranges, valleys and plateaus. One plateau crosses the Atlantic below our ordinary steamship route. Where the ranges come above the surface there are islands like the Azores; and the profoundest deeps are usually near some such mountain range upheaved by volcanic action in bygone ages. On the slopes of these submarine mountains bristle the masts of countless wrecks. We know that the proportion of land to water is but one-third; yet it is hard to realize that if the crust of earth were smoothed to a uniform level, everything would be one mile under water.

But a great change in sea exploration looms ahead. Recently a young French naval engineer, De Plury, has invented a metal diving armor, in which a chemical combination provides for respiration. Clad thus, he descends three hundred and forty feet. He says he passes down first through quantities of medusae; then through scintilating multitudes of little fish, "like strips of shining copper,' lower through thirty-feet seaweeds that, "with horrid vitality," wrap about him; then through snake-like fishes that hurl themselves against the glass of his helmet, or long-armed, cowardly devil-fish that seize him, and, feeling his armor, let go. So from green and violet light to blackest darkness he comes at last, where by his electric illuminator he sees on the bottom (amid splintered hulls and gaping wrecks), intrepid, giant crabs, some three feet in diameter that fear nothing, that devour all that comes their way. Onl his metal dress protects him from these monsters. He has killed several with his sword, and brought them to light.

All objects at the bottom of the sea are covered with a curious powder. "A terrible gloom and silence prevail," and the floor of the ocean is strewn with bones. The crabs conquer all.

At a depth of ninety feet, De Plury says, the sun appears as a reddish glow; yet, when one is sheltered from its rays (behind a rock, for instance), the stars are plainly visible, even at midnight! Millions in gold in splendid galleons, lie at the bottom of the sea. De Plury himself has seen Napoleon's treasure ship. Art gems and beautiful statues are buried there. With such apparatus as his, and with our submarine boats, who shall tell how far we may explore "unknown deep-sea grottoes, vaults full of untold wealth, and the tomb of many a poor sailor?"—M. P. M. Salter, in Young Men.

The Soft Answer.

"A soft answer turneth away wrath." This proverb so often adverted to and so easily rolled off the tongue without a thought should be studied and pondered very carefully by many of those who would stir up strife within this Church of ours. Clergy and laity alike we seem very prone to forget it or at least not to practice it in our dealings with our fellow-men. We find a man here rushing into print in criticism of a Bishop who may have said something unwittingly that was not strictly accurate, while there another is engaging in a most unworthy tongue-lashing contest with some one whom he has never seen, but who does not agree with him upon the subject of the change of name. In one city we find a man disclaiming

against the Church and burning his vestments and his Prayer Book; in another a priest denounces two Bishops in a tirade of criticism and fault finding. Here and there and everywhere we find lesser lights "giving him as good as he sent," forgetting forgiveness, forgetting long-suffering, forgetting the soft answer. These things are wrong; they are hurting the Church.

A man who really loves his Church will strive to correct the things wherein she is weak, will bear with the little misunderstandings, the slights, the evidences of the humanness of mankind instead of tearing open every old wound and making of a mere scratch a grievous sore, so that the world may look on and say, "See how these Churchmen love one another."

This is not a sermon; it is not intended to be. It is merely a plea for a little more use of the charity which we find within us and a greater avoidance of the tendency to strike back when we are assailed. It may be that we have been wrongly charged. There are men serving in prison to-day for crimes that others committed. It may be that we are right and some one else is wrong. Marconi was right about wireless telegraphy, but he had to be patient until a world of skepticism was overcome. If some one does us an injury, it is so much better and wiser to quietly and unostentatiously explain to him his fault than to launch forth into a torrent of abuse and censure against him. This may sound like a bit of the advice that a mother gives to a boy who has transgressed a rule, but it is a lesson many of us need and need sorely. We need to remember the absolute truth of the proverb, "A soft answer turneth away wrath; but grievous words stir up to anger."—Pacific Churchman.

The Song of the Pilgrim Soul.

March on, my soul, nor like a laggard stay,
March swiftly on. Yet err not from the way,
Where all the nobly wise of old have trod,
The path of faith made by the sons of God.

Follow the marks that they have set beside
The narrow, cloud-swept track, to be thy guide;
Follow, and honor what the past has gained,
And forward still, that more may be attained.

Something to learn and something to forget;
Hold fast the good and seek the better yet.
Press on and prove the pilgrim hope of youth—
The Creeds are milestones on the road to Truth.

—Henry Van Dyke.

God Wants the Heart.

O Christian men and women, do not deceive yourselves! Remember that God sees through shams, remember that God does not care for anything except the heart. He will not in the least value you for your profession or for your observances; but, "as He who hath called you is holy, so be ye holy in all manner of conversation." If you want to make religion lovable, you must make it lovely; if you want men to accept your opinions, enable them, if you can, to respect your character; let men see in you a purer standard than their own, a loftier stature, a kindlier sympathy. The centuries do homage to real goodness; it is fairer than the morning or the evening star; it is the reflection of the life of Christ; it is as "a city set on a hill," it is as a pillar of fire moving over a wilderness of graves. Canon Farrar.

Christian Influence.

We are all familiar with the old comparison of influence, with the pebble dropped into the lake and throwing out its concentric circles until they reach the remotest shore. As showing the power of an earnest Christian life, the illustration is defective, for, wide as may be the range of the pebble's ripple, there is a gradual fading away of the effect until the wave becomes imperceptible. A truer figure of spiritual power is given by the great Teacher when he spoke of the leaven hidden in three measures of meal. Not only does the lump grow, but each newly influenced particle has the same vitalizing force as the original morsel.

We wish to call the attention of our readers to the very responsible position they occupy. No man liveth to himself. The wave of our influence is daily touching some one, and for weal or woe it will leave the marks of its drift on the sands of eternity.

Newman has a sermon on the text, "One of two which heard John speak, and followed him, was Andrew, Simon Peter's brother" (John 1:40). From this he discourses on "the World's Benefactors," and brings out the prominence of St. Peter in the Church of Christ, and the comparative insignificance of his brother Andrew with the reticence of Scripture concerning him. Yet Andrew was the human instrument in Peter's conversion, "he first findeth his own brother Simon." The great wave of Peter's influence in the Apostolic Church seems at first sight to overtop that of his more humble brother, but his work and Nathaniel's are only the expanding effects of Andrew's missionary zeal. So have we known in our own experience men prominent in the Church of Christ and under God's blessing, doing good work in saving souls, while the parent who trained, or the pastor who taught, or the friend who spoke, the instrument whom the Holy Ghost honored, seemed a very unimportant part of the Church's brotherhood.

In any case, he that winneth souls is wise, but it would make much more manifest the wisdom of such a course and increase our zeal for Christ, if we realized the future consequences of one spiritual conquest—if we could see the chain of great and improbable results God in His providence has seen fit to which attach to comparative trifles. We believe it to be a great privilege to live in the present age of the world. It has its dangers and its peculiar temptations, but society is all astir, awake, open and sensitive to any impression. The skeptic can gather hearers and build up his unsatisfying theories. The sensualist can easily summon followers in his train, but when did the preacher of Christ's glorious gospel find it easier to gain an attentive audience than now Where is there a minister throughout our land, "apt to teach," who lives and speaks the gospel, and both publicly and from house to house seeks to apply the gospel, who does not find some open and thankful hearts to receive it? Many run to and fro and human knowledge is increased, but God's truth is as powerful as ever, and if we were only as ardent and zealous for Him as for earthly interests, the spiritual growth of the race would be as marked as our material progress.

Hoping to fan some flickering flame of Christian love, and to help some of our readers to realize the abundant harvest which God may permit to be gathered from one tiny seed, we give an instance that of itself will show the magnitude of Christian influence. Early in the seventeenth century the Puritan writer Sibbes wrote a book called the "Bruised Reed." It was the means, under God, of the conversion of Richard Baxter. Baxter wrote "The Saints' Rest," the reading of which led to the conversion of Dr. Doddridge; Dr. Doddridge wrote "The Rise and Progress of Religion in the Soul," which became a blessing to William Wilberforce; William Wilberforce wrote "The Practical Views of Christianity," which touched the heart of Leigh Richmond; Leigh Richmond wrote "The Annals of the Poor," which has been one of the most useful books ever written for the young. We do not know what influence the Holy Spirit used in the conversion of Sibbes, but probably some humble instrument. Whoever the honored one might be, what a brilliant crown, adorned with the gathered gems of centuries, will he or she wear in that day when God makes up His jewels!

Error is rampant; selfishness is powerful. It behooves thos who love Christ and want to do his will to be active also. It is not altering God's plan nor conflicting with God's sovereignty to expect Him to make us a blessing to our friends. Let each take up the work that seems to come most naturally to hand. Let us do it as in obedience to God's call, for His glory, seeking His blessing, and assuredly we shall be co-workers with God, and, therefore, successful workers. Oh! for a higher standard of devotion to the Master, for a fuller surrender to his service on the part of those who repeatedly make the solemn vow, "We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee!" Is this dedicatory pledge true of most of our communicants? Are means, energies, influences given to Christ? Great things in the future depend, under God, on things now within our power. Carelessness and apathy may cause the candlestick to be removed; obedience to God will surely bring a blessing. Let us be humble, praying, working, men and women, truly consecrated to Christ's work, loving his gospel and seeking to bring others to know and love it. Let us be what Christ desires—leaven and light, and our Church of the future will be more living and lustrous. None can tell how much one earnest Christian in a community may do towards quickening the spiritual pulse of his parish or diocese. As to the lineage which may spring from one convert, begotten through such increased spiritual life, no man can number it. —Canadian Churchman.

A Deal in Apples.

"Those apples must get to market or they will spoil on the ground," said Mrs. Arnold, decidedly, as her husband washed his hands at the kitchen sink.

"There isn't much use in taking them to market, either, mother," replied Mr. Arnold, polishing his countenance until it shone, with the crash roller towell. "Being such a big crop this year, the price has dropped away out of sight."

"Well, if we can't sell them, we can give them away." Mrs. Arnold dished up her breakfast energetically. "It's just a sin and a shame to let the Lord's good bounty lie on the ground, doing nobody any good."

"Well, well, mother, I'll fill a wagon load of barrels to-morrow and start for the city with them as early as I can. But don't you go counting on that new silk gown out of the sale, for it's more'n likely you will be disappointed."

"I've lived without a silk dress this

far and I reckon I can get along with alpaca a little longer," replied Mrs. Arnold, marching toward the dining room with a dish in each hand.

The next morning Mr. Arnold was ready with his load of apples, each barrel provided with a long willow switch with a fine specimen of the contents stuck upon it. It was a tempting load, for the Arnold orchard was of the best, and Mr. Arnold had taken great pains to select only the best of the fruit.

It was not a long drive to the city, and the strong farm horses drew their load briskly.

Mr. Arnold often sang softly to himself as he drove along, and his songs were of a pleasant nature, like himself. To-day it was, "Jerusalem, my happy home, name ever dear to me."

"Yes, that's so. It don't make much difference how pleasant we have things down here, it's a pretty thought that there's a better home awaiting for us up yonder. Mother and me will be mighty glad to get there, too, I reckon, for life is full of pin pricks at its best, and we've had our share."

The horses trotted along through the suburbs of the city, toward the fruit markets. "Apples? Well, sir, I'm sorry to say it, but there is no market for apples to-day. A dozen carloads have come in from Michigan, and just knocked prices clean out of sight. It wouldn't pay you to unload, even if we could take them at all."

Mr. Arnold's ruddy face fell, for he had been maturing a little scheme of his own on the way to town. At any sort of a fair price the apples should bring the price of a silk gown for the patient wife who had needed one so long, but instead had worn her old alpaca until it was shiny and threadbare.

"Perhaps you might sell them by crying them on the residence streets," suggested the dealer. Mr. Arnold turned his horses toward the avenues with revived hope. "Apples, apples."

Mr. Arnold had a strong, lusty voice and he used it unsparingly, but not a customer appeared, and with a keen sense of disappointment he turned toward the humbler streets where the tenement houses stood in long uninviting rows. His shortest route home was out beyond these even, where the tenements were shabbier, and where grim poverty was evidenced by rags and dirt. Swarms of children were playing in the unwholesome gutters and on the sidewalks, and Mr. Arnold noticed with interest their pinched faces, their unhealthy pallor.

"They don't look as if they had eaten a square meal in a year," he commented as he passed a little girl with a scrawny baby in her thin arms. The little one was crying, not the lusty cry of healthy babyhood, but the dull moaning cry, which is born of hunger and pain. A sudden impulse stirred his heart.

"Here, little one, have some apples." The horses stopped, and a handful of the mellowest pippins he had were tossed on the sidewalk. The older child reached down eagerly for the fruit, and the babe stopped its wailing. "Put down the baby, and I'll fill your skirt full. Hold it fast now." The girl obeyed, looking up at Mr. Arnold in dumb gratitude and delight as the red and golden fruit came tumbling into her shabby skirt. "There, those will keep you and the little one tasting for a spell, I reckon."

"I might as well give them away as to carry them back home," he said to himself as an eager crowd of wizened children gathered, to see the marvel of apples delivered without money or price. "Here you kids, any more of you want apples?" Eager hands and wistful faces were lifted toward the big farm wagon.

"You bet we do, mister," yelled one little urchin.

"I found an apple yesterday, and there wasn't but one little, tiny bite took out of it," cried another, in whose voice was the echo of semi-starvation.

Tears came very near Mr. Arnold's kind blue eyes while he distributed as much of his load as the children could carry, and as he watched them, with their arms, pockets and aprons full, scurrying toward their poor homes to show their treasures, and share them with the mothers and sisters there, he took out his bandana and used it vigorously.

He drove on to the next block, and his face was grave as he passed out the last apple to a young girl, whose hollow cheeks and heavy eyes were eloquent with need. "The Lord will reward you, sir," she said with a courtesy unusual in the locality. "Mother and I were brought up in the country, and we long so for these country luxuries, but we are too poor to buy them." He took her number with some wild idea of dumping a wagon-load of country delicacies there at some future time; of taking the mother and her daughter home with him for a month's rest, and the bandana came into use again as he drove on.

"Hang it, I don't know what mother will say, but I declare it is the best deal in apples I have made in many a year," he said, as the horses trotted along with their lightened load. "The Lord is a good paymaster, when he pays principal and interest right on the spot. I haven't felt so rich for months."

A bright thought struck him, even before the horses' hoofs struck the country road. "Why not? Mother has been a good, faithful wife, and she deserves all that I can do for her." It was not so long a drive back to the bank where the savings of years were deposited, and when next the encouraged horses struck the homeward road, a long bundle was carefully stowed away in a safe place in the wagon.

"Is that you, Josiah?" called Mrs. Arnold as she peered out of the door into the gathering gloom. "Well, hurry right in, for supper is just about ready. So far as I can see there are just as many barrels as you had when you started out," she remarked as the wagon came to view under the rays of the uplifted candle.

"Yes, mother, the barrels are here, but they are empty."

"Did you get a good price?"

"I'll tell you all about it, mother, when I come in, and you may decide." He told the story as they two sat together over the warm biscuits and honey, the fragrant tea and platter of poached eggs, and Mrs. Arnold's apron came up to her eyes as her husband's bandana had done.

"I am so glad. I'm so awfully glad you did it, Josiah. Those poor creatures needed the apples enough sight more than we needed the money for them."

She folded and patted the folds of rich silk with a pleased and tender smile after supper, and as she wrapped the bundle carefully in a snowy linen towell for safekeeping, she said briskly, "We'll go out and pick up the rest of those apples to-morrow, Josiah. We mustn't let one of them go to waste, with such a market standing open for them."

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Rings in History.

Signet rings are mentioned in the Bible, and we find the ring in those days to have been a sign of honor as it is with us. During the war a lover who wished to specially honor his bride sent the gold money to the goldsmith with which to fashion the wedding ring, for in those days the heavier and broader the band the better, and girls used to measure the width and "heft" the circles to see whose was the broadest and heaviest, and thereby establish a social standing unimpeachable.

A Man Must Live.

"A man must live." We justify
Low shift and trick to reason high.
But is it so? Pray tell me why?
Life at such cost you have to buy?
In what religion were you told
"A man must live?"

There are times when a man must die.
Imagine, for a battle cry
From soldiers, with a sword to hold—
From soldiers, with the flag unrolled—
The coward's whine, this liar's lie,
"A man must live."

—Charlotte Perkins Stetson.

The Time is Short.

Oh, my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead to-morrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to to give him some day—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do. Phillips Brooks.

Forget all that is past, and imagine each day that you do but begin.—St. Augustine.

Children's Department

To a Honey-Bee.

"Busy-body, busy-body,
Always on the wing.
Wait a bit where you have lit,
And tell me why you sing."

Up, and in the air again,
Flap, flap, flap!
And now she stops, and now she drops
Into the rose's lap.

"Busy-body, busy-body,
Always light and gay,
It seems to me, for all I see,
Your work is only play."

But, the while I mused, I learned
The secret of her way;
Do my part with cheerful heart,
And turn my work to play.
—Alice and Phoebe Cary.

Joe, the "Seeable" Pet.

There was great excitement in our school for the blind one evening last week when it was discovered that Joe, the mischievous fox-terrier pup, the pet of the entire household, was nowhere to be found.

"You don't suppose he has really run away?" said small Anna to her chum, Lexy, in an awed whisper. "I'm sure I don't see where he could get as much love as he does here."

"Most likely he got frightened by the wind and snow and so lost his way," mourned Lexy dismally as she pressed her forehead against the window pane and strained her ears for the sound of his loved bark above the rattle of the frozen sleet, "and anyway I'm sure he is starving for his supper at this very minute," and the salt tears coursed their way down the child's cheeks.

Meanwhile half a dozen boys of our school had gone out in active search of the truant. Round and round the neighboring blocks they paced, lustily calling "Joe, Joe," stopping to ask passers-by if they had chanced to meet a brown and white fox-terrier, and ringing the bells of private houses to inquire if the missing pet could possibly be harbored within. But though everybody showed a lively interest in their quest and new searchers were impressed at each turn of the way, no dog was found, and presently by ones and twos the disappointed lads came back to the school. Then just as we were about deciding that our pet must have been lured away by some dog-stealer, Joe found himself. Where he had been we will probably never know, but just at the moment when our younger pupils trooped off to bed, an excited little dog dashed into the front porch, and in shrill high barks, a score of times repeated, seemed to shout triumphantly, "I'm home, I'm home!"

And wasn't there a jubilee over his return! Teachers and pupils rejoiced alike over the vigorously barked tidings, and I am quite sure that Anna and Lexy gave special thanks at their bedtime prayers because Joe had come home to be loved and cared for once more.

"How comes it that the pupils are so fond of that dog??' asked an interested but non-dog-loving neighbor as he came in next morning to ask if the missing animal had been found. "I should think they would be in constant terror of being snapped at or even bitten, and for my part, I am quite sure that I could never be fond of a pet that I could not see."

Small Anna overheard the somewhat slighting remark. She had already been greatly overwrought first with anxiety over the loss and then with joy over the return, and this combined with quick indignation gave unusual volubility.

"Joe is the most 'seeable' kind of a dog," she cried. "He does all sorts of things to let us know that he is about. Sometimes he patters on the floor with his feet, or jumps up against us as we run, or perhaps he puts his dear cold nose into our hands just for sociability's sake, and sometimes, when he wants us to tickle him, he rolls over on his back and makes funny gurgling noises to attract our attention until we do as he wants us to. He doesn't talk exactly of course, but he has a dozen different ways of barking, and each bark has its own meaning, and he understands every single thing we say to him. But as for snapping or biting, why Joey wouldn't think of doing such a thing to a pupil 'cause he just loves us all like we love him. Sometimes, though," she added truthfully, "he does a few things that he shouldn't, but all puppies are like that when they are young, and so we don't mind if he does sometimes tear up our handkerchiefs, bite the fingers out of our gloves and run away with our shoes."

The neighbor's face was very gentle as he looked at the earnest little speaker. "I can see now that he is a great pleasure to you all," he said softly.

Anna was quick to accept the implied apology. "You see," she replied, "Lexy and I always give him his bath, so of course we feel even better acquainted with Joe than most of the pupils, and we know all his cunning ways."

"Does he enjoy his bath?" questioned the visitor.

Anna nodded proudly. "Every Thursday night I go to the superintendent's room for him," she said. "Most often I find him lying on the big soft rug before the open fire, but the sound of my voice is always enough to make him run to me and crouch close to my feet so that I can lift him up and carry him off. Bathing him is great fun," she went on, confidentially. "We get everything ready beforehand, of course, and I put him in the tub, lather him all over with soap, scrub him well with a little brush, and then rinse him off in fresh water. Sometimes he is very frolicsome and splashes us all over, but Lexy is always ready to rub him down with the crash towel before he gets too lively. He loves to be sprinkled with perfume, too, and one of the teachers often lends us her bottle, but he liked it still better the night that we puffed him all over with violet powder. He certainly does like nice smells.

"But once," and here Anna laughed merrily at the remembrance, "he was so very full of mischief that he got quite ahead of Lexy and me, for he ran away from us just when he was at his slipperiest and soapiest, and where do you suppose we found him but in the great dormitory jumping gaily from bed to bed, shaking the soapsuds out of him at every leap, and barking and wagging his dear stubby tail as if he was possessed. We had to get the matron to help us catch him, and a pretty race he led us up and down the big room. By the time we had got him, the coverlids and pillows were all awry and the matron said that the room was 'a disgraceful sight,' but somehow, she did not seem to care much, though it did take her a good while to straighten it, for you see she is just as fond of Joe as the rest of us.

After Anna had gone our friend turned to me in surprise. "I had not the least idea that a blind child would love a pet like that," he exclaimed.

"Blind children are exactly like other children in this as well as in other respects," I replied. "Joe quickly found out this important fact and realized at an early day that the only way in which they differed from other boys and girls was that they did not see him with their eyes. After that he seemed to study the situation and to adapt himself to the demands it made upon him. You would smile to see him going about among the pupils wheedling them with his knowing ways. One boy he always challenges with short, staccato barks until he persuades him into a romp. Another he approaches stealthily intent on rifling a certain pocket of a fascinating tangle of string, and he shows a lively appreciation of those who are apt to carry about a supply of sweets."

"But does he never get in their way or trip them up," was the question.

"Joe is far too clever to make such a mistake," I laughed. "If he is in a playful mood, he will perhaps contest my right to pass over the threshold and put up a mock battle or growl and gleaming teeth, but let a sightless pupil come along and he is out of the way in a flash. In his first days here, before he realized that many of our household did not see him, he was stepped on once or twice, and since then he has shown great discretion in getting out of the way of all sightless persons.

"But here he comes to speak for himself," I added, as an intelligent, pointed face thrust itself through the crack of the door, and Joe all a satiny gloss from his frequent bathings and with the airs and graces which he reserves especially for strangers, proceeded to introduce himself. So irresistible was he from the cock of his saucy ears to the merry wag of his be-shortened tail, that the heart of the non-dog-lover melted in an instant.

"I don't wonder the pupils were so distressed by his loss," he said as he stooped to stroke the pretty head, "for from what I have heard I can well believe that Joe, the unseen pet, is a most lovable, and as Anna said, a 'most seeable' little dog."—Mrs. C. F. Fraser, in Canadian Churhman.

Dogs Told Their Friends.

The fact that dogs have a way of communicating news to one another was demonstrated in a very singular and amusing fashion in a certain district in Georgia, where, as yet, little provision is made for the comfort of domestic animals.

One bitter night, such as "cold waves" frequently bring to that locality, a Georgian heard at his front door the unmistable sounds of scratching and whining. He found, upon opening the door, two of his neighboring friends, a pug and a little terrier, asking admission.

In the face of the cruel cold it was granted them, and they were welcome to share the comfortable quarters of the two household dogs. In the morning they took their leave; but great was the astonishment of the Georgian to see them return the following cold evening, this time accompanied by a large Irish setter, who likewise wagged admission to the warm quarters of which he seemed to have knowledge.

If there were any doubts as to whether

these hospitable night lodgings were discussed among the shelterless dogs of the neighborhood, the doubts were removed on the third night, when the three tramps returned, their number further augmented by another pug, and an old pointer. The mute but eloquent language of their wagging tails, the humble appeal in their eyes, were at once amusing and pathetic.

With his own two pets and these five tramps the Georgians had now seven dogs stretched out comfortably before his dining room grate; but their irreproachable behavior and many ingratiating ways had insured for them a welcome at his house as long as the cold wave lasted, which was a week. After the cold subsided they returned no more. Harper's Weekly.

The Girl of the Farm.

The girl of the farm—God bless her!
God bless her cheerful face,
And the song that trips from her rosy lips,
As she toils with a willing grace.
God bless her bright eyes, smiling,
Aglow with a wondrous charm,
And her voice, so sweet and cheery—
God bless the girl of the farm!

The girl of the farm—God bless her!
God bless her willing hands
That never shirk the hourly work
Which the good of the farm demands.
In spite of the many duties
That tax her brain and her arm,
She still has time to be happy,—
This precious girl of the farm.

The girl of the farm—God bless her!
God keep her loving heart
Free from the faintest shade or taint
Of pride and guile and art.
Make her to triumph always
O'er sorrow and toil and harm,
And all the world will love her,
As we love the girl of the farm.

"Does It Matter?"

There was a boy whose name was Arthur, who often asked his question. He was not a bad boy nor a careless boy, but he did not like a fuss and very seldom made one if he could help it. He took things quietly, if they were such as could not be avoided, and he was one of the best-tempered boys in the whole school. Because of this, some of his classmates tried to tease him into being angry. They said among themselves: "Arthur thinks things do not matter when they touch us. I wonder what he will say if we do something to vex him." That was because he had been trying to make peace between two lads who would certainly have fought if he had not persuaded them not to do so.

"It is unnecessary," he said. "Supposing you do not quite understand each other, it really does not matter. Keep quiet for a few minutes, and you will soon feel all right again."

The boys took his advice, and a quarrel was prevented. But I am really afraid that even this did not please all the boys. Some of them would rather have enjoyed seeing this dispute carried a little farther, for they were not peacemakers.

"What can we do to vex Arthur?" one asked. Various things were suggested. But that which found most favor was that they would hide his clothes the next morning and so make him late for breakfast. They knew there was a rule to the effect that if a boy were ten minutes late after the time of commencing breakfast, he would lose the meal altogether; and they decided to try the effect of hunger upon the temper of Arthur. They always had breakfast at seven in the morning, and the boys were expected to be ready. Arthur was very punctual. He was never late if he could possibly prevent it, and the boys knew that and thought it gave them a better chance to annoy him.

The next morning the bell rang and the boys began to dress. Arthur sprang out of bed, and a look of surprise came over his face when he did not see his clothes in their usual place.

"What did I do with them?" he asked himself. The boys kept their faces grave.

"I say, you fellows, have you been playing any pranks?" he cried.

But the boys were particularly busy just then dressing or washing, and did not appear to hear him. They were, in fact, rather too deeply occupied, and Arthur began to suspect them.

"Who has taken my things away? You might tell me," he said.

"What things? What a fuss you are making, Art! Why don't you look for your things?"

"I have looked. They are not here."

"Surely they are where you left them."

"Indeed, they are not."

The boys went on with their occupation, and for a moment Arthur felt rather vexed. But he speedily controlled himself.

"It does not matter. It is not worth while to lose my temper over it," he said to himself. "At the worst I shall only have to go without my breakfast, and I am not very hungry."

So he got into bed again, taking with him a book which he was studying, and coolly began his day's work. The boys looked at each other.

"It does not matter, does it, Arthur?" said one.

"O, no; it does not matter," he replied.

The boys were determined to carry it through, and Arthur lost his breakfast. But they did not dare to keep from him his clothes in time for morning school.

"He is a good-humored lad," said one of the oldest boys, "and it is a shame to try to vex him. I wonder if anything matters to him."

He had not to wait very long to know that certain things mattered very much to Arthur, but they were not things that concerned himself only. He put up patiently with almost any treatment if it hurt none but him. But when late in the day a few big boys were dealing harshly with one who was too little and feeble to help himself, Arthur appeared in a new character.

"Leave him alone!" cried he, with crimson cheeks and flashing eyes. "None of you shall touch him again while I am here."

"It does not matter, does it?" sneered one of the boys.

"You shall see," said Arthur.

But the other seemed to think it better to release the little boy and not molest him further.

Will you be surprised to learn that, as time passed on, no one in all the school was more respected than Arthur.

Bushy's Dream.

Mother Squirrel was busy, so was Father Squirrel; and so were all the squirrels that lived in Hickory Grove—all but Bushy, and Bushy was playing. He wanted his mother to stop and play with him, but she said she hadn't time and ran on past him with her cheeks full of nuts which she put into a safe hole in their tree home.

After a while he frisked off after Father Squirrel and asked him to stop and play, but Father Squirrel said that he hadn't time. "Winter will be here soon and then we can't get any nuts to eat, for the snow will have covered them all up," he said. "You will want nuts to eat then, so you ought to be helping gather them now," but Bushy didn't want to gather nuts.

He saw his cousin, one of the gray squirrels, going along and ran after him. The gray squirrel's mouth was full of nuts, too, and he looked very much surprised when Bushy asked him to stop and play. "Oh, dear me," he said, "I'm afraid now that it will snow before I get nuts enough for winter," and off he ran.

Bushy was lonely for some one to play with, and he was tired from running about so much, so he sat down on a branch to rest, and pretty soon he fell asleep.

And almost as soon as he fell asleep he began to dream. He thought that it was cold, dreadfully, dreadfully cold, and the ground was covered with wet, white stuff that he knew must be snow. He began to feel hungry, but there were no nuts or acorns to be seen anywhere, so at last he thought he would run home and ask his mother or his father for some of the nuts they had gathered, but he couldn't find his home. He dreamed that he ran back and forth among the still white trees, and he grew so cold and frightened that he shivered until he nearly fell off his branch, and of course that woke him up.

A cold wind had begun to blow, but oh, how glad he was to find that the sun was still shining and that there was no cold white snow on the ground. He ran down the tree as fast as he could, and ate a nut just to make sure that he was really awake, and then what do you suppose that he did? He began gathering nuts. He worked and he worked and he worked until night, and the next morning he worked again, and he had such a happy sociable time doing what everybody else was doing that he wondered how he could have thought that it was so much more fun to play all by himself.

At last when winter really came, and the deep white snow lay on the ground, and the cold north wind blew day after day, Bushy was safe and warm in his tree house, with plenty of nuts to eat.—Louise M. Oglevee, in Sunday School Times.

Saving a Cat's Life.

Because Tommy was an old cat and had lost eight lives ere this, and therefore was only one life to the good, which he treasured with care and discretion, the fire department of Cincinnati was called out the other day to rescue Tommy from a high and dizzy perch where he had been for two days afraid to climb down for fear of losing that one remaining life.

The cat, pursued by a dog, had climbed to one of the topmost branches of a tree in a public park. After that the cat couldn't see how it could come down again, unless it was to jump. It was too much of a chance to risk that one remaining life so recklessly, therefore Tommy decided to stay just where he was. He stayed there for two days, when some spectators, taking an interest in Tommy, appealed to the Humane Society, which, in turn, called out the fire department for help.

Most tempting morsels which Tommy had not seen nor heard of for more than two long days would not induce him to come down one inch, while the firemen dared not climb one inch higher into the frail topmost branches, so they went after the cat even as a buffalo or a steer is pursued on the plains and in the

moving picture shows, to wit, with a lasso. The noose was fastened to the end of a stout bamboo fishing pole and this was looped around Tommy's neck. The rest was easy. Tommy is now in possession of the Humane Society, where his last remaining life is being strengthened with plenty of warm milk and other dainties while he awaits his owner.—Technical World Magazine.

Sunshine.

I'm too small for work important,
So I help with little things.
Father says my feet are nimble,
Just as if hey both had wings.

I can tend my baby brother
And can dust the room quite well
Carry water to the chickens
Anu go ring the dinner bell.

Mother says I am her comfort.
And she calls me sunshine, too,
Just because I save her footsteps
When she has so much to do.

—M. Louise Baker.

A Beautiful Legend.

There is a beautiful legend I love to recall. It is said that on a certain feast day all the people in a little Italian town were bidden to come to the great cathedral, march down the dim aisles, and lay upon the altar a gift for the Lord; and to him who should offer the most acceptable gift heaven would grant a sign.

The people came, and they bore in their hands costly spices, rare laces, vessels of gold, priceless garments, wonderful statues and pictures. They bore their gifts proudly and in deep expectancy, looking to see the sign; but as one after another reached out his hands over the altar rail to lay down the gift, lo! it disappeared. With terror-stricken faces they went back down the other long, dim aisle and out into the sunshine, hardly daring to look at each other. At last, late in the afternoon, there came a maiden, poorly clad, who looked at no one, and as the people gazed at her they could see nothing in her hands. She went slowly down to the altar and knelt there for a long time, while the curious crowd wondered; they saw her reach out both hands, which seemed to be empty, and lay them both upon the altar; she kept them there for a long time, but when she rose and came out into the sunshine her face wore a look of calm peace and great joy. Then the people looked back at the altar, where nothing had been, and there saw two beautiful pure white lilies, which had burst into bloom upon the altar and filled the cathedral with fragrance.

Since I read that story I have never seen those in church who take the contribution go and lay it upon the altar without wondering, if we went one by one with our gifts to God, and reached out our hands and put them over within the altar rail, whether there would be anything there. God knows what the gift really cost us, and He alone can answer the question. I have wished ever since I read the story of the offering which David made, and remembered the Italian legend, that I might know that the gift which I bear in my hands when I go to the altar of the King is a gift that really costs something; that it is not given because it is beautiful, or because men see me give it and will give me praise; but men seeing nothing in my hand shall yet know, by the peace and joy in my face, that I have met the King and have given to him an acceptable gift.—Margaret Slattery.

As Good As His Uniform.

The car was already crowded when a bent old Irishwoman clambered aboard with a large basket, heavy with the results of her marketing. As she started into the car the conductor stopped her.

"Here! You'll have to leave that basket out here on the platform. There's no room for it inside."

The old woman began to expostulate, as she blocked the door with her stout form and the awkward basket. "I'll not be leavin' it out here, for anybody to make off with it. Can't you show a little considtheration for an auld woman?"

The conductor grinned, but was firm. "Hurry up, ye're blockin' the door," he reminded her.

She was obviously worried, and her forehead knotted anxiously between her faded blue eyes. A boy of fourteen or so in the uniform of a boy scout, who was seated in the corner by the door, rose.

"You sit here," he said to the woman, "and I'll watch your basket."

She shook her head obstinately. "I've lived in this town too long to be thrustin' every Tom, Dick and Harry. Like enough ye'd think 'twas a fine joke to be runnin' off with an old woman's dinner."

The occupants of the car were by this time interested and amused. The conductor showed signs of irritation.

"Oh, go on!" he said. "The boy's all right. He'll take good care of your stuff." And the old woman subsided, with now and then an anxious glance at the platform where the khaki-clad figure stood guard over the basket.

When she rose to leave the car the boy picked up the basket.

"I'll carry it for you—it's pretty heavy, I guess," he said, and they walked off side by side.

"Who is the lad?" a man asked, as the conductor gave the signal to go ahead.

"I don't know who he is—never saw him before. But I know what that suit of clothes stands for. There aren't many things you can depend on in this city, but you can trust that every time. Youth's Companion.

Mim and Her Kittens.

Mim, our staid old mother cat, was a great pet, and liked to lie under the kitchen stove with her four kittens all the day long.

It was warm, bright weather, and mother thought Mim and her family as well stay out on the porch, so she fixed a warm, soft box of wool for them to lie in. But they never stayed in it long at a time.

"Put the kittens in their box and let them have a nap," said mother to the little girls, when they were tired of playing with their pets.

This they did, but in less than ten minutes they were under the stove.

"We put the kittens in their box, truly, mother!" the children protested..

Mother was at work among her flowers one morning, when the maid opened the outside kitchen door and drove out the whole crowd, Mim and her four kittens.

"Now stay out, you witch family!" she said.

Our Mim went straight to a dwarf apple-tree growing near the shed, and up into its low branches, the kittens all following in an eager procession, their gay ribbons flying in the breeze. A grape-vine was trained over that end of the shed, and its branches were mingled with those of the apple-tree.

Mim climbed on and up into the vine branches and then into the open shed chamber window, the kittens at her heels. Then they had only to come down the back stairs to the door at the foot, which opened into the kitchen, and had a hole cut in one corner on purpose to let cats through.

Mother watched the last kitten in at the window, and then went into the kitchen and found the little family just settling down by the stove. She put them out again and called the children to see the kittens climb. They laughed and laughed at the funny roundabout way of reaching the kitchen.

They are playing the game of "follow the leader," they said.

Perfect
Protection

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The First Tangle.

"There is a pretty little Eastern fable. Some weavers were working diligently in an Eastern palace. The men and women wondered to see a little child amongst them, whose work always went smoothly on, without a break or even a snarl in the thread. They asked her how it happened that they could not succeed so well; their silk constantly got frayed and broken, and the beautiful pattern was worn and soiled by their mistakes and tears. The child answered: 'I only go and tell the King.' They declared they did the same, going to him once a week. 'But,' she softly answered, 'I go and get the knot untied at the first little tangle.' That is the secret of perpetual peace. If we were only careful to take every little worry and tangle to the Master at once, how very different our lives would be."

There are those on whose faces may be traced the peace of God, whose very presence diffuses spiritual fragrance wherever they go. It is not difficult to discover their secret. The power of the Holy Ghost has given them a little glimpse of the glories of the Eternal world, and that vision has preserved them amid the manifold temptations of the world, the flesh and the Devil.

There is wonderful power in a consistent life. Multitudes of Christians today are called upon to thank God for the force of silent preaching—for the force of a living Bible.

Personal and News Notes.

The Rev. Paul T. Prentiss was in charge of Prince George parish, Georgetown, South Carolina, during the month of September.

The Bishop of South Carolina and Mrs. Guerry are the guests of Canon George W. Douglas during the General Convention.

Archdeacon Winn, of Brunswick, Ga., is in charge of Christ church, Savannah, during October. His address is 224 Oglethorpe avenue, E.

Bishop Knight, of Cuba, has reconsidered his declination of the position of vice chancellor of the University of the South, Sewanee, and has accepted the position offered him.

The Rev. G. M. Macdougall, rector of the Church of the Advent, Brownsville, diocese of West Texas, has returned to his parish after an extended vacation in Europe.

The Rev. Ellis B. Dean, of the Church of the Holy Trinity, Middletown, Connecticut, has accepted an election to the rectorship of St. Andrew's church, Wellesley, Massachusetts.

The Rev. John D. Wing, Jr., rector of the Church of the Incarnation, Atlanta, Ga., has accepted a call to Grace church, Anniston, and will enter upon duty in the new charge on November 1st.

The Rev. William Wesley Daup, for the past four years rector of St. Andrew's church, Bryan, Texas, has accepted the call from St. John's church, Elkhart, Indiana, and became rector of that parish, October 8th.

The Rev. Dr. J. B. Blanchet, rector of the Church of the Beloved Disciple, Philadelphia, has been asked to take temporary charge of St. Andrew's parish, Tampa, Florida, made vacant by the recent death of its beloved rector, the Rev. William Wilson DeHart.

The Rev. C. C. Kramer, one of the deputies to General Convention from the Diocese of Texas, is not attending on account of impaired health. The first alternate, the Rev. George B. Norton, D. D., is in attendance.

The Rev. Herbert John Piper and the Rev. John Linton Dwyer were ordained to the priesthood, in St. John's church, Providence, Rhode Island, on September 29th, by Bishop Perry. The Rev. E. S. Drown, D. D., was the preacher.

On September 24th there was unveiled and blessed on the private estate of Mr. and Mrs. Frederick T. Proctor, of Utica, N. Y., a wayside shrine, depicting Mount Calvary. Their rector, the Rev. Octavus Applegate, D. D., of Grace church, officiated.

The Rev. E. Sterling Gunn, rector of Trinity church, Natchez, Miss., has been called to the rectorship of Grace church, Memphis, Tenn. He officiated at three services in Grace church on Sunday, September 12th, and will announce his decision later.

A plot of ground has been given by Mrs. Caroline Brown and family, of New York, and $4,000 has been raised, to build a church at Biddeford Pool, Maine. The Rev. Philip Schuyler, of the cathedral, Portland, Maine, is in charge of the mission work at Biddeford Pool.

BISHOP PERRY'S
History of the American Episcopal Church
1587-1883.

In two Large Volumes, Quarto, Cloth. New. THE SET $4, POSTPAID. Published at $15.

Bishop Tucker, of Southern Virginia, says: "Bishop Perry's History is the most valuable book on the subject and essential to any one who wishes to know the full history of the Church."

The above offer results from my acquirement of the balance of the edition.

CONNOR'S BOOKSTORE, - 232 Meridian Street, Boston, Mass.

The congregation of Christ church, Schenectady, N. Y., the Rev. David H. Clarkson, rector, have determined to proceed with the completion of the church building. The building will cost $40,000 and $27,000 is now available for building purposes.

The Rev. Walter G. Haupt, rector of St. John's church, Havre de Grace, has been called to Reading, Pa.

The Rev. J. H. Gibboney, Jr., formerly curate of Christ church, Savannah, Ga., on October 1st, became rector of Grace church, Anderson, S. C. Address, Grace Church Rectory.

The Rev. W. N. Tillinghast, rector of St. Andrew's and St. James', Greenville, and of St. John's, Walhalla, and the Church of the Ascension, Seneca, South Carolina, has resigned to accept the position of assistant in Epiphany church, Washington, D. C., where he takes up work on the second Sunday in October.

The Rev. Melville K. Bailey, who has been assisting the Rev. Dr. Henry Mottet at the Church of the Holy Communion, Manhattan, the current year, took charge, October 1st, of the Mission of the Holy Spirit in the Bronx. Address, 1037 Faile street. The Rev. Richard H. Wevill continues his ministry there.

The twentieth anniversary of the consecration of Bishop Lawrence of Massachusetts, was celebrated throughout the diocese on Sunday, October 5th. In most of the churches mission addresses were made reviewing Bishop Lawrence's administration and expressing the universal affection felt for him by clergy and people.

The St. Paul Parish Training and Industrial School, Atlanta, Ga., was destroyed by fire on Sunday, September 28th. The loss is very great, and it is the hope of the Bishop of Atlanta, and of the Rev. A. Eustis Day, minister-in-charge, that friends will help to restore the building, which has been of such great value to the Church and the community in which it is located. It has trained annually over 200 children. Contributions may be sent to the Bishop of Atlanta, or to Mr. Day, whose address is 239 Auburn avenue, Atlanta, Ga.

The executive committee of the Third Department Sunday School Convention will meet in St. John's church, Hagerstown, Md., Rev. J. Poyntz Tyler, rector, on November 5th and 6th. Addresses will be made by the Rev. L. N. Caley, of Philadelphia; Mr. Robert E. Anderson, of Richmond, Va.; the Rev. Howard E. Diller, of Pottsville, Pa.; the Rev. S. U. Mitman, of South Bethlehem, Pa.; the Rev. Charles H. Holmead, of Wilmington, Del.; the Rev. William C. Hicks, of Cumberland, Md.; the Rev. R. P. Kreutler, of Scranton, Pa.; the Rev. C. S. Abbott, of Washington, D. C., and the Rev. W. L. DeVries, Ph. D., of Washington, D. C. The chairman will be the Bishop of Maryland.

The address of the Rev. T. K. Nelson, of St. John's College, Shanghai, China, is now Ellicott City, Md.

The address of the Rev. J. Francis McCloud, of Christ church, Nashville, Tenn., is changed from 503 Charlotte avenue, to Christ Church, Nashville, Tenn.

The Rev. Hugh L. Burleson, one of the secretaries of the Domestic and Foreign Missionary Society at the Mission House, met with a rather serious accident on the evening of September 30th. He was returning by train to his home at Cos Cob, Conn., and in going down the stairs at the railroad station, fell and broke his knee cap. It was necessary to take him to a hospital at Greenwich, and it is feared that he may be obliged to remain there for some weeks to come.

With What Has Christianity To Do?

Christianity has to do with the entire life of men, with life in all its relations. We fear that with many Christians, this knowledge is still lacking. They have the shortsighted and perverse notion that Christianity has only to do with the so-called religious affairs of life. Many even think that it only has to do with eternity. May God in spite of this free every one from such perverted conceptions! True religion—and hence also Christianity—has to do with the whole life. All life must be religious. * * * A church member of standing, on being reminded of an unrighteous method of dealing in business, replied: "That is just business!" He thereby made plain that, as he apprehended it, business and Christianity had nothing to do with each other. Yet how blinded he was! And he is by no means alone in his position. There are too many, alas, who hold to this perverted conception.

A Christianity that does not touch our business or professional life, that does not turn into fair and upright employers and business men, considerate of the welfare of those who are in our charge, that does not impel as toward true brotherly love and love for those nearest to us, that does not lead us in every sphere of life to honor God and exercise an influence rich in blessing—such a Christianity, we say, has little, if any, worth before either God or men. And it is a lamentable fact that a great number of Christians delude themselves by means of such a worthless Christianity and thereby weaken the power and influence of Christianity in the world. To sing and dream of heaven, and to neglect here in this present life one's Christian duty in the family, in business, in professional life, in political and social relationships, brings salvation neither here nor in eternity.—Translated from Der Sendbote.

The Christian is not to flee from the contagion of evil, but to meet it with the contact of health and holiness.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

At Home.

Mrs. J. L. CHAPIN, Secretary of the C. P. C., and Mrs. W. M. S. HAMMOND, (formerly of Virginia and Pittsburgh), will be informally at home to their friends, every evening during the General Convention, Spencer Arms, corner of Broadway and 69th street, New York.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FAMILY RESEARCH, Coats of Arms neatly executed. E. V. M., 102 N. Monroe street, Richmond, Virginia.

FOR SALE.—A large number of Cents and Half Cents, including a nearly complete list from 1793 to 1856. Address Coins, Southern Churchman.

DIED.

BROWN.—Suddenly on September 29, 1913, BENJAMIN FRANKLIN, fifth (5) son of the late Col. Thomas and Sarah L. Brown. He was a member of Cople parish vestry, and was loved by all who knew him. He leaves a widow and three sons, who mourn for a kind, loving husband and father. He was laid gently to rest in Yeocomico Cemetery.

NEWTON.—EDWARD COLSTON NEWTON died at Linden, Va., September 1, 1913, in the sixty-fourth year of his age. He was the youngest son of the late Hon. Willoughby and Mary S. Newton, and brother of the late Bishop John B. Newton. He leaves a widow, two daughters and three sons to mourn their loss. He was a member of Cople vestry, Westmoreland, Va.

PETERS.—Entered into rest, from her home, Petersburg, Va., August 26, 1913, ANNIE M. PETERS.

"Asleep in Jesus."

BLACKBURN.—On October 5, 1913, at the Louise Home, Washington, D. C., SARAH ELIZABETH BLACKBURN, wife of the late William B. Harris, and daughter of Dr. Richard Scott Blackburn and Eleanor Thomas, his wife, in the sixty-seventh year of her age.

Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord,
Abide with me.

OBITUARY.

Mrs. Susie Welford Lewis.

The ending of this life, in the early fall of this year, that came to this beloved parishioner, will cause her always to be remembered by all who knew her as one who was as beautiful in character as she was in person. Loving society she was welcomed into its intercourse as one who never cherished an enmity nor forgot a friend. Her interest in others was expressed in kindly deeds. Her invariable courtesy, her cheery laugh, her face of sunshine, her considerate words, her guileless spirit drew to her the most devoted love, as well as won sincerest admiration. With much buoyancy of spirit associated habitual trust in God, which enabled her to bear with patience and submission many heavy burdens.

Her spirituality developed along the lines of faith and love.

She knew her Saviour as one Almighty and willing to save. She put His blood between her and all her sins, and looked for acceptance solely on the ground of His being her righteousness.

A true wife, a loving mother, a loyal friend, an earnest Christian, she has left a void that nothing earthly fills.

"Death is in one view the great separating power, but in another the greater uniter, who joins again in an everlasting love those who have been parted." We can look forward to the reunion of Christians in Paradise, waiting for the perfect bliss of heaven.

"One life in God will make us one forever." So, we give God thanks for the good example of His servant who has finished her course in faith and now rests from her labors. And those who remain can say:

"It is enough; earth's struggles soon shall cease
And Jesus call us to heaven's perfect peace."

R. J. McB.

Miss Maria Allen.

RESOLUTIONS OF RESPECT.

At the first meeting of the Rector's Aid Society of St. James' church, Richmond, Va., held since the death of Miss MARIA ALLEN, it was

Resolved, That this Society has met with a great loss in the passing from death unto life eternal of this devoted Churchwoman. To work for her church, to promote the interest and welfare of this Society, was her life. She did what she could for the Master. What more can be said?

Like Dorcas, she "was full of good works and alms deeds which she did."

We, the members of this Society, wish to place on record our appreciation of her faithful service and our affection for this devoted friend.

That her example may stimulate us to greater endeavor and more faithful service is our earnest prayer. Surely this would be the highest tribute we could pay our friend.

"Truly does she rest in the Lord, and her works do follow her."

THE RECTOR'S AID SOCIETY OF ST. JAMES' CHURCH.

APPEALS.

APPEAL FOR A MOUNTAIN MISSION SCHOOL.

Up in the mountains of Carroll county, Virginia, fifteen miles from the now noted Hillsville, is a mining camp with over a hundred children in it. A mission school has been established there; the teacher's salary being paid by the Mining Company and the Episcopal Church combined. At this writing the roll-call numbers sixty-seven, with an expected increase in the near future. In fact, scarcely a day passes without one or more new faces being seen at roll-call. So congested was the school becoming that the county had to be called upon to furnish a teacher also, and this has helped matters greatly. This last teacher does not, of course, have anything at all to do with the mission features of the school; she only does the plain, public school work, but there is plenty of that to be done, as there always is in an ungraded school. There are thirty children in the Chart Class alone.

There is great need of books for these children, if the teaching is to be done on the best lines. The parents buy the actual text-books, but money is needed for books for supplementary work, and for Church teaching. Will not some of our friends send small contributions, if no more than ten cents each, for this work, to the Rev. C. E. A. MARSHALL, Pulaski, Va., who is the rector under whom the work is being done, and oblige,

ELEANOR C. WHEAT,
Mission Teacher in Charge.

The Pension and Relief of Clergy, Widows and Orphans.

Legal Title, "General Clergy Relief Fund."

National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

It shames us when we reflect upon our neglect of the sacred writings, so much richer for us than they could have been for our blessed Lord, when we call to mind His devotion to that half Bible of His time and his unique knowledge of the Scriptures.

THE BOARD OF MISSIONS.

RT. REV. ARTHUR S. LLOYD, D. D., *President.*
GEORGE GORDON KING, *Treasurer.*

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invested at 4 per cent. will provide permanently for the stipend of one of the 38 Missionary Bishops of the Church.

THE BOARD OF MISSIONS

as the Church's agent now holds general and special Trust Funds amounting to $3,344,000.

It has never lost a dollar of its invested funds

The report of the Trust Funds Committee can be had for the asking.

Write to

THE SECRETARY,

THE SPIRIT OF MISSIONS—$1.00 a year.

WANTS.

WANTED—A LADY OF WIDE EXPERIence, seeks an engagement as teacher of English, French and German; Latin if desired; also instrumental music. Address Churchman. 1t

WANTED—YOUNG WOMEN, 19-30 YEARS of age, to train as nurses in general hospital. Course three years. Salary $8 per month the first year; $10 the second and third years. Apply to Superintendent, Mercer Hospital, Trenton, N. J.

WANTED—A MIDDLE-AGED LADY DEsires a position as matron in school or hospital. References exchanged. Address Mrs. J. A. E., care Postmaster, Air Point, Virginia. 11oct-3t*

WANTED—BY ELDERLY LADY, POSItion as companion to adult or to teach small or backward children. Experience. References. Asks board, laundry, and $10 per month. Address H. M., care of Miss Goode, 1806 K street, N. W., Washington, D. C. 11oct-2t

WANTED—EXPERIENCED YOUNG LADY desires position as companion, mother's helper, or nursery governess. State salary. References. Address Miss G. K. W., Saluda, N. C. 4oct-3t*

WANTED—BY ELDERLY LADY, POSITION as companion to adult or to teach small or backward children. Experience. References. Asks board, laundry, and $10 per month. Address H. M., General Delivery, Washington, D. C. 27sept-3t*

WANTED — EXPERIENCED TEACHER, fond of children, earnestly desires position to teach small children. State terms. Miss B., Fredericks Hall, Va., Route 1, Box 57. 27sept-f

WANTED—BY AN HONOR GRADUATE of Hannah More, boarding pupils from eleven to eighteen. College preparatory and music. References exchanged. Address Mrs. Fielding Lewis Taylor, White Marsh, Va. 20sep-5t*

WANTED—A POSITION TO TEACH small children. Have had two years' experience. References exchanged. Address Miss E. B. Hutchinson, Indian Neck, Va. 20sept-tf

WANTED—EXPERIENCED LADY TEACHer, with excellent testimonials, desires a position, preferably, in a Church school. Box 31, Waterford, Va. 19ju-tf

Pearl and Margaret.

There is a charming legend about the name Margaret—and all its variations, from Meg to Daisy, share it. Margaret is of Persian origin, and means child of life, or Pearl. The Persian legend says that oysters are moon worshippers and that each night they come up from the bed of the deep sea to open their shells and worship their deity.

Each faithful oyster that opens its shell in worship is rewarded for its belief, for the moon deposits in it a drop of dew—translucent, shimmering in light, and showing wondrous colors—which the moonbeams turn into a pearl. Murwari is the old Persian name; and through the Greek adaptation, Margarites, is developed into the name it is to-day.

The Household.

The Care of Bread.

Bread should be thoroughly cooled before putting it into the jar or can in which it is kept. Should this be neglected condensation of the moisture will more quickly cause the vegetable growth called mold.

When bread is sliced the crumbs resulting should never be swept back into the crock as we have seen many do. These gather moisture and add materially to the mold problem.

Should the unmistakable odor of mold be detected, rub off all sides of the loaf vigorously with a coarse cloth, then hold with a large fork over the coals, if a wood fire is used, or the flames of gas or gasoline. Of course, care should be exercised not to scorch or dry too much.

If mold is plainly evident, slice it off and proceed as before. This can be used for several kinds of toast or for pudding or dressing. For myself, I wish to add that I rarely have this trouble, as I keep my bread in a large can which is better than a jar. Great care should be exercised in keeping whatever receptacle is used sweet and clean by cleansing and airing. This applies, also, to the cloths used about it.

When I find that my bread is getting too dry I thoroughly wring a cloth out of cold water and wrap around it. Dry bread can be sliced and steamed, or the whole loaf put in the steamer as preferred.

"Eternal vigilance is the price of"—good bread, and when it is provided by the "gude mon" in these days of "high cost of living," we should most assuredly exercise it. And, too, not only should we be vigilant in this matter, but in all matters whereby we may economize, as we firmly believe that wastefulness is indeed wickedness.—Mrs. T. N. Rhodes, in Green's Fruit Grower.

Apple Butter.

Sweet apples make a delightful butter, that goes well in the children's lunch basket or makes an appetizing relish for the breakfast table in place of orange marmalade. Boil one gallon of fresh sweet cider down to one-half its original quantity. Then fill the kettle with sliced sweet apples and let them simmer gently, but steadily all day, until reduced to about one-half their original bulk. Stir frequently with a wooden spoon or paddle, to prevent their scorching. If not boiled down sufficiently the first day, let cook longer on the second. Pack away in stone or wooden jars. If kept in a cool dry place, this will keep almost any length of time.

Some housekeepers prefer to use half-sour apples. In this case sweeten to taste when the apples begin to break. The butter is better, however, if left with the natural sweetness of the apples.

If you rinse a plate with cold water before breaking the eggs on it, add to them a pinch of salt and then stand where there is a current of air and you will have no difficulty in beating them to a froth.

Never put soda in the water in which you wash china that has any gilding. Soda injures gilding. Instead use soap, which answers just as well and has no ill effects.

Give! Give!

By Rev. Edward S. Cross.

In the 30th chapter of the Book of Proverbs, we read: "The horse-leech hath two daughters, crying, Give, give."

"It is the simple fact that many "who profess and call themselves Christians" are looking in the wrong direction for what they call "salvation." They are courtiers of God, attempting to serve Him with that selfishness which is the very root and essence of perdition. They engage in what they call "religion," as office-seekers engage in politics—for "what they can make out of it." If the real desire of their hearts were frankly expressed in words, would it not be a repetition of the cry of "the two daughters" of "the horse-leech,"—"Give! Give?" Listen, indeed, to the prayer, not of their lips, but of their hearts! "Give me deliverance, from the pains of hell! Give me the joys of a selfish heaven, whether others around me are saved or not! Give me a quiet, easy-going conscience, even when I am selfish, and negligent! Give me membership in some fashionable or popular church—a gorgeous 'club-church,' into which the poor would not come, even if you invited them! Give me my own way in the Church! Give me an eloquent preacher—young and magnetic, if possible—whether he preaches Christ's Gospel or not; and let him tickle my ears with impassioned rant or sensational novelty, or sweetly-soothing sentimentality! Give me plenty of money, no matter how unjustly acquired, through monopolistic extortion or legal subterfuge! Give me an excellent reputation, handsomely varnished, and veneered and gilded, that I may make a good appearance in the Church, and in society! Give! Give! oh Give me whatever I want in this world and the next—a crown hereafter, without the cross here, of a loving self-sacrifice!"

Not a Mistake.

C. H. Wetherbe.

What some people call mistakes, in the conduct of others, have frequently been found to be quite otherwise. It is sometimes impossible for us to rightly determine whether or not a certain act is a mistake, or the proper thing to be done. Our knowledge is so limited that we need to be careful lest we charge another one with making a mistake in regard to a particular matter, when in fact it was not a mistake. A notable instance of this kind is seen in the history of Joseph, the son of Jacob. He has frequently been charged with making a great mistake in making known to his brothers the dreams which he had. In those dreams it appeared that he was to be favored by God distinctly above anything which should come to his brothers. They indicated that he would be exalted to the pinnacle of power and fame. His brothers would bow down before him, and acknowledge his supremacy. In the simplicity of his youthful heart, Joseph related his dreams to his brothers, and one consequence was, they were exceedingly jealous of him. Their jealousy led them to plan to defeat and destroy the bright prospects of Joseph. For a long while the modern critics of Joseph have been saying that he made a serious mistake in telling his dreams to his brothers, and also to his parents, but especially to his brothers. The critics say that Joseph was exceedingly imprudent. He ought to have known that he would thereby bring much trouble upon himself. But there is another side to this question. It was through the jealousy of the brothers that Joseph was led into Egypt. Stephen, in his speech before his Jewish brethren, in apostolic times, said: "The patriarchs moved with jealousy against Joseph, sold him into Egypt." This is significant. It signifies that, had it not been for the jealousy, occasioned by the relation of Joseph's dreams, he would not have been sold into Egypt. Through that bitter jealousy, Joseph was led by God into that land, which afterward became a great refuge to the whole of Jacob's family. God was in it all.

If thou desire beyond measure the things that are present, thou shalt lose those which are heavenly and eternal.—Thomas a' Kempis.

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Be Careful Where You Tread.

A little boy climbing the Alps with his father said: "Be careful where you tread, father, I am just behind you." And the future of your boy, you who are a father, depends in a very great measure upon you. He says to you unconsciously, "Be careful where you tread." If you are a godless man he will very likely be one also. It is an awful responsibility this thing of being a father. The very fact of the trust of your boy, that he looks up to you and admires you and is proud of you makes him imitate you. Therefore I put these words into your lips: "For their sakes I sanctify myself; for my boy's sake I will address myself to earnest, regular prayer not only in private but in family; I will open again my Bible; I will go to church; I will come to confirmation; and I will partake of the Body and Blood of Christ to strengthen me in the path of duty, and help me to be a worthy example to those 'who are just behind me.'"

Ideals are like stars. You will not touch them with your hands, but like the sailor, you choose them as your guides, and reach your destiny.

Thoughts for the Thoughtful

If our virtues did not go forth of us, 'twere all alike as if we had them not.—Shakespeare.

"The seeking and the saving of the lost are the invariable marks of the true Church of Christ."

The right kind of holiness is that which makes us turn away from sin and yet seek to help the sinner.

In the spiritual life there are recreations, but no holidays. School breaks but once, and the home afterward is eternal.—Faber.

"People are always talking of perseverance and courage and fortitude; but patience is the finest and worthiest part of fortitude—and the rarest, too."

"Let Him choose for me how I shall serve Him; be mine the one aim of doing, or of bearing His will, in most perfect and joyous devotedness."

God sometimes washes the eyes of His children with tears in order that they may read aright His providence and His commandments.—Theodore L. Cuyler.

No friendship is worth the name unless it does the highest good, assisting us to escape from the manifold forms of selfishness, and to look at duty with fresh impulse.

Prayer is so necessary, and the source of so many blessings, that he who has discovered the treasure cannot be prevented from having recourse to it whenever he has an opportunity.—Fenelon.

"Courage for the great sorrows of life and patience for the small sorrows, and then, when you have accomplished your daily task, go to sleep in peace. God is awake."

Let us not forget that life is brief; that time hurries; and that what we do to make our memories of earth beautiful in heaven, and heaven itself more populous than ever, must be done at once.

A man who lives right, and is right, has more power in his silence, than another has by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—Philips Brooks.

"Only weak natures consent to dwell among tombstones, and the losses of which they are the symbol; the strong drink wisdom and courage from the cup of sorrow, and move onward toward light and life."

The period of the Reformation was a judgment day for Europe, when all the nations were presented with an open Bible and all the emancipation of heart and intellect which an open Bible involves.—Thomas Carlyle.

If we really believe that our sorrow, our illness or misfortune in whatever form is a sign that God has us in hand, that He is disciplining us and that not in wrath but in love, it will enable us to bear almost anything.

Dr. Liddon used to say that two lessons of the daily service were two letters from Heaven every day. Having letters from Heaven is like having letters from a dear father across the sea. They show you that he has not forgotten you, and they keep you from forgetting him.



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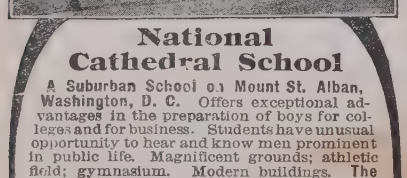
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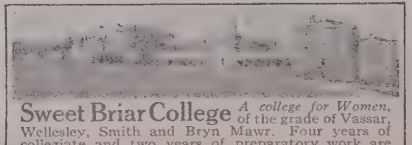
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The Wife Went in Alone.

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"Come, John, let us go to church this morning."

"No, Mary, I'll not go; you will do for both of us." And Mary went alone.

When their baby was to be baptized Mary said, "Come, John, come with baby and me to church" and again the same old reply, "You will do for both of us." And Mary and the baby went alone.

Years passed away and many times the same brief conversation took place on Sunday mornings. When the minister asked John one day why he never attended church with his wife John laughingly said, "My wife looks after the religion in our house and she will do for both of us." And Mary still went alone.

Then there came a day when Mary took sick. The doctor came and looked anxious, John was distressed. This was the first time that his wife had been seriously ill. The days passed and Mary grew gradually worse. John tried to pray, but it was hard work; he didn't know much about praying. He hadn't practiced very hard. Night after night he watched beside that sick bed. He loved his wife with all his soul. After an all night watch John dozed in the chair at the side of the bed and as he dozed he dreamed, and this is what he dreamed:

He had died before his wife and at the beautiful gate of heaven he waited her coming. At last she came and he hurried forward to pass in through the gates with her he loved so well and just then an angel appeared, stopped John and said, "No, not you, she will do for both of you."

And Mary went in alone.

Too Cheap.

A collier came to me at the close of one of my services, and said: "I would like to be a Christian, but I can not receive what you said to-night."

I asked him why not.

He replied: "I would give anything to believe that God would forgive my sins, but I cannot believe that He will forgive them if I just turn to Him. It is too cheap."

I looked at him and said: "My dear friend, have you been working to-day?"

He looked at me, slightly surprised, and said: "Yes, I was down in the pit as usual."

"How did you get out of the pit?" I asked.

"The way I usually do. I got into the cage, and was pulled to the top"

"How much did you pay to come out of the pit?" He looked at me astonished. "Pay? Of course, I didn't pay anything."

I asked him: "Were you not afraid to trust yourself in the cage? Was it not too cheap?"

"Oh, no!" he said. "It was cheap for me, but it cost the company a lot of money to sink that shaft."

And without another word the truth of that admission broke upon him, and he saw if he could have salvation "without money and without price," it had cost the infinite God a great price to sink that shaft and rescue lost men.—British Weekly.

"The heavens declare the glory of God," but we never see this glory until God takes the mantle of night and hides from our view the beauties of earth, then we look upward.

Southern Churchman

Vol. LXXVIII. RICHMOND, VA., OCTOBER 25, 1913. No. 43

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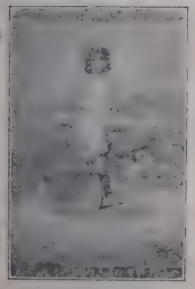
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There is no distance from which by the power of His redeeming grace we may not make our return to God.—Abp. Lang.

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VOL. LXXVIII. RICHMOND, VA., OCTOBER 25, 1913 No. 43

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

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GENERAL CONVENTION.

Editorial Correspondence.

The last correspondence closed with a statement of the amount contributed by the Woman's Auxiliary in its Triennial Offering to the Board of Missions, which reminds us to say that the Woman's Auxiliary is distinctly in evidence at this meeting of the Board of Missions. It is currently reported that the local New York attendance of the meetings of the Woman's Auxiliary is not very large. If that be the case, then the good ladies from other parts of the country are very conspicuously present in their attendance, for it seems to be a very large meeting of the Woman's Auxiliary. Certainly, if the ladies in attendance at the joint meetings of the two Houses as a Board of Missions are any proof, then there is an unusually large number of Woman's Auxiliary members in this city at the present time.

The first joint meeting of the two Houses as a Board of Missions was a conspicuous success with one single exception, and that exception was the place of the meeting. The Cathedral of St. John the Divine is great in many respects, but in the one respect of being an auditorium, a place where people can hear what is said, it is very near a disastrous failure. Some speakers are quite successful in making themselves heard in the building; others are complete failures and no one seems to be able to tell just what the difficulty is. The reverberation or echo, or whatever it is in the Cathedral, is almost unique in its disastrous extensiveness. Indeed, in some cases, it is possible to hear three distinct speakers at one time and the three running together have a very confusing effect on the hearer. But, to return to the joint session. Bishop Lloyd, as usual, made an admirable address—a strong, clear, definite appeal for a national policy in the conduct of missions on the part of a National Church, somehow, to get all our agencies; our diocesan and missionary authorities together in one plan, with one method and with one great scheme of work and expenditure. But if anything is evident at this meeting of the General Convention it is that we are a collection of independent dioceses and by no means a National Church with a national policy. But it is to be hoped that the appeal of the President of the Board of Missions may produce some effect on our various diocesan organizations and bring them to some common consent in the methods and purposes of their so-called National Missionary operations.

Mr. George Gordon King, the faithful and efficient and conscientious Treasurer of the Board of Missions, made an address at this Joint Session that ought to be put into the hands of every clergyman and communicant in this Church in the United States of America. He showed what we had done during the past year; that it was an improvement on any preceding year; that we had not only lost no ground this year, as we have previously been doing, but that we had paid all of the apportionment and made a small start towards reducing our deficit. One part of his subject is more than well worth giving our readers. He said:

"Great achievements have been accomplished in recent years. Thank God for that. But just because they are great we are impatient to make them greater. We are impatient to arouse those mighty latent forces which we know are waiting. Is it not time after 1900 years of Christianity that Christians themselves at least be united on the one single sole purpose for which they exist? Is it not also time that no Christian should be excluded from his privilege? There are in the neighborhood of 1,300 parishes, representing 43,000 members, which have made no offering this past year through the Board of Missions. There are many, many thousands, belonging to contributing parishes who, because they do not think their weekly offering of one cent or five cents or ten cents worth while, make no offering at all. These latter entirely lose sight of the fact that, as part of the world's great spiritual machinery, by not doing their part, they hamper its effective operation. But greater still, they forget that the dear Lord is waiting to possess His own and that he cannot do so until we, like John the Baptist, have prepared the way. Where lies the fault? Do we need courage? God will give us that if we ask it of Him. Do we need to pray more earnestly for greater inspiration? Then let us pray and He will answer our prayer. I have heard many, many sermons on Missions, and notices given out, that for spirituality, inspiration and beauty of expression could not be excelled, and the hearers have responded and do respond with a complete devotion of their lives. I have also heard sermons and especially notices, when I failed to see how they could have touched the hearts of the hearers. My second subject refers to Specials. No one is more deeply appreciative of them than I, for they are the special sympathy which uplifts and encourages our Bishops and clergy in their most trying times, and bring with them fresh inspiration for their work. Who, if they believe this, as I most earnestly do, could ever be accused of speaking against them? But what I beg to say is this: When special help is asked of a congregation, or of a group of people, or of an individual, may each be reminded that their parish apportionment has their first claim, and after this is made, the special contribution is requested. Surely this is not too much to ask of our Bishops and clergy with the cold knowledge that, unless the apportionment is made, some workers may possibly be recalled, or many salaries, already pitifully small, may be lowered. We of the Board have had a most anxious year concerning the new appropriations and appointments. If this is done together with the programme of giving information, which I have just outlined, I am quite sure, yes, convinced, that presently, very soon I mean, the result will be an apportionment fully paid and more. Think of that high mountain of criticism that has been raised up on the Apportionment. So high is it and so dark is its shadow on one side that our Lord's work cannot be seen for the blackness. But in meeting the Apportionment, as it will be met, this mountain of criticism will be levelled and God's light

will shine everywhere. This is no vision. It is a fact."

One other point in regard to the work of the Board of Missions, Mr. King called attention to, and this point we are glad to emphasize, because of the ignorant criticism that has been made in connection with it. Last year the entire administrative cost of all sorts and kinds of the Board of Missions was 9.9 per cent. of the receipts of the Board. This year it has been reduced to 8.7 per cent. of the receipts; proving not only that the administration was remarkably cheap last year, but that this year it is even cheaper still, and challenging comparison with the administrative cost of any other great organization, ecclesiastical or financial, in the United States of America.

The House of Deputies has been working this session with remarkable peacefulness and considerable speed. Owing to an injudicious speech, at one time we were threatened with an unpleasant situation in the House of Deputies, but owing to another very fine speech from Mr. Pepper, of Philadelphia, that unpleasant situation was most happily averted. Of course, no action taken by the House is complete until it has been concurred in by the Bishops, and it is at times very difficult to find just what that august body has done or proposes to do. The motion was made at this session of the House of Bishops to sit with open doors and was only lost by the close vote of forty-nine to fifty-two, which gives promise that in the no distant future our Right Reverend Fathers will consent to have the world know what they are doing while they are doing it, and why they do the particular things that they do.

Two or three subjects of unusual interest have been before the House. For instance, the Provincial System, and the motion to appoint a Joint Commission to revise the Prayer Book, and certain petitions on Social Service, and Education, and one very unusual proposal to make a two-thirds majority of the House of Deputies constit tionally necessary for any change whatsoever in the Prayer Book; and this last motion, be it said, came from the gentlemen who are in favor of change of name, and not from those who disapprove of that proposal. But so far, these discussions are simply discussions, and no definite action has been taken. Another proposal to come before the House is with regard to Proportionate Representation, but there is a rumor to the effect that the Committee on Constitutional Changes will recommend that this whole subject be referred to a Commission to report to the next General Convention. And, in conclusion, let me say that in an experience of six sessions as a deputy to the General Convention meetings in six different cities of the United States, the worst local reporting that has ever been done has been done by the papers of the great Metropolitan City of New York. Sometimes one has literally to hunt all the way through a great morning daily to find whether its staff knows whether such a meeting as that of the General Convention is in progress. Whether this is a fair expression of the Metropolitan mind towards great religious gatherings or not, is beyond the purview of this writer.

THE PIONEER CHURCH PAPER.

We're not trying to "start something," but the Northeast, the diocesan paper of Maine, founded in 1872 and continuously maintained, claims to be the oldest paper in the American Church. The Church News of Missouri was begun in February, 1870, and is now in its forty-fourth annual volume. Is there any other Church paper begun so long ago, and continuously issued till now?—The Church News, St. Louis, Mo.

Yes—the Southern Churchman,, the first copy of which was issued at Richmond, Va., on January 1st, 1835, and the paper has been continued uninterruptedly, under the same name, to the present time. It is, therefore, the oldest Church paper in the United States.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

The Twenty-five Scholar Sunday School.

Mr. Editor: As the rector of a parish containing four Sunday Schools of this class, and as a member of the Diocesan Sunday School Commission, the problem of grading and developing into a higher efficiency the small country Sunday School presses as a very heavy burden. The average country clergyman feels very keenly the utter inadequacy of so much of the Sunday School organization and instruction, and his feeling sometimes takes on a tinge of hopelessness when he has the privilege of attending a Sunday School Institute in one of the towns or cities. For the simple reason that at such Institutes the addresses are made to teachers of town and city Sunday Schools, and the methods advised and the suggestions made are in most cases entirely impossible of being carried out in the small country school, with its paucity of equipment and its lack of trained teachers, and its isolation. So very little has been done for the twenty-five-Scholar Sunday School. So few suggestions for grading and development have been made which are adaptable to it. And yet the fact that possibly three-fourths of the Sunday Schools of the Diocese of Virginia are of this class makes it a problem whose solution is of vital import to the welfare of the Church.

I am writing this letter in order to make two suggestions. We had the privilege, at the recent meeting of the Rappahannock Valley Convocation, of having with us the Rev. Dr. Stewart U. Mitman, of South Bethlehem, Pa., the Sunday School Secretary of the Third Department, who made an address on the development of the small Sunday School. Dr. Mitman has given a great deal of thought and work to the making out of a plan for the grading and developing into greater efficiency of such schools, and suggests a system of instruction which impressed the members of Convocation as really workable. As the secretary of our own Department, Dr. Mitman would welcome the opportunity of making addresses on the work of small Sunday Schools at meetings of the different Convocations, or if corresponding with any rector or superintendent of such a school.

One great reason of the inadequacy of so much of our country Sunday School work is the isolation of school from school, and the difficulty of inspiring the teachers with a vision of better things. The Sunday School Institute in Richmond, or any other city, is immensely helpful to the schools which can send their teachers, but is not of much help to any school which is so far off that it can send only one delegate. And for the same reason the Sunday School Institutes held at the different Convocations do the most good only to the teachers of the parish in which the meeting is held. The whole teaching force of a Sunday School must attend an Institute in order to get the real help from it. We need to have all over the Diocese little local Sunday School Institutes, where the teachers of five or six country schools can get together for a day's meeting and discuss country problems. And they must be discussed by men who are familiar with country difficulties. A speaker who is immensely helpful in a city institute may be a dead failure in a country meeting, if all his experience has been in a large and well organized city school. The rectors of two or three adjoining parishes may get the teachers of all their schools together at some center, and with only local talent and inexperience, have an Institute meeting that will be truly helpful in solving some of the difficulties, and making Sunday School work more efficient. And if such a local Institute will hold together and have two or three regular meetings each year, it will develop into an instrument of greater and greater help to every Sunday School which takes part in it. The Sunday School Commission of the Diocese will be glad to help in the organization of such local Institutes in any way in which it can. Institutes of this kind have been organized in one or two counties of the diocese, and they have proved their value.

G. MacLaren Brydon.

King George, Va.

All Saints' Day.

Mr. Editor: The approach of All Saints' Day furnishes a most excellent opportunity of bringing to the notice of outsiders one of the many beautiful features of our beloved Church. It seems to the writer, who never misses attending the services on this day, that it should appeal strongly to every one, as there is no family but what has lost some of its members. The so-called heathen Chinese are given to ancestor worship; the modern Christian is given to forgetting his ancestors unless, perhaps, he can boast of their great achievements for his own glory, and too soon forgets the parents who labored hard and loved too well that his path through life might be made easier.

What a beautiful thought, to draw aside from the world for all or part of that one day, and think of the loved ones who have gone before; who have lived their lives, who walked up so many times to the altar for that spiritual food which sustained their Christian lives—and the others, so numerous "that no man can number."

Let us tell others of the comforts, and if possible do so in time for the coming season almost upon us. This can be accomplished in part by sending out circulars to all those who have been bereaved, no matter what their Church connections may be. The circular may set forth, in a simple way, what the reason and benefits are, with a special invitation to attend the services. Members of the various congregations can furnish names of such persons and extend personal invitations to those they know personally or hear of. People who have lately been bereaved are in a receptive condition for the truths which the season of All Saints offer.

A. E. WALESBY.

Louisville, Ky.

A Correction.

Mr. Editor: Permit me to call your attention to a correction of an error in the report of the National Convention of the Brotherhood of St. Andrew, in the Southern Churchman, for October 11th.

On page five, near the middle of the first column, there is a statement regarding the presentation of a certain resolution.

Let me refer you, for an accurate account of this matter, to the report of the Convention in the Churchman, for October 11th, at page 484, near the middle column, which states a correct report, giving the text of the resolution in question.

Permit me to say also that the subsequent action of the General Convention confirmed the thought expressed in the resolution.

OGLE R. SINGLETON.

Washington, D. C.

Co-operation.

No one can live a perfect life in isolation. God has not intended that it should be so. Every human life is wrapped up in a multitude of interests. Inter-dependence is a law of life. Individuality must not be lost sight of in the complexity of social life. Every one of us must bear our own burdens; yet we are commanded to bear one another's burdens. This has been called a contradiction, but it is one of the fundamental principles of our social existence. All the parts of a machine bear their own burdens only as they are made inter-dependent that the machine may exist. Some one has said, "Living is an art." The greatest artist is the one who best understands and is in greatest sympathy with his art. So in human life the one best trained to service with others gets most out of life because he gives most to it—and his burdens are lightened as he shares the burdens of others. Especially is this true among Christians. St. Paul has beautifully illustrated it in the 12th chapter I Cor., where he says, "By one spirit are we all baptized into one body." Hence, the body is not one member, but many, and "the eye cannot say unto the hand, I have no need of thee, nor the head to the feet I have no need of you."

The Church to-day needs its humblest members as much as it does its dignitaries. That is what Bishop Paul thought when he was writing to the church at Corinth. We have not reached the point where God has ceased to use the weak things to confound the wise and mighty. If the true history of the church were written it would be found that many of her greatest victories have been achieved by her humblest instruments. It is said that when Monica, the mother of Saint Augustine, was married she received the gift of a little hunchback slave girl. Being a devoted Christian, the little slave sought and won the confidence of her young mistress and finally saved her from her selfish indulgence and led her to Christ. The history of the world would have been different from what it is to-day if it had not been for St. Augustine, whose deep piety could be traced to the faithfulness of the little hunchback slave. It is said that in the same peculiar way the greatness of England achieved through the life and work of Queen Victoria can be traced to the earnest Christian life of a little Weslyan girl who was at one time her servant and whose Christian piety and conversation deepened the devotion of the future queen. One of the first things that a Christian should learn is that no child of God is small in His eyes, and that while one such can "chase a thousand, two can put ten thousand to flight."—Western Methodist.

A Man's Life.

What is life? What is man's real and deeper life? This is the question, this is the mystery, for which man has ever been seeking a satisfying answer. He has tried to search out the mystery of life at its fountain; he has tried to apprehend it in its ultimate destiny; he has tried to fathom its present meaning and relationships. To his questioning, science and philosophy have given definitions of more or less value; but it is the Christian religion and the Word of God which have offered really sufficient and satisfying conceptions of a man's life. Christ sees the life of man in its higher reaches, in the exercise of its spiritual faculties, in its moral relationships to God and men.

Paul wrote one time, "For to me to live is Christ." Broadly speaking, he is thinking of the higher spiritual life of the Christian, and he means that his real life of power and usefulness is possible only as he abides in fellowship with Christ by faith and obedience to His will. He who lacks such fellowship with God and His Son Jesus Christ, does not live, but is "dead in trespasses and sins." His existence is narrow and limited because he confines his interest to the material and temporal. He alone lives a broad and rich life whose interests and aspirations reach out to the eternal and holy God.

There are two Greek words meaning "life," much used in the New Testament, between which there is a singularly beautiful distinction. The one, "bios," is the lower term and signifies the earthly, natural "life." It is often used also for the wealth or possessions which promote the natural life. The second is the higher term "zoe," signifying the higher ethical and spiritual "life," in its larger relations to God and eternity. It is worth noting that Jesus always employed this term when speaking of the life of Christian discipleship, as when He said, "a man's 'life' consisteth not in the abundance of the things which he possesseth;" that is, a man's real and nobler life is not dependent upon the quantity of his earthly possessions, but his higher welfare and happiness are independent of riches. He used the word in John 14: 6, "I am—the life," etc. It was used by Paul in verbal form in the verse quoted above. It is this higher, spiritual idea of life, embodied in this expressive Greek word, which alone can satisfy the hunger of the soul for God and peace.

What then? Well, our thought is that the Church should bend her energies to express the Gospel in its full power; first, to lead her members and other people into a living faith in Christ as Saviour and Lord, and second, to lead them into the conception and the experience of the "more abundant life" of fellowship with God and self-denying service for our fellows. In the first section of the 15th chapter of John, Jesus describes it impressively as a consistently fruitful abiding in Christ, a fellowship which steadily brings forth its fruits of love and service. Human society has suffered from its hurts and wrongs because it has held so long the lower, earthly view of life. But the social hurts and ills will surely pass away, in proportion as men are born again by grace and the Gospel into the new life, and come to see what "a man's life" really is.—Lutheran Church Work.

Do good! Do good! there's ever a way,
A way where there's a will;
Don't wait till to-morrow, but do it to-day,
And to-day when the morrow comes still.
—Christian Herald.

"I Am the Bread of Life."

This saying is a condensed and concentrated parable. When Christ likened Himself to bread He took one of those homely illustrations which He delighted to use. For bread is the simplest, commonest, and most universal food in the world. Some plants are limited by climate, or confined to some special zone of vegetation; but corn can grow in nearly every populated region. We all eat bread, from the epicure to the starveling; we find it on every table and at every meal. Certain sorts of food can only be had in particular months of the year; but bread is never out of season from January to December. Some dishes and dainties we can dispense with; they are costly, we reserve them for banquets, they furnish the tables at a feast. But this belongs to the diet of the masses and the classes alike; even a pauper child eats day by day his daily bread.

When our Lord called Himself the Bread of life He was thinking of the five barley loaves with which He had fed a hungry crowd the day before. It was plain fare, some of us might call it coarse; barley bread is still eaten by peasants all over Europe. But Christ did not disdain to compare Himself to the simplest and commonest kind of food. He bids us receive Him as our prime necessity, as the staff of our inward life. He calls aloud, not merely to the noble and the educated, but to a world of hungry men and women: "Come unto Me, and I will refresh you."

Here is one cardinal difference between Jesus Christ and other prophets and teachers as also between the Bible and other books. Human systems and philosophies, framed by art and man's device, are only fit for superior persons. They are too fine for humble folk. They make no provision for the elemental wants of mankind. They come not to call sinners, but the righteous—the intellectual aristocracy, the spirit-

ual elite. While for the dim multitude of ordinary men and women they have no message of hope and no mission of mercy. Here is the capital defect, the distinctive failure of these ingenious theories of life; they lack the great universal note, they never come home to all sorts and conditions of humanity. It was said that Renan offered the Parisians "bonbons flavored with the infinite"; and Renan is a type of those religionists who offer us not stones, but rather sweetmeats, instead of bread. But He whom Christians worship took part in our common flesh and blood. He counted nothing human to be alien from Himself. He was named the Son of Man because He brought glad tidings to all the poor and the broken-hearted and the captives and the blind. Alone in history He has dared to call Himself the Bread of the whole world.

Again, this phrase not only shows us how simple and universal the Gospel is, but also points to the conditions on which the Gospel can be received. The natural state which requires food is hunger; and a healthy man will refuse to eat bread unless it be to satisfy his appetite. Not otherwise is the condition for receiving the Bread which comes down from heaven. Blessed are they that hunger, for they shall be filled. Our inward longing for God carries within itself the pledge of its own satisfaction. If His children ask bread, they can never be finally denied or disappointed. Our restoration, like the prodigal's, generally dates from the day when we begin to be in want. In our Father's house there is always bread enough and to spare; but we might stay away for ever if sheer hunger did not mercifully drive us home.

Finally, this phrase, the Bread of Life, suggests the assimilation of the Gospel. Bread is no use to me so long as I only look at it and talk about it. I must eat it. What doth it profit a hungry man if you merely explain to him your ideas about food reform, or tell him how bread ought to be made, or let him look into a baker's shop-window? He must eat before he can be strengthened and satisfied. Bread, to nourish me, must be more even than my property. It must be taken up into my flesh and blood and become not only mine, but a part of me.

This truth has spiritual applications. The New Testament, for example, is no use to men so long as it exists only in a language which they cannot understand: it must come to them in their mother tongue. And even then it is useless if it remains unread. Moreover it is also true that Jesus Christ Himself profits us nothing, so long as He is only Some One outside of us and apart from us. The pages of the New Testament present Him to our hearts: but we must receive Him personally and appropriate Him by an act of faith. Truth, to nourish me, must be made a living part of my nature. It must be spiritually assimilated before it can give me spiritual strength. It must become, not only mine, but me. Even to break the Bread of life to others is not the same thing as to feed on Him in our hearts by faith with thanksgiving.

This is one of the mysterious realities so difficult in theory, which become easy and natural in experience. The wisest physiologist cannot perfectly explain by what subtle chemistry physical food is transformed into blood and nerve and muscle; but this is done daily in the experience of the human race, although not one person in a million so much as thinks about the process. Even so Jesus Christ is made the Bread of life to multitudes of simple souls who can never explain their experience of that mysterious union which makes them one with His redeeming Love. Nevertheless they feed on the Bread which came down from heaven, and they confess the ineffable fellowship concerning which the apostle said: "I live, yet not I, but Christ liveth in me." This is a mystery which the poor in spirit enter into, an experience in which the humble are at home. For them the Bread of life is the secret of their strength, whereby the inward man is renewed day by day. For this Divine Gift is not reserved for sacred seasons or set apart for solemn festivals. It is not like the ancient shew-bread which only priests might eat, which common men like David perchance dare taste now and again in some dire necessity. The Bread of life is not too high and good for human nature's daily food. As we live by the faith of the Son of God, we are made partakers of Christ morning by morning, like the manna-gatherers in the desert. Day by day He imparts Himself to the faithful soul: He gives us our daily Bread.—The Bible in the World.

Church Intelligence

CALENDAR FOR OCTOBER.

1—Wednesday.
5—Twentieth Sunday after Trinity.
12—Twenty-first Sunday after Trinity.
18—St. Luke's Day.
19—Twenty-second Sunday after Trinity.
26—Twenty-third Sunday after Trinity.
28—Sts. Simon and Jude.

Collect for Twenty-third Sunday After Trinity.

O God, our refuge and strength, who art the author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

Collect for Saint Simon and Saint Jude's Day.

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

Foreign.

Nonconformist Tribute to the Value of Confirmation.

Nonconformists, both in this country and in America, have frequently expressed their appreciation of the Anglican office of Confirmation, but it is not often that so well known a man as the Rev. F. E. Clark, founder of the Christian Endeavor Movement, pays a cordial tribute to the solemnity and spiritual value of the rite. We therefore have particular pleasure in giving extracts from a remarkable article in the American Congregationalist, signed by Dr. Clark and entitled "Some Things we may Learn from the Church of England." The "Suffragan Bishop of London" referred to is Bishop Bury, of North and Central Europe, who is doing a great work in heartening and inspiring to greater efforts the churches under his jurisdiction. Incidentally, too, Dr. Clark's tribute shows the importance of the reverent rendering of our Church services, however small they may be, in view of the far-reaching consequences they may have.

It has been my fortune during late years, says Dr. Clark, frequently to attend the services of the Church of England on the Continent, for it is often the only English service in these cities. It must be confessed that they are often exceedingly formal affairs. * * *

On the other hand, I have not infrequently been greatly edified and stimulated by service and sermon; and one of these occasions was when the Suffragan Bishop of London recently conducted a confirmation service in the ancient city of Freiburg, in Baden. I have often thought since attending that delightful service that there was much in it which we, as Congregationalists, might wisely adopt.

The confirmation service of the Protestant Episcopal Church and the Church of England of course corresponds to our reception into church membership; but whereas our service is usually crowded into a brief ten or fifteen minutes, wedged in between the morning sermon and the celebration of the Lord's Supper, the confirmation of the candidates for the Church of England is dignified by having an afternoon or evening devoted to it, while a whole hour or hour and a half is not considered too much time in which to impress upon the confirmants and older communicants the importance and seriousness of the step.

The King and Missions.

We congratulate the Wesleyan Methodist Missionary Society on the celebration of its Centenary. All students of missionary effort know the noble work that has been done by Methodist Missions in the South Seas and in Africa. The Fiji Islands are an object lesson of the triumph of Christian influences over engrained cannibalism. The King sent a message to the Albert Hall meeting on Monday, in which his Majesty gratefully recognized "the religious and philanthropic work so universally extended by the Society in promoting the noblest aims of Christianity." This frank acknowledgment by our King of the duty of support of Christian Missions proves that since 1813 a great change has come over public opinion. Then, missions were "the fad" of the few—now they are seen to be the fulfilment of the marching orders of the Church that must be carried out if the Church is true to her mission.

Royal Godparents.

Much interest attaches to the forthcoming baptisms in the Chapel Royal. That on the day after the Royal wedding is the baptism of the heir of the Duke and Duchess of Roxburgh, whose advent was so joyously received after a married life of ten years, which had not before been blessed by the presence of a little child. The King and Queen are to be the godparents of the little heir, and, judging by the high view their Majesties take of such duties, it will not be with them, as with so many, a mere matter of form. Later in the day the Prince of Wales will be sponsor to the child of Captain Godfrey Faussett, one of the King's equerries. Canon Sheppard will baptize both the favored babies who are to be thus honored by the Royal Family.

THE GENERAL CONVENTION.

During its second week, the General Convention of 1913 demonstrated the futility of partisanship, and banished it, some think forever. At any rate, when the Rev. Dr. W. O. Waters, of Chicago, declared the Convention to have put it out for good and all, he was applauded for several moments. Much that went on in the Convention seemed to indicate the correctness of the statement. In some of the matters in dispute the Fond du Lac school of thought seemed to some to be making a virtue of a necessity. Finding itself unable to do, it declared through several spokesmen that it never intended to do. Such is the uncharitable view. The fact is that there was peace and speed in the transaction of business such as have not always obtained in Conventions of late years.

The Province plan was adopted by the deputies entire. It creates provinces with the same boundaries as the present Missionary Departments, and provides a Provincial Synod of one House only, which has a considerable range of legislative power. The General Convention is recognized on all sides as too large to transact business save by committees. The Province plan will relieve it in some measure.

The adoption of the two-thirds rule for Constitution amendments, if it be finally approved, will put an end to Change of Name tactics for years to come. The danger is that it may put an end to legislation of all kinds of a progressive character. It was on that ground that a few opposed it. High and Low supported it.

There are not to be the number of new bishops that some had hoped for in an expanding Church. A reason is the conservative financial stand taken by the Board of Missions. Defeat of the Presiding Bishop election plan, after it had passed both houses in 1910, was unlooked for. At this writing it is said an alternate plan is to come from the upper House.

Complaint has been general by the deputies that there are so many things going on, so many friends whom they wish to visit, so many places of interest they and their wives insist upon seeing, that New York is a poor place to hold the Convention. Sessions of deputies have been strenuous, and committees have been many, with much to do. New York offers more attractions than Cincinnati and most other cities. The next Convention goes to St. Louis, there to help Bishop Tuttle celebrate the fiftieth year of his consecration. The exact date will lack a few months, but that is of no consequence. St. Louis may be less absorbing than New York has proven.

Women have stayed on, and during the entire second week their meetings have been well attended. The Convention of the Daughters of the King, held at St. Agnes' chapel, had delegates from a larger number of dioceses than have ever come together for the work. The Mystery play and the many exhibits attract crowds to the iron structure on the Cathedral grounds. In old Synod Hall exhibits of the Religious Board, the New York City Mission, the Church Mission of Help, have had steady streams of visitors. The location of these exhibits, directly on the route of travel, has aided in this excellent result.

Mr. Morgan's Collection of Rare Books and Manuscripts.

One of the last acts of the late J. Pierpont Morgan was to arrange while he was in Europe for the exhibition of illuminated manuscripts and early printed books illustrating the liturgy and the history of the Church, which he had gathered in his private library in this city.

As a result of a project which he had in mind for years, there were shown during the Convention at Columbia University, a collection in which may be traced the history of Christendom. The public has heard from time to time of the wonderful volume, the Golden Gospel, which he owned, and of the Purple Gospel, works of rare and artistic beauty which, costly as they were to acquire, may be considered priceless by ordinary standards.

This is the first opportunity that the people have had of seeing any part of this incomparable collection. It was gathered by Mr. Morgan that it might tell its own story of the development of the liturgy, and he had looked forward to seeing it displayed for the General Convention of 1913. The 350 books and the 100 illuminated manuscripts lent by the Morgan estate were arranged with scholarly distinction by Professor Valdimir G. Simkhovitch, of the University faculty, and Roger S. Hawson.

The collection begins with engraved Babylonian bricks and cylinders telling of the deluge and the confusion of tongues at the building of the tower of Babel. It includes books of worship used in the middle ages, elaborately decorated missals filled with miniatures and illuminations done by hands of monks.

There was a famous manuscript, superbly bound, presented by Pope Leo X to Henry VIII, in which the then King of England is addressed by the head of the See of Rome as "Defender of the Faith."

There are letters from Martin Luther and several manuscripts and also medallions of the Reformer by Cranach. The place in the Luther collection where the noted letter written by the Monk of Wittenberg had been, is shown by the translation of it which is exhibited. Mr. Morgan gave the document to the Emperor of Germany; for, as important a place as it had in his collection, he considered that the document should really be in the archives of Germany.

It is not every city that can invite Conventions to help open new churches on both Saturdays covered by Convention dates. New York may not always be able to do so, but that is its 1913 record. On the first Saturday Bishops and deputies assisted in a service of benediction of the splendid new St. Thomas church, and on the second had a private view of the no less splendid new Chapel of the Intercession, the one costing $1,000,000, the other $600,000. Some members went to St. Stephen's College, Annandale, up the Hudson eighty miles, but many more went to Washington Heights, and by the vicar, the Rev. Dr. Milo H. Gates, were shown the wonderfully complete and beautiful new plant, designed by Goodhue, which Trinity parish has erected there. There were prayers and informal addresses, the chapel not being quite ready for services.

TUESDAY, OCTOBER 14TH.

Most of Tuesday was taken up with a joint session on Religious Education. It was recalled that as late as 1901 even missionary meetings were put over until evening, when attendance was optional and most of the deputies felt free to stay away. For the first time to-day the General Convention sat to hear about educational work that some of its leaders think it ought to do.

The Bishops disposed of the Washington proposal to elect a bishop to work with the Army and Navy chaplains by defeating it. They agreed to a commission to revise the Hymnal. In the Deputies there were some important matters brought up, among them Chicago and Long Island memorials on divorce and remarriage. The main business of the day was the debating and adopting of the Province plan, so long favored by many. The Provinces are the same as the Missionary Departments, both Virginias being in the Third with Pennsylvania, and the Carolinas and Atlantic Gulf States, with Kentucky and Tennessee being in the Fourth. The question was asked whether this means Archbishops, and Dean Grosvenor, of New York, a long time Low Leader, replied that for him it did not matter if it did. He once thought a "dean" a formidable title, but he had changed his mind on this and on other things. The Deputies failed to reach the creation of Councils for the Provinces.

Mr. Rosewell Page, of Virginia, spoke rather vigorously against the plan, and Justice Andrews reminded the Deputies of the constitutional provision that no Diocese should be included in a province without its consent. On the vote by orders Virginia voted for it, but West and Southern Virginia voted against. The votes in the clerical order was 66 to 11 and in the lay 57 to 9.

At night a thousand men were guests of the Church Club of New York at dinner at the Hotel Astor. Speakers were Bishop Gailor of Tennessee, President Butler, of Columbia, and Bishop Tuttle..

WEDNESDAY, OCTOBER 15TH.

The Bishop received the resignations of Bishop Wells, of Spokane and Bishop Gray, of Florida, because of advancing years, and of Bishop Knight of Cuba, to take up the work of Vice Chancellor of the University of the South. The resignation of Bishop Van Buren of Porto Rico, had previously been accepted. Bishops are to be elected in their places, and also for New Mexico, Bishop Kendrick having died. A coadjutor will be chosen for Montana, unusual in a missionary district, and one for South Dakota, making seven in all. If Hayti be taken over, as is talked of, the number is increased to seven. Action regarding Panama still waits.

The Bishop considered favorably the pension system put forward by the Lawrence commission, and authorized a commission to put it into effect.

In the Deputies further consideration was given the Province Plan, and it was voted to provide only one House in the Provincial Synod, as it is to be called. An inquiry was ordered made of the Russian Church concerning the reported ritual murders, and the Rev. Dr. W. T. Manning made reports upon the Church Unity plans, already given. Permission was asked to incorporate in order to hold the $80,000 in hand from the Morgan estate. The plan is seen to be more and more one of giving,

not of giving up. Only ten days ago Old Catholics of Europe, sitting at Cologne, voted to take part in the proposed World Conference. This Conference is without legislative powers, to which fact its hearty welcome is attributed. Even it is regarded as paving the way for further action, and not likely to prove an end in itself. Thirty-one religious bodies have authorized committees.

It was recommended that the words "Jews, Turks, heretics and infidels" be taken out of the Good Friday prayer and the words "all who know Thee not" substituted.

Social Service Meeting.

At the joint session China and Japan work was considered, and at night a Social Service meeting in the Cathedral was addressed by Bishop Lawrence, Bishop Spalding, Dean Sumner, Chicago, and Rathbone Gardner, Providence. Bishop Spalding was redical in his utterances, but they were well received. Among other things he said:

"We come to a General Convention of capitalists," he said, "for where the lay deputies pay their own expenses few but capitalists and men whose pay is high because their brains are paid for by capitalists can afford to attend a General Convention and we seem to be wonderfully prosperous.

"We worship in a great church like this and it makes us forget the slums just over the way. We watch bishops and priests in holy vestments and we forget the millions who have only rags to wear. We debate our canons and names and forget the toiling workers who are pleading for a living wage. We discuss hymns and prayers and we forget that there are tens of thousands whose hearts are too heavy to sing and whose faith is too weak to pray.

"While this deadly war of competitive industry is on we gratefully honor and thank those who aid the Church in her charitable and educational work at home and abroad, but if we have any really high ideals of the mission of the Church we must make her, with all our strength, do her part toward abolishing this war.

"If she is true to her Master she must not take a system that gives the earth not to the meek but to the greedy, and she must ally herself with the great movement of industrial democracy."

In Old Synod Hall in the afternoon and new Synod Hall at night, forty principal cities in eighteen States were presented, prepared by laymen, and there was authorized a National Committee of forty to give further study to the problems, and if possible to establish in New York an office that will distribute literature. The hope is held out that a secretary may be put into the field at an early date.

THURSDAY, OCTOBER 16TH.

There was another joint session held in the Cathedral, this time to hear about the Church's work in Latin countries, and in Alaska. Francis Lynde Stetson, of New York, presided, and Bishop Kinsolving and the Rev. Dr. Brown told of work and prospects. A new work is to be started immediately at Santos, the coffee port. Bishop Aves scored American tourists for supporting bull fights when they visit Mexico. In the Bronx Church House a Church Unity meeting was held, with a Churchman, a Presbyterian and a Methodist as speakers.

House of Bishops Oppose Elective Presiding Bishop.

The Bishops failed to pass finally the elective presiding bishop plan, but gave notice they might propose an alternate plan. Nominations were made for five missionary districts, vacant by death and resignation.

A report received and approved calls upon the Church to take up work in larger ways for immigrants. It is found that there are many Catholics, other than Roman Catholics, who are closely related to the Church. It was urged that Bishops take them as desired under their charge, and that the Church make liberal provision for liturgies for their use.

Deputies Adopt the Two-thirds Vote to Amend the Constitution.

The feature of the day was the adoption, by more than a two-thirds vote, of an amendment requiring a two-thirds vote hereafter to amend the Constitution of the Church. It was a measure brought in by the Rev. Dr. W. T. Manning, of New York, who said he did not like the name Protestant Episcopal, but that the Church could put up with it for a time rather than to do anything to disturb the prospects for Church Unity. He took the High Church position on the change of name in the abstract, but in the concrete he thought it could wait awhile. His speech in presenting the report was very strong, well balanced and conclusive. He did not remain to debate, but took his seat at the end of his address and kept it.

The strong men of the Convention had part in the lively debate that followed. A few stoutly opposed it on the ground that while making changes in the Prayer Book was difficult, if not impossible, it also tied up other legislation, perhaps even the revision of the Book, which many recognize to be needed in the near future.

The unusual thing about the debate was that, strange to say, the Highs joined in favoring the measure. Dean Rogers, of Fond du Lac; Mr. Morehouse, of Milwaukee, who said he and his party do not care, and Mr. Pepper, of Philadelphia. The vote stood: Clerical forty-eight to fifteen; Lay fifty-six to eight, with eleven dioceses divided in both orders. The Rev. Dr. Manning said:

"It seems to me to be of the utmost consequence, not only to our own life as a Church, but also to the cause of Christian unity and for the sake of the fulfilment of what I believe to be our divinely appointed task as the Church of the Reconciliation, that this Church shall never take any but the most inclusive position consistent with revealed truth—that it shall never allow itself to be narrowed to the limits of a sect.

"My objection to our present name is that it is too sectarian. It seems not sufficiently to express the splendid catholic inclusiveness of this Church, its tolerance, its much more than tolerance, its deliberate glad inclusion of views and apprehensions of the common truth which are widely dissimilar. To me our present title does not seem big enough for the mighty tasks and opportunities to which we are called. I wish we were ready to go as far as the Federation of Churches went in Chicago and to omit the word Protestant from our title on the ground that it is a word suggestive of theological controversy and which, although it expresses a certain aspect of our position, is not now suited to be emblazoned upon the very forefront of our banner.

"But I do not believe that we are yet ready to do this, and we can put up with our present name and work loyally under it so long as may prove necessary. The one thing that we cannot put up with is the sect spirit in the Church. Let us never allow ourselves, even in the heat of controversy, to talk or to feel as though we, who are brethren in the one household, might come to the parting of the ways. We know that this is not the case. If it were I confess that I should at this moment see small hope of Christian unity anywhere.

"I have offered this amendment, then, not because I think the present legal title of our Church is an adequate one and not as a mere concession to a temporary situation, but because I feel that it would be worse than foolish, I believe it would be wrong and unjust and could do nothing but harm to make such a change until a great majority in the Church shall be convinced that it is desirable. And I believe the day is soon coming when the great majority will desire a name greater and more comprehensive and more suited to our widening tasks and opportunities than our present one. Changes which are needed have a wonderful way of accomplishing themselves."

Dr. Manning said he thought there had been sufficient heat in the discussion of the name question, but not enough light. He said many who might have entered into the discussion had refrained because they thought the change might be prematurely brought about by a bare majority. He said the two-thirds rule would allay such fears and bring about a wide and frank discussion. As for the question of proportionate representation, he believed it to be a question so large that there was little likelihood of that change being adopted for a long time to come.

FRIDAY, OCTOBER 17TH.

Nominations for Vacant Missionary Bishoprics.

The Bishops made nominations for vacant Missionary Districts, the elections to take place on Monday. Bishop Mann of North Dakota was transferred to Southern Florida, and Bishop Francis of Indianapolis resigned as Diocesan Bishop, to be appointed Missionary Bishop of Porto Rico. To the latter district has been added Hayti and Santo Domingo, the Hayti work being made one for which the Church is hereafter to be responsible. Bishop Osborne of Springfield presented his resignation, owing to age and ill health. The name of the District of Cape Palmas was changed to Liberia, and that of Wu Hu to Anking.

It was stated that the provision to elect by ballot a presiding bishop, was defeated by the Bishops on some technicalities, and the idea was held out that if these were removed it might be adopted in this Convention. Because of agitation by the Board of Health of Denver, of the question of communicating disease through the Communion cup, there came to the Bishops from the deputies, a proposition to allow the administering priest to dip the bread into the wine. The Bishops consented to such practice, the priest himself to be the judge as to when such practice should obtain.

The deputies decided through committee that while the two-thirds majority provision is pending, they do not wish to push any matters for consideration that affect the Book of Common Prayer, not even its revision. They agreed to recommend to Christians of

all names a cessation from all business for a period of five minutes on Good Friday, as a reminder of Christ's sacrifice. The period suggested is from three to three-five o'clock. The recommendation was made by a rising vote, in absolute silence, and the negative was not put. The Province plan was completed as outlined.

Archdeacon Stuck, of Alaska, spoke for the first time, and was given an ovation because of his mountain climbing record. The Province plan was under discussion and he asked that Alaska be exempt from sending delegates to the Synod because of loss of time and expense. The Convention did not grant his appeal.

Deputies Oppose Final Court of Appeals.

While the Crapsey heresy case was not mentioned in the debates in Committee of the Whole to discuss the final Court of Appeals, it was many times referred to. Debates worthy of the best days of the late Rev. Dr. Huntington followed, in which Dean Rogers, of Fond du Lac; the Rev. Dr. Leighton Parks, of New York; Judge Henry, of Iowa; Justice Andrews and Francis Lynde Stetson, of New York; George Wharton Pepper, of Philadelphia, and others, took part. One of the debaters was the Rev. Joseph B. Dunn, of Lynchburg. He was stoutly against the proposition. So was the Rev. Dr. Wilmer, of Atlanta. The Committee of the Whole voted against the Church having such Court by 186 to 193, and upon a vote by orders in the House the vote stood: Clerical, 26 to 37, with 9 divided; Lay, 23 to 38, with 6 divided.

At night Carnegie Hall was filled to listen to Church missionary work. Three hundred vested choristers were on the stage. The meeting was arranged by the Diocesan Missionary Committe, but the missions referred to were wholly general. Mr. Pepper, of Pennsylvania, made the most striking statements, some of them growing out of discussions held within the last few days, some in and some out of the Convention.

"On the whole," he asked, "don't you agree with me that Episcopalians are richer, more luxurious and more self-indulgent than any other nominal class of Christians?"

On the other hand, in addressing himself to wage workers, he said: "I am tired of hearing the complaint that the Episcopal Church is in the hands of the rich. The Church is yours; come and take it. If the Church is not as democratic as it ought to be it is not the fault of the persons inside the Church, but the fault of the persons outside who won't come in."

Mr. Pepper had no use for the excuses of persons who were not prepared to give willingly to the Church. He said:

"Don't whine 'because of the new income tax and other taxes we are not able to contribute to the Church." If you said you were not going to contribute to the next Democratic campaign fund I could understand your logic. You don't think the present financial programme is the work of the Almighty."

State universities presented a problem which aroused fear in the speaker.

"It is for the people within sound of my voice," he told the audience, "to decide whether our State universities shall pollute our national life by disgorging young men and young women steeped in the merest material or shall round them by a proper scheme of education to the stature of Christians."

SATURDAY, OCTOBER 18TH.

The Bishops persuaded, it is said, Bishop Francis of Indianapolis and Bishop Osborne of Springfield to withdraw their resignations. They also decided upon a coadjutor for Montana, and made investigations of the fitness of presbyters nominated for missionary jurisdictions, and authorized a Church exhibit for the Panama Exposition of 1915.

The deputies completed the re-organization of the General Seminary control, authorized a press and publicity bureau to be permanent, and took steps to straighten out the tangle between the Houses over the elective Presiding Bishop.

Robert H. Gardiner, of Maine, Secretary of the Church Unity Commission, introduced a resolution to appoint General Convention delegates to and members of the Federal Council of Churches. With the Bishops the deputies joined in the Federal Council's appeal to the Government for more chaplains in the Army and Navy.

In the afternoon fifty members of Convention journeyed to Annandale and were entertained at St. Stephen's College, and many more went to Intercession chapel to be shown through that beautiful plant.

Meeting of the Church Mission of Help.

At night new Synod Hall was filled for the meeting of the Church Mission of Help. The speakers were the Rev. Dr. Tomkins, of Philadelphia; Dean Sumner, of Chicago, and Father Huntington. There was general approval of the Church's advanced stand in this eugenic matter, and in getting into the agitation over the white-slave evil and other moral questions. Everybody opposed any step backward, but the sentiment was that the Church ought to know its facts before it proceeded. It has made no mistake thus far, but the subject is an intricate one and pitfalls are many. The same standard must obtain for both sexes, and the larger responsibility is at the top—people who know better and ought to do better.

MONDAY, OCTOBER 20TH.

The Bishops received the Holy Communion this morning, and afterwards voted for five Missionary Bishops. In the afternoon they took part in the joint session to hear about missions. The island work was presented.

The Clergy Pension Plan Adopted by Deputies.

The deputies adopted the Pension Plan in outline. This plan leaves many details to be worked out by the commission appointed under it. The actuary of long experience, who worked over the original draft, was granted the freedom of the floor and answered many questions put by deputies. The Rev. Drs. Manning and Parks, of New York, were insistent that the feature of the plan that grants larger pensions to some than to others, because in their active days as rectors they received larger salaries, is defective. They urged strongly that all clergy, upon being retired by right, receive the same pension. The rector of St. Bartholomew's felt that $1,000 a year pension after thirty-five years' service, is none too much, and hoped such amount might be provided.

Other speakers included the Rev. Dr. McKim, the Rev. Dr. McIlvaine, and some of the lay lawyers.

The Rev. Dr. Freeman, of Minneapolis, urged a preaching mission of nation-wide scope.

The Rev. Dr. Rogers, of Fond du Lac, found fault with the form of oath taken by Bishops at consecration, and proposed a new one, to come at the hands of a commission of three in each order.

The Rev. Dr. Wilmer, of Atlanta, asked for a new arrangement of the Psalter in the lectionary.

There was a proposition that the first Sunday in Advent be Corporate Communion Sunday for all men of the Church; that all men come together in each parish each autumn for conference, and that on Advent Sunday the offering from the men be saved up and presented at each General Convention, to be a Men's Offering for Missions, similar to the United Offering of the women.

Social Service and the Working Man.

Rathbone, Gardner, of Providence, had adopted and referred to the Social Service Commission the following, as setting forth the mind of the Church:

"Whereas, the moral and spiritual welfare of the people demand that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and more human forms and organization as will genuinely elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given, and

"Whereas, the most disproportionate inequality and glaring injustice as well as this understanding, prejudice and usual hatred as between employer and employee are wide-spread in our social and industrial life to-day, therefore be it

Resolved, the House of Bishops concurring, That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice, and that it demands the achievement of a social order in which there shall be a more equitable distribution of wealth; in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ put the common welfare above private gain, the Church calls upon every communicant, clerical and lay, seriously to take part and to study the complex conditions under which we are called upon to live and so to act that the present prejudice, hate and injustice may be supplanted by mutual understanding, sympathy, and just dealings, and the deal of thorough going democracy may be finally realized in our land."

Five Missionary Bishops Elected.

Five Missionary Bishops were elected by the House of Bishops, after a celebration of the Holy Communion in the Cathedral. They are:

The Rev. Dr. Milo H. Gates, vicar of Intercession chapel, Trinity parish, New York, to be Bishop of Cuba. He is an Amherst and General Seminary man, and until coming to New York, in 1904, held rectorates in Massachusetts. He has just completed the splendid new Intercession foundation in this city.

(Continued on page 12.)

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Diocesan Statistics.

Among the contents of the Journal of the 130th Annual Convention of the Diocese, recently issued, the reports of the Committee of Diocesan Missions, the Social Service Committee and the Trustees of the Cathedral Foundation are of special interest and value. A glance at the summary of statistics shows that compared with those of last year there has been a gain in the number of baptisms and of those confirmed, with a gain of more than five thousand in the number of "souls." The present number of communicants is 27,892. There has also been a gain in the number of Sunday School pupils, but a loss of officers and teachers. There is a gratifying gain in the amount contributed for parochial objects and for Diocesan Missions, and an increase of more than three thousand dollars in the offering for missions. This year fifty-one parishes completed their apportionment for General Missions—a gain of eleven over last year.

Memorials at St. Michael and All Angel's, Baltimore.

Among the memorials presented to the Church of St. Michael and All Angels, Baltimore, at the time of its consecration, were two beautifully embroidered stoles and a veil and burse for use at private communions. The chalice veil and burse and the white stole for use with it, were worked by the late Miss Mary Virginia Greenway, and are given in memory of her brother, George Williams Greenway, in whose memory the beautiful vessels used in the Communion of the sick were given some years ago. A second stole is in memory of the late Rev. Richard Clarence Hill, who was curate at St. John's, Waverly, and was one of the first clergy to officiate at St. Michael and All Angels, when the work was begun there under the Rev. Mr. Johnstone. Two beautiful lace chalice veils, for use at the Communion, were also recently presented to the church by Mrs. C. Hampson Jones.

St. Katharine's Home.

St. Katharine's Home, Baltimore, which is under the care of the clergy of Mount Calvary church, has recently enlarged its capacity by the addition of an adjoining house. This was done in order to care for little colored girls between the ages of eighteen months and five years, for whom, apparently, there is almost no provision made in the city. The present houses are to be connected and form one building, to be known as "St. Katharine's Home for Little Colored Girls."

Home Coming Week at Ascension, Baltimore.

The members of the Men's Club of the Church of the Ascension, Baltimore, the Rev. Richard W. Hogue, rector, recently held their annual Home-Coming Week, under the general management of Mr. William S. Dubel, and the club-rooms were filled to overflowing. The prize for the highest record in the elimination contest of the spring and summer was won by Mr. Joseph D. Biden, and the next highest by Mr. H. E. Johnson, and the consolation prize was awarded to Mr. W. S. Dubel. Mr. W. R. G. Irvin, director of the senior chapter of the Brotherhood of St. Andrew of this church, who for some years has also rendered efficient service as a member of the Lay Readers' League of the Diocese, having completed his literary studies during the past year, left in September to enter the Theological Seminary at Alexandria, Va.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Convocation Meetings.

The ninety-third semi-annual meeting of the Piedmont Convocation was held in Shelburn parish, Leesburg, on October 13th-16th, inclusive. Archdeacon Everard Meade, preached on Monday night, about The Divine Teacher and His Lesson to Nicodemus. Tuesday morning Rev. F. A. Ridout preached from the text: "Train up a child in the way he should go," or in his innate traits. Eight parochial reports were received at the afternoon session, so many changes having recently occurred among the clergy that four of these were from new men—the Rev. Messrs. Hammond, of Culpeper, Grinnan, of Falls Church, Ridout, of Goresville, and Burks, of Manassas. At eight o'clock the Rev. A. J. Grinnan preached on the Parable of the Pounds.

Wednesday morning the Rev. Frank Page celebrated the Holy Communion, assisted by the rector, and the Rev. Kensey Johns Hammond preached on the Dangers of Half Views of Truth, and Value of Seeing Both Sides. In the afternoon he read an essay on "Institutional Work in the Normal Parish," and the subject was discussed by Dr. Page and Messrs. Gibson, Burks, Ridout and Burkhardt.

The Rev. P. Kennedy was elected Convocation preacher for the Spring meeting, and the Rev. D. C. Mayers as alternate; the Rev. Frank Page as essayist, and the Rev. K. J. Hammond to conduct the Quiet Hour's devotions. The evening service was a missionary one, at which the Archdeacon spoke on Gifts and Prayer for Missions, and Dr. Page on The Spirit of Missions.

Thursday the Rev. Mr. Burks preached at the morning service, and the Rev. Dr. Berryman Green in the evening. Messrs. Turner, Vaughan and Philips, besides those already mentioned, were present.. The sermons and addresses were practical and helpful, and the services well attended by St. James' congregation, whose hospitality to the visitors was most generous and refreshing.

The fall meeting of Rappahannock Convocation was held in St. John's church, King George, October 14-16. The Rev. George V. Bell, of Stafford county, preached at the opening service and the Rev. W. Russell Bowie, of Richmond, made an address on Social Service in Country Parishes. The Rev. J. J. Lanier, D. D., of Fredericksburg, preached at the evening service. On Wednesday morning, the Rev. Dr. S. U. Mitman, secretary of the Third Sunday School Department, made an address on the "Twenty-five Scholar Sunday School." In the evening the Rev. Charles E. Crusoe, of Cople parish, Westmoreland county, spoke on Mountain Missions, giving an account of his six years' experience in the mountains of Kentucky.

The Convocation closed on Thursday morning with a sermon by Rev. Dr. Mitman.

The Rev. H. H. Barber, of Fredericksburg, was re-elected the Convocation's member of the Executive Committee of the Diocesan Missionary Society, and a plan was discussed for organizing small Sunday School Institutes.

The spring meeting, next year, will be held in Christ church parish, Middlesex county, the Rev. E. V. Jones, rector.

The Richmond Convocation will meet in Abingdon church, Gloucester county, on October 28th, 29th and 30th. The members will leave Richmond by the Southern Railroad, at 4:30 P. M., for Claybank. They will please notify me if they can attend, so that arrangements can be made to meet them at the wharf and entertain them.

WM. B. LEE, Rector.

Receptions to Clergymen.

A delightful reception was given by the congregation of Ascension church, Highland Park, Richmond, to their new rector, the Rev. J. M. Clark, on the night of Friday, October 18th. The congregation gave the Rev. Mr. Clark a warm welcome and the reception was attended by many of the clergy of Henrico parish.

The Rev. S. S. Ware celebrated the twenty-fifth anniversary of his rectorship of St. Peter's church, Port Royal, on Saturday, October 18th. His congregation commemorated the event by a reception to Mr. and Mrs. Ware, and by presenting to them a purse of silver, and a piece of silver plate.

Entertainment to Church School-Girls.

A pleasant entertainment was given by the Rev. J. J. Lanier, D. D., rector of St. George's church, and Mrs. Lanier, at their home in Fredericksburg, to the Church girls who are attending the Normal School this year. Those especially invited to meet the normal girls were the officers and teachers of St. George's Sunday School; the president and Mrs. E. H. Russell and Prof. and Mrs. A. B. Chandler, of the Normal School, and others. There were 55 guests present.

A flower romance was the feature of the evening's entertainment which was related by Prof. Chandler in a charming and witty style, the answers being made with the names of flowers. Miss Johnson won the first prize.

It was announced at the meeting of the Richmond Clericus, on Monday, that Bishop Tucker, of Kyoto and Bishop McKim of Tokyo, will be in Richmond, on Friday, November 7th, to take part in placing a stone, sent by Japanese Christian converts, at the grave of Bishop Channing Moore Williams, in Hollywood Cemetery.

The Rev. Berryman Green, D. D., of the Virginia Theological Seminary, was the preacher, on Sunday, October 19th, at St. James' church, Richmond, in the absence of the rector, the Rev. William M. Clark, D. D., at the General Convention.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Various Church Boards to Meet With Board of Missions.

At the quarterly meeting of the Board of Missions of the Diocese, in October, with view to the minimizing of time and expense in travel, it was decided to secure as far as possible, at the same time and place, of future meetings of the Board, meetings of the various allied Boards of the diocese,

the most important of which are the Bishop's Commission on General Missions, the Sunday School, the Social Service and the Building Fund Commissions.

Reformed Episcopal Bishop's Tribute to Bishop Brent.

The Chicago Synod of the Reformed Episcopal Church held its annual Council in Cleveland on October 15th and 16th. Bishop Fallows, in reporting on a recent visit to the Orient, spoke in warm sympathetic terms of Bishop Brent's work, stating that it is unusual because Bishop Brent does not confine himself to the Church alone. "Through schools, hospitals and other institutions," said Bishop Fallows, "he is in contact with more than a million people."

Coadjutor Bishop-elect Du Moulin Returns from General Convention.

The Very Rev. Frank Du Moulin, LL. D., Coadjutor Bishop-elect of the diocese, resigned his deputyship to the General Convention, and was succeeded by the Rev. George Gunnell, rector of Trinity church, Toledo, first provisional deputy. Dr. Du Moulin spent the first week of the General Convention in New York and then returned to the diocese and resumed his duties at the Cathedral.

On account of ill health, a week prior to his death, October 9th, Mr. Henry C. Ranney, of Cleveland, resigned from the board of trustees of the diocese on which he had served for twenty-five years and for several years as president. At a subsequent meeting of the trustees at which Mr. Ranney's resignation was received, Judge Thomas M. Sloane, of Sandusky, was elected president, and Mr. Robert Ingalis, attorney at law, Cleveland, chosen member of the Board, to fill the vacancy occasioned by the death of Mr. Ranney, and at the same time appointed attorney for the Board.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Travel and Discovery on St. Paul's Track.

Under the George Leib Harrison Foundation at the University of Pennsylvania, Sir William M. Ramsey, of England, who is considered the foremost Biblical scholar in the world, has given Philadelphia, in the auditorium of the Houston Club of the University, a course of five lectures, on October 13, 15th, 16th, 22d and 23d. The general subject being Travel and Discovery on St. Paul's Track.

Old Penn of the University purposes to publish them entire. This is probably the most important course of lectures that will be delivered anywhere this winter. They are the result of more than thirty years' study of Asia Minor.

Unique Service in State Penitentiary.

An unique service was held in the Eastern State Penitentiary, on Thursday morning, October 16th. A chapel was improvised in one of the buildings, with a temporary altar. The occasion was the celebration of the Holy Communion by the Rev. T. William Davidson, assisted by the Rev. Thomas J. Taylor, both of the staff of the Philadelphia P. E. City Mission. Mr. Taylor preached the sermon. Sixty-two men received. The service was most reverential, the responses and singing led by an organist and six of the inmates were most hearty. These celebrations of the Holy Communion and the constant visiting of the Church clergy from cell to cell has had a great influence over the whole institution. They are constantly called upon by many not Churchmen for counsel and advice. It was a remarkable sight to see so many who had been convicted for crimes practically covering the whole range taking such an interest in the service, which brought tears to the eyes of many of the men.

The Sunday Schools Easter and Lenten Offerings.

Much proper praise has been given to the women of the Church for the magnificent sum which was given in their United Offering in New York, on October 7th. It will greatly help on the missionary work of the Church at home and abroad. This has led the Rev. Herman L. Duhring, D. D., special agent of the Sunday School Auxiliary, to write to the Presiding Bishop, calling his attention to the fact that while the Sunday School Easter and Lenten Offering has no triennial presentation of their gifts, the Sunday Schools of the Church have, during the past three years, given $498,316.98, or only $1,-684.02 less than half a million dollars. The total offerings for this year were $175,734.71.

The Rev. Dr. Malan has taken charge of the French Church of St. Sauveur, in succession to the Rev. Florian Vurpillot.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Junior Auxiliary Day.

At 10:30 A. M. on October 4th, in Abingdon, the delegates and representatives met in St. Thomas' church. This was the first time the Woman's and Junior Auxiliaries ever met in the far Southwest, just one jump of fourteen miles from Bristol. Numbers could not be counted on, because of two things: The distance and the school-life. Saturday has to be the day, therefore. The meeting was opened by the rector of St. Thomas', in a short service, and the roll call was followed by the pledges explained. Curios, scrap books, and maps were conspicuous in explaining the pledges to each country. Not a large meeting was the Junior Annual Meeting, but valuable in one aspect at least—the presence of three clergymen—Mr. Rich, Mr. Hobson and Mr. J. Hubard Lloyd. The presence and sympathy of the clergy is important in all work of the Church. The service was begun by Rev. Mr. Hobson; mid-day prayer and address by our returned missionary from Japan—now working in the mountains of Southwest Virginia; closing prayers by Rev. Mr. Rich.

The financial report showed encouraging increase, and in nearly all of the forty-eight branches Study of Mission Fields was reported. Some had taken Japan—the study for the whole of the Branches; some reported studying the Spirit of Missions—in addition an excellent plan. The young people of Southern Virginia gave in money $683.86; in boxes $683.34. The Easter Offering was $3,336.24. Total in money, boxes and United Offering, $4,703.44.

Dear Juniors of Southern Virginia:

Here is the address of our Indian Mission for Christmas, 1913:

"Rev. N. Joyner, Pine Ridge, South Dakota, via Rushville, Nebraska":

Mr. Joyner has a very large number of stations under his care and requires gifts for at least 700 boys and girls. I am writing to Mr. Joyner and will let you have his letter in reply, through the Southern Churchman. Can each Branch drop me a post card, letting me know just how many gifts you can send—of the 700? Just approximate and let me know. If possible, also, we should like to help Bishop Funsten's twenty-five boys and twenty-five girls. This will depend on how we can fill the first.

Very truly and affectionately,
Your President and friend,
(Mrs. J. J.) E. H. Lloyd.

Big Stone Gap, Va.

Parish House to be Built for Church of the Ascension, Norfolk.

Plans have been made for a new parish house for the Church of the Ascension, Norfolk, the Rev. George S. Vest, rector. It will be of frame construction and will cost about $2,000.

Church Work in Southern Virginia.

Mission work in the Southwestern part of the State has been gratifying during the summer and new missions have been started at Whitewood, in Buchanan, and at Richlands and Pounding Hills, in Tazewell county, with regular monthly services by the Rev. Mr. T. F. Opie, under the direction of the Archdeaconry. The mission at Dante is flourishing, and a pledge of $360 per year has been secured, against $96 last year, exclusive of Sunday School offerings. Mrs. Margaret Binns, who gave up her senior year at St. Faith's School for Deaconesses in New York, temporarily, to substitute for Deaconess Williams, who is having a much needed rest, is doing splendid service at Dante. She has two regular Sunday Schools with a weekly attendance of about 60 pupils. Services are held in the Union church by Mr. Opie, on the second Sunday, and also on the Fifth Sunday of the month, when one occurs. It is gratifying the Deaconess Williams is reported steadily regaining her strength and will probably be back at Dante about the first of the new year.

At Whitewood regular services are held on the fourth Sunday and $10 per month, or $125 per year, is subscribed by the people. This is the only place in Buchanan county where the Church holds services. There are two Episcopal families here, a daughter of one, Miss Katherine Ritter, having just entered school at Stuart Hall in Staunton.

At Laurel, in Russell county, the absence of Mrs. Kate Smith, regular mission worker, is felt deeply, and it is hoped she will soon be able to return. She was taken sick while attending the Woman's Auxiliary meeting in Abingdon and has been in the hospital there for two weeks.

Both the Convocation at St. Peters-on-the-Mountain, and the Woman's Auxiliary meeting in Abingdon, which were attended by several of the workers in the Archdeaconry, lent impetus to the work in the Southwest, as those who attended were imbued with new enthusiasm, new hope and new ideas.

Reception to a Rector and His Wife.

A reception was given to the Rev. J. Lewis Gibbs and his wife, on Wednesday evening, October 15th, in the new rectory of the Church of the Good Shepherd, Forest Hill. It was largely attended by the congregation and friends of the rector and his wife. The occasion was the fifth anniversary of their marriage and besides was the first reception given to the rector and the first time the congregation had inspected the new rectory.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Memorial Service of Governor's Foot Guard.

The annual memorial service of the Governor's Foot Guard was held in Christ church, Hartford, on October 19th. The observances denoted the 142d anniversary of this interesting organization, which was founded in 1771 as a Guard to the British Governor of Connecticut. After the Revolution the body was still maintained and to-day wears the same uniform which they used 142 years ago. When the Richmond "Blues" visited Hartford, some time ago, it was the Foot Guard which entertained them. The Rev. James J. Goodwin, rector of the parish and chaplain of the company, delivered a forceful sermon, his subject being, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." Mr. Goodwin spoke of the excellent record of the company and dealt largely on the duties of a soldier. The custom of visiting the old burial ground was observed before the opening of the service.

Marriage of a Clergyman.

A wedding which recently occurred was that of the Rev. Albert E. Taylor, formerly curate of Grace church, Brooklyn Heights, and acting rector of St. Gabriel's church, Long Island, to Miss Margery Stevens, daughter of the late Rev. C. Ellis Stevens, rector of Old Christ church, Philadelphia. The ceremony took place at Christ church, Greenwich, and was performed by the Rt. Rev. Arthur S. Lloyd, assisted by the Rev. H. L. Burleson.

Four Parishes Brought Together.

Hereafter South Norwalk, Connecticut, does not exist, as the towns of Norwalk and South Norwalk have now consolidated. There will now be four parishes in that city: Old St. Paul's parish, Trinity, Grace, and Christ church parish. The new city has a population of 25,000 and the rectors of the four parishes: Rev. Louis B. Howell, Rev. Fred'k. Coleman, Rev. J. B. Werner, and Rev. J. H. Brown, have for some time edited, "The Town Churchman," a quarterly publication. Norwalk was founded in 1649 and St. Paul's church, was the first consecrated in America, Bishop Seabury consecrating it soon after his return from Europe.

The Rev. George T. Linsley, of Hartford, editor of the "Connecticut Churchman," has returned to that city with Mrs. Linsley, after an attendance at the General Convention.

Rev. Harry Robbins, of West Hartford, is at the General Convention in behalf of a special bureau which he is representing.

The passing away of the Rev. Louis French, of Darien, and the Rev. Peter Lake French marks the passing of two of the most venerable figures in this diocese. The former was rector of one parish for nearly half a century.

The Girls' Friendly Societies in various parts of the diocese now appear to be successful, and encouraging reports are coming from nearly all our larger cities.

The Rev. J. A. Biddle, of Manchester, Archdeacon of Hartford county, is dangerously ill at his home, and his condition is considered critical.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Annual Meeting of Woman's Auxiliary.

The annual meting of the Virginia Branch of the Woman's Auxiliary will be held in Trinity church, Fredericksburg, Wednesday and Thursday, November 5th and 6th. A cordial invitation is extended to the delegates of the Woman's and Junior branches, to attend. Notices of the meeting, with the name of secretary, Mrs. Wm. B. Richards, have been sent to every branch and we hope for a large representation in such a central place. The speakers are secured, whose names alone give inspiration: Miss Mary Packard, Brazil; Bishop Tucker, Kyoto; Bishop Rowe, Alaska; Rev. Mr. Watson, Mexico, and the executive secretary of the Church Periodical Club, Mrs. Chapin. We also hope to present to the delegates, Miss Cropper, who comes, as a representative of the Mother Church of England, and as a delegate from the Pan-Anglican Central Committee on Woman's Work," to confer with us—who are members here of same committee. Very little routine business and diocesan reports will be read (as they are printed and to be distributed), that more time may be given this rare opportunity to speakers who represent the world-wide work for Missions.

Reception, Tuesday, November 4th, 8:30 P. M. Business sessions Wednesday, 5 P. M. Junior Auxiliary, annual meeting, 3 P. M. Quiet Hour, 8:15, conducted by Rt. Rev. St. George Tucker.

Thursday, November 6th, early celebration; offertory, Dr. Tucker's Hospital, Tokyo—a diocesan mission and a domestic mission—to be named. Write name of branch and amount on envelope. All-day session, 9:30 to 4:30, with addresses. Missionary rally, 8 P. M. Let every branch be represented by a delegate. S. STUART, President.

The Rev. Hugh W. Sublett, assistant rector of St. John's church, Richmond, has declined the call to become the rector of Christ church, Richmond. During the month of October services have been held in Christ church by the Rev. Charles Harrison.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The United Offering of the Churchwomen of the Diocese.

The contributions of the Churchwomen of the Diocese of Washington, to the United Offering for Missions, was more than four thousand dollars. All things considered, this sum is probably quite creditable for this diocese.

Bequests for the Cathedral and Church School.

By the will of the late Mrs. Kate B. Barlow, of Washington, the National Cathedral of Washington receives $500, and St. Andrew's church, Washington, the Rev. Jay Johnson Dimon, rector, receives $500, with the stipulation that it be used to start a Church school.

New Organist at Epiphany Church.

On the first Sunday in October, Mr. J. Willis Conant began his work as organist and choir-director at Epiphany church, Washington. He is also musical director at the National Cathedral School for Girls. Mr. Conant comes from Boston, Mass., where he held a high professional position.

Sunday School Institute.

On Wednesday, October 29th, the seventeenth annual Convention of the Sunday School Institute of the Diocese of Washington will be held at the Church of the Epiphany, Washington. A very attractive programme for this Convention has been printed, and distributed by Mr. Eugene E. Thompson, secretary and treasurer of the Institute, and it will richly repay one who can spare the time, etc., to come to its meetings. It will be of only one day's duration.

Mr. Dan Crawford, the noted missionary explorer of Central Africa, gave an address about his experiences in those regions, on Monday, October 20th, in the New York Avenue Presbyterian church, Washington. To this function our Church clergy were formally invited, through the Bishop of Washington, by the Presbyterian Ministers' Association of Washington.

Bishop Paddock of Eastern Oregon will preach in Epiphany church, Washington, on Sunday, October 26th.

W.

THE GENERAL CONVENTION.

(Continued from page 9).

The Rev. Hugh L. Burleson, now a Secretary of the Board of Missions, to be Bishop of North Dakota, Bishop Mann having transferred to Southern Florida. He comes of the remarkable Burleson family of missions—a father and four sons. Bishop Burleson will have three Burlesons as priests under him in his new district.

The Rev. Walter B. Capers, to be Bishop of Spokane. He is the second son of the late Bishop Ellison Capers, of South Carolina, and was educated in the University of South Carolina and the Virginia Seminary. He is President of Columbia Institute for Women at Columbia, Tenn., and for some years was also rector of St. Peter's parish at Columbia. He is a brother of the Rev. W. T. Capers, late dean of the Cathedral at Lexington, and now rector of Holy Apostles' church, Philadelphia.

The Rev. Chas. B. Colmore, to be Bishop of Porto Rico, to which is to be attached Hayti. Bishop Knight took Mr. Colmore to Cuba from Tennessee, almost immediately after he took charge of the Cuba mission, early in 1905, and gave him supervision of the work in Havana. That work was at first largely for Americans, but early broadened its scope. The Bishop was able to build a Cathedral, and he made Mr. Colmore its dean. The success that has met Bishop Knight's work in Cuba, a success that has been steady and sound, has been immensely helped by the Havana dean. He was educated at the University of the South.

The Rev. F. B. Howden, to be Bishop of New Mexico. He is a Canadian by birth, and studied at the University of Toronto. He went to New York to become assistant at Calvary, and was ordained by the late Bishop Potter of that city. He was rector of Emmanuel church, Cumberland, and Archdeacon, and in 1902 became rector of St. George's, Georgetown, D. C.

TUESDAY, OCTOBER 21ST.

Complaint is general among the deputies that the Bishops are far behind with their work, and that they take up matters not at all as they are taken up in the deputies, and there is necessary a second handling of the same subjects. Deputies declare conditions in this respect are more burdensome than at any Convention in years. Much of the important legislation of the Convention is still unreached by the Bishops, while the calendar of the deputies is long and growing longer. Doubts are expressed that the work can be completed by Saturday, and also that lay deputies can be held in New York over another Sunday.

The Subject of Racial Episcopates Discussed.

This, the last day for presenting memorials and resolutions, saw a great number poured in. Among important reports were two on the subject of racial episcopates, the majority against, the minority for. The Rev. Dr. Bryan, of Petersburg, presented the former and the Rev. Dr. Pittinger, of Raleigh, the latter. Signers with the North Carolina members were Bishops Kinsolving of Texas and Cheshire of North Carolina. The minority members say they make their report feeling the matter to be far too important to be determined in committee. They declare the opportunities to be different now from any previous time. To the majority's statement, that a cession of territory within other territory is a confession of limitation and contrary to Catholic precedent, the minority says its recommendation of a negro Missionary District within the bounds of dioceses and and districts is less uncatholic than the exclusion of a whole race, as they charge is now done. Tremendous interest was shown in the Convention in both reports, and the matter was made the order of the day for eleven o'clock on Wednesday.

The majority report, read by the Rev. Dr. Bryan, of Virginia, asserted:

"The proposal is a radical violation of the principles and customs of diocesan union. With the utmost friendship for our negro brethren, and we desire to advance the work of the Church among them, we still cannot believe that as a race they are prepared for an independent ecclesiastical administration."

To this declaration, the minority, consisting of Bishop Kinsolving of Texas, Bishop Cheshire of North Carolina and Rev. J. McK. Pittenger, D. D., of Raleigh, N. C., took exceptions.

"The white people and the negro people of the South," said the minority representative, "cannot be dealt with by the Church without a sharp and positive separation and distinction between the two in worship and in all corporate, ecclesiastical activities, as well as in social life. We feel that something should be done to give the colored members in the South a status and an opportunity which, in our judgment they do not and cannot enjoy under our present methods and organizations."

Report of the Committee on the State of the Church.

The Committee on the State of the Church, making its report for the past three years through its chairman, the Rev. Dr. Harriman, of Connecticut, presents many disconcerting and discouraging facts. Among these are: Vast fields for usefulness are not entered upon because of lack of clergy. These fields include the colleges, the Army and Navy, the boys. It is far easier to get money than it is to get missionaries for the fields already occupied, and this is particularly true of the mission fields at home. There are 16,000 fewer children in Church Sunday Schools than there were three years ago. Already the Church was the lowest of all large religious bodies in proportion of Sunday School scholars to communicants. It is growing in the wrong direction. There are thirty more candidates for Holy Orders than there were three years ago, but this growth does not equal the growth of the Church in that period. There are 5,671 Church clergy, but there are 8,193 parishes and missions—the widest discrepancy between clergy and parishes of any religious body. The communicant list of the Church, which grows steadily, has now passed the 1,000,000 mark, and the gifts in money to all purposes during the last three years, just a little exceed $58,000,000. Speaking of the ministry and of Sunday Schools, the committee says:

"We realize that systematic religious education in the public schools is well nigh impracticable and that parochial schools are rare with us, we cannot escape the conclusion that parental neglect and the non-attendance of children at service and Sunday School may cost us our very existence as a Church in this nation."

The Bishops debated at length whether suffragans may have vote and decided that they may not. They named a committee to report on the position of suffragans in the Church, what are their duties, whether succeed diocesans, and whether votes on certain occasions. They began night sessions on Tuesday in an effort to catch up with their calendar.

The deputies authorized a Joint Commission to co-operate with the International Committee on Marriage and Divorce in arranging a Congress at the Panama Exposition in San Francisco, and instructed the Board of Religious Exposition to take up the whole question of moral and ethical education in the public schools and effect, if possible, through co-operation with other religious bodies, a system of instruction adequate to needs of our youth. The resolution authorizing the Church's Mission Board to co-operate with boards of other bodies occasioned a good deal of discussion, and was made the order for the day on Wednesday, immediately following the racial episcopate order.

Reception to Auxiliary Delegates.

On Saturday, October 18th, the Woman's Auxiliary of Long Island entertained the delegates from other States, who are staying in New York for the Convention. A special train left Flatbush Avenue Station at 2 P. M., carrying out about five hundred women, who on their arrival at Garden City, went to the Cathedral, where a service was held, consisting of prayers and hymns. After singing "All Hail the Power of Jesus' Name," Bishop Burgess spoke a few words of welcome to the delegates, offering the "freedom of the city" to every one, and extending a cordial invitation to all to visit the schools, which would be open for inspection. He then introduced the first speaker, the Rt. Rev. Ethelbert Talbot, of Bethlehem, whose subject was the "Spiritual Motive of Missions." He said, in part, that Missions was one of the greatest subjects; in fact, the term Mission might be used instead of Missions, and it was the work given by our Saviour in the two great Commandments, "To love the Lord thy God," and "Thy neighbor as thyself," and His promise, "Lo, I am with you always, even unto the end of the world." A high, holy and joyous privilege is this right to carry his message to all, and the way to develop it is to give it away. The motive to be the dynamic force, which will develop the method.

After the hymn, "The Church's One Foundation," Bishop Partridge of Western Missouri spoke on Foreign Missions with special reference to Japan. His work has been, as he expressed it, among the yellow men of Japan, the brown men of the Islands of the Pacific, the white men, and now among thousands of the descendants of the black men of Africa, located in our Middle West. In each group he has found a mind open to receive the gospel. The rich imagery of the Bible quickly reaching the imagination, with their oriental traditions. The old idea that the white man could not penetrate into the nature of the Eastern thought has been proved false.

After another hymn, Bishop Gailor of Tennessee spoke on "Missions in General," and quoted the editors of a Toronto paper who had said that Christ's religion is the philosophy of the world's civilization," and "human progress the redemptive power of God." Missions are God's own work, there is little meaning and no dignity to a life unless that life be made a sacrament. The message of God is love to interpret this and show what it means to be a son of God, by a life of service and unselfishness. To break down the walls of prejudice, which now exist between classes and for mankind to try and understand all mankind.

After prayers, and the benediction was pronounced by Bishop Burgess of Long Island, the recessional, "Jerusalem the Golden," was sung.

After the service a reception was held at See House, Bishop Burgess receiving the guests in the drawing-room, which was beautifully decorated in autumn flowers. In the library, hall, study and dining room, frappe and tea were served by the members of the Junior Auxiliary.

When a delightful hour had been spent by every one, the delegates returned to the city.

Daughters of the King.

The thirteenth annual meeting of the Daughters of the King, held in New York, was more largely attended than any other in its history. Representatives were present from all parts of the country. Reports showed the order to be in excellent condition, the number of chapters increasing and the finances satisfactory.

The missionary in China who is supported by the self-denial fund, gives good reports of her work and the Daughters feel greatly encouraged as to the future.

Virginia, especially, sent a fine report.

If our virtues did not go forth of us, 'twere all alike as if we had them not.—Shakespeare.

Family Department

Returning Home.

To leave unseen so many a glorious sight,
To leave so many lands unvisited,
To leave so many worthiest books unread,
Unrealized so many visions bright;

Oh! wretched yet inevitable spite
Of our brief span, that we must yield our breath,
And wrap us in the unfeeling coil of death,
So much remaining of unproved delight.

But hush, my soul, and vain regrets be stilled;
Find rest in Him who is the complement
Of whatso'er transcends our mortal doom,
Of baffled hope and unfulfilled intent;
In the clear vision and aspect of whom
All longings and all hopes shall be fulfilled.
—R. C. Trench.

Atonement.

What relation, if any, have the sufferings and death of Jesus Christ to the forgiveness of sins and to the moral and spiritual progress of mankind? They have recalled to my mind a passage in one of my father's books—"Hoaryhead and McDonner"—written nearly eighty years ago. In this story McDonner, a man of wild, turbulent nature, an outlaw, a professional criminal, as the result of experiences not necessary here to describe, becomes conscious of his guilt and filled with remorse, a remorse that is not repentance. "My sins haunt me," he says, "but I don't repent of them." Yielding to the persuasions of a Christian friend, he reads the well-known hymn of Cowper beginning with the verse—

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains."

My father in his narrative continues: "Nothing can be more exceptionable, scarcely in a rhetorical point of view, than the Scripture metaphor of washing out stains in a fountain of blood, and the great truth intended by it is apparently liable to very formidable philisophical exceptions. But it possesses a strange and almost magical power to subdue and soothe the stormy agitations of remorse; and the hard, unrelenting spirit, fixed as it was in almost spasmodic rigidness when McDonner opened the book, melted away under the very first stanza, uttered in the slow and distinct tones with which he read it—

"'And sinners, plunged beneath that flood,
Wash all their guilt away.'

His mind did not stop to philosophize about it. He had no clear theological views of the nature of the redemption by Christ. He only felt deeply his own guilt and condemnation. There was something in the very word blood which soothed and satisfied that instinct of justice which seemed to demand some satisfaction for his sins. He did not think of Jesus Christ as literally punished in his stead, but as, in some way or other, he knew not how, suffering in his stead; and it seemed more possible that forgiveness might be procured for him by another's exertions and pain than that it could come of course, simply because now, hemmed in and harassed by the consequences of guilt, he was willing to leave off sinning. At least, if this is not the explanation, we cannot easily account for the fact that it is so difficult to assuage the anguish of a spirit really troubled with a sense of its sins, except through some ideas of an expiation—some difficulty or suffering incurred by the innocent, through which, in some way or other, the forgiveness is procured."

Theorize about the doctrine of the atonement as we may, there can be no question of the fact which my father has here dramatically portrayed. Whatever the life, teachings, and death of Jesus Christ have been preached, the burden of remorse has been lifted off from the souls of men and their sins have ceased to haunt them. Repentance, which is the abandonment of sin, has been substituted for remorse, which is suffering for sin. Bunyan in "Pilgrim's Progress" represents Christian as carrying upon his back a burden which nearly sinks him in the Slough of Despond. When he comes to the Cross of Christ, it rolls off his back and he sees it no more and goes on his way rejoicing. This has been not only the personal experience of unnumerable thousands of those who have accepted Jesus Christ as their Master, but it has been in a large way the experience of the world wherever the story of Christ's life and sufferings has been told. The result has always been that the face of humanity has been turned from the past to the future, and the heart of humanity has been quickened by a newborn hope.

The object of the religions of paganism has been to rid men of the irreparable past. They have been religions of sacrifice, pilgrimages, penances, self-inflicted pains. By these, men have sought to avert the wrath of the gods, to become reconciled to them, to secure their favor, or at least their forgiveness. The question which has brought them to their temples and their priests, and wrung from them their tears and their self-sacrificing offerings, has been the question which the Prophet Micah puts into the mouth of Israel: "Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for any transgression, the fruit of my body for the sin of my soul?" To men thus haunted by the memory of the past and tortured by fears for the future, the Glad Tidings came with its message: "He pardoneth and absolveth all those who truly repent and unfeignedly believe in his holy Gospel. This was the message of the Apostolic Church to the Roman world; and this has been the message of the Church to mankind from that day to this.

It is true that the Church itself has only half believed its message; true that it has itself been only half converted; true that it has not dared to substitute the inspirational power of hope and love for the deterrent power of fear, and has attempted to unite them in a Christianized paganism; true that it has often substituted belief in a theory of atonement for belief in the forgiveness of sins. But, laying aside for the moment all theological theories and all theological phraseology, the message of Christianity might be stated thus:

You have sinned against God and against your own soul. You say: "We have followed too much the devices and desires of our own hearts. We have offended against Thy holy law. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us." That is true. The Gospel offers neither defense, excuse, nor apology for such wrongdoing. And the evil you have done cannot be undone without sacrifice must be offered by you or on your behalf, either to appease the wrath of an angry God or to satisfy the requirements of an offended law. It is not to be offered by you to God. It is offered by God for you. It is not an inducement to him to forgive. It is the means by which he exercises forgiveness. It is not the suffering of the child which wrests forgiving love from a reluctant mother. It is the suffering of the mother, in the shame and degradation of her sinful child, which enables her to recover him to her and to himself. The suffering which your wrong-doing has brought upon yourself God shares with you. The evil consequences of your wrong-doing which you cannot repair leave with him. Forget the past, which you cannot alter. Turn your thoughts to the future, which is still yours.—Western Methodist.

Friends in Misfortune.

A blind man was making his way out Washington avenue, in St. Louis, using his cane as a guide for his feet. Across his chest was a placard bearing the legend, "I am blind," and suspended by a chain round his neck was a small tin cup, a convenient receptacle for charity coins. A witness of the blind man's progress tells the pathetic story in the St. Louis Globe-Democrat.

It was broad daylight, and he knew the stretch of walk so well that he felt very little fear of accident. He was about the middle of the block, so he did not have to look out for the step down from the pavement to the cross street. There are never many pedestrians out that far on Washington avenue, and no one is going to run ruthlessly into a blind man.

He was triding bravely along, when to his utter astonishment he collided with a rapidly moving object. The object was a man, who grew very angry, for the impact had dislodged his hat. It had also served to hurl the blind man backward, so that he must have fallen had it not been for the man who sprang to the rescue, and who tells the story.

"Haven't you got any sense?" the enraged man cried. "Now you'd better pick up my hat, you awkward lubber!"

"I can't," the disconcerted fellow replied. "I think it was your own fault. You ought to look where you are going."

"How can I look where I am going? Can't you see that I am blind? It is you who ought to look where you are going, and not go bumping into a blind man."

"What's that? You blind? I didn't know. I couldn't tell, you see. I am blind, too. I'm sorry I knocked off your hat. I'm afraid I can't help you find it. I wonder which way it rolled."

The other man was staring blankly at him. Then he groped his way forward, fell upon the other blind man's neck and said, in a broken voice, "We blind people get selfish, expecting all the world to get out of our way. I didn't mean to talk to you as I did."

By this time the witness to the little tragedy had picked up the battered hat, dropped a coin into each cup, and hurried on, saddened but grateful for the priceless gift of sight.

To-morrow.

Lord, what am I, that with unceasing care,
Thou didst seek after me, that Thou didst wait,
Wet with unhealthy dews, before my gate,
And pass the gloomy nights of winter there?
O strange delusion, that I did not greet
Thy blest approach, and O, to heaven now lost,
If my ungratitude's unkindly frost
Has chilled the bleeding wounds upon Thy feet.
How oft my guardian angel cried,
"Soul, from thy casement look, and thou shalt see
How He persists to knock and wait for thee."
And, O, how often to that voice of sorrow,
"To-morrow we will open, I replied,
And when the to-morrow came I answered still,
"To-morrow."

—Longfellow.

God's Cure for Blues.

Running all through God's Word, like a golden strand through the warp and woof of some rare fabric, is the heartening message: "Be of good courage," "Be of good cheer." God means that he does not want discouraged workers. For discouragement is always weakness. Depression is a clog to the spirit. Blues disqualify one for his best work. Discouragement saps the very currents of life and kills effectiveness. God wants the best workers doing their best work.

When Moses sent the twelve spies to spy out the land of Canaan and to report conditions, he knew that they were undertaking a difficult and nerve-testing task. So he said to them: "Be ye of good courage." When Moses was about to turn over the leadership of Israel to Joshua, he pointed out some of the hard work that was ahead of them. Nations must be overcome before they could possess their inheritance. He summed up his parting advice in one word: "Be strong and of a good courage." That same word God repeated many times to Joshua. Joshua passed it on to the captains and warriors of Israel. David repeated it to Solomon as he laid upon him the cares of State. King Asa in these same words encouraged those whose co-operation he was enlisting in his reforms. Thus King Jehoshaphat addressed the judges of Judah and King Hezekiah the military leaders of Judah when Sennacherib was threatening invasion. Moral strength and moral courage are indispensable to the highest success. They are indissoluble. Separate them, and they will bleed.

The worst case of blues recorded in the Old Testament was that of Elijah. He had just scored a brilliant victory over the prophets of Baal on Mount Carmel. He had demonstrated that Jehovah was God, and had convinced a backslidden nation that he was still ruling. He had run on foot about twenty miles before the chariot of King Ahab to show him and the people that he was as loyal to the king as to his God, that in destroying Baal worship and in slaying the priests of Baal he was striking no blow at the government.

Then the reaction set in. Queen Jezebel threatened his life because he had dealt the worship of her favorite idol a mortal stroke. He fled into the wilderness. There under a juniper tree the picture of utter misery, this fearless man, who a few days before was the hero of a nation, prays God that he might die. Elijah is discouraged. The strong, heroic Tishbite, who moved like a cyclone, who purified like a fire, is weak. Discouragement is always weakness. He forgot all about God's dealings with him; forgot about the raven express that brought him food in the wilderness before; forgot about God's many deliverances and mercies. He was too absorbed in the present to think of the past.

God encourages Elijah. He sends him food for his body. Then he reveals himself to him afresh. Then he shows him his work and tells him that he is not alone, as he thought, but that there are seven thousand others in Israel who are faithful to Jehovah.

What was the matter with Elijah? He had not lost faith. He had not lost hope. He had not lost his love for God and his cause. He had simply lost his nerve for the time being. He had been under a terrific strain. He was worn out from nervous reaction. Those who can soar to the highest heights of moral heroism are those who sink to the deepest depths of despondency. Elijah needed physical rest. God gave it to him. He needed a fresh vision of Jehovah, and he got it. He needed to be shown more work. God pointed it out to him, and he accepted it willingly. He needed spiritual fellowship of a human kind. God told him that he had seven thousand brethren in the faith. That cured Elijah of his discouragement. That is God's way of encouraging discouraged saints.

The second Elijah, John the Baptist, furnishes a companion picture in the New Testament. He had been imprisoned for fidelity to God and duty. The long months had dragged wearily over him in gloomy Machaerus. He was cut off from the freedom and beauty of God's great out of doors, to which he had been accustomed all his life. The man of the wilderness, free as a bird, was the inmate of a Roman dungeon. No wonder that he became despondent. In the prison friends kept him posted of Christ's works. Yet they were very different from what he expected. His method of establishing his kingdom was so unlike what John dreamed of. Indeed, he could see no immediate prospect of a kingdom of the Messiah. The gray gloom of the dungeon was over his brightest hopes. So from the prison he sent that pathetic message to his divine kinsman, "Art thou the coming One, or must we look for another?" Christ made no reply to the messengers. He simply kept right on doing his good works and speaking his heavenly words. Then he said to the messengers: "Now go and tell John what you have seen and heard. And tell him I say, Blessed is he who shall not be offended in me." Then he paid John a tribute such as was never paid to any son of earth.

John was disheartened. Christ knew it and appreciated all the reasons for it. He never berated John nor abused him. How tenderly he dealt with him in his weakness! He gave him just the encouragement he needed. With unfaltering faith John soon afterwards sealed his devotion to his Lord with his life's blood.

When that man who was palsied was brought to Christ to have his body healed, the first word Jesus said to him was a word of encouragement: "Son, be of good cheer." Did not that sound almost like mockery to the bedridden man? "Be of good cheer when I am crippled like this?" Christ's next word said nothing about his body: "Thy sins be forgiven thee." The order of Christ was the proper order—the mental, the spiritual, then the physical. There is danger to-day of making the last first.

Look into Gethsemane. Though in the throes of a world passion, sweating great drops of blood, in an agony that no language can translate, Jesus is so unselfish that he can tenderly encourage three rest-broken disciples. He can heal the suffering servant of his greatest enemy on earth while himself on his way to judgment. At the very bar of trial he can turn and look on Simon Peter and melt his heart. Along the via dolorosa he can stop to comfort the women of Jerusalem. While the nails are being driven into his quivering palms, he can say: "Father, forgive them." While dying by slow torture on the cross, he comforts his mother and provides for her welfare.

What were the great forty days but days of encouragement? From the morning of the resurrection to the day of ascension the risen Christ was comforting his followers. Three times after his ascension the clouds that hid him were broken through: When Stephen, with his telescopic vision of faith, saw Jesus standing on the right hand of God, having started from his throne to welcome home to the glory land his first martyr; again when he burst in supernoonday splendor upon Saul of Tarsus on the Damascus road; and when John his bosom friend, beheld him in apocalyptic vision one Sunday on the rock ribbed isle of Patmos. In all these visions Jesus was encouraging his disciples and directing the affairs of his kingdom. He is at it still. "Lo, I am with you alway, even unto the end of the world."—James Riddick Laughton, in The Lutheran.

The Soul in Solitude.

The Christian soul needs often to be in holy solitude. It needs quiet communion with the Lord of its love. Away from all other human beings the Christian finds spiritual companionship with him who gives close attention to all of his secret longings, and presently sympathizes with him in his struggles for a still better life. There is a freedom in such solitude which one does not have anywhere else. There is no real loneliness when the heart is holding unspoken conference with his Lord in the secret place.

Rev. Charles Brown, of London, says: "It would prove a great blessing to our modern life, redeeming it from a very great deal of vulgarity, shallowness and self-complacency if we would sometimes get alone to contemplate, until it sinks in some of the great work of God. It is in solitude that strong souls are nourished and strong characters reached. When Lieutenant Shackelton came back from the Antarctic to England, though by no means a religious man, he repeatedly told people that in that vast and perilous solitude he became conscious of a power greater than themselves watching over his little company." That officer ought to have speedily committed himself to the God who thus made manifest his gracious providence to souls in solitude. God was very near unto him, even though he was not a Christian. That nearness ought to have made him greatly desirous to be a Christian. Mr. Brown also says: "When Stanley went through the great and awful solitudes of the African for-

ests he felt God about him as he never had before, and he wrote on his flag, 'God is before us, and he will show us the way.' And I believe it is in solitude that some of our greatest convictions come." It is in sweet solitude that the studious Christian receives many of his greatest helps in understanding God and the treasurer of his Word. Get often alone with God.—Alabama Baptist.

On the Road.

"So rough and steep and lonely is our way!
Yonder are flowery paths, with travelers gay;
Oh, why should we be doomed to journey here,
Along this barren road, with naught to cheer?
Each morn we start with hopes, only to find
Then turned to ashes when the day's declined.

Oh, coward heart, to load the noon with sighs,
And dull the sunset with complaining cries!
A rosy level breeds no hero soul,
And none save heroes gain the highest goal;
Trudge on, my heart, nor whimper of retreat!
The hardest road needs only braver feet.

—Emma C. Dowd, in S. S. Times.

Sabbath-Keeping Elephants.

That elephants can reason and can count as far as seven, at least, is the opinion of Mr. Benjamin LeFevre, formerly a member of Congress from Ohio, who has lately returned from a tour of the world. Furthermore, he believes that they have a moral sense as well, and to prove his contention he tells of a curious thing that happened in the city of Rangoon.

"From Rangoon," he says, "they ship the huge teak logs that float down from the interior. They are so heavy that they can be handled only by elephants trained for that purpose. One of the brutes will pick up a great log, and balancing it delicately on its tusks will carry it to the proper pile, and push it carefully and neatly into place.

"Most of the elephants are owned by native Burmese, who hire them out to the lumber merchants. Several years ago, however, an English firm, finding the native whose elephants they hired careless about keeping his contracts, bought a herd of young elephants and trained them in the work of log-piling.

"Now the native Burmese has no special day of rest, like the Jew, the Christian, or the Turk, but rests whenever he feels like it—which is much more frequently than once in seven days. His elephants, therefore, are accustomed to work whenever they are called on. At the yard of the English firm, however, Sunday was strictly observed as a day of rest by man and elephant.

"Now it happened that one Saturday afternoon the river began to rise rapidly, and early Sunday morning the news from the interior told of still greater floods above. The firm had thousands of dollars' worth of logs piled on the river-bank, and it became necessary to move them early Sunday morning, if they were not to be swept out to sea. At daybreak the manager ordered out his own herd, and told his men to hire every available elephant from native owners. As the Burmese drivers came hurrying up with their animals, word was given the beasts in the firm's corrals to fall into line.

"But not an elephant moved! It was Sunday, and they didn't work on Sunday. The drivers coaxed and cajoled; the hathis stood blinking their little eyes in scorn at the hurrying native beasts. Then the drivers borrowed an old tusker from the Burmese, and tried to lead them with him. Not an elephant moved. The frantic drivers dug the goads into the necks of their charges, whereupon, as if by preconcerted signal, each elephant swung his trunk, seized his driver about the waist, and put him gently but firmly on the ground, as who should say, "You mustn't do that, you know! We'll work faithfully on week-days, but we don't work on Sunday.'

"At length the head driver, in desperation, seized the ear of his elephant with the ankus, or hook, used to subdue fractious beasts. Conscious of the indignity, the elephant picked him up in his trunk and flung him against the side of the corral, twenty feet away, and then resumed that clumsy swaying that marks the elephant well satisfied with himself. The man didn't get out of the hospital for six weeks!"

The English firm had to give it up, and the elephants had their Sunday rest. Several months afterward, Mr. LeFevre, on returning to Rangoon, asked about the Sabbath-keeping elephants. "It was no mere whim," replied the manager. "Twice since that we have tested them to see if they did actually keep an accurate account of work-days, and once again I got the Burmese to trot their beasts by. But my animals won't work on Sunday. There does not seem to be any conspiracy; each brute has figured out the situation for himself. They have arrived at a rudimentary conception of individual rights to their services on week-days, they do not intend that he should dispute their right to a day of rest on Sunday."—Youth's Companion.

Simple Preaching.

There is a saying of Luther: "I preach as simply as I can, that common men, servants, and children may understand, for the learned already know it all, and I do not preach for them." Of course this does not mean that the clergyman is to talk "twaddle," or say petty things only. Only a few men know how to talk to children, and more fail from talking meaningless things than from talking over their heads. Children are pretty quick to recognize when nothing is being said, and there are more failures by talking down to children than by talking above them. Great ideas are essential in any simple talk if it is to be made effective. Granted this idea, it is the duty of the clergyman to put it in simple enough words so that it can be grasped by the simplest people of the congregation. The others will recognize its greatness in the very simplicity of its expression. In the preface of Dr. R. W. Dale's "The Living Christ" is a story of his preaching in Augustine Church, Edinburgh, a few months after Dr. Lindsay Alexander, a scholar and theologian of distiction, had resigned the pastorate. He walked home with one of the deacons after the morning service, and the deacon spoke regretfully of the ministers who had served the church since Dr. Alexander's resignation: "Sir, they have preached to us as if we were all Masters of Arts!" Dr. Dale set out to preach to men as though they were not Masters of Arts, and men who were Masters of Arts followed him with profound interest.

Two instances in the autobiography of Bishop Whipple carry the same suggestion. In his early days he was invited to preach in a big church in Utica, New York. He took a sermon which he counted his best, proving certain important things in the Christian faith. The next day he met a prominent judge, who had known him from his childhood. The judge laid his hand on his shoulder and said, "Henry, never preach that sermon again, no matter how long you live. I know more philosophy than you have ever learned. You must not try to preach to the judge, but to the tempted, sinful man, telling him of the love of Jesus Christ; then you will help him." Some years after the Bishop was in the South and found Hon. Isaac H. Bronson, a judge of the United States Supreme Court, in Palatka, Florida, an invalid and unable to attend service. He talked with him of the Fatherhood of God, showing reasons for our acceptance of this profound truth. Suddenly the judge exclaimed, "Mr. Whipple, tell me of Jesus Christ, as you would tell my black boy, Jim, and I shall be grateful! I am bewildered by the theories of men."—Canadian Churchman.

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"For all the saints we render thanks and praise
To God above.
The hearts so tender in the bygone days
Still live, still love.
Only withdrawn from us a little space
Gone home before,
Learning in Paradise, God's resting place,
To love Him more;
Not sad, but beautiful, this memory,
So calm, so bright,
'Twill guide us through earth's darkness tenderly
Into God's light."

Left-Handed Stone Slingers.

The right hand doubtless owes something of its pre-eminence to the Bible. The Hebrews singled it out for special honor, and the Scriptures contain quite a hundred references in which "the right hand is made the type and symbol of everything noble, praiseworthy and desirable. It is worth noting, however, that the tribe of Benjamin once boasted 700 left-handed slingers who "could sling stones to a hair's breadth and not miss," and that among the "mighty men and helpers" of King David were many who "could use both the right hand and the left in hurling stones and shooting arrows with the bow."

Children's Department

A Creed.

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery,
Let me serve a little better
Those that I am striving for.

Let me be a little braver
When temptation bids me waver;
Let me strive a little harder
To be all that I should be.
Let me be a little meeker
With the brother that is weaker;
Let me think more of my neighbor,
And a little less of me.

Let me be a little sweeter,
Make my life a bit completer,
By doing what I should do
Every minute of the day;
Let me toil without complaining,
Not a humble task disdaining;
Let me face the summons calmly
When death beckons me away.

—Detroit Free Press.

A Comrade of the Best.

"Donald, take the advice of an old soldier—in whatever situation you find yourself, in garrison or in the field, be a comrade of the best."

The speaker was a grizzled major, veteran of many campaigns in Egypt and in India, who had the right to wear numerous medals and decorations, each one of which had been won in obedience to the principle which he was trying to inculcate in the mind of the subaltern who had just joined the Tenth Surrey, at Aldershot Camp, and which was none other than the counsel which a famous soldier of the cross, centuries before, had given to all moral foemen when he said: "Covet earnestly the best gifts."

Never in all his after career in the British Army did Donald Cameron forget those words of his uncle, the major. And scarcely had the veteran officer left the parade ground, across which he had sauntered to greet his nephew, before the latter had cause to choose between the bad and the good.

"Oh, I say, you are the new Sub? Shake!" exclaimed a hearty voice, and, turning around, Cameron beheld a natty young officer, Lord Lansing, who extended a gauntleted hand for a conventional greeting.

"I believe I have the honor to be," returned Cameron.

"Well, then, come over to the mess and let's drink it down in champagne," was the rejoinder.

Donald Cameron hesitated; the color mounted to his cheek. He well knew, young as he was, what the social customs of the British army are, and what sort of conviviality in most regiments is demanded in order that new arrivals may qualify as "good sort." But—he knew it was wrong to drink intoxicants. He must take a stand one way or the other at once. So he said, quietly, but firmly:

"Excuse me. I cannot; I—"

"Oh, you are a 'temperance crank?'" broke in the other, "or perhaps you are trying to save your pocketbook?"

Cameron's face fairly burned with anger. The taunt of "crank" was bad, but to have it insinuated that he was stingy, that cut to the quick. He felt like springing at his mentor and tormentor, but just then the first call sounded for parade, and both men hurried to prepare for the accompanying inspection.

Cameron hardly knew how he managed to come through that parade—a novice, and poorly started, it seemed, in the graces of the young officers. But he had accomplished one thing at any rate—he had lined up with all the men in the Tenth Surrey who regarded character, and not mere sociability, as the proper foundation for a military career; he had taken his stand as a comrade of the good; he had associated himself with the ideal. It was not long before orders came for the Tenth Surrey to embark on a transport for South Africa. The Boer War was on, and England expected every man to do his duty as England saw it. On the tedious voyage to South Africa Cameron was given many opportunities to choose the best in place of the bad. He did not show himself a comrade of the vulgar jest, the sparkling champagne cup, the game of cards on a Sunday, of the gambling games that went on almost all of the time among the fast set. In spite of loud jeers—or silent ridicule, given by taunting looks of the eye rather than by uttered words—Cameron held off from the dissolute set, and lined up with the soberer subalterns, of whom there were not a few, and—this particularly excited the derisions of the roysterers led by Lord Lansing—even took part in the meeting for song and prayer which the second officer of the ship, a true Christian, held from time to time among the sailors, and the troops who could or would attend.

But, long as it was, the voyage finally came to an end; the regiment disembarked, and was sent, after a few weeks, to the front. It was then that Cameron found his supreme opportunity to prove himself to be a comrade of the best. In a hard-fought fight, through no fault of his or of his detachment, he found himself taken prisoner, in company with Lord Lansing, and was promptly, with other prisoners, marched off to a Boer stronghold in the hills, where in an extemporized stockade the two officers were kept strictly guarded. It was then, as Lord Lansing came to know Donald Cameron in the closer intimacy of a shared captivity, that he learned to respect him more highly—and indeed the two became attached friends. But their quarters in the stockade were wretched, and both men, with true soldier spirit, sighed for action. Many plans for escape were turned over in their minds. At last one night, by an unexpected turn of events, as the attention of the guards was distracted by a fire which broke out in a part of the stockade, and the outer gate swung open one instant, there was offered a chance for one man—just one man—to squeeze through and escape. "Quick! quick, comrade!" cried Cameron in the ear of his friend—who dashed through, and was soon out of the rifle shot of the Boers. In one short moment of questioning, when alternatives had darted through his mind like lightning, Donald Cameron, who so longed to be free and to do a soldier's great work, had decided to give his chance to another, and in practicing such self-abnegation proved himself to be, indeed, "a comrade of the best." It would have been good, eh, so good, to escape, but it was best to give his chance to his friend.

But war, dreadful as it is, has many chances for the brave foeman who bides his time. Cameron had done the best he knew in surrendering his chances for freedom to his brother "Sub," but, as it proved, the latter was captured by another party of Boers, taken far into the interior, and being held a prisoner until the close of the war, had no opportunity to distinguish himself. Cameron's lot, however, was different. Suddenly one night the Boers rounded up the prisoners and rushed them from the stockade, on which a British force was advancing. Crack! crack! went the rifles. Men fell on every side. "Steady, men!" whispered Cameron to the few prisoners with him. "Steady! Let's watch our chance!"

Slowly the Boer guard, pressing their rifles against the backs of their prisoners, pushed them on, while they themselves fell back before the British fire. At last the guards were compelled to halt and return the fiery greeting. Suddenly, in the glare of the volleys, Cameron saw a British officer who had pressed on ahead of his men fall helplessly between the lines of fire, there where on the veldt the bullets were fast ripping up the spears of grass. Maddened by their forced retreat, three of the Boer guard were about to pick off the fallen officer. Down went their rifles to the firing position, when, with a mighty rush of strength and will, Cameron threw the first man over backward, knocked up the rifle of the second, and threw his cap in the eyes of the third, whereupon he dashed off across the veldt, gained the side of the fallen officer, lifted him up in his own strong arms and, staggering on, to the music of the zipping bullets, lighted on his way by the glare of the popping guns, he finally fell exhausted, still holding in his arms his precious burden within the lines of Lord Roberts' advance guard.

Of course it was "V. C." work, and the decoration, so simple, even common, in itself, yet the most prized honor that a British soldier can win, came at last, when Lord Roberts sent in the reports, and England, peace concluded, found time to honor its heroes. It brought the "Victoria Cross," but it was not that of which the old major was thinking when, hearing the news of Donald Cameron's exploit, he simply said: "The boy has done as I told him to do. He has proved himself to be 'a comrade of the best.'" New York Observer.

Auntie's First Car-ride.

"Tell me a story, auntie," said little Helen, as, tired with her toys, she came up to Auntie, who sat sewing by the window.

"A story, dearie?" said auntie, laying by her sewing and taking the little girl on her lap.

"Well, I will tell you a true story about myself when I was a little girl," said she.

"A really true story about yourself, auntie?" exclaimed Helen, clapping her hands.

"Yes, dear, a 'really true' story about my first car-ride alone when I was a little girl five years old."

"Oh, auntie!" cried Helen, catching her breath.

"My mother's only brother lived in a town fifty miles from my home, and Aunt Margaret from New York had just arrived there for a visit, before coming on to see us. For some reason they were very anxious I should visit them and come home with Aunt Margaret. My own eagerness, added to their urgent invitation, won the day and I was allowed to go.

"As father placed me on the cars and gave directions to the conductor as to my destination, my courage failed, but before I had time to think the train

moved away and I was left alone with no one but strangers around me.

"I must have presented a quaint appearance alone with my small, black satchel, which mother had packed with some needed articles, and in which she had placed some crackers for me to eat.

"Directly in front of me sat a quiet-looking little woman in black. After watching her for some time I mentally concluded, 'She must be a very nice lady.'

"Reaching up I pulled her by the sleeve and asked, 'Would you have a cracker?'

" 'Yes,' she would have a cracker.

"As she talked to me in a friendly way my fear vanished, and I felt a sense of satisfaction in having her near, which was short-lived, however, for at a nearby station she got off. I remember her kindly manner as she said, 'Little girl, I wish I was going with you to your journey's end, but I suppose it will be all right.'

"As she left the car, a large, cheery stout woman with a market-basket on her arm, came in and took her vacant seat.

"After eyeing me curiously, she said in a brisk manner, 'Where you goin'?"

" 'I'se goin' to Uncle Scott's,' said I.

" 'Here, you come to me, I know your Uncle Scott's,' said she.

"Without a moment's hesitation I slid down from my seat and she lifted me up on the one beside her.

"When we reached the place where my uncle lived, and where he was to meet me at the depot, the train stopped at the edge of the town and the stout woman got off and took me with her."

"O, auntie," cried Helen, "did you ever reach your Uncle Scott's?"

"Yes, dear, I finally did," said Auntie, "but first the woman took me to her home, and after giving me a good warm supper we started out for Uncle Scott's.

"It happened to be on the evening of the mid-week church service, and as was their custom they were there.

"What was my surprise to see the good woman turn up the corner of a heavy rug that lay on the veranda, pick up a key and proceed to unlock the door. Later I learned that she was a trustworthy woman who assisted my aunt on many occasions when she needed extra help, and therefore knew more of the premises than she otherwise would have done.

"Well, she stayed with me till Uncle Scott came home, and a more surprised lot of people one would seldom find. They laughed and petted me and asked questions all at once, but I nestled close in Aunt Margaret's arms, while the good woman did the talking."

"Why, auntie, that sounds like a fairy story," said Helen.

"Nevertheless, it is a 'really true' story about myself," replied auntie.—M. K. Hoffmann.

Begin at Once.

"Mamma, when I am a man I will begin to love Jesus."

These words fell from the lips of a little fellow scarcely six years old. His mother had endeavored many times to impress on his youthful mind the necessity of early piety, but hitherto all the persuasions seemed in vain.

When the child uttered these words his mother said, "But, my dear, suppose you do not live to be a man?"

He remained silent for some minutes, with his eyes fixed on the ceiling, as if in deep thought, and then, with a resolute countenance, added, "Then, mamma, I had better begin at once."

In Vacation Time.

Sometimes in my vacation days,
Before it is September,
I peep into my books to see
How much I can remember.
To me it is astonishing
How I've forgotten everything.
The maps are full of foreign lands,
The copy-books seem crazy.
The grammar's Greek no tongue can speak,
The history is hazy.
It even seems absurd to me
That nine times seven are sixty-three.
The holidays do surely change
Old things from what they were,
And make familiar people strange—
Why, now, if Christopher
Columbus met me at the door
I'd hardly know him any more!
—Nancy Byrd Turner, in Youth's Companion.

Billy's Crutch.

"Will you please buy my geranium sir?"

If a musical voice, a bright face and a beautiful plant, all belonging to a young girl with dimpled cheeks and laughing eyes, will not bring a man to a standstill, then it must be that he is hurrying through the world too fast, and wants nothing to come into his life that will gladden his heart and renew his youth.

I came to a full stop, and would not have missed the sight for a great deal. As the girl stood there on that bright October morning, it was difficult to tell where the sunshine left off and the girl began. They seemed made for each other; it was a perfect match, with the dividing line hard to discern.

"Have you any objections to tell me your name?"

"Oh, no sir! My name's Gertrude Wilson."

"What a beautiful geranium you have there."

"Isn't it lovely?"

"Indeed it is, and the finest I ever saw. Where did you get it?"

"About three years ago, a lady left a slip on the seat in a horse-car. I took it home, got the richest earth I could find, put it in this old paint can, and then set the slip in it, and it began growing right away. I've given it plenty of water to drink, and kept it in the sunshine as much as possible."

"Why, I should think you would love it very dearly."

"Love it. I guess I do love it. It seems just like a part of myself."

"Well, my child, if you love it so much, pray tell me why you want to sell it?"

"Oh, I wouldn't let it go, if I did not want to help God answer Billy's prayer. Don't you think it splendid to help answer somebody's prayer?"

"How do you know I believe in prayer?"

"Oh, I'm sure you do, for you have a prayerful look."

She broke into a merry laugh, and I joined her in it, as I said: "Yes I do believe in prayer. Now tell me who Billy is."

As I made this request, a joyous look came into her face, and her large blue eyes shone with delight; and as the dimples deepened in her cheeks, I beheld a picture that was worth going a long way to see.

"What? Billy? Oh, he's the nicest and best little fellow in all the city! Why, he is goodness, sunshine, and music all in one lump. Someone let him drop when he was quite young and broke his hip, and ever since he has been a cripple. But his leg is the only crooked thing about him. My mother says that Bill's mother was the best Christian she ever knew. Well, when she died last year, everybody in our tenement house wanted to adopt Billy; so you see helongs to all of us. He pays his way by selling newspapers, and no one with good legs can get around livelier than Billy can with a crutch. But yesterday his crutch caught in a hode in the side-walk, broke in two, and let him fall. He managed to get into the house, and was not hurt. Well, last night just as I was going to bed, I heard Milly praying. His room is next to mine, and only a board partition between—so I could hear it all. Oh, I shall never forget his words, as he said: 'Dear Lord, I've never complained about my broken hip, and I am willing to go through life with it, but I can't get on without a crutch. I've no money to get another, and I don't know who to ask, so please, dear Lord, send me another one. Mother always told me to go to you, when I was in trouble, and so I come now. Please, dear Lord, answer my prayer for Jesus' sake. Amen.'

I lay awake a good while thinking of that prayer, and it was the first thing I thought of this morning, and I began wondering if I couldn't do something to help God answer Billy's prayer. Well, while I was wondering, I saw my geranium, and then I said, 'Oh, maybe I can sell it and get enough to buy another crutch.'

"Now, you know who Billy is, and why I want to sell my geranium. Wont you please buy it?"

"I was greatly moved and interested, and I will own up to a great deal of moisture in my eyes, as I inquired, 'How tall is Billy?'

"Oh," she quickly responded, "I've got the measure of his old crutch, if that is what you mean."

"Yes, that is just what I mean, so if you please, Gertrude, we'll go and see about a crutch."

It did not take us long to find a store where such a thing was to be procured, nor a great while to get the keeper of the store as much interested as I was in the girl's story. Just the right kind of a crutch was found, and a minimum price put upon it.

"Well," I said, "I'll give you that much for the geranium, Gertrude, and it is very cheap at that."

"O thank you," she said, and her eyes fairly danced with gladness. "I'll take the crutch, please, but Billy musn't know a word about where it came from. Isn't it just splendid to help God answer Billy's prayer?"

The moisture in my eyes didn't subside one bit, as I said: "I want you to do me a favor, Gertrude. I am hundreds of miles away from the place where I live, and I can't carry this plant around with me. Would it be too much trouble for you to keep it for me?"

"What, do you want that I should take care of it for you?"

"Yes, my dear, if it will not be too much trouble!"

"Oh, you splendid man, you! I'll be glad to do it, and I'll take just as good care of it as I did when it was mine."

I carried the plant, while she carried the crutch, and after reaching the house, Billy was called in to see me, while Gertrude smuggled the crutch into his room, and came back with a face as happy as a face could be, but never betraying to Billy by word or look, that she had been answering Billy's prayer.

To sum it all up, Billy has a new

crutch, and he is the happiest cripple in the big city. Gertrude helped answer his prayer, and a happier girl doesn't live. I own the handsomest geranium bush I ever saw, and the one who takes care of it for me is as proud as I am of that plant.—Author and Source Unknown.

I Can and I Will.

There once were two knights full of mettle and merit,
Who joined in a league and maintained it with spirit.
No task was so hard it could baffle their skill,
And one was I-can, and the other I-will.

I-can was tall, lithe—all wit, wisdom, and grace,
With a slightly superior smile on his face;
I-will was short, stout, red-haired, bull-necked, and bold—
A terrible fellow where once he took hold.
I-will, by himself, had been boastful and heady,
But tireless I-can kept him prudent and steady,
While truly this latter, unyoked from his brother,
I fear had accomplished much less than the other.

But take them together!—Where'er they might go,
Doubts, dangers, and obstacles vanished like snow;
From Pigmy Too-lazy to strong-armed Despair
No foe could withstand the invincible pair,
And surely without them the world would stand still,
For masters of fate are I-can and I-will!

—Dora Reade Goodale.

Buying a Reindeer.

"O mother!" clamored the twins, dashing up the piazza steps, "may we buy a reindeer? May we?"

"Buy—what?" said mother, looking dazed.

"A reindeer," cried Margery.

"That lives on moss under the snow," added Madeline fanning her pink cheeks vigorously with her best hat. It was eighty in the shade.

There was never any telling what the twins would think of next, but a reindeer—" What could you do with a reindeer?" asked mother, more bewildered than before. "Whatever do you want of one?"

We don't!" they protested, "not for ourselves. Did you think we wanted it for ourselves? For the children north!"

"Oh!" said mother, relieved. But still she looked puzzled. "What makes you think the children up north want a reindeer?"

"A man told us so to-day at Sunday School. He said they didn't have seals and walruses and such things, the way they used to, and so the children, and their fathers and mothers, too, were starving," explained Madeline, her brown eyes looking sorry.

"And people have bought reindeer," went on Margery eagerly, "and brought them across the ocean, to live way up there in the ice and snow and cold they like, and feed the hungry people. Now the children have milk and meat from those reindeer."

"But there aren't reindeer enough to go round," sighed Madeline, "and ever so many children are hungry still!"

"Oh, can't we buy a reindeer?" they begged.

"Well," smiled mother, "you might help buy one.'

"May we take the money in our banks?"

"Of course," mother said. "That is yours to use just as you want to. But I thought you were saving it for two more dolls."

"We can get along without more," said mother, acquainted with the overflowing doll family in the play-house, agreed heartily.

"We'd rather buy a reindeer," they cried, rushing away to get their banks and shake out the pennies and nickels and dimes to count.

There were not enough for a whole deer, because a reindeer costs a great deal.

"If we can't buy a whole deer, maybe we can get part of one," they said hopefully.

When father heard about the reindeer to feed the hungry children, he laid on the little pile of silver and nickel and copper a crisp green bill that made their eyes shine, and encourage them to think perhaps they could get a whole deer after all.

"We'll tell the girls at school, the twins planned, "Monday morning, and maybe they'll help."

Sure enough the girls did. And the boys helped, too, though Ripley Bangs, who was an only child and spoiled, and always wanted everything for himself, said he'd rather have a reindeer of his own to hitch to a sledge and drive around by a rein fastened to one horn. Still, he gave his entire week's allowance of half a dollar which he had just received that morning, and intended to spend on ice-cream sodas, the weather was so hot.

They had all heard the man on Sunday talk about the hungry children, and they had all felt sorry for them—even Ripley—but no one had thought of doing anything to get them a deer, till the twins impetuously showed how it could be done.

And the fathers and mothers, when they knew children were starving way up north, added more crisp green bills to father's; and before long, there was such a heap of pennies and nickels and dimes and quarters and halves—yes, and such a thick layer of green bills on top of father's, that Margery and Madeline thought there might be enough for a reindeer—certainly for half of one.

The twins hurried the money north, by the very first steamer that sailed to that strange world of icebergs and nothern lights and not enough to eat, so the children way up there wouldn't grow any hungrier.

And what do you think? The very first steamer that came back brought word that there was enough to buy a whole reindeer!—Alice May Farrington, in Sunday School Times.

Origin of the Yardstick.

The standard yardstick as first kept in the exchequer in London and was obtained in 1120 from the length of King Henry's arm, at his express order. It was kept there for a long time and was repeatedly mended so that in 1760 it was so flimsy and "loose-jointed" that an accurate copy was prepared from it for use of the government. This copy was kept until 1824, when it was legally adopted as the standard measurement for the kingdom, and it was further ordered that if it was lost or destroyed it should be restored by a comparison with the length of the pendulum vibrating the seconds at the latitude of London. In 1834 it was destroyed by the great fire at the Parliament House and attempts were repeatedly made to follow directions previously given and restore it by means of the pendulum; but this method was found to be entirely impracticable, evidently because the originator of the order had had a certain pendulum in mind and had failed to make it clear what one to use. So the British government was compelled to make an arbitrary copy from others that had been used elsewhere in London, getting them from as reliable sources as possible. Then we here in America ordered a copy of this last one sent to our government from a London instrument-maker, for use in the coast survey, and it has been with us ever since, inconsistent as it is. It is also interesting to note that although our yardstick came from a reliable London maker and was adopted, it is one-thousandth of an inch longer than the British yardstick.—W. K. Putney.

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The Pumpkin Doll.

Did ou ever hear of a doll made of a pumpkin? Grandma played with one when she was a little girl. There were no china dolls in those days and no pretty toy beds with lace curtains. Grandma put her pumpkin doll in a cradle made of a block of wood and sang a little song as she rocked it to and fro.

She was a very happy child as she rocked the pumpkin doll in the wooden cradle. She was as happy as you are with your prettiest china doll; but I will tell you of a dreadful thing that happened one day. The calf ate up her pumpkin doll! This is something which could never happen to a china roll.

Quiet half hours seem to have sprung up spontaneously in several of our churches. It is amusing to hear the comments made upon the first proposals of such "services." That people should go to church and not hear any talking, and do not do anything themselves seems to them very queer. But if there is anything the American people need it is the power to sit still. That would be often "their strength."

Real joy comes, not from ease, not from riches, not from the applause of men, but from having done the things that are worth while.—Grenfell.

Personal and News Notes.

The Convocation of Charleston, South Carolina, will meet October 29th, at McPhersonville, S. C.

Bishop Olmsted of Colorado has purchased a summer residence at Malta, near Round Lake, N. Y.

Mr. Robert J. McNeeland has presented a new pulpit to Trinity church, Bridgewater, Massachusetts.

The Rev. Francis G. Williams has assumed the rectorship of St. Mary's-by-the-Sea, Pacific Grove, California.

After October 25th, the address of the Rev. W. G. McDowell, Jr., will be Staunton, Va., instead of R. F. D. 1, Jarratt, Va.

The Rev. Geo. A. Perry, of Watertown, New York, has been called to the rectorship of Trinity church, Watervliet, New York.

The address of the Rev. William P. Painter, formerly rector of Queen Caroline parish, Howard county, Md., is changed to McLean, Va.

The address of the Rev. H. H. P. Roche is changed from De Land, Fla., to Rutherford Associate Mission, Rutherford, N. C., post office box 75.

The Rev. James Macbride Sterrett, D. D., rector of All Souls' church, Washington, has been quite sick and is recuperating at Atlantic City.

The address of Rev. Guthrie Pitblado is changed from 510 Kentucky Ave., Pittsburgh, to The Rectory, 209 Tazewell street, Bluefield, W. Va.

The Rev. George C. Graham, of Carbondale, Pa., has been elected rector of St. Philip's church, Laurel, Del., in succession to the Rev. Alfred E. Race.

The Rev. Urban E. Sargent, of Williamsport, Pa., has been elected rector of Calvary church, Wilmington, Del., and will take charge on November 1st.

The Rev. Richard W. Trapnell, of Amarillo, Texas, has been elected rector of St. Andrew's church, Wilmington, Del., in succession to the Rev. H. N. Wells.

Mr. Ilbert Brayshaw, lay reader of Advent parish, Washington, has accepted an invitation from Bishop Gravatt of West Virginia to engage in Church work in that diocese.

The address of the Rev. Edwin S. Hinks, formerly rector of Hamilton parish, Warrenton, Va., is changed to the Church of the Ascension, St. Louis, Mo., of which he has become the rector.

The Rev. Edward Ernest Matthews, of All Saints' church, Lakewood, N. J., has resigned—his resignation to take effect on November 26th, which will complete twelve years of his rectorship.

The address of the Rev. Theodore Andrews, lately rector of St. Paul's church, Wilkesboro, District of Asheville, N. C., is changed to Lexington, N. C., where he is now the rector of Grace church.

St. Peter's church, Lewes, Delaware, was reopened for service on Sunday, September 21st, after having been renovated and redecorated. Bishop Kinsman conducted the service and the Rev. Henry Converse Parkman, formerly of Palmerton, Pa., was instituted as rector.

BISHOP PERRY'S
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The above offer results from my acquirement of the balance of the edition.

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In St. Paul's church, Indianapolis, September 28th, Bishop Francis ordained to the diaconate Mr. Charles Edward Williams. The Rev. Lewis Brady, Ph. D., presented the candidate and preached the sermon.

Through the exertions of the Ladies' Guild of Christ church, Greenville, S. C., the Rev. A. R. Mitchell, rector, a handsome window is to be placed in the church, as a memorial to the Rt. Rev. Ellison Capers, D. D., who was the beloved rector of the church for nearly twenty-one years. Ladies of the Guild who have seen the design sent from Germany, where the window is to be made, say the window will be very beautiful.

On August 24th there was celebrated the fortieth anniversary of the oldest Church of our communion in the Spanish possessions—Holy Trinity church, Ponce, Porto Rico—which was erected by the English-speaking residents of the place in 1872, and was under the charge of the Bishop of Antigua. When the United States came into possession of Porto Rico the property was transferred to the American Church.

In 1861 there was only one bishop of the American Episcopal Church and one bishop of the Church of England in all China and Japan. The first converts of modern missionary effort had not been baptized in Japan. There was but a handful of Christians of any name in China. To-day in both China and Japan there are fully organized national churches. Japan has seven dioceses with as many bishops, two American, four English and one Canadian. China has eleven dioceses and as many bishops, three American, seven English and one Canadian. In both Churches the communicants are numbered by the thousands, besides many additional thousand members and adherents.

The Church Club of St. Louis, Mo., on September 29th, gave a luncheon to about sixty men, to afford them an opportunity to meet three clergymen who have recently accepted charges in that city—the Rev. Joseph H. Harvey, of St. Augustine's; the Rev. Edwin S Hinks, of the Ascension, and the Rev. R. M. Hogarth, of St. Timothy's. Mr. A. E. Bostwick president of the Club, was in the chair. Addresses were made by the rectors named and by Bishop Tuttle. The Rev. Joseph H. Harvey removed to St. Louis from Mexico, Mo.; the Rev. Edwin S. Hinks from Warrenton, Va., and the R. M. Hogarth, from Milwaukee, Wis. The Rev. D. A. Sanford succeeds the Rev. Mr. Hogarth at St. Paul's church, Mexico, Mo.

A new definition of "friend" was given by a Manchester schoolboy in an essay: "A friend is a person who knows all about you, and likes you just the same." If there is anything more to be said on the subject we can't imagine what it may be.—Century.

The Company of Heaven.

By Helen Elizabeth Coolidge.

Among that blessed company, my dear ones, waiting, stand,
When I shall cross the threshold, to clasp me by the hand.
O may I see them smiling, though tears would dim mine eye,
With face upturned to heaven, repress the faithless sigh!

They once were fellow-pilgrims, but, now, their rest is won,
Right bravely I would journey toward the setting sun,—
Whene'er my step shall falter, the road seem all too long,
Mine ear I'd turn to heaven, to catch their triumph song!

Washington, D. C.

A Parson's Trials.

If he delivers a written sermon, he is a back-number. If he preaches extempore, he is a shallow thinker.

If he is not constantly calling upon his people, he is unsociable. If he visits to any extent, he is a gad-about.

If he demurs at acting as a janitor and man-of-all work about the place, he is lazy. If he rings the bell, lights the fires, and performs a score of other odd jobs—it would be much better if he would spend a little more time in his study. He would then give his congregations more intellectual sermons.

If he is married "he is an awfully nice fellow, but his wife doesn't amount to much." If he lives in single blessedness (?) woe be to him. All the eligibles—and many of the others—never speak to each other at the guilds and parish socials, or else they do speak—gossip!

If he is content to serve his Master and his people on a small monthly sum (paid at irregular intervals), he is "cheap." If he timidly asks for a large enough stipend to keep his household "decently and in order," he is worldly-minded.

If his burdens at times weigh heavily on him and his face gives any evidence of the fact, he is taking himself too seriously. If, by the grace of God, he bears them bravely and shows no evidence of their weight, he is light-minded.

If he does not adjust all his ideas to the latest fads of modern "thought" he is the preacher of a worn-out "orthodoxy." If he endeavors to correlate the result of recent researches with the truths he already holds, he is a heretic—or worse, a "modernist."

If he would be "all things to all men," he is a hypocrite. If he is somewhat reserved, it is a cloak to conceal his sly attempts to foist a mediæval priest-craft upon his people.

If he quotes the sources from which his best ideas are drawn, he is lacking in originality. If he fails to give due credit for these various ideas, he is dishonest and a thief.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

At Home.

Mrs. J. L. CHAPIN, Secretary of the C. P. C., and Mrs. W. M. S. HAMMOND, (formerly of Virginia and Pittsburgh), will be informally at home to their friends, every evening during the General Convention, Spencer Arms, corner of Broadway and 69th street, New York.

Meeting of Board of Trustees.

The Board of Trustees of the PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY and HIGH SCHOOL IN VIRGINIA will meet on Wednesday, November 12, 1913, at 10 A. M., in the Library at the Seminary.
S. SCOLLAY MOORE, Secretary.

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OBITUARY.

Mrs. Mary Louisa Norton.

It has been accorded to few individuals of an existence almost wholly passed in private spheres to be so widely mourned in death, or whose loss is more deeply felt in all circles, as is Mrs. MARY LOUISA NORTON, of Washington, who entered into the rest of "God's people" at her residence in that city, on Wednesday, October 1st.

Mrs. Norton was the widow of Rev. John Nicholas Norton, D. D., rector of Christ Protestant Episcopal church, in Louisville, Ky., one of the most learned and eminent clergymen of his day, and a brother of Rev. George Norton, D. D., also well known in Church annals for his long and successful rectorship of St. Paul's church, in Alexandria, La. Mrs. Norton herself came of prominent old Kentucky ancestry, having been, before her marriage, Miss Sutton, of Lexington, Ky., daughter of one of the leading and wealthiest land-owners of that section.

A woman of the broadest culture; of brilliant intellect; of an unusually strong sense of duty and fairness towards others, united to great sincerity in friendship and a wide charity and benevolence of disposition, she went from her luxurious girlhood's home in the Blue Grass region, to Louisville, to become, in every sense of the word, the dearly beloved and fitting help-meet to her distinguished husband. After his death she erected the John Nicholas Norton Infirmary, in Louisville, in memory of Dr. Norton, and also took upon herself the partial support of the colored Church of Our Merciful Saviour, which had been established by him. Her own life and health, however, being completely broken by her great affliction, and the sense of loss intensified by the intimate associations of her happy married life, Mrs. Norton felt compelled, during her early widowhood, to seek change of environment, and with her young daughter, and only child, Miss Juliet May Norton, removed to Washington, where the education of the latter was completed. Here, in the course of time, fresh interests and other warm friendships were formed by both, while the charm of the more exclusive resident circles of Capital society, with which they speedily became prominently identified, also put forth its claims, which were soon strengthened by the marriage of Miss Norton to Mr. Paul Evarts Johnson, already noted as one of Washington's rising young lawyers.

Thus it was Mrs. Norton continued to remain in Washington, where she built a handsome residence, 1023 Sixteenth street, and occupied it with Mr. and Mrs. Johnson and their lovely family of young children. Here, in spite of social claims and the happiness of her own domestic circle, she still maintained the life of the highest type of Christian womanhood, such as had ever been hers, and continued quietly and unostentatiously to dispense the truest and most generous charity.

The death of Mrs. Norton occurred very suddenly, in Washington, shortly after her return from her summer home, at Monterey, Pa.

After preliminary services at the residence on Sixteenth street, the revered remains were taken to Louisville, where, on Saturday, October 4th, the burial services were held in Christ Church Cathedral, the former church of Dr. Norton, in the presence of a large concourse of the friends and beneficiaries of both. The interment, afterwards, was by the side of her husband, in Louisville's beautiful Cave Hill Cemetery, where they now rest together once more, and of whom together it may be truly spoken:

"I heard a voice from Heaven saying unto me, Write: From henceforth, blessed are the dead who die in the Lord."

In connection with the burial two incidents occurred especially worthy of mention. One was the offering of a handsome wreath of flowers from the colored congregation of the Church of Our Merciful Saviour, where a memorial service for their beloved benefactress was also held in the church, on October 5th. The other was the presence of a venerable negro, a former slave of Mrs. Norton's father, among the drivers of the carriages at the funeral. When the old man learned it was his "own Miss Louisa's funeral" he was attending, he was overcome with grief, and when kindly sought out and remembered by Mr. and Mrs. Johnson, after the services, he affectionately related many touching reminiscences of his beloved young mistress who, to him, had never grown old, typical even in early life of the beauty and earnestness of her character.

When Mrs. Norton's will was probated, on October 13th, it was found, among other charitable bequests, $5,000 additional had been bequeathed in trust to the John Nicholas Norton Infirmary, and $1,000 to the Rt. Rev. Charles E. Woodcock, Protestant Episcopal Bishop of Kentucky, in trust for the Church of Our Merciful Saviour, both of which institutions had been already liberally endowed by Mrs. Norton, during her life-time.

Mrs. Eliza Thomson Bruce.

Departed this life, in the eighty-fourth year of her age, on Sunday morning, the 28th day of September, 1913, at the residence of Mrs. C. R. Oldham, her only surviving child, by whom she had been tenderly cared for during the last years of her life, Mrs. ELIZA THOMSON BRUCE, the widow of the late Edward Caledon Bruce, long a resident of Winchester, Va., and the daughter of the late James R. Hubard and Janet, his wife, of Norfolk, Va.

She was buried on Tuesday, September 30th, in Mount Hebron Cemetery, Winchester, Va., by the side of her husband and of her son, Edward.

Mrs. Bruce was a loving wife and mother and a devout Churchwoman.

One who was almost a stranger to her, who sat near her in church, once said that the devoutness with which she united in the services of the Church did more good than the most eloquent sermon.

Her favorite hymn, in which she always joined most heartily, was the 589th of the Hymnal, and it was doubtless her constant prayer, for her patience and her thankfulness during the last years of her life were a perfect answer to the last lines of this hymn—

All my heart to Him is springing,
Blessing others, oh, bless me.
Even me.

R.

APPEALS.

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APPEAL FOR A MOUNTAIN MISSION SCHOOL.

Up in the mountains of Carroll county, Virginia, fifteen miles from the now noted Hillsville, is a mining camp with over a hundred children in it. A mission school has been established there; the teacher's salary being paid by the Mining Company and the Episcopal Church combined. At this writing the roll-call numbers sixty-seven, with an expected increase in the near future. In fact, scarcely a day passes without one or more new faces being seen at roll-call. So congested was the school becoming that the county had to be called upon to furnish a teacher also, and this has helped matters greatly. This last teacher does not, of course, have anything at all to do with the mission features of the school; she only does the plain, public school work, but there is plenty of that to be done, as there always is in an ungraded school. There are thirty children in the Chart Class alone.

There is great need of books for these children, if the teaching is to be done on the best lines. The parents buy the actual text-books, but money is needed for books for supplementary work, and for Church teaching. Will not some of our friends send small contributions, if no more than ten cents each, for this work, to the Rev. C. E. A. MARSHALL, Pulaski, Va., who is the rector under whom the work is being done, and oblige,

ELEANOR C. WHEAT,
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See interesting report to General Convention with "Message of Trustees" and Tables.

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Church House, Philadelphia.

Victory.

When you can bear with any discord, any annoyance, any irregularity or unpunctuality (of which you are not the cause)—that is victory.

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight—that is victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.

When you never care to refer to yourself in conversation, nor to record your works, nor seek any commendation, when you can truly "love to be unknown"—that is victory.

When your good is evil spoken of, when your wishes are crossed, your tastes are offended, your advice disregarded, your notions ridiculed, and you take it all in patient and loving silence—that is victory.—Onward.

No children are so unfortunate as those who are victims of unintelligent affection; whose wills are never trained, whose purposes are never crossed, who never bear the yoke of discipline, and who are allowed to grow into men and women without self-control, or the ability to concentrate and direct their own powers. This evasion of the authority imposed on fathers and mothers is a prolific source of crime, disorder, and misery in this country.—The Outlook.

The Household.

Washing Eggs.

I am asked how to clean dirty eggs. Here is my answer: The shell of the hen egg is porous, and any stain sinks into it so that it is impossible to remove it entirely. We have tried washing and chalking, polishing with plaster of Paris and other white substances, but all proved unsatisfactory. The only way to keep all eggs clean is to keep the hens on clean litter all the time.

Our hens were on range all the time, and quite a lot of the eggs would become stained or soiled. These were washed in warm water, dried with clean cloth and packed in cartons separate from the unwashed eggs. All were warranted fresh, so there was no difference in the quality, but the washed egg did not look quite so well as the unwashed, but when separated from them still had a good appearance. Don't polish eggs. Leave the "bloom" of freshness on all you can. Wash soiled eggs as soon as gathered and dry with a warm, dry clean cloth. Market as soon as possible.—Fred Grundy, in Farm and Fireside.

Ragout of Vegetables.

With the tender spring vegetables a delightful ragout can be prepared. Clean and scrape enough new carrots to measure a pint; take the same quantity of new potatoes and white turnips, cutting them in pieces about the size of the carrots. Cut a half cupful of leeks in fine slices. Cook the carrots in boiling water for half an hour and the other vegetables separately for ten minutes. In a frying pan, brown slowly together two tablespoonfuls each of butter or dripping and flour, add gradually one pint of stock or water and stir until thick and smooth. Season with a level tablespoonfulof sugar, one taespoonful of white pepper, add the vegetables, cover and simmer gently for half an hour, and before serving stir into it a tablespoonful of salt and one-quarter of a teaspoonful of parsley.

To Remove Spots from Furniture.

1. The spots may be removed from the varnished furniture by rubbing with essence of peppermint or spirits of camphor, and afterwards rubbing with plain oil. 2. If you find the time-honored bees-wax and turpentine too sticky for the purpose—though it should not be if well prepared—mix together one pint of linseed oil, half a pint of turpentine, and half a pint of vinegar; wet a flannel with this mixture and well rub the piece of furniture that needs cleaning. Let this remain for an hour before taking a soft clean duster and vigorously rubbing the wood until it shines. This mixture will not injure the most delicate wood, and is a splendid preparation for keeping all furniture in the best of condition.

A paste made from ordinary whiting, applied wet and permitted to dry before it is rubbed off, will remove grease from paint without injuring the latter.

Linoleum should not be washed often and never under any circumstances should scrubbing-brushes, soap, or soda be used; they ruin oil-cloths.

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In his city, a few years later, there was a public meeting of men. The principal speaker was a man of national eminence. He began by referring to the man of whom this story is written. He said that he was proud to pay a tribute to the achievement of one whose brilliant talent and constructive imagination were recognized across the sea. He spoke warmly, eloquently. Then he paused for applause.

You might have heard a pin drop. No one clapped. There were no hisses. There was simply an eloquent silence.

Two men walked away from the meeting together. One of them, a young man, expressed his surprise.

"If it had been a religious meeting, or if women had been present, I should not have wondered," said he, "but I thought such an audience would have discriminated between the man's genius and his private character. What is jealousy?"

"No," said the other, "it was not jealousy. If the speaker had been a justice of the Supreme Court, and had paid such a tribute to Judge Colman, what then?"

"Every man would have applauded."

"Yes. And if the Postmaster-General had been the speaker, and had spoken so of our postmaster; or if a famous surgeon had spoken so of one of our physicians; or if a great architect had complimented one of our architects?"

"It would have been the same."

"If it had been a man who had broken down under strong temptation, and who was making an honest effort to do right?"

"I think they would have applauded him even more."

"They certainly would. There was no conspiracy of silence. There could not be, for no one knew in advance what was to be said. But in that moment not a man felt in his heart impelled to clap his hands."

"Still, I have heard it said that he is making more money now than ever."

"That may be true. But how much money would you have given, if you had been in his place, to change that accusing silence into some indication of friendliness and approval?"—Youth's Companion.

One of the failings which chiefly produces lack of faith is lack of courage. Faith is a power; and as, in history, it has wrestled with all the powers of this world, so in the history of a soul it wrestles with powers unseen.—Aubrey de Vere.

Pray Without Ceasing.

"Christ can give us life only when we abide in him as the branch abides in the vine. But in order that we may do this, there are at least two conditions that we must fulfill. First, we must pray without ceasing. And this means much more than to be perpetually going to Christ for favors. It means that we have our daily season of spiritual fellowship with him, that we go often to the quiet trysting place and commune with him as friend and friend; for intimacy with Christ, like intimacy with our earthly friends, grows by association. But from the place of prayer we must go to the place of service. For it is written also: 'If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

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Modern Proverbs.

We must not think that the ability to say things that strike and things that stick or, in other words, to pack wisdom in a provervial form, passed away with King Solomon. If a man will but keep an open eye, he may pick up a great deal of proverbial wisdom even on the public thoroughfares. For instance, you approach a bridge, and see a sign reading "Turn to the right and keep moving." This is as good in morals as on driveways. In fact, it is the secret of success in every good work,—the whole of the saying, we mean. There are some people who "turn to the right," give up their evil ways, stop serving the devil, and then settle down to a life of Christian inactivity. Their names are on the church books, but they are mere ciphers—they don't "keep moving." They go to swell the increasing quantity of "dead wood" in the congregations.. The problem of the pastorate is, to get the good people of the community to "move" and to "keep moving." The devil's plan of campaign is to keep the wicked people "moving" and the good people quiescent. If you have been moving in an evil direction, "turn to the right." But, finding yourself in the right way, "keep moving," be a power for righteousness.

Thoughts for the Thoughtful

Chide not with the past, but feel the present.—M. Arnold.

There is a sunlight so high and strong that the clouds of this world cannot reach it.—G. R. Alden.

I pack my troubles in as little compass as I can for myself and never let them annoy others.—Southey.

May I hurt nobody by word or deed, but all day long be good to others, as Thou, dear Lord, hast been most kind to me.

Without the resurrection, we should fail of a point of contact with the universal life of which this world's experience is but a corner.—Congregationalist.

"Learn as if to live forever; live as if to die to-morrow." It is a motto that no young man can take without lifting his life to a higher level of thought and action.

Carry forgiveness into your life, and remember that a chip of remembrance sometimes becomes a log of remorse. Try to forget the evil and remember the good.

It is one of the greatest delusions of the world for us to suppose that people are well off or blessed or prosperous because they are delivered from the necessity of toil.

What we want is to feel that God knows what happens to us, and is with us while it happens, and loves us steadily and tenderly through it all.—Dr. Henry van Dyke.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, he gives him for mankind.—Phillips Brooks.

There is a power in the peace God giveth of which the men who are rushing along the broad and dusty highway can form no idea. The meadows on which the soul refreshes itself are ever green.

It is a good, safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—John Ruskin.

"Censure and criticism never hurt anybody. If false, they cannot hurt you, unless wanting in manly character, and, if true, they show a man his weak points and forwarn him against failure and trouble."

It has been said that courtesy is to the daily intercourse of life what fragrance is to a flower. It ought to be just as steady, as unconscious, as gently pervasive as that—and it is just as certain to be noticed and appreciated as the rich perfume of a Jacqueminot or the delicious scent of a lily.—Great Thoughts.

Prosperity is a painted window, which shuts out much of the clear light of God, and only when the blue, and the crimson, the golden tinge are removed, is the glass restored to its full transparency. Adversity thus takes away tinge, and color, and dimness, and we see our God far better than before, if our eyes are prepared for the light.—Spurgeon.



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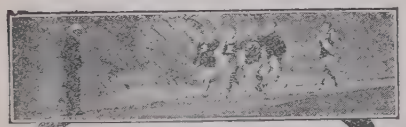
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The Tongue.

It is your tongue; it belongs to you, and is the only one for which you are responsible. Your neighbor's tongues may need care also, but that is their business; this is yours. See that it is properly attended to. Be sure to watch that tongue.

It needs watching. It "is an unruly evil"—watch it. It "is a fire."—watch it. It is a helm, which guides the vessel; let the helmsman keep wide awake. It can bless or it can curse; it can poison or heal; it can pierce hearts and blight hopes; it can sow discord and separate chief friends. Watch that tongue!

No one but you can take care of that tongue. You are its only ruler. Your neighbors may hate it or fear it, or wish that they could bridle it, but they cannot do it; you have the power, watch that tongue.

That tongue has already got you into trouble; it may do it again. It is "set on fire of hell." It burns up peace, blessing, reputation, and hope. It causes sad days, weary nights, tearful eyes, and heavy hearts. "If a man will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Watch that tongue.

It is the "glory" of man. It distinguishes him from brutes. It was bought with blood by the Son of God. He claims it as his. It should speak his praise; misemployed, it may degrade yourself and those around you. You are charged to attend to it. Watch that tongue.

The Lord watches that tongue. "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." For every idle word we must give account in the day of judgment. What will be the record of that tongue then? Watch that tongue!

That tongue shall sing God's praises forever in glory, or beg for a cooling drop of water in the devouring flames; watch that tongue!—Methodist Protestant.

Kindness is a valuable asset of the soul. It is like a magnet that draws others to us and makes us potent factors in the betterment of their lives. Consecrated kindness is an irresistible influence for good. All great secular corporations recognize this truth when they advise and require that their agents and employes shall show courtesy to all persons at all times. A recent order went forth from a large business organization to all its employes to "meet discourtesy with courtesy, unreasonableness with reason, impatience with patience." God has set us the great example in that He is ever manifesting kindness to us in spite of our acts of unkindness to Him.

Whatever we may do, God's Church will live; but if we do nothing, or only little, victories and glories which might have come will be wanting to her, and we ourselves shall bear the stigma of cowardice and of indolence in presence of God's call to the fields of honor and of duty.—Archbishop Ireland.

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The Meaning of Affliction.

The more one knows of the most afflicted lives, the more often the conviction flashes across us that the affliction is not a wanton outrage, but a delicately adjusted treatment.

I remember that once to a friend of mine was sent a rare plant, which he set in a big flower pot close to a fountain basin. It never throve; it lived, indeed, putting out in the spring a delicate, stunted foliage, though my friend, who was a careful gardener, could never divine what ailed it. He was away for a few weeks, and the day after he went the flower pot was broken by a careless garden boy, who wheeled a barrow roughly past it. The plant, earth and all, fell into the water; the boy removed the broken pieces of the pot, and, seeing that the plant had sunk to the bottom of the little pool, never troubled his head to fish it out.

When my friend returned, he noticed one day in the fountain a new and luxuriant growth of some unknown plant. He made careful inquiries, and found out what had happened. It then came out that the plant was in reality a water-plant, and that it had pined away in the stiffling air for want of nourishment, perhaps dimly longing for the fresh bed of the pool.

Even so has it been times without number with some starving and thirsty soul that has gone on feebly trying to live a maimed life, shut up in itself, ailing, feeble. There has descended upon it what looks at first sight like a calamity, some affliction unaccountable, and then it proves that this was the one thing needed, that sorrow has brought out some latent unselfishness, or suffering energized some unusual faculty of strength and patience.—A. C. Benson, in Christian Advocate.

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†2.00 P.M. Byrd St. Sta.	*7.30 P.M. Byrd St. Sta.
*3.50 P.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
‡4.15 P.M. Elba Station.	*11.17 P.M. Main St. Sta.
*5.15 P.M. Main St. Sta.	*12.50 night Byrd St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.55 night Main St. Sta.

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Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.30 A. M., 6.30 P. M. for Ashland.
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Lord Tennyson says: "The spiritual character of Christ is more wonderful than the greatest miracle. . . I am always amazed when I read the New Testament at the splendor of Christ's purity and holiness, and at his infinite piety. The most pathetic utterance in all history is that of Christ on the Cross—'It is finished,' after that passionate cry, 'My God, My God, why hast Thou forsaken me.' Christianity, with its Divine morality, but without the central figure of Christ, the Son of Man, would become cold; and that is fatal for religion to lose its warmth."

Many people err in supposing that they are living full lives. They hear the rattle of their numerous engagements, like pebbles in a gourd, and suppose because they are busy with trivialities that their lives are full. Never is vacuity more fraught with self-deception. The full life is not of necessity the fretfully busy life. A life can be busy over infinitesimal trifles. The well filled life may have a sense of leisure. The empty life, the life that has no mighty and compelling purpose, may well fear the pull of the void. He stands secure whose life has found poise and assurance in the fulness of peace and power.

SOUTHERN CHURCHMAN.

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Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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GENERAL CONVENTION.

Editorial Correspondence.

Since the last letter to the Southern Churchman the record of the House of Deputies has been as fine and as good-tempered and as satisfactory a record as this writer has ever seen in his six sessions of attendance at the General Convention. During that time there have been before the House of Deputies some of the most important and interesting questions that have come before the Church for many years. The question of a Racial Episcopate or Missionary Jurisdiction for the colored people came up again with both a majority and minority report. The majority report, of course, as has been the case twice before, was in opposition to the Racial Episcopate, but a respectable minority of the commission reporting on the subject brought in an able and what many considered a practical proposition as a minority report, and so the whole question came before the House of Deputies for a full and free discussion. The discussion was able, interesting, full and absolutely devoid of anything like sectional or any other kind of bitterness or unpleasantness. Men on both sides spoke their minds with the utmost fredom and directly to the point, and the speakers included men from North, South, East and West, and every kind and shade of Churchmanship—so that no one can complain that the question was not thoroughly and impartially debated. Of course it merely shows the point of view of this writer and his feeling upon the subject, to say that the weight of argument was in favor of the minority report; that is to say, the report which leaned toward the experiment of a Racial Episcopate. As a matter of fact, the resolutions proposed ultimately by a minority of the committee were adopted by the House of Deputies, and it was determined to appoint a Commission of five bishops, five clergymen and five laity to consider the whole subject and to investigate the whole situation and to report to the next General Convention.

Another matter that excited profound and earnest interest was the discussion with regard to the relation of the Protestant Episcopal Church and the Federal Council of Protestant Churches in the United States of America. Mr. Gardiner, of Maine, a member of the Commission on the World Conference of Faith and Order, offered a resolution directing that this Church take part in the Federal Council and appoint deputies thereto to represent the Church. Again, the House of Deputies was treated to a lengthy, earnest and perfectly frank discussion of this important subject. It seemed to those who were in favor of this motion that the trend of the House from the start was towards adopting the resolution, but that did not prevent an unusually lengthy discussion of the entire subject. Of course, it goes without saying that there was earnest and vigorous opposition to any such proposal as this. The brethren who have an idea that our Faith and Order is so exceedingly delicate that it ought not to be subjected to anything like the breezes that blow in the outside world, and who are dreadfully fearful lest we recognize that other Protestant communions may justly lay claim to be a part of the great Church of the Living God, were exceedingly strenuous and earnest in their warnings to this Church that we were going too fast and too far; and, be it said to the credit of this House of Deputies, it is a fair-minded and a long-suffering body of men, and they allow full freedom to every gentleman to express his entire opinion at all the length he chooses. And, as a natural consequence of this kind-heartedness and long suffering frame of mind the discussion on this particular subject was not only exhaustive, but distinctly exhausting, but when the final test came there was no question whatsoever as to the temper and disposition of the House of Deputies with regard to this particular question, as it was overwhelmingly adopted.

Another earnest and long drawn out discussion took place with regard to the attitude of the Board of Missions to the educational campaign to be undertaken this coming winter and spring by all Protestant communions in this country. A resolution was adopted authorizing the Board of Missions to use their own discretion and to do whatever seemed wisest to them in acting with this campaign, to further the best interests of the Church and to increase the offerings of our people for the work of the Board of Missions.

One of the most interesting matters that has come before this General Convention has been the election and confirmation of the Missionary Bishops. There was an unusually large number to be elected at this Convention. Porto Rico, Cuba, New Mexico, Southern Florida and Spokane, were all vacant. Bishop Mann of North Dakota was transferred, on account of health, to Southern Florida, and so a new Bishop had to be elected for North Dakota. The gentlemen elected by the House of Bishops and confirmed by the House of Deputies were: Reverends H. L. Burleson, to be Bishop of North Dakota; W. B. Capers, to be Bishop of Spokane; Milo H. Gates, to be Bishop of Cuba; F. B. Howden, to be Bishop of New Mexico, and C. B. Colmore, to be Bishop of Porto Rico. Mr. Burleson promptly declined his election and the Rev. John Poyntz Tyler was elected Bishop of North Dakota, in his place. Dr. Milo H. Gates declined his election as Bishop of Cuba, and no election was made to fill that vacancy. The Rev. Mr. Capers, as is well known, is rector of the Church of the Holy Apostles, Philadelphia, was a son of the late great Bishop of South Carolina, and is a graduate of the Virginia Theological Seminary. Mr. Tyler is a native Virginian, though resident at the time of his election in the Diocese of Maryland, and is also an alumn s of the Virginia Theological Seminary. Mr. Colmore is a Sewanee man, both university and seminary, and has for seven years been Dean of the Cathedral in Havana under Bishop Knight. Mr. Howden is the rector of St. John's church, Washington, D. C., and is an alumnus of the General Theological Seminary. It seems to be a wide and general impression that the Bishops have made a good choice, and that if these gentlemen accept the positions that have been of-

fered to them they will do good and faithful and satisfactory work for the benefit of the Church's Missionary Jurisdiction.

This House of Deputies has been distinctly a working house, and in spite of its good nature and its long suffering and its tendency to allow every man a chance to say his say on any and all subjects, it has accomplished a most remarkable amount of business and at the end of this year its calendar is clear and it is ready to adjourn with a clean slate and a clear conscience. Whether or not so much can be said for our Right Reverend Fathers of the House of Bishops, it does not become an ordinary humble clergyman to say.

One of the pieces of work done by the House of Deputies which has not so far been passed on by the House of Bishops is the passing of the canon on the provincial system. Some of the brethren seem to think there was danger in this proposition that somehow, somewhere in the measure an archbishop was hid, and that if we once got the Province on our hands this archbishop was bound to make his appearance. But so far as this writer can see it is about as innocuous a movement in that direction as the Church could have adopted. So far as it appears on the surface it is a measure more in the direction of system and economy than in any other direction. It takes the Missionary Departments and the Judicial Departments and the Educational Departments and Sunday School Departments, with their variously elected and differing deputations and consolidates them all in one body known as the Provincial Synod, which saves members and saves time and saves money by consolidating four meetings and four sets of deputies into one meeting and one set of deputies.

So far, this is about all the really important business that the House has done. Of course, it has amended Canons and amended Constitutions and passed resolutions on all known subjects, but most of these are innocuous and will never do any special good or harm except as they may help some good, honest printers to more work than they would otherwise have had.

By the way, in concluding, we may say that at last the Good Friday Collect, which has so long given offense to so many good and earnest men, by that unfortunate coupling together in its phraseology of Jew, Turk, Infidel and Heretic, has been changed so as to take away the offense of putting God's ancient people in any such position as they were put in by that prayer. The new Good Friday Collect, as adopted, reads:

"Oh, Merciful God, who hast made all men and hatest nothing that Thou hast made, nor desireth the death of a sinner, but rather that he should be converted and live; have mercy upon all who know Thee not as revealed in the Gospel of Thy Son; and take from them all ignorance, hardness of heart and contempt of Thy Word, and so fetch them home, Blessed Lord, to Thy flock, that they may be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen."

Since the foregoing was written, the House of Bishops has concurred with the House of Deputies in adopting the Canon on Provinces.

NOVEMBER MAGAZINES.

Scribner's.—In all the annals of mountain-climbing there has never been anything written that surpasses in interest and hardy adventure the account in the November Scribner, by Archdeacon Hudson Stuck, of his conquering of the highest summit of Mount McKinley, or Denali, as he prefers to call it. The difficulties to be overcome were enormous, and danger menaced at every turn. The story is told with impressive reserve and yet with thrilling intensity.

Colonel Roosevelt writes of "The Life-History of the African Rhinoceros and Hippopotamus." The character of the rhino seems to be one of wide variation, with an apparent tendency to look for trouble on the part of the familiar hook-lipped species. Their bad eyesight appears to be the cause of much of their apparent truculency.

"The Man Behind the Bars" has never had his case more thoroughly and intelligently presented than in Miss Winifred Louise Taylor's articles. She has studied him at close hand, listened to many stories of his life, followed his career after leaving prison. Evidently even the "habitual" criminal is not beyond redemption.

Both of the Magazine's serials come to an end in this number: Mrs. Wharton's "The Custom of the Country," and John Galsworthy's "The Dark Flower—The Love Life of a Man."

Vernon Lee's "An English Writer's Notes on England" deals with "Things of the Present"—On the Yorkshire Moors, In the East End, at Hampton Court, Houseboats, etc.

"The Master Strategist," by Katharine Holland Brown, is a love story first of all and a very attractive one, too; incidentally there is a delightful bit of comedy played by romantic Aunt Celestia and the admiral, in which the honors of the "battle manœuvres" are won by the old lady.

In "His Professional Honor," Linn Murdoch Huntington tells the story of a young engineer and the conditions under which he won his bride.

There are two illustrated poems in the number: "In the Old Pasture," by Harriet Prescott Spofford, with an illustration by Harry Townsend, and "In a Monastery Garden," by Marporie L. C. Pickthall, illustrated by Sydney Adamson.

Lippincott's.—The November issue of Lippincott's contains a full complement of interesting material from writers who are well known to discriminating readers. David Potter, who wrote those famous books, "The Streak," "An Accidental Honeymoon," "I Fasten a Bracelet," etc., is the author of the complete novelette, "The Unspeakable Turke." It is characterized by delightful humor, yet the plot is strong enough to demand and hold the reader's undivided attention. A Southern girl and her mother, through ignorance of business methods, find their house sold over their heads, and they naturally conceive a strong dislike for the one they consider responsible. As it happens, this man has met and fallen in love with the girl. There are some exciting happenings before they finally understand and appreciate each other.

Besides the novelette, there are many clever short stories, chosen from their popular appeal and human interest. Lippincott's has established a reputation for snappy, untiresome short stories. Some notable ones in the November issue are "The Girl at 'The Ship,'" the unique tale of a well-intentioned impostor, by H. B. Marriott Watson, author of "The Big Fish," etc.; "The Picture-Taker," a Pennsylvania-German story, by Elsie Singmaster; "Those of the Outer Dark," a powerful theatrical story, by Will Levington Comfort, author of "The Road of Living Men;" "Daphne and the Law," in which the heroine claims woman's inalienable privilege of changing her mind, by Jean Wilde Wadley; and "Fred and I," a very funny yarn about a young married couple abroad, by M. Kellogg. "The Importance of Being Sightless," by Carolyn Wells, and "The Young Man Who Would Be a King," by Ralph Bergengren, are two sketches of distinction and charm.

The American Review of Reviews.—One of the special features of this number is the second article on the Underwood-Simmons Tariff by N. I. Stone, formerly Statistician of the Tariff Board. The analysis of the new law is similar to the same writer's analysis of the Payne-Aldrich law which appeared four years ago and attracted attention throughout the country. Other important articles in the November number are "A Scientific Employment Plan," by Burton J. Hendrick; "The Progress of Good Housing," by Sherman M. Craiger; "The Art of Industrial Conciliation," by Marcus M. Marks; "The Direct Primary and the Preferential Method," by Karl A. Bickel; "The New World as Pupil and Teacher of Politics," by Jesse Macy; "Efficiency in Buying and Operating Motor Trucks," by W. A. McDermid; and "Lloyd-George at Work and at Play."

The editorial department, "The Progress of the World," comments on the currency bill, the President's Philippine policy, the Sulzer impeachment, the State and municipal political campaign of the season, the Mexican situation, "Ritual Murder" in Russia, and other news topics of the month. The department of "New Books" is particularly varied. The frontispiece is a scene in the impeachment trial at Albany.

The Alaskan Churchman Calendar.

The Southern Churchman is indebted to the publishers for a very attractive and interesting copy of "The Alaskan Churchman Calendar" for 1914. The Calendar is fortunate in receiving the view on the page for January from Archdeacon Stuck which was taken high up on Mount McKinley. The pictures for January, May, June, July, August and December are of general interest, while the six others appeal chiefly to Church people. The price is fifty cents a copy, postpaid, to any part of the world, and any profit goes directly to Bishop Rowe, to use as he sees fit.

The Calendar is well worth the cost and this is a good way to help the mission work in Alaska. Address orders to "The Alaska Churchman, Box 6, Haverford, Pennsylvania."

"THE OUTLOOK," ON THE GENERAL CONVENTION.

The close of the second week of the General Convention marks a stage at which it is possible to discover the attitude of the Protestant Episcopal Church towards the pressing problems of the day. At the time of writing last week the Convention had hardly found itself. There was a deluge of notices of motion and a multitude of proposals for canonical and constitutional amendments, all of which were promptly remitted to committees for consideration and report, and in the absence of discussion on the floor of the respective houses there was no means of gauging the mind of the Church. So far as the House of Bishops is concerned, that difficulty is still existent. The American episcopate still clings to secret sessions when a like privilege is not exercised by any other House of Bishops in the world. The policy of publicity, so strongly advocated by Bishop Potter in his lifetime, and supported by such leaders as Bishops Greer, Lawrence, and Brent, was again defeated after a debate prolonged over two sessions.

The socialist Bishop of Utah assailed the Convention as a convention of plutocrats. If so, they are singularly sensitive to social and industrial problems, for, so far, these have loomed more largely than purely ecclesiastical questions. The many-sided problems of marriage, including divorce and eugenics, have been under consideration, and they are remitted to a special commission for exhaustive inquiry and report. Then, too, the Convention has awakened to the paramount importance of religious education in its manifold phases. This has been exhaustively discussed in joint open session, mass-meeting, and conference, in its relations to the Sunday School, the college, and the university. Leaders have realized that in the absence of Bible reading and moral instruction in the public schools an increasing responsibility is thrown upon the Church, and that the most pressing need of the hour is a radical reorganization of Sunday School instruction and the inauguration of a thorough system of teacher training.

On the ecclesiastically domestic side the outstanding question of the change of the name of the Church is left unsettled, and it is determined that the question is not to be acted upon at this Convention. The fine spirit of Dr. Manning was shown in his proposal that no radical change should be made in the Prayer Book except by a two-thirds vote of the Convention, a proposal which increases the difficulty of making any change in the title of the Church. This proposal called forth an interesting but rather futile debate, significant chiefly because it showed the fine temper of the Convention and its determination that no differences of opinion shall arrest the growth and harmony of the Church. It was finally adopted by a non-party vote.

One thing is markedly evident in this Convention, and that is, a new sense of the vital importance of missions to the life of the Church. They are no longer apologetic. The joint sessions held in the cathedral in the interests of missionary work, the presentation of the Women's United Offering of more than $300,000, and the great mass-meeting in Carnegie Hall, all testify to a quickened apprehension of the imperial mission of the Gospel. In her devotion to the evangelization of the world the Church will find the wisdom and strength so sorely needed to grapple with her problem at home.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

The Poem "America."

Mr. Editor: As it has been suggested that in the event of the Church's Hymnal being revised or enlarged, the well-known verses, commonly spoken of as a hymn, might well be given a place in the newer book. With a high esteem of the character and learning of the deservedly popular author, I would submit a few reasons why, in my opinion, the poem known as "America," has no deserved place in a Christian hymn book:

We come together for the avowed purpose of public worship, and this assembling is with three other cardinals, to-wit: To hear the Word, to render thanks; to ask for such things as are requisite and necessary for body and for soul. One of these great objects is to set forth His most worthy praise. I fail to see in what measure this little poem answers or contributes to the performance of any of these objects.

If it be praise, it is the praise of created things only. It (excepting the last verse) is not addressed to "Almighty God, our Heavenly Father," but to "our (or my) country." Many, or perhaps most of us are not prepared to say where our fathers died, even should they have been as Bulwer writes: "Sprung from a race which mounts to kings," or, more humbly, fishermen, farmers or mechanics. In either case, undoubtedly, men who were true, honest and honorable. I would add that in my opinion the "Venite" is the truest model for a true hymn.

Our Hymnal, as it is now, is rich with most excellent poetry, written by learned and devout men of many generations, and I think it better to let well alone. One verse, the last of the one referred to, is now the first verse of No. 196, and with two others, from the pens of two other learned American poets, makes a hymn that seems to me to be such an one as any loyal American might be satisfied with, as a national hymn. O. S. C. O'Brien.

Rockport, Mass.

Sunday School Teaching.

Mr. Editor: I notice in the proceedings of the General Convention that it is reported that while there is a gain in the communicants of the Church, there is a falling off in Sunday School scholars. This I consider is a very serious question, as it is from the Sunday School that the Church draws the bulk of its communicants, and it will be only a few years before the report will show a falling off in the communicants of our Church. I think the cause of this is that in the recent endeavors to improve teaching is our Sunday Schools, by introducing a variety of teaching in the different grades—modeling after public school methods—the spiritual teaching of the child is overlooked, and that is the cause of the falling off. I know that in the schools I am acquainted with the attendance is not what it was thirty years ago. I hope a discussion on this subject will begin, as it is, in my mind, more important than Change of Name, that has been going on so long.

H. F. W. Southern.

Opinions of the Convention

from some of those who helped most to make it:

The Rev. Dr. Alexander Mann, Boston, its President: "The spirit was admirable. There was no bitterness. The courtesy towards the chair and toward other members was ideal."

George Wharton Pepper: "The thing that struck me most forcibly was the uniform willingness of men accustomed to have their wills govern in their own affairs to sacrifice their own ideas to the general good."

The Rev. Dr. B. Talbot Rogers, Fon du Lac: "I yield to no other man in the Church in my desire for Church Unity, but this Convention made some serious mistakes in its no doubt sincere desire for that unity."

Frederick C. Morehouse, Milwaukee: "The agitation for Change of Name will continue. It may be more quiet agitation than formerly. We are going over the precise ground trod to secure adoption of the province plan. In this Convention men who had opposed that plan came to the platform to say they had been frightened at nothing. The right and wise prevailed. It will do so in the name."

The Rev. Dr. J. H. McIlvaine, Pittsburgh: "Whether we continue to quarrel over the name depends on whether the two school, so far apart as to be incapable of understanding each other, keep quiet. I think we have ended the controversy for a long time, and that with it terminated the bitterness will disappear."

The Rev. Dr. E. A. White, Newark, chairman of the Committee on Canons: "Deputies were elected to prevent something. Instead, they came and did something. And we are all satisfied. It was expected to be a negative Convention. It turns out to have been a positive one."

The Rev. Dr. Randolph H. McKim, Washington: "The Church is Protestant, and this Convention has affirmed that fact in no uncertain voice and votes. Much constructive work, all of it on Protestant lines, has been accomplished. We could hardly ask for more than we have achieved, unless it be a Court of Appeals, to insure against injustice to some clergy."

Francis A. Lewis, Philadelphia, the business end of the Convention: "No Convention that ever I tried to induce to despatch business took my suggestions in better spirit than this one, and few accomplished so much. There was hardly a moment wasted, unless it was in meetings held during Convention hours which the Convention itself did not plan. I cannot speak for them."

The Rev. Charles H. Young, Chicago: "The most important action taken was the adoption of the Province Plan, and the second most important, the Pension Plan."

Robert H. Gardiner, Maine: "We may fail in bringing together other religious bodies, but Church Unity propaganda is bringing the Church itself together in splendid fashion. What we have gained of unity within the Church during this Convention, or shown here to have gained, is well worth all of the time and money, the effort and worry thus far expended to secure unity."

THE GENERAL CONVENTION.

CLOSING WEEK.

The feature of the final week of the General Convention of 1913 was the very evident desire on the part of Bishops and Deputies to prove the Church's wholesome democracy. Perhaps this sentiment did not get into resolutions. There are things about Conventions that are not always expressed in resolutions. The democratic spirit appeared in the debates. It appeared in the public meetings. It was everywhere where members congregated. It extended to visitors. Whatever else others may say about the Church, those who represented it in its highest body in New York in 1913, said, in many ways, they want it known that they sincerely desire the salvation of all people, and are willing to go to any lengths to prove that they do so desire that salvation.

The writer has been intimately cognizant of inside affairs of every General Convention since 1898, and he speaks from personal knowledge when he states that a more democratic and sincere sense has not pervaded a Convention than pervaded this one. There was no leader among the Deputies who did not, in private, exhibit this very natural spirit.

If there was a second feature it was the willingness of the Convention to work with others. In 1907 a Congregational minister, one who had done much to bring the Federal Council of Churches into existence, who held that the road to Church unity is by practice, was in Richmond and besought many deputies to present the resolution making the Episcopal Church a member of the Council. He argued in favor of unity, and said that if Christians cannot get together and stay together on things they agree upon, such as improvement of public morals, decrease in divorce evils, it is idle to talk about closer union until conditions have changed in marked degree. Those with whom he talked agreed, but not one could be found by him who would consent to introduce the matter into the House of Deputies. It was brought forward in a left-handed way by the Commission on Unity, and the Congregational minister left Richmond satisfied that nothing further could be gained.

This year, six years later, it passes overwhelmingly by the Deputies. The Bishops were not ready for it, as their non-concurrence proved. Along with it was the permissive liberty of the Board of Missions to co-operate with others, and the instructions to the Social Service Commission to do so.

Three declinations by as many presbyters of elections to mission fields as overseers might seem to reflect upon the missionary spirit of the Church, but it is known that in the cases of two of the declinations there were personal and family reasons why acceptance was impossible. These reasons are such that they cannot be mentioned in formal letters of declination, while reflecting not at all upon anybody. They are reasons, however, that it would seem the Bishops ought to have informed themselves in advance. In not one case was there the smallest lack of missionary spirit, or willingness to go anywhere at any salary only so it were enough to pay bills.

New York did badly by the Convention in one respect. It furnished abominable weather. Rain fell in torrents on almost half the days the Convention was in session. Has any Convention city of late years done worse? There was another respect in which New York failed in part. It did not make the Convention the social event that many expected it might do. There was excuse for that omission, however, in that Convention members seemed bent on business rather than pleasure, and New York respected what seemed clearly to be the preferences of its guests.

WEDNESDAY, OCTOBER 22.

A mistake was made in announcements of Bishops elected, but in strict justice it is to be set down that the mistake was not made by the Southern Churchman representative. It was the Rev. William T. Capers, late dean at Lexington, Ky., and now rector of Holy Apostles' parish, Philadelphia, who was elected to the Spokane district, and not President Capers, of the Institute at Columbia. Both are sons of the late Bishop of South Carolina. The Columbia (S. C.) State has this to say of the Rev. William T. Capers:

"The Rev. William Theodotus Capers is known and admired throughout South Carolina, his native State. He is a son of the late Ellison Capers, Bishop of South Carolina, and of his wife, Charlotte Rebecca Palmer Capers, who died in 1908, within five months of each other. More than any of his brothers, he is said to resemble, in appearance and manner, his widely beloved and revered father—who had been a Brigadier-General of the Confederate States Army, at twenty-eight, before he became a soldier of the cross. Living children of the late Bishop and his wife are: John G. Capers, attorney, Washington; Mrs. Charles B. Satterlee, Atlanta; the Rev. William Theodotus Capers, Philadelphia; Mrs. William Johnson, Charleston, and the Rev. Walter B. Capers, Columbia, Tenn., president of Columbia Female Institute.

"The Rev. Mr. Capers was married early in his ministerial career to Miss Rebecca Bryan, of Sumter. They have two sons. Mr. Capers had charge first of churches at Sumter and in Clarendon, then was rector of Grace church, Anderson. There he served parishes at Vicksburg and Asheville, until appointed dean of the cathedral, Lexington, Ky., from which post he went, about a year ago, to the rectorship of the Church of the Holy Apostles, in Philadelphia."

The Rev. Hugh L. Burleson, one of the Board secretaries and editor of the "Spirit of Missions," declined election to North Dakota, much to the surprise of all his friends, and the Bishops elected the Rev. John Poyntz Tyler, archdeacon of Cumberland, Md., and rector of St. John's, Hagerstown, Md. He is a Virginian and was graduated from the Virginia Seminary in 1888.

The Bishops adopted the pension plan, confirmed the election of the Rev. Dr. Frank DuMoulin, to be Bishop Coadjutor of Ohio, and received the Church in Canada deputation. This deputation of three members had previously been received by the deputies, and had occupied seats on the platform at the joint session, held in the Cathedral. It consisted of the Bishop Coadjutor of Toronto, the Bishop of New Westminster and Chancellor Davidson, of Montreal.

The Convention Discusses Racial Bishops.

The deputies occupied much of the day in discussing racial bishops. The Rev. Dr. Bryan, of Petersburg, Va., spoke for the majority, and the Rev. Dr. Pittenger, of Raleigh, N. C., for the minority reports. Taking part in the debate were the Rev. G. S. Whitney, Georgia; the Rev. E. W. Gamble, of Alabama; Thomas W. Bacot, of Charleston, S. C., and John C. Buxton, of North Carolina. The familiar arguments were used, and finally, upon motion of the Rev. Philip Cook, of West Texas, a new commission was authorized to report three years hence. The main argument of those who opposed the negro district was that it would result in another Episcopal Church; that of those who favored it that the conditions in negro churches and among negro people are desperate and that something must be done. Not a few deplore the putting of the decision off three years.

A Movement Towards Co-operation in Mission Work.

The following resolution, embodying in part the progressive advances which President Lloyd seemed to desire, was presented by the Rev. W. A. R. Goodwin, of Rochester, the former secretary of the Southern Virginia diocese:

"Whereas, this Church, through its General Convention, has repeatedly urged that the ties which bind Christian people should be strengthened, and that the Church should seek to co-operate with Christian people, not in communion with this Church, in the effort to extend the Kingdom of God in so far as such co-operation can be engaged in loyalty to the faith and order of this Church:

And Whereas, the Board of Missions of this Church has been invited to co-operate with other Christian Boards of Missions in matters pertaining to the way and means of extending the Kingdom of God:

"Resolved, the House of Bishops concurring, That the Board of Missions of the Church be, and hereby is, authorized to co-operate with other Christian Boards of Missions in America and elsewhere, as occasion may offer, in such matters and to such extent as in the judgment of the Board of Missions of this Church may seem best, within the limits of the Constitution and Canons of this Church; and that the said Board of Missions be and hereby is authorized and empowered to spend such money as may be necessary, in its judgment, to make such co-operation effective.

"Provided, however, that the funds expended under this resolution shall be such only as shall have been contributed by individuals for this specific purpose; and provided further, that the duty of this Church to bear its witness to the Truth shall not be compromised or obscured in any agreement for delimitation of fields of activity or spheres of influence."

Opposition came at once from the Rev. Dr. Rogers, of Fond du Lac, and upon motion of the Rev. Dr. W. T. Manning, of New York, who did not at the time disclose his position, it was made the order of the day at eleven o'clock on Thursday.

On Wednesday night the third of the concerts arranged by New York organists was given in St. Bartholomew's church, by choirs of that church and of Ascension parish. Fully one thousand people heard it. As previous services had illustrated music adapted to boys'

and men's voices, and the unaccompanied boys, this last illustrated that for mixed voices.

Conference of Archdeacons.

A conference of Archdeacons was held to-day, with Archdeacon Emery, of California, as chairman, and Archdeacon Shepherd, of New Jersey, as secretary. It was agreed to study conditions of Archdeaconry Work during the next three years, inquiries to be made by the secretary, and if possible, promote the services of what is described as typical archdeacons—the eye of the Bishop, his aid and helper. It was felt that the archdeacon, who is also rector of a parish, called in some dioceses rural deans, is inadequate, and that the Church will be better served if it can be made to see the value of the archdeacon who gives all of his time, and who is the bishop in action in so far as his powers permit.

THURSDAY, OCTOBER 23.

Representation in the Federal Council of Churches.

To-day the greatest debates of the whole Convention took place. They were great debates because able, and because on inspiring and progressive themes. The leading debaters were the Rev. Dr. Randolph H. McKim, Washington; the Rev. Dr. B. Talbot Rogers, Fond du Lac; the Rev. Dr. W. O. Waters, Chicago; the Rev. Dr. Roland Cotton Smith, Washington; the Rev. Dr. Angus Crawford, Theological Seminary, Va.; the Rev. Dr. Irving P. Johnson, Minneapolis; the Rev. Dr. William T. Manning, New York; George Wharton Pepper, Philadelphia; Frederick C. Morehouse, Milwaukee; George F. Henry, DesMoines, and some others.

The two topics were whether the Episcopal Church would assume official relations with the Federal Council of Churches, and whether the General Board of Missions may, at its discretion, co-operate with similar boards of other religious bodies. The forenoon debate was on the resolution affecting relationship with the Federal Council, presented some time ago by Robert H. Gardiner, of Maine. It read as follows, and the result on the vote by orders was as given:

"Whereas, The Federal Council of Churches of Christ in America exists for the prosecution of work that can be done better in union than in separation, and,

"Whereas, Representation in the Federal Council is obtained by any religious body on the approval of the purpose and plan of the Council, which is to manifest the essential oneness of Christian churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship and co-operation among them, and

"Whereas, the Federal Council is precluded by its constitution from drawing up a common creed or form of government or of worship, or in any way limiting the full autonomy of the Christian bodies adhering to it; therefore, be it

"Resolved, the House of Bishops concurring, That the Protestant Episcopal Church approves the purpose and plan of the Federal Council and authorizes the commission of the General Convention on Christian Unity and Social Service to send to the Federal Council such number of delegates as this Church is entitled to under Section V, of the Constitution of the Federal Council."

The vote on this resolution, taken by orders, resulted as follows: Clerical, ayes, 41; noes, 25; divided, 5; Lay, ayes, 43; noes, 12¾; divided, 6.

The arguments against the foregoing, put forth mainly by Dr. Rogers and Dr. Waters, were that going so far in one direction might jeopardize union with the Eastern Orthodox Churches, and that if federation were adopted—the lesser aim—it would defeat real unity, the greater one. The Rev. Dr. Manning urged that the matter be left to the Church Unity Commission. Mr. Pepper made the deciding speech. He said that decision either way would injure the Commission, and that it was a matter the Convention itself should shoulder. The Convention agreed, with the result given.

In the afternoon an even greater debate took place over the following resolution:

"Resolved, the House of Bishops concurring, That the Board of Missions is informed that in the judgment of the General Convention it has full authority to take such steps as it may deem wise to co-operate with other Christian boards of missions, in this country and elsewhere, in the united effort to arouse, organize and direct the missionary spirit and activity of Christian people to the end that the people of this Church may be enabled to discharge their duties to support the mission of the Church at home and abroad, through prayer, work and giving; provided that the expense incurred in such co-operative educational efforts shall not be a charge upon the funds raised through apportionment."

The foregoing is a compromise form, effected by the Rev. Dr. Manning, of the resolution presented the day before by the Rev. W. A. R. Goodwin, of Rochester. The Rev. Dr. Manning seconded the substitute, and it was adopted without a division, the vote being so overwhelming that no other vote was called for. The address in opposition was made by the Rev. Dr. Johnson, of Minneapolis, but it was clear the House was not with him. A most effective address was made by the Rev. Dr. Smith, of Washington, who ridiculed "Catholicity" that would not work with others, "who often put us to shame," as he observed. Judge Henry, of Iowa, wished the original form of the resolution had remained, and that Mr. Goodwin had not become faint-hearted and agreed to a compromise. He went over President Lloyd's experience in the United Missionary Campaign, his acceptance of its chairmanship, and then his withdrawal, and read with tremendous effect a quotation from a Disciples of Christ newspaper saying: "After all, we shall have to learn Christian Unity in the way in which we learn everything else—by practising it."

Mr. Goodwin yielded his closing five minutes, as mover of the resolution, to Mr. Pepper, who favored the proposition, and said it is not a matter involving the Creed, Apostolic Succession, or the Real Presence. It was a plain business proposition. He said that all of the material which the Board used in its exhibition on the Cathedral grounds during this Convention, an exhibition that all had admired and enjoyed, was loaned gladly by one of these other mission boards. That was co-operation. He reminded the house that President Pott's book on China has been published by all of these other boards, and asked if the Church did wrong to allow such co-operation? The vote taken, immediately upon his closing words, thundered out an affirmative that left no doubt in anybody's mind that whatever Church Unity efforts may do for others, as has been said, they are doing much for the Church within herself.

Mr. Morehouse, of Milwaukee, proposed some new Saints in the lectionary, among them George Washington and John Wesley, and the matter was shelved by being referred to the Committee on the Prayer Book.

Election of a Missionary Bishop Confirmed.

The House confirmed the election of the Rev. John Poyntz Tyler, of Hagerstown, to be Bishop of North Dakota, and the Bishops getting word that the Rev. Dr. Milo H. Gates, of New York, declined his election to Cuba, elected to that post the Rev. Dr. William Cabell Brown, of the Brazil Mission, who was once elected to Porto Rico and declined it.

The matter of the elective Presiding Bishop was finally disposed of. An elected Presiding Bishop retains his diocesan relations, and his duties are to be defined by canon.

FRIDAY, OCTOBER 24.

The Bishops gave much of the day to discussion of the racial episcopacy. Informally it was said that such Bishops as remember the old days before and during the War are more sympathetic of negro conditions, and those that do not remember these days are more inclined to conduct matters on a business basis. The deputies, as will be recalled, put the matter over another three years, after a heated debate. Their action had not, it is said, reached the Bishops officially, when the latter voted. Their vote was a more than two to one declaration in favor of allowing negroes to have bishops of their own, with jurisdictions of their own. Such action, deemed of extreme importance, is declared by Northern Bishops and others to assist them materially in coming to a decision. They have held off waiting for Southern men to get together.

At two o'clock Bishop Greer laid the corner-stone of the Huntington Memorial Chapel of St. Ansgarius, the Rev. Dr. Charles L. Slattery, of Grace church, assisting in the service, the Rev. Dr. Alexander Mann making the address. The chapel is on the Gospel side of the Cathedral, is larger than the other five which surround the sanctuary, and corresponds to that of Bishop Potter, on the Epistle side.

It is stated that the Rev. Dr. Brown, of Brazil, has signified his acceptance of his election to Cuba, but that the Rev. William T. Capers, of Philadelphia, elected to Spokane, has declined.

The Rev. Dr. Rogers asked, in the House of Deputies, that a commission be named to consider and report on the oath taken by bishops at their consecration. In the rubric and twice in the oath appear the words "Protestant Episcopal." Dean Grosvenor, and the Rev. Dr. Parks, New York, and the Rev. Dr. McKim, Washington, asked at once if this was another attempt at change of name. The first mentioned deplored the apple of discord getting into the Convention at this late date, and the Rev. Mr. Parsons, of California, came to Fond du Lac's assistance to say that there was entire good faith and no bad variety of apples, unless deputies chose to make them such. The matter carried by 231 to 131.

The Rev. Dr. Ashton, Western New York, presented a resolution commending women in general terms for missionary and philanthropic zeal, and asking membership by them in Social Service Commissions, general and dio-

cesan. The deputies were in sympathy with all that thanked and commended women, and said so, but as to membership they referred that matter to the Commissions.

The New Canon on Religious Communities.

Religious orders in the Church were sanctioned officially, in so far as being recognized as a form of Church work, but very strict regulations were adopted by canon as to their subscription to Creed, their loyalty to Convention, their finances, and the Ordinary is made the visitor and charged with general supervision. The new canon is as follows:

Sec. I. A religious community of men or of women desiring the official recognition of the Church shall submit for approval its rules and constitution to the Bishop of the Diocese wherein the mother-house of the community is situated, and no change in the rule or constitution shall be made without his approval.

Sec. II. In such constitution there shall be a distinct recognition of the doctrine, discipline and worship of this Church as of supreme authority.

Sec. III. No religious community shall establish itself in another Diocese without the permission of the Bishop of that Diocese.

Sec. IV. The community may elect a chaplain, but if he be a priest who is not canonically resident in the Diocese, he must be licensed by the Bishop. Any priest ministering in a chapel of a religious community shall be responsible to the Bishop of the Diocese for his ministrations, in the same manner as a parochial clergyman.

Sec. V. In the administration of the Sacraments the Book of Common Prayer shall be used, without alteration or addition, save as it may be permitted by lawful authority.

Sec. VI. It shall be provided in the constitution of the religious community that real estate and endowments belonging to the community shall be held in trust for the community as a body in communion with this Church.

Sec. VII. Members of a religious community who are in Holy Orders shall be subject to all canonical regulations concerning the clergy.

Sec. VIII. Provision shall be made in the constitution for the appointment of a Visitor, with the approval of the Bishop of the Diocese in which the mother-house is situated if the Bishop himself is unwilling to serve in such capacity. It shall be the duty of the Visitor to see that the Constitution and Rules, as approved, are duly observed, and to receive and hear appeals either from the community or from individual members thereof as to transgressions of the rules. No full member of a community shall be dismissed therefrom without appeal to the Visitor, nor shall any be released from his or her obligations thereto without the sanction of the Visitor.

Another effort was made to secure some form of Court of Appeal, but it again failed a vote by orders being everwhelmingly against it. The argument by those who oppose it is that it is useless machinery.

There were more resolutions against child labor, opposing, as have others, the employment of persons under sixteen years of age, and urging that all children have ample time for education and recreation.

The Congregational National Council, in session in Kansas City, sent the following in reply to greeting sent it by the Convention two days ago:

"The National Council of the Congregational Churches would express their appreciation of the fraternal message of the General Convention of the Protestant Episcopal Church, which greeted us at the hour of our convening. We would signify our hopeful approval of the method of conference which the Episcopal Church has proposed through its commission, and we pray together with you that, laying aside the spirit of controversy, we may see, ere long, a manifestation of the oneness of His Disciples so real and so great that the world shall believe in its Christ."

CLOSE OF THE CONVENTION.

The final day of the General Convention of 1913, a very rainy Saturday, was the most dismal of any Convention adjournment day in years. The deputies had completed their work and had little to do. Some of the day was spent in speech-making to kill time. Luncheon was given up that messages from the Bishops might be handled promptly, and especially there might be confirmed a new Bishop of Spokane, word having been received that the Rev. William T. Capers, of Philadelphia, had declined his election—the third out of a total of five to do so. No election came and hardly any messages of any sort until the deputies had waited until after two o'clock.

The Bishops finally themselves adjourned and went into the Cathedral for the closing service, without inviting the deputies, who knew not that the service had begun until a reporter told them it had done so. Mr. Lewis proposed adjournment and a start for trains, but the Rev. Dr. Manning urged a recess, and also urged deputies to go to the service anyhow. His advice was not heeded. The deputies adjourned, and perhaps a third of them went up the walk in the rain and sauntered into a Cathedral that had a handful of people in it. They heard Bishop Gailor read the Pastoral. The others started for trains. The Bishops returned to their hall and adjourned about half-past four o'clock.

The Bishops rejected the proposal to require a two-thirds majority to change the Prayer Book, a measure intended to make a Change of Name of the Church difficult, and after a conference committee had reported, they stated they had not had time to consider it. It developed that a deputy secretary had failed to send it to them until the day previous.

The Bishops rejected the Federal Council membership, but said the Commissions on Unity and Social Service might attend but take no part.

They rejected the co-operative plan for the Board of Missions, and made bounds for it that are reckoned rather more stringent than before.

They concurred on a commission to consider the oath of bishops at consecration, but the deputies having adjourned, that fails of effect.

They threw out the child labor resolution adopted by the deputies, and instead adopted one that the deputies condemned. The deputies, on their part, refused to concur, and the matter fell.

An effort to have a commission consider the two-thirds majority to change the Prayer Book also failed.

The Bishops rejected the proposition to take out the words "Jews, Turks and Infidels" from the Good Friday prayer and also the preaching mission and the resolution for better moral and ethical courses of study in public schools.

They also killed the project for a Bible Sunday, a Communion Sunday for men, and a united offering for men.

The Individual Cup in the Holy Communion.

The enclosed declaration from the House of Bishops was intended for transmission to the House of Deputies, that it might be made public:

1. That after making, by a competent committee, a thorough search into the causes leading to the exaggerated fear arising from the customary use of the one cup in the Holy Communion, and having had abundant and capable expert advice in consultation on the subject, we see no reason to authorize any general change in the usage obtaining in this Church.

2. That proper care of the Communion vessels, both at the time of and after the celebration, will meet all reasonable needs; and

3. That for emergencies arising in special cases, the Bishops are, in our judgment, competent to provide, in their several dioceses, without resorting to the use of individual cups, or without doing anything which may impair the Sacrament according to its original institution and the order of this Church.

(Signed) The Bishops of Atlanta, Chairman; Pittsburgh, Western Michigan, Albany, Florida, Mississippi, Colorado, Committee.

From the Report of the Committee on "the State of the Church."

The Committee on the State of the Church submits as usual, a conspectus of statistics tabulated by the second assistant secretary of this House. It shows that our American Church has at last a full million of communicants and 5,670 clergymen, including the bishops; its parishes and missions number 8,193; its church edifices, 7,063. The total contributions reported for all purposes during the past three years amounted to over fifty-eight million dollars.

There are more church edifices, but fewer consecrations of churches. Does it indicate more churches unpaid for and still in debt?

We note a slow but steady increase in rectories, assuring the parochial clergy settled homes free from rent and forced removal.

The contributions to General Missions are gratifying, but we regret to hear of 1,200 parishes, having an aggregate of 45,000 communicants, which seem to have given nothing.

Other statistics are not encouraging. Some are probably inaccurate, as it has always been difficult to "number Israel." We would caution everyone against imagining that such figures are ever more than approximately true. They are generally below the mark. But candidates for Holy Orders are enrolled by name and with careful attention to the individuals; so the number reported is doubtless correct. There are now 461, which is thirty more than in 1910. The decline, which went on for six years, has been arrested; for which we are thankful. But inasmuch as there is a falling off of forty-two postulants, we fear that the supply of future clergymen is still endangered. While we gain communicants at the rate of over two per cent. per annum, we gain less than one per cent. in clergy. Promising fields lie vacant. Men for missionary work are harder to get than money. The proportion of college students preparing for the sacred profession has greatly diminished. We have been remiss in leaving the matter to volunteers only, neglecting to seek recruits and to suggest the ministry as a career to the boys in our homes and parishes, ap-

parently afraid lest we should meddle with divine vocation.

Remembering that religious leaders like Moses, Isaiah, and the first Apostles and Deacons, were all invited by name to assume priestly or prophetic functions, and even against their will were thus drawn into this form of service to God, we would urge pastors and parents, sponsors and teachers, to present the subject in sermons and addresses and in private appeals to such youths as seem to be suitable. "Look ye out, therefore, brethren, from among you, men of good report," whom we may prepare for the ministry; and do not leave it all to impulse. And we beg parents not to discourage modest aspirations of this sort, and not to divert into secular and commercial employments the boys whom God is calling as surely as He called Samuel.

Apparently there is a loss of 926 in the number confirmed since 1910. And perhaps this is connected with the decline in Sunday School attendance, our pupils numbering 16,000 less than in 1910—less even than in 1904. There are also fewer children in parochial schools. All this is strange, when we consider the increasing interest in Sunday Schools, the strenuous efforts put forth for their improvement, and the thousands of conferences held all over the land, to educate Christians in the best methods of prosecuting this work.

The Pastoral Letter.

The Pastoral letter was very long. It was prepared by Bishops Gailor and Brent and read at the closing service by the first named. The first half dealt wholly with spiritual truths in familiar phrases. Touching on other matters, the pastoral says:

God is in the glad paths of life not less than in the sad, and refinement of manners, gentleness and reverence are obligations of our religion, to which we are constrained to say, the fashions of the day show scant regard. Even good taste and what used to be called common decency seem to make little appeal to many purveyors of popular entertainments, and in the social life of young people forms of recreation are tolerated which tend to blunt the edge of conscience and tarnish the fine gold of maidenly modesty and reserve.

Doubtless, in a time like ours, so vital, so earnest, so exuberant in physical and mental energy—we must not be surprised to find frivolous and superficial excitements accompanying the strenuous and sterner activities of life; and men and women seeking relief from care in an excess of amusement and recreation.

But, let us beware lest we forget that the body is, among other things, a measure and index, as well as an instrument for the support and development of moral life and character. Manners are the body's mode of expressing the refinements of life. They indicate the respect in which a man holds himself and others.. Dress and recreative activities are things to be determined on their merits and not by the dictation of irresponsible leaders of society. All that tends to make the body more fitting as a shrine and instrument of refinement is worthy of support. This applies to amusements and sports kept in due relation to the serious purpose of life. The playground and the drawing room as being legitimate factors in man's education are a sphere for the activities of Christ. If He is not present often in social gatherings and amusements of the day it is because there has been a decay of manners and men and women have been led astray into accepting the novel, because it is exciting, without heeding the fact that it tends to lower respect for self and for others.

Brethren, we must insist upon giving education its full definition. It is the means by which the whole man becomes personalized and is realized up to the height of his capacity: The body, the intelligence or lower consciousness and the intuitive faculties or higher consciousness, must all play their part and be given due attention. There is a process, which consists of imparting information to the intelligence or lower consciousness, and which is popularly called education; but it is only a part of education. The noblest faculty of the human being is the capacity of knowing, and realizing the presence of God and a system for the training of youth, which should make no provision at all for the development of this faculty, would be a travesty of education and a menace to civilization.

The General Convention, therefore, has enlarged the scope of the General Board of Religious Education in order that all the educational work of the Church in Sunday Schools, in primary and secondary schools, and institutions of higher learning, may be more effectively organized and more directly brought to the attention of the people of the Church. The children of to-day are the men and women of to-morrow, and we entreat the mothers and fathers in the Church to whom God has committed the children as a sacred trust, to see to it that these little ones are instructed in those principles of the Faith which are the safe-guards of the home and society, the bulwarks of the State and the ideals of civilization.

The foundation of our hope for the future of this country, of the Church and of the nation, is the Christian education of our children.

The trouble with much of our education to-day is that it is without coherence and neither science nor philosophy is competent to cure this fundamental defect. What is needed is for our prominent institutions of learning, whose educational standards are abreast with the best, boldly to proclaim in theory and in practice that God manifested in Christ is the source and end of all knowledge; that history, philosophy and science begin and find their interpretation in God's character and His dealings with men; that the one may in which to give to life, adequate purpose, and to education, a raison d'etre, is to make the unseen or eternal to play its constant stream upon the seen or temporal; that Christian creed and life are not an adjunct tacked on to a system of intellectual training, but a foundation without which all learning is baseless and ephemeral. "This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou has sent." Thus at once religion becomes the unifying element in education and gives to it a beauty and power for the self-development and for the self-expression of the whole man.

Be not disturbed or discouraged, if the mingling of the peoples of all the earth on this American continent brings with it strange and weird theories and speculations as to the meaning of religion and the standards of society and the ideals of government; if the history and motive and constitution of the Church be interpreted by some with curious indifference, if not wilful violence, to the facts of history; if truths, which experience as well as authoritative proclamation, have made most precious and necessary to us, are treated with irreverence and critical disapproval.

The solidarity of humanity is realized to-day as never before, and all nations and races and tribes of men are coming into familiar and intimate intercourse, one with another. That heathenism, of which we had one only vague conception; in which we were aroused to a languid interest now and then by the appeals of missionaries returned from the front is now at our very doors, and the Church's warfare is the inherited opportunity and privilege, in a new and real sense, of every baptized child.

Like the men and women of the Apostolic Age, we are in the very thick of the battle, and our advantage is that the Christian line has been flung so far that every captured fortress of unbelief is a visible and tangible evidence of the surrender of the whole world to Jesus Christ.

There are no foreign missions: But in every land a new and wonderful opportunity of service, the voice of Christ is calling; behind the slowly, but surely dissolving mists of misunderstanding and prejudice that have clouded Christendom, the face of Christ is shining, and through the manifold activities, movements, changes, aspirations and yearnings of our social, industrial, intellectual life, the love of Christ is throbbing like a great heart to the world—the unchanging, unfailing, dynamic of truth and peace.

Family Prayers.

There is no estimating too highly the importance of Family Prayers.

The family is the embryo and primal crystal of the Church. The evolution is, First the blade, the individual; then the married pair, and then the full family And the morning and evening form or instruction of Family has its part among the Services.

Wisdom and sense are to be exercised in the keeping and use of them. And the head of the house finds it no easy matter to preserve and utilize them. Whether old Satan works against them or the mere course of affairs, the result is the same. And without persistence and determination, they will easily cease—go out.

Horace's Art of Poetry is brimful of sense, not only in making poetry but in all affairs. One of his teachings in English is: Whatever you teach or say, be brief; that teachable minds may readily understand, apprehend, what you say, and faithfully retain it. And this applies not only to the parts of Scripture that you read, but to the prayers that you offer.

Our Lord charges that the great mistake of the Scribes and Pharisees, hypocrites, was that they thought they "would be heard for their much speaking." And there are numberless well-meaning people who make the same mistake—in and out of our own "Household, the Church."

In reading it seems wiser to give the family, one parable, or one miracle, or one special teaching of our Lord—of the New or Old Testament; and briefly to call attention to it, so that it may be taken away, than to read long, whole chapters, which is likely to leave the hearers a confusion.

So in the prayer itself, one collect may be better than several; few words better than many.

It would be a very good way for young couples who desire to enter into matrimony "Wisely, discreetly, and soberly," along with their Catechism to learn our forms of Family Prayer.

J. L. W.

Church Intelligence

CALENDAR FOR NOVEMBER.

1—All Saints' Day.
2—Twenty-fourth Sunday after Trinity.
9—Twenty-fifth Sunday after Trinity.
16—Twenty-sixth Sunday after Trinity.
23—Sunday next before Advent.
30—First Sunday in Advent, St. Andrew's Day.

Collect for All Saints' Day.

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. Amen.

Collect for Twenty-fourth Sunday After Trinity.

O Lord, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

MARYLAND.

Rt. Rev. J. G. Murray D. D., Bishop

All Saints' Church, Baltimore.

Determined to have a more aggressive part on the work of the congregation, the men of All Saints' church, Baltimore, the Rev. Edward W. Wroth, rector, have organized a Men's Neighborhood Club, which will include the men of the congregation, and the men of the neighborhood. The club will hold a subscription supper and will arrange for frequent social gatherings throughout the winter. The first effort of the men of the club will be to wipe out the debt which now hangs over the church, their ultimate aim being to erect a parish house. A senior chapter of the Brotherhood of St. Andrew is to be organized in the near future.

Memorials Placed in Baltimore Churches.

Emmanuel church, Baltimore, the Rev. Hugh Birckhead, D. D., rector, was reopened for services on Sunday, October 19th, after having been closed since the early summer while the chancel was being remodeled, the congregation in the meantime having worshipped in the parish building. A fine new organ, given in memory of Dr. Andrew H. Whitridge, by his widow, has been placed in the chancel and is to be connected by electricity with the old organ at the rear of the church, thus making the largest organ south of Philadelphia. The chancel window is given in memory of the Rev. Dr. James H. Eccleston, for more than twenty-seven years rector of the church, by members of his family. The Bishop's chair is given by members of his family, to commemorate Bishop A. M. Randolph's ministry at Emmanuel as rector, 1866-1883. The altar cross, flower vases and altar desk, beautifully finished in gold and designed by Vaughn, are memorials to Dr. A. H. Whitridge. The clergy stalls have been given in memory of the Rev. Dr. J. H. Eccleston, by his former assistants. The whole chancel is intended to be a memorial to Rev. Dr. Eccleston. The entire cost of the improvements will be about $40,000, of which the congregation has already contributed $30,000.

Mr. Corilla C. Scarlett has recently presented to St. Bartholomew's church, Baltimore, a fine new organ, in memory of her husband, William G. Scarlett. It is now in process of construction and is expected to be installed in the church early in November. St. Bartholomew's is also shortly to have a handsome new pulpit, made by Geissler, of New York, "In memoriam—Emily Hawthorne—May 28, 1875."

Bequests to Grace and St. Peter's, Baltimore.

Under the will of Mrs. Ellen G. Porter, who died October 3d, the principal beneficiary is Grace and St. Peter's church, Baltimore. Mrs. Porter left to the vestry of the church a valuable ring, the diamond in which is to be set in the jeweled chalice which she has already given the church. The trustees of the endowment fund of the church are to receive the residue of the estate upon the death of a beneficiary, who is to receive the net income for life.

Complimentary Dinner to a Baltimore Churchman.

A complimentary dinner to Chief Judge Henry D. Harlan, of the Supreme Bench of Baltimore, was givenat the University Club, on the evening of October 22d, by his fellow-judges, in honor of his completion of twenty-five years of service as Chief Judge. Besides being one of the most distinguished members of the bench, Judge Harlan has long been one of the leading and most honored laymen of the diocese, being a member of the Standing Committee and for many years a vestryman of Emmanuel church, Baltimore. He is also president of the trustees of the Johns Hopkins University. The only ceremony in connection with the dinner was the presentation to Judge Harlan of a beautiful silver water pitcher by his associates.

The Brotherhood in Baltimore.

A post-convention meeting of the Maryland Senior Assembly of the Brotherhood of St. Andrew, was held in the parish house of the Memorial church, Baltimore, the Rev. W. M. Dame, D. D., rector, on Tuesday evening, October 21st, the president, Mr. Arthur E. Hungerford, presiding. A number of delegates wh oaet 1 etaoin number of delegates who attended the Convention in New York made interesting reports on its various sessions. It was announced that Mr. B. F. Finney, travelling secretary of the Brotherhood for the South, would shortly spend a month in the diocese, for the purpose of establishing new chapters.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Intercession for Sunday Schools, at St. James, Marietta.

In St. James' church, Marietta, the Day of Intercession for Sunday Schools was observed. In the school service one of the veteran workers made a heart-talk to the scholars, and five-minute talks were made by others. The morning choir was present.

The rector spoke of one veteran who had come in the pouring rain to play the organ. When she was eleven years old she first played the organ in St. James'. There have been some interruptions, but her service extends over a period of sixty-four years. Her faithfulness may be judged even by her act on Sunday, when she came in the pouring rain to serve. It was fine to hear the school sing "O be joyful in the Lord!" Seventy-nine were present out of ninety enrolled.

Another veteran, more than threescore and ten, is a sermon to all. Even on that rainy day he served in the school and at morning service, and at three o'clock went four miles in the country to conduct a school. He attends two services and two Sunday Schools every Sunday. And with him in all these services is another faithful man, and this man told his minister, some months ago, "Anything that you want me to do, just tell me, and I will do it." In three months and a-half he has not failed. A commercial traveller, who comes home for Sunday, teaches a class. A stenographer, all week, teaches a class, and so does a banker, and a young man in the high school, and another man who is known never to have an idle moment. One who teaches every day has the women's class, and another who takes boarders teaches in public school, plays the organ for Friday service and for Sunday School and teaches the older girls. And there are two young mothers who teach. This is mentioned so that the "too busy" may know that there is time enough. Every boy over seven is now under a man teacher. Seven men are helping in the school.

The whole thought of the morning and evening services for that Day of Intercession was for the Child in the Midst.

Several changes have taken place in the diocese in the last few months. The Rev. E. S. Doan has moved to Louisville, Ky., to take charge of St. George's church; Rev. Randolph R. Claiborne came from Alabama to take charge of St. James' parish, Marietta; Rev. Charles K. Weller left College Park, Atlanta, to take the work in St. Michael and All Angels parish, Anniston, Ala.; Rev. John D. Wing, of the Incarnation, Atlanta, will go to Anniston, November 1st, to take charge of Grace church. That leaves Atlanta with two vacancies.

NEW YORK.

Rt. Rev D. H. Greer, D. D. Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Church Unity Commission Meeting.

In the new Synod Hall was held on Friday night, a Church Unity Commission meeting. Bishop Talbot presided and Bishop Anderson said:

"When we can hold the World Conference, none of us yet knows. I may say, however, that every hour and every day finds us closer to it, and the General Convention of the Church has approved our efforts and is giving us every assistance. This was probably the most important matter before the Convention, for as far as the unseen future is concerned, these much mooted questions of religious education, missions and social service hinge more or less upon the greater question of Christian unity.

"All the churches are pressing toward that goal, possibly on different paths, but they all lead to the same place. We cannot yet see that goal. We don't know how far ahead it may be, and we can't say when we will reach it. But the bonds of the common purpose are drawing the churches closer together, and God grant that

soon they may all be gathered into the same great fold of Jesus Christ!"

George Wharton Pepper said the proposed World Conference was but one step of the present toward ultimate world-wide Christian unity.

"The two great obstacles in the path of Christian unity," he said, "are the general vague opinion of the subject a person usually has and the skepticism the better informed person usually has as to any prospect of ultimate success in such a vast undertaking."

Devoting His Life to Work Among Sailors.

The Rev. E. M. Deems, a recent General Seminary graduate and for some time connected with the Seamen's Institute, has been named chaplain of Sailors' Snug Harbor, on Staten Island. He is a son of the Southern Presbyterian minister who, many years ago, with the aid of the head of the Vanderbilt house of the day, founded the Church of the Strangers. He desires to give his life to work among sailors.

The New York bishops have changed their office hours for the present working year, making them ten to twelve o'clock, Wednesdays, Thursdays and Fridays of each week.

In smaller numbers than on preceding weeks, bishops filled the New York pulpits on Sunday, 26th. There were many of them, however, remaining in the city, among them Bishops Lawrence, Spalding, Brent, Rowe, Williams of Michigan, Brewer, Osborne, Atwood, Huntington, Gailor, Kinsolving, Keator and Walker.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Trinity Church, Southwark, Sold.

Trinity church, Southwark, built and dedicated in 1823, but abandoned some five years ago, has been sold to Rumanian Hebrews, who will convert it into the synagogue of Agudath Achim. The advent of the Hebrews and other foreigners to the neighborhood in very large numbers drove out the old residents, hence the need of the Church congregation seeking a new location. Until the past spring it worshipped in a hall at Seventeenth and Cayuga. A fine piece of well located property has been purchased, having frontage on Broad street, Old York Road and Wyoming avenue. On it were two buildings, which were altered to a chapel and rectory. A handsome modern church will be erected. In the graveyard surrounding the old church are the remains of members of the old families of Southwark, which will be removed to a plot in Mount Moriah Cemetery.

Meeting of the Sunday School Association.

The Sunday School Association of the Diocese of Pennsylvania held its forty-fifth annual meeting in the Richard Newton parish house of the Church of the Holy Apostles, on Monday afternoon, October 20th. The first hour and a-half was spent in hearing the reports of the secretary and the various committees and the presentation of certificates to those who have completed the course of Teacher Training. Sectional conferences on the primary department, the senior department and for superintendents and officers, were held until five o'clock. A general conference was held until six o'clock, the speakers being the Rev. S. U. Mitman, Ph. D., field secretary of the Third Department, on the Work of the General Board of Religious Education, and the Rev. G. Otis Mead, of Southern Virginia, on the Organized Adult Bible Class. Supper was served in the Cooper Battalion Hall. At 7:45 the Institute met in the Church of the Holy Apostles, when the Rev. Edward M. Jeffreys, D. D., held a service of intercession.

Following this the Rt. Rev. Dr. Cameron Mann delivered an address on "The Great Value of the Sunday School; the Rev. W. L. DeVries, Ph. D., on Missions in the Sunday School, and the Rev. W. T. Capers, on the Place and Power of Prayer, in the Sunday School. The offerings were given to the Third Department of the General Board of Religious Education.

Death of a Very Aged Churchman.

In the death of Samuel R. Marshall, the Diocese of Pennsylvania loses its oldest and one of its most faithful laymen. He entered into rest on Friday, October 17th, two days after his ninety-sixth birthday. He was the grand old man of St. Matthew's church, and was able to attend its services until about a year ago. For forty years he was one of the leading mechanical engineers of the City of Philadelphia. He was born in Nottingham, England, but came to Philadelphia at the age of eighteen months. He held a number of positions in St. Matthew's church, among which were that of rector's warden and representing the parish in the Diocesan Convention.

To meet the wish of the Board of Council that they may not be obliged to give up their All Saints' Day services, the Rt. Rev. Dr. Philip M. Rhinelander has changed the date of the dedication of the Memorial Chapel of the Home for Consumptives, Chestnut Hill, from the morning of November 1st, to the afternoon of Friday, November 7th, at 3 o'clock.

Mr. Lewis W. Bitting, who was for more than thirty years vestryman of the Church of St. Jude and the Nativity, both before and after the consolidation, entered into rest on October 21st. For that length of time he represented the parish in the Diocesan Convention.

The Rev. John Miles Gilbert, rector of St. Paul's church, Harrisburg, has been called to the rectorship of Holy Trinity church, West Chester, which parish has been vacant since the resignation of the Rev. Arthur Rogers, D. D.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Meeting of the Pittsburgh Woman's Auxiliary.

The annual meeting of the Pittsburgh Branch of the Woman's Auxiliary will be held on Tuesday, November 4th, at St. Andrew's church, and on the day following it is purposed to have sectional conferences at Trinity church, in furtherance of the season's work. During the last year four new branches of the Auxiliary have been organized, also one each in the Babies' and Junior Departments; and we have now in the Diocese thirty-two active branches of the Auxiliary, thirteen of the Junior and seven Babies' branches. Gifts in money during the year amounted to $3,763.58, and the value of boxes to $3,689.31; a grand total of $7,452.89.

Improvements at Trinity Church, Pittsburgh.

Trinity church, Pittsburgh, was closed for three months, for the purpose of remodeling and renovation, at a cost of $20,000. A new system of indirect lighting has been installed, so that the light nowhere comes in direct contact with the eye. A new mosaic tile floor has been laid; walls and ceiling have been repainted; the stone columns cleaned, and a new wainscoting in oak has been placed around the walls. The pews were revarnished and a new set of choir stalls placed in the chancel. A $20,000 organ is to be installed at the beginning of the year. The choir of boys and men has been reorganized, under Mr. Stuart Maclean as choirmaster, with Mr. Harry C. Austin as organist.

At a meeting of the Clerical Union, held in St. Peter's parish house on October 20th, the Rev. William Porkess, rector of Grace church, read a paper on "The Makeup of the Ideal Preacher." The officers of the Union for the season of 1913-14, are: President, the Rev. George B. Richards; vice president, the Rev. Alleyne C. Howell; secretary, the Rev. T. J. Bigham; treasurer, the Rev. Scott Wood, D. D.

A mission was held in Christ church, Indiana, the Rev. C. D. Frankel, from October 15th to 22d, by the Rev. Percy C. Weber.

The Educational Secretary of the Pittsburgh Branch of the Woman's Auxiliary lately visited St. Mary's church, Red Bank, one of our small country parishes, and instituted a parochial auxiliary, not very large in numbers, but enthusiastic about the work.

The Rev. C. J. DeCaux, Archdeacon of the Diocese, held a mission during the week ending October 26th, at the Church of the Advent, Dormont, Pittsburgh, assisted by the priest in charge, the Rev. H. B. Marks. A Quiet Hour for women occupied Thursday afternoon, and the mission closed with a consecration service on Sunday morning, October 26th.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Archdeaconry of Albany.

The autumn meeting of the Archdeaconry of Albany will take place in Christ church, Valdosta, the Rev. Alexander M. Rich, vicar, November 12th to 14th, inclusive. Everything is being done to make the meeting successful in stimulating interest in missions.

The Rev. and Mrs. Gerald A. Cornell have removed from Douglas to Albany, their new home. Mr. Cornell is actively prosecuting the work in his new parish, which is a field that will prove very productive.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Woman's Auxiliary Work.

Miss Henrietta Scheetz, traveling secretary for the Woman's Auxiliary of the Diocese, and Mrs. E. P. Howard, president of the Junior Auxiliary, have recently made trips to parishes at Palmyra, Macon and Mexico, enlisting an interest in Missions. At Palmyra they found the work of the Junior Auxiliary specially interesting. At Macon, where the Rev. Henry B. Smith has recently begun work as rector, interest has been aroused and a Woman's Auxiliary will be organized. At Mexico, where Rev. D. A. Sanford is now the rector, new interest has been awakened. Here ar-

rangements have been made to have a "Mission Study" class. The church here soon expects to have a vested choir.

The quarterly meeting of the Diocesan Auxiliary will be held at the Cathedral in St. Louis, on November 5th, when Bishop Roots of Hankow, China, will be the chief speaker. Miss Mary W. Triplett, who has recently visited Honolulu, the Philippines, Japan, and China, will also be present and speak of the visit to missions of the Church.

On December 6th, the Junior Auxiliary of the diocese will hold their annual united offering, with corporate communion, at St. George's church, St. Louis.

Missionary to be Sent to the Foreign Field.

Through Rev. H. P. Silver, the recent Department Secretary, it is learned that Dr. Stover, of Little Rock, Arkansas, is willing to go as a medical missionary to China. It is now proposed by the Woman's Auxiliary of Missouri to raise the money necessary for the salary of Dr. Stover as a medical missionary, by the women of the Seventh Missionary Department, the same to be known as the "Silver Missionary" of the Seventh Department. It will add fresh interest in missionary work, if a missionary, personally known by many, can thus be sent to the foreign field.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

The New Rector of Grace Church, Memphis.

The Rev. E. Sterling Gunn, D. D., of Natchez, Miss., having been called to take charge of Grace church, Memphis, made a preliminary visit to that church on Sunday, October 12th, which seems to have been entirely satisfactory to both sides. Dr. Gunn is a man of splendid abilities, and dignified bearing, with a delivery which fully meets the difficulties of this church, which has the usual acoustic defects of large gothic buildings. Dr. Gunn's voice carried to every part of the building, and his fine sermon on "Character" was heard by every one. Dr. Gunn will assume his duties at Grace about November 1st. He is a Mason of high degree, and was highly esteemed in Natchez.

Tennessee is delighted over the acceptance of his election to the vice chancellorship at Sewanee, by Bishop Albion W. Knight, of Cuba. Though in sympathy with Cuba in her loss, we hope to see a worthy successor soon installed in this highly responsible position.

Personal Mention.

Rev. W. D. Buckner, LL. D., and Mrs. Buckner have returned from a month's stay in New York, attending the General Convention. Dr. Buckner will resume his duties at Calvary at once.

The Rev. Mr. and Mrs. John Shortridge have returned from the General Convention, which Mrs. Shortridge attended as President of the Tennessee branch of the Woman's Auxiliary, and Mr. Shortridge represented the Memphis Branch of the Brotherhood of St. Andrew.

Progress at the Church Home, Memphis.

The Church Home for Orphans, under Sister Anne Christine, of the Order of the Holy Spirit, was opened to friends and members of the Vanity Fair Club, on October 22d, the occasion being the opening of a complete new wing, three stories high, which has been built by the efforts of this Club, together with the fine endowment fund recently received from the estate of Mr. Goodwin. This wing contains a boys' dormitory and play room, besides large and fully equipped kitchen and laundry.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Rector's Anniversary Celebrated.

A reception was given to the Rev. S. S. Ware, in the town hall, Port Royal, to celebrate the 25th anniversary of his rectorship of St. Peter's church. The members of St. Peter's, together with a large contingent from the surrounding neighborhood, came with contributions, to show their love and esteem for the rector, whose influence has been so strongly felt in the town and neighborhood. A purse of silver and a handsome set of china were presented to the rector by the senior warden, on behalf of the congregation and the community. Addresses were made expressing in the highest terms gratitude for the rector's many years of faithful service for the welfare and uplift of his people. Mr. Ware responded in an appropriate and feeling manner.

Memorials Placed in Grace Church, Richmond.

Grace church, Richmond, the interior of which was handsomely decorated during the summer, was opened for service on Sunday, October 19th. A new communion table has been placed in the church by Mrs. Urquhart, in memory of her husband, Mr. William H. Urquhart. A handsome white linen altar cloth was also used at the opening service. It is the gift of Mrs. E. O. McCabe, as a memorial to her father. Mr. Urquhart.

The Valley Convocation.

The Valley Convocation will hold its 122d semi-annual meeting at Grace church, Berryville, the Rev. Edward Wall, rector, on Tuesday, November 11th, 1913. Come and bring vestments, please. Programmes will be sent later.

J. R. Ellis, Secretary.

Reception to the Congregation of Old Christ Church, Alexandria.

The Rev. William J. Morton, rector of Christ church, Alexandria, arrived in New York, on the Lusitania, on October 10th, after a delightful vacation spent in England and on the Continent. A beautiful reception was given by Mr. and Mrs. Morton, at the rectory, on October 15th. It was a charming occasion, the gathering together of rector and congregation, after his absence of two months abroad.

Vestryman Elected for St. Paul's Memorial Church, University of Virginia.

St. Paul's Memorial church has been organized as a parish, with vestrymen elected as follows: W. H. Barlow, Prof. R. M. Bird, Albert S. Bolling, Prof. W. H. Echols, Prof. Thomas Fitz-Hugh, Prof. W. M. Lile, Dr. Harry T. Marshall, Prof. Raleigh C. Minor, Arthur M. Taylor, and Howard Winston. The Rev. Beverley D. Tucker, Jr., is the minister in charge.

Westover Parish, Charles City County.

During the summer Old Mapsico church has been new roofed and otherwise repaired. Westover church is being restored, and while the workmen are busy, services are held in the parlor of the rectory, temporarily fixed up as a nice little chapel. Monthly services on Wednesday evenings are held by the rector at a school house at Sandy Point, twelve miles from Mapsico. These services are much appreciated by the people, who are conducting an interesting Sunday School there. Some of the children, it is hoped, will be ready for confirmation in a year or two.

The Rev. G. E. DeW. Zachary, rector of St. Thomas' church, Greenville, Ala., is visiting his mother and sisters in Richmond.

The Rev. William M. Clark, D. D., rector of St. James' church, Richmond, returned to his home from the General Convention, on Saturday morning, October 25th. On Sunday morning, October 26th, the Rev. W. E. Rollins, of the Virginia Theological Seminary, was the preacher at St. James' church, and the Rev. Z. S. Farland, rector of St. Stephen's church, in the afternoon.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Donation Day at Eye, Ear and Throat Hospital.

Saturday last, October 25th, was Donation Day for the Episcopal Eye, Ear, and Throat Hospital, Washington; and Sunday, October 26th, was Hospital Sunday, when offerings were made in most of the churches for this great institution of the Capital City. Some of them gave their entire offertory to the fund. This Hospital is the "Episcopal" hospital; but the number of patients from our own Church is much less than those coming from several other denominations,—a fact which shows the beautifully catholic character of its spirit and management. The Bishop of Washington is President of the board of governors.

The Rectory Club.

The Rectory Club, composed of the wives of our Washington Church clergy, organized last year by Archdeacon Williams held its first fall meting, on Monday, October 20th, the guests of Mrs. Austin, wife of the Rev. J. W. Austin, rector of All Saints' church, Chevy Chase. The attendance was good. The officers elected for the present year are: Mrs. R. P. Williams, wife of the Archdeacon of Washington, president, and Mrs. Callender, wife of the Rev. W. E. Callender, asistant minister of Ascension church, secretary.

Men's Club Organized.

Some ten days ago forty men of St. Alban's congregation, the Rev. Charles T. Warner, rector, met in the Guild Hall for the purpose of organizing a Men's Club, which will add greatly to the usefulness of the men of the parish, no doubt. A temporary organization was effected, and committees were appointed for the perfecting of the Club features. An address on "Peace" was made by Representative Ainey, of Pennsylvania.

Increased Amount Given for Missions.

The payment by this Diocese towards its apportionment for Missions, this year, is $18,403.29, an increase of $1,139.21 over last year; and the increase from the whole Church, for the year 1913, is $8,142.48, giving Washington an excellent show of growth.

St. Agnes' chapel, Trinity parish, Washington, the Rev. C. W. Whitmore,

vicar, is engaged in the organizing of a chapter of the Girls' Friendly Society, one of the most important and helpful works — "good works" — in which the Church is engaged, and it is growing in many places.

At. St. George's Mission, colored, St. Alban's parish, an organization called "The Willing Workers," has been formed, under the guidance of the Rev. Edward Douse, priest-in-charge. Its immediate object is the reduction and, perhaps, the full payment of the chapel debt of between six and seven hundred dollars.

At. St. Thomas' church, Washington, last Sunday, two special preachers were as follows: At mid-day, the Rev. W. Roy Mason, of Mission Home, Virginia; at 4:15 P. M., the Rev. William S. Bishop, D. D., of Sewanee, Tennessee.

W.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The Rev. Robert C. Jett's Work at Staunton.

The Rev. Robert C. Jett closed the twenty years of his ministry at Emmanuel church, Staunton, Va., on September 21, 1913. He resigned to undertake the management of a School for Boys which it is proposed to establish in the Diocese of Southern Virginia, near Lynchburg. It was with the deepest regret that his resignation was accepted, but Mr. Jett considered it his duty to undertake the educational work. Mr. Jett kindly consented to take the services of the church until his successor, Rev. William G. McDowell, Jr., arrived, who conducted the services and preached most acceptably last Sunday, October 26th. Soon after Mr. Jett conducted his final service at the church, a silver service was sent to his home, as a gift from the congregation, with the following note expressing their appreciation of all that he had been to them, and of the splendid work he has accomplished for the Church and community:

"For twenty years our beloved friend and pastor, Rev. Robert C. Jett, has gone in and out among us, faithful in all things, remiss in nothing, save in a too unselfish sacrifice of himself at all times and under all circumstances. It can truly be said of him that during all these years he has given, without stint, his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God? As the time draws near for the severance of the sweet ties that have so long existed between us, the hearts of the people of Emmanuel church are sore. With one voice, those of them who are absent as well as those who are at home beg to present Mr. Jett and his dear good wife, who is no less beloved, this silver service as a token of their love and admiration, together with the pledge of their united prayers that Heaven's richest blessings may follow him and those dear to him all the days of their lives.

Letter to the Junior Auxiliary.

Dear Juniors of Southern Virginia:

Here is the field Miss Emery advises for your Christmas boxes and packages to the Indians: "Rev. Neville Joyner, Pine Ridge Agency, South Dakota, via Rushville, Nebraska." Mr. Joyner sends the following suggestions as to gifts: "One gift useful and one of joy. Fifty boys, and fifty girls will welcome your gifts. So try your best. Girls love dolls—dolls—dolls; work bags, mittens or gloves, handkerchiefs. Boys like knives, balls, mittens or gloves; some games, not too hard to understand."

Be sure to put your address inside of each box or package. Remember, some old Indians, men and women, who come to look on squaws like a square of pretty cloth to tie over the head. All men would not oppose a warm glove or neck scarf.

Mr. Joyner sends his love to his dear Juniors, to which I should like to add my own.

(Mrs. J. J.) E. H. Lloyd,
President-Secretary.

Call Accepted.

The Rev. William G. Pendleton has accepted the call to St. James' church, Warrenton, Va. Mr. Pendleton has been rector of Hungars parish, Northampton county, for six years, having been sent there from the Seminary. In Hungars parish are three churches, viz.: Hungars, the old Colonial church at Bridgetown; Christ church, Eastville, and Emmanuel church, Cape Charles. Mr. Pendleton has given each of these churches a service every Sunday. A splendid rectory has been built at Eastville, and the church buildings have been kept in splendid order during his rectorship. The congregation at Cape Charles have a pretty little church, free of debt, and are raising funds for a rectory.

The Norfolk Convocation is to meet at Eastville, November 10th-13th.

The Sunday School Commission of the Diocese will meet at St. Paul's parish house, Petersburg, for organization and business, on Tuesday, November 11th, at 2:30 P. M.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Italian Mission Church Dedicated.

The Italian mission church "la Chiesa della Annunziazione" (Church of the Annunciation), 67th street, Brooklyn, was dedicated on Sunday, October 26th. Services began at 10:30, with the blessing of the gifts to the church, by the Rev. C. H. Webb, general missionary. The Rev. H. L. Filosa, rector, administered the Holy Communion. Addresses were made by the Rev. Michael Zara, of Philadelphia, for many years an associate with Mr. Filosa in missionary work, and the Rev. Joseph Midello, in charge of the Italian work in the chapel of St. Augustine, Manhattan. Mr. Midello said the purpose of the mission was not proselyting, but was to give a Church to the many Italians who are drifting away from the Church of Rome.

The Italian mission in this section of Brooklyn was started in 1906, the services being held in a tent and later in a store on Fourteenth avenue. The corner-stone of the church was laid last June. Mr. Filosa hopes to make the church a social as well as a religious center, and has fitted up the basement with a lecture hall, shower-baths, etc.

Bishop Burgesses Eleventh Year Commemorated.

A service to commemorate the eleventh year of service of Bishop Burgess in the Episcopate, was held on Sunday afternoon, October 19th, in the Church of the Holy Trinity, Brooklyn. The preacher was Bishop Darlington of Harrisburg, formerly a Brooklyn rector. A dinner was given in honor of Bishop Burgess, on Tuesday evening, October 21st, at the Warrenton Club, when addresses were made by Bishop Darlington, Mr. W. R. Butler, of Mauch Chunk, Pa., and Mr. F. C. Morehouse, editor of the Living Church.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

St. Paul's, Willimantic, Consecrated.

Bishop Brewster recently consecrated the new building of St. Paul's church, Willimantic. The Rev. Charles L. Adams is the rector. A legacy of $10,000 from Mrs. Boardman, of New Haven, and $9,500 contributed by the Missionary Society of this diocese, defrayed part of the expense.

Grace church, Hartford, has a flourishing men's club and also one for young men and the older boys, which was organized but a short time ago.

The church will lose a well known worker in the death of Arabella Sherman Beers, wife of the late Daniel Beers, at Newington, during the past month. She was a daughter of the late Rev. Henry Fitch, formerly of New Haven, and was well known for her interest in Church work. Her death was due to heart trouble, and she had been ill but a short time.

The Rev. Ellis B. Dean, of the Church of the Holy Trinity, Middletown, has accepted a call to St. Andrew's church, Wellesley, Masachusetts. Mr. Dean was well known throughout the diocese and his many friends wish him success in his new parish.

Rev. H. L. Everest has resigned the rectorship of St. Andrew's church, Marble Dale, taking effect November 17th. Mr. Everest gave up his duties because of impaired health. His future home will be Naugatuck.

I don't think it is possible to overrate the hardness of the first close struggle with any natural passion, but indeed the easiness of after-steps is often quite beyond one's expectations. The free gift of grace with which God perfects our efforts may come in many ways, but I am convinced that it is the common experience of Christians that it does come. There may be some souls, whose brave and bitter lot it is to conquer comfortless. Perhaps some terrible inheritance of strong sin from the father is visited upon the son, and, only able to keep his purpose pure, he falls as fast as he struggles up, and still struggling falls again. Soft moments of peace with God and man may never come to him. He may feel himself viler than a thousand trumpery souls who could not have borne his trials for a day. For you and me is reserved no such cross and no such crown as theirs who, falling, still fight, and fighting fall, with their faces Zionwards, into the arms of the everlasting Father. "As one whom his mother comforteth" shall be the healing of their wounds.—Julian Horatia Ewing.

Those on whom fortune has smiled, who have succeeded in life and are tranquil possessors of the good things of this world are, as a rule, reluctant to believe that, in their midst and side by side, are others who live in misery and that there are many who may, not without justification, complain about their lot. There is a sort of unconscious cruelty in the optimism of healthy, happy people.—Guglielmo Ferrero.

Family Department

Dwell Deep.

Dwell deep! The little things that chafe and fret,
O, waste not golden hours to give them heed!
The slight, the thoughtless wrong do thou forget;
Be self forgot in serving others' need.
Thou faith in God through love for man shall keep—
Dwell deep, my soul, dwell deep!

Dwell deep! Forego the pleasure if it bring
Neglect of duty; consecrate each thought;
Believe thou in the good of everything,
And trust that all unto the wisest end is wrought.
Bring thou this comfort unto all who weep:
Dwell deep, my soul, dwell deep!

—James Buckham.

Science and the Soul.

By Canon J. A. MacCulloch, D. D.

1 Ep. St. John 5:10: "He that believeth on the Son of God, hath the witness in himself."

It is characteristic of many Christian people to be unduly depressed when criticism appears to overturn some cherished belief or when great authorities in other fields speak as if religion were unnecessary to life or as if the universe were explainable apart from God. Or on the other hand they are elated, and feel that their faith has received a new support when some equally great authority asserts the truth of God's existence or the value of unseen spiritual things. Authority has an immense attraction for us all even in a democratic age. We feel that we are safe if we can produce an authoritative statement or argument, in support of our opinions from some infallible or next to infallible source. That has driven many people into the Church of Rome, forgetting that the Pope is the only authority for his own infallibility. Others, again, discontented with the milder authority of their own communion, and of the Catholic faith, have rushed for safety to the latest and loudest vendor of what the impatient soldier called "fancy religions." And all the while the witness to the reality of the faith and religion is in the soul. "He that believeth on the Son of God, hath the witness in himself."

Last year the oracles of science as represented for the time being by the president of the British Association, spoke as if life were explainable in terms of physiology and chemistry, and as if that were the end of its mystery. Though most of his scientific brethren did not agree with him, many timid believers were dismayed. They said in effect with the poet:

"O star-eyed silence, hast thou wandered there,
To waft us home the message of despair?"

This year such timid believers will doubtless feel their spirits revive, because now the oracles, speaking from the same chair, are on the side of the angels, and admit God and communications from dicarnate intelligences, besides even warning science that it cannot explain everything, and that if it cannot reveal human destiny it ought never to obscure it.

While it is interesting to have the testimony of an eminent man of science to the value of the things which religious people do cherish, and while we have here another answer to those foolish unbelievers who say that no one of sense or science ever does believe the Christian verity, we need not make too much of it. The witness is already in ourselves. Religion was in the world before science, and in spite of all the many great things which science has achieved, religion offers a better and a surer guide through the maze of life to the things, the Persons who are eternal. Superstition has often flourished alongside of religion, sometimes opposed by it, sometimes, alas, aided and abetted by it. But nevertheless, religion is not superstition, as impatient scientists have sometimes maintained. Superstition, indeed, still flourishes apace in our very scientific age, even among those who know something, more or less, about science and scientific laws. Superstition is, in fact, neither religion nor science, but it is apt to keep its foothold where both are advancing apace. A stalwart religious faith does not need superstition to aid it, and to keep it alive. But neither on the other hand, is it made either better or worse by science. So when eminent scientific authorities speak, not in pride, but in humility, of the things which pertain unto faith, when they also claim them to be true, we are glad of their witness. But we remember that it is not science which in the first place creates faith, nor which supports it. Theirs should be to us but the witness of brother men and fellow-believers, to the things in which all men sooner or later must be interested, or rather must feel as the supremest interests in life. Our own faith is always, perhaps, reassured when we know it to be the faith of others. Religion is not merely individual; it is also social. It is expressed in the Catholic Church, the great union of the faithful; it is expressed, as symbol of that, in every congregation met together to worship God. We do feel our hearts stirred to their depths when we know that others share with us our deepest convictions, our most earnest heartlongings, our warmest hopes and aspirations. But it would be rather ridiculous for a believer to suppose that the faith had received a guarantee of genuineness, because an authority speaking as a scientific man, had given it his approval; or again that it was imperilled because another eminent authority could see no further than the stage of his microscope or the bottom of his test-tube.

There is something profoundly moving, something which stirs the imagination, to hear of the patient discoveries of science, the unfolding of the laws which seem to govern the universe. And though there have been occasional men of science who thought that they had discovered all that was worth discovering, and had discounted all further advance of any importance, the majority of scientific investigators have not felt in this way. They may not always have believed as orthodox or even as unorthodox Christians. But none the less they had the reverent attitude of mind which recognizes the presence of mysteries that the mind of man does not seem competent to solve. The human mind which does not thus reverently react to the universe and to what lies behind the universe, is of but little account in telling us of the universe. "Canst thou by searching find out God?" says the author of that magnificent book, the Book of Job. Perhaps that is as true now from the merely intellectual point of view as it was then. The observer of nature in those far-off days had noted many things, many phenomena, which he described with great effect and beauty, but at the end of it all he said, ascribing them all to God: "Lo these are parts of His ways; but what a whisper of a word is heard of him? but the thunder of His power who can understand?" There is the conclusion of a devout observer of nature. But how similar it is also to the conclusion of one of the great believers of all time, St. Paul, with his magnificent exlamation: "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" That is the true temper of the religious mind, Should it not always be the true temper of the scientific mind? To describe the universe is very far from explaining it. Many scientific men have admitted that by searching they could not find God though they could trace "parts of His ways," and hear whispers of His words. But some have practically said: We do not wish to search out God, for there is no God to search for, how much less to find. Fortunately that attitude has now practically vanished, and it is one of the most hopeful signs of our time that science is beginning to criticise, not religion or theology, but itself and its older conclusions. It is beginning to see that it cannot explain everything; it can at best describe. And hence it now more clearly insists upon its own limitations. After all, there is a place for religion in human life, a place for God in the universe.

Science is almost entirely an affair of the intellect. Now though man is an intelligent being, a being with an intellect; he is not all intellect, he has feeling, he has the power of choice. He has a heart, he has a will. Inevitably, then, there must be large tracts of the universe in its most inclusive sense, which science is powerless to touch, but of which it is wise to admit the existence. Religion demands not a part of man, but the whole man. Faith is not merely emotion; it is also an act of will, it is also an act of understanding. In this sense religion is greater than science, for it makes a wider appeal. In this sense also religion and science need never be at strife, for their aim is in the same direction, though religion goes further, and sees more clearly.

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul, according well,
May make one music as before,
But vaster."

I find an example of what I have been trying to point out in Sir Oliver Lodge's most interesting and reverent address. He says that the great aim of science as science to the present time is to find out whether there is continuity or discontinuity all through the universe, in the grain of sand, in the great mountains, in the sun and stars. Is the ether of space the continuum, that which binds together the atoms and molecules of matter? Or is there even in it, and between its particles, discontinuity? That is the quest of science. But mark this, that for religion that quest is already ended. Long ago the Hebrew Psalmist sang of the impossibility of getting away from God, not even by ascending into heaven, or going down to Sheol, or taking wings of the morning and dwelling in the uttermost parts of the sea. And Christian theology and philosophy admit the same. God is everywhere. His power, therefore His presence, is behind suns and stars, mountains, and the great deep, behind atoms and molecules, and between the spaces which separate them from each other. He is there, and yet they are not He. God is the power which upholds the

universe, because He is in and through the universe. Where He is, and He is everywhere, there is continuity, in time, in space, between the particles of the ether, between the planetary spheres, and the furthest stars. And without His power and presence all would collapse, vanish as a morning mist before the sun. Religious faith knows this as a truth, even if science should never be able to prove and establish it. And that is why religion is so far superior to science, so much more of a support to the soul, and far greater as a consolation to the spirit. In the wreck and crash of the material things in which man sometimes trusts, the things which science may have made humanly speaking perfect he falls back on religion, his heart asserts its trust in God. Those whom science is powerless to save and whom science or human strength and skill may have dragged fainting from wreck and death, both alike can join in singing "Nearer, My God to Thee." And the voice of Jesus, as he walks upon the waves of this troublesome world, comes sounding in reply, "It is I, be not afraid." Religious faith, religious emotion, religious intuition, as we are reminded, were in the world before science, before the intellect began to inquire and analyze, to compare and contrast. And it still makes its appeal when all other things go. The witness is still in the soul of man, the witness to God, to things eternal. "My flesh and my heart and my portion forever." To religion, to all that is summed up in religion, does man turn at the last, when all other things have lost their charm and their power. Then when it is towards evening and the day is far spent, "his task accomplished and the long day done," he prays to the Lord of life to abide with him, and he beseeches Him,

"Hold Thou Thy cross before my closing eyes,
Shine through the gloom, and point me to the skies."

—Scottish Chronicle.

At Another's Expense.

Every one likes to be thought obliging. If the reputation were to be had for the wishing, it would soon become universal. But kindnesses are more or less costly. It is not always possible to oblige others without inconveniencing ourselves, and therefore many people are chary of their favors except when they can do them at another's expense.

"Come over to dinner Sunday, won't you?" says Mary to the friend in the corner boarding house. "I know you must be hungry for home cooking." Of course the friend is glad to accept. The prospect of escaping the monotony of boarding house fare for one meal, and sitting down to a home table again, seems positively alluring. But, nevertheless, Mary had no especial claim on her gratitude. That young woman dresses at her leisure, kisses her mother good-bye, adding a few cautions regarding the table and the dessert, and then goes on to church. The mother stays at home to oversee the incompetent maid, and be sure that everything is as it should be, for like many people who are averse to assuming responsibility, Mary's critical faculty is highly developed. Mary listens to the sermon in that satisfactory frame of mind which comes from a consciousness of having done a kindness, and enjoys her friend's outspoken gratitude without dreaming how little she deserves it.

John comes in from the office some evening and takes an unstamped letter from his pocket. "I promised to put a special delivery on this," he remarks to his younger brother. "You hurry through your supper and take it over to the office, will you?" The younger brother displays no animation at the prospect, and John sets this down to the innate disobligingness of lads of his age. He has assured the writer that it would not be the least trouble in the world for him to post her letter, nor is it likely to be, as he has arranged it. But it does not occur to John that the younger brother is quite as anxious to follow the exciting adventures of the "Boy Hunters" as he is to look over the market reports, nor does it impress him as unfair to buy a reputation for being obliging at another's expense.

Every one is acquainted with those ultra obliging people who never refuse any request, and who in consequence are continually getting into desperate tangles from which they are extricated only by the concerted actions of their friends. Such a young woman awoke the other morning to the realization that she had agreed to attend two committee meetings at three, and to investigate the case of a poor family said to be suffering for the necessities of life. She had also promised to make sandwiches for the missionary luncheon at twelve o'clock, and was to prepare a paper for the Current Events Club next day, beside a number of smaller commissions. Her demeanor at breakfast resulted in an inquiry and then a family council. Mother undertook the sandwiches. One sister started out to investigate the charity case, while another posted off to arrange for the postponement of one of the committee meetings. The little brother was intrusted with so many small errands that he was late to school. Yet as this young woman complacently settled herself to write her paper, it never occurred to her that she was something of an impostor in accepting the tribute she so often heard, "What a sweet girl Miss ——— is. Always so ready to oblige."

Kindness costs. The doing of a favor means sacrifice somewhere, but unfortunately the thanks do not always go to the one who has done the giving up. Some of us are enjoying a reputation for generosity which others have earned for us. It is pleasant to be thought obliging. The knowledge that others look to us and rely on us for help is a satisfying consciousness. But we should be sure that we do not accept gratitude to which we have no right. We must not buy our reputation at the expense of other people.—The Advance.

All Saints' Day.

The month of November opens with the festival of All Saints. It sums up all the Saints' Day celebrations that are specially mentioned, and it calls attention to the "cloud of witnesses," the "multitude that no man can number," of those who have "followed the Lamb." We give thanks to God for the vast host, out of every "people and nation and language," which has been gathered into Paradise, and has left us examples of rich and poor, of bond and free, of young and old, who have conquered through the Blood of Jesus. They have triumphed. Why should not we? "These are they that came out of great tribulation"; why should our tribulations be too great for us? The Ark of Salvation will take us in, as it took them in. The straight way is as open to us as it was to them. Their Saviour is ours. "The means of grace and the hope of glory" are gifts of Christ for us also.

God has "knit together" His "elect in one communion and fellowship, in the mystical body of His Son Jesus Christ." "Ye are the Body of Christ, and members in particular" (I. Cor. 12:27). "There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all * * * and in you all. * * * Unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:4-7). There is a solid, vital unity therefore of all Christians. Times, countries, languages, make no difference. All are "one in faith and doctrine, one in charity." And the final perfection of this unity will be realized in the bliss of Heaven. Let us live in the unity of the Church. Let us pray for it daily. Let us patiently "endure contradiction," and always stand by our Apostolic Christianity. — Young Churchman.

Teach Me the Truth.

Teach me the truth, Lord, though it put to flight
My cherished dreams and fondest fancy's play;
Give me to know the darkness from the light,
The night from day.

Teach me the truth, Lord, though my heart may break
In casting out the falsehood for the true;
Help me to take my shattered life and make
Its actions new.

Teach me the truth, Lord, though my feet may fear
The rocky path that opens out to me;
Rough it may be, but let the way be clear
That leads to Thee.

Teach me the truth, Lord, when false creeds decay,
When man-made dogmas vanish with the night,
Then, Lord, on Thee my darkened soul shall stay,
Thou living light.

—Frances L. Green.

The Ideal and the Real.

There is no more fruitful source of error than the difficulty of getting at the real truth of a thing from information at second-hand. He who merely reads, for instance, of any physical or geographical fact may all the while be forming some quite erroneous picture in his mind's eye—a picture that he may carry about with him to the end of his life, unless he chance to come face to face with the fact. Thus a deer-forest is almost certain to suggest trees to the mind of one who knows of deer-forests only through books, and it will be with a certain shock of surprise that, on travelling through Ross-shire, he will realize the truth. Now, this sort of error often becomes doubly mischievous when it leads men, in framing those ideals for and by which they live, to ignore the limits set them by the nature of that with which they have to deal. An effective ideal must have some relation to the actual, out of which it is to take shape, and when the actual is misunderstood the ideal is likely to lack that indispensable relation. That is the case with many modern ideals. They have been imagined by men out of touch with reality, and they are incapable of realization. The Pacifiists do not understand what is meant by patriotism, their knowledge of it is all second-hand; yet patriotism is and will remain a real thing, and no plan which leaves it out of account will ever be fulfilled. The Socialists ignore the passion for ownership which appears to be engrained in the normal human soul. The Feminists, although they have real grievances to exploit, seem very often to fail to perceive that sex is not a grievance, but an unalterable fact. And there are many other ideals equally misleading, because not applicable to the material—physical and psychical—out of which our race must build its house of life. It is to illustrate

this thesis that I purpose to tell you about Mr. James Buttonscrew and his experience one hot summer day upon Ben Lawers.

Born and brought up in the Midlands, not far from Birmingham, by profession a grocer, by practice a fluent but shallow speaker, by habit a reader of that section of the Press which is controlled by Cadbury, and a contemner of that section which is, on the other hand, controlled by Harmsworth, Mr. Buttonscrew came to hold strong views upon the subject of the Land. He would hold forth at the Pleasant Sunday Afternoon or the Christian Endeavor Meeting in the Chapel he attended upon the wickedness of those who own land—for it is in the discussion of such themes, with an anthem between speeches, that he and his like contrive to worship God. This wickedness he would contrast with the virtue of those who own such property as Consols, chocolate factories, stores, soap, shares in speculative concerns, and bucket-shops, and he would fortify his remarks by quotation from the prophet Isaiah. He wished to see the Country divided up into a large number of small farms, and believed that this would be a panacea for all evils. He had a special ill-will against the landlords of Scotland, none of whom he had ever met, but whom he regarded as no better than enemies of the human race on account of the way in which, as he understood, they were always evicting their tenants in favor of grouse, gamekeepers, and deer. But what led Mr. Buttonscrew into error was the simple fact that he had never in all the forty years of his life actually seen a mountain. He knew, of course, the Western part of the Cotswolds; he had been at Edgehill, and had pushed his bicycle up the steep ascent from Broadway on the road to Stow; but, while aware that Scotland is a mountainous country, a mountain itself he knew only by name, and pictured as being essentially similar to the rolling uplands of Oxfordshire. This divorce from reality, unknown to himself, invalidated his ideals, and made them merely absured.

In middle life he came on a holiday to Scotland, and I met him in a Perthshire hotel the day after his arrival. It was impossible to talk with him without hearing his views upon the Land, and he discoursed after dinner about the glorious day when all the surface of Scotland would be broken up into Small Holdings on which a free, laborious and happy peasantry (modelled on that of France, but strongly Liberal Protestant in opinion) would grow wheat enough to supply itself with an income, and our whole population with bread. He was distinctly under the impression that the expulsion of wheat by grouse was due, not to any natural conditions, but to the will of the owners of the land, and that deer were occupying fields which could equally well afford grazing to cows. I felt that the little man, who obviously meant well and had no axe of his own to grind, could be cured only by a first-hand impression of reality; so I invited him to walk with me next day to the top of Ben Lawers, from which I assured him more than half of Scotland could be seen.

I trust that no permanent damage was done to the valves of his heart by the exertion of the ascent, and that the loss of weight due to excessive perspiration has ere now been made up. But, at any rate, I did succeed in getting him to the top of the mountain, the clearness of the atmosphere conspired to favor my design, and with a gesture of triumph I pointed to Scotland lying (or rather, rising) all round him.

To the West rose ridge after ridge, green for the most part, with patches of purple where the heather was growing, separated by narrow glens or by the uneven expanse of that desolate moor over which David and Alan fled to Ben Alder; in the distance Ben Nevis upreared its great table-like form; and further off the peaks of some of the Western Isles might be dimly discerned. To the North and East lay the Grampians, with the Cairn Gorms beyond, and a glimpse of the hills across the Moray Firth could just be obtained. I assured Mr. Buttonscrew that, except for a narrow strip of land along the East Coast, he could see Scotland from the Atlantic to the North Sea. To the Southwest, beyond the great cone of Ben More, rose the peaks about Loch Lomond and the Trossachs, a dull haze showed the position of Glasgow, and the Renfrewshire hills were faintly visible across the Clyde. The Border Counties were of course unrepresented in the view, but I made it plain to my companion that their appearance would not affect the general impression. In all that panorama not a single human figure, and but a few traces of human effort, could be discerned, and the great desolate mountains seemed to be the brooding-place of some beautiful, lonely god.

"There, then," I said, "is Scotland—the real Scotland. There is the land on which your unhappy peasantry is to labor and starve! It is beautiful, I know, but a man cannot live on beauty, nor will wheat prove the fittest to survive in a battle with bracken and heather."

Mr. Buttonscrew gazed round him with with a certain bewilderment upon his honest face. "But this is the Highlands," he said. "The Lowlands are a different affair."

"If you imagine," I answered, "that the Lowlands resemble the plains of the Avon, you are quite mistaken. The Lowlands consist mainly of Highlands, and Scotland is what you see, with a little arable land lying on the East between the hills and the sea. The idea that such a country as this can ever be another France is pure illusion. Were it not for the iron and coal which are found between the Forth and the Clyde, Scotland could never be anything but a poor, thinly-peopled land; and it is nature, not the landlords, which has made half its present inhabitants live within twenty miles of Glasgow."

He looked down upon the little fields of oats in the valleys, and round about upon the huge mountain-masses, which are our land, and as he looked he sighed.

"I had no idea," he murmured, "that it was anything like this."

"You had no idea," I replied, "because you were content with second-hand impressions. Better twenty minutes on Ben Lawers than a lifetime of the 'Daily News.'"

I fed him with sandwiches, in a sheltered niche among the rocks, and sustained him with bananas. But it is as painful to get rid of an illusion as of a tooth, and the little man was visibly depressed.

"Cheer up," I said. "You have England to work upon, but leave Scotland alone. To it your ideals, beautiful as they are, do not really apply. The ideal must have some relation to the actual, if it is ever to be worked out. And now we had better be getting down."

So we descended the mountain, Mr. Buttonscrew's heart as sore as his feet, and reached the road at last. By this time we were both too thirsty to think of sublimer things, and there were still eight miles to go before beer could be obtained, so that our conversation was at an end. I parted from the honest fellow next day, and have not heard of him since; but when next he addresses the Pleasant Sunday Afternoon or the Christian Endeavorers in his chapel upon the problem of the land, I think he will be a little less sweeping and confident in his assertions than he used to be. The knowledge he has gained of things as they are will have a healthy reaction upon the picture he draws of things as they ought to be; he will concede that the presence of grouse upon a Scottish hillside is due to a Higher Will than that of men; and he will no longer believe that, but for the monstrous selfishness of landowners, Scotland might be another (but a Liberal Protestant) France.—W. H. B., in the Scottish Chronicle.

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As a Fond Mother.

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Not wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more.
So nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go,
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

—Longfellow.

Saints of God.

To stand with a smile upon your face, against a stake from which you cannot get away—that, no doubt, is heroic. But true glory is not resignation to the inevitable. To stand unchained, with perfect liberty to go away, held only by the higher claims of duty, and let the fire creep up to the heart—this is heroism.—Frederick W. Robertson.

The beauty of work depends upon the way we meet it—whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night comes, or whether we open our eyes with the sunrise to welcome it as an approaching friend who will keep us delightful company all day, and who will make us feel at evening that the day was well worth it fatigues.—Lucy Larcom.

Children's Department

The Rainbow Fairies.

Two little clouds one summer's day
  Went flying through the sky.
They went so fast they bumped their heads,
  And both began to cry.

Old Father Sun looked out and said,
  "Oh, never mind, my dears,
I'll send my little fairy folk
  To dry your falling tears."

One fairy came in violet,
  And one in indigo,
In blue, green, yellow, orange, red—
  They made a pretty row.

They wiped the cloud tears all away,
  And then, from out the sky,
Upon a line the sunbeams made,
  They hung their gowns to dry.

The Picture that Made a Child Sing.

One day a little girl climbed the steps of the Art Institute in Chicago and made her way through the door and up to the big uniformed guard who stood near it.

"Please," she said, "I'd like to see the very prettiest picture there is here."

The guard looked down at the little girl with a friendly smile. "The 'very prettiest picture'," he said. "I am not quite sure which is the prettiest one, there are so many pretty ones."

The little girl still looked up at him wistfully. "Please," she begged, "the very prettiest picture!"

"All right, missy," answered the guard, "we'll try."

The little girl slipped a confiding hand into the guard's big warm palm, and off they went towards the rooms where hung the pictures which the little girl might like.

They went slowly through room after room, carefully scanning the walls for the "very prettiest picture." Suddenly the little girl drew her hand from the guard's and sped away toward a picture in which another little girl stood with lifted head listening.

The child stood silent a moment before the picture, and then she broke into a little rippling song. Straight to the little girl in the picture she sang verse after verse of a melody so sweet and so full of cheer that all the people in the room stopped to listen.

The words were in German, so the guard could not understand what the song was about, and the little girl did not tell him. But when the last verse was ended, she once more slipped her hand in his.

"That's the very prettiest picture," she said.

"Is it, Why?" asked the guard.

"O, I can't tell you," said the little girl. "I only know that it made me very happy, so happy that I just had to sing!"

If the great French painter, Jules Breton, who made the picture could have peeped into the Art Institute that day, he probably would have been made very happy by the little girl's happiness, for it would have shown him that the picture said to her the same thing it said to him when he painted it. This painter loved the out of doors and the fields and the early morning, and he must have listened many times in the harvest field just as this peasant girl is listening, to the lark soaring skyward and pouring out its early good morning song of joy.

When he was a little boy, this Jules Breton lived in the country, in a place called Courrieres, where he played with his brothers and sister in his father's garden, running down the broad paths, climbing the pear trees, making friends with the birds and frogs and ladybugs and grasshoppers and sometimes stretching out on his back in the sun among the flowers. It was in this garden that little Jules discovered that he wanted to be a painter. In each of the garden's four corners stood a large stone figure, and these figures represented spring, autumn, summer, and winter. Every year a man came to paint the house, and he always painted new clothes on these figures, too.

That looked to be considerable fun to little Jules. "I will be a painter," he declared the first time he saw the man do this.

Next best to the garden Jules liked the dusty, cobwebby loft in the house, where a big, worm-eaten box was filled with books containing wonderful pictures. Jules loved to slip away up there and look at the books, and they taught him to love pictures so much that he was never satisfied till he, too, could paint them. His first drawing teacher was a man who had drawn a crayon portrait on the side of a barn in the village. This portrait was of a man smoking a pipe, but the pipe was upside down. Jules copied the picture and made the pipe right side up, which everybody thought very smart for such a little boy. And he drew charcoal pictures all over the walls of a large, unfinished parlor in the house.

At school Jules copied pictures by the hour. And once he got into a scrape by drawing a picture of a big wolfhound and writing the name of one of the masters beneath it. And he was soundly thrashed for it, too. But that was not his first scrape. Jules's uncle lived with the Bretons, and in his room was a bookcase with several drawers, in which the little boy used to rummage when his uncle was away. Among other things which those drawers contained were some color boxes for painting in water colors, bladders with oil colors, and flasks of varnish. Jules tried all the paints on the back of his hand and pricked the bladders with his penknife, one bursting open and covering his fingers and the carpet as well, with Prussian blue. The young culprit scoured his hands with sand and scrubbed the carpet with soap and water and, after lots of hard work, succeeded in getting both clean. When he was a little older, Jules had a room off the garden which he called his studio, and where he amused himself during his vacations carving figures of peasants in soft stone and painting on wood with the juices of flowers and berries. His first picture was a sign he painted for a village woman.

Later on, when he went to college, Jules drew from plaster casts, then portraits and landscapes in pencil. He studied art in Ghent and Antwerp and Paris, working very, very hard, and finally he painted a picture so beautiful and so fine that he was given the Cross of the Legion of Honor, which is the highest honor France has to bestow upon her sons.

Perhaps you have in your home his picture "The Gleaners." "The Song of the Lark" he painted many years later. The Continent.

When Ellie Went to Ride With Grandpa.

"Oh, are you going to the post-office, Grandpa?" cried Ellie, the very first morning after she reached the parsonage in Littleton for her summer's visit. "May I go too? May I, Grandpa?"

"Run in and get your sunbonnet, Ellie, for I'm ready to go," said Grandpa. Of course she could go; that question needed no answer. How could Grandpa ever even think of going to town without a little girl to hold the reins for him when he wanted to think about his sermon, or to remind him that Grandma wanted him to get Oolong tea this time, not just tea?

Rex was used to these trips back and forth and trotted as fast as though Ellie were not a whole year bigger than last summer. And the high, old-fashioned buggy rattled just as noisily as ever.

It was Tuesday morning, and Grandpa didn't want to think about the sermon which he had preached on the Sunday before. And he wasn't ready to begin thinking about next Sunday's sermon quite yet; so Ellie could talk all she wanted to, and she and Grandpa sang "My Days are Gliding Swiftly By," and "I'm a Pilgrim," where there weren't any houses along the road. Grandpa pointed out to her the compass-plant, which would always tell her which way was north, and showed her how all the tall sunflowers were saying good morning to the sun.

Ellie was so glad that the post-office had been moved three miles away from the parsonage long before she was born, though Grandma always said, every morning when they started off, "It's just a shame you have to take that long drive. We ought to have the post-office where it used to be."

When they stopped at the office, Ellie carefully held the reins while Grandpa went in for the mail. Rex stood just as still as though he were tied to a hitching post, for there wasn't even one green leaf or spear of grass within reach to tempt him.

"Good morning, Elsie," said a pleasant voice. "Have you come back to help your Grandpa drive, this summer?" And Deacon Templeton came up holding out his hand to greet the little girl. She looked anxiously at the horse, but dropped one rein and politely shook hands with the old gentleman. She almost wished she hadn't come when Mr. Clark, who kept the store where the post-office was, came out to greet her also; and she quite wished so when the two young lady clerks and the "Professor," who was buying some new pencils, although school wasn't keeping, all came out to say how-do-you-do.

"Well, Ellie, what grade are you in now?" asked Professor Allen.

"I'm in the ———," Ellie was saying, when there came a funny little rush and tumble right under the buggy seat. Out scrambled Puck, Ellie's little bantam rooster, which lived with Grandpa because Ellie had to live in the city and could not keep bantams or rabbits nor any of the delightful pets which she so much wanted. Up the little fellow hopped, right on to the dashboard, and out came Pam, his demure little mate, and hopped up beside him. Pam kept quite still, but Puck began cackling his loudest right into the professor's face, then crowed joyously to the whole crowd. He kept on crowing and cackling until Grandpa came hurrying out to see what was happening.

"Ha! ha! ha!" he laughed, and the

whole group began to laugh too. This time Ellie quite forgot the reins. She climbed down and looked behind the leather curtain of the seat.

"Oh! Grandpa," she cried, "Oh Grandpa! See here! Pam has laid an egg right under the seat." And she triumphantly brought out a little white egg which had caused all the commotion.

"Wasn't that dear of her! Pam laid it right under the seat, Grandpa. Right under the seat while we were riding." Ellie beamed upon the crowd, her timidity quite forgotten.

"I knew you were a kind-hearted man, Mr. Mason; but I didn't suppose you would carry your kindness so far as to take your poultry out for pleasure drives."

"Oh, Professor Allen," explained Ellie, "they stole the nest, you know. We didn't know they were there—really we didn't."

On the way home Grandpa had to drive, for Ellie carried Puck under one arm and Pam under the other, while in one hand she kept carefully the little white egg.

"Grandpa, this is the funniest and nicest drive I ever had," said Ellie when she was lifted down from the buggy, with her pets; "but I think next time we'd better look under the buggy seat before we start, don't you?"—A. L. Pearson.

Two Workers.

"Care-not" saw the day go by,
Watched the little minutes fly,
Heard the message of the clock,
With its hurrying tick-tock;
When the others' work was done,
All at once the set of sun
Found him only half way through
With the word he had to do.

Busy, bright "No-time-to-waste"
Did not see the moments haste;
Gave himself so much to do,
Keeping useful all day through,
That before he knew it quite,
Day had hastened out of sight.
But he knew at set of sun
All his work was nicely done.

Your Boy's "Own" Room.

The human problem looms so large in some homes that all other household perplexities seem insignificant. The particular human problem in the home where I live has been John.

John is just turned thirteen and is a normal, very active boy. Some months ago he began to show a disposition to wander from home at every opportunity. John's mother and his two older sisters held a consultation when they noticed how often he asked permission to do this. They believed that being so much away from home at this period of John's life, even at places so desirable as the public library, the Y. M. C. A., or educational entertainments, would soon lead him to look elsewhere for his pleasures. And they realized that the only thing to do was to make home more attractive to John than any other place in town.

His room was a small one opening out of the living room. It was John's in name only, for none of the family hesitated to enter it at any time, his sisters even using it occasionally for a sewing room. This room was kept painfully neat, and John was always in disgrace because magazines, library books, stamps, Boy Scout papers, and all the belongings dear to a boy's heart persistently strewed his bed and often overflowed onto the tables and racks in other rooms of the house. On the walls hung two pictures, one a dingy winter landscape, the other a picture of an aunt whom John had never seen.

At the conference of which I spoke the mother suggested that John might stay at home if his sisters gave him more privacy in his room. This suggestion was followed by others, the result being a transformation in John's environment.

One sister remembered that John had always admired a picture net and some banners on her walls—relics of college days. The picture net was removed to John's room and the sister invested in two ten cent banners of the kind used on automobiles. The net was left empty except for a copy of Frederick Remington's picture and a good motto.

John's other sister cut a sheet of cardboard about twelve by twenty inches, hung it on the wall vertically, and printed across the top, "Things to Do and Know." Just below the printing were two slips, and in these she slipped two or three pages of ideas cut from magazines. These pages contained information about stamps, useful home-made articles, simple magic and sleight of hand tricks, and many other things she knew were of interest to John. Below this she placed a simple magazine rack, with two shelves large enough to accommodate the largest magazines. This rack was made from a box, the outside being covered with matting and the inside neatly papered with plain wall paper.

The furniture of the room consisted of a single iron bed, a chiffonier, a desk, and two chairs. To these was added a lapboard for games, etc., which was to be kept in the clothes closet when not in use. And John was always careful to put it away, too.

Then John's mother told him casually that, if he would keep his room in order, no one except herself should enter it without his permission. She also told him that he might use his own taste in decorating the walls, if he would be chary of pins and nailholes. John was overjoyed and began at once to fill his picture net and decorate to the queen's taste. The results may not be artistic from the adult point of view, but it is at any rate expressive of a wholesome boy's personality, and thereby accumulates.

The idea of keeping suggestions for things to do appealed to John, and he added daily to the pages of ideas; what is more, he acted upon the suggestions. His mother and sisters interested themselves in the working out of these ideas, and unconsciously John came to look upon them as partners, while they were daily surprised anew at the fund of general information which an open-eyed boy accumulate.

The first time that John asked to go to one of the boy's homes his mother said, "Why not have Lee come here and entertain him in your room with some of these many ideas?"

John responded to the suggestion with an enthusiasm that made his mother wonder why she had never thought of this before.

The experiment has worked so well that some one asked me the other day why our boy always preferred to bring boys to his home rather than to seek his companionship elsewhere. We find, too, that John is much more helpful around the house than he used to be, and is interested in all that pertains to home. Even now, as I write, I can hear him constructing an ash sifter for use in his daily home task.

If you find that your boy is losing interest in his home, why not try making him feel that one room is his castle, a storehouse of delights which he may share with you because of mutual interests? You will find, I am sure, that in solving the problem of the boy at home, you have gained an invaluable aid in solving your other some problems.—Marion C. Graves.

The Discontented Thrush.

He was sitting up in a little hump in his tree-top, and he certainly did look at "outs" with the world.

Now a thrush is usually a happy bird, and sings till his little throat nearly bursts, but this thrush had a grievance, and you know when one has a grievance nothing seems right.

You will laugh, I know, when you hear what it was that had thrown this thrush into such a fit of despondency.

He wanted a different suit of clothes, bless you. He was tired of his modest little suit of brown, with its light vest, and he longed for something bright and gay.

"Here I am a singer, and a good one, too," he argued to himself. "And I'm the most shabbily dressed bird in the woods."

He looked with longing on the jay's bright suit of blue, till he actually became envious, and said spiteful things about the jay, and he ought to have been ashamed of himself, for they (he and the jay) had been good friends.

"The love of dress is going to be the ruin of that thrush," secretly confided the jay to the wren, after the thrush had said the "jay was so loud he was vulgar."

And he admired the red-headed woodpecker's brilliant clothes till it was "pitiful," the little wren had said.

So this day he sat stock-still up in the tree, with his beautiful song shut up tight in his throat. Not a single sweet note did he let out, and he moped and moped.

Whew! what a grouch!" the jay said to himself as he flew by on his quest for cherries, but the good-hearted little wren stopped.

"I missed you at our concert early this morning, and I was afraid you were sick," she said, politely.

"No, I'm well. I'll tell you. I'm mad, just plain mad, that is all," said the thrush, rumpling his feathers all up, and looking very fierce indeed.

"I can't sing to-day," he went on. "It's entirely too warm," he added, then said spitefully, "That noisy jay makes too much racket to know whether we sing or not."

He knew a jay could not sing, but that blue suit offended his eyes.

Now when one is way down in the depths (which is a foolish way to get), but when one is, it is most comforting to be able to talk it over with some one else.

So this silly little thrush, who sighed for a few bright-colored "togs," poured out his tale of woe to sympathetic Jenny Wren.

"Pshaw," said the sensible little wren, "so it's fine clothes you want, is it? Why, would you trade off your beautiful voice for a jay's or a woodpecker's bright colors?" she asked, in surprise. "You've already said the woodpecker's voice 'got on your nerves,' and if he has such a voice as that, then he deserves a pretty dress, I think," said the wren.

The thrush began to look a little more cheerful. After all it was something not to have a voice that made people want to rock you when they heard it.

Maybe it was better to have a beautiful song in his throat than to wear a bright-colored dress on his back.

"Each one of us has something the

other hasn't," went on the wren, brightly. "It wouldn't be fair for one to have it all," she added.

Then a strange thing happened. The thrush just let one little note out of his mouth and then all the other notes of his pretty song came tumbling out after it. He sang before he knew it.

And when the song came the grievance went, for one can't, simply can't sing and be in the "dumps" at the same time, you know.

"Shucks," he decided, "what did it matter whether he wore a stylish suit or not, when he carried such beautiful music in his throat. Brown is a good wearing color anyhow," he thrilled to himself.—Helen Brown Bell, in The Child's Hour.

"Poor Little Rebecca."

Rebecca's mother left her playing with Cousin Dudley when she went to say good-bye to Mrs. Cummings before they left the seashore resort to return to their home in Baltimore. She saw Dudley in his "Rough Rider" suit, and Rebecca in a clean pink chambray, playing in the yard as she started on her errand.

There was to be the "Annual Baby Parade" in the Park that afternoon, and Dudley was to be one of the Rough Riders, so you may imagine what an important event it was to be to him.

"Let us have a parade this morning," Dudley suggested to Rebecca. "I'll be the captain, and you be—the Waif of Baltimore. Will you?"

"Oh, yes," gladly responded Rebecca, who was willing to be anything that Dudley wanted, "but I don't know what a—a waif is."

"I'll show you," said Dudley, "and I'll fix you up just like one I saw last year, and she was great." And Dudley immediately proceeded with the "fixing up" of Rebecca, but not without many protests from her in opposition to some of his suggestions and purposes.

When Dudley was through with the "fixing," the transformation of Rebecca was complete. Her dress was torn and hung in tatters; her shoes and stockings were removed, and her face, hands, feet and dress soiled with mud. Nothing but her lovely brown curls escaped Dudley's perfect memory of the other waif and his transforming purposes, but it was Rebecca's tears and protests, and not Dudley's oversight that spared the curls, for he had the scissors ready for the shearing, but her tears—well, who can ever withstand a little girl's tears? Dudley viewed Rebecca with considerable satisfaction as she stood before him holding aloft a stick to which he had tacked a piece of an old pasteboard box, inscribed

"TheWafe of Baltmor."

"Stay and see the parade; it passes here," urged Mrs. Cummings of her caller.

"I should like to, if it were not for Rebecca. Poor little dear! How much she would enjoy seeing it!" replied Mrs. Cassard. "In my hurry to get ready to leave to-morrow I forgot all about the parade."

"I wish Rebecca could be here, but it is too late to go for her—the procession is forming now. Do stay," urged Mrs. Cummings. "Mary will take good care of Rebecca."

"Yes, I am sure Mary will look after her, but the poor little dear will miss it all, and it would mean so much to her," sighed Rebecca's mother as she reluctantly yielded to Mrs. Cummings' persuasion, and remained to view the great parade.

The sidewalks were so crowded that it was impossible to pass from one side of the broad avenue to the other, and every window and porch along the route of the parade was filled with eager spectators. It was the greatest day of the season at the popular seaside resort.

"Poor little Rebecca!" often sighed Mrs. Cassard, as she watched from a second-floor window the gathering throngs; "she will miss it all!"

Then came the sound of playing bands as the procession moved down the avenue. The Pony Police brought forth a great shout of applause from the sidewalks and widows, and a sigh from Mrs. Cassard.

"Poor little Rebecca! How she would enjoy it!" And her hands responded feebly for thoughts of her little girl at home, and as each special feature passed she would sigh for Rebecca.

The Rough Riders were passing, and the applause was tremendous, and Mrs. Cassard turned her head aside as she thought of all Rebecca was missing. Then she was aroused from her far-away thoughts by another perfect storm of hand-clapping, and she turned again toward the procession with a suspicious wiping of her eyes with her handkerchief, and a half-smothered "Poor little Re—" when she caught her breath suddenly with a gasp that made her dumb. Directly behind the Rough Riders marched a forlorn little thing with tattered, soiled chambray, and with hands, face, bare feet and legs covered with mud. Her face bore the traces of recent tears, and her brown curls, blown by the breeze, waved gayly to the music of the bands. She marched steadily, bravely and triumphantly, and proudly held her banner aloft—the banner of "The Wafe of Baltmor."

Truly it was Rebecca! She had followed Dudley, determined against all his protests when he went to join the Rough Riders, and had taken her place in the procession immediately behind him.

Mrs. Cassard could only look and gasp her astonishment, fears and mortification, for she was powerless to reach Rebecca as she movved on with the procession.

At the end of the route, where the prizes were awarded, Rebecca was grasped by her anxious, distracted mother just as she was awarded and received her prize—a silver cup:. As Rebecca held aloft for her mother's inspection, she exclaimed joyously: "I had a bu'ful time."—Frank E. Graeff, in Pittsburgh Christian Advocate.

Her Sister's Wedding.

The house was very busy for a week before the wedding. Elizabeth put all her dolls to bed, saying, "My dears, you might just as well stay in bed for I shan't have any time to play with you. Being dolls, you don't know anything about weddings, but they are mostly presents, and I have to help my sister open them. It's going to be my sister's wedding because she's the oldest one in the family. There is a large cake with raisins in it. I'll save part of my piece for you. No one ever takes more than one piece of this kind of cake. A wedding is in church, but it's not like Sunday church, for they say I'm to stand near the chancel. My sister has a new white dress and all her friends are coming to see it."

So Elizabeth tucked all her dolls in their little beds and went to help her sister. At last the evening of the wedding day came and Elizabeth was very happy. Her sister was a sweet bride and Elizabeth saw the bridesmaid hand her sister the beautiful bouquet she was to carry.

After it was all over and her sister had gone away Elizabeth said, "It's rather quiet, isn't it, mother? I think I'll wake up my dolls and be a little girl again."—Shepherd's Arms.

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The Lights.

Oft, when I feel my engine swerve,
As o'er strange rails we fare,
I strain my eye around the curve
For what awaits us there.
When swift and free she carries me
Through yards unknown at night,
I look along the line to see
That all the lights are white.

The blue light marks the crippled car;
The green light signals slow;
The red light is a danger light;
The white light, "Let her go."
Again the open fields we roam,
And when the night is fair,
I look up in the starry dome
And wonder what's up there.

For who can speak for those who dwell
Behind the curving sky?
No man has ever lived to tell
Just what it means to die.
Swift toward Life's terminal trend,
The run seems short to-night;
God only knows what's at the end—
I hope the lights are white.

Turning Children Into Helpers.

To make her little daughters helpful, one mother originated the following plan: Each morning she would write on a blackboard a list of twenty or more duties for the day—washing dishes, sweeping, dusting, making beds, etc. A quarter of these were little things that even the 5-year-old boy could do, like bringing in kindling or giving the hens water. Each girl in turn selected one duty, placing her initials after it. As soon as a duty was completed it was erased from the board.

At first the most difficult work fell to "mother," but soon even the hard tasks were being selected by the daughters, until they all became proficient in most of the necessary branches of homemaking. The plan not only helped the mother and taught the daughters but also served to prevent shirking, jealousy and that constant nagging which makes life miserable in many homes.

Personal and News Notes.

Arrangements have been made for the erection of the memorial organ for the new Grace Cathedral in San Francisco.

Bishop Strange of East Carolina, who has been in a hospital in New York, is reported to be improving in health.

The Rev. John W. Hyslop, rector of St. Mark's, Aberdeen, South Dakota, has declined a call to the rectorship of Christ church, Lead, South Dakota.

The Rev. T. A. Cheatham has resigned the charge of Emmanuel church, Warrenton, Diocese of North Carolina, and his present address is Pinehurst, N. C.

The parish house at Moscow, Idaho, the Rev. Jonathan Welton, rector, caught fire, recently, from a nearby burning building and was damaged to the extent of $1,200.

The address of the Rev. H. W. Robinson, formerly rector of Grace church, Sandersville, Diocese of Georgia, is changed to Dublin, Ga., where he has become the rector of Christ church.

The Rev. Charles E. Williams, lately ordained to the diaconate in the Diocese of Indianapolis, has been stationed at Terre Haute, to revive the missions in that city and to develop missions in outlying districts.

The Rev. Charles Mercer Hall, of Kingston, N. Y., has been officiating at St. Luke's cathedral, Portland, Maine, in the absence of the Very Rev. Dean Vernon. Address, after October 28th, Box 345, Kingston, N. Y.

A handsome fence of granite and iron is to replace the wooden fence surrounding the church yard of Trinity church, Columbia, S. C., adding greatly to the appearance of the beautiful church and churchyard.

The Rev. John D. Wing, having resigned the parish of the Incarnation, Atlanta, Ga., and accepted the rectorship of Grace church, Anniston, his address is changed from 295-A Garden street, Anniston, Ala., to Grace Church Rectory, Anniston, Ala.

The Rev. Raimundo de Ovies, rector of St. Paul's church, Greensboro, Diocese of Alabama, has been called to the rectorship of St. James' church, Eufaula, in the same diocese, to succeed the Rev. Thomas H. Johnston, now the rector of All Saints' church, Mobile, Ala.

The Rev. C. C. Kramer, rector of Trinity church, Marshall, Texas, has been extremely ill for some months past, necessitating his remaining three weeks in a hospital. He resumed his parochial work on Sunday, October 19th.

Mrs. Harriet Grosvenor, widow of the late Rev. Horace H. Buck, died at Hartford, Connecticut, on October 9th. The burial was in St. Peter's churchyard at Cheshire, Connecticut. Mrs. Grosvenor was the daughter of the Rev. George Breck, of Milldale, Connecticut.

A new pipe organ is in course of construction for the Church of the Good Shepherd, Petersburg, Va., by Carl Barckhoff, organ builder at Basic City, Va. It will be used for divine service for the first time, it is stated, on Sunday, November 9th. The Rev. F. G. Ribble is the rector of the church.

BISHOP PERRY'S
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The above offer results from my acquirement of the balance of the edition.

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The Presiding Bishop has assigned Bishop Wells to the charge of Spokane, and Bishop Mann to the charge of North Dakota, and Bishop Knight to the charge of Cuba and Porto Rico and the Canal Zone and Haiti; until these places have each a Bishop of its own. He himself retains charge of New Mexico.

Mrs. Rebecca Angelica Chesley Warner, widow of the Rev. George K. Warner, who was for twenty-eight years rector of St. James' parish, Monkton, Baltimore county, Md., was buried by his side in St. James' churchyard, on September 9th. The affection of the people for Mrs. Warner showed itself in a large gathering at her funeral. The Rev. A. B. Kinsolving, D. D., rector of St. Paul's, Baltimore, assisted the rector of St. James', the Rev. J. F. Plummer, in the burial service.

October 26th was Parish Foundation Sunday in St. Ann's church, Amsterdam, N. Y., the Rev. E. C. Carroll, D. D., rector. The first service in Queen Anne's chapel was held on October 25th, 1712. The Holy Communion was celebrated at 8 A. M.; at 10:30 there was Morning Prayer and sermon by the Rev. George Maxwell, rector of Sausalito, California, and choral evensong at 4:30 P. M. At the last named service Maunder's Song of Thanksgiving was rendered by the choir, Mr. Russell Carter being organist and choir master.

Foreign.

Missionary Service at St. Paul's Cathedral.

The missionary service, which is held every year for the combined dioceses of London, Southwark, and St. Albans, is one which always brings a large number of people to the Cathedral. For the past few years the Church has been gradually awakening to her enormous responsibility in relation to missionary work, and the progress that has been made, and the increased support of missions, and the greater interest that has been, and is being, manifested in their undertakings, all tend to show that a forward movement has been set in motion, which should be far-reaching in its results. But encouraging as the last few years have been, there is still much to be done, and this the Bishop of St. Albans plainly showed in his sermon at the service at St. Paul's on Tuesday. The Bishop's sermon was based on the words, "Because thou knowest not the time of thy visitation." He spoke of the days of visitation as days of opportunity, and called the attention of his hearers to the enormous opportunities that were being now given to the Church in Canada, India, China, Japan, and the regions opened up by the Panama Canal. These opportunities would only be with us for a certain time, they could not be open indefinitely; others would step in and take our tremendous chances from us if we did not avail ourselves of them while they were ours. He touched on the days of opportunity which in the past had been given to, and lost by, the Roman Empire, Spain, Portugal and Holland. Never had our opportunities been as great as they were to-day; no one who knew India, China and Japan would have credited the idea that doors would have been opened for the preaching of the Gospel that were now open. But the magnitude of the opportunity involved an enormous responsibility, and it behoved us to take advantage of our day of visitation. It was a solemn and awful thing for this great Empire to contemplate the possibility of our losing this great chance and of one day hearing the terrible words pronounced upon us, "Thou knewest not the time of thy visitation."

Five Christmas Carols

Words by
THE RT. REV. JAMES HENRY DARLINGTON, D.D., LL.D.
Bishop of Harrisburg.
Music by
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In Memory of a Bishop.

Last Sunday a memorial to the late Bishop of Norwich (Dr. Sheepshanks), was unveiled in the Church of St. Margaret, Anfield, where he was vicar for twenty years prior to his appointment to the See of Norwich. The memorial, which was unveiled by Mrs. Sheepshanks, takes the form of a beautiful stained-glass window, the first light containing a portrait of the Bishop in his episcopal robes, and the second a figure of St. Paul as a traveller, in probable allusion to the many travels of Dr. Sheepshanks as a missionary. The Archdeacon of Warrington dedicated the window and gave a short address, in which he alluded to the late Bishop as one who was beloved and respected by all who knew him.

The Late Lord Nelson.

As a result of a meeting held recently at Salisbury, it has been decided to erect in the cathedral, a memorial to the late Lord Nelson, in recognition of his services to the Church at large and the Diocese of Salisbury in particular. The Bishop of Salisbury said that a National Church memorial was not proposed for the reason that Lord Nelson belonged to a generation that was almost past, and though many knew the splendid work he had done, a great many of the younger people did not.

Church comity is an effort to grow ivy on line fences. It may not lower the fences but it does improve their appearance.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

At Home.

Mrs. J. L. CHAPIN, Secretary of the C. P. C., and Mrs. W. M. S. HAMMOND, (formerly of Virginia and Pittsburgh), will be informally at home to their friends, every evening during the General Convention, Spencer Arms, corner of Broadway and 69th street, New York.

Meeting of Board of Trustees.

The Board of Trustees of the PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY and HIGH SCHOOL IN VIRGINIA will meet on Wednesday, November 12, 1913, at 10 A. M., in the Library at the Seminary.
S. SCOLLAY MOORE, Secretary.

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DIED.

BISSELL.—In Staunton, Virginia, on Sunday, October 19th, TAYLOR BISSELL, formerly of St. Louis, Mo., aged fifty-four years.

OBITUARY.

Edith M. Barber.

Whereas God, in His infinite wisdom, has removed from us our faithful and beloved President and co-worker, Mrs. EDITH M. BARBER, we the Junior Branch of the Woman's Auxiliary of Trinity church, Fredericksburg, Va., offer this minute of abiding love and sympathy to her family, her church and the different organizations of which she was an earnest and helpful member. For our own Junior Branch, while we feel her loss in prayer and service is irreparable, we also know that by the same grace which was hers so abundantly, and that God promises to those who ask "in faith," we may go on with the work which her loving heart and willing hands only laid down at the Master's call; with the full assurance that the love and interest which was with us while she was on earth, is still ours, only in larger measure in that blest home where we see "not through a glass darkly but face to face." Her loving spirit though not seen is still near us, helping and cheering, in the work which for so many years was hers—

"Hand in hand with saints,
Through the world we go,
Loving eyes are on us,
Though we may not know.
Tender voices cheer us
Than we alway own;
Ever walking heavenward,
Can we walk alone?"

Dear Lord, we bless Thy holy Name for all Thy servants departed this life in Thy faith and fear. Give us grace so to follow their good examples, that with them we may enter into Thy kingdom and life everlasting.

Agnes Pickett Williams Smith.

On the 24th of September last, Mrs. AGNES PICKETT WILLIAMS, widow of the late William D. Smith, of Clarke county, Virginia, entered into life eternal from "Silver Spring," the residence of her daughter, Mrs. R. R. Smith. She was born and lived all her life, and died in Wickliffe parish, where all who knew her mourn the loss of a loyal and loving friend. Her life here was one of strong faith in her Master; and for His cause she was every ready to aid in every charitable work, and her influence was readily exerted in the furtherance of every effort for the good of the Church and community. In her illness her patience and Christian fortitude were a benediction to those who ministered to her, and it can be truly said, she was "faithful unto death."

This community has indeed lost a friend, and Wickliffe church one of its most honored and generous supporters.

We bow in humble submission to our Heavenly Father, who has been pleased to take her unto Himself; for we know our loss is her gain; that she has heard His most joyful voice, "Come, ye blessed children of my Father, inherit the Kingdom prepared for you from the foundation of the world."

APPEALS.

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See interesting report to General Convention with "Message of Trustees" and Tables.

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"My yoke is easy and my burden is light"—just so, when the service rendered is a service of love. We delight to spend and be spent in the service of that which we love. The best test of a man's love for his church is the cheerfulness with which he accepts and discharges the duties placed upon him by his church.

"When I am Weak Then Am I Strong."

On its surface a paradox; in its depths this saying of Paul is a statement of which all recognize the truth. No one has much experience of moral or spiritual struggle who does not know how true it is. Do you remember the long battle with that besetting sin? The hours of danger, what were they? The hours of confident strength and the hours of safety? Were they not the hours when you were conscious of your own insufficiency, when you turned to God for help? Consider whether this is not your uniform experience, whether it does not point, in fact, your sole and only way to victory over the inner enemies of weakness and sloth and sin. Nay, more; consider whether this is not the law of spiritual power—that you keep up a continual request and supplication to God for grace and strength—for renewal of courage, refreshment of spirit, and reinforcement of every impulse and desire for good.

Surely this is the secret of the martyrs' steadfastness of whom the great apostle tells us that "out of weakness they were made strong."

Reflect, inquire, go back in your experience, seek earnestly and see whether there is any instance in which evil overcame you during the hour when, acutely aware of your own weakness, you were consciously relying and leaning upon God's help. Is not this the law of our spirits, that they are but imperfect reservoirs of strength; but perfect channels to conduct the power of God, and, when kept open for the currents from the divine source, are equal to any demands that life can make upon them? The devout suggestion of William James—that the very consciousness of man may be but a portion of the consciousness of God—that each of our minds is like a cup held up in the surrounding sea of the divine mind and containing thought, feeling, will in proportion to its capacity—bears a sound analogy here.

Bid yourself then beware above all things of arrogance—that deadliest foe of the spirit. Bend your spirit, cultivate the mood in which God's life may come in. Fear the confident hour; tremble when you find yourself yielding to self-sufficiency or pride, or the feeling of superiority to others. When, without false humility or any hypocrisy, you feel your heart is lowly dependent upon God and your mind stayed upon His promises—when your soul opens its doors to let in the currents of His power—then there will be room for fear. When you are weak then shall you be strong.

Elocution vs. the Holy Ghost.

Bishop Simpson preached some years ago in the Memorial Hall, London. For half an hour he spoke quietly, without gesticulation or uplifting his voice; then, picturing the Son of God bearing our sins in his own body on the tree, he stopped as if laden with an immeasurable burden, and, rising to his full height, he seemed to throw it from him, crying: "How far? As far as the east is from the west, so far hath he removed our transgressions from us."

The whole assembly, as if moved by an irresistible impulse, rose, remained standing for a second or two, then sank back into their seats.

A professor of elocution was there. A friend who observed him, and knew that he had come to criticize, asked him when the service was over, "Well, what do you think of the Bishop's elocution?" "Elocution?" said he; "that man doesn't want elocution; he's got the Holy Ghost!"

The Household.

Keep Out of Draughts.

"He who sits with his back to a draught sits with his face to a coffin," says the Spanish proverb. "Avoid a draught of air as you would the arrow of an enemy," says Boerhave, the great physician. He who exposes himself to draught not only runs the risk of a cold, but of contagion; for the germs of disease which float in such currents of air, are liable to be inhaled and thus produce disease. Especially in a sick room a draught of air is liable to be laden with poison, and may carry death upon its wings.

It is very pleasant when a person is warm to feel the coolness of a gentle breeze, but it is not alaws safe, and many a cold, cough, rheumatism, and consumption, comes from sitting in a draught of air. Of course, persons who have thus exposed themselves may, by prompt action, remedy the evils; but those who expose themselves and take cold are the very persons who are likely to neglect themselves after they have taken it, and fear no danger until their cases have gone beyond the reach of remedies. A little care often saves a great deal of labor. An ounce of prevention is worth a pound of cure.

Calf's Foot Jelly.

Calf's foot stewed in milk is very nourishing, or if made into jelly it well repays the trouble taken over it. Ingredients—1 calf's foot, 3 lemons, 2 quarts of cold water, the beaten whites and the crushed shells of two eggs, sugar to taste. Method—Wash the foot well and cut it into three or four pieces; put it into a stewpan and cover it with cold water, bring it to the boil and strain the water off. Cover the foot again with cold water, simmer for eight hours; skim it thoroughly; then strain through a piece of coarse muslin, and when the fluid is cold remove any fat that may be on. Now pour the jelly into a clean saucepan, add the thinly pared rind of the lemons—using only the yellow part—and the strained lemon juice. Put in the stiffly-whipped white of the eggs and the crushed shells, and whisk the mixture over a mild heat, until it almost reaches boiling point. Now stop whisking, let the jelly boil up completely, draw it to side of the stove, where it will no longer boil, put the lid of the saucepan half on, and leave it for about ten minutes to clear. Then strain through a jelly-bag, and if not absolutely clear the first time return the liquid to the bag until it runs slowly. Before being moulded wine may be added to taste, but care must be used not to get the jelly too liquid by this addition. Pour into a mould first rinsed in cold water, and leave in a cold place to set.

This is a very useful hint to clean lavatory basins, marble washstands, etc. Put some powdered bathbrick into an old saucer, and add a little paraffine oil to moisten. With a soft rag rub the article to be cleaned with this mixture, then wash with warm water. You will find that all stains and dirt will disappear.

The oil found in the peel of the orange is one of the best remedies for throat diseases, especially diphtheria. Next to the orange comes the lemon. Orange juice is a mild but efficient laxative.

A Double Benefit.

C. H. Wetherbe.

It is a truth well worth considering, that he who unselfishly works for the benefit of others, also works for his own benefit. It seems to be very difficult for some people to see this truth. They are selfishly absorbed in accumulating material things for their own gratification, having no set purpose to benefit those around them or beyond them. It is true that even such ones often benefit other people by what they do for themselves; but this is only incidental, and there is no special reward in it to the doers themselves. God holds out no promise of blessing or reward to the one who seeks only his own benefit. He offers no dispensation of grace to the solely selfish person. It is the man or woman whose high aim is to somehow benefit those who have no particular claim on his or her services, that receives due reward from God, and also expressions of appreciation from the served ones. I appeal to the Christian reader, and ask him if he have not often experienced a great satisfaction in the very effort to benefit some one else in some needed way.

There are Christians who have had much greater joy in doing a free favor to some person than they have had in receiving even a larger favor from another one. The Christian who has not yet reached that plane is in spiritual poverty. He does not know the joy which comes with unselfish and gladsome giving and doing.

One of Solomon's wise sayings is this: "He that watereth shall be watered also himself." That reads very much as though it might be found in the Christian Gospel. It certainly is a Christian principle. It is a gospel truth. If a Christian would know one of the blessed secrets of a happy and thrifty life, let him be in the habit of seeking to benefit those whom he may reach by his voice, or touch by his kindly hand. A double benefit is attached to such a service; both the server and the served are benefitted at the same time. One receives pleasure in giving pleasure to others. Try it!

The Test of Religion.

A recent address by an able thinker says that "the true test of religion is in the street," by which he means that it lies in the common walks of life even more than in the worship in the sanctuary. With great felicity, though, of course, with some measure of fancifulness from the standpoint of exegesis, the writer used the New Jerusalem to draw this inference. Speaking of the street of the city as pure gold and with no temple therein, he said:

The test of our religion is not the religion itself, not the systematic manner in which we go to church, the way in which we read our Bibles, or the elaborate ritual we perform. Its test is the kind of persons it makes us, the kind of life it produces in us. That is what was meant by saying that "the street was of pure gold." That is the vision we are called to realize.

Nothing could be truer than this. The proof of our religion is in the character it can produce. And such a character can only come from one who has "the vision splendid" through fellowship with Christ Himself. Character makes the man; Christ makes the character.—Canadian Churchman.

The right kind of holiness is that which makes us turn away from sin and yet seek to help the sinner.

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To Extract a Splinter.

None of the small accidents to which every one is liable is more annoying than to have a sliver of wood stuck into the hand. Moreover, it is very painful if not promptly removed. If the wood of the splinter is soft, its removal is not easy, if attempted with a needle or other sharp instrument.

Steam may, however, be employed, without inconvenience or pain, and is very effective.

A wide-mouthed bottle, such as a milk-bottle, should be filled nearly full of water as hot as the glass will stand and the injured part placed over the mouth of the bottle, pressing down slightly and preventing any steam from escaping. This will cause the flesh to be drawn down, and in a minute or so the steam will extract the splinter, at the same time relieving all inflammation.

This is a simple bit of information, but well worth having.—Popular Science.

God only lets His children be troubled at all to bring them nearer to Him. He sits as a refiner and purifier of silver, and does not allow the fire to become too hot.

Thoughts for the Thoughtful

No man is honored by others quite so much as the man who never seeks honor. Nothing kills a man's prospects in this direction so completely as to have it known that he is after all the honor he can get.

In every feast remember that here are two guests to be entertained; the body and the soul; and that what you give the body you presently lose, but what you give the soul remains forever.—Epictetus.

No man can serve God otherwise than by doing His will, and that blessed will can be just as delightfully served by patience as by labors. We glorify God, not by mere doing, but by what we are.

He who walks through life with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses—he has an everyday greatness beyond that which is won in battle or chanted in cathedrals.—Dewey.

A fine promoter of humility is a thorough knowledge of oneself. A better, however, is a sight of God. "I have heard of thee by the hearing of the ear; but now mine eyes seeth thee. Wherefore I abhor myself and repent in dust and ashes."

Being forced to go to work and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.

If you confess your sin to God, if you ask to be pardoned for Christ's sake, that sin will go away from you and you will never have it again. But, remember, to be forgiven means to strive against your sin. It means constant struggle against temptation, and God will help you in that struggle.

The Christian religion is pitched on an ascending scale. It begins with an emancipation, and it ends with an ascension. The path of the just shines more and more to the perfect day: the day that is refulgent with the seen presence of the Son of Righteousness.

One topic is peremptorily forbidden to all rational mortals, namely, their distempers. If you have not slept, if you have the headache or leprosy or a thunder-stroke, I beseech you by all the angels to hold your peace and not pollute the morning. Come into the azure and love the day.—Ralph Waldo Emerson.

Perseverance is the act of standing up against difficulties. Strong conviction, courage, patience, energy, industry, hope enter into it. It is the strength of life asserting itself. The difficulties actually help to make it. It takes no perseverance to move with the tide. To drift only simply needs to let go.

The sea and the iceberg are of the same substance, but at different temperatures of water. The sea sustains the ship but the iceberg is a hindrance and menace. So with the church in which a difference of temperature makes a church that helps the souls of men or that hinders by its formal and cold conditions.—W. W. Weeks.

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'Tis not in seeking, 'Tis not in endless striving, Thy quest is found; Be still and listen; Be still and drink the quiet Of all around. Not for the crying, Not for thy loud beseeching, Will peace draw near: Rest with palms folded; Rest with thine eyelids fallen—Lo! peace is here.—Edward Rowland Sill.

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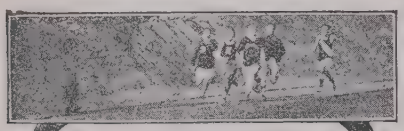
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A Prayer.—Bless us, O God, with the vision of Thy being and beauty, that in the strength of it we may work without haste and without rest; through Jesus Christ our Lord. Amen.—Rev. Professor Nash.

Giving Up as a Reward.

Rewards are usually looked upon as something more than mere rights. A boy or a man does well, and in addition to receiving the expected results of well-doing, he sometimes receives a special and unexpected reward. That is the common and worldly way of looking at the matter; for the world thinks chiefly of getting. What a different idea Paul suggests! After he has conclusively proved, in one of his letters, that it is God's plan for those who preach the gospel to "live of the gospel"—that is, receive sufficient pay from the work to provide for their living expenses—he adds that he writes thus not for himself, because it were better for him to die than that any man should make his glorying void. Then he disclaims any credit even for this high stand, explaining that he must preach, and that it is not a matter of choice with him at all. And finally he asks: "What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right."

There is Paul's idea of reward; declining to use the rights that are incontestably ours. What a setback that ought to give to those who prate of "Christian liberty" as an excuse for personal indulgences! How many times to-day have we laid hold on this choicest of all rewards?—Sunday School Times.

Forgiveness.

Every one has a sense of sin and a need of forgiveness. The great arch of the bridge of pardon over which we must go is supported by the abutments of love and mercy. When we get a view of the multitude of debts we owe to ourselves in not being true to our loftiest ideal; the many debts we owe to others for injuries almost unconsciously done in a life that so interspheres that some faint or fuller injury has been wrought, when we have received a due bill signed by conscience of what we owe to God, our soul's cry is: "Forgive, forgive; forgive us all and everything!" He that says he will not forgive—will never forget—breaks down the arch of the bridge and falls into the abyss of the unpardonable ones. Peter's question comes often to our lips, "Lord, how oft shall my brother sin against me and I forgive him—till seven times?" Jesus said: "I say not unto thee until seven times, but until seventy times seven." That meant forgiveness fully and forever, with a tendency to forget.

Why Knock on Wood?

Long ago, says an exchange, so long ago that men and maidens wandered through the forests, believing, as young children do, that fairy creatures inhabited the woods and the streams, little gray gnomes were in the earth, beautiful undines in the water, sylphs in the air, dangerous salamanders in the fire, driads made their homes in the trees, they would whisper their vows to one another, and then, gently tapping on the bark of the trees, would listen for their answer from the woodland creatures within. And surely either in the rustling of the leaves or from the swaying of the branches, would come an answer to the simple, trustful people of an older race.

So now, when one knocks on a table or chair, to insure safety from some too boastful remarks, they are simply copying without knowing it, what the pagan people of old did.

Southern Churchman

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SOUTHERN CHURCHMAN.

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REV. WM. MEADE CLARK, D. D., EDITOR.

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SOME IMPRESSIONS OF THE GENERAL CONVENTION.

The General Convention just closed in the City of New York will be pleasantly remembered for many years and for many reasons by the men who attended that Convention as Diocesan Deputies. New York is too big a city for any meeting of the type of the General Convention to make the same impression or anything like the same impression upon the community that it would make in a place like Richmond, Boston or Cincinnati; and, of course, the social side of the Convention that would be emphasized in a smaller city in a greater degree is to a large extent missing in a city so large as New York. With its literally scores and scores of first-class hotels and its miles of population and its almost numberless places for deputies to stop, men are scattered in every direction and are too far apart to meet one another in anything like social intercourse. So that the intercourse of the deputies to the General Convention is largely confined to the business hours and the lunch time that comes between the business hours. But in spite of these things the Convention seemed to be as well acquainted a Convention, one with another, as almost any Convention that this writer ever attended. And another peculiarity of this Convention was its good-natured and kindly spirit and generous feeling. It was always ready to give every man a hearing, and to give him not only all the hearing to which he was entitled, but some times, apparently, more of a hearing than he was entitled to.

One great satisfaction of this Convention was the splendid presiding officer who ruled over the discussions of the House of Deputies. When Dr. Mann took the chair he apologized for his ignorance of Parliamentary practice and frankly stated that he had little or no interest or practice in that particular line of work. But if the President had kept his confession to himself, no one would ever have discovered that he lacked either practice or experience or facility in dealing with all the multiplied questions that arise in such a body as the House of Deputies. His good nature seemed literally inexhaustible; his temper as sunny as the fairest autumn day, and his sense of justice and fair play was as fine as could possibly have been exhibited under such trying circumstances. Indeed, if the President ever erred in any direction at all, it was in the direction of giving more than the kind and considerate and fair thing to every man who claimed his attention, and his rulings were as perfect as though he had sat for many sessions in his difficult position.

The personnel of the House of Deputies was largely new. Indeed, more than a majority of each order had never sat in a House of Deputies before. But they broke into discipline quickly and satisfactorily, and did their business with the expedition and facility of men who were practised in their ways.

Many valuable reports came before the General Convention. One of the most valuable of all those reports was that of the Committee on the State of the Church. Just a few figures from this report are worth the attention of Church people everywhere. At last this Episcopal Church in the United States has passed the million mark in communicants and now has more than a million of communicant members in the United States of America. There are 5,670 clergymen; its parishes and missions number 8,193, and its church edifices 7,063, and the total contributions reported for all purposes, during the last three years, amounted to rather more than $58,000,000. But one passage in this report on the State of the Church is well worth laying before our readers. The Committee called attention to the necessity of the conservation of our resources; the stopping the waste that is going on by the loss of communicants and the drifting away of people who have at one time been members of the Church, and in that connection it says:

"In taking a broad survey of our whole national Communion we face the painful fact that the Host of the Living God as it marches painfully or thoughtlessly through the wilderness of a hostile world crumbles at the edges all the time and loses a terrible percentage of its membership. Too many fall by the way or drop out of the ranks, not by the solemn call to a better world; not by attaining the end of the journey; not by finishing their course in faith and so resting from their labors—they simply disappear and are swallowed up in that world which St. John says, "lieth in wickedness," or "in the power of the wicked one."

Every pastor knows how whole families and many communicants move away, take no letter and sometimes leave no address or word of farewell. Our new canonical requirement, that the pastor shall send a letter of advice to some clergyman who may be able to look after them even before a permanent residence is established and a complete transference becomes desirable, seems to us a long step in the right direction. We hope it will be faithfully obeyed. But this is often rendered impossible by the neglect of the parties themselves. In changing their abode they seem to forget entirely their religious needs as church communicants. They seek favorable conditions as to work and wages, and as to schools and sanitation, as to social and worldly advantages. Too often they appear indifferent to the advantages from church or the acquaintance of a clergyman. They leave their Prayer Books in their deserted pews and the church loses sight of the owners forever. We must take this marasmus, this wasting of the body of Christ; we must follow up and hold these members; we must conserve our resources. Conservation is now the aim of many movements in our national life. Conservation of national resources of coal and mineral wealth, of water power, of powers and possessions essential to man. The importance of this is so well accepted that we wish to draw a parallel between the conduct of Church and State in this particular. The Church needs to turn her thoughts toward conservation, the holding and securing of whatever strength we have, lest in our

zeal for more aggressive work we lose in other ways as much as we gain. In the great war between Russia and Japan the smaller country realized its disadvantage in numbers and determined to make up for it, so far as possible, by safe-guarding its soldiers and sailors to the utmost, by improved methods of sanitation in camp and hospital. So scientific was the provision for the health and welfare of the men, that never before has the percentage of death by wounds and disease been so small in any campaign. While brave little Japan could not draw so many new recruits as Russia she had less need of them, because she kept alive the few she had. Our American Church is small numerically; let it not grow smaller through any neglect of our own. We urge an intelligent, conscientious conservation. We would apply the principle to several departments of our ecclesiastical activity."

The rest of the report of the Committee on the State of the Church was just as interesting and just as valuable as that part quoted, and it would be an advantage to Churchmen everywhere if they could read the entire report.

The next General Convention is to hold its session by a vote of both Houses in the City of St. Louis, 1916, being a particularly fit year for a meeting there, because in that year falls the Fiftieth Anniversary of the consecration of the venerable Presiding Bishop of the Church, and every Churchman will hope that good Bishop Tuttle may be there in health and strength and vigor, and in as fair voice as he ever was in his palmiest days.

The November Century.

The case for the feminists is stated sympathetically and sanely by Edna Kenton in "The Militant Women—and Women," in the November Century. Miss Kenton shows the British militant disturbance to be but a small part of the great feminist movement.

This issue of The Century might be called a round-the-world number, so much ground is covered by the various articles, stories, poems and illustrations. The scenes of the anonymous novel, "Home," the second quarter of which appears in this number, are for the most part in South America. An imaginative story by Stephen French Whitman, "The Woman from Yonder," is told of a scientist who meets a marvelous woman in the Alps. Frances Hodgson Burnett, L. Frank Tooker, G. K. Chesterton and Jacob A. Riis are among the contributors. "The Economic Consequences of Immigration" is the title of a paper by Prof. Edward A. Ross, of the University of Wisconsin, on perhaps the greatest problem still unsolved by the United States.

The illustrations in this number—some of them reproduced in full color—are unusually profuse, and include the work of F. Luis Mora, Reginald Birch, N. C. Wyeth and Charles Livingston Bull, and etchings by Everett L. Warner. The department, "In Lighter Vein," continues to be a brilliant little comic magazine in itself.

Call to Prayer for Moslems.

This comes to us from the Board of Missions, with a request for publication:

The great Moslem Feast of Sacrifice, known in Turkey as the Bairam, falls this year on Sunday, November 9th. The Feast is a part of the rites of the Pilgrimage to Mecca, although it is observed also in all sections of the Mohammedan world both as a duty of sacrifice and as a great festival. Tradition records that Mohammed observing the Fast of the Atonement by the Jews on the tenth day of the seventh month had asked them why they kept the Fast, and on being informed that it was a memorial of the deliverance of Moses and the Children of Israel from the hands of Pharaoh, replied, "We have a greater right in Moses than they," and commanded his followers to fast also. Later, when Mohammed broke off his friendly relations with the Jews, Mohammedans preserved the day, only substituting in its observance the sacrifice of animals and a feast. Mohammedans generally hold now that the Feast was instituted in commemoration of Abraham's willingness to offer up his son as a sacrifice, and maintain that the son was Ishmael and not Isaac. Apart from its religious ceremonies Bairam is observed as a great time of rejoicing and holiday.

The continuation committee of the Lucknow Conference of Christian Missions to Mohammedans suggests that the day be made this year a special day of prayer by all Christians for our brothers and sisters of Islam, that God may turn their hearts at this crisis in Moslem history and on this great day in their calendar to Jesus Christ, the Lamb of God who takes away the sin of the world, and that a feeling of compassion and kindness may spring up in the hearts of Christians toward the Moslem peoples.

Most of the missionary work among Mohammedans is carried on by the American Churches, the Congregationalists in Turkey and Bulgaria and Albania; the Presbyterians in Syria, in Persia and India; the United Presbyterians in Egypt and India, and the Methodists in India. Never before were the spiritual needs and opportunities among the Moslem peoples so great.

Special intercession is asked in behalf of the Albanians. If ever a people needed the prayers of Christendom, the Albanians are that people. By decision of Europe, they have been given autonomy—on paper at least. They number 2,000,000; some say 3,000,000. The majority are classed as Moslems, the rest belong to the Greek and the Catholic churches. Many of their leaders declare that as Mohammedanism was forced upon them, now they are free, they will repudiate it. They have suffered so much at the hands of the Greek Church they declare they will never become Greek. They so fear Austria and the Roman Catholic Church that they say, Catholicism can never be their religion. They now look to Protestant England and America as their only hope.

In Persia the majority of the pupils in higher mission schools are now Mohammedans and in some of them the teachers are Christian converts from Islam, and there is a wide open door to unhindered evangelism.

In Africa the advancement of Mohammedanism has carried the faith of the prophet south in Kamerun and the Congo Free State, and though there are still great sections of Africa north of the Congo where Mohammedanism has not yet established itself, and where the Christian Church should be first with the truth that will be last, its day should not be delayed by the Moslem deluge.

In India almost all the missions, especially those in the North, are in constant contact with the Mohammedan problem, under political conditions which threaten no prosecution to the Moslem who comes to Christ.

All Christian people in their homes and in their churches are urged to remember specially in their prayers on the ninth day of November, the missionaries who have gone out from the Church to the Mohammedans and the great multitudes of the Mohammedan people from whom the established things of the past have been shaken.

COMMENTS ON GENERAL CONVENTION.

Final Week of Convention as a Reporter Saw It.

More disappointed men than those who remained over Saturday and made a bare Convention quorum never adjourned a House of Deputies, and more surprised and disappointed men than those who left just before adjournment, in order to be at home over Sunday, never read final news of a General Convention in their Sunday morning or any other newspapers. Throughout the entire Convention the Bishops were behind the Deputies in legislative work. The latter privately inquired many times why nothing was returned from the Bishops, and Mr. Pepper remarked that it was a pity the Bishops failed to handle propositions until long after the Deputies had acted on and forgotten them. He did not mean to sey the Bishops ought to work with more speed, but felt the two Houses ought to handle the same subjects at more nearly the same time.

It turned out that House measures were not sent to the Bishops, and vice versa. On the very last day it was discovered that the Manning measure, requiring the two-thirds majority on Prayer Book changes, intended to make more difficult a change of name of the Church, had not gone to the Bishops until the previous day, although it was acted on by the Deputies on the fourth and sixth days of the session. The Deputies had been in hopeful mood throughout the week. Not all had been accomplished that many hoped, but much advance work had been gotten through their House, and Deputies in large numbers had given out interviews enumerating things accomplished, and the splendid outlook, because they had been. It was remembered that in previous Conventions Bishops had often been more progressive than Deputies, and that usually the two had agreed in the main. Such a catastrophe as befell on the final day, a dismal and rainy one, was wholly unforeseen.

The only measures of the week, indeed of the whole Convention, affect administrative work of the Church itself. There is no advance to the cause of Church Unity, and at this writing grave fears are expressed whether there be not a distinct setback to that endeavor.

The three things done by both Houses were the Provinces authorized, the Pension system in its first stages, and under many restrictions an elective Presiding Bishop. There was no advance in mission districts, Panama not being acted on. Three of five bishops elected to fill vacancies declined

election, and the largest district of all was left without an administrator President Lloyd secured none of the things which he asked for, and there is grave question whether the Board of Missions be not more hampered than before.

Not at all to argue, but solely to give those not in attendance some idea of what happened, let it be recorded that on the two days immediately preceding the Convention opening there was a Pre-Convention Conference. It was taken part in by not a few Convention deputies and prominent rectors. There were said many severe things about the Church and its administration. Socialists said them, but so did some speakers who are not Socialists. During the Convention Bishops preached in New York pulpits sentiments that, so far as can be recalled, have never in late years been uttered by preachers at such time. Bishop Spalding of Utah announced his subject as "The Traditional Stinginess of the Anglican Communion"; how it had always worked for its own upbuilding in ecclesiastical affairs and never gave much care for others, and how the Episcopal Church in America gives to missions less than most others. To those who heard him he seemed to prove his platform.

President Lloyd criticized his own Board severely in his report to the joint session of the Convention. On the comparatively few days when rain did not fall Socialist deputies and others spoke from a soap-box pulpit on the lawn in front of the new Synod Hall, and they said things not relating to politics, but to religion, and the Church's policies and practices. On the afternoon the Huntington chapel corner-stone was laid by Bishop Greer, and an address made by President Mann of the House of Deputies. There were more people listening to the Rev. Irwin Tucker, a Socialist, than there were at the corner-stone laying. They were not visitors but deputies. Indeed, there were far larger numbers of visitors and strangers to hear Dr. Mann than Mr. Tucker. It was raining mildly at the time, but it rained at both places on the Cathedral grounds. The corner-stone laying was protected by a canvass; those who listened to the Socialist were unprotected.

It is announced by those who favor the change of name that the agitation is to continue, and that the change will be adopted just as their Province Plan has been. The Rev. Dr. McIlvaine, of Pittsburgh, says peace in the immediate future depends on whether the two parties can be kept from warring upon each other.

A Convention that started out most hopefully, that banished partisanship from its House of Deputies, that showed for the first time in Convention not High and Low but the more natural conservative and progressive, accomplished practically nothing in the way of advance, while its educational value, in view of the defeat of the Federal Council membership and the Board of Missions co-operation and enlargement of privilege, was openly said by Deputies, before taking their trains for home, to be injurious rather than helpful.

From the Report of the Committee on the State of the Church.

Save the Children.

In the first place, we have mentioned a decline in Sunday Scholars and in the number confirmed. Let us conserve the young. As an eloquent Bishop told us last week, "Our little ones are our choicest asset and treasure." Like the Roman matron, we point to them as "our jewels." No argument is needed to convince you that a diminishing number of children in our Church spells suicide. Why are there fewer Sunday Scholars than in 1910 and 1904? Why are fewer children brought to church than was cussomary a generation ago? Why do we so seldom see that cheering, touching sight, of father and mother and children worshipping together in the family pew! There is no longer the excuse of long sermons, and services unattractive to the young. The real fact is that too many of our parents fail to realize the precious opportunities they are letting slip when they substitute the Sunday School for the morning service, or leave the children entirely free to neglect both.

And then the agencies we have for instructing the young too often fail to produce the desired affect of permanent fidelity to the Church. It has been asserted that 75 per cent. of the boys in Christian Sunday Schools disappear as active members of the churches. It is undeniable that even choristers sometimes forget their admirable training in churchly ways. When we realize that systematic religious education in public schools is well nigh impracticable, and that parochial schools are rare among us, we cannot escape the conclusion that parental neglect and the non-attendance of children at service and Sunday School may cost us our very existence as a Church in this nation.

College Students.

Akin to this topic is the conservation of older youth when they leave home. If they attend colleges and universities where no decided religious influences exist, they are liable to stray from the fold and come out agnostics or materialists. To counteract this tendency, we commend the establishment of Church centers for students, like "Harris Hall" at Ann Arbor, and "The Hobart Guild" in the same city, which enrolls this year six hundred students known to be attending our local church. We can hardly overestimate the value of such agencies for conserving the young men and women of our Communion at a critical time in their education.

A broader movement of the same sort is that of "The World Student Christian Federation." It promises to be a most efficient agency for leading students to the knowledge of Christ. It works with great success at centers of education in every land. In England the secretary is a priest of the Church, and receives cordial support and co-operation from the clergy. In this country the secretary is a man whom we all revere, and he is eager to give this Church of ours a large share in the management. We hope our General Board of Religious Education will investigate this useful auxiliary and report on it some day with commendation.

We have a more or less true ideal of what our human life ought to be—of what opportunities we ought to have for the development of our faculties—of what home and school and college, youth and married life and old age, work and rest, ought to mean for ourselves and our families. We are to be as truly zealous and active for other classes or other individuals as we are for our own class or our own family or ourselves. Bishop Gore.

The Worth of Missions.

C. H. Wetherbee.

Many of the most thoughtful Christians in our country have wisely concluded that foreign missions are not only of great worth to pagan lands, but also to our own land. For a great many years the majority of professing Christians in our country have contended that money given for the support of foreign missions was virtually thrown away. Such a contention has largely been owing to both selfishness and ignorance. A real and wide knowledge of the facts connected with such missions will show that whatever helps heathen countries, also helps our own country. The Hon. S. A. Capers, LL. D., late president of the American Board of Missions, says: "Jacob A. Riis says that he once 'growled' against foreign missions, but he has learned that, for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home. The antidote to the poison of selfish ease is self-denial. Theodore Parker states the truth: 'Christian missions would be worth all they cost, if they had done no more than give the world an Adoniram Judson.' Edward Everett Hale has said: 'A careful and wise observer of New England life, in the first half of the last century, used to say that the missionary movement which began with Judson's enthusiasm should be gratefully remembered by us here, not simply for the good it did in India, but by its enlargement of our life at home. The historian of the century cannot fail to see that, side by side with such interest in other lands thus excited, there came in the healthy gospel of self-forgetfulness.'" I have quoted thus largely, that my readers may see what those eminent men think of the worth of foreign missions, and of their value to our own land. They have done much to make it easier for our national government to have dealings with those countries than it would be if they remained entirely pagan. More than all else, a host of heathen have been converted to God and to Christian civilization.

It is not enough to live, but to live well. To influence others toward that which is good, and true, and pure, and holy, we must incarnate the same virtues. Love is active. The surest way to inward joy is by outward benediction. "Love reaches out for that which is lovely and of good report; seeks after that which is pure and uplifting; assimilates that which is nutritious and invigorating; finds more satisfaction in giving than in receiving; more blessedness in serving than in being served. Therefore love is not hard to please. Living in an atmosphere of good will, and ready to respond to every call which duty demands, the loving heart makes joy for self and others 'while marching through Immanuel's ground to fairer worlds on high.'"

Great is the responsibility resting upon the Sunday Schools to-day. Many children get no religious training at all except what they get there. If the teaching in the Sunday School is weak, how can we expect the coming generation to be strong Christians or strong Churchmen; therefore make the Sunday School a real school where the principles of our Christian religion are so impressed upon the minds and hearts of the scholars (old and young), that they will understand and be able to give good, sound reasons for the faith that is in them.—Church Work.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Proposed Endowment Fund for Missionary Districts.

Mr. Editor: The following preamble and resolution had been accepted by a deputy from the West and was to have been introduced into the House of Deputies at the recent Convention: circumstances prevented its introduction. Perhaps some congregations may think sufficiently of the idea to adopt it:

"In order to stimulate the Missionary Districts in their efforts to become independent dioceses, be it

"Resolved, the House of Bishops concurring, That this Convention calls upon each congregation of this Church to take up an offering for the Endowment Fund of any District having consecrated for it a new bishop; said offering to be taken up the Sunday following the consecration. If two or more bishops be consecrated on one day, or about the same time, said offering to be equally divided between the districts affected."

Some congregations have already adopted this plan. When the offering is taken up, something should be said about the district, or districts concerned, in order to get the personal touch It is thought that some such plan as this will teach all the oneness of this Church of ours, and that the weak places should be helped, especially when a new man is taking charge of the field. The new man's thought is directed toward the time when his part of the work will not be a burden upon the Church at large, but a decided help by supporting its own necessary organization.

ALBERT EDWIN CLATTENBURG.
West Chester, Penna.

Lectures on Palestine.

Mr. Editor: Dr. G. Robinson Lees, Fellow of the Royal Geographical Society and vicar of St. Andrews, Lambeth, London, who is visiting America, lectured at the New York Training School for Deaconesses, on Friday, October 24th. Dr. Lees has been for many years a resident in Palestine and a traveler in the Bedouin Desert, and is the author of two well known books, "Village Life in Palestine" and "The Bedouin Desert." Nothing more vivid and full of interest can be imagined than his lecture. Certainly no audiences ever receive so much information about the Bible and life in the Holy Land as do those addressed by Dr. Lees.

Dr. Lees said in part, of the Bedouin of the Desert: "They were the witnesses of the wilderness to the truth of the Old Testament." He described their home in the desert, the camp as the arrangement of that of the children of Israel in the wilderness, the sign of authority, the centre of government. It was a wonderful revelation to hear of the word of peace, the pledge of peace, the tent of the chief as representing the tabernacle of God. The call of the blood, the blood feuds, the avenger, the refuge and the illuminating account of Jael and Sisera. The audience listened with keen and enthralled interest. Dr. Lees is the lecturer in England on Eastern life. He has lived with the Bedouin and explored the desert for the Royal Geographical Society of England, and is the accepted authority on all the manners and customs of the East.

The second part of Dr. Lees' lecture was a realistic portrayal of the life and work of the shepherd. The calling, leading, feeding, keeping, were shown with such power that the audience was carried away with enthusiasm.

MILO H. GATES.
New York.

The Rev. William Cabell Brown and the Bishopric of Cuba.

Mr. Editor: I notice in the last issue of the Southern Churchman that "it is stated that I had accepted my election to the bishopric of Cuba." The matter is far too serious a one to be decided thus off-hand, and I beg that you will say in your next issue that I have reached no decision, but still have the matter under advisement. Thanking you in advance for the correction, I am, WM. CABELL BROWN.

Church Intelligence

CALENDAR FOR NOVEMBER.

1—All Saints' Day.
2—Twenty-fourth Sunday after Trinity.
9—Twenty-fifth Sunday after Trinity.
16—Twenty-sixth Sunday after Trinity.
23—Sunday next before Advent.
30—First Sunday in Advent,
St. Andrew's Day.

Collect for Twenty-fifth Sunday After Epiphany.

Almighty and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

Foreign.

Missions and Unity.

The Bishop of Lichfield, speaking at the annual meeting of the Wolverhampton branch of the Church Missionary Society, said the message he had to give those working in the missionary cause was one of hope and encouragement. When they looked at the signs of the times they could take courage and look forward with a hope that would nerve them to greater efforts. There was a great spirit of unity in the cause of missions, and, in addition, a willingness to co-operate in the field of missionary study, which was bound to be fruitful in great results. Many looked with doubt and suspicion on the Edinburgh Conference, but he did not share that doubt or sympathize with those suspicions. Of course, they did not want to give way to the idle pretence that all Christians thought exactly alike, but nothing was more certain than that the stronger their convictions the more ready they should be to respect the convictions of others, and, without sacrificing their own convictions, to work with them for a common cause. To-day, proceeded the Bishop, they heard much less about those foolish old objections to foreign missions which enabled some people to try and quiet their consciences when they refused to give or refused to work for the missionary cause. However, he thought they were now seeing a real forward movement in missionary endeavor, there were signs that the gathering waters were beginning to burst through the obstacles and flow down in a life-giving stream. Heathenism in all classes of the community was one of the great possible obstacles to the progress of the missions abroad, and the man, parish, or diocese, which was really in earnest in promoting the cause of foreign missions, was really doing the most to abolish the shame and the disgrace of heathenism in their own country.

The Country Parson.

Mr. Lloyd George has overshot the mark in his denunciation of the country parson. No man gives a greater portion of his substance to those who are in need, and no professional man is worse paid. He is frequently the one man of position in a parish, and even more often is the sole representative of public spirit in a neighborhood. With the disappearance of the resident Squire, he has to perform the duties of head of the community in its secular and religious aspects, and because he does his duty quietly and unobtrusively, he is denounced by those who are out of touch with our rural life. It would be an education for many whose criticisms are the fruit of honest ignorance if they were to spend a month or two in an out-of-the-way parish. They would soon find that when sorrow, distress or perplexity overtakes a parishioner—be he Churchman or Nonconformist—the incumbent is appealed to as the one to help and advise. He has to be ready to serve the people at all times and in every conceivable way, and he does his work without seeking any other recompense than the approval of a good conscience.

Seamen at St. Paul's.

The annual service for seafarers at St. Paul's Cathedral was held on Wednesday, when the Archbishop of Canterbury preached to a congregation of some 4,000, including some of the men who saw the burning of the Volturno. Most of the societies who work for "those who go down to the sea in ships" were represented, and noteworthy figures were Captain Jackson, aged 105; "his young boatswain," aged ninety-seven, and a companion of seventy-seven, who came from the House of Rest, Tooting.

A New Bishop.

Last Saturday, in Southwark Cathedral, the Rev. G. F. C. Carteret was consecrated Assistant Bishop of Jamaica. The Archbishop of Canterbury officiated, assisted by the Bishops of Winchester, Trinidad, Kingston, Woolwich, and Bishop Hamilton Baynes. The absence of the Bishop of the diocese was regretted, more especially as he was indisposed. The newly consecrated Bishop was formerly Vicar of Christ church, East Greenwich, and prior to holding that office, he was curate of St. Paul's, Southwark. He has lived and worked in the Southwark diocese since 1897, and it was fitting that his consecration service should take place in the cathedral which has for fifteen years been his diocesan

home. The prayers of many will follow him in his new sphere of work, and it is confidently expected that his good influence will soon make itself felt in the country to which he is going.

Archbishop in His Old Parish.

A warm welcome awaited the Archbishop of York when he revisited the scene of his former labors at Portsea the other day. St. Mary's is a large church, but half an hour before evensong began all the doors had to be closed, because it was so crowded that no more room could be found for those who were anxious to gain an entrance. The afternoon service for men was also crowded, and the Archbishop, preaching for forty minutes, held the attention of his hearers the whole time. He spoke of life as a great adventure, a great quest of honor, and he told his hearers that they were here not to succeed as the world counted success, not even to be happy, but to be noble; and without struggle and sacrifice, no one could be ennobled. It was a striking discourse which is likely to sink into the minds of all who heard it.

A Portrait of Charlotte Bronte.

Mr. Lionel Cust has now added to the general mystification about Charlotte Bronte by the announcement that a portrait of the novelist in the National Portrait Gallery, upon which the signature "Paul Heger, 1850," appears, is in reality a portrait of Miss Mary Vickers, which has been altered to represent Charlotte Bronte. Professor Heger was not known by any of his family to have practised water-color painting, and whether the portrait was really by him is, therefore, a matter of some doubt. But there is little question that in its present state it is intended to represent Miss Bronte holding a volume which bears the title "Shirley," and wearing a green dress.

A Bishop's "Stiff Job."

The Bishop of Lichfield seems to be loth to leave the scene of his former activities. Last week his late parishioners at Hessle have presented him with a pastoral staff, a writing-table and a chair for his study, while a secretarie and a service of silver cutlery were presented to Mrs. Kempthorne. The Bishop, in acknowledging the gifts, said it was a pretty stiff job being Bishop of Hull. The Vicar of Hessle had a stiffer job in hand now in a diocese with a million people and 450 parishes, with all their attendant troubles, difficulties and hard problems.

Mrs. Kempthorne also personally acknowledged the gift. She said it was not all roses to be a diocesan Bishop or to be a diocesan Bishop's wife. She believed it was in one of Barrie's plays that a duchess gives this advice to a bride, "My dear, make a point of seeing your husband half-an-hour every week; it is well worth while." She thought the advice to be given to Bishops when they were consecrated was, "My dear, make a point of seeing your wife half-an-hour a week; it is well worth while."

The 500th anniversary of the opening of the original Selby Abbey was held on Monday, when the special preacher was the Rev. Canon Edwards Rees, D. D., rector of Gorton, Manchester. The preacher based his sermon on the words: " * * * the house that is to be builded for the Lord must be exceeding magnifical" (1 Chronicles 22:5).

American.

American Church Building Fund Commission.

The American Church Building Fund Commission has recently issued its triennial report, which shows the permanent fund of the Commission, at the close of the fiscal year, August 31st, 1913, to be $526,557.53. Special gifts to found named memorial funds, $125,-812.50; special memorial funds, $15,-598.53; legacies, $141,251.76, and $243,894.74 from all other sources make up the Permanent Fund.

Loans to build thirty-one churches, seven rectories and seven parish houses, amounting in all to $128,500, have been negotiated within the past three years. Since the Commission was inaugurated, in 1880, 531 loans have been made, amounting in all to $788,119.

The Commission has made gifts to complete 724 churches since July, 1893, amounting to $170,143. Gifts made to churches in distant missionary fields amounted to $9,250. The rate of interest on all loans hereafter will be five per cent. per annum.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Woman's Auxiliary Members Visit Garden City.

One of the pleasing incidents of the General Convention was the visit of representatives of the Woman's Auxiliary to the Board of Missions to Garden City, the See City of this Diocese, on Saturday, October 18th. About five hundred persons availed themselves of the invitation of the members of the Long Island Branch. After an attractive service in the Cathedral, they visited the diocesan schools for boys and girls, St. Paul's and St. Mary's. These schools were erected through the munificence of Mrs. Alexander T. Stewart, in memory of her husband, the great merchant prince of New York. Mr. Stewart purchased a large tract of land, called Hempstead Plains, more than forty years ago, laid out a beautiful modern city, built a railroad connecting with the main line of the Long Island railroad, for the benefit of the residents of Garden City. This model city is about twenty miles from New York. It possesses many advantages, location, altitude, purity of water and salubrity of climate.

St. Paul's School is noted for the high grade of boys, the lofty ideals of manhood, the dignity of character, the earnest piety and zeal of the pupils. The head master, Walter Randall Marsh-Harvard, sustains the highest and best standards of Christian education. The diocese is to be congratulated on securing Mr. Marsh for this very responsible position.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Archdeaconry of Reading.

Tuesday, October 28th, was a day of unusual interest in the Archdeaconry of Reading. The Woman's Auxiliary met in the Pro-Cathedral Church of the Nativity, South Bethlehem, in the morning, and a missionary rally was held in the evening in the same church. Bishop Talbot, who returned to his see city from the General Convention late Saturday night, celebrated the Holy Communion for the women of the Auxiliary, assisted by the Rev. F. W. Beekman and the Rev. M. H. Birckhead, rector, and curate of the Nativity, and Archdeacon Bresee, of Lehighton.

Mrs. Guy E. Johnson, of the parish of the Nativity, presided. Reports were made. The chairman of the Junior Auxiliary spoke of the new plan of holding meetings for the Juniors alone as, where tried, they brought greater results. The chairman of the Little Helpers reported the change of name from the Babies' Branch to "Little Helpers," which seems much more suitable, since it often has members who are no longer babies. Mrs. Helen E. Ware read an interesting paper, telling of the services and meetings of the Woman's Auxiliary in the great Triennial Convention.

Bishops of Kyoto and Utah made addresses in the afternoon. Bishop Tucker spoke of the results of fifty years' preaching of the Gospel in Japan and of the bright prospects for the establishment of a Church of the Japanese, self-supported, and self-managed, to continue the work until the whole nation has heard the Gospel. Bishop Spalding spoke of Mormonism and of the special attitude of the Episcopal Church toward it and the help the Church was trying to give when that system should break down, as some day it must.

At night a missionary mass meeting was held, under the auspices of the New Central Missionary Committee of the Diocese. Bishop Talbot presided and introduced Bishops Tucker of Japan and Spalding of Utah. They made splendid missionary addresses. There were ten or more clergymen present and a few laymen from other parishes near Bethlehem, besides the large congregation of the Church of the Nativity. The same programme was followed at St. Luke's church, Scranton, on Friday evening, October 31st.

ALBANY.

Rt. Rev. W. C. Doane, D. D., Bishop
Rt. Rev. R. H. Nelson, D. D., Coadjutor.

New Window in St. Paul's Church.

St. Paul's church, Albany, the Rev. Roelif H. Brooks, rector, is again the recipient of a window forming a part of the carefully constructed Art Scheme to portray some of the leading events in the life of the Great Apostle to the Gentiles. The window, which will be unveiled on the Feast of All Saints, November 1st, is in memory of Charles Chamberlaine Gay, and is presented by his widow, Mrs. Mary E. Gay, and his sisters, Mrs. Sarah Gay Dusenberry and Mrs. Lilias J. Davis, and by his niece, Mrs. Zulinda Gay Pease. Mrs. Gay entrusted the composition of the subject to Frederick Stymetz Lamb, the artist, and the execution of the window took place under his supervision in the Lamb Studios, New York City.

The scene depicted is the farewell between St. Paul and his converts in Miletus, and members of the Church of Ephesus, as he is about to take ship to arrive at Jerusalem for the Feast of Pentecost; and truly it was an occasion of great grief to himself and his friends because they knew it was their last meeting on earth.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Fortieth Anniversary of St. Mary's Chapel, Baltimore.

On Sunday, October 26th, the fortieth anniversary of the organization of the Chapel of St. Mary the Virgin for colored people, Baltimore, the Rev. George A. Griffith, vicar, was commemorated with appropriate services. The work was begun in 1873, by the Rev. Galbraith B. Perry, then assistant minister of Mount Calvary church, now at Cambridge, New York. The congregation soon outgrew the hired room, and the late Miss Oliver bought and presented for the use of the work a substantial stone building, which had been a Swedenborgian meeting house, within a stone's throw of the church. In 1879 the chapel was enlarged and in the course of years the congregation grew until it outnumbered, as it still does, the congregation of the mother church, Mount Calvary, and, with almost 800 communicants, is the largest and most successful work among the colored in the diocese, if not in the entire South. At the morning service on October 26th, the special preacher was the Rev. Hutchins C. Bishop, rector of St. Philip's church, New York, and in the evening the Rev. W. A. McClenthen, rector of the parish.

Archdeaconry of Towson.

The thirty-third semi-annual meeting of the Archdeaconry of Towson was held at St. Thomas' church, Garrison Forest, Baltimore county, on Wednesday, October 29th. In addition to Bishop Murray and Archdeacon Hobart Smith, about thirty of the clergy and ten lay delegates were present. The Rt. Rev. C. C. Penick, D. D., formerly Bishop of Cape Palmas, Africa, was also present as one of the guests.

Morning Prayer was said at 11 A. M., with a sermon by the Rev. John I. Yellott, of Bel Air, on "The Responsibility of Parents and Sponsors for the Religious Education of their Children." At the business session addresses were made by the Bishop, the Archdeacon and the Rev. G. C. F. Bratenahl, D. D., Secretary of the Third Department. Written reports relative to Church growth in the Archdeaconry were presented by the clergy in charge of missions within the Archdeaconry. At 3 P. M. the Rev. W. A. McClenthen, rector of Mount Calvary church, Baltimore, gave a very helpful address on "How Can We Promote Increased Interest in the Observance of the Advent Season?" Bishop Murray and Mr. Charles O. Scull spoke of the splendid work being done at the "Bishop Paret Memorial," Baltimore, and Miss Jane Milliken, superintendent of the Training Department of the diocese for Sunday School Teachers, gave an interesting address on "The Three-fold Development of the Child."

A Unique Bible School.

A unique Bible School is to be opened on Sunday, November 2d, under the auspices of Emmanuel church, Baltimore. It is the intention of the Rev. Hugh Birckhead, D. D., the rector, who originated the plan, to have the school furnish unique advantages for the training of children along practical lines and to serve as a suggestive model for other Sunday Schools, without any attempt at competing with existing Bible teaching. The school will be inter-denominational in character, and a small annual tuition fee will be charged. It will meet every Sunday afternoon in the rooms of the Calvert school. Mr. A. Bruce Curry, Jr., of the faculty of the Bible Teachers' Training School of New York, has been chosen as principal of the school, with Miss Jane Milliken as assistant, in charge of the elementary grades.

Through the generosity of Mr. John J. Donaldson, $700 has been given to the vestry of Grace church, Elkridge, Howard county, to be used for the improvement of the grounds about the new church. The Rev. R. A. Castleman is the rector.

A new Sunday School has recently been started in the West End of Annapolis, under the auspices of St. Anne's church, and the workers have been much encouraged by the number of children who have joined and the interest shown.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

National Cathedral Mite Sunday.

In addition to Miss Boardman's arduous labors for the Red Cross, she has this summer written to the Bishops of our Church, trying to quicken their interest in the National Cathedral, prior to sending individual letters to the clergy, asking their co-operation in using the National Cathedral Mite Sunday Envelopes annually in their pews, the Sunday nearest Washington's birthday. Many cordial and liberal replies have come from Bishops and rectors in Missionary Districts, even where local cathedrals are not yet paid for. They realize what a National Cathedral, in the National Capital, will mean to the Church, and to build this House of Prayer for all people every one should have an opportunity to make some offerings, however small, that they may feel it belongs to them.

There is no desire or intention to interfere in any way with parochial or diocesan needs or work. We believe that this appeal for a great national undertaking will in no way hinder or diminish offerings for local or individual purposes. We hope these annual Mite Offerings will help the chapters of the National Cathedral Association formed in the cities, and so allow us to continue building this witness for Christ in the Capital of the nation. May God put into the hearts of all Church people to give in proportion to their love of their Church and its influence in our Nation.

Sunday School Institute Convention.

In accordance with the secretary's programme, sent out several weeks ago, the Sunday School Institute Convention of the Diocese of Washington met at Epiphany church, October 29th, when the Holy Communion was celebrated by the Bishop of the diocese. After these devotions, the Institute met for business in the parish hall, with the Bishop in the chair. After a brief service of prayer and hymn, the chair called the Institute to order for business. The extensive order of business was carried out, with an attendance of some three hundred delegates and others to give zest and interest. The Bishop gave the Institute a brief and earnest welcome, and among several strikingly helpful addresses were, notably, those of the Rev. Dr. Birckhead, of Emmanuel church, Baltimore; Miss Jennings, Mr. Henry P. Blair, president of the District of Columbia Board of Education, and Miss Susie C. McDonald, the new principal of the National Cathedral School for Girls, Washington.

Officers of the Institute for the ensuing year are as follows: The Bishop, ex-officio, president; first vice president, the Rev. Canon Devries; second vice president, the Rev. G. Freeland Peter; secretary-treasurer, Mr. Eugene E. Thompson; executive committee—the Rev. C. E. Buck, the Rev. Dr. McGrew, the Rev. Canon Devries, Archdeacon Williams, Mr. Eugene E. Thompson, the Rev. A. Allen Griffith, the Rev. G. F. Peter, the Rev. Charles T. Warner, Mr. E. D. Gregg, Mr. Wm. S. Hutchinson, Commander C. T. Jewell, U. S. Navy; Miss Jessie McDonald, Miss Emily Matthews, and Miss Ada B. Voute.

Sermon by Bishop Paddock.

To a splendid congregation in Epiphany church, Washington, on Sunday, October 26th, Bishop Paddock, of the Missionary District of Eastern Oregon, preached a fine sermon, which impressed his hearers with the conviction that his onerous charge was in capable hands.

Interesting Services in St. Matthew's Parish.

On Sunday last, November 2d, at 3:30 P. M., at Mt. Rainier, Maryland, the Bishop of Washington officiated at three services in St. Matthew's parish, the Rev. Henry Thomas, rector, of Hyattsville. He laid hands on a class in confirmation; laid the corner-stone and dedicated a window given by Dr. John S. Dorsey, in memory of his wife.

The first service of this place of worship—the Mission of St. John's—was held in Potts' Hall, October 17th, 1909, by the Rev. Henry Thomas, rector of the parish in which it is situated, and the first service in the St. John's church, under which the corner-stone was laid by the Bishop, on Sunday, was held on Easter Day, 1912. The Rev. J. M. E. McKee, of Washington, has done good service at St. John's.

Virginia Surgeons Honored.

Among the nineteen surgeons of Washington upon whom fellowships will be conferred, on November 13th, 1913, by the American College of Surgeons, in Chicago, are two well-known Virginians, Dr. William Holland Wilmer, son of the late Bishop Richard H. Wilmer, of Alabama, and Dr. George Tully Vaugn.

This College, organized in Washington in May, 1913, is the only organization of its kind on this continent, and medical men generally predict that it will mark the beginning of an era in which the shield will be raised to protect the public against unethical practices, and, also, will stimulate those so honored to high endeavors in their great profession. Drs. Williams and Vaugn are among the founders of the College.

The Rev. William C. Brown, D. D., Bishop-elect of Cuba, will preach in Epiphany church Sunday morning, November 9th.

The Rev. W. H. Griffith Thomas, D. D., Professor of Old Testament Literature and Exegesis, Wycliffe College, Toronto, and formerly principal of Wycliffe Hall, Oxford, will preach in Epiphany church, Sunday morning, November 16th.

Rev. H. P. Corser, one of our Alaskan missionaries, located at Wrangell, Alaska, will give an illustrated stereopticon lecture on the work in that country, in the Assembly Hall, Tuesday evening, November 11th, at 8 o'clock.

All the members of the parish are invited.

The Rt. Rev. L. R. Brewer, D. D., Bishop of Montana, will preach in Epiphany church the evening of Sunday, November 30th, at 8 o'clock.

It is expected that the Bishop of Brazil will preach in Epiphany Sunday evening, November 23d.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Girls' Friendly Convention.

The annual Convention of the Girls' Friendly Society of the United States came to a close on Friday, October 31st. The final meeting was held at Historical Hall, where reports were read and plans for the meeting next year were consummated. Discussion of miscellaneous business and appointments of committees brought the session to a close. Memphis, Tenn., has been selected for the Convention of 1914, the day and month to be selected by the inviting State. The motion to adjourn the meeting of 1913 was followed by the singing of the Doxology and general leave-taking, thus closing the most successful session in the history of the Girls' Friendly Society in America.

Grace church on the Heights was the scene of an impressive occasion when, in a long line, the army of the members of the society marched, with banners flying, into the grand old church, followed by the associates and officers of the society, the choir of Grace church, the Rev. Dr. C. F. J. Wrigley, rector, and the Bishop of Western Colorado, the Rt. Rev. Benj. Brewster.

The happy-looking girls had a splendid day seeing the attractions of Brooklyn, and from their auto-ride, they went to a bountiful supper at the Heights Casino. There was hardly time to enjoy this, as long before eight the line of march was formed.

The spiritual finish to a joyous day was significant of the teachings of the "Friendly" members, who believe God wants His children to be happy and to be spiritual. The thought was proved when the laughing line of girls on the side-walk changed to the earnest faces as they crossed the portal of the church and joined singing, "Elect from every nation, yet one o'er all the earth." No one was admitted into the church until the girls were seated, but the members of the congregation filled every pew and many extra chairs. The choir stalls were filled by the clergy. All the local churches that had branches of the Girls' Friendly in line were represented by clergy of that parish. The regular form of Evening Prayer was followed in beautiful simplicity, the edifice ringing with the volume of sound from so many fresh young voices. The only address was delivered by Bishop Brewster, whose text was, "Fight the good fight of faith."

Death of a Clergyman.

The Rev. David Brainard Ray, a resident of Huntington, Long Island, for nearly twenty-five years, was found dead on October 30th, in his bed, where he had passed away of heart failure. Mr. Ray was born in Circleville, Ohio, March 19, 1835. He was a graduate of Kenyon College and the Theological Seminary in Philadelphia, afterward coming to New York, where he was instrumental in the establishment of Grace-Emmanuel church, of which he was rector for twenty-seven years.

He leaves one son, Brainard S. Ray, and one daughter, Mrs. Harry O'Neill; his wife having died in 1909. Mr. Ray was an expert linguist and a proficient astronomer. He was also an inventor and derived an income from a patent for a spacing device used in typewriters.

St. George's Anniversary Celebration.

The forty-fourth anniversary of St. George's church, Brooklyn, was celebrated on Sunday, November 2d. The rector, the Rev. Charles Grant Clark, preached the anniversary sermon in the morning.

St. George's church was burned down some years ago, but was soon rebuilt. There was a celebration of the removal of the debt a few years ago One of the early rectors was the Rev. Dr. Richard Henry Harris, who went some years ago to an important church in Philadelphia, and is still rector there. He was succeeded by the Rev. St. Clair Hester, who accepted the call to the Church of the Messiah, after the death of his father-in-law, the Rev. Dr. Charles R. Bacher. Dr. Hester was succeeded by the Rev. Wm. A. Wasson, who went to Riverhead and became quite famous on account of his attitude on the liquor question. Mr. Wasson was succeeded by the Rev. Winfield S. Ball, who about a year and a-half ago accepted a call to Elizabeth, N. J. He was succeeded by the Rev. Charles Grant Clark, who is having a good measure of success in his work.

NEW YORK.

Rt. Rev D. H. Greer, D. D. Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Labor-Saving Plan for Advent Services.

Upon the suggestion of the Bronx Church Union, many of the Bronx parishes and missions have grouped themselves into fours for Advent services. The plan is to have each of four rectors prepare a sermon and preach it in his own church and all three others on the Sunday nights in Advent. Efforts are making to provide a secretary for the Union, whose work shall be to search out trained volunteer laymen for Bronx parishes in need of Sunday School superintendents, Bible class leaders, mission committee men and heads of work for boys, and supply them to the rectors to work under their direction. Manhattan and new men coming to New York are to be the sources from which these volunteers are to be secured. The same secretary is also to assist with the editing and publishing of the "Bronx Church Messenger," and local parish papers, where possible, and to confer with Manhattan rectors about securing transfers of families removing from Manhattan to the Bronx. The October meeting of the Union was held at St. Margaret's and the November one will be held at the Holy Spirit.

Fifty-six students were matriculated at the General Seminary at a service immediately following Morning Prayer on All Saints' Day. The sermon was preached on the Eve of All Saints at six, by the Rev. Howard C. Robbins, of the Church of the Incarnation.

The Rev. Samuel G. Dunseath, an assistant in a New York Presbyterian church, has become a lay reader in the church and is working in St. George's, in Stuyvesant Square. He is a candidate for Holy Orders. He came originally from the German Reformed Church, is a college graduate, and was ordained by the New York presbytery last May, after graduation at Union Theological Seminary in New York.

The Rev. George W. Johnson, for two years curate at the Church of the Epiphany, New York, has become rector of St. Paul's church, Chillicothe, Ohio, and entered upon his new work on November 1st.

The Rev. Dr. Henry M. Barbour celebrated, on November 2d, the fortieth anniversary of the Church of the Beloved Disciple, of which he has been rector exactly eighteen years. The church is a memorial one.

On Sunday morning, November 2d, in the Church of the Mediator, Kingsbridge, Bronx, the Rev. Dr. John Campbell, rector, two memorial windows were unveiled. Their subjects were the "Holy Family" and "Christ Blessing Little Children." They were placed by Mrs. James Douglass, and were made by Tiffany.

"To Know God."

Knowledge of God is not a mental expertness in the unlocking and understanding of mysteries. It is not a wealth of discovery made by the implements of logic. Logic may help to give a man a theology. It will never give him a religion. Mental conclusions and spiritual experiences are quite two different things. Reason may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know the Jesus of history, but I want to have communion with the Christ of faith. Such knowledge of the Lord comes to us through the act and attitude of faith. Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord. The act of faith, the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.—J. H. Jowett.

Why He Gave Thanks.

One of the great incidents related in John Wesley's religious experience was a conversation with the porter of Oxford College. The man called at Mr. Wesley's room late one evening, and said that he wished to talk with the young student. After they had conversed together for awhile, Mr. Wesley, in a spirit of pleasantry, told the porter to go home and get another coat. The man replied, "This is the only coat I have in the world, and I thank God for it." "Go home and get your supper," remarked Wesley. "I have had nothing to-day but a drink of water, and I thank God for that," was the reply. "It is late, and you will be locked out, and then what will you have to thank God for," said Wesley. "I will thank him," responded the porter, "that I have the dry stones to lie upon." "John," said Wesley, "you thank God when you have nothing to wear, nothing to eat and no bed to lie upon. What else do you thank God for?" "I thank him," returned the poor fellow, "that he has given me life and being, and a heart to love him, and a desire to serve him." Wesley stated afterward that the interview revealed to him something in religion to which he had been a stranger.—Henry Ostrom, in "All His Benefits."

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Golden Anniversary of St. John's, Lower Merion.

It was in the beautiful group of solid Gothic buildings that St. John's church, Lower Merion, kept during an octave beginning October 19th, its golden anniversary. On October 20, 1863, Bishop Alonzo Potter consecrated the first church, a frame structure, at which the Rev. Phillips Brooks preached the consecration sermon. In 1864 a frame rectory was built, and in 1871 a Sunday School was erected. By the erection of St. Asaph's church, Bala, a large number of the communicants were lost, and upon the resignation of the Rev. C. C. Parker, in 1894, the church was closed for a year. The Rt. Rev. D. Ozi William Whitaker appointed the Rev. H. A. F. Hoyt, D. D., to take charge in May, 1895. This was the renewal of the life of the parish. The old buildings soon became inadequate for the growing needs. A generous gift of the widow of Mr. William Simpson, who was for years a vestryman, made possible the work of reconstruction. In February, 1897, plans for a group of buildings, calling for church, parish house and rectory, in English perpendicular Gothic, prepared by Mr. Milton B. Medary, Jr., were adopted. The parish house, in memory of Maria Simpson, was completed the same year. The rectory, begun in 1890, is the gift of Mr. Frederick McOwen. The corner-stone of the new church was laid by Bishop Whitaker, on July 23, 1890. It was by him consecrated, May 28, 1905. A lady chapel was built in 1906. The value of the property is $90,000. The nave alone is wanting, and when this is built there will be a quadrangle exceeded in beauty and solidity by few in the United States. The church and grounds are adorned with many rich memorials. The Rt. Rev. Dr. Philip M. Rhinelander preached on Sunday morning, October 19th. The Rt. Rev. Dr. Thomas A. Garland and the Rev. L. H. Correll, D. D., made addresses at the missionary meeting on Monday night.

Convocation of Chester.

The fall meeting of the Convocation of Chester was held on Tuesday. The festal service sung at the opening service at the General Convention was rendered by a choir of fifty, on Thursday night. On Saturday night a parish reception was held. The Rev. Henry M. Medary preached on the morning of October 26th. In the afternoon the Sunday School held a reunion. It was in this Sunday School that Mr. John Marston originated the Sunday School Lenten Offerings, which have grown to such magnificent proportions.

Addresses by Indians.

The Rev. Philip Deloria, a Sioux Indian, addressed the Indian Rights Association in Witherspoon Hall, on Tuesday evening, October 28th. His address was delivered in his native language and interpreted by his daughter, a Junior in Columbia College. Among the other speakers was Mrs. E. W. Thackara, superintendent of the Navajo Reservation.

The Indians' Hope Association held its monthly meeting in the Church House on Monday, October 27th. Addresses were made by the Rev. Poyntz Tyler, recently appointed Bishop of North Dakota; the Rev. Philip Deloria, the Rev. J. C. Thorne and Mrs. B. P. Lambert, like Mr. Deloria, a full-blooded Sioux.

Another Indian missionary meeting was held by the Clerical Brotherhood on Monday morning, October 27th. Mr. Deloria was a speaker here. Mr. H. F. Parshall spoke on "Some Phases of Indian Work." An address was also made by the Rev. W. W. Steele, Archdeacon of Cuba.

To the Bishops of Pennsylvania and Kentucky is bequeathed, by her will, Miss Caroline Anderson's share in 220,000 acres of land in Kentucky, the revenue to be used for the advancement of the Protestant Episcopal Church in the two States. If the two daughters of Mrs. Mary T. Smith should die without issue, then her bequest to them, of $35,000, will revert to the Church Home for Children.

The two bishops in the Diocese marked the second anniversary of their consecration, on October 28th, by a day of Missionary Intercession in the Church of the Advocate.

A feature of the service in Houston Hall of the University of Pennsylvania, on Sunday morning, October 19th, when the Rt. Rev. Dr. William A. Guerry preached, was the singing of "The Publican," as a tenor solo, by Louis Shortridge, the hereditary chief of the Chilkat tribe of Alaskan Indians. He, with his wife, is engaged in classifying the Indian collection in the University Museum.

The endowment fund of St. Paul's Memorial church has been increased by the gift of $1,000 from one who desires to be unnamed.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The New Rectory for St. Andrew's, State College.

The rectory of St. Andrew's, State College, is rapidly nearing completion. The second story and the gables are of stucco. The house occupies a commanding position and has a fine view of the surrounding country. The rectory is an imperative need in this place. The wise forethought of those in charge in the past has secured a lot large enough not only for the church and rectory but also for a dormitory or similar building to be erected in the future. We have a large number of students at State College and these, for the most part, are availing themselves of the opportunities for worship and the sacraments that our Church affords.

Mr. Herbert Connop, a student at the General Theological Seminary in New York, has been admitted as a postulant by the Bishop of the diocese.

Rev. O. H. Bridgeman, minister in charge at New Market and Camp Hill, is convalescent from typhoid fever. During his illness his services have been supplied by Mr. Willis G. Newbold, of St. Andrew's church, Harrisburg.

The Rev. Wm. B. Suthern, Jr., late rector of St. Mark's church, Wilmington, N. C., has accepted an appointment to St. Augustine's, Harrisburg, and St. Barnabas', Altoona, and began his work on Sunday, November 2d.

Rev. Wm. M. Gamble has resigned his work at Mt. Joy and Elizabethtown, the resignation to take effect December 1st.

A mass meeting was held in St. Stephen's church, Harrisburg, on Sunday evening, November 2d. Addresses were made by J. M. Lamberton and Rev. J. M. Gilbert, both of Harrisburg, and deputies to the General Convention; by Bishop Talbot of Bethlehem and by the Bishop of Harrisburg—all speaking on the general subject, "Lessons from the General Convention."

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

New Church Building Opened.

The new church building of St. James' parish, Trenton, was formally opened on Sunday, October 26th, the Bishop of New Jersey officiating, assisted by the rector, the Rev. William B. Rogers. The Bishop made an address. In the afternoon the rector baptized a number of infants, and in the evening the building was again crowded, when the preacher was the Archdeacon of the Diocese, the Ven. R. Bowden Shepherd.

The basement has been finished and furnished for choir and Sunday School purposes. A new organ has been installed, and among many memorial gifts are an altar, a marble font, lectern, altar cross and vases, and windows.

St. James' parish was organized in 1894, by the late Bishop Edward Knight, then rector of Christ church. The former building and ground, in a different part of the city, valuable for business purposes, will now be sold. The present rector has been in charge about a year.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Patterson School.

Patterson School, in the Happy Valley, is making progress. There are twenty-eight boys, the limit of accommodation, which were selected, as the principal says, from seventy-five applications, and therefore are boys and young men of select character. These students work nineteen hours a week on the farm—eighteen to pay their board, one to pay their Church dues. They have five days for school work, under Prof. G. H. Engel, head-master. It is the purpose of this school to fit the average student for work on the farm, yet those whose circumstances allow, for the freshman class at the A. & M. College. In a late publication Principal Dobbin gives this picture—a "moving picture show," certainly: "It is a great satisfaction to see eighteen boys abreast in a corn field hoeing, following four boys plowing so many mules; or to see our force in twenty acres cutting corn. Truly, this is an industrial school! It is not infrequent that some of the strong boys work twelve hours a day. It is my hope," declares Mr. Dobbin, "to make the school self-sustaining, and I believe with the continued help of our friends for a few years it will be possible." This year it is expected to measure up, from the whole estate, 2,000 bushels of corn. On this property is one of the very best mill-sites in all this region, at once combining a corn, flour and saw mill. The first is in use; the third has gone pretty near into decay, but the second, the flour mill, can be easily restored, and of it Principal Dobbin says:

"At present we are paying one-sixth to have our wheat ground, besides hav-

ing to haul it eight and one-half miles to town and back. By putting in this equipment we would save $50 on this year's crop and besides this saving the mill would receive one-tenth of all wheat ground, which in itself would give us enough flour to run us for two months of the year. We would put in this improvement now. without waiting for subscriptions toward it, but for the fact that obligations we cannot put off must first be met."

A hundred dollars, he says, will let him do this thing, and will both add to the earning power of the institution, and rescue a silent industry.

Rutherford Associate Mission.

The Rutherford Associate Mission, under Dean F. D. Lobdell and his associates, is one of the livest and liveliest of all the works in these mountains—or any other. There are six churches and chapels, and several good schools. There are two associate priests, and nine lay men and women in the field. And tributary to the whole is the excellent Rutherford Hospital, of which Dean Lobdell is chaplain, where he ministers with great devotion to the patients, and while the doctors and nurses are restoring the bodies, himself helps them to find and recover their souls.

One evidence that the labors in this field are of a constructive character is, that at one of the missions—St. Thomas'—the people themselves, with but the least help, bought a bell for the chapel. "The old bell was cracked," we read in a late report, "pealing out its call with special emphasis;" but the field-officer is not "cracked," nor may eh be, from overwork and anxiety unrelived by those who might forefend it!

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Convocation of Charlotte.

The annual meeting of the Convocation of Charlotte was held in St. Andrew's church, Greensboro, October 28th-30th. The building of St. Andrew's has recently been moved and re-erected in a more central location and the Rev. J. D. Miller and his congregation welcomed the delegates into what is practically a new church. Owing to the illness of his daughter, Mrs. Cooper, the Bishop was unable to be present, and the Archdeacon, Ven. W. H. Hardin, presided.

Resolutions were adopted securing for the Convocation increased missionary aid from the rectors of the parishes, each of whom is to hold himself in readiness to give a week each year for the purpose of holding a mission in some place designated by the Archdeacon, and to take the Archdeacon's appointment for one Sunday, when the Archdeacon shall present the work of the Convocation to the parish. The Woman's Auxiliary are to be asked to unite in joint and separate sessions.

A Sunday School Institute, conducted by the Rev. Homer W. Starr, Diocesan Commissioner, was an interesting feature of the meeting. He was assisted by Mrs. C. L. Hunter, of St. Peter's, Charlotte, who is one of the foremost primary teachers in the State and an expert in this field.

One of the evening services was devoted to Social Service. Addresses were made by Rev. Dr. Frank J. Mallett, Diocesan Social Service Commissioner; Rev. H. T. Cocke, of Winston-Salem, and Rev. George W. Lay, rector of St. Mary's School.

The resignation of Rev. E. A. Osborne, treasurer of Convocation, was accepted with regret. The new executive committee (in addition to the Bishop and Archdeacon ex-officio), is as follows: Rev. Theodore Andrews, secretary; Rev. E. A. Osborne and Rev. T. G. Faulkner.

The reports of the various missionaries were very interesting. The diocese has led in lay work, and it is, therefore, not surprising that there should be work in four of the mission groups of the Convocation being carried on by laymen. One Sunday School was started as a result of the St. Andrew's Brotherhood, of Spray, holding devotional services while on a camping-trip last summer.

MAINE.

Rt. Rev. Robert Codman, D. D., Bishop.

One Hundred and Fiftieth Anniversary of St. Stephen's, Portland.

The 150th anniversary of St. Stephen's church, Portland, was celebrated on November 1st, 2nd and 3d. On Saturday a sermon was preached by Bishop Rowe of Alaska. On Sunday morning there was a special sermon by the Rev. John Mockridge, of Trinity chapel, New York, and at Evening Prayer Bishop Codman of Maine preached a special historical sermon. On Monday, November 3d, the actual day of the founding of the parish was celebrated. A banquet followed in the evening, at Falmouth Hotel, with a general reception to all who have been or are now identified with the parish. The rector of St. Stephen's, the Rev. Henry F. Kloman, is an alumnus of the Virginia Theological Seminary, and was successively rector of Pohick church, Fairfax county, Va., assistant at Christ church, Baltimore, Md., and rector of St. Paul's, Haymarket, Va.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Richmond Convocation.

The sixty-first convention of the Richmond Convocation met in Abingdon church, Gloucester county, October 28th-30th. From the moment we were met at the boat Monday night, by the rector, Rev. William B. Lee, until the last farewell was said, in the very early hours of Friday morning, not one single hitch occurred to mar the pleasure nor detract from the helpful spirit of the Convocation. Ideal weather, old Virginia hospitality, large congregations, earnest addresses—all combined to make it one of the very best Convocations held in years.

The quiet hour was conducted, Tuesday morning, by Rev. D. H. Lewis, assistant at Grace church, Richmond. He took as his meditation Four Elements in a Minister's Work: Purpose, Prayer, Power, Possibility.

At the eleven o'clock service, Rev. J. Y. Downman, of All Saints' church, Richmond, preached a strong, helpful sermon, from the words of Jesus, "Bring him unto me."

A bountiful lunch was served under the Convocation tent each day, and nothing was left undone to make us feel at home.

At two o'clock the Convocation assembled for business. The roll call showed the following members present: Dean, Rev. G. P. Craighill, rector of Epiphany church, Barton Heights; treasurer, Rev. E. E. Osgood, rector of Emmanuel church, Brook Hill; secretary pro tem, Rev. D. H. Lewis, of Grace church, Richmond; Rev. Messrs. J. J. Gravatt, D. D., rector of Holy Trinity church, Richmond; Rev. J. Y. Downman, D. D., Z. S. Farland, rector of St. Stephen's church, West Hampton, Rev. S. R. Tyler, of St. Mark's church, Richmond; Rev. Joseph Baker, of Westover parish, and S. U. Mitman, Ph. D., general secretary of Sunday School Commission of the Third Department, and the rector of Abingdon parish, Rev. Wm. B. Lee.

The officers for the next year were elected: Dean, Rev. Z. S. Farland; treasurer, Rev. S. R. Tyler, Richmond; secretary, re-elected, Rev. H. H. Sublett, assistant at St. John's church, Richmond.

The proposed change in the constitution to allow the dean to remain in office for two years instead of one, was of great importance and will come up for final action at the next meeting.

The report of the Committee on Associations was also of much importance. The resolution offered by the committee was adopted, and steps will be taken to carry it through, whereby there will be held in every church or chapel within the bounds of the Convocation, during the next year, a mission by one or more of the clergy, as necessity may require; of course, such being subject to the desire and request of the rector in charge of such church or chapel. The afternoon was devoted to a service in the interest of Sunday School work. Rev. Dr. Mitman delivered a masterful and convincing address on the present needs, problems and difficulties of the work and the plan for meeting these needs.

The quiet hour was conducted Wednesday morning by Rev. Joseph Baker. His meditation was based on Psalm 84 and portions of St. John 14. Revs. Messrs. G. P. Craighill and S. R. Tyler celebrated the Holy Communion and Rev. E. E. Osgood preached the Convocation sermon from St. Luke 5: 4-5. He made a strong plea to his hearers to let their religion find expression in the common things of life, in which Christ can find a point of contact with us.

In the afternoon the essay was read by Rev. Z. S. Farland; subject, The Value of Family in the Christian Community. Mr. Farland was at his best and delivered a thoroughly prepared and most helpful essay. The Rev. Joseph Baker and the Rev. D. H. Lewis spoke on the subject. This was followed by three splendid addresses by Rev. S. R. Tyler, on Convocation Missions; Rev. J. J. Gravatt, on Diocesan Missions, and Rev. G. P. Craighill (substituting for Rev. W. A. Pearman), on Foreign Missions.

Thursday morning Rev. Z. S. Farland conducted the devotional exercises and this was followed by a business session, at which it was decided that the next meeting of the Convocation should be held April 29th-30th, at Epiphany church, Barton Heights.

Morning Prayer was read at eleven o'clock and the Rev. S. R. Tyler made a powerful and convincing address on the subject of what the Church has done for Missions, using as a basis the charge of the Christ, "Go ye into all the world and preach the gospel to every creature. * * * and lo I am with you always, even unto the end of the world." It was a presentation of his impressions as gained at the General Convention.

The last service of the Convocation was held in the afternoon, at which time the Rev. D. H. Lewis preached

from Rev. 11:1, "The Measuring Rod."

During the Convocation Rev. Dr. Gravatt paid a most fitting tribute to the rector, Rev. William B. Lee, who had been in the parish for nearly thirty years. He is one of God's saints, ministering to God's children.

"The Kingdom of God Within You."

A hundred years ago when it was still possible for Humboldt to cover the whole field of human knowledge, it was not unthinkable for the heroes of fiction to live through the sum of all human experience. Goethe created two such microcosmic heroes in his drama "Faust" and his novel "Withelm Meister." The latter especially inspired many an attempt of like nature, none more interesting than Novalis's "Heinrich von Ofterdingen."

This unfinished novel, by the most gifted of German romantic poets, was intended to be a complete imaginative expression of all human life. The hero, after compassing all the world of past and present activity, should return as a home-coming wanderer "into his own spirit," and there find the eternal realities. "The world becomes a dream, the dream a world." For us prosaic children of the age of steam and steel the visions of such a poetic ideal must appear fantastic. Nevertheless even we, external and accidental though our lives may be, become aware now and then that we cannot get away from ourselves; and possibly, in certain moods, we may even yearn to devote the powers we now use externally to the exploration and cultivation of our own neglected souls.

Yet during the last half-century the final quest of Novalis's hero has not had much interest for men. Outwardness rather than inwardness has been the rule. The gospel of James, with its emphasis upon efficiency, has suited this practical age far better than the gospel of John, which seeks out the hidden things of the spirit. And yet even the experimental learning that has brought forth the material marvels of our time might have taught us as in a figure the lesson of inwardness; for has not physical science been busy tracing motion, or energy, to its ultimate abode. It has traced it all the way from the revolving suns of our planetary systems to the shooting ions of an infinitesimal atom. To every soul, sublime atom is a universe of life, this symbol of universal nature says: "The kingdom of God is within you."

The age into which Jesus came was in many ways not unlike our own. It was an age of enterprise and organization (for when was there a more extensive or more effective organization than the Roman empire?), an age of comparative peace, of commerce and great material wealth, of world-intercourse, of high tide in political and practical life; an age when even religion was externalized, and this nowhere more than among the Jews, the "peculiar people" who boasted sole access to the true oracles of God. Into this practical, complacent, commercial, conformist age Jesus came, like a romantic poet, calling men to return home into their own spirits, to find there the saving truth that should make them free. "The kingdom of God," he taught them, "cometh not with observation—for lo! the kingdom of God is within you."

Jesus told the "successful men" of the age that it was impossible for any who trusted in riches—or in power or in organization, he might have added—to enter into the kingdom of God; and so startling was this doctrine that even his own disciples were astonished and terrified by it. Jesus took up and amplified the wise saying of the ancient sage, that out of the heart are the issues of life, and through it he passed keen and destructive criticism on the conventional, emasculated morality and religion of his countrymen. With inexorable logic he traced all evil to the secret lair of sin in the inmost recesses of the heart. And when it came to choosing between the never so faithful and loving service of hospitable hands, and the intentness of a soul forgetting all in eagerness to learn the lesson of heart-obedience, he could not but say that Mary had chosen the better part, which should endure forever.

People like Martha, of a practical and energetic disposition, have always been not a little puzzled and offended by the apparently quietistic tendency of the gospel of Jesus. They expend themselves in hazardous exegesis of the patient and almost negative virtues of the Beatitudes; they shy away from the behest of non-resistance; they catch eagerly at the denunciation of the Pharisees and the whip of small cords that drove the traffickers from the temple. And they are surely right in deprecating any attempt to make out that Jesus' character was nothing more than meek—right in insisting upon the heroic quality of his nature. But they forget too easily the pregnant symbolism of Elijah's experience—when the voice of Jehovah was not in the great and strong wind that rent the mountains, not in the earthquake, not in the fire, but in a "Sound of gentle stillness." In the splendid prologue of Goethe's "Faust," the archangels read the glory of God in His creation, its vast power, its wondrous energy, its irresistible natural forces; but the climax of their praise is this: "Thy angels, Lord, revere the quiet progress of Thy day."

We see that Jesus, true poet and great teacher that he was, spoke his truth oftenest in figures. And how persistently his metaphor repeats this great truth: " The kingdom of God is within you." How the call to inwardness sounds in the manifold symbolism of the parable—the Kingdom is like unto seed, sown in rocky places, or among thorns or in good ground; the Kingdom is like unto leaven hidden in meal till all was leavened; the Kingdom is like unto a precious treasure or a pearl of great price—there is surely emphasis upon intrinsic value! When Jesus speaks of himself as the "bread of life," and calls both himself and his disciples "the light of the world," these figures again lay stress upon the intimate quality of the heart out of which are the "issues of life."

And so it is with the highest and richest words of the Christian vocabulary: "Righteousness," the great keyword of Jewish doctrine, restored by Jesus to its pristine value and raised to a higher potency ("except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven"); "peace" and "joy" (the peace that "passeth all understanding"—"not as the world giveth, give I unto you," said Jesus); "faith," the inward power that recreates the life and the world, whose full mystery Jesus could not explain even to the pious Nicodemus; "truth" ("truth in the inward parts," as the Psalmist said); "love," the greatest of all, the best to express the inmost being of God Himself. Truly did the Master say that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God!" and these great words uttered by God's prophets and apostles, the very message of His Son, are instinct with the fullest, the noblest, the most beautiful life; they are the essence of eternal life, the divine law of the "kingdom that is within you."

The law of the kingdom is the law of liberty, of inner liberation. That was the hardest lesson, perhaps, for the early disciples to learn and to enforce. How Paul, for example, wrestles with this conception and triumphantly vindicates its truth and its blessedness! Nothing in his own experience, evidently, gave him such exaltation, such a sense of freedom and power, as the revelation of this truth: "Christ is the end of the law unto righteousness unto every one that believeth;" "Love is the fulfilment of the law."

And here lay the secret of the wondrous illumination of Jesus' own preaching. Even the untrained multitude, much as they might balk at the parables and the direct statement of profound spiritual truth, felt that this preacher spoke "as one having authority, and not as the scribes." It was only the scribes themselves, Janizaries of traditional regularity, who demanded any other than this evident inner authority. It was the "sweet reasonableness" of Jesus' preaching, as Matthew Arnold says, that made such a direct appeal to the hearts of his hearers. "He put things in such a way that his hearer was led to take each rule or fact of conduct by its inward side, its effect on the heart and character; then the reason of the thing, the meaning of what had been mere matter of blind rule, flashed upon him .

Such was the manner of the presentation, "full of grace and truth." And its substance was just such spiritual truth as could only be expressed in this gracious form—the "law of liberty," freeing men from the obsession of all that is imposed from without—whether ceremony, or formal obedience, or traditional conformity, or superstitious fear—establishing the regnancy of the vital principles enthroned in a heart transformed by the grace of God, the loyal citadel of the kingdom within.

There is indeed a necessity involved in this law of liberty; but it is not "laid upon us," in Paul's phrase; rather does it grow out of our very being. The true gentleman, after all, is one in whom gentleness, courtesy and cultivation have become essential qualities, not mechanical or conventional, but natural. So no one can be a true Christian by virtue of mere conformity. The best conformists of Jesus' day were his fiercest enemies, and the name "Pharisee" has borne a stigma ever since. "The kingdom of God is within you," and unless it be within you, it cannot exist, for you, at all. The cry "lo, here" and "lo, there" shall lead only deluded souls to the pursuit of a phantom.

Now it shall not be denied that there are dangers involved in the inwardness of the Christian religion; there is such a thing as abnormal and perilous introspection—as witness the anguish of the timid soul convinced that it has committed the "unpardonable sin." But there is not much need in this age and this place for a warning against such an aberration of contrition. It may be pertinent, however, to insist that it is not an idle or a selfish inwardness to which Jesus calls his disciples. Mere contemplation, no matter how saintly, can never meet the tests that Jesus applies. The words of Christ are active as well as spiritual, with an activity that is constant because it is vital. "My Father worketh even until now and I work," he said to the Pharisees who

charged him with Sabbath-breaking. The light must shine, the seed must grow and multiply; the leaven must work; the truth must be proclaimed in all the earth; the bread of life must feed the hungry; faith must do more than move mountains; love must win the world to the God of love. The gospels are full of the energy of ceaseless beneficent activity, and Paul, the greatest of Christians, was also the greatest adventurer, the most untiring laborer, the most inexhaustible moral force of his day. Verily the kingdom cannot find lodgment in the heart of a sluggard.

Again, it is as plain as emphatic words can make it, that there is no place for self-seeking in the kingdom. Even James and John must not ask for heavenly preferment; if they do, they shall draw a sharp rebuke instead of a promise of reward. The rich young man goes away unaccepted and sorrowful because he cannot surrender the power and pleasure of his great possessions. And the whole bitter tragedy of the loneliness and defeat of the selfish, as well as the blessedness and high reward of sacrifice, is condensed in the marvelous words of the Master, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The kingdom of God is indeed within you; but being of God it is sure to have the highest and largest efficiency, through heart and mind and hands establishing righteousness in all the earth.

The citizen of the kingdom, then, does not seek preferment; he does not work for wages. His service grows out of an inner loyalty and energy that must express themselves as naturally and inevitably as the seed germinates and the plant grows and the fruit matures. John S. Nollen, in Canadian Churchman.

"He Went About Doing Good."

Much is said about great men, learned men, wealthy men, but the highest type of man is a truly good man. Why? Because goodness is the cardinal attribute of the Divine nature.

The testimony above was borne to the Lord Jesus, and whilst "he spake as man never spake," and did works unequalled in magnitude in the history of our race, that which stands pre-eminently forward in his life, eclipsing all superhuman efforts, was "doing good." Doing good implies not only the alleviating of suffering, but of lifting up humanity from out of the depths of depravity into which it had fallen, and in assimilating man to his Maker. "God is love," and whatever real good is done is in exemplifying this Divine principle in active life. Love to man is the sequence of love to God, for "if we love not our brother whom we have seen, how can we love God whom we have not seen?" The life of the Saviour was a grand and noble one, devoted to the highest end of man's existence, and was summed up in the amount of good He accomplished. It was a great thing to work miracles, and to have devils subject unto Him, but greater still to exemplify the Divine purpose and mind. In creation, everything was declared to be good, and very good, not because of the display of omnipotence, but on account of the result contributing to man's good—his real happiness. How this was shown in Eden! Man was good, and man was happy, because he was good; how changed when sin entered, and brought with it the long, dark catalogue of crime, suffering, and sorrow! Before the Fall, good was only to be seen as emanating from God in the essential greatness of His love; but when sin entered, it afforded the opportunity for the creature to exemplify the Divine character. And with what radiant splendor it shone in the life of the man Christ Jesus, in whom we behold the endowment given to the creature when made after "the image" of the Creator.

But how did the Redeemer do good? By word and act. He cheered, comforted, and shed a halo of light over the dark landscape of the bleeding and agonizing heart. Whilst the unrelenting heart reproached and taunted, He could bind up the broken heart of humanity, and say, "Neither do I contemn thee; go and sin no more." In the midst of loathsomeness and disease He could say, "I will; be thou clean." At the gate of Nain He could cause the weeping widow to rejoice, in restoring to her the prop, the mainstay, the support of her life, in the restoration of her child. As the Father worked, the Saviour worked also. Just as the machinery of Providence never wearies in doing good to man, so the Son of Man toiled incessantly for the creature's good. At Samaria's well He wearied physically, but sitting down, He continued His sphere of holy labor, and like the sun in its course, or the planet in its orbit, stayed not to go down. How well regulated, how exactly suited to present want was His work to her who said, "Come see a man who told me all things that ever I did." Conscience being smitten, the breach was repaired by that marvellous, irresistible agency of "doing good." It is comparatively an easy thing to labor for good amongst acknowledged goodness, but love in its fairest form, its most beauteous dress, is to be seen laboring amongst pollution and guilt. There good is done from its own inherent worth, and the reward is felt, not in man's acknowledgment or the world's applause, but in the conscientious conviction of following in the footsteps of Him who is light, and life, and good.

Can the testimony be borne to us that we are "doing good." Speaking good is well, but doing good is better. Perhaps we are discouraged at times, because we see no result from our labor. Remember, because we see not, it is not sure evidence that we are not successful. Our work is one of faith, and the true disciple of Jesus "walks not by sight, but by faith." The promise is, "Cast thy bread upon the waters, and it shall be found after many days." Perhaps we are not doing good, but evil. If so, may our conscience be awakened, for, whilst dishonoring our own humanity, we are injuring our fellow-man; and, worst of all, guilty of the dark and hideous crime of grieving Him who loved us even unto death. Let us cast our eyes around, for in the vast arena for "doing good" the fields are already "white unto the harvest." Shall we not try and redeem our time?" The poor, the sick, the young, the unfortunate, the debased, all give us one opportunity. We cannot be happy unless "doing good." If hard at first, press forward, "forgetting the things behind, and reaching unto those which are before," viz., the testimony of an approving conscience of having done what you could, and then in due time the approval of the Master, who will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

If we would be more like our Saviour, let us be more with Him in prayer: go oftener to Calvary and witness His sufferings for us, and then, amidst all the vexations and vanities of life, we shall be strengthened to take up our cross daily, and the image of Him "who went about doing good" will be more perfectly reflected in us. Forget not that "His banner over us is love," and soon, as a royal guest, He will take us "into His banqueting house"; then will be fulfilled His prayer for us, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou has given Me; for Thou lovedst Me before the foundation of the world." Blessed Saviour, thrice blessed Saviour, would that Thy people were more like Thee, in "doing good."—Canadian Churchman.

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Making Our Complaint.

We would not like to be guilty of exaggeration, but we believe that if it could be found out what all the people in the world were doing at any moment, it would be discovered that nearly half of those who were awake were complaining. If we could gather together into one pile all the complainings of all sizes that have passed from human lips in one day, we would have a tremendous and a most hideous looking mountain. We do it thoughtlessly often, and mean little ill by it, but just the same it is a bad and an altogether unhealthy habit, and we ought to check ourselves in it. The old Psalmist said that he poured out his complaint before the Lord, but the psalm in which he tells us about it lets us know that neither mind nor soul was in a very healthy state when he said it. Perhaps it is better to complain before the Lord than anywhere else, but complaining is a pretty poor business anywhere for people who have as much to be grateful and glad for as we have.

As the Optimist Sees It.

There had been a sudden and violent change in the weather. The mercury had gone down below the zero mark. Blue-nosed and shivering, the boarders at Mrs. Hashcroft's gathered round the breakfast table and proceeded to criticize the climate.

"You ought not to find fault with the cold weather," observed the philosophical boarder. "It's good for the crops."

"That's the old story," retorted the argumentative boarder. "When it rains a week at a stretch we're told we mustn't complain. It's 'good for the crops.' When there comes a snow three feet deep we must bear it meekly. It's 'good for the crops.' But I'd like to know what crop a cold wave like this is good for!"

"The ice crop," the philosophical boarder replied, calmly buttering a biscuit.

I am yet more impressed by the influence of Christ upon the lives of humble and simple people. I have known plowmen, I have known artisans, I have known people whose names were not known beyond the villages where they lived, upon whom the spirit and influence of Jesus has come so that they have had characters so lovely and have lived so beautifully that I have felt that I was not worthy to unloose the latchets of their shoes.

Family Department

Man's Capacity for Pain.

I think man's great capacity for pain
Proves his immortal birthright. I am sure
No merely human mind could bear the strain
Of some tremendous sorrows we endure

Art's most ingenious breastworks fail at length.
Beat by the mighty billows of the sea:
Only the God-formed shores possess the strength
To stand before their onslaughts, and not flee.

The structure that we build with careful toil,
The tempest lays in ruins in an hour;
While some grand tree that springs forth from the soil
Is bended but not broken by its power.

Unless our souls had root in soil divine
We could not bear earth's overwhelming strife,
The fiercest pain that racks this heart of mine
Convinces me of everlasting life.

—British Weekly.

Common Place Living Glorified.

The story is told of Turner, the great English landscape painter, that when out with a company of his fellow-students one day, he spent the whole day sitting upon a rock and throwing pebbles into a lake. When evening came his companions showed him the sketches they had made and taunted him with having done nothing. "I have done this at least," he replied, "I have learned how a lake looks when pebbles are thrown into it." No artist in England could paint ripples as Turner painted them. His was the discerning eye that could look upon what we call the commonplace and see in it the light that transfigures. For truly the commonplace is beautiful. The only reason why we do not see all its essential beauty is because familiarity hides it from us. But it is art's fine prerogative to restore to us the freshness of impression that made familiar things delightful to us before our minds were dulled to their beauty by the mere fact that they had become familiar. To reveal the beauty of the commonplace is one of the finest services that any artist can render to mankind.

But not alone is the commonplace the beautiful; it is the useful as well. And it is possible, and is a great art, to be able to discover the treasures of happiness, and of usefulness, too, that lie hidden in the common things and the common endowments and the common opportunities of life that men are so liable to pass by unseen and unused.

There is, therefore, a privilege we all may claim; it is that of rescuing, or glorifying, the commonplaces of life:. The noblest Christian life is not necessarily one of notable heroic deeds, but one animated by the spirit of devotion—a life of commonplace duties done and commoplace burdens borne for the glory of God. It is the spirit in which a thing is done that transfigures the deed and puts a halo on common things.

Was it not this very thought the artist Murillo tried to fix in our minds by one of his paintings? In it he represents a number of angels in a kitchen engaged in performing ordinary household duties. There at work are the lovely white-winged angels. One serenely puts the kettle on the fire, another with heavenly grace lifts a pail of water, and a third is busy at the dresser. As you see them all so cheerfully working you forget the soiled pans and sooty pots and kitchen drudgery seems just a natural and beautiful work for angels. Of course at first glance we may be disposed to be amused, perhaps having associated our ideas of angels as performing on harps in streets of gold. Probably few of us would dream of looking in a kitchen to find a company of angels doing culinary work. Yet why not? Is there a more blessed or beautiful ministry than that of serving others in the ordinary ways of life? It is the spirit in which a thing is done which glorifies the task. It is our privilege thus to rescue the commonplaces of life, to transfigure them, to see the halo on common things. And we have reason to bless any one who helps us to see things in this way; as was the purpose of Jean Francois Millet in his "Angelus" and in so many other of his paintings; as was the purpose of Robert Loveman when he taught us to sing.

"It isn't raining rain to me;
It's raining daffodils."

Or, as when Robert Burns tells how to look upon the mountain daisy, "Wee modest, crimsom-tipped flower," or when another teaches us how to learn lessons about God from the "little flower in the crannied wall."

We have reason indeed to bless any one who helps us to look upon common things, our common duties and our common occupations in this way.

In a recent English periodical Mark Guy Pearse is quoted as saying: "I stood a while ago and looked at a drinking fountain; a marble angel, beautifully sculptured, stood pointing to heaven. Then came polished granite inscribed with gilt letters and massive slabs of stone. But I noticed that the water came through a small brass pipe, and the people drank from an iron cup attached to an iron chain. And the marble angel, pointing heavenwards, would have done nobody any good but for the brass pipe and iron cup. Think if the pipe had said, 'If they do not make me of gold I will not belong to the thing, or if the cup had said, 'I must be of silver or I shall be ashamed to be there at all.' No, I thought I heard the music of the three—common water, common pipe and common cup. 'Well,' they sung, 'they can't do without us, and we must do our part with the marble angel and polished granite.'" Common things! Common service! All service, save occasional service, is in a way commonplace, no matter what the trade or the tool; but it is also sacred, and its commonplaceness is a part of its sacredness.

That was a significant lesson that was taught the Apostle Peter on the housetop when the Voice said to him, "What God hath cleansed, call not thou common." It is God's use of anything that makes it honorable or dishonorable, important or insignificant, holy or unholy. And God has sanctified the everydayness of our life in many ways, has blessed and enriched its commonplaceness and humilities, has made its common service fruitful and crowned its fidelities with praise and honor and reward.

Let us remember that spectacular heroism is not always the great heroism. There are heroes of the home and of the office and of the shop—silent, self-sacrificing, unimbittered men and women who are doing heroic work and think of it but as their daily task. One of our best Christian workers tells of a girl in New York City who had been working for eight years without a vacation. She was thin, white and stooped. She had an old mother dependent upon her, and for eight years she had been toiling night and day. One night she took the "elevated" home, holding in her hand an envelope, tightly clasped. She was in a fever of excitement. She ran all the way up the street, and could hardly turn the doorknob. But when at last she hurried into the room where her mother was sitting she dropped the envelope into her lap with a sob, and the mother opened it to find a released mortgage, the fruit of the girl's struggles. To-day the home is free, the mother smiles again, and the girl has received her recognition. Yes, we well know there are heroes of the commonplace, who by the very spirit in which their work is done rescue the commonplace from all its commonness.

It is a glad fact, too, that it is in these commonplaces of life we so often meet with God. Saul started out to seek his father's asses and found a kingdom. The disciples went out to fish and found the Son of God. It is in the commonplaces of life we meet our Lord. It is on the way to Gaza. It is on the road to Emmaus. It is by some quiet bush in the desert. Often it is that everyday vocations of life have the richest blessings. He who honestly and faithfully uses what he has, performs his work, will invariably find a treasure hid in the field. When he comes to the well, he will find a Saviour sitting on the curb. God is the God of the commonplace. He is found in the valley as well as on the height, in the humble as well as the most heroic environments of life.

"A commonplace life we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
The flower that blooms and the bird that sings;
But sad were the world and dark our lot,
If the flowers failed and the sun shone not;
And God, who sees each separate soul,
Out of the commonplace lives makes his beautiful whole."

—Rev. G. F. Hallock, D. D., in Northern Church Advocate.

Seeking the Lost.

In the celebrated chapter of the Father, the Son and the Holy Ghost seeking the lost, Luke 15:1, the two parables which the Gospel contains are "the lost sheep," and "the lost piece of money." The man who has attained humility at once recognizes that he is lost, and is well represented by a lost sheep—a stupid, defenceless, helpless thing. The owner of the flock although he has a hundred is attached to them all by the rights of property, and the sheep which strayed still belonged to him, and because it was his he went out to find it;

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere He found his sheep that was lost.
Out in the desert He heard its cry
Sick and helpless, and ready to die."

And the beautiful and merciful sentence in the parable "until He find it,' tells us there is hope for every one as long as he is in life, for it is the yearning disposition of the Son of God to save the lost.

In the second parable the woman represents the Holy Spirit. She has lost

one of the coins of her head dress which are handed down in Oriental families as heirlooms. The piece was both valuable and ornamental and she was naturally distressed at its loss. In her endeavor to regain it, she lights a candle, which intimates that illumination of the soul by the Holy Spirit which reveals a man to himself convincing him of sin. In the process of sweeping the house is represented the distress of the soul under conviction; the furniture of the house is all there but to live in it is disagreeable and unrestful; the soul is disquieted until it finds its Saviour, when once more it is restored to its position amid the rejoicing of the angels of God. S. S. Times.

South in the Fall.

Oh, my heart it's sad and it's weary;
My heart it's a lonesome thing!
I long for the days that are cheery;
For the days the bright buds bring.
I long for the bloom in the branches;
And I hark for a song withal,
Though the birds have fled from the hazels
Far, far to the South with the fall!

They've left us now that it's chilly
And the frost is on the leaf.
They've missed and they've mourned the lily
And the gold of the garnered sheaf.
They've flown from the dim of the woodland
With the beeches gray in the wall.
They've gone and the aisles are lonely—
The robins are South in the fall!

Oh, the dew is heavy and shining
On the beards of the tall gray grass.
The tufts are prophets repining
The glories which come and pass.
I gaze toward the rose of the morning;
I list but I hear no call.
The day is ushered in silence—
The robins are South in the fall!

—Leslie Clare Manchester.

Preaching and Practicing.

"If I could teach you to be neat, John, you would be a model husband," sighed Mrs. Robinson, as she wearily seated herself in the rocker and looked about the untidy room.

"What is the trouble with me, dear?" inquired the Reverend John, holding a pair of faultless hands. "I had a shave this morning, my coat, though shabby and worn, is spotless and well-brushed, my hair has been combed, and —"

"Oh, you know I think you're all right," laughed his wife. "For many years I have had a failing in that direction. It is simply your disorderly habits to which I object. Just look at these books and papers all over the room. In a little while, an elder or deacon, or trustee, or some parishioner, will be calling to see you, and when they behold this general state of untidiness they will surely go away pitying their poor, dear pastor because he has so carelsss a wife," and though the sentence ended with a laugh there was a serious note in her voice which showed her speech as not all jest.

"There are only a few books and papers I have been reading, dear," answered her husband, half-apologetically. "Those over there I used for next Sunday's sermon, and this pile are some I was showing Fred this morning."

"Oh, well, now Fred is here I suppose I must make the best of it and make up my mind to put away things for you both, unless he has learned to have a place for everything and everything in its place," answered Mrs. Robinson wearledly, as he turned to carry out an overflowing scrap-basket.

At the door she met her husband's younger brother, who had just been under discussion and who was spending his college vacation with the good pastor and his wife.

"Let me take that for you, Nannie," he exclaimed. "I fear John and I have made a great litter, but he was so busy giving me points on how to make old sermons appear new that we entirely forgot all about the books and papers, we were so freely scattering about. We must try to reform."

Fred returned the empty scrap-basket to its place and then went for a walk with his brother.

Mrs. Robinson set the room in order and then weariedly took up her work-bag, remarking to herself: "I'll just sit down here and try to finish my shawl. It is so nearly done that if I don't have any interruptions I can have it done for Martha's birthday without the least trouble." So she knitted steadily away. But in vain were her hopes to have freedom for herself that day. The click of the needles was soon stopped by the appearance at the door of Jennie, her general housemaid.

"Oh, Mrs. Robinson, is it here you are? I've been looking everywhere for you. Mrs. Vernon is down stairs, and wants to see you awhile if you're in, and if you're out, Mr. Robinson if he's in."

Mrs. Robinson smiled at the curious ins and outs of the sentence, as she replied: "Oh, I'm sorry Mrs. Vernon should have been kept waiting. Tell her I'll be there immediately."

And dropping her knitting into the scrap-basket, the nearest receptacle, Mrs. Robinson hurried to her waiting caller. Mrs. Vernon was an old friend who had been long kept at home by illness in her family, so as they had much to talk of the time passed quickly tc the two ladies. When Mrs. Vernon's departure was made, Mrs. Halstead, the chairman of the entertainment committee from the ladies' aid society, dropped in to talk over the coming oyster supper with the president of the society, before she called a meeting of her committee. Mrs. Robinson was accustomed to interruptions, so she listened patiently and gave pertinent advice on how best to extract money for the Lord's cause from the pockets of his people. A member of Mrs. Robinson's Sunday School class, with a sad tale of misfortune, kept that lady the remaining few minutes of the afternoon. And after she had dismissed the girl with words of cheer and comfort she ran into the kitchen to help Jennie give the final touches to their evening meal.

"Has Mr. Robinson come in yet, Jennie?"

"Oh, yes, Mrs. Robinson, he and Mr. Fred came in a while ago. They came in the side door and went right to the study. And I guess they are hungry by the way Mr. Fred's been running in and out."

"Poor dears, I'll run right up and speak to Mr. Robinson just as soon as I finish this. Then you can serve up the dinner and we'll have it right away," said Mrs. Robinson, as she bustled about the kitchen.

It was the custom of this busy, happy household to save all the interesting news of the day's happenings, all the cheerful, pleasant bits of gossip, every amusing incident, for repetition at meal time. And in accordance with this habit, as soon as they had all fairly started at dinner Mrs. Robinson began an account of her afternoon.

"Just after you and Fred started out this afternoon Mrs. Vernon came to call. Edna is gradually getting better, so Mrs. Vernon felt free to leave her. I did so enjoy seeing her, and we had a real good time together. She inquired for you, dear, and wished to be remembered to you," added Mrs. Robinson, addressing her husband.

"Mrs. Vernon's back was hardly turned before Mrs. Halstead came. She is full of ideas about the oyster supper. Mr. Halstead has found a place where he can get the oysters at a great reduction. She has some new schemes and she thinks we will make a nice sum for the mortgage fund."

"Well, you surely had no time to miss Fred and me," said the Reverend John with a laugh.

"No, I didn't," agreed his wife, "for Mrs Halstead had been gone only about five minutes when Edna Lockwood appeared. She has lost her position and thought perhaps we could help her to get another."

"Poor girl, what has she done now? If she would pay attention to her work she would help herself more than anything we can do for her," said Mr. Robinson.

"That was the trouble; she made a mistake in an important letter, and Mr. Dunham said he would not overlook it again. But I told her, John, that I would ask you to see Mr. Dunham. Perhaps he will give her one more trial."

"What rash promises you do make for me, my dear; but of course I'll have to make your word good," was the indulgent answer.

"Had you any other callers?"

"No, that was the last. And now do tell me of your afternoon."

"We really haven't much to tell," replied Mr. Robinson. "We took a walk to Mercer, went down along the river and up the hill road home. We met Bro. Grey, and he told us of a new family who have moved into town. He hopes we will call, and for Fred's benefit he added, there are two charming young ladies in the family. Fred simply thanked him and never explained that the best girl in the world lives in Princeton."

"It wasn't necessary, was it, Fred? Have you no adventures to relate?"

"No, Nannie; as John says we just walked along. Sometimes we compared real nature stories with those of the nature fakirs. But the part of our forenoon of which I am proudest, and which will, I think, be most interesting to you, is what occurred after our return. John and I had out a lot of books and papers scattered all about, when I happened to think of what you told us yesterday about a place for everything and everything in its place. So I said to John: 'There isn't the slightest reason why we should leave all this for Nannie. Let us put it away.' So we did clear it up nicely. I even emptied the scrap-basket."

"Emptied the scrap-basket?" cried Nannie in dismay. "Oh, Fred, what did you do with it?"

"I took the contents of the basket and a lot of old papers down to the furnace and had a rousing fire."

"Oh, and you've burned Cousin Martha's shawl."

"Why, Nannie, what do you mean! Cousin Martha hasn't been here, and I am sure if she were now in the house her shawl would never be in the waste-basket, as she believes as firmly as you in the merit of a place for everything and everything in its place."

"Oh, Fred, don't!" exclaimed Mrs. Robinson in such evident distress, that both men looked at her in surprise "That was just it. The shawl wasn't in its place. It was that one I've been working on so long. I had it almost done for Cousin Martha's birthday next week. I was sitting in the study for a few minutes with it this afternoon when Jennie told me Mrs. Vernon was here. I didn't like to keep her waiting, so instead of

putting my knitting into its place I laid it in the scrap-basket."

"That is too bad, dear, and I am so sorry, Nannie," exclaimed the men in the same breath. The tone of each was sympathetic, but there was an amused twinkle in Mr. Robinson's gray eyes, and a suspicious pucker about the mouth of the young collegian.

"You see, it was this way, Nannie: I thought that basket filled itself up very quickly, but knowing your orderly habits I never dreamed there was anything in it worth saving."

Mrs. Robinson's sense of humor rarely failed, and this case proved no exception. With half hysterical laughter she murmured: "Of course I am very sorry about the shawl, but it does seem so funny that I should be caught in the very fault for which I had scolded you men."

"Yes, and just when we were trying to act on your good advice," added Fred.

"All of which goes to prove," summed up the good clergyman, "a statement which you may have heard before, that it is far easier to preach than to practice. And I ought to add that the shawl was discovered in time to prevent its destruction."

"John, you are a dear if you are a tease."—New York Observer.

The Best of Us.

A good way to try all of us,
Is by the standard of most of us;
For there is not one of us
Without faults like all of us.
And even the best of us
And also the worst of us
Have merits like the best of us.
A just standard for any of us
Would ruin all of us.
So then if some of us
Should censure any of us,
Just like the rest of us;
He would go down with all of us.
Something good has many of us,
And something bad has all of us.
You will never meet any of us,
Who will not censure some of us,
Still, when you average us,
Equality is found among us.
So don't expect perfection of us
While you are one of us.
Don't try to kill the worst of us,
Till you get from among us.
So then we are all of us
Just like the rest of us.
And to expose any of us
Would make a mess of us,
For when our merits magnify us
Then our faults minify us.
To single out the average of us
Would not help to clear us.
With heinous sin in all of us,
And perfect good in none of us,
Then what is to become of us?
If the Lord don't favor us,
The devil will get us,
Even the best of us.

—W. H. Kuykendall.

What We Can.

Who was that French boy that made his servant wake him every morning with the cry, "Rise, Monsieur le Comte, you have great things to do to-day." The world has forgotten his name, and it is probable that he never did any great thing in it, but we may be sure that the call drove him every day to do many little good things for which the world was better and happier then, and which, no doubt, are working in it like leaven for good to this day.

Why should not each one of us waken every morning remembering that though the new day may give us no chance for splendid achievement—no line to carry to a sinking ship—no word to speak which shall uplift a nation—there will be plenty of chances in it before night to give to our neighbors fun, courage or strength? We cannot, perhaps, write a them like Keat's "Nightingale;" we cannot discover radium; but we can fill our windows with flowers to bid a cheerful good morning to passers-by.

The old Puritan doctrine that piety meant self-torture and gloom is dying out among us. People of all sects are finding out that our Father has given us a beautiful home, and that he wishes us to rejoice in it and him, and to help our neighbors to rejoice with us. Even Isaac Watts, far back in his gloomy day, insisted that "Religion never was designed to make our pleasures less."

"But," argues some girl who has neither beauty, wealth nor social position to give her influence, "what can I do to make the world better and happier?"

A woman living a few years ago in a miserable little village planted in front of her house a flower garden. When her neighbors crowded round to admire it she persuaded them to go and do likewise. She gave them seeds, she helped them to dig and weed,, she kept up the work until they achieved success and were able to send flowers to the county fair. The poor-spirited woman in other villages became wise in seeds and bulbs, instead of scandalous gossip. The men, for shame, cleaned and drained the streets. The little woman is dead and forgotten, but her work will be a help to many generations.

An Eton boy, Quintin Hogg, appalled by the misery of mighty, dreadful London, got a barrel and a board, a couple of candles and some old books and started a school at night, under London bridge. He had two wharf-rats as his first scholars. When he died, hundreds of thousands of poor men put a black band on their arms. They had been trained in the many polytechnic schools which had grown out of the barrel and boards—not only in Great Britain, but in her colonies as well.

In short, we may be sure when we waken each morning, that God has filled our hands with good seeds, which if we plant them will go on yielding fruit throughout the ages. Whoever you are—wise or foolish, rich or poor—God sent you into this world, as He has sent every other human being, to help the men and women in it, to make them better and happier. If you don't do that, no matter what your powers may be, you are mere lumber, a worthless bit of the world's furniture. A Stradivarius, if it hangs dusty and dumb upon the wall, is not of as much value as a kitchen poker which is used. Before you in your journey wait hundreds of human beings with whom you must have relations, whom you must either urge on or hinder on their way. It is your business to use your money, or beauty, or wit, or skill, or whatever good thing God has given you, for their help. Why not begin every morning with the French boy's thought, "I have great things to do to-day!"—Rebecca Harding Davis, in St. Nicholas.

A Fisher of Men.

Among the anecdotes told of the late Reverend Doctor Somerville, a noted minister of Glasgow, is one that the Glasgow Herald repeats. When he was assistant to Doctor Bonar, he had more than three miles to walk from his lodgings to Dunipace, where he generally preached. He would set off early in the morning, and give thundering knocks on the cottage doors as he went along, to rouse the late-slumbering inmates. Then he would command them to come to church, and he would take no refusal.

One morning he met a quarryman whom, as usual, he urged to accompany him. "How can I come in thae boots?" was the stolid reply. Doctor Somerville took off his own boots and insisted on an exchange. "Now," he said, "mine are good enough for you to hear in, and yours are good enough for me to preach in." So minister and quarryman wended their way to the house of prayer together.

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"O Thou Almighty Father! Who dost make
The heaven Thy dwelling, not in bounds confined,
But that, with love intenser, there Thou view'st
Thy primal effluence; hallow'd be Thy Name:
Join, each created being, to extol
Thy might; for worthy humblest thanks and praise
Is Thy blest Spirit. May Thy Kingdom's peace
Come unto us; for we unless it come,
With all our striving, thither tend in vain."

—Dante.

The Still Small Voice.

It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven, as a God-made man, that the poorest son of Adam dimly longs. This dim longing for what is noble and true, the still small voice which calls to one imperatively in moments of temptation, is the safeguard which, if hearkened to, not only protects one in severe trials of manliness and womanliness, but also incites to the formation of a fine character, without which all acquisitions, all graces and accomplishments, all talents and all learning, are but as sounding brass and a tinkling cymbal.—Thomas Carlyle.

Apostasy.

It was a custom of old when persons were baptized that the minister delivered to them a white garment, saying, "Take thou this white vestment, and see thou bring it forth without spot at the judgment seat of Christ;" whereupon Maritta, having baptized one who when he was grown up proved a profane wretch, brought forth the white garment, and holding it up, shook it before him, saying, "This linen garment, which I have kept by me as a witness of thy apostasy, shall accuse thee at the coming of Christ."

Children's Department

A Little Girl's Sorrow.

My Brother Will, he used to be
The nicest kind of girl.
He wore a little dress like me,
And had his hair in curl.
We played with dolls and tea sets then,
And every kind of toy;
But all those good old times are gone,
Will turned into a boy.

Mamma made him little suits,
With pockets in his pants,
And cut off all his yellow curls
And sent them to my aunts;
And Will, he was so pleased, I believe
He almost jumped with joy,
And I must own, I didn't like
Will turned into a boy.

And now he plays with horrid tops
I don't know how to spin,
And marbles that I try to shoot,
But never hit nor win.
And leapfrog—I can't give a "back"
Like Charlie, Frank or Roy;
O, no one knows how bad I feel
Since Will has turned a boy.

I have to wear frocks just the same,
And now they're mostly white;
I have to sit and just be good,
While Will can climb and fight.
But I must keep my dresses nice
And wear my hair in curl;
And worst—O, worstest thing of all—
I have to stay a girl.

Rover.

Gertrude, Alice and Francis Richards lived on a big farm where there was always lots of work, with which they had to help, so while Rover was still a fat, black puppy, they commenced to train him to help too. At milking time, when told to bring up the cows, he would scamper off to the pasture alone and do as he had been told. If a flock of sheep was to be moved from one field to another, Rover must be on hand to keep them going in the right direction. It did not take him long to learn that the chickens must not be allowed near the flowers, yet he never bothered them as long as they stayed out of the yard. He was a fine playfellow, yet could act so fierce that strangers were often afraid to come inside the gate. He could go where he pleased on the farm, but was not allowed to go off; must not follow a team or a carriage out into tne road, or even go to a neighbor's with any of the family.

Then one day the farm was sold, and the family began to get ready to move to another about fourteen miles away. But what should they do with the dog?

"We will hardly need him any more," began Father Richards, a little doubtfully; "but we cannot leave him here alone. Maybe we will hear of some neighbor who would like to take him."

"Please, let's take him along," coaxed Francis, patting the black head of his playfellow while the dog's brown eyes looked up trustfully into the boy's face. "Please, father. Mother, say 'yes.' We could never leave him behind," added the girls. "It would be too lonesome without him."

"All right," laughed their father, while mother smiled into their anxious faces. "I guess we can manage it all right'.'

But a few days later, when the wagons were loaded and ready to start for the new home, they found they had a big task on their hands. The children, the men who were helping, and Father Richards, all whistled and coaxed and tried every plan they could think of to get Rover to follow. But no, indeed! He had been too well trained. He would go a few steps, then with a mournful bark as if he wanted to say, "I wish I could go with you," would stand still in the road for a few minutes and watch the wagons move slowly away, then turn and trot back to the empty house.

Again and again the children tried to coax him along, but with the same result each time until they were almost in despair.

"I think we will have to fasten him to one of the wagons," said Father Richards at last, for they could lose no more time. So a strap was fastened around Rover's neck, and, much against his will at first, he started on his journey, but soon was trotting along quietly enough.

After the new home was reached, he was petted a great deal so he would not get homesick and maybe would be more contented; yet all the time he acted as if he had been caught doing something he had been told not to do. For just one unhappy week he stayed, then one morning the children discovered he had disappeared. They worried and wondered, inquired and hunted, and even shed a few tears, but not a trace of Rover could tney find.

In a few days Father Richards went back to the old home to get some things that had not been moved yet, and imagine his surprise when he heard Rover's bark as he came in sight of tne house! The dog was glad to see him, yet refused to follow the wagon when Mr. Richards was ready to leave. In fact, he ran away and hid until the wagon was down the road a safe distance. And he stayed around that empty house, for the neighbors could hear him barking, until another family moved into it, with whom he soon made friends.

The Richards children mourned for their pet, feeling that no other dog could ever take Rover's place, but wisely concluded to make the best of it and leave him where he would be contented. But they wondered and wondered, and never did understand how he found his way back over the long, crooked road he had traveled but the once, from the new home to the old.—Demarest Glentworth Rubins, in Herald and Presbyter.

The Change in Billy.

Etta ran into the sitting room, crying. "What is the matter?" asked her mother.

"That horrid Billy Allen pulled all the flowers off of my geraniums. He's always doing something like that. I wish I could do something real mean to him."

"O no, dear. You mustn't feel that way.'

"Well, mother, do you think he ought to pull my flowers off?"

"No, of course not. I am sorry that he is such a naughty boy."

"O, he's just as bad as he can be. It's just a shame. I have worked so hard with my flower bed."

"Yes, dear, I know you have. Don't think any more about it. More flowers will come out."

"But he is always doing it."

"Perhaps he will not do it again."

But a few days later, just as Etta reached home from school, Billy was running out of the garden gate his hands full of verbena blooms. "And there were only a few verbenas in flower," thought Etta indignantly. She was planning to take those to her grandmother to show her some of the results of her gardening.

"What shall I do?" she asked her mother. "Just let him go on taking all my flowers as soon as they bloom?"

"I'll have a talk with him," returned her mother. "I am sorry for the boy. He has no mother, and I'm afraid that the old woman who keeps house for them does not know how to train him."

"Well, it's a shame," said Etta. And she resolved that if she ever got an opportunity of hurting Billy in some way she would do it. "I just hate him!"

The next Saturday afternoon Mrs. Bruce was going to the city. Etta begged to go, too.

"I can't take you to-day. I'll ask Jane to make you some of those ginger cookies you like so much."

There was consolation in that. "And can I ask Dora to come over?"

"Yes," said her mother. "You can have a nice afternoon together."

Jane was good-natured, and said she would make a lot of cookies. When they were in the oven baking, Etta ran across the street to get Dora. Dora had gone an an errand, but her mother said she would send her to Etta's as soon as she got back.

"I'll get things ready while I'm waiting for her," thought Etta. The cookies were done and, my! how good they did smell! Jane had made a lot of them.

Etta went out into the garden to wait for Dora. She saw Billy walking slowly past. "I s'pose he's waiting for a chance to pull some of my flowers," she thought. The garden hose was lying in a path here Jane had left it all ready to sprinkle the grass a little later. "I'll just turn on the water and give Billy a good dousing before he can get away," was the little girl's next thought.

She stooped to pick up the hose. But just then she noticed how poorly Billy was dressed and how thin he was. She threw down the hose. Of course she didn't want to make him get cold and sick. Then she remembered a story her mother had read to her the other day about doing good to your enemies. Billy was her enemy.

She ran to the gate. "See here, Billy," she said, "do you like ginger cookies?"

Billy stared at her. "I'll give you some if you will come in," went on Etta. "Jane made a lot."

"You're just foolin',' returned Billy.

"No, I'm not. Just wait a minute if you don't want to come in."

Etta ran into the house and soon came back with a plate of crisp brown cookies. "Take them," said Etta.

Billy hesitated, and stuffed them into his pockets. Then he turned around and went down the street eating some.

Presently Etta saw him coming back. He came up to the gate and said: "Say, I'm not goin' to pull flowers any more. These cookies are just fine."

He ran off before Etta could say anything. He never pulled her flowers again.—Emily S. Windsor, in Pittsburgh Christian Advocate.

Bobby's "Keep Off."

Bobby Brown hurried home very fast. He had thought of a fine plan and was quite anxious to carry it out. He had just spied the "Keep Off the Grass" signs that Mr. Tyler had placed on his lawn, and these signs printed in big black letters had suggested the plan.

When Bobby reached home, he hunted around in the cellar until he found a little can of red paint, a small brush, and some brand new shingles; then he

went to work. It was harder than he had thought, for the letters would run up hill in spite of all he could do, and he never could make a very good K. But he was through at last, and several "Keep-Off" signs, printed in big red letters, were placed in the sun to dry.

"There," Bobby said as he looked at his work. "Now I guess Billy Dix and the other boys won't be borrowing my things any more. It's no fun having to divide with everybody else." And Bobby felt quite proud of his little plan. He went to bed that night to dream of a new bicycle that was all his own and a cart that no one ever dared to borrow. And the very next morning his dream began to come true. Bill Dix came hurrying into the Brown yard just after Bobby had gone to school.

"Oh, Mrs. Brown," he asked breathlessly, "don't you s'pose I could borrow Bobby's cart to carry the clothes to Mrs. Raynor in? There's a big basketful this morning and my cart's broke."

"Why, of course you can take it, Billy; just help yourself. I guess you'll find it right there in the cellar."

Mrs. Brown was very busy just then, and she soon forgot all about Billy and the cart.

Yes, Billy had found it in the very darkest corner of the cellar. He drew it to the light and then stopped and stared. There on the seat was a big "Keep Off" sign printed in crooked red letters. What could it mean? He and Bobby had always shared their things before. But Billy didn't wait in the cellar very long. He hurried out of the door and behind the lilac bushes and home. Then he and his mother spent two whole hours trying to mend his old cart so he could use it for carrying the clothes to be washed. And Billy's little brother, who had been promised a ride in Bobby's cart, cried and cried because he couldn't have it.

Billy had been gone only a few minutes when Roland, Bobby's brother, came in from school saying that he had to go on an errand for his teacher, so he guessed he would borrow Bobby's wheel; but he didn't. When he saw the big "Keep Off" sign in front of it, he turned away in disgust and went off down the road on the run. He could think of many a time when Bobby had borrowed his things. And it took him three times as long to do the errand as it would if he could have ridden somebody's bicycle. He was even late for dinner.

That night and the next night Bobby wondered and wondered why Billy didn't come over to play ball with him. For some reason there didn't seem to be anybody who had much time to play. Of course he could ride his new bicicye up and down the street, but there wasn't much of any fun in that when there was no one to be glad that you had it.

The third morning after the signs had been put up, Father Brown, whose hoe Bobby himself had broken, went into the cellar intending to borrow Bobby's small hoe for a few minutes. But he didnt touch it; he just shook his head soberly when he saw the "Keep Off" sign tied to its handle and came out without it.

Yes, Bobby's fine plan had worked, and he had everything to himself. But he wasn't happy, no, not a bit, and he wandered about the yard wishing that some one would come and play with him. But no one came, so he went and sat down on the bench under the old red apple tree and began to think and think.

"Oh, dear!" he sighed, "I guess signs aren't so nice after all, unless it's on lawns. It's more fun to have an old bicycle that's all worn out and let the boys take turns in riding it than a new one that nobody praises at all." Then he came to a sudden decision. "I'll burn those old signs up," he declared as he jumped up from his seat. Five minutes later the "Keep Off" signs had all found their way into the kitchen stove, and Bobby was half way across the back yard in search of Billy Dix.

"Oh, Billy," he called out from the orchard gate, "come on over and try my new wheel. It's a dandy. Then we'll take the cart and go after your clothes. It's lots more fun to share things; don t you think so?"

"Sure I do, Bobby. Mother says the best fun we have is what we share with somebody else. Here's some Indian arrows I've been saving for you."

"Say, Billy, you're a brick?" Bobby Brown cried joyfully. And two small boys ran a race to the new bicycle in the cellar.—Alice Annette Larkin, in Sunday School Times.

The Child's Offering.

A child a penny gave,
With it a tract was bought,
By which a heathen chief
Was to the Saviour brought.

A little church was built;
Men turned from idols cold,
Till fifteen hundred souls
Were gathered in the fold.

How many more shall come
In joy with Christ to dwell,
The fruits of this small seed,
Eternity must tell.

When every little hand
Shall sow the gospel seed,
And every little heart
Shall pray for those in need—

When every little life
Such fair, bright record shows
Then shall the desert bud
And blossom as the rose.

—The Christian Giver.

The Cow that Ate Jacky's Garden.

"Oh, papa!" yelled Jacky, as he ran madly toward the house, "old Jonty's cow has got in and eaten up nearly all my garden—lettuce and beans and cel'ry, and 'most all my flowers. Oh, dear! Let's whip her and then drive her out to the pound and shut her up. That'll make old Jonty mad, and he'll have to pay a whole dollar to have her took out. And—and can't the law make him pay for my garden, too?"

But papa and mamma had gone across to the orchard, on the opposite side of the house, to look at some new fruit-trees that were coming into bearing, and did not hear.

Jacky saw old Jonty himself turn in at the road entrance and hobble toward the house, with anxiety expressed in every motion of his frail body.

"Seen anything o' my cow, Jacky?" his cracked voice quavered before he was half way up the path. "I try to keep an eye on her all the time, but can't seein' I have to be here an' doin' arrants, an' she bein' in the road."

"Y-es," Jacky forced himself to answer, pleasantly; "she's down by the wall eatin' grass. I—I drove her out there. You see," hastily, "it's better feeding there, and the high grass ought to be cut down, anyway."

"Well, now, I am glad," old Jonty ejaculated, with a great sigh of relief. "I was feared she might be pokin' in somewhere an' do damage. I'm forever pestered 'bout that cow, an' skeered o' her bein' put into the pound. It would come ter'ble hard to spare the money to bail her out. Someway, it don't seem jest right to let her run the roads so, but what can I do? The doctor says for me to have milk for my sick boy; but havin' the fambly I've got, an' no work but what a broken-down old man can get peddlin', round, I never could buy."

"I—I don't believe the neighbors care—very much," Jacky stammered, coloring guiltily. "And that's splendid high grass along the wall, better than your cow could find anywhere on the public road. If you like, you may leave the cow there all the afternoon."

"W-e-l-l," doubtfully; "if ye're sure it won't bother ye any, it would be a big easement. I've promised Mis' Brown the cuttin' of a half cord o' wood."

He turned away with a nod of thanks and hobbled back toward the road. Jacky watched him for some seconds in silence, the last of his resentment disappearing.

"Oh, say, Mr. Jonty,' he called, "there's lots and lots of grass all along the wall. You can turn your cow in every day, and I will look after her."—F. H. Sweet.

A Home Fairy.

Elsie and her mother sat for a few minutes after breakfast on the porch. The coolness of the breeze sweeping through it was pleasant, for outside the sun already poured down fiercely, and there was every promise of a hot day.

"If only I could have my wish," said Elsie. "Oh, I know what I would wish."

"What would you wish?"

"First, I'd wish that a little fairy would appear—yes, I'd have her poising right on the top of that lilac bush; she would be such a featherweight, you know, that it wouldn't bend even the smallest twig. And she'd say: 'What can I do for you this morning?' And I'd say: 'Please hold out that nice little wand of yours, and set the sitting-room and the library to rights in a minute. Dust all the corners, and shake the little rugs, and sweep the porch.' When that was done, I'd say: 'Please go to my room and tidy it up, and when you've done leave a beautiful new dress for me to wear to the lawn party this afternoon.' Then I'd go out and lie all the morning in the hammock. I'd have the fairy fix the flowers on the dinner table, so that I wouldn't have to move. I'd read that good story I haven't had time for, or if Janet came over we'd just lounge about and talk. After dinner I'd dress and go to the lawn party. I'd have the fairy have a carriage ready to take me; and in the evening I'd have her by me and read to grandmother. While she read I could run over to Janet's and have a good time there. Now"—Elsie laughed at the pleasant picture she had drawn—"wouldn't that be a nice day? What would you wish for, mother?"

"Well," mother said, ready to enter into the little girl's humor, "I usually have too much to think of to spend much time in wishing; but, one thing I am sure—I should want my fairy to have two wands instead of one."

"Oh, mother, you expect a good deal. One could do all I ask for; but go on."

"I shouldn't want even to tell her what I would like to have done, for my fairy would know without any telling. She would skip about with such willing hands and such a happy face and such cheery song as would put cheer into the heart of every one in the house. She would put your room in order, too—not slighting anything, but making it just the sweet, tidy room that every dear little maid ought to have. All the time she would still be on the lookout, with a pair of the dearest, brightest eyes in the world, for things she might see to be done without waiting to be told."

"You want your fairy to do just what I want mine to do," commented Elsie.

"The dining-room would smile a welcome to every one who came into it, so much pains would she take with the flowers—not hastily cramming them into vases. After dinner, I should feel like saying: 'My dear little fairy, you have been such a willing comfort to everybody all the morning that I think it only fair that you should have a little recreation.' So my fairy would go to the lawn party."

"Oh, mother, how you are talking! I thought you meant it all seriously."

"I never meant anything more seriously in my life," said mother; then going on as if she had not been interrupted: "My fairy would carry all her sweet loving-kindness with her, with the result that all who came in her way would feel it good to be near her. She would not remain with just the girls she liked best to be with, but would encourage the shy ones, and have pleasant words for those who might feel strange or neglected. When she came home it would still be with a loving spirit, prompting her to let those who loved her there have a share in her good times by her account of them. She would gently wait on grandmother, finishing up her day with the reading with which no one can please grandmother so well."

Elsie shook her head a little, then smiled a little, then sat for a while in deep thought, saying at length as she rose: "Well, mother, I don't think there is much chance of my fairy coming to wait on such a lazy thing as I made out myself to be. But I do think that your fairy might be expected to be somewhere about. She ought not to be an impossible fairy. Perhaps if I were to try—and I think I will—I might be able to be and to do all that you would wish and expect of your little fairy."

Mother kissed the two little "wands" as they went about their sweet home magic.—Sunday School Visitor.

Girls That Are Wanted.

The girls that are wanted are home girls,
Girls that are mother's right hand,
That the fathers and brothers can trust in,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folks,
Ready and anxious to please.

The girls that are wanted are wise girls,
That know what to do and to say;
That drive with a smile and a soft word
The care of the household away.

The girls that are wanted are good girls,
Good girls from the heart to the lips;
Pure as the lily is white and pure
From its heart to its sweet leaf tips.

—Central Christian Advocate.

The Policeman.

To be caught by a policeman! Ruddy, even though he had grown big enough to wear trousers, believed this to be the most dreadful thing that could happen to him. Hadn't the big boy who lived across the street told him that policemen were wicked men who put little boys in the lock-up and fed them bread and water?

There was to be a circus parade only two blocks away, and, without ever thinking to ask his mother if he might go, away went Rudy to see it. He had never seen anything like it in his life before. There were long strings of beautiful big horses, and the dearest little ponies besides. Then when the great cages came along and Rudy found himself so close to real live tigers and lions and big white polar bears that swung their heads from side to side, he gazed at them with open mouth as well as wide-open eyes.

"I'll walk just a little way after it," said Rudy to himself. So he kept as close to the bears' cage as he could, and on he trudged until the procession turned a corner. Pretty soon it turned another corner, for the parade was countermarching—that is, it was starting in an opposite direction to get back to the tents, which were only a short distance from where Rudy lived.

Long before the bears' cage reached the tent, however, poor little Rudy's feet were too tired to take him any farther, so he dropped down on somebody's front steps and began to think to himself that maybe he was lost. He was too drowsy to think very much about it, though, and pretty soon he was sound asleep, with his head on the cold stone. In less than half an hour he waked up, perhaps because he felt a pain in his neck, for his head was uncomfortably twisted. He glanced around him. Everything looked strange—everything except the sun, and that was shining brilliantly. Dear, O dear! he was sure that he was lost. Besides, he was so very hungry.

Well, it was bad enough to be lost and hungry; but a more dreadful thing was yet to happen to him, for, O horrors! who should be coming across the street but a terrible policeman, with a big club in his belt and a big badge on his coat that seemed to glitter wickedly in the bright sunshine. Even though Rudy was in his first trousers, he cried out loud; he just had to.

"Hello, sonny! What's wrong?" said the policeman in a deep voice.

"Sonny?" Why, that was what Rudy's father called him sometimes. Besides, when the policeman placed a big hand on the little curly head and peeped into the tearful eyes, he didn't look fierce at all, as Rudy thought he would. All the same, he sobbed out: "You won't lock—lock me up, will—will you? I only—only got lost."

"Lost?" said the deep voice again. Let's see, you're Mr. Graeff's little boy, arent you?'

"Yes, please, I'm Rudy Graeff," said the little fellow, who, as he noticed the pleasant smile and the kindly twinkle in the eyes of the big policeman, was beginning to feel less afraid of him.

Without another word the policeman picked up the boy in his arms; and after they had walked a few squares and turned a corner, he said: "There, sonny, you're nearly home."

When the policeman rang the bell, Mrs. Graeff came to the dor, and Rudy knew right away that she had been crying. "I've looked everywhere for him," she said to the policeman as she clasped Rudy in her arms and kissed him. "I just telephoned to the police station," she finished.

"I found him on my beat, up on Mulberry street," said the policeman as Mrs. Graeff was thanking him for his kindness.

Since that day Rudy thinks policemen must be among the very kindest men in the world.—Christian Observer.

The Love of a Dog.

For several years a small businesslike dog sold newspapers to hundreds of people in Boston every day. The little dog, so loving, patient and faithful to his crippled master, was always to be seen near Park Street subway entrance trotting around with a paper in his mouth, until a sale was made to a regular customer or a stranger. The money must first be deposited in a small leather pocket attached to a collar with bells which the dog wore, before the paper was to be had; then the dog would return to his master for another paper to sell.

Silently, yet persistently, this dog of business approached the men, women and children with the latest news of the day. Patrons dropped their pennies in the pocket about the dog's neck and hurried away, more thoughtful and considerate of others because of this friendly morning greeting. Often the shopping people and children would linger for a friendly talk. It was not an unusual sight to see from fifty to a hundred persons waiting their turn to buy and say a few kind words to the intelligent worker.

Each week the dog earned about $25 for his master, who in return shared his fire, his food, his bed, his heart with his companion. Such love and service were as the love of David and Jonathan.—The Child's Hour.

Our Examples.

We must remember that we can go up to that happy country in no other way than as the saints went up of old; that it is of no use to think of the martyrs, unless we try to imitate them; that it will not avail us to pray to be with them hereafter, unless we have trodden in their footsteps here. Theirs were indeed great trials, and ours are little ones; but we are fighting the very same battle that they fought, and if we win we shall inherit the same reward. An evil thought put down, an unkind word left unsaid, is a stroke struck in the same war in which they are already crowned as conquerors. They were faithful in a few things before they were put in charge of many things; and if they had not been found trustworthy in the one, they had never attained the other. J. Mason Neale.

Let us not forget that life is brief; that time hurries; and that what we do to make our memories of earth beautiful in heaven, and heaven itself more populous than ever, must be done at once.

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Personal and News Notes.

Until further notice, the address of Rev. Robert C. Jett will be, as in the past, Staunton, Va.

The address of Rev. Andrew G. Grinnan is changed from West Falls Church, Va., to Falls Church, Va.

The annual meeting of the Columbia, S. C., Convocation will be held in Bennettsville, South Carolina, early in January, 1914.

The Rev. Harris B. Thomas, rector of St. John's church, Sodus, N. J., has been called to the rectorship of Christ church, Pittsford, in the same diocese.

The Rev. William P. Ten Broeck, D. D., Professor of Eclesiastical History in the Seabury Divinity School, was buried from the Cathedral, Faribault, on October 15th.

St. Paul's church, Summerville, S. C., the Rev. F. W. Ambler, rector, is being thoroughly renovated. The exterior is being painted and the interior decorated.

The address of the Rt. Rev. E. A. Temple, Bishop of North Texas, which has been Walkerton, Va., during the General Convention, is now, as heretofore, Amarillo, Texas.

The Rev. William Cabell Brown, D. D., of the Southern Brazil Missions, elected by the General Convention to be Bishop of Cuba and the Canal Zone, still has his election under consideration.

The Rev. Edward Ernest Matthews, of All Saints' church, Lakewood, New Jersey, has resigned, his resignation to take effect on November 26th, which will complete twelve years of his rectorship.

The Rev. Edgar W. Halleck, assistant of St. Andrew's church, Louisville, has accepted a call as rector of Christ Church parish, Bowling Green, Ky. He expects to take charge the first Sunday in December.

The Rev. J. J. Wilkins, D. D., General Secretary of the Five Million Pension Fund Commission, has removed from 2925 Geyer Ave., St. Louis, to 143 East Adams St., Kirkwood, Mo., and should be addressed accordingly.

The Rev. Henry F. Kloman, rector of St. Stephen's church, Portland, Maine, has declined the call recently extended him to become rector of St. Paul's church, Newton Highlands, Diocese of Massachusetts.

The marriage of Miss Margaret Frances Restarick, daughter of the Bishop of Honolulu, to Mr. Reynold B. McGrew, is announced to take place on November 11th, at St. Andrew's Cathedral, Honolulu.

Bishop Moreland of Sacramento preached in Grace church, St. Luke's church, and the Church of the Holy Communion, Charleston, on Sunday, October 25th. The Bishop is a native of South Carolina.

The Bishop of South Dakota has authorized the Council of Advice of the District to act as the Ecclesiastical Authority thereof, during the month of November. The president of the Council is Rev. Dr. Robert Doherty, Sioux Falls; the secretary is Mr. George W. Lewis, Sioux Falls.

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CHURCH WORK A SPECIALTY

The Rev. B. B. Lovett, rector of Middleham chapel, and St. Peter's church, Calvert county, Md., has accepted a call to the Church of Our Saviour, Baltimore, and entered upon his new duties on November 1st.

Mrs. Corilla C. Scarlett has presented to St. Bartholomew's church, Baltimore, Md., the Rev. G. Mosley Murray, rector, a new organ, in memory of her husband. The instrument is nearly finished and will soon be installed.

St. James' mission, Greenville, S. C., is soon to erect a new church, which is to be a memorial to Miss Eliza Powell, who taught in the Sunday School of Christ church, Greensville, sixty-five years, 1835-1890.

St. Andrew's church, Jackson, Miss., the Rev. William Mercer Green, rector, which has been used for thirteen years, in a partly unfinished condition, will soon be entirely completed. The new work will cost over $8,000, of which about $4,000 was received in an offering made last June.

The congregation of St. Andrew's church, Bryan, Texas, the Rev. W. W. Daup, rector, have nearly completed a new church, costing about $16,000. When the organ, memorial windows and furnishings are installed, the value of the property will be, it is estimated, about $30,000.

The Rev. G. Robinson Lees, D. D., Fellow of the Royal Geographical Society and vicar of St. Andrew's, London, is in this country, delivering interesting and informing lectures on the Holy Land. He will make a tour of the South and this week was expected to make an address at Sewanee. Dr. Lees has the power, from his familiarity with the people of the wilderness, to make the Bible more real to us of the West.

The Convocation of Nashville, Tenn., will meet in Glenraven chapel, Cedar Hill, the Rev. J. F. McCloud, rector, on November 11th-12th. The Convocation will begin on Tuesday, November 11th, with Morning Prayer and sermon by the Rev. Charles T. Wright. "The Recent General Convention" will be discussed by the Rev. T. D. Windiate, the Rev. Nicholas Righter and the Rev. J. M. Northrop. On Wednesday morning, at 9 o'clock, the Rev. Roger H. Peters will conduct a quiet hour, and at 11 o'clock the Rev. H. J. Mikell, D. D., will preach the Convocation sermon. "Certain Mandatory Rubrics of the Prayer Book will be discussed by the Rev. George P. Hoster, D. D.; the Rev. W. L. Kinsolving and the Rev. W. H. DuBose. A missionary service will be held at 7 P. M., with an address by Miss Laura W. Bassett. On Thursday, November 13th, Bishop Gailor will hold a confirmation service and preach.

The Desired Haven.

Helen Elizabeth Coolidge.

Across the restless sea of life
Christ is my Pilot sure,
The Haven lies not far away,
For those who shall endure.

Sometimes the waves run mountain-high
And starless is the night,
But never does my Pilot fail
To guide the ship aright.

Sometimes, adrift I seem to be,
My faith, my love grow weak,
But—yonder, still that haven lies,
The which I, trembling, seek.

Across the surging sea of life,
I shall have sailed at last,
And where my Pilot welcomed me,
I shall have ancnor cast.

Washington, D. C.

Read the Bible, and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham, and learn his faith; beside Daniel, and learn his courage to do right; beside Isaiah, and learn his fiery indignation toward the evil-doer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love.—Spurgeon.

One may obtain self-control in great things only by exercising it in little things. We may all attain self-control if we will, but it must be gained by long continued payment in small progressive expenditures. Nature employs the installment plan. None of us are too poor to begin to pay for what we want, and every small payment is stored up and accumulated as a reserved fund in the hour of need.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

Meeting of Board of Trustees.

The Board of Trustees of the PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY and HIGH SCHOOL IN VIRGINIA will meet on Wednesday, November 12, 1913, at 10 A. M., in the Library at the Seminary.
S. SCOLLAY MOORE, Secretary.

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DIED.

FLETCHER.—At her home in Cape Charles, Va., on Sunday, November 2, 1913, ELEANOR A. F. F., wife of Capt. Spencer D. Fletcher, in the seventy-eighth year of her age.

Interment in Cape Charles Cemetery, on Tuesday, November 4th, the Rev. W. G. Pendleton, the Rev. Jefferson R. Taylor, and the Rev. Mr. Burgess, officiating at the funeral services.

PEIRCE.—Entered into rest, at her home in Lancaster county, Va., on the evening of All Saints' Day, Mrs. MARY ALICE PEIRCE, widow of R. Tunstall Peirce, and mother of Mrs. William Meade Clark, of Richmond, Va.

"Her children shall rise up and call her blessed."

OBITUARY.

Dr. Horace B. Hall.

At a meeting of the vestry of St. George's Episcopal church, held in the parish house, August 31, 1913, the following resolution was passed and entered upon its minutes:

The vestry have heard with regret of the death of one of its most respected, and the oldest member in years and in term of service, as well as the oldest native citizen of Fredericksburg at the date of his death, Dr. HORACE B. HALL, and it desires to put on record this appreciation of the deceased, as well as to express the sympathy of its members for his afflicted family.

Dr. Hall was a man of high character and had the respect and confidence of this community from manhood through a long and eventful life, approaching ninety years in length. He was a member of the vestry of St. George's church for more than fifty years, and took an active interest in its welfare, and has died in the favor of his God and in perfect charity with his fellowman. He lived and died a Christian.

Fredericksburg, Va., September 1, 1913.

Richard Pegram Cameron.

Entered into rest, in the City of New York, on Thursday, October 23, 1913, in the eighteenth year of his age, RICHARD PEGRAM CAMERON, son of Mr. and Mrs. George Cameron, of Mt. Erin, Petersburg, Virginia.

An invalid from his childhood, and in his last days one who endured much, this dear boy converted his afflictions into a triumph, and his heavy burdens into Christian graces.

Out of pain and physical helplessness he wrought patience, courage, dignity, and such a wealth of love, unselfishness, and thoughtful consideration, as made his presence an inspiration, and his quiet chamber a far-reaching source of spiritual help. The friends who loved to gather about him, seeking to give him pleasure, often found in his fine nature higher and better things than they could give.

Blessed with a clear and eager mind, with kindly, cheerful humor, and without a trace of morbidness, he turned his powers, in spite of his infirmities, to rare account, attaining culture and appreciation in literature and music, as well as in spiritual things, beyond his years.

Childlike in his faith, constant in his desire and effort to do good and bear his part in his Master's work; brave, pure, steadfast, he followed the strait and upward path. What seemed hindrances were turned to helps. He won the goal, and out-stripped many in the race.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in His temple, and He that sitteth on the throne shall dwell among them. * * * and God shall wipe away all tears from their eyes."

George Martin Christian—Priest and Doctor in Divinity.

The Executive Committee of the Catholic Clerical Union, of New York, constrained by sentiments of deepest regard and affection, desire, on behalf of the members of the Union, to make public mention of their sorrow in the taking away by death of their longtime fellow-member, and sometime President, the Reverend Doctor CHRISTIAN.

A priest of exceptional ability and great force of character, one always looked to him for out-spoken utterance of the truth and right, and never in vain. A convincing preacher and well-grounded theologian, Doctor Christian was a power in the pulpit, and a worthy champion of the Catholic religion always, whether on the floor of the General Convention, or in whatsoever gatherings of the clergy for the furtherance of the Church's mission.

Stricken down by the hand of God in the zenith of his priestly work, his loss as a leader and spokesman was felt by American Catholics to be well-nigh irreparable. Nevertheless the simple piety and gentle patience with which he bore the long years of weakness and pain which were his portion before his release, were a touching reminder to all who knew of them, that God is served yet more gloriously in suffering than in doing. So in His own gracious way, through the Cross, He rounded out the life-work of His loyal priest.

May the soul of George Martin Christian, priest, rest in peace, and may light perpetual shine upon him.

ARTHUR RITCHIE.
MAURICE W. BRITTON.
WILLIAM H. A. HALL.
CORTLANDT H. MALLERY,
RICHARD R. UPJOHN,
ANDREW CHALMERS WILSON.

ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during October:

Miss Garnett, Washington, D. C.	$ 2 00
St. Anne's parish, Essex	5 00
St. Mark's, Richmond	10 00
Seminary Missions	8 70
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P. P. PHILLIPS. Treasurer.
Alexandria, Va., November 1, 1913.

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See interesting report to General Convention with "Message of Trustees" and Tables

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A copy of the annual catalogue may be had by addressing the Superintendent, Dr. John P. Stewart, Box 12, Farmdale, Ky.—Adv.

God sometimes washes the eyes of His children with tears in order that they may read aright His providence and His commandments.—Theodore L. Cuyler.

The Household.

The Thanksgiving Turkey.

Be careful to select a plump young gobbler less than two years old. Have the tendrons drawn, unless you are certain that you can do it yourself. To do this one must run a sharp knife lightly over the skin behind the leg until the layer white sinews is exposed to view. Then bend the leg back, slipping a strong skewer under one of the sinews, and, grasping the upper part of the leg firmly with the other hand, first loosen it slightly and then, with a strong, steady pull, draw it out from the flesh that surrounds it. There are seven of these tendrons and each must be drown separately if the flesh on the leg is to be tender.

As soon as the bird has been delivered by the butcher, remove the giblets and wash the turkey, both inside and out, with some cold water in which a teaspoonful of sal soda has been dissolved. As soon as the body has been properly dried, go over it carefully to see that every pinfeather has been plucked out, and singe it to remove all hairs. Then cut away any superfluous fat, but be careful to handle tenderly, lest the skin be torn.

When this has been done, dust the turkey lightly with salt, rubbing it into the body, and set it away in a cool place to stay until the time for cooking it. In the meantime put the giblets—the heart, liver and gizzard—in a saucepan to stew gently, and when they are tender save the water in which they were cooked, that it may be used as a gravy with which to baste the turkey.

STUFFING.—The matter of stuffing a turkey is largely one of individual taste. If it is to be stuffed with chestnuts, shell about a quart of the nuts and boil them for five minutes; then remove the skins, and, covering them with water, let them boil for ten minutes longer. Dry them; mash and season with melted butter, salt and pepper before filling the turkey.

A dressing that enjoys even greater popularity, however, is that which is made with herbs, bread crumbs and onions. To prepare it, take a loaf of stale bread, break in pieces and cover with boiling water. Let it stand for about five minutes, then pour off dry. Stir into the moist bread a tablespoonful of salt, about half as much pepper, two onions that have been finely chopped, a level teaspoonful of sage, the same quantity of summer savory, a little less thyme, and a little sweet marjoram. Add at the last moment a half cupful of butter, melted. Mix all these ingredients together thoroughly, and then stuff the body of the turkey with the dressing.

GRAVY.—In making the gravy, heat the liquid in the dripping pan, skim it and add the necessary amount of boiling water, seasoning with butter, pepper and salt, and thickening with flour. Just before serving it add the giblets, which have been finely chopped.

Sweet Potatoes.

Butter a baking-dish well; cut sweet potatoes into slices or cubes and put them into the dish in layers, sprinkled slightly with brown sugar, and alternated with layers of sliced apples. When the dish is full, put butter, pepper and salt on top, and add enough water to keep the contents from burning. Bake in a moderate oven.

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You have a disagreeable duty to do at twelve o'clock. Do not blacken nine, and ten, and eleven, and all between, with the color of twelve. Do the work of each and reap your reward in peace. So when the dreaded moment in the future becomes the present, you shall meet it walking in the light, and that light will overcome its darkness. The best preparation is the present well seen to, the last duty done. For this will keep the eyes so clear and the body so full of light that the right action will be perceived at once, the right words will rush from the heart to the lips, and the man full of the Spirit of God because he cares for nothing but the will of God, will trample on the evil thing in love, and be sent, it may be, in a chariot of fire to the presence of his Father, or stand unmoved amid the cruel mockings of the men he loves.—G. MacDonald.

O, be at least able to say in that day: "Lord, I am no hero. I have been careless, cowardly, sometimes all but mutinous. Punishment I have deserved; I deny it not; but a traitor I have never been, a deserter I have never been. I have tried to fight on thy side in thy battle against evil; I have tried to do the duty which lay nearest me, and to leave whatever thou didst commit to my charge a little better than I found it. I have not been good, but I have at least tried to be good. Take the will for the deed, good Lord. Strike not my unworthy name off the roll call of the noble and victorious army, which is the blessed company of all faithful people; and let me, too, be found written in the book of life, even though I stand the lowest and last upon its list. Amen!"—Charles Kingsley.

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It was Beethoven's opinion that his Mass in D was the greatest and most successful of all his works. It received its first performance on March 26, 1824, at St. Petersburg, on which occasion Beethoven was not present. In fact he never heard a complete rendition of his favorite composition. The first performance of the Mass in America was given in New York in 1872.

In Europe this Mass is never heard in church. It is far too difficult even for choirs of the highest rank. Furthermore, on account of the frequent repetition of the words of the text, it now falls under the prohibitory ruling of the Pope.

Thoughts for the Thoughtful

There is not a single wrong thing that we have done that we need have done.

Casting all your care upon God does not mean that you will cease to have the burden, but that God will put such strength in you as shall enable you to bear it.

He who is the Resurrection is always with us, and if we be in him all things are ours, all shall be restored to us, all our own again forever. We shall be gathered to him who is our Life, with all our loved ones, in perfect mutual knowedge. And then we shall see him face to face.—Manning.

A real sense of want in the soul is one of God's great kindnesses. Sometimes He gives the soul an aching sense of emptiness in order that He may fill it. With profound truth it has been said: "If we only follow any real want in the right direction it will bring us to our Father's house before we come to the end of the road." When the soul has an unsatisfied longing, let Him who made the soul satisfy it.

Trust God for the kind and measure of our happiness. He only has the power and the will to supply every faculty and feeling with the fulness of joy, to enlarge and enlighten our minds, and call forth every latent emotion of the heart to pleasures exquisite, when those tendencies to happiness of which we are conscious, and which are so imperfectly gratified here, will find their food and fulfilment.

The value of self-command and self-denial is exemplified in the cases of the diplomatist who masters his features while listening; the man of the world who keeps his temper and guards his lips. How often after speaking hastily the thought which was uppermost, and feeling the cheek burn, you have looked back in admiration on some one who held his tongue even though under great provocation to speak.

We were meant to reveal God more and more to one another. Jesus Christ is revealed to us every day in every good man and woman whom we know, and this is an awful fact we either make people believe more or less in God and His Son Jesus Christ. We either drive people away from God or bring them nearer to Him. No one can be neutral in the great battle which we fight.

In Bad-Habit Land there lives a very ugly and terrible giant. He is king, and all the people do his bidding, day and night. He never pays them with anything but tears and trouble, and he is so strong that they can never get away from him. It is his wicked delight to steal little people; so look out, boys and girls, for the roads of "I-don't-want-to-mind" and "I-will-have-my-own-way" lead straight to his castle.

Peace is "tranquility of order." It is the abiding sense of God's presence and might within us, against which the troubles of life beat without power, and break without overwhelming. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Calm in the presence of God, calm in full submission to God's merciful ordering; and, when tie after tie is snapped, and the golden threads which bind us down to earth are cut away one by one, in the great severance of death itself, still—Peace. —Canon Newbolt.



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They are scattered in the fields of the world. Far off from the pulpit and the rostrum they are gleaning. Many preachers do not know the fact; they think they are simply resting and recreating. But has there ever been a preacher who was not constantly in the pulpit habit? "Woe is me if I preach not the gospel," exclaimed one of the foremost of the craft, and woe rests heavily upon the brethren of the fellowship. They see all things in the light of scriptural illumination and ethical and religious inspiration. They have the eyes of their souls wide open. For they fully appreciate the fact that this was the habit of their Master. He never repaired to the wilderness to rest, he never sailed upon the waves, he never went into a social gathering or threaded the corridors of the stately temple at Jerusalem without weaving his observations into the golden cloth of inspiration and of sweetness. The common people heard him gladly because he talked of the common things in the most uncommon manner. How the rose glowed as he passed, and the lily lifted its crystalline whiteness to his view. The skies deepened their blue and the clouds with fleecy whiteness retold the parable of the lost sheep in the fanciful shapes they took as his eye was lifted to them. Life is a riddle to the cynical and to the materialist. It is a parable to the righteous; it is a vision to the seer. So the preachers in the wide ways of summer wanderings are ever at work weaving the new scenes, and new associations and new emotions that come to them in the weave of reflection, and out from these summer musings and often unguided meditations will come forth the sermons and lectures of the winter season.

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Vol. LXXVIII. RICHMOND, VA., NOVEMBER 15, 1913. No. 46

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Not a Mistake, But a Crime.

The flippant manner in which many people speak of sin was illustrated quite forcibly in the case of a recent forgery. A son had forged his father's name and drawn money from a bank. When he and his father confronted the cashier, the son sought to make light of his sin and apologized for it by saying that every young man is liable to make mistakes. "That is not a mistake, but a crime," was the cashier's prompt retort, and the young man winced under it speedily. He had caught a new conception of his offense and suddenly realized that it was far from being a slight one. After the matter was adjusted by the father, the young man, considerably sobered and humbled, extended his hand to the cashier and said earnestly: "I want to assure you that this will never happen again." That cashier had, in a few words preached a sermon that will not be forgotten in a hurry. He had called the sin by its right name. It was not an indiscretion, not a weakness, not a mistake, but a crime. Just because parents and people generally fail to call things by their right names, fail to affix the brand to the sin and treat it as a really serious matter, the consciences of many young men and women have become very elastic, and that accounts for the epidemic of evil from which the nation is suffering.—The Lutheran.

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Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

SOUTHERN CHURCHMAN COMPANY,
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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receive subscriptions and to contract for advertising.

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THE HOUSE OF BISHOPS AND OPEN DOORS.

During the session of the General Convention recently held in the city of New York, it was commonly reported that our Right Reverend Fathers seriously discussed the question of departing from their old custom of sitting behind closed doors and opening the doors of their House to the public, so that all men might know the reasons that influenced them in their decisions. It was further reported, whether it be correct or not, that this proposition to sit with open doors was lost by the close vote of forty-nine to fifty-two, showing that a large number of the gentlemen of the Upper House were in favor of sessions with open doors. As a matter of fact, in the judgment of the Southern Churchman, it would be a wise and useful thing for the Bishops to sit hereafter with open doors as do the Deputies.

A large number of the ablest men in the ministry of this Church are in our House of Bishops, and it is only justice to them to say a large number of the ablest preachers and the ablest administrators in this country have seats in that House and, beyond a doubt, the discussion of any subject that comes before the House of Bishops would be of profound interest to a large percentage of the religious people in this country, that men might know the reason why and what it is that influence these gentlemen in any decision or with regard to any action, and it does seem to the Southern Churchman that in excluding the public from all knowledge of their decisions they are doing themselves, the Church and the Christian community at large a distinct damage.

The influence of the House of Bishops is distinctly limited, because men know nothing of the reason why of acts that proceed from that House. In this age and under our conditions thinking men are no longer willing to take any man's ipse dixit on any question of of importance. They want to know the reason why, the motives that influence, process of thought that led to any given act; and, as a matter of fact, in a large number of cases a man's reason why is of very more importance than any particular decision at which he may arrive, so if our Right Reverend Fathers could see their way to allowing the public to know the process by which they reach their conclusions and the reason why for their acts they would add greatly to their own influence.

There was never a time in the history of this land, or indeed in the history of any land, when moral leadership and spiritual leadership was more greatly to be desired than in this generation; but, in order to exert such leadership, the men who exercise it must have the implicit and intellectual confidence of the men whom they are trying to lead; and it is because the Southern Churchman esteems so highly the influence that the House of Bishops might exert and desires so sincerely to see that influence exerted to the best effect, it is for this reason that we plead that our Right Reverend Fathers let the world know the process of reasoning by which they come to any conclusion.

One of the values of the debates in the House of Deputies is their educational influence. These debates set men to thinking, call their attention to new issues and important questions, arouse the spirit of inquiry in the people who hear or read the debates, set men to thinking in what is to them new directions and open up new avenues of possible mental activity and moral and spiritual results. This influence of the debates of the lower House could never be exercised but for the absolute publicity that is given to them. All who desire may hear the reason why of any proposition that passes the House of Deputies, and our good friends, the reporters, give the same opportunity to every newspaper reader to the very utmost limits of the land. The House of Bishops is cut off from all this by its present method of sitting behind closed doors.

But there is still another reason why the Southern Churchman thinks the House of Bishops ought to sit with open doors, and that is, to avoid the possibility of misconstruction and misunderstanding on the part of the general public as to the acts of the House of Bishops. As an illustration of what is meant, a New York reporter makes the following remarkable record: "Bishop Williams of Michigan, speaking to Presbyterian ministers and their guests at the monthly dinner of their Union, told them that the man who killed Church Unity, as proposed by the Episcopal General Convention, was the chairman of its Unity Commission himself. This is Bishop Anderson of Chicago. He told the Presbyterians that when the matter seemed in the balance in the House of Bishops the chairman made a speech, saying that what the Church aims at is organized unity, and that anything short of it may defeat it. He opposed, so Bishop Williams said, the permission to the Church's Board of Missions to co-operate with the other mission boards and the membership of the Church in the Federal Council of Churches. Bishop Williams told the same Presbyterians that he totally disagreed with the Bishop of Chicago in this view." Now, to the point of illustration: The Southern Churchman does not know whether Bishop Williams was correctly reported or not, nor does it know whether Bishop Williams remembers accurately, if he is correctly reported, what took place in the House of Bishops, nor does the Southern Churchman or anyone know what reasons were given in the House of Bishops for the defeat of the two propositions referred to and which were sent up to them from the House of Deputies, but the Southern Churchman does know and all intelligent thinkers must see clearly that if there be any misconstruction or misunderstanding or misapprehension in this case, or in any other where the action of the House of Bishops is concerned, it could all have been avoided and averted by the House of Bishops sitting with open doors and having reporters present to report just what was said, and just what reasons were given, and just why any particular action was taken under these or under any given circumstances.

The more one thinks of the process

of sitting with closed doors the more one wonders at the small amount of misapprehension and misunderstanding that is produced by that process. Of all conceivable methods it is the best designed and would seem to be the most effective to produce misapprehension, to destroy influence and to lower the place and position of leadership of the House of Bishops in the work of the Church of the Living God.

These are only two of the many, very many, reasons that could be given that would seem to the Southern Churchman to be absolutely unanswerable in connection with the sitting of the House of Bishops with open doors, and for these and for many other reasons the Southern Churchman would very gently and very kindly, and with all due humility, suggest to our Right Reverend Fathers that if they desire their legitimate place of leadership in the Church and in the country, and if they desire to effect all that is possible for their influence on the side of right and righteousness, let them open the doors of their House and let all the world know that they have reasons for whatever action they take and that that those reasons are such that they are absolutely willing to submit them to the judgment of all fair-minded and judicially-disposed people. And the Southern Churchman makes this prediction—that when our Bishops do sit with open doors and speak their words of help and of leadership to all the public the influence of that House in the Church and in the community at large will be far greater than it has ever been before in the history of this country.

A PLEA FOR A NATION'S WARD.

By the Bishop of Atlanta.

Should any of you who are interested for any reason in the welfare of the negro and desire to study his past and his present, his needs and opportunities, his deficiencies and his capacities, I recommend you to take a twenty-five year course in local observation as follows: ten years in the North, ten years in the South, and five years in the border section of Maryland and the District of Columbia.

One of two results, we are convinced, would follow, either utter disaffection, or the Southern Christian man's position, one of sympathetic interest in the growth of self-reliance; unless there be a third attitude, which I have found in some cases—utter failure to understand the negro.

I have had the education with some five years of additional study on the two sides of the question, starting from a kindly feeling and affectionate interest, which in all the changes I have never lost, but have studiously endeavored to exhibit it by word and deed, as by sufficient token I can prove.

It sounds like either affection or ignorance to hear that "there is no negro problem," when for one-third of the negro's residence in the United States there has been dispute and discussion, North, East, South and West, as to the best methods of dealing with the question of his uplift.

I am very sure that the worst way of all is the use of the newspapers, and I have followed them in all sections of the country.

As too much attention is bad for a child, so notoriety—the exploitation of their rights or their woes, their good points or their vices, their proper claims or their mistaken ambitions, has been the greatest hindrance in the way of those who are sincerely seeking to elevate the character, rather than to increase the privilege of the negroes in our land.

Undue prominence in the public eye has the same effect on a race as on an individual, to increase self-importance and leads directly away from the same doctrine that worth is measured by effectiveness.

Time is wanting for an extended discussion.

A nation's blunder is the cause; and a nation's neglect is the occasion for the Church of God, with all the aid she can summon, doing all in her power to redeem the time misspent in relation to these fellow-citizens and fellow-children of God.

The steps are easy from pampering to abhorrence and from paternalism to indifference, if the Spirit of Christ is not in the movement.

The Church to-day is the inheritor of these two evil and obstructive conditions.

With a courage, nevertheless, born of a sincere compassion, the Church has never wholly neglected the inarticulate cry; put, through her boards and diocesan societies, has given indication of her sense of responsibility and of their need.

The American Church Institute comes to you as the approved and accredited agency, as the guarantor and distributor of your beneficence.

The time is gone for the nation to discharge her duty to her first ward, the Indian.

One such experiment should have dissuaded us from a second act of cruelty.

An immeasurable wrong was done when the ballot was given to a people untrained for citizenship.

As a policy it was as foolish and as dangerous as it would have been for Moses to have organized the Hebrew rabble into a democatic republic immediately after crossing the Red Sea.

When freedom and franchise were given the negro, he then became a ward of the nation, as he was no longer a chattel or an acceptable relation of any kind in the land where he lived.

If any of you are very urgent about the ballot, I would, without prejudice, impress upon you that there are many things which the negro needs much more than a vote. He needs, still needs, to be fitted for citizenship. He needs a vitalizing religion. He needs an appreciation of character even above intellectual training; for voting is a moral or may be made an immoral act.

He needs education but not so much of the sort which some have been trying to give him indiscriminately, the arts and sciences, the classics and Romance languages, music and theology.

He needs instruction in honor, righteousness, thrift, truth and purity more than he needs the ballot.

And above all he needs a quickened and an enlightened conscience such as can be imparted to him in no other way than by the religion of Christ, truly taught, truly received and truly followed.

The finest investment which this Church has made in this field is the little school alongside of and in connection with the Church or mission established in their midst.

After much observation, I express the conviction that the most valuable service done for the negro to-day is the work accomplished by the hundreds of Church schools with their thousands of pupils scattering everywhere an influence wholesome, sane and elevating, which yearly send forth a multitude of young people who have been trained to act out the principles of the Christian religion, whose Sunday lives and week-day lives are homogeneous; and which in an experience of more than twenty years have never furnished one criminal for the jail, the penitentiary or the chain-gang.

The institutions of higher learning have their place for selected specimens and educate the few; the Church schools train them aright in every stage and elevate the many.

The combination which purifies the heart and instructs the mind and gives skill to the hand, and makes nobility consist in doing every one his part with a good conscience toward God and toward men is the first and necessary step in the solution of the negro problem.

Turning to you for help in this solution, we call upon you for sympathy and for support whatever may be your views, whether—

1. That the negro is (as I believe), capable of great development—how great is not the point. If this be your view will you be recreant to a call to give him a square deal in religion and in training of hand and heart and mind?

2. That he is utterly degraded and beyond help, God pity the man or woman who believes this and fails to do all in his power for himself, his descendants and the future of this nation to prevent the submerged tenth from scuttling the ship and destroying, by a gradual but sure process, the other nine-tenths of the people of our land.

Cannot you see the demoralization wherever the unguided negro is in power? Cannot you hear the sound of the breakers of recklessness and lust of mere gratification of earthly desires?

Cannot you feel the listing to the danger point as the materialism and idolatry of wealth and power and position soak into the fibre of these children released to be the Devil's tools at will.

Churchmen! Christians!—To-day is ours; to-morrow is another's. Do what you have to do now. Give what you should give, not what you can spare, now. Not to do so is to share in the crime of the century.

In comparison, the Titanic horror is but the loss of a child's plaything: the destruction wrought on that fateful day is as a pin-wound to the death of the whole body.

As a practical application of my remarks and to direct your attention to the sound and intelligent method employed in the latest school which has become affiliated with the American Church Institute for Negroes:

The Fort Valley High and Industrial School, located in the centre of one of the largest negro populations in Georgia, is doing the work outlined. We should have one such school in every Southern State. But this school is established and at successful work and is doing splendid service not only for Georgia, but for contiguous States.

For the full realization of its progress and laudable aims, it only needs to have the financial support of those who believe in the four-fold plan of education indicated as necessary.

Its guarantee is furnished in a sane, right-minded and true-hearted principal and a Board of Trustees composed largely of men of the highest standing for intelligence, integrity and philanthropy.

A National Committee to Help in the Patriotic Work of Uplifting our Wards in the Philippines.

Bishop Charles H. Brent, of the Philippine Islands, who attended the Episcopal Convention in New York, returns to the Philippine Islands to continue his life-consecrated work civilizing the Moro tribes. Bishop Brent, who is a great believer in the possibilities among these queer little brown people, who subsist on camotes and corn, wear no garments, and make their homes in tree tops, will, before his departure receive a splendid recognition of the self-sacrificing work he has already accomplished in the Philippine Islands. His friends in this country have just completed an organization which is known as the National Committee for Upbuilding the Wards of the Nation. This National Committee is working under the auspices of the Harmony Club of America, which has a large membership of men and women throughout the United States who are interested in uplift work.

On this non-sectarian committee, which is to assist Bishop Brent in his work, are many noted names, among which are Bishop Samuel Fallows, Chairman; Francis E Clark, D. D., President, United Society of Christian Endeavor; Admiral George Dewey, President, General Board, U. S. Navy; Mrs. Adam Denmead, National President, Daughters of the King; Mrs. Henry M. Flagler; Ralph M. Grant, Commander-inChief, Sons of Veterans, United States; Major Henry L. Higginson, of Boston; Congressman Richmond Pearson Hobson; Mrs. Donald McLean, Former National President, Daughters American Revolution; William R. Moody, President, Northfield Schools; John R. Mott, Chairman, International Y. M. C. A. Committee; George Wharton Pepper; Mrs. George Shrady; Mrs. William G. Slade, President, United States Daughters of 1812; Mr and Mrs. I. N. Phelps Stokes; Josiah Strong, D. D., President, American League of Social Service; Mrs. William H. Taft; Mrs. Mary Logan Tucker; Major General Leonard Wood, Chief of Staff, United States Army; Rear Admiral Charles H. Stockton, Commander of the Order of Washington; Miss Mabel T. Boardman, Chairman, American Red Cross; Eliza B. Masters; Mrs. Lorillard Spencer; Mrs. L. L. Funk, National President, Children's Day Association; Mrs. P. V. Pennypacker, National President, General Federation of Women's Clubs Mrs. W. Emlen Roosevelt; General Marcus H Wright, Vice-Commander of the Order of Washington.

The National Committee, the Secretary of which is Kenneth B. Day, and which has its headquarters at 30 Church Street, New York City, has for its aim the raising annually of a fund sufficient to carry on the non-sectarian work that Bishop Brent has planned for the Moro tribes.

Bishop Brent's plan takes in the social, industrial, educational and evangelical work among the million or more pagan and Moro inhabitants. He hopes to cure them of their chronic ills, such as malaria, hookworm, black fever, and the like, and teach them how to live so as to avoid the tropical diseases, most of which are due not to climate, but to unhygienic habits.

He plans to help them to found real homes and maintain civilized communities until their savagery is fully outgrown.

The industrial work planned by Bishop Brent is one of the chief features. He will work to the end of making the Moros become self-supporting and masters of several trades and occupations. He will teach them how to reclaim thousands of acres of productive land; how to build and care for sanitary dwellings; and, in short, through the trade school bring them out of their present bondage of poverty and degradation.

In his educational work Bishop Brent will teach the boys and girls the duties of citizenship, and give them such ethical and moral guidance as will prevent the cruelty and immorality so prevalent among their elders.

While several large contributions have been pledged, the Committee will welcome subscriptions of any amount. Checks or Postal Orders should be made payable to the Harmony Club of America, and can be forwarded to this office or sent direct to the headquarters of the Committee at 30 Church Street, New York City.

Reinicker Lectures.

The first course of Reinicker Lectures for the session of 1913-1914, at the Virginia Theological Seminary, near Alexandria, will be delivered by the Rev. Professor W. H. Griffith-Thomas, D. D., on Tuesday, Wednesday, and Thursday, the 18th, 19th and 20th of the present month—in the Seminary Chapel, on Tuesday and Wednesday at 4 o'clock P. M., and on Thursday at 11:30 o'clock A. M.

The general subject of the lectures is "The Christian Ministry," and the three lecture subjects are:

Lecture I. In the New Testament and Early Church.

Lecture II. In the Church of England.

Lecture III. In the Present Day.

Dr. W. H. Griffith-Thomas is one of the most noted evangelical leaders and writers in the Church of England. He was formerly principal of Wycliffe Hall, at the University of Oxford, but is now Professor of Wyckliffe Theological College, Toronto, Canada. His learning and ability are acknowledged by all parties in the Anglican communion, and he is conspicuous for his fairness and candor in his strong maintenance of the Reformation principles of the Church of England, and her widely-spreading family in the British Dominion throughout the world; not forgetting the Protestant Episcopal Church in these United States. He has recently written a valuable treatise on Pastoral Theology, entitled "The Work of the Ministry," which was most favorably reviewed, some months ago, in The Southern Churchman, and his volume on The Catholic Faith is one of the best manuals of instruction in our communion. Dr. Thomas has written an able review of Dr. McKim's invaluable work on "The Proposed Change of Name," in the English Church Gazette, of October last.

The Seminary is most fortunate in securing Dr. Griffith-Thomas as lecturer on the Reinicker Foundation, and it is hoped a number of the neighboring clergy can avail themselves of the opportunity of hearing him. He has kindly consented to remain over and preach in the Seminary Chapel on Sunday morning, November 23d.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Sunday School Teaching.

Mr. Editor: The letter in your issue for November 1st, 1913, by H. F. W. Southern, on Sunday School Teaching, opens up a large subject. The passage, "the spiritual teaching of the child is overlooked and that is the cause of the falling off." This strikes me as the root of the matter. What is the spiritual teaching as laid down by the Church?

The Church Catechism contains the chief things—the Lord's Prayer, the Creed and the Ten Commandments. This teaching is pushed one side—and numerous plans adopted. The old-fashioned catechizing of children is now almost unknown.

Thirty years ago I accompanied the late Bishop Gregg, on his visitation. He nearly always called up the children round the chancel rail in church, to be asked and to answer questions in the Catechism. Some clergy and Sunday School teachers did not favor the idea; but the saintly Bishop pursued his course. What was the result? While the children did not learn so much about the length of rivers or the height of mountains—matters not necessary for the soul's salvation—they did learn that which the Church directed, and more, the people coming to church, oftentimes said, I learnt as much as the children. At the close of the catechizing, the old Bishop pronounced the blessing on the children. To this day the effects of the good work is seen.

Many other ideas come before me, but space will not allow. One—the children ought to give as God has blessed them, but not to be forced to do so, and he looked at them very hard if they did not have the nickel. We should all preach liberality, but the commercializing of the Church and the Sunday School is injurious. Noble men and women work in the Sunday School, but the teaching is often very defective.

The children do not understand the wording of the Catechism, is oftentimes the excuse. I have visited Sunday Schools where the Lord's Prayer and the Creed are rarely taught.

True, the clergy have much work to do, and oftentimes too much. Some do not like Sunday School work and fear to exhaust themselves—before they can preach their fine sermons. Better omit the sermon and give more attention to the Sunday School. It is a sad sight to see children and young people leaving the church before the service. They have attended the children's church. This point is one for parents to consider. I never went to Sunday School, but was taken by my parents with the rest of the family, to church. I was not allowed to wander around as I thought fit, but with the whole family was taught. As for me and my house, we will serve the Lord.

EDWIN WICKENS.

Fort Worth, Texas.

Scarlet in Scripture.

Mr. Editor: The Apostle John had been banished by the Roman Emperor Domitian to the isle of Patmos, because of his "testimony to the word of God and to Jesus Christ."

The witness of Christians was not acceptable to the unbelieving emperor and his servants.

While in Patmos Christ revealed to John, through visions, the future of the Church and the world. Among other visions the Apostle saw a harlot clothed in scarlet, sitting upon a scarlet colored beast—"it wears the livery of the woman, as her servant." Her name upon her forehead was "the mother of harlots and of the abominations of the earth."—Rev. 17:1-5.

Dean Adford, Bishop Wordsworth and other commentators see in this fallen woman an apostate church. The cause of the Apostle's "wonder" evidently was, that a professed Church should be symbolized by such a person. It may seem strange to some Church people that ministers, especially bishops, should teach false doctrine, but even a cursory glance at history shows that the Church, as a whole, has never been wholly free from erroneous teaching.

Thus we see in the book Revelation that scarlet is associated with false doctrine. BENJAMIN RICE PHELPS.

Downingtown, Pa.

Church Intelligence

CALENDAR FOR NOVEMBER.

1—All Saints' Day.
2—Twenty-fourth Sunday after Trinity.
9—Twenty-fifth Sunday after Trinity.
16—Twenty-sixth Sunday after Trinity.
23—Sunday next before Advent.
30—First Sunday in Advent, St. Andrew's Day.

Collect for the Twenty-sixth Sunday after Trinity.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

American.

MEMORIAL TO BISHOP WILLIAMS.

Stone Sent by Japanese Christians Blessed in Hollywood Cemetery, Richmond, Va.

The blessing of a stone at the grave of the Rt. Rev. Channing Moore Williams, in Hollywood Cemetery, Richmond, Va., on Friday, November 7th, was an interesting and important event: marking not only the spot where the remains of that faithful Soldier of the Cross peacefully rest, but a reminder to future generations of the tie between the Church in this country and its sister Church in Japan.

The stone is of granite, in the form of a scroll, on which is inscribed, in gold letters: "In Memory of Rt. Rev. Channing Moore Williams, D. D., who consecrated his life to the Japanese people, as a Missionary and Bishop, from July, 1859, to April, 1908.

"This Tablet is erected by Japanese Christians."

Below this is an inscription, in Japanese characters, also in gold, the translation of which is as follows:

"He has laid the foundation of the Church of Japan with patience and in the face of all difficulties of organizing. Oh, thou, our beloved Bishop Williams! What a beautiful life! During the fifty years of his ministry, he preach-the Gospel; but never preached himself. Suddenly he left, and buried his venerable bones in his homeland. His gentle face we still see in vision, and his memory is daily fresh. We hereby erect a monument at the place where our revered master sleeps, and express our affection and longing towards him,

"Christians of the Church of Japan, July, the second year of Taisto Era, (1913.)"

At the base are three crossed flags of the United States and Japan, in colors.

The reverse of the stone bears the inscription, in Japanese, which, translated, reads: "The footprints of saintly feet," and also the dates of the birth and death of Bishop Williams, and the name of the maker of the stone, who is a Japanese Christian.

The exercises, conducted by Bishop Gibson, of Virginia, began with singing Hymn 176, "For all the saints who from their labors rest," followed with appropriate prayers by Bishop Gibson, and Hymn 179, "Hark, the sound of holy voices."

The Rt. Rev. H. St. George Tucker, D. D., Bishop of Kyoto, Japan, made an address, in which he said the Church in Japan sends this stone to show the great love and respect felt in that country for Bishop Williams, its first Bishop, who when he went there, fifty years ago, was regarded with distrust and labored under great difficulties in showing what the Christian religion is. His own life was the most effectual means of causing the people of Japan to learn the way of Christianity and the power of Christ and His resurrection. He lived to see the Japanese Church independent and carrying on the work themselves. The Japanese feel affectionate gratitude for Bishop Williams, who taught them the true meaning of Christianity. This induced them to send a stone to mark his grave. Being dead, he yet speaks, and the Church in Japan and in America will ever cherish this stone as a priceless heritage.

Hymn 177, "O King of Saints, we give Thee praise and glory," was then sung, and an address followed by the Rt. Rev. John McKim, D. D., Bishop of Tokyo, who said Bishop Williams was the son of a pious mother, who devoted him in early life to the sacred ministry. Modest, self-distrustful and brave, with absolute consecration he prepared himself for his life-work. He graduated at the Virginia Seminary in 1855, and spent four years in China, where he endured much suffering among a hostile and brutal people. After the treaty made with Japan by Commodore Perry, he was the first of two men to enter that country, the other being the late Rev. John Liggin. Though the country appeared open, it was practically closed, and he was left alone. For seven years he lived a life of loneliness. The people regarded him as a spy come to wean them from their allegiance. He labored on with no apparent results—not making one convert in all those years. It was his Gethsemane. Bishop McKim spoke with emotion of Bishop Williams' kind and loving nature and of the foundation he laid for the Church in Japan.

The assembly then recited the Creed and sang Hymn 672, "Blest be the tie that binds," after which the stone was blessed and the benediction given by Bishop Gibson.

The memorial was unveiled by James R. V. Daniel, great nephew of Bishop Williams, and Herbert Lefebvre Williams, son of John Skelton Williams, also a great nephew of the Bishop. Patrols of Boy Scouts from St. Paul's and Holy Trinity churches, Richmond, served as guides to the spot.

The singing was led by members of Monumental church choir, of which church Bishop Williams was once a member.

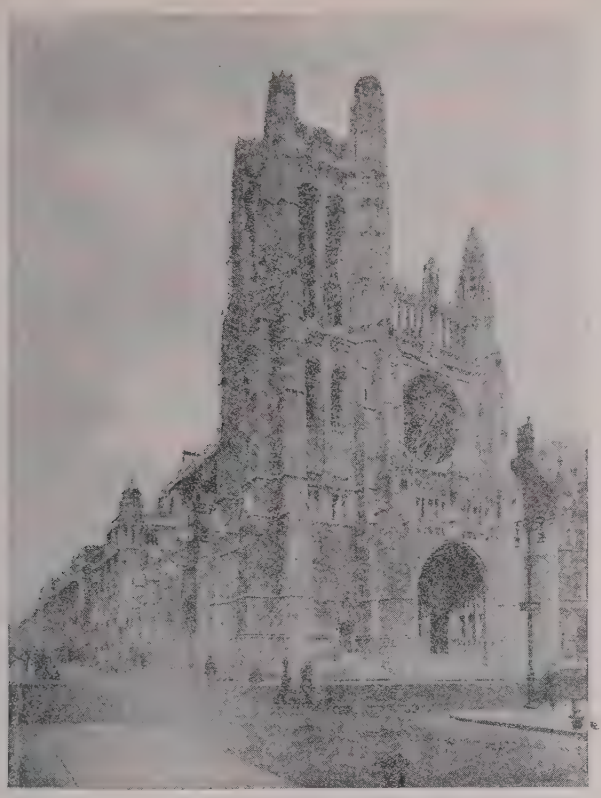
Clergy of Richmond were among those present, together with the Rt. Rev. C. C. Penick, D. D., retired Bishop of Cape Palmas, Africa, and the Rev. J. H. Kobayashi, rector of St. Margaret's School, Tokyo, Japan, who represented the Japanese Christians by whom the stone was sent.

The Rt. Rev. Channing Moore Williams, D. D., the first Bishop of Japan, and the second Bishop of China, died at the Johnston-Willis Sanatorium, in Richmond, on December 2d, 1910, after an illness of more than two years, at the age of eighty-two years. He was born in Richmond, Va., received his early education at the Richmond High School, and was graduated from William and Mary College in 1853. After his graduation at the Virginia Theological Seminary, he was ordained deacon by Bishop Meade, of Virginia, in 1855, and went out with the Expedition of Commodore Perry to the East. Remaining in Shanghai, China, when the Expedition sailed to Japan, he was ordained to the priesthood in 1857, by Bishop Boone, who died in 1864, and in 1866 Mr. Williams was consecrated Bishop of China and Japan. Later he relinquished the charge of China and until his retirement, devoted his life to the spread of the Gospel in Japan—his work there covering a period of nearly half a century.

The New St. Thomas' Church, New York.

It is interesting to note as the new St. Thomas Church, New York City, nears completion how much of the mediaeval spirit has found a place in the finished structure. This church, modern because of the methods used in its construction, is mediaeval in the atmosphere that has been given it by the architect. In the past great ages of faith all classes, from the peasant to the noble, worked on the building of a new church, and even harnessed themselves in carts in order to drag the stone. Guilds of workmen traveled about France giving their time and labor "to the glory of God," receiving in return merely shelter and food. Their care and untiring interest produced such structures as have not been raised since and such as cannot be raised to-day.

St. Thomas', architecturally the production of Bertram Grosvenor Goodhue, contains more of this mediaeval spirit than is at first realized. The congregation has given generously to make this church a fitting and splendid edifice, and it was said by some of the visitors at the Church during the recent General Convention that they will have a building unapproached by any parish church of modern times. Not only is it unique in its lofty vaulted nave and its great walls of glass, which, it is hoped, will some day approach the masterpieces of Chartres and Bourges; but upon every detail has been lavished exquisite care and devoted study. It is this spirit pervading the Church that



ST. THOMAS' CHURCH, NEW YORK.

will heighten its mediaeval atmosphere.

One sees in the selection of the building stone an example of the extreme care exercised during the construction of the edifice. To get the present rich soft yellow of the interior, a quarry of Kentucky was opened that had not been worked for nearly sixty years. The exterior of that Oolithic limestone which has the property of becoming whiter and whiter upon exposure to the air until it acquires a silvery whiteness, permanent beyond that of any marble.

The vault was the great problem of mediaeval builders—at once the glory of their work and their despair. Their constant effort was to thin the stone of the vault webs to reduce their thrust, and hence the amount and cost of counterbalancing masonry. They thinned these webs until, at Westminster, the stone is scarcely five inches thick.

The acoustics of no European church, however, would satisfy an American congregation of to-day. In the case of this church, where the height is so great, the problem was a very serious one. Through the efforts of the architect exhaustive experiments were carried on for nearly a year. These experiments have produced a tile possessing acoustic properties superior to any that has ever been used. It is also superior to any other building material except the most unarchitectural one, felt. Roughly speaking, the index of absorption in ordinary tile is five per cent., that of stone about three per cent., while that of St. Thomas' tile is 26 per cent. Truly this careful devotion to detail has created a mediaeval air about this splendid monument to Christianity.

Consecration of the Rev. Frank DuMoulin, D. D., to be Bishop-Coadjutor of Ohio.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Frank DuMoulin, LL. D., Bishop Coadjutor-elect of the Diocese of Ohio, as follows:

Time—Thursday, January 8, 1914.

Place—Trinity Cathedral, Cleveland, Ohio.

Consecrators—Rt. Rev. W. A. Leonard, D. D., Bishop of Ohio, presiding; Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio; Rt. Rev. S. C. Edsall, D. D., Bishop of Minnesota.

Presenters—Rt. Rev. C. D. Williams, D. D., Bishop of Michigan; Rt. Rev. T. I. Reese, Bishop Coadjutor of Southern Ohio.

Preacher—Rt. Rev. C. P. Anderson, D. D., Bishop of Chicago.

Attending Presbyters—Rev. W. T. Sumner, D. D., Rev. John Mockridge, D. D.

DAN'L S. TUTTLE,
Presiding Bishop.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

All Saints' Church, New York, to be Made a Social Centre for Neighborborhood Work.

All Saints' Day marked the passing of All Saints church, Henry and Scammel streets, to a social centre for men of all nationalities and creeds. For some time Bishop Greer has thought that while the Church should continue its services, there was also a great field and need of a real moral and social centre. So Bishop Greer, with the help of Dudley T. Upjohn, of the All Night Mission in the Bowery, and Rev. Robert C. Masterton, priest in charge, will make this famous old church a social center. The basement is being fitted up where men without a home go to meet and receive help. Bishop Greer, in speaking of the work of the church and the new plans, said: "While we cannot fill this church with our own people, we can fill it with others, who need help. There is a great future in the work we are undertaking, the social and moral uplift of the neighborhood—the making of boys and girls into creditable members of society. All are welcomed here. We have no idea of doing anything to cause antagonism among the people of different religious faiths. We simply want to make them better than they are now. We can start a neighborhood association and make it a real influence for good among everybody."

Trinity Church; Title to Property Incontestable.

During the week, Trinity parish has lent the United States Government substantial assistance in putting an end, may be, to reports that heirs of land in lower Manhattan, New York city, now held by the corporation, may successfully contest the title and financially profit in large amounts. Some men are charged with using the mails to hunt up alleged heirs of Anneke Jans and others, and inducing them to pay $1 a month each to support legal proceedings to wrest the property from Trinity. In the suit Trinity produced the original of the grant, made 206 years ago, by Queen Anne, of England, showing conclusively that Trinity is in full legal ownership of the land in question. The purpose of all of the prosecuting parties is to end the era of unprincipled sharps and of credulous dupes concerning the popular impression that Trinity's title is faulty.

Art Objects Installed.

Several very beautiful art objects have been installed during the past week. A new altar, parapet, credence and sedilia were consecrated last Sunday, in St. Luke's church. These memorials, with the improved and restored baldachino reared upon its columns of rouge jasper, give the church a most beautiful and imposing sanctuary.

Two memorial windows, given by Mrs. James Douglas, to the Church of the Mediator, were also dedicated, last All Saints' Day. The subjects are the "Holy Family" and "Christ Blessing Little Children."

At the Chapel of the Intercession there is being carved a life-sized figure of "Christ Blessing the Multitude." It will be placed over the main entrance to the chapel.

The Y. W. and Y. M. C. A. campaign for $4,000,000 is now under way and last Sunday many preachers devoted a part or a whole of their sermons to the work of the Associations and made appeals for help. The Very Rev. Dr. William M. Grosvenor devoted his morning sermon at the Cathedral to the cause. The money, when raised, will be used for new buildings in New York City. A new branch for the Bowery, one for Harlem and a Y. W. C. A. Students' Club, on 34th street, for young women, are planned. Besides this, many improvements and enlargements of present buildings are proposed. Nearly half of the $4,000,000 has been subscribed already.

The Men's Club of St. George's church held its annual dinner, last week, at the Broadway Central Hotel, and over 400 men were present. Dr. William S. Rainsford, the former rector, was the principal speaker, and he told the men how they could be of service, not only in the Church but outside of it. He seemed to think that it was up to the men to keep the Church alive. The rector, Dr. Reiland, presided, and William Jay Schiefflin also spoke.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Please Read This!

There is a rectory in a small parish in this diocese which has been rented for some years and is in bad repair. The parish has done its best for a new rector, and is fifty dollars short, and needs help to that extent to make a hard-working rector comfortable. Please send such amounts as you can to the Editor of the Southern Churchman, who guarantees the great worthiness of this case, and it will be acknowledged in the Southern Churchman.

Annual Meeting of Woman's Auxiliary.

The twenty-third annual meeting of the Diocesan Woman's Auxiliary was held in Trinity church, Fredericksburg, November 5th and 6th, with the largest number of delegates ever present. It was the most inspiring and from a practical standpoint, the most successful meeting ever held. An informal reception was held, Tuesday evening, in the lovely home of Mrs. Thomas Shepherd, and it was a joy to greet old friends and welcome new ones. It truly was a joy to the president to meet these children of hers in the faith, many of whom, for twenty-three years, had stood faithfully by her, co-operating in every plan for extending the work of the Auxiliary.

The business session began on Wednesday, November 5th, with a short service by the Rev. Mr. Barber, and a cordial welcome to the parish, followed by an address by Miss Margaret Shepherd, on the part of Trinity and St. George's branches. It was graciously responded to by Mrs. Morton.

Bishop Gibson, in happy strain, welcomed the delegates. Then followed a clear and comprehensive statement of the relative practical value of the Virginia branch to Diocesan Missions, asking that we take up "woman's work" in the diocese, either designated gifts or sending amounts to the treasurer of such a fund, Mr. J. R. Taylor, to be used at the Bishop's discretion. The pledge of $100 to the salary of Miss Wheat, Dumfries, was continued, and $250 or more for teacher's salary or for any woman's work judged best. Seventy Woman's Auxiliaries and thirty Juniors were present; also many former delegates; also visitors from Richmond and near-by parishes.

The first address was by Bishop H. St. George Tucker of Kyoto. He is wonderfully magnetic and his quiet manner and earnest expression added force to all he said. Specifying some of the needs in his jurisdiction, he named the school at Christ church, Osaka. At once there was a generous response. He also plead for St. Luke's Hospital, Tokyo, under Dr. Teusler, who is in this country to secure $100,000 to meet an offer made by the Japanese. To secure this he must have the pledge by April and payment by December, 1914. Three hundred dollars was the result in cash and pledges.

The Rev. Mr. Watson told of the sad conditions in Mexico, and made an earnest plea for those whom our Church is caring for, and their need of a pure Gospel. He asked for $100, which was given him.

Bishop Rowe travelled all night from Boston, to be present, and a cordial welcome was given this great man, our own Auxiliary Bishop. He fired all hearts by his enthusiasm and kindled a desire to help him in his work in the Arctic regions. He received a generous response when he told of the need of the school at Anvik (Dr. Chapman), and of the loss of his yacht, "Inglik," caught in a storm and wrecked. Mrs. Barton pledged for her Juniors $100. The women must do the same—must we not?

Meeting of the Juniors.

The Juniors held their annual meeting Wednesday afternoon. The delegates sat in the front pews and their elders in the rear, and their sweet, young faces, so earnest and full of promise for the future, was a pleasing sight. The Rev. Mr. Barber held a short service and welcomed the delegates. The singing was hearty and the addresses by Bishops Tucker, Rowe and Gibson, were in a happy strain. The quiet hour, conducted by Bishop Tucker, seems almost too sacred for printed words. Bishop Tucker's meditations were on Christians as Witnesses, and the perfect silence with which the large congregation withdrew was a powerful tribute to his earnest words.

The early celebration began the all-day meeting, Thursday. The offertory amounted to $304.94, for St. Luke's Hospital, domestic and foreign missions. At 10 o'clock there were addresses and pledges to the six objects named—St. Luke's Hospital, Tokyo; St. Mary's Hall, Shanghai; St. Luke's School, Osaka; Bishop Rowe's School, Anvik; Mexico and C. P. C. work.

The United Offering report of three years, which was read by Mrs. Randolph, custodian, reported a total of nearly $5,000, and was the first envelope placed in the alms basin, held by Bishop Greer to receive the gifts.

Miss Davis, vice president, followed this report with echoes of the Triennial, both of the great United Offering service in the Cathedral, and of the mass meeting in Carnegie Hall. The delegates were invited to seats in boxes rented by New York women, which was most courteous. Mrs. Crawford gave a fine echo of the delegates.

On Wednesday the committee presented reports, the most far-reaching one being as to the re-adjusting of the Senior department, as to age; the "B. B." up to eight years; Juniors, eight to sixteen; then sixteen to twenty-one, to belong to section B. of the W. A., retaining their own methods and plans. These are to be acted on in 1916. The United Offering to be entirely given to women workers.

Dr. Bratenahl, secretary of the Third Department, told of the plan of converting the eight Departments into Provinces, with united powers; the Woman's Auxiliary in each to be a recognized body, to meet with them to transact business and bring together women too far away to attend the Triennial—the Bishops in each department concurring. The plan is to be worked up in the third district.

Mrs. Randolph felt obliged to decline re-election as Custodian of the United Offering, which the Auxiliary reluctantly accepted, and Mrs. Katharine Stuart, former Custodian, was elected. Resolutions of regret were adopted expressing praise and gratitude to Mrs. Randolph for her six years of faithful service.

Mrs. E. E. Osgood consented to take the office of Diocesan Educational Secretary, her wide experience, practical knowledge and ability peculiarly fitting her for the position.

Mrs. Funsten, of Idaho, told of the Virginia room, furnished by the Virginia branch, as having ministered to hundreds of people; but that sheets, pillow-cases and china needed replacing. Many pledged to send by parcels post what she asked for.

Resolutions of thanks were adopted, and an invitation, given by the rector, through Mrs. Davis, to meet in St. James' church, Leesburg, in November, 1914, was accepted.

The total of offerings, in pledges and money, was $1,000.

While it was a splendid meeting, over us all was anxiety caused by the absence of Mrs. Richards, secretary of Trinity branch who, in the midst of planning for the meeting, was taken critically ill. All we could do was to unite in prayer for her and her husband, and to send resolutions of sympathy.

The missionary rally was held in St. George's church, at 8 P. M., when Dr. Bratenahl and Bishop Rowe again roused the delegates to a high pitch of enthusiasm for missions.

"The year is closed, the record made;
The last deed done, the good-bye said;
Sweet memories alone remain.
And now, with purpose full and dear,
We turn to meet another year."

All of the former officers were re-elected.

New Parish Hall Opened.

The new parish hall, recently erected for Christ church, Alexandria, the Rev. William J. Morton, rector, was formally opened on Wednesday night, November 5th. The building was turned over to Mr. William A. Smoot, representing the vestry and trustees, by Mrs. Thomas W. Robinson, president of the Ladies' Aid Society, the erection of the building being due chiefly to the efforts of the ladies. A number of relics, accumulating for years, have been preserved in the vestry room, and these will now be kept in the new parish building, where they can be more carefully preserved and be more accessible.

A Methodist Clergyman Confirmed.

In St. James' church, Richmond, Va., on Tuesday, November 11th, the Rev. Walter G. Parker was confirmed by the Bishop of Virginia. Mr. Parker was a minister of the Methodist Church, in which communion he had been markedly successful. He is a young man, in the very prime of life. He will enter the Virginia Seminary at once, with a view to entering the ministry of this Church, and will be ordained deacon next June, at the annual Seminary ordinations.

A mission was held in the Church of Our Saviour, Montpelier, beginning October 22d, when the rector, the Rev. T. N. Lawrence, was assisted by the Rev. Nelson T. Dame, Archdeacon of the Diocese. An all-day meeting was held on Saturday, October 25th.

The Rt. Rev. C. C. Penick, D. D., preached in Holy Trinity church, Richmond, on Sunday morning, November 9th, and in St. Mark's church at night.

The Rev. F. E. Warren, the new rector of St. Thomas' church, Ginter Park, held his first service there on Sunday, November 2d, preaching, acceptably, at both services, to large congregations. The vestry and congregation consider themselves fortunate in having for their rector a man so able and earnest and so highly esteemed.

The Rev. Z. S. Farland, rector of St. Stephen's church, Westhampton, near Richmond, has been called to St. Paul's church, Rochester, N. Y., as assistant to the rector, the Rev. W. A. R. Goodwin. St. Paul's has a communicant list of 828 persons.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Jubilee of St. Clement's, Brooklyn.

Beginning on November 11th and continuing until November 26th, the Jubilee of St. Clement's church, Brooklyn, will be held. It commemorates the twenty-fifth anniversary of the parish. On November 11th, at the evening service, Rev. Dr. Kinsolving, of St. Paul's church, Baltimore, will preach. November 12th will be missionary day and addresses will be made by missionaries of the four corners of the earth. Rev. Umberto Filosa will speak on Europe; Rev. Pow Nivu Tsu on Asia; Rev. Nathaniel Peterson Boyd, on Africa, and Bishop Kinsolving of Brazil will speak on Our Own Country.

November 13th, the Girls' Friendly Day, the preacher will be the Rev. C. S. Hutchinson, of St. Clement's church, Philadelphia. November 14th, the Brotherhood Day, the speakers will be Bishop Burgess and Bishop Burch. November 16th will be "Religion and Learning" Sunday. The Rev. D. S. Miller, of Columbia University and General Theological Seminary, will preach in the morning. Chaplain Knox and other University officers will be present. November 23d will be St. Clement's Day, and Bishop Burgess will speak. On November 24th, 25th and 26th, "The Kalendar Klub Kermiss" will be held, at the Miller Mansion.

During the month of November, it is the purpose of St. Clements' to raise the balance of the mortgage.

The Church Charity Foundation.

The annual Kermiss for the benefit of the Church Charity Foundation will be held at the Pouch Mansion, Clinton avenue, Brooklyn, on Tuesday and Wednesday, November 11th and 12th. The Kermiss will be conducted under the auspices of the Church Charity Foundation and it is hoped that $6,000 will be raised. During the summer many letters were sent out by different ladies, principally to the clergy throughout the Island, and their parishioners, asking them to lend them their support. Many Brooklyn churches will have sales tables. Numerous articles made by the blind will be sold. Books and calendars will be sold by Grace church on the Heights. Holy Trinity will have many charming things for babies. There will be the Cathedral table, with its beautiful display of "bags." In the long ball-room orders for groceries will be taken by St. Mary's committee. Flowers will be sold by the Thoughtful Circle of King's Daughters, and cakes will be displayed on St. James' table. "Comforts for the sick" will be dealt in by the Nurses' Committee of the Foundation; towels and aprons, by the blind, and home-made jellies will be sold on the Long Island table. St. Ann's table will have handkerchiefs; Messiah table, fancy articles; St. Luke's, "foot wear;" St. John's church, Huntington, Long Island, will have fancy and useful articles, and St. Andrew's, Yaphank, "China ware."

Archdeaconry of Queens and Nassau.

The Archdeaconry of Queens and Nassau met at the Church of the Advent, Westberry, the Rev. R. D. Pope, rector, on Wednesday, October 22d, beginning with the celebration of the Holy Communion at 10:30 A. M., at which Archdeacon Duffield was the celebrant. The sermon was preached by the Rev. Milo H. Gates, D. D., vicar of the Chapel of the Intercession, Manhattan. Afterwards the parish missionary committees met in the assembly room, Archdeacon Duffield presiding. The resignation of the president was received, but not accepted. The resignation of the secretary was accepted and Mrs. David Provost, of Great Neck, was elected. Miss Sidney Smith gave an interesting account of her work in the jails and alms houses. It was voted to give her the usual 250 bags for Christmas presents, each containing gifts or twenty-five cents in money.

Archdeacon Duffield reported on the work carried on during the last few months, speaking especially of that at South Ozone Park and at Forest Hills. At the request of the Archdeacon, the Rev. Charles H. Snedecker, rector of St. George's, Hempstead, made an address of thanks to the rector and members of the parish for the cordial reception and generous entertainment which had been given to the members of the Archdeaconry.

New Hospital for House of St. Giles the Cripple.

During the last ten days of November an effort is to be made to raise the $100,000 necessary to build the new hospital for the House of St. Giles the Cripple, Brooklyn. The hospital is to be erected on the corner of Brooklyn avenue and President street. A fund has been accumulating slowly to reduce the mortgage, but so slowly as to postpone for considerable time to come the building of this new hospital. It is with a view of remedying this condition that this effort is being made, and it is hoped that the ten days' campaign at the end of November will raise the complete $100,000.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. Thos. J. Garland, Suffragan

Twenty-fourth Anniversary Celebrated at Grace Church, Mt. Airy.

Grace church, Mt. Airy, celebrated the twenty-fourth anniversary of its consecration with an octave of services, beginning on All Saints' Day. With the exception of Thursday, when it was at 9 o'clock, there was a celebration at 7 o'clock. The Rev. James B. Halsey was the special preacher on Saturday evening. Sunday morning was marked by a Corporate Communion and a special thank-offering. In the afternoon there was a service for the admission of choristers. The Junior Auxiliary held a service and tea on Monday afternoon and evening. The parish gave a reception to the rector and his wife, on Tuesday evening. A Woman's Auxiliary meeting was held on Wednesday morning and a conference of parish workers in the evening. The men of the parish held their dinner on Thursday night. There was a reunion of last year's confirmation class, on Friday night. The rector, the Rev. Thomas S. Cline, is doing a good work in this parish.

Twentieth Anniversary of Church of the Holy Nativity.

The twentieth anniversary of the Church of the Holy Nativity, Rockledge, Pa., the Rev. F. Hubbard Argo, B. D., rector, was observed on Sunday, November 2d, with special services. A handsome stained glass window and mosaic flooring throughout the church and the lady chapel were the gifts of the congregation, in honor of the event. These were dedicated at the morning service by the Rev. W. Herbert Burk Dean of the Convocation of Norristown, and an eloquent and appropriate anniversary sermon was preached by the Rev. Dr. J. G. Bawn. Addresses were made by the Rev. William Watson, of Mexico City, Mexico, and the Rev. Horace F. Fuller, rector of Trinity church, Oxford; the Rev. Dr. Bawn, the Rev. Martin Damer, and other clergy.

This church is one of the most beautiful in the environs of Philadelphia and these new additions have greatly enhanced its beauty. This anniversary also marked the seventeenth anniversary of the present rector's connection with the work. The window itself—the subject is "The Annunciation"—is a particularly rich and beautiful one, wrought in the pure English Gothic style, in antique glass. It was designed and executed in the studio of Alfred Godwin, Philadelphia.

Parish Home Dedicated.

The Rt. Rev. Dr. Philip M. Rhinelander dedicated the Memorial Parish House of the Church of the Good Shepherd, Kensington, Philadelphia, on the afternoon of All Saints' Day. The house was built by each member of the parish giving according to his or her ability, supplemented by a large gift by Mr. and Mrs. Isaac Schlichter. It is built of gray stone, of Gothic architecture, and is in memory of the 1,600 parishioners whom the rector, the Rev. John A. Goodfellow, has buried in his rectorship of more than forty years. There is a gymnasium in the basement, pool, billiard and shuffleboard rooms, and two reading rooms. The first floor, which is finished in Flemish oak, has choir rooms, an auditorium, a vestry and the rector's office. On the second floor are Bible class rooms and a kitchen.

Mr. George Long, the superintendent of the Inasmuch Mission, and his wife, spent the past ten days in New York, conducting porch missions at Calvary church. They spoke to crowds from the porch of that church, each evening, and finished their services within the church. There were special musical features.

Bishop Brent's Missionary Mass Meeting, in Witherspoon Hall, on October 30th, led the Church Club to postpone their first fall meeting until November 5th, when the delegates from the Diocese to the General Convention made addresses on the varied phases of its recent sessions.

The Rev. William Cabell Brown, lately appointed Bishop of Cuba, addressed the Clerical Brotherhood, on Monday morning, November 3d, on What the Church is Accomplishing in South America, and the Condition of Her Missions there.

The annual memorial service of the Pennsylvania Commandery of the Naval and Military Order of the Spanish-American War was held in St. John's church, Upper Merion, on Sunday, November 2d. The Rev. Henry A. F. Hoyt, rector and chaplain, conducted the service.

The Rev. Hubert W. Wells, secretary of the City Club of Philadelphia, has resigned the rectorship of St. Andrew's church, Wilmington, Delaware, and become assistant to the Rev. Carl E. Grammer, S. T. D., rector of St. Stephen's church.

The choir of the Church of St. Luke and the Epiphany, already remarkable for its rendition of high class music, has just had a notable acquisition, in the person of Theodore Harrison, as baritone soloist. After having spent some six years in study and professional engagements in a number of European cities he returned to America a few weeks ago.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Bishop Lines' Tenth Anniversary Celebration.

The tenth anniversary of the consecration of the Bishop of the Diocese of Newark is to be held in the third week in November. There is to be a meeting of the Diocesan Men's Club on Monday evening, November 17th, in Trinity House, Newark, to which a general invitation to the men of the Diocese is given. The clergy are called together for service and conference, as in former years, at Grace church, Newark, on November 18th. The annual meeting of the Woman's Auxiliary is to be held on the following day, November 19th, at St. Paul's, Paterson, with a general invitation to all of the women of the Diocese.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Charleston Convocation.

The Charleston Convocation held its annual session in what is now the only church in Prince William's parish, known formerly as Seldon church. The old church, some miles south of McPhersonville, is now a mass of ruins, though these ruins clearly suggest a fine, large brick edifice. The first church, built about 1745-50, was destroyed by the British forces in 1781. The second, built after the Revolutionary War, the ruins of which are now standing, was burnt by Sherman's troops in 1865. A chapel, now abandoned and known as All Saints', was built by the Screven family and used for some years after the Civil War, till the present, neat little church was erected in the summer village of McPhersonville, now bearing the name of the First Church. There are some fine pieces of old silver, though the records of the parish previous to 1824, have disappeared.

The opening service of the Convocation was on Tuesday night, October 28th, conducted by the dean, Dr. Kershaw, the preacher being the Rev. A. T. Cornwell, of St. Paul's church, Charleston, who took the place of the Rev. James Stoney, he being unable to attend. Wednesday, October 29th, there were Morning Prayer and Holy Communion, with a sermon by the Rev. F. A. DeRosset, of the Holy Communion church, Charleston, followed by a business meeting of the Convocation. At the afternoon session the Rev. H. H. Lumpkin led in the discussion on Sunday School Work. At the night service the dean, Dr. Kershaw, read a carefully prepared paper upon the recent meeting of the General Convention, which he had attended as a deputy from this Diocese. On Thursday morning, Bishop Guerry gave an interesting address, also, on the General Convention, with special reference to the matter of the Racial Episcopate for the Negroes. A children's service was held Thursday afternoon, when the Rev. L. G. Wood, of St. Luke's, Charleston, was the speaker. The devotional service, Thursday night, had for its chief feature an address by the Rev. T. P. Baker, of Walterboro, on The Missionary Ideal and Outlook. The Convocation adjourned, to meet next year in old Christ church parish, in St. Andrew's chapel, Mt. Pleasant.

In many respects, we have seldom had such an excellent meeting. The attendance was good at the services, while the hospitality of the people was a vivid reminder of the olden time, when the forefathers of these same people lived in great style.

The Bishop has returned from the General Convention and will immediately resume active work in the diocese.

The Rev. James Stoney, deacon, is taking hold of the work at Christ church, Charleston, with zealous activity.

All of the Charleston clergy are now back at work.

The Bishop is to give an address in the Church of the Holy Communion, Friday night, November 7th, on the General Convention.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop

New Altar at Asbury Park.

On Sunday, November 2d, the Bishop of New Jersey, assisted by the rector of the parish, the Rev. William N. Bailey, blessed the new altar erected in Trinity, church, Asbury Park. A large congregation attended. There were present in the chancel the Rev. George H. Breed, a former rector, and the Rev. Marcus A. Tolman, who is intimately known in the parish. The altar is a memorial of the late Rev. Alexander J. Miller, rector of the parish from 1890 to 1901. It is of caen stone with front of rich design. The cost of the altar was $1,200, received without solicitation from many friends of Mr. Miller, through a committee composed of Major James S. Tomkins and Miss Josephine V. Winans.

The new Trinity church, the debt upon which delays its consecration, but is small, is one of the handsomest buildings in the diocese.

The Bishop's sermon was upon the teaching of All Souls' Day, with special mention of Mr. Miller's devoted work, and that of the present rector, who has borne a heavy burden in carrying the building project to completion.

St. Augustine's church for colored people, Asbury Park, the Rev. August E. Jensen, rector, which was organized as a mission twenty years ago by Mr. Miller, is preparing to erect a tower as a memorial of him.

A New Brunswick Rector's Anniversary.

The Rev. Elisha B. Joyce, B. D., has recently completed thirty years' rectorship of Christ church, New Brunswick, and the occasion was duly observed. The rector's assistant is the Rev. William T. Sneed. In a recent issue of the parish paper the rector speaks with devout thankfulness of the growth he has witnessed of spiritual life and missionary interest and activity in the parish. At the same time he complains of the increasing difficulty of obtaining parochial workers; especially young people. Yet, withal, Christ church is the unique possessor of two large parish houses within the one church-yard enclosure, both occupied and busily used.

There has been large material as well as spiritual advancement made, including several additions to the real estate holdings of the parish, renovation of the first rectory in 1883; purchase of new rectory in 1892 and its renovation in1907; renovation of the church in 1884 and 1890; a parish house, secured in 1898; a new organ installed in 1905, and a mission organized, known as Highland Park Sunday School, in 1912. Communicants have increased from 268 in 1883 to 573, and there has been a steady increase of Sunday School teachers and scholars. Of the $6,500 given by the diocese to the recent United Offering of the Woman's Auxiliary, this parish gave $409.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Bishop Gailor at Home.

Our Bishop reached home early in November from his attendance at the General Convention, where he was a very busy man. With characteristic zeal he entered at once into the Social Service work of this city (Memphis). He attended a meeting of the directors of the Organized Charities, and presented a motion that a mass meeting of citizens be called, before whom could be read the fine reports of this body for the year, in order that wider interest could be secured in the work. The motion was unanimously adopted and the meeting called for November 18th.

Death of a Good Woman.

On All Saints Day was laid to rest one of our most faithful women, Miss Lou Trout. She came to Memphis sixty years ago and devoted herself to nursing, at a time when that profession was not the popular, well-paid thing it is to-day. Miss Trout was the aunt of the Rev. Irenaeus Trout, who died recently in Grenada, Miss. She was one of the first matrons of the Church Orphans' Home in Memphis, before that institution passed into the hands of the Sisters of St. Mary. A number of years ago "Miss Lou" lost her hearing and since then was a happy and contented inmate of the Old Ladies' Home, carefully cared for by loving friends who knew her worth.

Dean of the Cathedral Home.

The Rev. James C. Morris and wife have returned from the General Convention, very much recuperated in health and spirits. Mr. Morris has resumed his duties at the Cathedral.

Girls' Friendly Opening.

The new rooms of the Girls' Friendly Society were opened to the public this week. They now occupy two commodious floors, the lower one being for lunches, kitchen and handsome parlor rest-room. On the upper floor are the dormitories, where girls get room and two meals for $3 per week. About 250 members are now enrolled.

Report of C. P. C. Tenn. Work.

From the Church Missions House, New York, we have the annual report of the C. P. C. work, from which we get these statistics for Tennessee: There are twenty-two organized branches of this work, with one general secretary. These branches have sent 116 regular periodicals, with over 5,000 odd papers and magazines, and 1,080 tracts and Catechisms. It also maintains two traveling libraries, and sees that all the libraries and public institutions in Memphis are supplied with Church literature.

Tennessee Woman's Auxiliary.

From the Journal of the Tennessee Woman's Auxiliary, we get these statistics: There are in the State thirty-seven organized branches of the Woman's Auxiliary; four chief officers and six heads of departments. Under these departments is an educational secretary and a C. P. C. correspondent, also a secretary for Juniors. The offerings for the past year showed a decided increase for General and Diocesan Missions. The amount for United Offering, re-

cently presented at the triennial Convention, showed a good gain. Boxes sent during the year were valued at $1,400, about $190 of which was sent by the twelve Junior branches.

The Daughters of the King entertained the inmates of the Old Ladies' Home, with a luncheon and Halloween amusements, which proved very cheering to these deprived ones. This is the only branch of the Daughters of the King in this city, and is organized at Calvary church.

At the Woman's Auxiliary of Calvary church, this week, the State president gave a report of her visit to the General Convention in New York. Donations were also made at this time to mission work at High Point, N. C., and Hernando, Miss.

MARYLAND.

Rt Rev. J. G. Murray. D. D., Bishop.

Opening of New Parish Hall.

The new parish hall of the Chapel of St. Mary the Virgin for colored people, was opened and formally dedicated by the Bishop of the Diocese on the evening of October 30th, in the presence of a large number of the members of the congregation, and of invited guests from the city and out of town. Addresses were made by Bishop Murray, the vicar, Rev. G. A. Griffith; Dr. S. C. Chew, representing the vestry of Mount Calvary church; Mr. James Hughes, and the rector, Rev. W. A. McClenthen. It was felt that the occasion marked an important step in the progressive work of St. Mary's chapel.

Death of a Well-known Organist.

Mr. Arthur Loraine Holloway, organist and choirmaster of St. David's church, Roland Park, Baltimore county, died at his home in Baltimore, on October 30th, of heart trouble, aged forty-five years. Mr. Holloway was a native of St. Ives, England, where his father was also an organist. He also had three brothers, who are organists. At the age of eight he became a member of the choir of St. Paul's Cathedral, London, where he received his training from Sir John Stainer. He began as a choirmaster when he was seventeen and while very young, became a Fellow of the Royal College Organists. He came to this country when he was twenty-two years old and took charge of the choir at the Church of St. John the Evangelist, Boston. He spent ten years as organist and choirmaster at the Church of St. Michael and All Angels, Baltimore, and had been in charge of the choir of St. David's since the church was opened, in 1906, where his choir had a reputation second to none in this part of the country. He leaves a widow and two small children. The funeral took place from St. David's church on November 1st, the rector, Rev. T. C. Foote, Ph. D., officiating.

Four Generations Represented in the General Convention.

The Clerical Association of Baltimore met on Monday, November 3d, at the Diocesan House, and heard several of the diocesan delegates to the General Convention give their impressions of that great meeting. In this connection it is interesting to note that four successive generations, in the family of the Rev. William Cleveland Hicks, rector of Emmanuel church, Cumberland, and a deputy to the General Convention from this diocese, have been represented in the General Convention. The father of Rev. Mr. Hicks, William Cleveland Hicks, Sr., was a deputy from the diocese of Newark; his grandfather, Rev. John Augustus Hicks, was a deputy from the diocese of Vermont and his great-grandfather, George Cleveland, was also a deputy from Vermont.

Bishop Spalding of Utah came to Baltimore from New York on November 1st, at the invitation of the rector of the Church of the Ascension, and delivered a very strong and striking address before the City Club, on the subject of "Industrial Democracy."

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Ridgway Archdeaconry.

The Ridgway Archdeaconry met in Grace church, Ridgway, Archdeacon Radcliffe, rector, on November 5th. Evensong at 7:30 and sermon by the Rev. C. M. Conant, D. D. A reception was held in the parish rooms at the close of the service. On Thursday, November 6th, the Holy Eucharist was celebrated by the Bishop, with a ten-minute address by the Rev. F. P. F. Duffy, D. D. After Morning Prayer, at 9:30, the Archdeacons and missionaries read their reports. At 2:30 the literary session began. The Rev. W. O. Leslie, Jr., discussed St. Andrew's Brotherhood; the Rev. Dr. Duffy reviewed the book, "Modern Light on Immortality;" exegete, the Rev. M. L. Tate, M. A., 1 Cor. 3:15. In the evening a missionary service was held, with addresses on the General Convention, by the Rev. W. H. Overs, Ph. D., and Bishop Israel.

The officers, apart from the Archdeacon, who is elected every three years, were unanimously re-elected, namely: Secretary, the Rev. H. Mitchell, St. Mary's; Mr. Geo. Mitchell, Smethport, treasurer; Rev. W. E. VanDyke, Messrs. Fred. N. Kline and Josiah Howard, executive committee.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

Two Important Parishes Vacant.

The removal of Rev. R. W. Trapnell, the rector of the Church at Amarillo, to Wilmington, Delaware, leaves vacant an important parish. This parish, together with the field vacated by Rev. D. A. Sanford, at Big Springs, makes two important cures that ought to be filled soon. Fortunately, the Rev. J. S. Wicks, as general missionary of the Pan Handle, is now supplying the mission stations formerly under Rev. E. Weary. The change in boundary of the district, adding the parish at San Angelo, is received with gratification.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Church Extension in Southern Virginia.

The Church Extension Society in the Diocese of Southern Virginia, which was started by the late Rev. J. J. Lloyd, D. D., Archdeacon, in the spring of 1908, and continued from January 1st, 1910, to April 1st, 1913, as the Church Extension Fund, Inc., the Rev. G. Otis Mead being general secretary, is again actively engaged in the great work of extending the Church in the Diocese, under an executive committee of the incorporated board, without a general and traveling secretary, but pushing the work from the head office in Norfolk, Va., the Rev. David W. Howard, chairman, and Mr. W. W. Robertson, secretary and treasurer. Mr. Robertson has an efficient clerk to do the collecting and attend to the office work of the Extension Fund. There is over $15,000 subscribed for this important work, which no doubt will be paid promptly to the new treasurer, Mr. W. W. Robertson, 221 Berkley avenue, Norfolk, Va. There has been no collecting done in the past six months, because of changes among the officers of the society.

Since this Extension Fund was started by Dr. Lloyd, in 1908, over fifty places in the diocese have been assisted in erecting buildings for needy mission points. The wisdom of the committee in making these appropriations has been completely justified, for several have been put on the high road of self-support, under the stimulus of the gift, and every place is making splendid progress and giving good account for the help received. There are nine counties yet with no building or organized mission of this Church.

Besides expending $24,000 to help with buildings, the salary of the Archdeacon, two teachers and the general secretary were paid. Now salaries are all paid by the Diocesan Missionary Society, and this fund will be devoted entirely to aiding with equipment in the mission field of the Diocese.

Notable among the place, brought to a state of active service by the Church Extension Fund, are the chain of missions from Keokee, Lee county, to Pearisburg, Giles county, now under the care of Archdeacon E. A. Rich and his corps of clerical and lay helpers; the great Blue Ridge work in Franklin county, under Rev. W. T. Roberts, with his women workers, and the Alleghany county work, with its Mountain Mission and Home for Homeless Boys, under Rev. Thomas Semmes, and the efficient force who have charge of the institution. All the others are of great importance and are also doing well. "Yet there remaineth much land to be possessed.'

Sunday School Insttiute to be Held in Norfolk.

The Sunday School Institute of the Norfolk Convocation of the Episcopal Church met in St. Thomas' church, Berkley, Norfolk, Va., at 10 o'clock, A. M., Friday, November 14th, 1913. This Institute is comprised of the counties of Norfolk, Princess Anne, Nansemond, Southampton, Isle of Wight, Warwick, Elizabeth City, Northampton, James City and Accomac. Sunday School workers representing every Church Sunday School within the above counties are members, and a large number attended the Institute.

This is the first time the Institute has met in Berkley; where are situated two active churches, St. Thomas', recently completed, and St. Paul's, more recently removed and enlarged.

Proposed New Church and Parish House for Christ Church, Roanoke.

At a meeting of the congregation of Christ church, Roanoke, Va., on Tuesday, November 4th, a movement was started towards building a new church and parish house. The present building was formerly owned by St. John's church, which proved to be too small, and that congregation moved to the Southern part of the city and built a handsome stone church. The congregation of Christ church bought this building, twelve years ago, which now proves to be inadequate for its needs. A committee was appointed at this meeting and as soon as preliminaries can be arranged work will start in earnest towards consummating the move started last Tuesday.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The Newly-elected Bishop of New Mexico.

The Rev. Frederick B. Howden, rector of St. John's church, Georgetown, elected Missionary Bishop of New Mexico by the General Convention, in October, has notified his parishioners of his intention to accept the office. While Mr. Howden's people and his many friends, as well, in Georgetown and Washington, will regret his departure from the parish in which he has done so good a work for many years, all will feel honored in his selection for the responsible and honorable office for which the Church fathers chose and elected him. Well furnished, mentally and in theological culture, he is, also, of a commanding stature and general appearance, reminding one, in these features, of Bishop Walker, who, as Missionary Bishop of North Dakota, wielded great influence among the miners and others, who admired and feared "the man who was a man" of such stalwart proportions and powerful brawn.

Mr. Howden is a native of Canada, where he received his University education, and was prepared for the ministry at the General Seminary, New York City.

Chancel of Old Falls Church Consecrated.

On Sunday last, at 4 P. M., a service of consecration or dedication of the chancel of Old Falls church, Virginia, near Washington, was held in that venerable church. The plan is that chosen when the church was built, but never completed, and destroyed by the army of the United States during the War between the States. One of the building committee of the church was George Washington, before the War of the Revolution; and the clergyman who did so much work towards its restoration, in late years, was the Rev. George Somerville, whose remains are buried alongside the church, and to whose beloved memory a bronze tablet adorns one of its walls. Excessive zeal in this work is believed to have hastened, or even caused, the death of dear George Somerville, the consecrated and cultured young Virginia Churchman, who passed away to his great reward from Clifton Springs, New York, where he had gone to recuperate.

The chancel was restored by the Society of Descendants of Founders and Patriots, and a silver plate was placed on the rail.

Resignation of the Rev. Thomas A. Johnstone.

The Rev. Thomas A. Johnstone, for more than twenty years rector of St. Philip's parish, Laurel, Prince George's county, Maryland, has resigned, having held his last service on Sunday, November 2d. Mr. Johnstone came from St. John's church, Stamford, Conn., to Epiphany church, Washington, in 1889, where, as deacon, he did very acceptable work up to the time of his ordination to the priesthood, and acceptance of the rectorship of the parish which he has just resigned.

The Rev. Dr. Wm. Cabell Brown and the Brazilian Mission.

The Rev. Dr. William Cabell Brown, of our Brazilian mission, and a Virginia Seminarian of Virginia, gave a deeply interesting and equally instructive address at Epiphany church, Washington, last Sunday, about the really great work already done, and now going on, in the Brazilian country. Concerning the wonders accomplished by the four Virginia Theological Seminary Virginians in that distant section of South America, one may correctly and joyfully exclaim, "What hath God wrought!" Dr. Brown was elected Bishop of Cuba, by the last General Convention, but has not made known his decision.

Epiphany has always been a warm and liberal supporter of the Brazilian Mission.

The Rev. H. V. Saunders, of William and Mary parish, St. Mary's county, Md., has accepted a call to Zion parish, composed of St. John's, Beltsville; St. Andrew's, College Park, Prince George's county, and St. Mark's, Montgomery county, Md. He will assume the charge on December 1st.

The Rt. Rev. Dr. T. P. Thurston, Bishop of Eastern Oklahoma, preached at St. John's church, Washington, at 4:15 P. M., last Sunday, and at 8 P. M., at St. Margaret's church.

W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop

Archdeaconry of Reading.

The Archdeaconry of Reading met in St. Luke's church, Lebanon, on Monday and Tuesday, November 4th and 5th. A short service by the Rev. Robert N. Merriman was followed by a brief address by Archdeacon Bresee, on the Mission Work of the Diocese. He introduced the Rev. D. A. Rocca, the missionary to the Italians, who told of the remarkable reception he had met among the Italian residents of Wind Gap, and their desire for the services of the Church. He was followed by the Rev. Pow Nion Tsu, rector of St. John's Pro-Cathedral, Shanghai, China, whose subject was the "Religious Condition of China," and the story of his own parish work. His address was clear, concise and intensely interesting.

Bishop Talbot closed the meeting with a reference to the General Convention and its work.

On Tuesday morning the Bishop celebrated the Holy Communion, assisted by the rector of the parish, the Rev. A. A. Binnington, and the Archdeacon. At the business session the Rev. Gilbert A. Shaw, of St. Peter's church, Hazleton, read a paper on Scientific Socialism, which elicited so much discussion that the reader was asked to continue the subject at the next meeting of the Archdeaconry.

The Bishop presented the report of the Church Extension Fund Commission, and asked that the clergy take up this new movement at once, in order that some of the opportunities for increased work in the Diocese may be seized and held. The plan calls for a number of subscribers throughout the Diocese, who will contribute twenty-five cents or more to the fund, on every call the Commission makes, the calls not to be made more than four times a year.

The Rev. H. Page Dyer, of the Church of the Ascension, conducted a Quiet Hour for the clergy, which was most acceptable.

The winter meeting will be held in Trinity church, Pottsville.

The Rev. Fletcher Clarke is the locum tenens at St. John's, Palmerton, while the parish is securing a rector. The Rev. Joseph Watts has resigned from the work at Lansford, but retains the charge of St. Philips' church, Summit Hill. Both of these churches have been much improved and a new organ has been placed in Trinity church, Lansford, during the ministry of Mr. Watts.

The Rev. M. H. Birkhead, who recently began work as curate of the Church of the Nativity, South Bethlehem, has given up the work and the Rev. Brayton Byron, of Christ church, Rochester, N. Y., has been appointed his successor. He will begin his work December 1st.

At the All Saints' Day service, in the Church of the Nativity, South Bethlehem, a bronze tablet, in memory of the late Rev. Dr. Henry Sterling, was unveiled after a memorial address delivered by Bishop Talbot. The tablet was erected by members of the vestry.

The corner-stone of the new parish house of the Church of the Mediator, Allentown, will be laid by the Bishop of the Diocese, on Wednesday afternoon, November 19th.

The Italian Missionary of the Diocese has opened a promising mission at Wind Gap, Northampton county, among a colony of Italians. A room has been rented for services and it is filled twice every Sunday by the congregation and by the Sunday School, which already numbers over sixty. It is planned to provide a church soon, for these people, which will serve also for any American people that may become residents. There is to be a large railroad shop built in the neighborhood.

The Bishop will visit the new St. David's church, Bangor, on Sunday, November 16th. This church has recently been completed by the Bishop. It is of stone and has rooms for Sunday School and social gatherings as well as for worship. The Rev. John N. Doberstine is missionary in charge.

The Rev. Percy M. Binnington, deacon, is assisting his brother, the Rev. A. A. V. Binnington, rector of St. Luke's church, Lebannon.

The Rev. Walter G. Haupt, of Harve de Grace, Md., has become rector of St. Barnabas' church, Reading, and began his work, Sunday, November 2d.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Annual Meeting of Woman's Auxiliary.

The autumn meeting of the Woman's Auxiliary was held on November 5th, at Christ Church Cathedral, St. Louis. The attendance was unusually large and the spirit was enthusiastic. The Holy Communion was celebrated by the Bishop of the diocese, assisted by the Bishop Coadjutor and the Bishop of Hankow. Bishop Roots gave an interesting talk on the work of his field and was given a liberal pledge of assistance. The total pledges of the day were about $1,200. The Auxiliary will undertake one-half of the salary of a new medical missionary, Dr. Stover, who goes to the district of Hankow from Little Rock, Arkansas. Miss Mary Triplett, secretary of the affxiliary, just returned from the Orient, gave an interesting account of some of the things which she had seen and heard in the Philippines and China and Honolulu. Miss Scheetz, travelling secretary for the Diocese of Missouri, told of a quickened interest in Auxiliary matters at many points which she had lately visited.

Church Work in St. Louis.

At. St. Timothy's Mission, in St. Louis, Rev. R. M. Hogarth, late of the

Diocese of Milwaukee, has begun what promises to be a very interesting and most helpful work. A new parish house, which will serve as a place of worship as well as for social gatherings for the present, was completed a few months ago. Mr. Hogarth is the first resident pastor of the St. Timothy's congregation. In addition to St. Timothy's he also has the care of the mission at Crystal City and the mission at Bonne Terre. These missions were served during the summer by Mr. R. A. Rhea, a student from the Berkeley Divinity School.

The important post of Hospital Missionary in St. Louis was left vacant in September by the resignation of Rev. Dr. T. W. Jones to accept the call as rector of the parish at East St. Louis. The post has now been filled by the appointment of Rev. John Howard Lever, of the Diocese of Rhode Island. Mr. Lever is a Brown University man and a Cambridge Divinity School man. He began his new duties at the beginning of November.

St. Jude's parish, Monroe City, after a vacancy of several months, has secured the services of a new rector, Rev. H. L. Hoover, lately of the Diocese of Springfield. St. Jude's is one of the oldest and most beautiful of the churches in Missouri. It has a valuable property, centrally located, and in excellent condition. And there are earnest and affectionate and loyal worshippers. Mr. Hoover moved his family into the rectory and began his rectorship the first of November.

Rev. F. H. Weichlein has recently resigned the charge of St. James' and Sullivan. Rev. Joseph H. Harvey has accepted transfer from St. Paul's church, Mexico, to St. Augustine's, St. Louis. Rev. D. A. Sanford, of Texas, has accepted a call to Mexico; Rev. F. J. Bate, of the Diocese of Chicago to Columbia; Rev. Edward S. Hinks, of Warrenton, Va., to the important parish of the Ascension, St. Louis.

Rev. W. A. Masker, Jr., the much-loved pastor of St. Alban's Mission, St. Louis, has removed to Washington, D. C. Mr. Masker was also editor of the diocesan paper, Church News. Rev. J. Courtney Jones, rector of Emmanuel church, Old Orchard, succeeds to the editorship. The Church News thinks that it is the oldest Church paper in the country. It has been published continuously in the diocese of Missouri since 1870.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Church Club Dinner and Speeches.

The Cleveland Church Club met at a dinner given by its members in the rooms of the Union Club, Wednesday evening, November 5th, about one hundred men being in attendance. The guests and chief speakers of the evening were the Rev. Charles P. Tinker, of New York, and Hon. Ensign N. Brown, of Youngstown, O. The Rev. Mr. Tinker addressed himself to some phases of the work of the Church's City Mission in New York, of which he is superintendent, and was heard with the closest attention and deepest interest. As a chaplain of experience in corrective institutions, he is accepted as authority on penology, and in the advocation of eight hours of work each day for prisoners, and the payment of a standard daily wage to their families, he carried with him the strong approval and sympathy of his entire audience, these measures of prison reform being now almost universally advocated in Ohio. The Hon. Mr. Brown has represented the Diocese in the last two General Conventions, and presented an able and comprehensive review of the late Triennial in New York. Other speakers were Mr. Francis R. Morrison and Judge U. L. Marvin.

The Cleveland Clericus.

The Cleveland Clericus, at its first autumnal session, Monday, November 3d, was entertained at luncheon by its president, the Rev. Walter R. Breed, D. D., in the parish house of St. Paul's church. A strong and valuable address was made on the plans of the General Board of Religious Education, by the Rev. William E. Gardner, and instructive reports on the General Convention were delivered by the clerical deputies, Rev. H. W. Jones, D. D., Rev. Thos. G. C. McCalla, Rev. Wm. F. Peirce, L. H. D., and Rev. George Gunnell. In both interest and attendance, there being twenty-five present, the clericus has made an encouraging beginning for the year.

Land Given to the Girls' Friendly Vacation House.

Mr. Ralph T. King, of the Cathedral congregation, Cleveland, has purchased and presented to the Girls' Friendly Society Corporation, adjacent to the premises of the Girls' Friendly Vacation House, Salida Beach, three large and valuable lots, thus adding not only much-needed land for recreation and gardening purposes, but also protection against encroachment upon the Vacation House grounds.

Dr. Tyler Accepts.

The Rev. Dr. John Poyntz Tyler has accepted his election to the Missionary Bishopric of North Dakota. The Bishop-elect is a native Virginian, a kinsman of President Tyler, and a graduate of the Virginia Seminary. He is in the prime of life; of a splendid physique and most attractive personality, and will, doubtless, do a fine work in his new field.

Bishop Quayle's "Nec Timeo."

What a singer of the skies is this songster of bird-like name. Whatever his theme he always strikes seraphic notes. He never fails to rise into the very heights of ecstatic thought and entrancing language. In his "Nec Timeo," which comes to us as the brilliant leader in the current number of the Methodist Review, he starts from the earth and with a heavy burden, the death-fear, but it is no sluggard wing on which he rises into the upper depths. He circles about Sam Johnson's fear of death that "plows a deep furrow in the burly history" of that "gruff old literary dictator," and in this song he bates nothing of the fearful look that death has. He admits it all and in notes that make us quake. For instance, he says: "Death is a robber in the dark; you cannot see him, but he can see you and stab and slash. You fight at random, he with virulent sagacity. His pugnacity is bloody and mortal intent; hazardless to him, hazardful to you. He will never fight in the open; for aught we know, death is a slinking coward. To flout brave, blunt, boisterous Johnson is easy, but not equally witful. Johnson is as natural as swaying shadows and the falling rain and the transparent hill air. * * * No, death serves a great world purpose. He empties rooms so that new comers may be lodged. Yet not the less hard on the old lodger who took his ease at his inn to be thus ordered out and to be turned out in the dark and the heart-fire and lamp extinuished in his room. Why should we not be afraid?"

Thus our friend sings on, philosopher as well as poet, till he reaches the upper atmoshere of Christian faith and joy. Ah, what a change in his notes then! He says of Johnson: "He was so human, so humorous, so child of the clod, so winged and so broken-winged. He smelled the grave breath, but not the lily breath. He felt the winter of death, but not spring, with bird call, with flower call, with Christ call." From this on he is exultant. He tells of "an apocalypse of the very far off to which one flash of wings will bear the soul! That is glorious, glorious! 'There is a way out' is what the Christ-version of death has to say. No trepidation, only a waiting until God shall give us a good-night kiss."

Or hear this: "Paul's death-mood is like a trumpet's blowing—is like Enoch Arden when his voice lifted and sang, 'A sail, sail!' Paul had learned what he knew of Christ. He said so; and we know so. And an aside of John touching Jesus like a sun-up. * * * What a transcendent view of death is that! How shall we grovel after hearing talk like that, or know darkness after having had sun-up like that?"

Such words as Bishop Quayle's in the article we quote we may well write, "Nec Timeo—Neither fear I."—Northern Christian Advocate.

What the Book Will Do.

A recent convention of women in the interests of Christian work held, among others, a Jewess with an interesting story. A lady of wealth and position, she had for years known no higher life than the social round. Then an advertisement caught her eye, one day, of some article, book or picture for which she fancied she might have use, that would accompany the purchase of a Bible. She sent an order for the sake of what she wanted, and tossed the unwelcome book aside; but in an idle hour, later, picked it up and turned its pages. The New Testament was unfamiliar and she glanced at it curiously, becoming interested before she knew.

She fought against belief, but it gradually forced itself upon her, and she found herself in deep trouble. Confessing her faith meant the loss of property and home, the heart-break of father and mother, even separation from her husband, but she could not remain silent.

All that she feared was threatened in those awful days, but because they loved her, and to prove her error, her family also read the despised gospel. Earth's unending miracle was repeated; they found what she had found, and looked wondering into each other's faces, a Christian household. Is it strange that she longs to speed the word?—Forward.

An old man said that in reviewing his life he discovered, to his great surprise, that the best things in his character and in his career were the fruits of what he regarded as his failures and follies. These defeats had wrought in him new wisdom, and had led to repentings and renewals of faith in God, and had thus proved sources of richest blessings and good. Probably the same is true, in greater or less degree, of every life. We owe more to our defeats, with the humblings of the old nature, the cleansing of motive and affection, and the deepening of trust in God, than we owe to the proper experiences which we call our successes.

Family Department

Our Leader.

He leads us on
By paths we do not know.
Upward He leads us, though our steps are slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day;
Yet when the clouds are gone,
We know He leads us on.

He leads us on
Through the unquiet years;
Past all our dreamland hopes, and doubts, and fears,
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and of clouded days,
We know, His will is done;
And still He leads us on.

And He at last,
After the weary strife,
After the restless fever we call life,
And all the dreariness and aching pain,
The wayward struggles that have proved in vain,
When all our toils are past,
Will give us rest at last.

Unrecognized Ministries.

It is in my heart to address a message of encouragement to my readers, more particularly to my fellow-ministers; and I shall introduce it by quoting a quaint parable from the Book of Ecclesiastes. "There was a little city," says the preacher, "and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now, there was found in it a poor, wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then, said I, wisdom is better than strength; nevertheless, the poor man's wisdom is despised, and his words are not heard."

It is probably only a parable, yet there is no lack of historical incidents which serve to illustrate it and enforce the moral. It is told, for example, how, in the course of the second Punic War, that brilliant general, M. Claudius Marcellus, laid siege to Syracuse, that little city perched on the craggy coast of Sicily. He brought his armada of sixty galleys under her very ramparts, and it seemed as though her doom were sealed. But in her extremity there arose a deliverer—no warrior, no statesman, but a poor, wise man, the aged philosopher Archimedes, who had been the jest of his fellow-citizens for his unworldly ways. Engrossed in his scientific calculations, he could forget, it is said, his meat and drink; he would neglect his person, and, when he was carried forcibly to the bath, would draw geometrical figures on the sandy floor or his anointed skin. Nevertheless, it was he who, by his cunning inventions, delivered the city. He taught the soldiers to rig levers on the ramparts and swoop down on the galleys and sink them, or lift them bodily with stout hooks. "Very often," says the historian, "a ship lifted high above the sea, suspended and twirling in the air, presented a most frightful spectacle. There it swung till the men were thrown out by the violence of the motion, and then it split against the rocks or sunk on the engine's letting go its hold." And he also, it is said, fitted burning glasses, and, focusing the sun's rays on the more distant galleys, set them on fire. It seemed like magic to the Romans, and they hastily drew off as best they might.

And thus "the poor, wise man by his wisdom delivered the city; yet no man remembered that same poor man." To the preacher, a skeptic with a gospel of despair, it seemed a cruel injustice, and he could only cry out against it, and bitterly acquiesce. But it wears another aspect to the eye of faith, which looks beyond man's blind judgments to that serene world "where the work of life is tried by a juster Judge than here;" and it is well to take thought of this in these eager and impatient days, when even, perhaps especially, in the Christian Church, the paramount desideratum is immediate and tangible achievement, and too little reckoning is made of the hidden and abiding issues—

All the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account.

And in this message which I would now proclaim.

Wherever we turn we find unrecognized ministries, unpraised, unhonored, yet unspeakably precious, blessing the present and reaching out incalculably into the undiscovered future. Think of our homes. At the beginning of the sixteenth century there lived in the village of Gifford, in East Lothian, a husband and wife of humble condition. They were poor in worldly gear, but they had a better heritage. They were "rich toward God," and they cherished that noble ambition which has ever animated the Scottish peasantry—

To give their child a better bringing up
Than his had been or hers.

And so they toiled and pinched, and sent their boy first to the grammar schoool of Haddington, and then to the University of Glasgow, equipping him, at the cost of much privation and weariness, for playing a distinguished part in after years. That lad proved Scotland's deliverer from priestly tyranny and superstition. The name of John Knox is written in the book of fame, and we still bless God for the work which he achieved; but what remembrance is there of the humble home which nurtured him, the rough hands which toiled, and the brave hearts which suffered for his advancement? Two nameless peasants, yet it was their labor and sacrifice which made his greatness possible. His was the reaping, and theirs the sowing in tears; but surely their ministry is remembered before God, and on the day of righteous judgment they will be ranked with the world's benefactors.

And think of the service of the holy ministry. One whose privilege it is to go much among the churches can hardly fail to be touched by the faith and courage wherewith many of our ministers in obscure corners of our land "war the warfare in the work of the tabernacle of the congregation," Numbers 8:24, R. V., marg.; continuing day after day, year after year, uncomplainingly amid circumstances of heavy discouragement. Much is being written and spoken about the depopulation of our rural districts; and the seriousness of the situation is apparent in its broader aspects—the moral and physical injury which is inflicted on the victims of an intolerable social order when they are driven from "the bonnie burnsides and green shaws," and herded in close and narrow streets, and the impoverishment which the nation suffers when its life-blood is drained by compulsory emigration. But there are other aspects of a more personal nature which commonly escape notice. Only one who has experienced it can fully realize how the heart of a minister sinks within him when he sees his young people drifting away and leaving the little house of prayer, and in the little community, vacant places which there are none to fill. The Church recognizes "the romance of foreign missions," and applauds the heroism and devotion of the heralds of the cross in distant lands. And this is well; but has she a fair appreciation of the still stronger heroism and deeper devotion of her servants who within her own borders are keeping the light burning with heavy hearts, ill-requited and unpraised, and bearing too often the unjust reproach of failure?

These are in truth, if she but knew it, the Church's bravest servants, and she owes very much to their faithful labor. When I was minister in a provincial town, nestling under the Grampians, on the margin of beautiful and fertile Strathmore, I always felt a special kindness for my brethren in the remote uplands, with their little congregations of scattered folk. I owed them a heavy debt. So many of my people had been nurtured in "the glens," and had migrated to the town, that they might have work and bread, bringing with them the faith which they had learned in those holy sanctuaries. And what city minister is there who might not tell a like story—how his congregation is largely composed of men who came from the country in their youth to seek their fortune, and, by dint of the vigorous manhood which their early training moulded, have attained commercial or professional eminence? It is a cruel injustice to overlook the unique and precious function so nobly performed by the feeble congregations which are struggling for existence in remote and difficult places. They are in truth the seed-beds of the Church. And the fresh, clean life which ebbs away from them, leaving them so weak and poor, is never lost. It enriches and blesses the world.

Would that this debt were more generously recognized and more justly recompensed! Surely, amid the multitude of her enterprises for the uplifting of humanity and the evangelization of the world, the Church might take more thought for her own "poor saints," and bestow upon their necessities a larger share of her abounding liberality. Our great preachers must never be neglectful of the apostolic office of "confirming the churches." Of course, a great audience is a great opportunity, and why should one who can reach a thousand hearts waste his message on a hundred? Nevertheless, the Good Shepherd did not disdain a "little flock," and here also there is an opportunity.

There is instruction for us all, rebuke for some, and encouragement for others, in the story of John Owen's conversion. He had been awakened to spiritual concern while a student at Oxford, but he had never found peace, and his anxiety deepened after he left the university. He took up his residence in London, and one Sunday morning he went with a companion to Aldermanbury Chapel, in the hope of profiting by the discourse of that celebrated divine, Dr. Edmund Calamy. To his disappointment, when the preacher entered the pulpit, it was not Dr. Calamy, but a stranger from the country. His companion suggested that they should withdraw and hasten to the church of another famous preacher, but Owen was weary with his long walk, and decided to remain. The preacher was a plain man, but his earnestness was impres-

sive; and when he announced as his text, "Why are ye fearful, O ye of little faith?" Owen breathed a prayer that the sermon might meet his need. And so it did. Ere he left the church, the light had broken into his soul, and he went home rejoicing in the Lord his Saviour.

And it is a singular circumstance that, though he made zealous inquiry, he was never able to discover who it was that had been to him "as an angel of God." A stranger of no reputation, he had been summoned on a sudden emergency to "supply" the great man's pulpit, and—

Then passed away again, and was forgot.
fired his aimless shot,

None knew and none cared whence he had come or whither he had gone; and he would return to his poor place with the burden of his discouragement, accounting himself a "failure," and never know to his dying day what he had that Sunday morning accomplished. He had brought John Owen to Christ; and on the Great Day, which will bring so many surprises and reverse so many of the world's blind judgments, will not that poor preacher, to his amazement, be made a sharer in the glory and the reward of the grand Puritan's splendid ministry?—Rev. David Smith, D. D., in Episcopal Recorder.

The Unity of the Spirit.

The Church of Christ that He hath hallowed here
To be His house, is scattered far and near,
From north to south, from east to west abroad;
And yet in earth and heaven, through Christ her Lord,
The Church is one.

One member knoweth not another here,
And yet their fellowship is true and near;
One is their Saviour, and their Father one,
One Spirit rules them, and among them none
Lives to himself.

They live to Him who bought them with His blood,
Baptized them with His Spirit pure and good,
And, in true faith and ever-burning love
Their hearts and hopes ascend to seek above
The eternal Good.

O Spirit of the Lord, all life is Thine.
Now fill Thy Church with life and power divine,
That many children may be born to Thee,
And spread Thy knowledge like the boundless sea.
The Church is one.

—A. G. Spangenberg, 1747.

Christ's Sheep.

In that striking passage found in John 10:4, we are told that the shepherd knows his sheep, and also that the sheep know the shepherd. It is at least suggested that if the shepherd is willing to give his life for the sheep, the sheep should be willing to give back something to the shepherd.

Those of us who are familiar with sheep know that about the only value possessed by a live sheep is in the wool regularly sheared from his back. The shearing process accomplishes two helpful purposes: first, it aids the sheep by removing a hot coat of wool and thereby lessens the chances for disease; and secondly, proves remunerative to the shepherd. He sells the wool and thereby is profited.

Again, the sheep is not hurt in the least by the transaction, because the shepherd always manifests wisdom in the time of taking the wool. God manifests the same wisdom in accepting the gifts of his children, and as the good shepherd watches closely for awhile the newly sheared sheep and feeds and cares for it, He watches over His child who gives to His cause. If God owns the sheep, then He must also own all that is the sheep's. A long while ago I read a striking sentence from the pen of Dr. Gambrell, of Texas, on this subject, which has never left me: "It is the pastor's business to feed the sheep, to care for them, to shear them. A shepherd who neglects to shear the sheep ought to be turned off. Pastors need to face this question." And judging from the reports of some of the churches in some of the associations the pastors have been negligent about shearing time. One may preach with the eloquence of Demosthenes, and pray with the power of Moody, and neglect to organize and train his people in giving for the purpose of spreading the kingdom, and he has failed to perform aright his duty as undershepherd.

It is a hard task to perform. The question of stewardship looms larger and larger. We are trying to solve it to-day by restoring the old Jewish law of the tithe. The tithe is well enough as far as it goes, but it stops short of what Christ requires. In the far-off ages he set us the example and gave all. How, then, can we stop at the tenth if we follow all the way?

Call it sordid, materialistic, if you please, but our love is measured by our giving. John 3:16: "God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." So loved that He gave. If we love as we should, we will give freely, even as He gave. Christ gave Himself. It is hard enough to get our people to give their money, which is the easiest thing they can give. And many just balk at giving of their time and labor.

Watch the sheep in the shearing season, and if the shepherd does not get the wool, it is picked off here and there by briers and thorns. Carry the figure on out and see how, in the world, men and women have their money picked from them in various ways. Some follow the theaters, moving picture shows, pleasure rides, fashion, soft drinks, trips to the seashore and to the mountains, roulette, baseball, football and a thousand and one other ways. Some of our leading lodge men belong to the Masons, Knights of Pythias, Odd Fellows, Red Men, Elks, Shriners, Farmers' Union and hosts of others. They also belong to the church, and oh! how it hurts for them to give a small amount to the church. But it is easier for the shepherd to shear while these other organizations have them bound hand and foot. He does not feel at all timid about asking a man for money for his Lord, who gives it freely and lavishly for his brethren. The lodges are good; they serve to strengthen the ties of man to man. The church is better; it serves to bind men to men, and goes even farther and strengthens the ties that bind men to God.

God spares nothing to us; we should not withhold aught from Him who so freely gave, even the precious gift of his only begotten Son. He who loves most gives most, and he who gives self gives more than they all. May our gifts be pleasing to the Father and our efforts to get others to give prove satisfactory to our Lord, so that when we shall render an account of our stewardship, we may hear the Master's voice: "Well done, good and faithful servant."—W. H. Faust, in The Lutheran.

Trusting the Physician.

God cannot do His best for those who try to share His responsibilities with Him. When we go to a trustworthy physician we expect to let that physician have complete charge of our case. No matter what our feelings or fears about ourself may be, we turn the whole case over to him. We know that it is his knowledge, his skill, his medicine, his treatment, that is our hope, and we fix our attention on all this, no matter what we know of our own needy and diseased selves. Why shall we not be as ready to trust Christ, the Master Physician? It is because we know that our human physician will do his best for us, and that that best is something quite apart from ourselves, that we hopefully trust him. Our Master Physician not only pledges Himself to do His best for us, but, in every spiritual need, He pledges absolute and permanent healing to every one who submits to Him. This work of Christ is His responsibility not ours. And it is something quite apart from ourselves. Let us trust Him without trying to share or even understand his healing work for us.—S. S. Times.

Are You Discontented? Which Kind?

There are two sorts of discontent. The first of these is named complaint. It is a miserable and cankerous state of mind which expresses itself in peevish desire to get away from our natural lot in life, to flee from the doing of nearby tasks, to leave our own acre for someone else to till, and go and try to find some other acre which we think will be pleasanter and easier, to evade conditions instead of dealing with them. The world's weaklings are all discontented in this particular way. They curse the rising sun and spill their sourness along the highways. The second form of discontent bears a sweeter name—aspiration. It has no moan in it, no belittling of today's opportunity, no infidelity to difficult duty, no hankering to run away from the plow. It is constant and constructive. It does not knock down; it builds up. It breeds growth and onwardness. It is a spur in the flank and a star in the sky. Its passion is to be and become. It is always after more—more power, more efficiency. It makes a man dissatisfied, not with what he has but what he is—with himself.—Richard Wightman.

Angels.

The angels of God are my constant companions. They are my helpers, through whom God sends me succor. They are my fellow workers, as often as I try to do the will or work of God.

These three relations, the angels' companionship with me, their succor to me, and their partnership with me, should make the angels and their work one of the great facts of my spiritual and material life.

Often, however, this is not the case. I forget the angels, and their presence and their work, and go about my living as if I had no such help or helpers. So I more easily become lonely or discouraged, because I forget my angelic companions.

What can I do to make the fact of the angels more real to me, their help a more vital part of my life?

(1) I can make the angelic presences a part of my prayers, remembering them when I pray, and realizing that they are then especially near to me. (2) I can pray God for their continuing presence, and ask that He send them to me to bring His help. (3) I can feel them with me in His Sanctuary, especially at the

Holy Communion. (4) I can try to make more real that great prayer of aspiration, "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee." (5) I can consciously associate myself with the angels in my tasks and duties, feeling the touch of their sympathy in our common work. (6) I can speak of the angels to others, and not feel afraid or ashamed to express with my lips what I believe in my heart, and try to practice in my life.

It seems to me very likely that it is the lack of just this direct, personal intercourse, which is making the existence of the angels a vanishing influence in the thoughts and in the lives of so many of those who call themselves Christians.

In a word, the way to make the angels real to myself is to treat them more as I do my other friends, and to expect them to treat me likewise. It seems to have been such association which made the presence and work of the angels so great a force in the ilves of the Bible characters. Like causes will again produce like results.

Let me only treat the angels like real beings and real friends, and they will become such to me.—North Dakota Sheaf.

Why Insist on Sound Doctrine?

As well ask, Why insist upon soundness in anything? Why be so particular about the quality of the articles you buy in the store, or why demand that the label and the thing labeled be in harmony with each other? All men prefer purity to adulteration in the food they buy, and they consider him an enemy who knowingly deceives them as to food values. All true men are in opposition to unclean literature and demand good reading for themselves and their children. But what good, pure food is for the body, what clean literature is for the mind, that sound doctrine is for the soul. Adulterated food is less harmful to men than false doctrines, for while the effect of the one may be sickness, or even physical death, the effect of the other, if persisted in, is eternal death.

Sound doctrine is of supreme importance because it is that "form of sound words" by which the Church confesses the true God. Error, in that in which it is error, does not know the true God, and goes about to make a god of its own, an idol. Doctrine is not simply a matter of opinion, because it does not find its birth in opinion, but in the revelation of the Word of God. The Church did not discover the truth which is confessed and she did not invent it, but she received it in its purity and confessed it before men. With the substance of her confession she has nothing whatever to do, for that is the truth of the Word of revelation, but only with its form. The substance found in sound doctrines is eternal, "Heaven and earth shall pass away, but my words shall not pass away."

Sound doctrine is supremely important because it is the form which the faith of the Church, in contact with unbelief and error, assumes. It is the answer by believers, who unite in its confession, to the question of their Lord, "Who say ye that I am?" Here is certainly a matter of greatest importance. That truth which God revealed from heaven progressively, the revelation reaching the highest possible culmination in His Son, is certainly important enough to be kept free from error by His Church. Sound doctrine is her best effort to do this.

In illustration consider the true doctrine of the Trinity. That doctrine is the realization and expression of the truth concerning the only and true God. Change the doctrine and you change the character of the God who is worshipped. Unitarianism worships a strange God. He is not the God whose name is Father, Son and Holy Ghost, nor the God of whom St. John declares, in reference to Jesus Christ, "This is the true God, and eternal life." The thought that it makes no difference whether a man hold and confess sound doctrine concerning the Holy Trinity is abhorrent to common sense as well as to a living faith. A change here means a change in the whole character of the religion confessed. Unitarianism and Trinitarianism are like two diverging straight lines, they can never meet, however far they may be extended.

Sound doctrine is important because it will abide all tests. Whatever else may be in heaven, there will be no error there. There the saints cast down their crowns before Jesus Christ and worship Him as God. The Bible tells us that the cross will not be forgotten in heaven, but that it will be the theme of its most glorious music.—The Lutheran.

To One At Rest.

Beloved, could my voice but soar to thee
In realm of spirits wheresoe'er thou art,
I would not mar thy blest serenity
By murmur of the anguish in my heart;
Or sigh that mists of loneliness enfold
And stifle me. But I would tell thee, dear,
How thou dost still my feebleness uphold;
That, thrilled by love of thee, I persevere
And toil, toward height where thou didst dwell, to rise—
The blessed vision thou didst ever see
Faint gleaming now before my wistful eyes,
While, strains of thine own song inspiring me,
I strive each day to live thy life, not mine,
And pray thy light may through my dimness shine.

—American Church S. School Magazine.

What Christ Can Do.

This is our message: Christ can still the tempest. He can control the sea of life. He has traveled across it. He calms the bitterness of its storms. He has felt the power of its winds. Thus, knowing the supreme power, joy, hope, peace and light of having Jesus present, in every storm of great stress that may blow in every billow of temptation and sorrow that may roll, we shall hear him saying, "Peace be still," Jesus with us. When He is with us the breaking of that eternal day shall find us safely landed on the celestial shore. If your life is one of darkness and despair, if your heart is aching and you are storm-tossed, toiling, sore afraid; if the winds are contrary unto you, pray God that He send Jesus, the Light, into your life. Pray the Heavenly Father for the sunrise of a new and better and more perfect day, which shall find you secure with Jesus present.—J. W. Smith.

Rosslyn Chapel.

On Sunday, September 21st, was held the 51st anniversary of the re-opening of Rosslyn Chapel for divine service. The Bishop of Edinburg was the preacher in the morning, and took his text from St. Matthew, 9th chapter, 9th verse: "When Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom; and he saith unto him, follow Me." The Bishop began by picturing a typical Roman tax-gatherer and showed clearly the sacrifice that Matthew made when he gave up his money and business to follow Christ, when he knew that there would be no pecuniary return. Why did Matthew make this sacrifice? The Bishop gave three reasons, which were: (1) Because Jesus was a man amongst men. His hearers could not doubt His strength, for His words displayed the greatest confidence. (2) Because Jesus cared for others in a way which rouses the best instincts in man. He loved His fellow-creatures. (3) Because all were treated alike by our Lord. He cared for men for what they were, and made no difference between men of entirely different characters.

Dr. Walpole then showed how the third Prince of Orkney, when considering his past life, wondered how he could best spend the remainder of his life. It came to his mind to build a house to God's service. This house he determined to be of curious work, and for that purpose artificers were brought from different lands. The Bishop's personal opinion was that in his experience he had seen nothing to compare with Rosslyn Chapel, every stone of which was carved. The Prince of Orkney had thus carried out his desire, and the Bishop asked his congregation to consider what they had done in trying to follow Jesus, and beseeched every one present to try to do something definite for the glory of God. In conclusion, reference was made to the earnest work of the incumbent of the chapel (Rev. J. Thompson), and to the gratitude owed to him for his book about the building. In the evening the incumbent himself conducted the service.

Which Pathway?

God's wisdom sharply contradicts and corrects the mistakes of our human wisdom. Human wisdom says, "If you want to rise, push yourself up." God's wisdom says, "If you want to rise, get down as low as you can." It has been pointed out that the cross of Calvary reveals one secret of Christ's victory over Satan. "The devil had sought to be exalted even as the Most High, but the Son of God humbled Himself, and consented to be made lower than the lowest." And by his self-abasement Christ won the eternal victory over the self-exalting Satan. Satan's exaltation was the cause of the most tragic fall and failure known to men. Christ's self-abasement was the cause of the greatest exaltation and victory of the ages. In which pathway do we follow.—Sunday School Times.

"Berry's for Clothes" The Buy-Word of Men Who Know: Eleventh & Main

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We sell everything men and boys wear; and Sport Coats, Mackinaw Coats, Raincoats, Sweaters and Middy Suits and Blouses for girls and young women.

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Richmond, Va.

Children's Department

Five Little Brothers.

Five little brothers set out together
To journey the livelong day,
In a curious carriage all made of leather
They hurried away, away!
One big brother and three quite small,
And one wee fellow, no size at all.

The carriage was dark and none too roomy,
And they could not move about;
The five little brothers grew very gloomy
And the wee one began to pout,
Till the biggest one whispered, "What do you say?
Let's leave the carriage and run away!"

So out they scampered, the five together,
And off and away they sped—
When somebody found the carriage of leather,
Oh, my, how she shook her head!
'Twas her little boy's shoe, as every one knows,
And the five little brothers were five little toes.

Jimmy's Idea.

Some dozen men stood in the long shed that abuts the offices of the Southern Billboard Company, and each of them was industriously painting these three words: "Use Pinnaker's Pills."

A stumpy, domineering foreman strode up and down the row of painters, fuming and snapping out his criticisms of the signs. The boys who were working so industriously were not painting placards that were to be used on the road; the signs were not good enough for that. They were simply practicing the Pinnaker sign until they could paint it anywhere, and size. Then the whole bunch would be sent in every direction to advise the world, from every available place, from barns, fences, shops, barrels, stones, to use Pinnaker's Pills.

"Hey, paint, Jimmy!" called one of the daubers.

A thin, intelligent-looking boy, some fifteen years old, came forward with a half-gallon pail of red paint and placed it on the bench beside the young man who had yelled.

"Shame to waste good paint like that," observed Jimmy as he swung up the bucket.

The painter merely glanced around at this observation, then went to work hastily daubing at his sign. He was in a hurry to get through, and in his work he placed several coats of paint on one part of the letters, while other parts only received half a covering. In brief, he was the sort of man who idles away his youth doing odd jobs badly and, when he gets older, complains of his "luck."

Jimmy did not repeat his remark, but walked thoughtfully back to his paint-mixing. Standing close beside his mixing table, the boy also had a Pinnaker sign. When he was well ahead with his mixing, he took several flat brushes that he had found and began trying to cover the letters with the fewest brush strokes possible. He was still experimenting with two brushes—a small, round brush for the outline and a broad, flat one for the filler—when a voice snapped behind him, "Why aren't you mixing paint, Jimmy?"

Jimmy turned round, startled: "O, I'm up, sir."

The foreman tested one or two of Jimmy's mixings, grunted, and turned away, when the boy called after him rather timidly, "By the way, Mr. Sanders, what's the use using real paint on these signs?"

The foreman turned his burnt-out brown eyes on the lad: "What's the use? Practice, of course," he growled.

"Real paint, I mean," Jimmy accented the word, hoping the foreman would see what he meant.

"Are you going crazy, Jimmy?" demanded Mr. Sanders. "Ain't all paint real paint "

The mixer felt abashed. "Mud and water would be cheaper than this," murmured the boy vaguely.

"That's what the company sends out here," snapped Sanders, "and it's your job to mix it and not to talk about it."

So Jimmy returned to his work mixing red paint and linseed oil for the young men to waste on their work.

It was Jimmy's misfortune, like many another lad of his kind, if an idea once took possession of him, he fairly forgot everything else, and so the paint mixer became so engrossed in making calculations that showed just how much the company lost by using real paint for the new men to practice with that he made himself an absent-minded nuisance to the whole shed. Jimmy was also water boy and general helper. At last Sanders declared he would discharge Jimmy unless the boy stopped fooling around and kept a bright lookout on the shed. Jimmy promised and fully meant to stick to his word, for he knew to a cent just how much he could cheapen the Southern Billboard Company's expenses each week.

Unfortunately just here the helper butted into another problem that was much more difficult. This calculation became so absorbing that Mr. Sander's threat was suddenly executed one day.

It happened that Mr. Oglethorpe, the office manager, walked into the sheds for some reason or other, and Mr. Sanders was out for a moment. A few seconds later the foreman came in and saw Mr. Oglethorpe looking at two men who were standing idly by unfinished signs.

"Hey, you," bawled Sanders, "what's the matter here?"

One of the painters gave a smirk, and nodded toward Jimmy. "Out o' paint!"

Mr. Sanders stared. "Well, why didn't you git some yourself? Can't you take a step?"

The fellow shrugged his shoulder. "I thought I was to be furnished paints."

"Jimmy!" bawled Sanders.

Jimmy popped up from a sheet of paper closely covered with figures and grabbed a bucket automatically. "Y-yes, sir," he stuttered and started off pell-mell in no particular direction.

The idle painters grinned.

"You're fired, Jimmy!" blared out Sanders. "Get out of here, you idle good-for-nothing."

"But I've nearly got it finished," begged Jimmy, "and then—then I'll be all right again."

"Get out!" Mr. Sanders made a sharp gesture toward the door, for he wanted to show Mr. Oglethorpe what a strict master he was.

Jimmy picked up his paper dismally. "I nearly had it figured out," he grumbled as he looked out for his hat and pulled off his apron.

"What figured out, Jimmy?" inquired the manager with a trace of kindliness in his voice.

The mixer looked up relieved. "Well, he got mad at me because I was trying to find out how much cheaper yellow ochre and water would be for these new painters than paint and oil."

Mr. Oglethorpe looked interested. "Well, how much would it be?"

"I figured it out four dollars and thirty-two cents a week. You see, there are nine of them, and each would save forty-eight cents a week."

A slight calculation told Mr. Oglethorpe that the boy's figures were at least correct. "How much do you get a week yourself?"

"Two dollars and a quarter, sir."

The manager laughed. "It seems, if we use Jimmy's idea, the Southern Billboard Company will have Jimmy's services and two dollars and seven cents a week for nothing. How about using the water mixture, Sanders? I hadn't thought of it myself "

"Can't learn to paint with water," declared the foreman, who disliked anything new.

"Your idea is no good, Jimmy," said the manager easily. "Well you are fired. Suppose you come on out with me."

Jimmy walked out very much disappointed. He had expected Mr. Oglethorpe would grow very enthusiastic over the saving of four dollars and thirty-two cents a week.

"Did you use all that paper working it out, Jimmy?" smiled the manager at length.

"No, sir. This is something I can't work. It's about the way you paint the signs. Some of the fellows just smudge on the paint and cover one place three or four times. I've been working at a way of painting so as to cover the letters just once. That would be faster, too, you see."

Mr. Oglethorpe nodded.

"That's what got me," confessed Jimmy. "It makes the paint go about a fifth further. That part's easy, just subtract a fifth from your paint bill; but when it comes to being faster, it seems to me that it ought to have some credit for that, but I don't know how much." The boy halted, a little puzzled.

"I see your idea, Jimmy," said the manager. "In fact, our head office, in Atlanta, is going to send a man down next week who will demonstrate to Sanders the proper method of painting to avoid waste. You see, somebody else had thought of it just a little before you did."

Jimmy looked thoroughly disheartened. "So none of it is any good, and I'll get discharged after all."

"O, no," smiled Mr. Oglethorpe. "I'm going to start you in up here at the office at four dollars a week. I believe any boy who is always thinking and figuring at his job trying to see how it could be done better and cheaper is worth more than the lad who does his work like a machine, don't you? That's why I'm going to pay you a little more than the regular office boy gets."

"O, much obliged," said Jimmy, grinning broadly.—Kind Words.

Little Marion.

Little Marion was about to make her first call unattended by a member of the family. She was to stay a half hour, inspect a wonderful new doll belonging to a small friend, and return home.

"Now, Marion," was her mother's parting admonition. "Mrs. Rogers may ask you to stay and dine with them. If she does, you must say, 'No, thank you, Mrs. Rogers; I have already dined.'"

"I'll 'member, mamma," answered Marion, and trotted off.

The visit finished, the little girl donned her hat and started for the door.

"O Marion," said her hostess, over-

taking her in the hall, "won't you stay and have a bite with us?"

This was an unexpected form, and for a second the child hesitated; then she arose to the occasion.

"No, thank you, Mrs. Rogers," she answered quickly; "I have already bitten." Michigan Christian Advocate.

Home Again.

We are glad vacation's ended,
Are we not? We are not.
And our grief is all pretended,
Is it not? It is not
Joy in every heart is lurking,
At the thought we'll soon be working,
And we'll labor without shirking,
Will we not? We will not.

We are weary of enjoyment,
Are we not? We are not.
And we welcome re-employment,
Do we not? We do not.
For no matter where we went, we
All have surely had a-plenty
Of this "dolce far niente,"
Have we not? We have not.

We were tired of ocean's roaring,
Were we not? We were not.
And the country life was boring,
Was it not? It was not.
Mountain air drove us to madness,
Real fresh eggs caused only sadness,
Did we not? We did not.

Now for hard work we're aspiring,
Are we not? We are not.
We feel happy when perspiring,
Do we not? We do not.
We are filled with exaltation,
And next summer our vacation,
We'll refuse with execration,
Will we not? We will not.

—Frank Prescott.

The Runaway Kitten.

In the beginning Jimmy was sorry his sister's kitten ran away. The family moved to the beach one Saturday morning. Sunday evening the kitten was missing. It was a plump Maltese kitten with four white paws and a white spot under its chin.

"He is a perfect stranger at the beach," Louise insisted, when she cried because her mother wouldn't allow her to go in search of the kitten. Louise was slowly recovering from a hard cold, and the evening was rainy. "He'll be soaked to the skin besidess being lost and scared," Louise continued with her nose flattened against the window. "I wish you'd go and hunt for him, Jimmy; if you will only inquire down this one row of cottages at the end of our street, that is all I will ask!"

Accordingly Jimmy started with the covered basket on his arm in which the kitten had journeyed from the city.

"I wish that little cat had stayed at home," grumbled Jimmy, as he opened the outer door.

"Oh, so do I!" agreed Louise. "Poor little kitten, wandering around a strange world on such a rainy night!"

"Why don't you say 'poor old Jimmy?'" her brother asked with a grin.

The minute the nearest neighbor opened her door, Jimmy smelled fudge.

"No, your kitten isn't here," answered Mrs. Brown, when Jimmy inquired for his sister's kitten, "but you step in the kitchen a minute and the boys will give you something better than a kitten."

In the next cottage the children were making popcorn balls. They presented Jimmy with one for himself and one for his sister, but no one had seen the kitten.

The Henderson family were eating oranges when Jimmy rapped at their door. They gave him a big orange, and were so sorry they knew nothing of a plump Maltese kitten with four white paws and one white spot under its chin.

By this time Jimmy was glad his sister's pet ran away; but, when Mrs. Norton offered him a candy cat, pure white, with a stiff candy tail and four stiff candy legs, and told him to take that to his sister, Jimmy ran home so fast he forgot to keep out of mud puddles.

When that small boy reached home, laughing and breathless, he found the plump Maltese kitten huddled against the front door waiting to get in.

Many another rainy evening that summer Jimmy and Louise advised their pet to run away again; but the plump Maltese kitten with four white paws and one white spot under his chin stayed home contentedly ever after.—Frances Margaret Fox, in the Churchman.

Dicky's Pet.

Perhaps you will think it was a funny pet. But it was all Dicky had, you see. Some of you have tops and games and drums and dolls, and all such pretty things; but Dicky had only one thing, and that was a little lame sparrow. Dicky was awakened one morning by the cry of the poor bird; and he found it on the windowsill, where it had fallen when it tried to fly.

"Oh, mamma! see the dear little birdie! Some one has hurt it."

"Yes, Dicky; I am afraid its little leg is broken. Poor little fellow."

Dicky took it gently in his small hands, and when his breakfast was ready, he fed it some tiny bits of bread and milk. The bird tried to eat, but it seemed to be in pain, and now and then it would drop its little head, and cry.

"Mamma," said Dicky, "I will ask the hospital doctor to make it well."

"Yes, dear, you may ask him; but he is always very busy, you know."

The "Hospital doctor" was a great friend to all the children. He always smiled at Dicky, and patted his curly head, when he passed him sitting on the steps. For you see, Dicky himself was lame, and could not run and chase like the other boys. Perhaps that was why Dicky felt so sorry for the poor sparrow.

But Dicky could do something which many of the other little children could not do. He could read. And often, when the doctor passed by, he would see Dicky sitting on the broad Hospital steps, reading an old story book to the little girls who sat there with their rag dollies.

So Dicky limped down stairs, carrying the sparrow on a piece of cotton. Pretty soon, along came the Hospital doctor.

"Hello, Dicky boy! What have you there?" He held up his hands.

"The bird is hurt! Can you please, make him well?"

The doctor gave a long whistle. He looked into Dicky's hands, and then into Dicky's pale face; and the tears came to his eyes. He did so wish that he could make the boy well, too?

"If you will come into the hospital with me, and wait quietly till I am through, I will try to help the birdie."

So Dicky went in with the doctor, carrying his sick bird carefully. He rode up in the elevator; and everything was so still and so warm and sunshiny. "Why," said Dicky to his little friends afterward, "it was most like going up to heaven!" The doctor gave him a seat in one corner of a long room, and there he sat watching everything. Kind-faced nurses, with white caps on; old doctors and young doctors, all kept coming and going, and talking softly together.

And once or twice Dicky saw them look at him. Then he opened his fingers softly, and peeped at birdie. He was sure the doctors and nurses would all like to see his dear, little, lame sparrow. "It is his hip," he heard one nurse say to another.

"Why, no," said Dicky, to himself, "it is his leg. How funny to think of a sparrow having a hip!" But you see, Dicky did not know that they were talking about him.

By and by, while they were standing at the other end of the long room, his own doctor called:

"Bring the bird here now, Dicky." And Dicky limped over, holding the bird in his hands.

"How old are you, my boy?"

"Seven years old, sir," answered Dicky.

"And are you the boy I have heard reading to the little girls. Who taught you to read?"

"My mamma. And she is all I've got; only now, I'll have my birdie, if the doctor makes him well."

The kind doctor did all he could for birdie. He made Dicky look at him, all the time, while he gently pulled the little leg straight and fastened it to bits of wood, which he told Dicky were "splints."

"Because, you see, Dicky," said the good young doctor, "perhaps you might, who knows, want to be a doctor yourself some of these days.'

"Why, yes, sir! I do! That's what I want to be; but I 'spose I can't!"

"Why not, Dicky?" asked one old doctor, kindly watching the little boy's bright eyes.

"'Cause I'm so lame. Nobody'd want that kind of a doctor!" And he began to look very sorry, but just then, the Hospital doctor said:

"There! your birdie may go home now. And I think in a few weeks he will be all right again. You will not forget to feed him, Dicky?'

"Oh, no, sir, I'm going to have him for my pet, always, and I'm going to name him."

Dicky's cheeks grew a wee bit rosy just then, and he did not say what name he was going to give his bird. He said, "Thank you, doctor," very politely, as his mamma had taught him, and walked away with his cap under his arm, and his precious birdie in his hand. He let his little playmates all look at his pet, and then he hurried to take it upstairs, before the big boys came from school.

Dicky was very happy with his pet. He had named it "Ned," because that was the doctor's name. Some one who had been in the hospital once told him that his Doctor Palmer was often called "Doctor Ned," because he had a father who was a doctor, too, and that was the way people told which one they meant.

Dicky thought that "Doctor Ned" was the very nicest name he had ever heard.

What happy times Dicky had then, watching and feeding his pet! Dicky's mamma had to do a great deal of sewing to take care of herself and her little boy. They werej very poor; but Dicky was a loving little boy, and helped mamma all he could. He said his lessons to her while she was sewing; and he had a pencil and a little book where he made figures and learned to add them up. For mamma was sure that her little boy must learn some way to take care of himself some day. Mamma and Dicky made a cage for Ned. A funny cage it was; just a little box, with old mosquito netting tacked on it! But that was the way master sparrow could get out and enjoy the fresh air. When Dicky had learned his lessons, and the big children were gone to school,' he would carry Ned

down in his cage, and sit on the steps in the sunshine.

Once Doctor Ned came out of the hospital and went into Dicky's house—up the dark stairs—right in where mamma sat sewing. But Dicky did not know what mamma and the young doctor had talked about. He thought mamma looked glad, when he went in again; and yet, he felt sure he saw tears in her eyes.

"Your Doctor Ned is a good man, Dicky," said mamma.

"He's the best man in the world," cried Dicky. "Why, my birdie can walk on his leg now!'

That was true; and after that, they would shut the windows, every day, for a while, and let the sparrow out to fly about the room. Dicky and his pet had many frolics together. But sometimes when mamma saw the sparrow hop on the windowsill and look out, she thought to herself, "Dicky will lose him, some day."

It was not quite so bad as that. The bird flew down stairs and away one day when the door was open. But Dicky did not lose his pet altogether, for birdie often came to visit him, sitting on the windowsill and chirping. He would not go inside. Pehaps he was afraid of the mosquito-net cage. Mamma told Dicky so.

I think our little Dicky would have been very sad, only God sent him such a great joy just about that time. And He sent it by Doctor Ned. The doctor came one day and took Dicky and his mamma to the hospital; and there, in some wonderful way, which God teaches these good doctors, Dicky's hip was made well. And after he had stayed in the little white bed for a while he could walk without limping, and at last run and play just like other boys.

How glad he was! And now he never forgets to thank God, in his prayers, for the good doctor who made him and birdie well.—Jennie Harrison Tompkins, in New York Observer.

Faithful Sam.

Sam was cook, valet, housemaid, friend, to his bachelor master. For years they had lived together in a peace which seemed to be perfect in each relation. H was always near when needed, and disappeared when he should. For days scarcely a word passed between them, they understood each other so well.

But one morning, the San Francisco Examiner tells us, as the Chinaman poured his master's coffee he said, quietly, "Next week I leave you."

The lawyer smiled.

"Next week I leave you," repeated the Chinaman. "I hire for you better man."

The lawyer set down his cup of coffee and looked at the white-robed servant. He felt the man was in earnest.

"So you are going to leave me. I don't pay you enough, eh? Doctor Sanders—he knows what a treasure you are—has offered you more than I? Well, I'll make it a hundred and fifty. Say no more!"

"Next week I leave you. I go to China," said the servant, impassively.

"Oh, I see; you are going back for a wife. Very well, bring her here. There is work for two to keep this place in order: the place is lonely, anyway. I'll see the collector of the port myself and arrange your passage papers."

"I go to China next week; I need no papers; I never come back," said the man, with exasperating calmness and persistence.

"You shall not go!" thundered the lawyer.

"I go!" answered the Chinaman.

It was the first time in their experience together that the servant had used such a tone toward his master.

After an instant the lawyer said quietly, "Sam, you must forgive me. I spoke quickly. I do not own you; but tell me what have I done? Why do you leave me in this way? You know I need you."

"I will not tell you why I go—you laugh."

"No, I shall not laugh."

"Very well; I go to China to die."

'Nonsense! you can die here. Haven't I agreed to send your body back?"

"I die in four weeks, two days."

"What do you mean?"

"My brother, he in prison. He twenty-six; I fifty. He have wife and Baby. In China they take any man of same family instead to die. I go to China, give my money to my brother—he live, I die."

The next day a new Chinaman appeared as servant in the lawyer's household. In a week this new servant knew everything, and nothing, just like Sam.

Sam disappeared without saying goodby. He went to China and was beheaded, four weeks and two days from the day he broke the news of his intention to go.

His brother was set free. The lawyer's household goes along about as usual, save when the master calls for "Sam" when he should say "Charlie." Then there comes a kind of clutch at his heart, but he says nothing.

The Friendly Stars.

I love to see the little stars
  That twinkle in the night.
I like to call them angel lamps,
  They are so clear and bright.
When I've been good, they seem to say:
  "Well done, dear little child!".
'Tis then the pretty angel lamps
  Shine with a radiance mild.
But when I've spoken thoughtless words,
  Or done an unkind deed,
It seems as if those lights grew dim,
  O, very dim, indeed.
So just before I say my prayer
  I always look to see
If all the friendly angel lights
  Are twinkling at me.

—The Sunbeam.

A Military Goose.

The much maligned goose, although it is a byword for stupidity and silliness, has, from the early days of Rome, proved itself to be a bird of more than ordinary sagacity. Here is a little story from "Das Echo," which illustrates the bird's wisdom and devotion.

One day, in the summer of 1830, the sentry of the cavalry barracks at Esslingen, Germany, saw a large goose waddling about near the sentry-box. Half in fun, he tried to drive the bird away but she refused to leave her self-appointed post. In the course of the afternoon the sentry was relieved. He passed into the yard of the barracks, and the gate had closed behind him, when, with a great fluttering and honking, the goose flew over the top of the wall, and alighted near her new-found companion.

The bird showed no intention of leaving the barracks, and the regiment became so attached to her that finally an officer bought her from the baker who owned her. The goose was formally installed as regimental mascot, and given a little hut next to one of the sentry-boxes.

As time went on, the goose began to show an extraordinary animosity toward all civilians, and more than one guileless citizen who ventured too near the sentry-box was forced to beat a hasty retreat before the bird's angry onslaught. With the sentries the goose was a particular favorite, for she made the long watches less lonely; and, if on some hot summer afternoon the soldier on duty happened to drowse, her loud honking always warned him in time of the approach of the relieving guard.

In 1836 the regiment was called away to the manoeuvres, and the disconsolate mascot was of necessity left behind. In her loneliness, the goose sought out a company of infantry stationed in the same town, and in a short time had made herself completely at home. This defection caused no little comment and disappointment among the townspeople who idolized the goose. But one day, when the bird was doing her daily sentry duty, a blare of trumpets was heard in the distance. The cavalry was coming home. Instantly the goose became greatly excited; with wide-spread wings and neck stretched straight out, honking her mightiest, she fluttered down the street to meet the beloved regiment. It is doubtful which was the more pleased at the reunion. With beak high in the air, the goose proudly led the way home to the barracks!

She remained loyal to the regiment all her life. She moved with them to Ludwigslust, and from there in 1846 to Ulm. Seven years later, she died like a true soldier, at her post beside the sentry-box. The memory of that goose is cherished in the regiment to this day.—Christian Observer.

When a weary, selfish heart comes to the Saviour, the Saviour meets his need by saying: "Take my yoke upon you." "But, Lord, he is tired and weary already; another yoke will crush him.' No, no; he has just been carrying himself and himself only, and that is the heaviest of all loads, heavier than any one man can bear. But strange it is that, if he adds another burden, his own burden will become light. That is the mystery of grace, that the burdens of a selfish man are lightened by adding more. "Take my yoke upon you." And what yoke is that, Lord? "The yoke of other people's needs—the burdens of the blind and the deaf, and the lame and the lepers—the burdens of other folks' sorrows; put them on to thy shoulders; take my yoke upon thee—increase thy burden and thy burden shall become light, and instead of weariness thou shalt find rest."—J. H. Jowett.

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Personal and News Notes.

The Rev. William M. Gamble has resigned his work at Mt. Joy and Elizabethtown, the resignation to take effect December 7th.

The address of the Rev. Geo. Williamson Smith, D. D., has been changed from "The Wyoming" to "The Hamilton," Washington, D. C.

The Rev. William H. G. Lewis, rector of St. Luke's church, Brockport, N. Y., has charge, for the present, of St. Paul's church, Holley, N. Y.

The Rev. H. Dwight Martin, curate at the Church of the Advent, Louisville, Ky., has accepted a call to Trinity church, Danville, Diocese of Lexington.

The address of the Rev. Dr. C. W. Leffingwell, until December 5th, is St. Mary's School, Knoxville, Ill.; after that date, until May 1st, Pasadena, Cal.

The Rev. Lloyd Dexter Rhodes, rector of St. John's church, New London, Wisconsin, has become priest assistant at the Church of the Annunciation, Philadelphia.

The address of the Rev. W. E. Callender, assistant minister of the Church of the Ascension, Washington, D. C., is The New Berne, 12th street, N. W., Washington, D. C.

Three of our bishops are patients in St. Luke's Hospital, New York. They are Bishop Robinson of Nevada, Bishop Horner of Asheville, and Bishop Strange of North Carolina.

The Rev. G. P. T. Sargent, of Battle Creek, Mich., has accepted a call to the rectorship of Grace church, Grand Rapids, Mich., and entered upon his new duties November 1st.

The address of the Rev. Charles Douglas, assistant at St. Peter's church, Brooklyn, N. Y., has been changed from 80 Downing street, to 56 Downing street, Brooklyn, N. Y.

The Rev. Thomas Horton, of Grace church, Boone, Iowa, has accepted a call to the rectorship of St. James' church, Oskaloosa, Iowa, and will enter upon his duties on Advent Sunday.

By the will of the late Mrs. Jane Frances Brown, St. Paul's church, Pawtucket, will receive $200,000, which will be used by the rector and vestry in extending the work of the parish.

The Rev. T. Tracy Walsh, of Yorkville, South Carolina, has been conducting a "mission of information" in Grace church, Weldon, North Carolina, of which the Rev. Albert New is the rector.

The Rev. John Mills Gilbert has resigned the rectorship of St. Paul's, Harrisburg, Pa., to take effect December 1st. He has accepted a call to Holy Trinity church, West Chester, Diocese of Pennsylvania.

The Rev. P. Trapier Prentiss, formerly rector of Trinity church, Victoria, Diocese of West Texas, is now rector of St. Bartholomew's church, Hempstead, Texas, and should be addressed accordingly.

Two sets of beautiful Prayer Books and Hymnals have been presented to Christ church, Rochester, N. Y., by Miss Margaret Parker, in memory of her mother. They are intended for the use of the clergy in the chancel.

BISHOP PERRY'S
History of the American Episcopal Church
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The above offer results from my acquirement of the balance of the edition.

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The Rev. J. J. Wilkins, D. D., general secretary of the Five Million Dollar Pension Fund Commission, has removed from 2925 Geyer avenue, St. Louis, to 143 East Adams street, Kirkwood, Mo., and should be addressed accordingly.

The Rev. William B. Suthern, Jr., late rector of St. Mark's church, Wilmington, North Carolina, has accepted an appointment to St. Augustine's, Harrisburg, and St. Barnabas', Altoona, and began his work on Sunday, November 2d.

The Rev. R. R. Phelps, who has been, since 1908, rector of Washington parish, Westmoreland county, Diocese of Virginia, has become the rector of Christ church, Smithfield, Diocese of Southern Virginia. His address is Box 273, Smithfield, Va.

The Chapter of St. Luke's Cathedral, of Orlando, Florida, has elected Rev. Campbell Gray as dean, to fill the vacancy caused by the resignation of Rev. E. A. Sherrod. Dean Gray will be in charge until the arrival of the new Bishop of Southern Florida.

The Rev. R. H. McKim, D. D., rector of Epiphany church, Washington, D. C., has accepted an invitation to preach a sermon at the annual meeting of the Brotherhood of St. Andrew, to be held in St. James' church, Richmond, Va., on Sunday, November 30th, at 8:15 P. M.

The Rev. Irving A. McGrew has resigned the rectorship of St. Mark's church, Newark, Diocese of Western New York, and on November 15th began work in the parish of St. Luke and the Epiphany, Philadelphia. His address will be Epiphany Chapel, Seventeenth and Sumner streets.

Three handsome windows were unveiled in St. James' church, Cambridge, Mass., on Sunday, October 19th, when an address was made by the Rev. Francis E. Webster, of Christ church, Waltham, a son-in-law of Mrs. Lydia L. Blackman, of whom the windows are a memorial. Mrs. Blackman was a member of St. James' church for many years.

The Right Rev. John G. Murray, Bishop of Maryland, spent the last week end at The Tome School for Boys, Port Deposit, Md., where on Sunday morning he delivered a special sermon to the students in the Assembly Hall of Memorial Hall. During Bishop Murray's visit to Tome he was the house guest of the director, Dr. Thomas Stockham Baker, at his residence on the campus. At the vesper service in the hall, on Sunday evening, a beautiful programme of sacred music was finely rendered by Professor Abram Moses, of the Peabody Institute, Baltimore. These vesper musicales, with prominent artists as soloists, are proving a source of equal pleasure and improvement to the Tome pupils and will be continued during the school year.

On Sunday, November 1st, Archdeacon Henry B. Bryan assumed charge of Trinity Cathedral, Diocese of Easton, as dean. Large congregations greeted him at both morning and evening services. There is every indication of advancement in the Cathedral work. It is the intention of Dean Bryan to have this Church exercise all the Cathedral functions. The public institution of the dean will take place probably about the first of December.

The Rev. James Philson, a retired and much-loved clergyman of the Diocese of Louisiana, died at the residence of his daughter, in Shreveport, on October 21st, at an advanced age. Mr. Philson, who emigrated from Ireland with his brother, the late Rev. John Philson, was ordained deacon in 1853 and priest in 1854, by Bishop Green. His ministry was spent mostly in Louisiana, but he served for some time in Mississippi. His last charge was St. John's church, Thibodaux, La., which he resigned several years ago, because of failing health.

The late Herman Caspar von Post, of New York, by his will, left large amounts to the Church of the Holy Communion, in that city, and to charities. To the church named he bequeathes $50,000, and the same amount to St. Luke's Hospital. To the Sheltering Arms $20,000, and $10,000 to each of the following named institutions: Association for Improving the Condition of the Poor, the Charity Organization Society of the City of New York, the American Geographical Society of New York, the Society of St. Johnland, Kings Park, L. I., and the House of Rest for Consumptives, Inwood, Manhattan.

Sincerity.

Give a man every other virtue, or a woman every other charm, and if sincerity be wanting, they are yet poor indeed. We cannot trust them. We do not want them for our friends. The insincere man is not a whole. He is broken into fragments, and those fragments are not consistent with each other. We do not know which of these inconsistent pieces of himself, we shall find in any given case. Sincerity, on the other hand, is wholeness, unity, consistency.

Sincerity and truth are virtues not easily exercised in social life. They often find an antagonist in the laudable desire to please. It is often difficult to speak what we really think. The temptation is strong to make our speech vary according to the person spoken to, to pretend to agree with opinions with which we entirely and strongly disagree, and to encourage a show of intimacy with people whom we dislike, and perhaps go so far as to despise. It is often extremely difficult in association with others to act at once sincerely and kindly. Nevertheless, truth is divine and absolute, and of all duties the love and practice of truth ranks first and highest.

Baptist Commonwealth.

Notices.

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DIED.

LANE.—In Birmingham, Alabama, 11:30 P. M., Saturday, November 1st, LIDIE HARDAWAY LANE, daughter of General James H. Lane and his wife, Lottie Meade Lane. The interment was in Auburn, Monday, November 3d.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

GATEWOOD.—At her residence, 408 Boush street, Norfolk, Va., Tuesday, October 28th, 1913, HARRIETT ELIZABETH, widow of Rev. Robert Gatewood, D. D., in her 80th year.

JOHNSON.—On November 7th, at College Park, Maryland, JOHN O. JOHNSON, aged 67 years.

McREE.—Entered into life eternal, from his home in Richmond, Va., April 9th, 1913, JAMES IREDELL McREE, aged 59 years.

McREE.—Entered into life eternal, from her home in Richmond, Va., November 4th, 1913, HELEN BLAIR McREE, wife of James Iredell McRee.

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesu, be forever blest.
Alleluia.

OBITUARY.

Richard Pegram Cameron.

Entered into rest, in the City of New York, on Thursday, October 23, 1913, in the eighteenth year of his age, RICHARD PEGRAM CAMERON, son of Mr. and Mrs. George Cameron, of Mt. Erin, Petersburg, Virginia.

An invalid from his childhood, and in his last days one who endured much, this dear boy converted his afflictions into a triumph, and his heavy burdens into Christian graces.

Out of pain and physical helplessness he wrought patience, courage, dignity, and such a wealth of love, unselfishness, and thoughtful consideration, as made his presence an inspiration, and his quiet chamber a far-reaching source of spiritual help. The friends who loved to gather about him, seeking to give him pleasure, often found in his fine nature higher and better things than they could give.

Blessed with a clear and eager mind, with kindly, cheerful humor, and without a trace of morbidness, he turned his powers, in spite of his infirmities, to rare account, attaining culture and appreciation in literature and music, as well as in spiritual things, beyond his years.

Childlike in his faith, constant in his desire and effort to do good and bear his part in his Master's work; brave, pure, steadfast, he followed the strait and upward path. What seemed hindrances were turned to helps. He won the goal, and out-stripped many in the race.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in His temple, and He that sitteth on the throne shall dwell among them. * * * and God shall wipe away all tears from their eyes."

Resolutions on the Death of Capt. T. W. Willcox.

At a meeting of the vestry of Westover parish, Charles City county, Virginia, held on the 18th of October, 1913, the following resolutions were adopted and advised to be spread on the minutes:

Whereas, it hath pleased Almighty God to take to himself the soul of our friend and associate, Thomas Wyatt Willcox, be it

Resolved, That we desire to express our deep sense of the loss sustained by the Church of this parish in the death of one who for many years had been ever active and faithful in all things that worked for the good of the Church, the cause of righteousness and the advancement of religion among our people. To the personal sorrow of a severed friendship is added the burden of a bereavement which has deprived this Vestry of a wise counsellor, and the community of an honored and beloved citizen. True and admirable in all the relations of life; a stainless gentleman, unafraid, he bore with Christian fortitude, through the closing scenes of a long life, the tortures of disease, and with faith unbroken by years of suffering, he passed from darkness temporal into light eternal.

Resolved, That a copy of these resolutions be sent to his family, and for publication, to the Southern Churchman.

APPEALS.

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669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting report to General Convention with "Message of Trustees" and Tables.

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Statement of the Financial Condition of the

BANK OF RICHMOND, INCORPORATED, at Richmond, State of Virginia, at the close of business, October 21, 1913.

RESOURCES.

Loans and discounts.....$	35,990 96
Overdrafts, secured, $.....; unsecured, $.....	
Bonds, securities, etc., owned, including premium on same.	104,742 65
Other real estate owned.....	4,223 94
Due from National Banks.....	711 45
Due from State Banks, Private Bankers, and Trust Companies.....	12,570 36
Total.....$	158,239 36

LIABILITIES.

Capital stock paid in.....$	137,100 00
Surplus fund.....	.....
Undivided profits, less amount paid for interest, expenses and taxes.....	16,589 95
Individual deposits, including savings deposits.....	3,825 83
Reserved for accrued taxes....	723 58
Total.....$	158,239 36

I, Lewis D. Crenshaw, Jr., Cashier, do solemnly swear that the above is a true statement of the financial condition of Bank of Richmond, Incorporated, located at Richmond, in the State of Virginia, at the close of business on the 21st day of October, 1913, to the best of my ability and belief.

LEWIS D. CRENSHAW, JR.,
Cashier.

Correct—Attest:
L. M. WILLIAMS,
S. W. TRAVERS,
L. L. LEWIS,
Directors.

State of Virginia,
City of Richmond.

Sworn to and subscribed before me by Lewis D. Crenshaw, Jr., Cashier, this 10th day of November, 1913.

R. J. WILLINGHAM, JR.,
Notary Public.

My commission expires January 23, 1914.

WANTS.

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8nov-3t

WANTED — EXPERIENCED TEACHER, fond of children, earnestly desires position to teach small children. State terms. Miss B., Fredericks Hall, Va., Route 1, Box 57. 27sept-f

A fine edifice erected by infidels as a lecture hall bears upon its cornerstone the date of its building, graven with the usual letters—"A. D." In the year of our Lord! The civilized world has no other way of reckoning time. Every newspaper, book and coin points back to the birth in the little town of Bethlehem. Every history of events before His coming points forward along the centuries to that one central event. It is a reckoning that has come about not by the decree of prelates or emperors, but the world's acknowledgment of the Christ as the most important fact in human history. Even those who deny him must still do homage to Jesus of Nazareth in every legal document they sign, in every letter they write.

I am to do my part only, remembering God can bring about, without my aid, in a moment, what I wish if He sees fit.

Prayer is one of the mightiest forces placed in the Christian's hand.



The Household.

Potatoes.

The Scientific American of July 6th has had an exceedingly interesting article on "A New Use of Potatoes. The new industry is drying potatoes for stock food. This is done in potato-drying factories. For some years the Germans had been drying sugar beet pulp from the sugar factories and using it as stock food. This suggested the use of the surplus potatoes in the same way. Two types of drying apparatus are used. One produces the so-called potato "schnitzel," which is made by shredding the raw potatoes in pieces about as thick as a small lead pencil and drying it under very intense heat. The other produces what is known as potato "flocken" flakes, the potatoes being cooked by steaming and then mashed and dried by passing between hot rollers by steam. The dried potatoes, both "schnitzel" and "flocken," are used as food for horses, cattle, sheep and swine, particularly the latter. It costs $1 to $1.50 per ton of raw potatoes to turn them into "schnitzel," and $2 to $2.50 a ton to make them into "flocken." The latter is preferred, as more digestible, and of the 404 factories, 314 manufacture "flocken."

Boiled Sweetbreads.

Sweetbreads, though not particularly nourishing, are easily digested, and make a pleasant change. Frying them, however, is a process that should be avoided owing to the richness that it imparts, and preference be given to boiling, which, if carried out as follows, results in a delicious meal. Soak one-half pound of lamb's sweetbreads in cold water for about an hour, wash them, and put them into a stewpan; cover them with cold water and bring them up to the boil. Then strain them and trim off any fat. Return the sweetbreads to the saucepan, cover them with milk, add a peeled shallot, and simmer until quite cooked, which will be in about three-quarters of an hour; take them up and keep them warm. Put about three-quarters of an ounce of fresh butter into a stewpan, and when hot stir in three-quarters of an ounce of flour, strain in the milk in which the sweetbread has boiled, and stir the mixture until it boils and thickens, and then season to taste with salt, pepper, and grated nutmeg. Put the sweetbreads into the sauce to get thoroughly hot again, and serve on croutons of toasted bread. If much butter is to be avoided, use cornflour for thickening the milk instead of flour and butter.

Cannelon of Beef.

Mix one and one-half pounds of beef from the round, that has been put through the meat-chopper, one-half cupful of bread crumbs soaked in two tablespoonfuls of milk, two teaspoonfuls of poultry seasoning, salt and pepper to taste, and one egg slightly beaten. Make the mass into a roll, and bake in a hot oven, in a dry pan. Baste with one cupful of hot water, into which you have put a small piece of butter.

Nothing ruins ivory-handled knives so quickly as putting the handles into water; indeed, no knife should be put entirely into water. Wash the blades and wipe off the handles. If plunged into water the water is apt to work its way into the handle where the blade is fastened, and in time will rust the handle so it cracks.

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Thoughts for the Thoughtful

God is to His own a shelter against all adversity, temptation, and trial.

"To persevere in one's duty and to be silent is the best answer to calumny."

We should not be satisfied with our faith until we can exhibit it in acts.

Every true Christian is one of God's lamps set in the darkness of a lost and sinful world.

"As long as sin and righteousness are in the world, we shall not be able to get along without controversy."

A hot temper may be controlled until it won't need much controlling; may be left uncontrolled until it can't be controlled.

God says to live deeply, earnestly in the present, and the spirit of all the ages shall come and reveal itself to you.—Phillips Brooks.

Hold fast to Christ, but take His cross and Himself cheerfully. Christ and His cross are not separate in this life, however they part at heaven's door.—Samuel Rutherford.

The memory of our sins—forgiven though they be—keeps us humble, keeps us low at the feet of Christ; but it sends us on our way to works of greater love, because much has been forgiven.

Think not so much of what thou hast not as what thou hast; but of things which thou hast, select the best, and then reflect how eagerly they would have been sought if thou had'st them not.—Marcus Aurelius.

It is in this life alone we can learn lessons of patience and self-denial for there are no sick beds to watch by, no sufferings to soothe, no mourners to comfort in the mansions of the Father's house.—George Macdonald.

Each life is under the tender care and guidance of Him who said the very hairs of our head are all numbered. It is only in realization of this truth that we can cast all our care upon Him, knowing that He careth for us.

In our fight with evil we have the same arms which our blessed Lord used—prayer and the grace of the Holy Spirit. He leads us in the fray, and inasmuch as He suffered being tempted, He is able to succor them who are tempted.

At the end of this valley was another, called the Valley of the Shadow of Death; and Christians must needs go through it, because the way to the Celestial City lay through the midst of it. Now, this valley is a very solitary place.—Bunyan.

Let us fix our thoughts on that happy world above, the world of love, and see eyes beaming with kindness to welcome, arms outstretched to receive us, hearts open to sympathize and mingle with ours. Knowledge the most perfect; refinement the most exquisite, all that is noble in majesty, all that is glorious in power, all that is lovely and engaging.

There is a way of doing kindness which looks as if no kindness had been done; a gentle and delicate way which adds preciousness to the gift. I have known some men to do a kindness as if they were receiving it rather than giving it, so that the poor were not made to feel their poverty. This was Jesus Christ's method, and it will be ours as we approach His likeness.—Joseph Parker.


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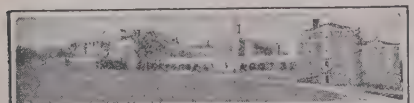
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This lesson from the angels I would bring home to each of you. They rejoice over our spiritual welfare, because they are concerned in it. Are we rejoicing in the spiritual welfare of our neighbor, because we are personally concerned in it? If not, may it not be that that part of the joy of heaven will be denied us, which we have in common with the angels, and which is born of the "one sinner that repenteth?"

"The Lord preserve thy going out,
The Lord preserve thy coming in,
God send His angels round about,
To keep thy soul from sin.

"And when thy going out is done,
And when thy coming in is o'er,
When in death's darkness all alone,
Thy feet can come and go no more,

'The Lord preserve thy going out,
From this dark world of grief and sin,
While angels standing round about
Sing 'God preserve thy coming in.'"

—Bishop Thomas.

Southern Churchman

Vol. LXXVIII. RICHMOND, VA., NOVEMBER 22, 1913. No. 47

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VOL. LXXVIII. RICHMOND, VA., NOVEMBER 22, 1913 No. 47

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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THANKSGIVING.

Thursday, the 27th day of November, is the day set apart by this Church and by the authority of the President of the United States as a day for national thanksgiving and prayer. One of the curious phases of human nature is, that no man needs to be reminded of what cause he has for discomfort, grumbling and dissatisfaction, or for general discontent with the order of things as they exist; but, in a large number of cases, when you suggest thanksgiving to the average man or woman, you are met with the reply, What cause have I for being thankful? So easy is it to remember the hard things, and the unpleasant things, and the unsatisfactory things of life; and so hard does it seem to be to remember the good gifts that the Lord has sent to us all. It seems in a large number of cases that one unpleasant day has the curious gift of wiping out of existence in our memory almost any number of clear and beautiful and pleasant days.

Why a day of thanksgiving? Our Prayer Book says that it is the Day of Thanksgiving for the fruits of the earth and all other blessings of His merciful providence. The anthem for Thanksgiving Day opens with this verse: "O, Praise the Lord, for it is a good thing to sing praises unto our God. Yea, a joyful and pleasant thing it is to be thankful." Evidently the Psalmist is of the opinion that thanksgiving and praise are just good things of themselves, without any regard to specific so-called blessings, or what we may think to have been benefits bestowed upon us. He thinks it helps a man, helps him spiritually and helps him in every other way, just to praise the Lord and be thankful because God has made him what he is and given him the life that has been bestowed upon him. And so, as we look abroad upon our Church and upon our land and upon our community, doubtless all of us, if we really and sincerely thought fairly and honestly and put things in their right perspective, would agree with the Psalmist that it is a good thing to praise God and to be thankful. But surely the dullest of us and the most ungrateful of us can look abroad and see the many great causes for thanksgiving: Peace in our land and plenty and prosperity to a greater extent, probably, than in any other land on the face of the earth. We can praise God for the progress of our own Communion, the good work it has done and is doing, its faithfulness to the high trusts that have been committed to it and its honest and earnest effort to act as a leader to all Christian bodies in the great and glorious work of Christian Unity. And then, when we turn to our own lives, to the blessings that God has bestowed upon us, and personally and individually to the goodness that overshadows and has kept us all through our days, surely there is not one of us who would be so ungrateful as to fail to recognize the good hand of our God over ourselves and our Church and our country; and so seeing the good hand of our God, we could say again with the Psalmist: It is a good thing to praise the Lord, and a good and fine thing to be thankful.

THE PUBLIC OPINION OF THE GENERAL CONVENTION.

It is a matter of great interest to know just what the intelligent and thoughtful public think as to the late General Convention, and the impression made on that class by what was done and what was left undone.

In this line, one of the best estimates is that contained in a thoughtful and appreciative editorial in the Outlook, which writes as follows, under the heading, "An Awakened Church":

The General Convention of the Episcopal Church, the spirit of which, as interpreted by the things did and the things left undone, was commented upon by The Outlook last week, was interesting from many points of view.

It is frequently said that religion has lost its hold on men and that the churches are decaying. It was interesting, therefore, to note the attendance in New York, over a period of nearly three weeks, of more than three hundred laymen drawn from all fields of activity. No organization could have commanded on any basis of remuneration the services of this body of leaders in many fields of business; and the fact that they were ready, not only without compensation, but at very considerable expense, to give nearly a month of time to the services of their Church, was the most convincing evidence of their living interest in its prosperity and the vital hold of religion on their lives. The Convention had at its services experts in every field. If a question of legal procedure came up, lawyers of the distinction of Judge Andrews, lately retired from the bench of the Court of Appeals in New York, Judge Packard, of Baltimore, Mr. Francis Lynde Stetson, and Mr. George Wharton Pepper brought trained legal ability and large legal experience to the discussions.

Every day as the clock struck twelve a hush fell on the Chamber of Deputies, the proceedings were instantly suspended without regard to what may have been the deep interest of the moment and prayers for missions were read by the President. At all the great services there were not only hosts of women, but crowds of men. The Outlook has reported the fact that at the meetings of the Brotherhood of St. Andrew, which preceded the Convention, fifteen hundred men were present at the communion service. At the great gathering of the Woman's Auxiliary more than twenty-five hundred women communed; and the earnest religious spirit of both men and women found expression in thronged meetings and in many practical forms.

It is said, too, that churches are afraid to discuss the vital matters of the day, and that they lack interest in the social betterment of humanity. The Convention was conspicuous for the frankest kind of criticism and for the boldest expression of radical views. Bishop Spalding, of Utah, not only spoke as a Socialist, but arraigned the Church as representing special privilege and the capitalistic order. The majority of his hearers undoubtedly did not follow him to his Socialistic conclusions and regarded his criticism as altogether too sweeping; but what gave his statements significance was the fact that they were spoken in front of an altar, and that they were criticized, not because they were out of keeping with the place, but because they were economically unsound and the statements were too sweeping. Nothing is more dangerous than to banish radical discussion from the Church and send it to assembly-rooms which are associated with destructive utterances. In fact, the church ought to be willing and eager to hear at suitable times every criticism that can be made, either of themselves or of society.

It was significant, too, that during

the luncheon hour, in front of the Synod Hall where the deputies sat, addresses were made almost daily by members of the Christian Socialists and were listened to by the delegates. It is a great deal safer to make place for such utterances in the grounds of cathedrals and churches than on street corners.

It has been said, also, that the churches are afraid to grapple with the discontent of the modern world and to still the modern protest against industrial and social conditions by bringing them into harmony with Christian ideals and ethics. There is a great deal in the present condition of the Church that justifies this charge; but that the Church has not become either a mediæval or an ecclesiastical institution, bound hand and foot to old ways and standing athwart the path of modern progress, was proved by the spirit and action of one of the most conservative churches in the country.

The second week of the Convention was called Social Service Week, and under the direction of the Joint Commission on Social Service, a series of four conferences was held. Among the subjects discussed were The Church and Industry, The Church and the Rural Problem, Co-operation with Secular Agencies, Education for Social Service; while at a mass-meeting in the Cathedral the Church and the Social Movement was very frankly discussed; and many of the leading clergymen in attendance on the Convention spoke from the pulpits of local churches in New York and the neighboring cities on some form of social service. The churches have much to learn; but it can no longer be said that they are sleeping in a time when society sorely needs their leadership. There are many evidences from all Christian people that the cry of the world is heard inside the churches, and that the leadership which at one time seemed almost abdicated is being regained. The Church has yet a long way to go before it becomes the humble, self-sacrificing, devoted minister to the needs of modern men and women; but it has started on the path, and the evidences that it is awake and has set out on the journey were conspicuous in the recent Convention of a Church which used to be regarded by many people as being in a peculiar sense the Church of special privilege—the Church of the old social order.

If the House of Bishops had kept pace in constructive legislation with the House of Deputies, the late Convention would have confuted those critics who hold that no leadership can be expected from ecclesiastics. As a matter of fact, there is a small group of men in the House of Bishops who have the genius of leadership. Unfortunately, they were not in control; and attention was more than once drawn to the fact that no piece of constructive legislation came from the House of Bishops to the House of Deputies; while, on the other hand, several measures looking to the increased efficiency of the Church, such as the election of the Presiding Bishop, were vetoed, and other measures looking to the enlargement and liberation of the Church, such as the resolution introduced by Dr. Manning requiring a two-thirds vote to make changes in the Prayer Book, failed to secure the approval of the House. Precisely what was the cause, aside from the inertia of a majority of hard-working and faithful men overweighted with caution, no one knows except the Bishops themselves: but it is unfortunate that, despite the efforts of men of light and leading, a sluggish majority postponed for a time some of the most important measures adopted by the Deputies.

THIRD DEPARTMENT SUNDAY SCHOOL CONVENTION.

Meeting of Executive Committee.

The fall meeting of the Executive Committee of the Third Department Sunday School Convention was held at St. John's church, Hagerstown, Md., on Wednesday, November 5th, at 3:45 P. M., and Thursday, November 6th, at 9 A. M., representatives of nine of the twelve dioceses of the Department being present. Reports of the officers and standing committees were received, and of two special committees. Among the resolutions passed was one requesting the General Board of Religious Education to prepare a textbook which would contain all the material necessary for the first year's work of the Standard Training Course for Teachers; one recommending that a Prayer for Missions be offered in all Sunday Schools each week, and that the matter of a missionary organization for boys, recommended by the Committee on Mission Study in the Sunday School, be referred to the Board of Missions; one suggesting and recommending that in dioceses in which other arrangements have not already been made for the present year, the Advent Offering of the Sunday Schools be devoted to the furtherance of religious education; one recommending to the Provincial Synod that the Third Province be designated as the Province of Washington, and giving reasons for the name; and one recommending to the several dioceses that the required form of parochial report be changed so as to include the data on Sunday Schools now incorporated in the report for the Diocese of Bethlehem. It was resolved that the time had not yet come for issuing an official periodical for the Sunday Schools of the Third Department, but that the American Church Sunday School Magazine should be recommended, for the present, as a means of communication with the teachers of the department, and that the thanks of the Executive Committee should be extended to the editors of this magazine for courtesies extended in the past.

The report of the Committee on Summer Schools, the Rev. H. W. Diller, chairman, stated that there were 161 paid enrollments at the summer school held at Roanoke, Va., last summer. Owing to an epidemic of sickness no summer school was held at Bethlehem, but during the summer of 1914 it is proposed to conduct three schools of this kind, one at Roanoke, one at Bethlehem, and one at the Cathedral Close at Washington. The report of the treasurer showed total receipts of $1,001.30, and a balance on hand, after payment of the salary of the Field Secretary and other expenses of $46.88.

A suggested Canon on Religious Education was discussed, section by section and, with some amendments, adopted for recommendation to the primary meeting of the Provincial Synod, to be held at Washington on February 18, 1914, and a committee, consisting of Canon DeVries, the Rev. H. W. Diller and the Rev. W. Herbert Burk, was appointed to represent the interests of Religious Education at the Synod.

In addition to the meeting of the Executive Committee, and under its auspices, a mass meeting was held on Wednesday evening, November 5th, in St. John's church, the service being conducted by the rector, the Rev. J. Poyntz Tyler, Bishop-elect of North Dakota, and the music being furnished by the church choir. In the unavoidable absence of the Rt. Rev. John Gardner Murray, Bishop of Maryland, the Rev. William C. Hicks, of Cumberland, introduced the speakers. Addresses were made on "The General Board of Religious Education: Its Relation to the Department and the Dioceses," by the Rev. L. N. Caley, B. D., of Philadelphia; on "The Sunday School as a Factor in the Life of the Parish," by Mr. Robert E. Anderson, of Richmond, Va., and on "The Trained Teacher," by the Rev. H. W. Diller, or Pottsville, Pa.

On Thursday morning at 7 o'clock there was a service of Holy Communion, the Rev. S. U. Mitman being celebrant, assisted by the rector. At 10:30 a general conference was held, led by the Rev. Charles H. Holmead, of Wilmington, Del., at which the Rev. W. L. De Vries, Ph. D., Educational Canon of the Diocese of Washington, spoke on "The Organization of the Sunday School;" Miss Jane Milliken, in charge of teacher training in the Diocese of Maryland, on "Business Methods in the Sunday School," and the Rev. W. D. Morgan, of Baltimore, on "The Worship of the Sunday School." At 2 o'clock in the afternoon a second conference was held, presided over by the Rev. William C. Hicks, at which "The Grading of a Small Sunday School" was discussed by the Rev. S. U. Mitman, Field Secretary of the Third Department. "Lessons and Lesson Material Adapted to a Small School," was the subject treated by Miss Milliken. The Rev. C. S. Abbott, vicar of the Chapel of the Good Shepherd, Washington, told "How to Make the Most of Restricted Facilities," and Canon De Vries explained "How the Small Sunday School May Help the Parish." At both conferences, which were well attended by clergy and teachers of Western Maryland, discussion was animated and many questions were asked of the speakers.

The Rev. Dr. Mitman, since his appointment, on June 1, 1912, as salaried Field Secretary of the Third Department Sunday School Convention, has traveled many miles in the interests of religious education, has preached many sermons on this subject, has delivered many addresses and conducted several institutes, and his correspondence with clergy, superintendents, and teachers has been a large one. It is evident that there is a wide-spread desire for leadership in religious education, and that there are splendid opportunities of "strengthening the stakes," by helping the Sunday Schools of the Department in this way.

Clergymen's Retiring Fund Society.

The annual meeting of the directors of the Clergymen's Retiring Fund Society, was held in the Church Missions House, New York, November 14th. The financial secretary, Dr. Anstice, reported that $20,000 had been added during the year to the permanent investments of the Society, so that the capital fund is now $341,528.46. Annuities to the extent of $19,951.70 were paid last November, and $20,395.25 is now being distributed to 300 annuitants on the list. The Society offers a tangible and certain benefit to all who choose to make it their own. Bishop Burgess was re-elected President, Hon. J. Van Vechten Olcott secretary, and Mr. Elibu Chauncey, treasurer.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

The Inside of the Cup.

Mr. Editor: A book which is apparently an attack on the Church, and one which your readers should be warned about, in my humble opinion, is Mr. Churchill's latest effort, The Inside of the Cup. Not that I think the book's effect on the Episcopal Church will be lasting, unless in a salutary sense, or that it will set serious, thinking readers against the Church; but its semi-truths and "false honesty" ought to be pointed out, so that its readers may approach it with their eyes open. I know that a great many of us of orthodox faith regard the book as heretical in tendency and spirit, and yet its eminent author seems to be sincere, though faulty, in his pronouncements and in his attempt to create a clergyman-character who will be able successfully to cope with the issues of a modern complex and largely unreligious life. And it may seem to be a singular point of view, but recently I heard a bright and thinking young man, a graduate of Washington and Lee University, who is now a successful teacher, say that the book "made him want to be, above everything else, an Episcopal minister!"

So, after all, there are various viewpoints from which to judge The Inside of the Cup. But it is certainly true that here we have a lay mind setting forth its emanations on a purely technical subject—so far, at least, as the theology of the book is concerned; and certainly no thinking reader will give weight to a layman's unfounded opinion on such questions as the Atonement, the Resurrection and the Virgin Birth, as against the accepted teachings of thousands of the best minds of the Christian ages, who have given their entire attention to weighing out the evidence and establishing the truth. It would be rash to accept the opinion of a brick-mason, for instance, on some profound astronomical truth, as against the united and generally accepted judgment of men of science who have made the stars and the planets their study for years. So, as regards that part of the book which has to do with the theology and dogma of John Hodder, rector-hero, the reader should beware.

The present-day tendency to break through the bounds of "authority" and establish a "creedless religion" is like mounting a vehicle without wheels, or a horse without legs, or like taking up abode in a building without foundations. As Bishop Littlejohn says in his lecture on Catholic Dogma, "He who trifles with the Church's Creed assails the vital functions of the Church itself, cripples its power to teach and convert the nations, and weakens its hold on a sound and balanced spiritual life. Does he not attack the *hope* who attacks the *doctrine* of Salvation?" Surely the Church has been commissioned to teach, and certainly if she was enjoined to teach, she was given something to teach. It is presumptuous, and the height of vanity, for modern writers to cast "authority" to the dogs and set up an individualistic structure which has nothing to stand upon but the weak legs of a novelist or an egotist.

As to Mr. Churchill's "false honesty," he makes the Rev. Mr. Hodder appear too sincere to teach what in his heart of hearts he does not believe, and yet unhonest enough to retain a rectorship tendered him on terms which now he repudiates—terms which now he openly and avowedly rejects. This is a dangerous standard of ethics and to my mind constitutes the "sumum malum" of the book. This, together with the noxious preachment on justification of divorce—a "tacked-on" addendum to the novel, which neither literary style nor fictitious motif warrants, much less spiritual instinct or Christian doctrine.

Despite all this, the Church might learn a salutary lesson from The Inside of the Cup. She should be zealous in guarding the rights of the work and wage-classes, and should denounce selfish plutocracy and cupidity wherever and whenever they threaten her well-being. But in order to espouse the cause of the weak, the poor, the neglected, the fallen, the outcast, she does not have to repudiate her sacred ministry, disannul her vows and obligations, or prove false to the accepted doctrines and tenets of Christianity, as the unlogical logic of Mr. Churchill would make it appear. THOS. F. OPIE.

Graham, Va.

Colored Congregation Need a Rectory.

Mr. Editor: May I beg space in your columns to say a few words about our work here at Meade P. E. chapel, Alexandria, Va. It is a known fact that the negro does not come in the Episcopal Church as they do in other Christian bodies, still there is a quiet tendency on their part towards us. We began in this work a few years ago with only four women communicants, with no church building. We have to-day thirty-one on roll and a neat little brick structure, that cost about $3,000—all paid for. For the last four years our people have been working like Trojans to help themselves, and we all feel that the Lord has especially blessed our efforts. We have bought a lot 70 by 70 feet, on which we have paid about $300. We owe a balance of about $630. We want to build a small rectory, at a cost of about $2,000. So we need, all told, about $3,000. The public may ask, What are we doing to raise the needed $3,000? After we had finished paying for the building, our choir felt that an organ was an absolute necessity. The whole mission joined with the choir to buy an organ. Since the organ was put in the chapel, in February, 1913, they have paid about $150 on it. Our plans are to finish paying for the organ, and continue to work to raise the $3,000 to build the rectory. In round numbers, we shall need about $3,000. Now, we want to give expression of our thankfulness to our many friends for their liberal aid. The rector of the parish, the Rev. William J. Morton, and his vestry, have manifested a deep interest in the work, also the two other rectors of the city, with their churches, and we want to make especial mention of the Rev. Angus Crawford, D. D., of the Theological Seminary, who has done so very much for our work. The Rev. Mr. Carpenter, of Grace church, has not only given us of his own living, but strongly influenced his people to do the same. Indeed, all of the rectors have used their influence for us and we appreciate that fact.

Mr. Harry Burke is treasurer for the chapel funds, to whom all money may be sent. JOSEPH F. MITCHELL,
Minister in charge of Meade P. E. Chapel.

Church Intelligence

CALENDAR FOR NOVEMBER.

1—All Saints' Day.
2—Twenty-fourth Sunday after Trinity.
9—Twenty-fifth Sunday after Trinity.
16—Twenty-sixth Sunday after Trinity.
23—Sunday next before Advent.
30—First Sunday in Advent, St. Andrew's Day.

Collect for the Twenty-third Sunday After Trinity.

O God, our refuge and strength, who art the author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

Collect for St. Simon and St. Jude.

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

Foreign.

Bishop on Sunday Golf.

In the course of a visitation address at Eckington Parish church, the Bishop of Southwell said he had put a pointed question to the rector as to spiritual work in the parish. The rector, in his report referred to the injury done by Sunday golf, owing to those engaged in it drawing lads away from the Church and Sunday School to act as caddies.

The Bishop commented strongly on this. He characterized it as selfishness on the part of the rich Sheffield golfers, and expressed a hope that something would be done to put a stop to it. He deprecated Sunday labor, which seemed to be growing.

The Claims of Womanhood.

At the Church Congress the Bishop of Winchester succeeded in getting the great problems associated with the woman's movement discussed in an atmosphere of calm conciliation. He follows up his success by appealing to all parties to refrain from concentrating attention on the franchise and to view the matter in its widest aspect as a great effort to improve the position of woman and to give her every opportunity of using all her gifts in the service of society. Dr. Talbot sees in a widely diffused "condition of opinion favorable to a frank and sympathetic treatment of practical proposals for the betterment of women's position." He calls on the militant section to proclaim a "Truce of God," and summons the community at large to recognize the depth and reality of the demand for a "fuller life, greater honor, and

worthier treatment by men." He desires the whole situation to be reviewed impartially, and the discussion to be removed from the atmosphere of prejudice and passion into the calm region of Christian ethics and moral duty. This is the temper most to be desired by the friends of the movement. When the moral sense is quickened then justice will be done, and all sections of the community will be able to see steadily as a whole what is good in the movement and to brush on one side the prepossessions awakened by errors of tactics and misdirected enthusiasm.

Church Work in Canada.

Lord Strathcona—the Father of modern Canada—opened the Britain over the Seas Exhibition organized by the Colonial and Continental Church Society in Croydon. He said that half-a-million people enter the Dominion every year, and as they are generally poor, with their fortunes to make, it is necessary for the Church to follow them and to make sacrifices until they are able to support their own clergy. He deprecated help being given to the old and well-settled districts, but when towns grow with the rapidity of Saskatoon, where in ten years the five children educated in a hut were the precursors of the 400 students now in the University, it is plainly the duty of outsiders to help in the early stages. All assistance should be given with the ultimate hope of self-support, but it took at least six years before settlers are able to supply themselves with Church and schools. He rejoiced to know that settlers desired to have a Church from the beginning and to add to it when need arose, and he was glad to know that the Colonial and Continental Church Society had been able to do so much. We have lost much ground through our apathy in the past, but the great Church Societies and the Archbishops' Western Canada Fund are doing their utmost to keep new colonists in active communion with the Mother Church they loved in the Old Country.

Dearth of Curates.

The old cry, "Dearth of Curates," is again being heard from different parts of the country, especially in Lancashire. The four large parishes in Nelson and the two in Colne, says a correspondent, are without curates, and the Vicars are complaining of overwork. The Rev. H. Taylor, Vicar of St. Paul's, Nelson, writes in his Parish Magazine that he has advertised in vain for assistance. He adds: "What constitutes the chief difficulty is that there is such a scarcity of curates at the present time. In fact, there are more vacancies than men to fill them. Unfortunately, there is not the supply of men forthcoming from the universities that there used to be. They are taking up other professions."

Perhaps one reason for the present state of things may be found in the remarks of the Bishop of Bangor. Speaking the other day on behalf of St. Michael's College, Llandaff, the Bishop, after emphasizing the claims of the college, said that the prospects of a young man taking Holy Orders were not very great in the worldly sense. It did not seem quite fair that the prospects should be so poor. It should be remembered that after all the parents had something to say as to the future of their children, and when they considered the future of a clever son who might be anxious to take Holy Orders, they would probably say to themselves that if their son took up a commercial career he might earn thousands of pounds a year, but what would he get in comparison if he took Holy Orders?

Dr. James' Appointment.

A recent appointment which has given general satisfaction is that of Dr. Montague R. James, Provost of King's College, Cambridge, to the Vice Chancellorship of Cambridge. Dr. James is a versatile man, and it says much for his popularity among the University men that in spite of his great learning and his scholarly literary work, that he has been described by an undergraduate as "the sort of Don you wouldn't mind sitting next to at dinner." It is men like this who can do untold good in high offices, and his appointment will be an untold benefit to the University and all who study there. Dr. James' labors have covered a wide field, and his publications make a long list of which any scholar might well be proud. His work when keeper of the Fitzwilliam Museum, was of a most valuable nature to archæologists, while the weighty volumes he has written on the text of the Apocalypse, Apocrypha and the Epistles of Sts. Peter and Jude have earned for him a high place in the ranks of Biblical scholars.

Sir Edward Grey and Ulster.

The Foreign Secretary shed a little more light on the working of the mind of the Government. He argued that the Bill must pass to save the Imperial Parliament from congestion, and he is at one with the Prime Minister in his desire to arrive at a settlement without sacrificing the essential principle of the Bill. He seems to think it possible to set up a separate and independent executive in Ulster, where there would be autonomy on a number of subjects. Education and police administration, for example, would be reserved for this executive. In other words, he dreams of a Northern Dublin Castle which will perpetuate the very evils of which the Chief Secretary is never tired of bringing forward to prove the necessity of Home Rule. Ulster taken seriously by him and his colleagues is asked to take the Government seriously, and to remember that violence would be met with violence. The belief in Ulster bluff only lingers in the minds of Irish Nationalists when addressing public meetings. At last English ministers are convinced that a great danger has to be faced and overcome if the Bill becomes law. What they laughed at twelve months ago is now a grim reality.

American.

General Seminary Notes.

The total Seminary registration of this year, 137, is a small increase over that of last year. This total, however, is not as stated elsewhere, the largest in the history of the Seminary. At matriculation, on All Saints' Day, fifty-six men were admitted, thirty-eight of whom were Juniors. It is interesting to know that Harvard University sends the largest number of any one college to this entering class; six men coming from there, three entering from Hobart and three from St. Stephen's. Twenty-seven of the thirty-eight are college graduates. Two men, who have entered the Seminary, were hindered from formally matriculating because of temporary deficiencies in their Diocesan papers.

During November and December a very interesting series of Conferences is being held at the Seminary on Monday evenings, open to outsiders as well as to Seminarians. The general subject of the Conferences is "The Church in a Changing World, "The Place and Function of the Church in the Community" and "The Clergy as Social Workers." The last three Conferences are to be conducted by Clinton Rogers Woodruff, secretary of the National Municipal League.

The American Church History Exhibition at Columbia, held during General Convention, to which the Seminary loaned a large number of exhibits, has been continued, by special arrangement, through the New York Diocesan Convention. A notable feature of this exhibition was the contribution of St. Paul's parish, Edenton, North Carolina, Rev. R. B. Drane, rector.

Notes on the Report of the General Clergy Relief Fund.

The most encouraging report that has ever been presented. We report to the Convention total receipts of $678,000. Of this $165,000 was received from the Five Million Commission and invested; while $306,000 has been paid to beneficiaries, which is $75,000 more than before.

The whole work has been administered at a ratio of expense to administration of 5 and 8-10th per cent.

A brief comparison is interesting: When McClure, the present treasurer, began thirteen years ago we were receiving from churches and individuals about $43,000 in three years; now a total from all sources of nearly $700,000.

We were paying about $76,0000 in three years to beneficiaries; Now four times as much or over $306,000, or a total of $800,000 in twelve years. In fact receipts and payments to beneficiaries have almost doubled every triennium.

The capital funds amounted to about $90,000 now to over $500,000.

There were on the list of beneficiaries for the three years 111; now 669.

There were no dioceses merged; now 67 are merged with the General Fund.

We would call especial attention to the carefully prepared tables which have been a feature of the reports for the last twelve years.

Notice of legacies to date of nearly $900,000.

The Church's Duty to Other Lands.

In the Triennial sermon, preached before the Board of Missions at the opening of the General Convention in New York, Bishop Roots of China thus summarized the four duties which the Church in America owes to other lands: (1) We must send out our best, in human lives, in prayer, in gifts, to help Christianize the world-powers of the future. (2) We must set the example of a united Christianity, for one example is worth ten thousand precepts. (3) We must do this now, for this is the day of golden opportunity in China and "the progress of events" (as we faithlessly call God's ordering of this world), will not wait for our self-satisfied dawdling. (4) We must see and treat Christian Unity as a problem affecting, not a few religious societies, or a few civilized lands, but as a great world-problem vitally affecting the unborn generations of nations yet unnamed. That is the way the Chinese see the problem of Christian unity, and unless we treat it in that spirit all our

efforts toward it will help them not at all.

Bishop Graves of Shanghai says: "The real emergency is in the United States rather than in China—the emergency which calls us to seize for God the marvelous opportunities He is placing before us. We need to rise to the realization of the fact that our missions are not small and feeble, but powerful in their influence upon the national life of China. Chinese laymen are showing by their gifts how fully they realize what a force for upbuilding their national and moral life our work among them is. And we need, above all other needs, men for the work."

The Missionary Situation.

An unprecedented condition in the Church arose in the simultaneous resignation of the missionary bishops of Southern Florida, Spokane and Cuba, which, with the vacancies in New Mexico and Porto Rico, necessitated the election of five new missionary bishops. The Bishop of North Dakota having been transferred to Southern Florida, the House of Bishops sent nominations to the five vacant jurisdictions down to the House of Deputies, and all received confirmation. But before the Convention closed, declinations were received from three of the five bishops-elect. Two of the positions thus vacated were filled by a new election, but the District of Spokane is left without a Bishop, and some time is liable to elapse before the place can be filled. Meanwhile Bishop Wells remains in charge. Two of the bishops-elect, those of Cuba and Porto Rico, were chosen from the ranks of the missionaries in foreign fields. Bishop Knight will remain in charge of his several West Indian fields until Bishops have been consecrated for them. He will retain oversight, for the present, of the Canal Zone.

The transforming power of Christianity is evidenced in the following statement made by Bishop Morrison, in one of the joint sessions of the recent General Convention: "The instinct of revenge is one of the fundamental impulses of the Indian. But there is one power which can change even that. The Bishop told how the fourteenth of June is the great holiday of the Ojibways, and is the time he chooses for his visitation. This year many Sioux were present to join in the annual reunion. One of the Ojibway native priests administered the chalice to a Sioux who in years past had killed his father; they had told him how bravely his father had died in battle against them. But peace and brotherly affection had brought them together by the Blood of the Cross."

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Ordination.

At Grace church, Sandusky, on Wednesday, November 12th, Bishop Francis of Indianapolis ordained to the diaconate Rush Richard Sloane. The candidate was presented by the rector of the parish, Rev. Edmund G. Mapes, and the sermon was preached by Bishop Francis. There were present in the chancel, in addition to the above named clergy, Archdeacon Abbott, Rev. Henry L. McClellen, Rev. J. M. Forbes, Rev. Thomas Jenkins, Rev. George A. Wieland, Rev. Herbert A. Wilson, of the Diocese of Ohio, and Rev. C. M. Field, of Boston. Rev. Mr. Sloane was ordained in the parish in which his ancestors have worshipped for more than three-quarters of a century, both of his great-grandfathers having been vestrymen, and in which he himself was baptized and confirmed. He will go to All Saints' Cathedral, Indianapolis.

Woman's Auxiliary Conferences.

The several branches of the Woman's Auxiliary of Cleveland, held at St. Philip's mission, Friday, November 14th, the first of a series of conferences planned for the winter. The subject was the late General Convention, with special reference to the educational features of the Woman's Auxiliary, on which a paper was read by Miss Martha Kimball, educational secretary, and addresses made by Mrs. H. P. Knapp, president, and Mrs. H. E. Cooke, vice president of the Auxiliary of the diocese.

Inspiring Missions.

Two recent missions, resulting in spiritual help and inspiration to the congregations, have been held in the diocese. The first was in Trinity church, Bellefontaine, the Rev. John Stuart Banks, rector, conducted by Archdeacon Webber, the last week in October. The rector is following up the mission with the organization of a class for confirmation and addresses, illustrated with stereopticon, on the history of the Church. The second mission, which began Monday, November 10th, was held in Grace mission, Clyde, the Rev. Thomas Jenkins, priest in charge, the missioner being the Rev. C. M. Field, S. S. J. E.

Dean DuMoulin to Resign at Christmas.

Dean DuMoulin, the Bishop Coadjutor-elect, has declined all outside invitations until the date of his consecration, January 8th, and is devoting himself entirely to the work of the Cathedral. His resignation from the office of Dean will take effect with Christmas. In addition to those officially connected with the consecration, fifteen Bishops, together with a large number of non-resident priests, have signified their intention to be present at the consecration.

Last June there was completed within the Cathedral close, at the expense of some generous members of the Cathedral parish, a play-ground for for children. From the time the court was put in order to October, when the cold weather drove them indoors, the play ground was used by 3,150 boys and girls.

The Rev. B. R. Allabough, General Missionary of the Mid-Western Deaf-Mute mission, is in a hospital in Pittsburgh, having had to submit to an operation, the second for the year. The operation, while painful, was not of a dangerous character and his physicians promise him dismissal in three weeks.

The rector of Emmanuel church, Cleveland, is preaching a series of sermons at the Sunday morning services, on "The Perfect Life," and at the Sunday evening services, the course to occupy a period of three months, on the Creed.

Sunday, November 9th, was the ninety-seventh anniversary of the organization of Trinity parish, now the Cathedral. The services and sermons of the day were of a commemorative character and the offerings were for the permanent endowment fund of the Cathedral.

Since the close of the General Convention the Bishop of the Diocese has been in temporary residence at Gambier, delivering his autumn lectures at Bexley Hall, the Theological Seminary.

NEW YORK

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Annual Convention of the Diocese.

The annual Convention of New York Diocese, just held, did some things of more than usual and local interest. The feeling obtained that the cause of Church Unity was seriously injured by the non-action of the General Convention in regard to co-operation with the Federal Council of Churches. The General Convention was not criticized in the debates, but the present tense situation was criticized. It was stated that the Church is more than ever distrusted.

Mayor Sague, of Poughkeepsie, presented a resolution of greeting to the Council, and creating a committee of seven to bring the Diocese of New York into closer touch with it and its work. The Rev. Drs. Manning, Stires and others spoke in its favor. It was adopted with a shout of enthusiasm, which was turned into laughter when Bishop Greer was interrupted in his announcement that the action was unanimous, by the objection of the Rev. Dr. Cyrus T. Brady, the author, lately come from Kansas City, who cast one lone vote in the negative.

The seriousness of the foreign-born situation in New York profoundly stirred the Convention. It was stated that eighty per cent. of New York's population was either born abroad or its parents were. The very existence of the Church in the city is challenged. Bishop Greer stated that the concern is a very great one. It is relieved only by the fact that these foreigners really want, many of them, to come into true Christianity. His own report showed many to have been confirmed by him last year. The Home Mission Week, November 16th to 23d, in which the Church does not have part save here and there, was reported, and the fact brought out that the advantage is not for the Church, since its general board does not co-operate with others. In the discussion about naming a committee to study conditions, it was brought out also that already others have studied and reported every phase of the subject, New York and national. What is now needed is that the Church get to work. A committee was named to assist the local missionary society to that end.

Giving women the right to vote at parish elections brought out a great deal of discussion and interest. It was proposed that steps be taken to secure changes in the New York State laws that they might do so. A few opposed, but many more favored it. Newark diocese has adopted it, and the Rev. R. T. Henshaw, of Rye, the presenter of the resolution, reported on its workings there. A committee was named to confer with other Dioceses in the State, and to proceed as far as possible before the Convention meets a year hence.

The example of the General Convention in setting apart some of its time from canon-tinkering to hear about Missions, Social Service and Religious Education, the real work of the Church, was presented to the New York Convention, and the question asked why New York could not follow a good plan. The Convention agreed that it could and it ought to, and went a step farther and put the burden of the details upon lay people, under direction of the official committee of arrangements for the Convention. The possession of the new Synod Hall, and the obligation to use

it, not let it stand idle, was a big argument.

Two years ago a cumbersome Archdeaconry system was abolished and three districts created. This year all three were wiped out, and one Archdeaconry created, to be the same size as the Diocese. The district being large, the Rev. Dr. W. H. Pott and the Rev. Hiram R. Hulse were chosen archdeacons and placed under direction of the Bishop, to do his bidding. In a large sense they are now additional suffragans. The sum of $48,000 was voted for missions in the diocese, the largest sum ever voted for this purpose by the diocese.

New York accepted the provincial plan. It perfected its Board of Religious Education and its Social Serviced Commission, and appropriated larger sums for their support.

The Seamen's Church Institute was reported as now open, accommodating 300 sailors per night. While they pay small rates, the total is sufficient to make the Institute self-supporting. The Church has led through this Institute in a national work for sailors of the merchant marine, and has made America equal England in buildings in which to care for these men. Other organizations brought the Diocesan budget up to $76,000, the largest ever appropriated for this purpose for one year.

A reception was given delegates and friends by the Bishops, on Wednesday evening. The attendance was larger than that of the House of Deputies of the General Convention and taxed the new Synod Hall even more than did the October body.

A great deal of attention was given to Social Service. That Commission's report was most severe upon New York State's excise administration. Upon motion of Mayor Sague, of Poughkeepsie, a committee of twenty-five laymen was authorized to go to Albany to see Governor Glynn and the State Commissioner. The Convention resolutions said plainly that present conditions, disgraceful to the last degree, must end.

Movements of Clergymen.

There are many changes in clergy following the Diocesan Convention. The Rev. F. K. Little, formerly of Baltimore, and for some months an assistant at the Cathedral, is to become rector of Messiah parish, Rhinebeck on the Hudson. The Rev. Kenneth A. Bray, since his graduation from the General Seminary, a missionary in the Bronx and superintendent of the Bronx Church House, is to become rector of St. Peter's church, Geneva, Diocese of Western New York. The Rev. George Alex. Strong, recently resigned as rector of Christ church after ten years of service, is to start on a tour of the world on November 29th.

The Rev. E. F. Chauncey, of Mt. Kisco, is to become rector of Trinity church, Columbus, succeeding there the Rev. Theodore I. Reese.

On the third Sunday in November, Bishop Greer consecrated Christ church, Bronxville, the Rev. A. D. Willson, rector. The parish is a new one, in one of the many growing suburban districts of lower Westchester county.

Dean Grosvenor has moved, with his family, into the new deanery on the Cathedral grounds, built at a cost of $125,000, through the generosity of Mrs. Clinton Ogilvie, of Incarnation parish. The Deanery occupies a commanding site near the southeast corner of the grounds.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Woman's Auxiliary Anniversary Service.

The forty-first anniversary service of the Woman's Auxiliary of Long Island was held on Thursday, November 14th, at the Church of the Good Shepherd, Brooklyn. With peculiar fitness, this church was selected, because the chief idea of the Auxiliary, whether the work is in domestic or foreign fields, is the bringing of all peoples into one fold, so there may be, in a spiritual sense, "one fold and one shepherd." Bishop Burgess presided, assisted by the clergy of the parish and the Rev. W. R. Stearly, of St. Luke's, Montclair, N. J., who delivered the sermon. His theme was, "Beauty of Woman's Service to Christ and the joy that follows such service."

The offerings went to the work in Japan, under Dr. Teusler, who is in this country, after fifteen years of service in Japan, collecting for the proposed St. Luke's International Hospital at Tokyo. If Dr. Teusler succeeds in his hope of raising $200,000, before his departure, the sum will be augmented in Japan by $25,000 from a Japanese official, and a similar sum from a band of Japanese citizens. St. Mary's School for Women, at Shanghai, will also be remembered in the distribution of the fund from Thursday's service, which amounted to $378.79. A unique ceremony was the taking of the offering by four of the clergy.

A luncheon was served after the morning service, by the ladies of the parish. The speakers of the afternoon were the Rt. Rev. Robert L. Paddock, Bishop of Eastern Oregon, who interested all in telling of the conditions which confront the workers in the mission field of that far-Western State. Bishop Rowe gave a hopeful forecast of the future of his great territory, and the Rt. Rev. Dr. Huntington told of the present status of the Christian Faith in China.

All the officers of the Island Diocese were present and nearly ninety parishes were represented from Long Island.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Archdeaconry of Meadville.

The sessions of the Archdeaconry of Meadville were held in St. Paul's parish, Erie, the Rev. W. S. Jones, D. D., rector.

At 7:30, after evensong, Bishop Israel presided at a Brotherhood of St. Andrew rally, an address being made by Frank B. Mallett, of Sharon, Pa.

The Holy Communion was celebrated by Bishop Israel, on Wednesday, at 7:30 A. M., and at 10 A. M., missionary reports were received, and the book, Catholicism and Life, by the Rev. C. H. Sharpe, of England, was reviewed. The Rev. W. Strother Jones opened the discussion, followed by the Rev. Frederick B. Hornby, B. A. The missionary rally took place at 7:30 P. M., with addresses by the Rev. O. C. Fox, the Ven. R. S. Radcliffe, of Ridgway Archdeaconry, and the Rev. Martin Aigner, B. D.

During the afternoon session the Venerable Dr. S. Perry, D. D., resigned as Archdeacon, owing to the work in his parish, and the clergy unanimously selected the Rev. F. M. S. Taylor, D. D., who resides in Erie, as Archdeacon. The other officials re-elected for another year were as follows: Secretary, Rev. R. G. Rosecamp, D. D,; treasurer, Turner W. Shacklett; executive board, the same as last year.

Annual Brotherhood Conference.

The annual conference of the Erie local assembly of the Brotherhood of St. Andrew will be held in St. John's church, Franklin, on Tuesday, December 2d. Addresses will be made by Mr. George H. Randall, of Boston, secretary of the National Brotherhood; Rev. Martin Aigner, F. B. Mallett and others.

The Rev. Dr. Mitman has planned a course of Sunday School Instruction in the diocese, during January, 1914, and the Rev. Dr. Bratenahl will also be engaged in the diocese, during November and December.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

An Old Colonial Church to be Restored.

A movement has been inaugurated looking toward the restoration of Old Saint John's church, King William county, Va. Two members of the Colonial Churches Comission, the Rev. W. B. Lee, of Gloucester, and Rev. G. M. Bryden, of King George, have recently spent several days in West Point and vicinity, endeavoring to arouse interest in the restoration of this old church, which has stood abandoned for the past sixty-nine years. An organization has been formed, called "The St. John's Church Restoration Association," which will work for this end; and both the Association and the Colonial Churches Commission ask for contributions to this object from all who are interested in the preservation of the remaining landmarks of the State's colonial period. As soon as the building can be made once more habitable, it is hoped that a Sunday School may be established and regular services held.

Of the four Colonial church buildings still standing in King William county, old Saint John's is the only one which has not been lost to the Church, the other three being in the hands of other religious bodies. The date, 1734, is cut in the bricks above the north door of St. John's, and that is the date probably of the erection of the older part of the church. It is a T-shaped building, the east and west portion being probably erected first, and at some later date the north wing added and the chancel removed from the east end to its present location, against the south wall of the church. The old reredos, containing the tablets of Creed, Lord's Prayer and Ten Commandments, is still in place, and can be restored at small cost. The building stands at present with rotting roof, ruined windows and open doors. But the original flagstone aisles and a large part of the old floor are still in place, and the massive brick walls, with a little repair and attention to foundations, can be made as strong as ever.

The old church is intensely interesting, because of the very oddity of its structure. Each one of the three doors is different; the windows in the three gable ends are all of different styles and all of them different from the style of the main windows of the church. The ceiling, which is arched in one part of the church, is flat in the other; the galleries of different heights and differing fronts; the flagstones of the aisles change to brick at one end.

The last settled rector of St. John's was the Rev. Henry Skyren, who preached there before the Revolution and until about 1790. Occasional services were held there afterwards; and in 1843-44, Rev. Mr. Dalrymple, then of New Kent county, held services at St. John's regularly. It has been abandoned since that time. About 1877, two gentlemen of King William county, Capt. Robert E. Lee and Dr. B. Richards, secured a warrant from the Virginia Land Office and took possession of old St. John's church, in order to save it for the Diocese. Capt. Lee has recently conveyed his claim to the property to trustees appointed to hold it for the Diocese, and it is hoped that the Diocese will shortly hold undisputed title to the property.

To the Junior Auxiliary of Virginia.

My Dear Juniors: Thirty-one delegates represented the Juniors at their meeting in Fredericksburg, last week, besides a large contingent from Richmond, and never before has there been such enthusiasm and interest in the branches, and such an awakening in the parishes to what Junior work can and should stand for.

That work has meant from thirty-five branches, $2,630 for 1912-1913, and next year, when every branch reports and the new ones fall in line, we can easily pass the $3,000 mark. Oh! that all of you could have had the inspiration of those days in Fredericksburg, when every pledge for the preceding year was announced paid.

The United Offering, under Miss Purcell, showed a wonderful increase, and Mr. Watson, of Mexico, Bishop Tucker of Japan, and Bishop Rowe of Alaska enthused us to help them to our limit in their work. Miss Lancaster, of Richmond, gave echoes of the Triennial and we felt not lightly moved, as this young girl told us what the Convention had meant to her, spiritually and practically, and what through her it must mean to us.

We have renewed our old pledges to Mrs. Woodward, of China; to the Emergency Fund of our Bishop; to the Diocesan and General Apportionment; to the Christmas boxes for 1913 for Mrs. Cowling and Mr. Ellis, in the Blue Ridge, Virginia; for 1914 to the Indians; and we ask you to work as never before, for Japan and Alaska, that our offering may be a generous and fitting response to the appeals of the men who are working for us and through us on the frontier.

Our meeting was saddened by the absence of the President of the Junior Branch of Trinity, Fredericksburg, who has gone to her reward; but surely her works do follow her, and her loving, beautiful spirit showed itself through each member of her Auxiliary, in their desire to prosper our undertakings. Dr. Barber, too, never failed us, and we feel quickened to work with renewed zeal, because of our meeting in Trinity, Fredericksburg, and all that those days stood for.

May every effort be made to bring in all the young people of the Church, so that they too may have the privilege of helping in this onward march.

Very affectionately yours,

GERTRUDE W. BARTON,
Secretary Virginia Juniors.

Winchester, Va.

Mission at St. Mark's Chapel, Rixeyville.

In St. Mark's chapel, Rixeyville, Culpeper county, the Rev. Everard Meade, D. D., conducted a mission, from November 3d to 7th, inclusive—helpful and stimulating to Christian experience. His sermons were on Spiritual Powers; Loyalty to Leadership; Called and Chosen; Knowledge through Obedience, and Following Christ. He preached to steadily increasing congregations. Tuesday afternoon in company with the rector, Rev. K. J. Hammond, he visited the public school of the neighborhood, and on other days the neighbors in their homes, while the hospitable home of Mrs. Lewis and her daughters was headquarters during the week. On Thursday afternoon a children's service was held, at which a Sunday School was organized and held its first session on the following Lord's Day afternoon, with twenty-eight scholars in three grades—primary, intermediate and an Adult Bible Class.

The members of this congregation held a supper and sale in the chapel yard, in September, and a generous sum was realized from their efforts, for repairs on the old Colonial church of Little Fork, Oak Shade, in the bounds of St. Mark's parish.

In All Saints' Memorial chapel, Mitchell's, the Rev. Thomas Semmes held a mission, November 10th-13th, inclusive. Each morning there was a Bible reading, after a devotional service, and after another such service in the evening a sermon, that at the closing service being upon the text, "God so loved the world, that He gave His only begotten Son," etc. All the instruction in address or sermon was most spiritual and the attendance steadily increased until the chapel was crowded. At the close of the services the leader received many invitations to return some time for another "Mission."

Old Pohick Church.

An appeal is being made by a committee, consisting of the Rev. Everard Meade, D. D., the Rev. Samuel A. Wallis, D. D., Mrs. Elizabeth B. A. Rathbone and Mr. Harrison Dodge, for an endowment to maintain Washington's old church, Pohick, in Fairfax county, Va. Pohick was the parish church of Mount Vernon and was built under Washington's supervision. From its historic interest and value, it should be placed in a position to ensure its perpetuation. The project has the endorsement of Bishop Gibson of Virginia. Read the appeal in another part of this paper.

Reception to a Clergyman and His Wife.

A reception was given to the Rev. F. E. Warren and Mrs. Warren, by the vestry and congregation of St. Thomas' church, Ginter Park, Richmond, in the parish house, on Tuesday night, November 12th. The room was beautifully decorated with fall leaves, cut flowers and potted plants. A large contingent of Richmond clergy, with their wives, together with a number of Presbyterian ministers and their wives, from the Union Theological Seminary, were present to meet Mr. and Mrs. Warren.

The Rev. Wm. Cabell Brown, D. D., of Brazil, spent Thursday, November 13th, in St. Stephen's, Culpeper, where he made an address on The Work of Our Church in that country, at a missionary service, that afternoon, before the Woman's Auxiliary and congregation of St. Stephen's, and visitors. Members of the neighboring Auxiliaries at Brandy, Rapidan, Orange and Mitchells and others had been invited and lunch was served before the service, in the Sunday School building.

The Rt. Rev. H. St. George Tucker was the preacher at St. James' church, Richmond, on Sunday morning, November 16th. On Sunday afternoon Bishop Tucker addressed the Junior Auxiliary members in All Saints' church, Richmond.

The Rev. C. W. Sydnor, rector of St. Luke's parish, Diocese of Southern Virginia, which includes the churches at Boydton and Baskerville, has accepted a call to become the rector of Christ church, Richmond. Mr. Sydnor succeeds the Rev. Morris S. Eagle, now at Haymarket, Va. Mr. Sydnor will enter upon his new charge about the 15th of next January.

The Rev. R. H. McKim, D. D., rector of Epiphany church, Washington, will deliver the address at the annual service of the Brotherhood of St. Andrew, in St. James' church, Richmond, on the evening of St. Andrew's Day, November 30th, at 8 o'clock. The Corporate Communion will be celebrated, not only for the Brotherhood men, but for all men who desire to participate with them in that holy sacrament.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Archdeaconry of Albany.

The Archdeaconry of Albany held its autumn meeting in Christ church, Valdosta, on November 12th, 13th, 14th. The vicar, Rev. Alexander M. Rich, and the congregation, provided every facility for the comfort, convenience and pleasure of those attending the meetings. The beautiful weather contributed a great deal to its success. The first address was given by Rev. Wm. H. Higgins, rector of St. Thomas' church, Thomasville, Ga., on the subject of "Duty." The Rev. James B. Lawrence, of Americus, spoke on "Our Enemies." Rev. William B. Sams, of Bainbridge, made an appealing address on "Prayer." The Rev. Gerald A. Cornell, rector of St. Paul's church, Albany, spoke on the subject "Obligation." The concluding address was made by the Bishop, who explained the simple faith, the reverent worship, and the discipline of the Church.

At the business meetings of the congregation, various aspects of the local missionary problems were discussed.

As a relief to the serious work of the meetings, a delightful automobile ride and luncheon were tendered at the Ocean Pond Club House, where there is a beautiful sheet of water, covering eight hundred acres.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Bishop Gailor's Visitation to St. Ann's Parish, Nashville.

Bishop Gailor visited St. Ann's parish, Nashville, of which the Rev. Mercer P. Logan, D. D., is rector, on Sunday and Monday, November 9th and 10th. On Sunday, at 11 A. M., he preached to a large congregation with unusual eloquence and power. On Monday, after dinner in the parish hall at 6:30 P. M., there was a meeting of the Sunday School Institute, composed of the officers and teachers of the city. The Bishop took part in the programme arranged for the occasion. At 8:30 P. M., St. Ann's Men's Club met in regular meeting, which was largely attended, and again he made an address on "The Attitude of the Church to Socialism," which made a profound impression.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Marriage of a Clergyman.

A beautiful wedding took place in the chapel of the Holy Communion on Wednesday, November 5th, when the Rev. Jennings Wise Hobson and Miss Mary Louisa Berkeley were married by the Rev. Alfred R. Berkeley, brother of the bride and vicar of the chapel. The bride is the daughter of the late Edmund Berkeley, of Atlanta, Georgia. Mr. Hobson is the grandson of Hon. Henry A. Wise, Governor of Virginia at the beginning of the Civil War. He is a graduate of the Virginia Military Institute and the Theological Seminary in Virginia. He is now the rector of St. Thomas' church, Abingdon, Virginia. Three of his classmates were present.

The Episcopal Hospital.

A beautiful Gorham sterling silver, gold-lined chalice and paten, and brass altar desk were given to St. George's church, West End, by Miss Charlotte Blake Powell, in memory of her mother, Mrs. Janet Ronaldson Powell, and her aunt, Mrs. Margarette Carl Blake. They were dedicated and used for the first time on All Saints' Day.

The Rt. Rev. Dr. Philip M. Rhinelander has issued a pastoral, calling attention to the needs of the Episcopal Hospital, and asking increased contributions for it on Thanksgiving Day, according to the long standing custom in the Diocese. During the past year three new operating rooms have been added to provide for the tremendous growth in surgical work, and a pathalogical department, second to none in the country, has been added. During the past year 4,443 were admitted to the wands and 22,755 were treated in the Dispensary. The total cost for treatment and maintenance alone during the past year was $195,000.

Addresses on Mission Work.

Under the auspices of the Clerical Brotherhood, a luncheon was given in the Church Club Rooms of the Church House, on Monday afternoon, November 10th, to meet several of the Foreign Bishops. The Rt. Rev. Philip M. Rhinelander, presented. The Rev. Dr. I. N. Correll made an interesting address, giving the result of his forty years' labor in Japan. He said that the Japanese are getting closer to us all the time and are looking to us not only for Christianity and modern civilization, but also for co-operation. The Rt. Rev. Dr. Logan H. Roots spoke on the Present Policy of Mission Work in China, and the Rt. Rev. Dr. G. B. Beecher on the Mission Work in the West and the zeal which actuated the missionaries in West Nebraska.

New Chapel Dedicated.

An event of great importance to the consumptive work of the City Mission was the dedication of the new chapel of the Home for Consumptives, at Chestnut Hill, erected in memory of Bushrod Middleton Koppock, erected by his grandmother on Friday, November 7th, by the Rt. Rev. Dr. Philip M. Rhinelander, who in his address laid great weight upon the Incarnation as the centre upon which rested the material and spiritual work of Christianity. Before his address he asked the Rev. Herman L. Duhring, D. D., Superintendent of the City Mission, to speak of the memorials in the chapel. The chapel itself was built by a bequest of $10,000, and is entirely free from debt. The chancel furniture is in memory of Rev. B. H. Killekelly, once the rector of St. Philip's church, who died of tuberculosis. The chancel window is in memory of those who have died in past years in the Home. The altar cross and vases are in memory of the wife of the Superintendent, Mrs. Herman L. Duhring. The beautifully designed and hand-wrought bronze altar desk was given by the Rev. T. William Davidson, who has been the chaplain almost eleven years, in memory of his parents. It is of the ancient melt and was finished by one who died of tuberculosis. The building is two-storied, with deep cellar. Up to the floor of the chapel it is of stone in keeping with the other buildings. Above this it is of hollow tile and rough-cast. The roof is of slate; the windows of plain white leaded glass. It is heated by steam. A memorial chalice and paten and a fine set of altar linen has been given.

The Rt. Rev. Dr. Logan Herbert Roots preached in St. James' church in the morning of November 9th, and in the Church of the Holy Trinity at night.

The Rt. Rev. Dr. Lucian Lee Kinsolving was the preacher in the Church of the Holy Trinity, on the morning of November 9th, and at night in the Church of St. Jude and the Nativity. At the meeting on Monday morning of the Clerical Brotherhood, he was the chief speaker.

The Rev. Irving A. McGraw has been appointed assistant minister of the Church of St. Luke and the Epiphany. He will have special duty in charge of Epiphany chapel.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Supper of Men of St. Paul's Chapel.

The fourth supper of the men of St. Paul's chapel, Baltimore, the Rev. Frank H. Staples, vicar, was held at the Guild Home, Tuesday evening, October 28th. One hundred and seventeen men sat down to the bountiful repast provided by the ladies of the congregation. The Rev. Dr. A. B. Kinsolving, rector, acted as toast-master, and the chief speaker of the evening was the Bishop of the Diocese. Stirring addresses were also made by the Rev. C. P. Sparling, vicar of the Chapel of the Advent; Mr. Arthur E. Hungerford, president of the Senior Local Assembly of the Brotherhood of St. Andrew; Mr. J. Allison Muir, director of the senior chapter of the Brotherhood at the chapel, and by Rev. Mr. Staples.

St. Michael and All Angels' Men's Club.

At the first regular meeting after the summer vacation of the Men's Club of the Church of St. Michael and All Angels, Baltimore, Rev. Charles Fiske, D. D., rector, held recently, Dr. C. Hampson Jones was unanimously elected president and Dr. John T. Fulton was elected first vice president; Mr. Chester F. Morrow, second vice president, Mr. C. M. Adams, secretary; Mr. James E. Tate, treasurer, and Messrs. F. W. Dryden, C. R. Wardwell, Charles S. Gaunt, and M. B. Freeman, executive committee. The rector delivered a stirring address, in which he proposed that the members should pledge themselves to bring in men to the service on the third Sunday evening of each month, the other organizations being responsible for the other Sunday evenings. At the last meeting of the Boys' Club of the parish, the following officers were elected for the coming year: President, Alan F. Bristor; vice president, Alexander M. Wolfe; secretary, C. Edwin Bristor; treasurer, W. Benthall Moser; executive committee—Harold Hargraves, Wm. J. Fulton and Lawrence Smart. After a short address by the rector, the president introduced the Hon. Alfred S. Niles, former Judge of the Supreme Bench of Baltimore City, who gave a most helpful and witty talk.

Bible Class at Memorial Church.

A Bible class, limited to five weeks only, has been organized at the Memorial church, Baltimore, the Rev. William M. Dame, D. D., rector, to be taught by Dr. Howard A. Kelley, the prominent surgeon, Churchman and social worker. The class will start promptly at 10 A. M., and stop at 10:45 and all questions by the class to Dr. Kelley, will be written, and answered at the close of the lecture on the following Sunday. The members pledge themselves to come on time for their definitely limited time to hear a man who they are sure will be on hand, and who knows whereof he speaks. After the close of the present class it will be disbanded and probably another similar one will be organized on like lines, early next year. Mr. J. H. Elliott is president of the present class.

Chapel of the Redemption, Baltimore.

The Chapel of the Redemption and the Bishop Paret Memorial parish house, connected with it, at Locust Point, Baltimore, has recently been placed in the care of Emmanuel church, under the charge of the Rev. Dr. Hugh Birckhead, the rector. The Rev. Joseph T. Ware, who has been in charge of the work since his ordination, two years ago, has been transferred, at his request, to St. George's church, New York, where he will be the third assistant minister, and will devote most of his time to gaining experience in the institutional work of the Church in the crowded districts of the large cities. He will be succeeded at the chapel, December 1st, by the Rev. F. V. Moore, now at Nyack, N. Y.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Woman's Auxiliary Meeting.

The Upper and Lower Divisions of the New Jersey Branch of the Woman's Auxiliary have recently held regular meetings, the former on November 5th, at St. John's church, Somerville, the Rev. Clarence C. Silvester, rector; and the latter on October 29th, at St. Mary's church, Burlington, the Rev. James F. Olmsted, rector. The features common to both occasions were: The President of the Branch, Mrs. Arthur S. Phelps, of Bound Brook, presiding; addresses by the Archdeacon of the diocese; the attendance of a number of the diocesan clergy; encouraging reports from all the heads of departments; appeals for the new buildings of St. Luke's Hospital, Tokyo, and St. Mary's Hall, Shanghai.

At Somerville an address was made by Miss Sarah Reid, of Shanghai, on Chinese Educational Work, and an address by the Rev. William Cabell Brown, D. D., Bishop-elect of Cuba, on the Work and Growth of the Church in Brazil.

At Burlington the Rev. W. H. Allen, of Waynesville, N. C., made a plea for the mountaineers and Indians in the

district of the Waynesville Associate Mission. Bishop Scadding told of conditions in Oregon, which are still much like those of a missionary district, and where it is known he is working under very great difficulties to build upon the foundations laid by Bishop Morris.

It was reported that the United Offering of the women of New Jersey amounted to $6,472.02.

As a matter of most important local interest and responsibility Archdeacon Shepherd told of the mental, moral and physical needs of people in the pine regions of New Jersey; and appealed to the women of the Auxiliary to help the rector of Trinity church, Vincentown, who is Secretary of the Social Service Commission of the diocese, the Rev. Alexander W. Bostwick, in his efforts for these people.

One hundred women assembled for the Upper Division meeting, and a large number for the meeting in Burlington.

Convocation Meeting.

The Convocation of New Brunswick met on Tuesday, November 4th, in St. Luke's church, Roselle, the Rev. Clarence S. Wood, rector. In the absence of the Bishop the Archdeacon celebrated the Holy Eucharist and presided at business sessions. Good reports of work were received from the several parishes and missions. Plans were made for centralizing the work for colorded people in Plainfield, Red Bank and Elizabeth, under charge of a colorded priest, to reside at Elizabeth.

An address was made in the afternoon by the Rev. Lester Bradner, Ph. D., on "The Educational Aspect of a Parish." It is proposed to have, as successive speakers, specialists on Missions, Social Service and Religious Education.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Organ Dedicated.

A new organ and the transept which was built for its reception were dedicated in Christ church, Coudersport, on the evening of the fifth of November. The General Missionary preached the sermon and dedicatory prayers were read by the Rev. A. E. Dunham, of Westfield, dean of the Northern Deanery. On the following morning after a celebration of the Holy Communion a conference on Christian Unity was held. The Dean read a paper on the subect. All the other ministers of the town were present at the conference and took part in the discussion which followed. In the evening an organ recital took place. The organist was Prof. Jamison and the soloist was Prof. Kline, both of the faculty of the State Normal School at Mansfield. On this occasion the church was crowded.

Funeral of an Aged Clergyman.

The funeral of Rev. Richard Lucius Chittenden, rector emeritus of All Saints' church,, Paradise, took place from All Saints' church on Friday, November 13th. The Bishop of the Diocese was present. Rev. E. W. B. Dorset, rector of the parish, and others of the clergy in the vicinity took part in the services. Mr. Chittenden was a direct descendant of Robert Treat, Governor of the Colony of Connecticut. During the Civil War he was a member of the 43d Ohio Infantry and served as chaplain under General Sherman. He became rector of All Saints', Paradise, in the fall of 1886; was made rector emeritus about five years ago. At the time of his death he was 84 years old. His death was due to the infirmities of age.

St. John's church, Westfield, has ben staggering under a heavy debt on its rectory, for several years. A few days ago the rector received a check for the amount necessary to extinguish the debt, of $700 from a lady friend of the parish, in New York City. This friend's mother had given about $6,000 toward building the church some years ago. A special sermon on the ocasion was preached by the rector, the Rev. A. E. Dunham, on November 9th, and the long metre doxology, "Praise God, from whom all blessings flow," was heartily sung.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Methodist Protestant Minister Ordained Deacon.

On Sunday, November 10th, at Trinity church, Morgantown, W. Va., the Rev. James H. Clarke, D. D., was ordained to the priesthood, by Rt. Rev. W. L. Gravatt, Bishop-Coadjutor of the Diocese. Rev. Dr. Clarke was for a number of years a minister of the Methodist Protestant church, and was ordained to the diaconate by Bishop Peterkin, last April; since which time he has been minister in charge of Elkins and Buckhannon. He has recently accepted the rectorship of the churches at St. Mary's and Sistersville, on the Ohio river.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Bishop Tucker's Visitation in Southwest Virginia.

Bishop Tucker has just completed a visitation through the far Southwestern part of the Diocese, having spent the past week with Archdeacon E. A. Rich, visiting a dozen different places, for the purpose of preaching and administering the rite of confirmation. The trip was unique and of especial interest, from the number of places visited, and also by the fact that three of these were newly established mission points, hitherto unministered to by the Episcopal Church. One of these is in Buchanan county, a county which had never been entered by the Church until the past summer, when a promising mission was started, under the direction of the Archdeaconry, at Whitewood, the site of the big lumber plant of C. L. Ritter and Company.

The places visited in their order, were, Pearisburg, in Giles county, Graham, Yards, Pocahontas, Tazewell C. H., Pounding Mill and Richland, in Tazewell county; Whitewood, in Buchanan; Norton and Coeburn, in Wise; Laurel and Dante, in Russell. The Bishop officiated at all of these places in eight days, and was every where welcomed with great cordiality and was heard with intense interest.

Bishop Tucker was accompanied by Archdeacon Rich and Rev. T. F. Opie, on this tour through the coal fields, and was joined at Norton by the Rev. Hubard Lloyd. He confirmed one candidate at Yards and one at Graham, prepared for comfirmation by the Archdeacon; one at Richlands, two at Whitewood, and four at Norton, prepared by Mr. Opie, making a total of nine candidates in all.

At Richlands, the Methodist church was kindly loaned, and the pastor, Rev. S. V. Morrell, by invitation of the Archdeacon, assisted in the services.

At this point, some twenty years ago, a brick church was built by Episcopalians, but for some reason it was sold. Evidently the zealous band who built the church moved away and there was no one to arrange for a service or invite a clergyman; yet the time has come when the building is much needed, and it is to be deeply regretted that it was disposed of. The Methodists here are very cordial and have kindly consented to allow the Archdeacon to make use of their church for a monthly service.

The Bishop expressed gratification over the fact that mission work has begun in Buchanan county, which up to recent months had been completely neglected by this Church, and which had never before had an Episcopal visitation. Two men, heads of large families, were confirmed at this time and form a promising nucleus for the Church. At present the Episcopal Church seems to be the only one having regular services at this point.

The Bishop had a unique ride on a lumber train, fourteen miles through the heart of the mountains, and considered it the most remarkable narrow-gauge road he had ever traveled, bold in conception and ingenious as an engineering feat, winding with "serpentine circuitousness" over the very tops of the lofty hills for miles.

At Norton, the service was held in the Presbyterian church, through the courtesy of the pastor, Rev. Robert Viser, and was well attended. Four persons were confirmed at this service.

Bishop Tucker was unable to reach Big Stone Gap on this visit, but will later make a special visitation to that point and one or two others near by.

Rev. Hubard Lloyd has just returned to Big Stone Gap from New York and other places, after an absence of six weeks.

Deaconess Blanche Adams is again at Keokee, after a visit of several weeks in New York, where she visited friends during the General Convention.

Archdeacon Rich has in view two new women workers for the Southwest, one of whom will probably take up the work at Yards, which has been silent since Miss Ella Coston left, several months ago.

Epiphany church, Danville, Rev. J. Cleveland Hall, rector, has been undergoing repairs this fall, and now looks beautiful in a new coat of paint. Further repairs in the Sunday School room are contemplated.

St. Peter's, a mission of St. John's, Roanoke, Rev. J. Canty Johnson, rector, is to have a new chapel. Some months ago a large lot was bought in Northwest Roanoke; now work has been commenced on the building, which is to be of wood and to seat 250 people. The mission was started three years ago in a hired room and the success which has accompanied the efforts justifies the erection of a permanent building.

There is a flourishing Sunday School held in the afternoon, which is usually followed by Evening Prayer and sermon. Also a week-day service is held. Great credit is due the rector and earnest band of workers, who so regularly go to the mission. It is located in a populous section of Roanoke, quite removed from either of the churches in the parish. A large portion of money

is in hand for the building, and it is the determination of those in charge to push it to completion as speedily as possible.

Old St. Paul's, Norfolk.

St. Paul's church, Norfolk, built in 1739, has been restored to its original condition, and on Sunday, November 16th, the first service was held in the restored building. A prayer of consecration was said and Bishop Randolph was the preacher. His text was 2 Cor. 4:2. In his sermon he congratulated the congregation on having so historic a building in which to worship. He reviewed the history of the church, especially the rectorships of the Rev. Drs. William M. Jackson and N. A. Okeson and Bishop Tucker—each of whom served twenty-five years as rector. The Holy Communion was then celebrated.

At the evening service Mr. B. F. Finney, field secretary of the Brotherhood of St. Andrew in the South, made an address.

The Rev. H. H. Covington is the rector of St. Paul's.

Dr. Jackson died a martyr to duty in the yellow fever epidemic of 1855. Dr. Okeson was the rector during the Civil War, and great credit is due to him for the wealth of flowers and shrubbery which adorn this time-honored church, and for the care he took towards the preservation of its monuments. Two of its beautiful windows are memorials, respectively, of Dr. Jackson and Dr. Okeson.

St. Paul's is rich in historic relics, among which is the chair in which John Hancock sat when he signed the Declaration of American Independence. The marble font is a copy of one given by "King Carter" to Christ church, Lancaster county, Va., in 1734. Another interesting feature is a cannon ball fired by Lord Dunmore, the last Colonial Governor of Virginia, January 1, 1776. The ball struck the church, made an indention and fell to the ground beneath. It was covered up there for many years, but was discovered in 1848, when it was securely placed in the indention it made in the wall, where it may still be seen—a memento of the bombardment of Norfolk by the British.

St. Paul's has a book containing a record of inscriptions on the tombstones in the yard. It shows that there are 265 tombs in the churchyard, but many others have disappeared.

Jubilee Services at Church of the Good Shepherd, Petersburg.

Jubilee services were held on Sunday, November 16th, in the Church of the Good Shepherd, Petersburg. An appropriate sermon was preached, at the morning service, by the rector, the Rev. F. G. Ribble. In the afternoon an address was made to the children by Mr. Charles T. Lassiter, and at night the Rev. E. P. Dandridge, of St. Paul's, was the preacher. A new and fine pipe organ was used for the first time on this interesting occasion.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Archdeaconries Meet.

A large meeting of the Archdeaconries of Newark, Morristown and Newton, was held at St. Peter's, Morristown, November 11th. A large portion of the session was given to the reports upon the missionary work of the Diocese, with special consideration of rural conditions; the best way of proceeding where there are companies of our Church people with no church near them, and where the building of another church seems unwarranted. Prof. Dickinson Miller, of the General Theological Seminary, made an address on "Psychotherapy and Pastoral Work," and Rev. Augustine Elmendorf presented the Social Service Work of the Diocese.

New organs have been installed at St. James', Upper Montclair, and at St. Paul's, East Orange, both excellent instruments, built with great care.

The death of Mr. Henry Hales, at the age of eighty-three, senior warden of Christ church, Ridgewood, for many years, removes one of the remarkable Churchmen of the Diocese. Coming from England, where he had been actively engaged in Church work, he did like work at first in New York City. Deeply interested in his parish church and in the Diocese, he will be greatly missed.

Rev. Charles L. Gomph, of Trinity church, Bridgeport, Conn., has accepted the call to become rector of Grace church, Newark, and will begin his work December 1st.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Bishop Brent's Visit to Washington.

Last week, the Rt. Rev. Dr. Charles Henry Y. Satterlee, first Bishop of was in Washington for a few hours. He was the guest at breakfast, of Mrs. Satterlee, the widow of the Rt. Rev. Henry Y. Satterlee, first Bishop of Washington; and thence he went to the White House, where he had an interview with the President, to whom he express his views as to the conditions prevailing in the Philippines. This truly consecrated servant of the Most High God holds very decided opinions concerning the question of Philippine Independence; and recently in a public newspaper statement, declared that independence, at this time, would be "a grave catastrophe!"

After his call at the White House and a visit to the War Department, the Bishop went to Mt. St. Alban, where he gave the young ladies of the National Cathedral School for Girls an address on the bond between this overflowing school and his own Girls' School, which he has just started at Manila, under the able management of Mrs. Barbour Walker, until last summer the principal of the Cathedral School at Mt. St. Alban.

The Bishop is now on his return way to Manila.

Meeting of Churchman's League.

The fall meeting of the Churchman's League was held at "The Highlands," Washington, on Monday, 8 P. M., November 10th. The Bishop of Washington spoke on the Work of the House of Bishops, in October, in New York City; and the acts of the House of Clerical and Lay Deputies were reported by the Washington deputies.

A report of the work of the National Conference of Church Clubs, held in Boston last May, was also given by the Washington delegates.

Another interesting feature of the evening was an address on "Medical Missions," by Dr. William H. Jefferys.

Archdeaconry of Washington.

On Wednesday of last week, the Archdeaconry of Washington met in Epiphany parish hall. The Bishop presided. Because of his own illness, Archdeacon Williams could not be present, much to the regret of the meeting. The Bishop informed the Archdeaconry that there would be an assemblage of the Bishops of this Province which was formed by the last General Convention, and which includes Washington and contiguous dioceses.

The Rev. Dr. W. H. Griffith-Thomas, formerly a Professor of Oxford University, England, and now Professor in Toronto University, Canada, was the mid-day preacher in Epiphany church, Washington, on Sunday, November 16th. His sermon was founded on Jacob's dream, Genesis, 28th chapter, and was one of the most clear and unusually forcible presentations of the Gospel Epiphany has enjoyed for many a day. Jacob's ladder, in his dream, was shown by five rungs, to represent the perfect way to heaven: Jesus, the Man; Jesus, the Crucified One; Jesus, the Risen One; Jesus, the Ascended Lord and Saviour. The ladder, like Jacob's, connected the earth and heaven, and was fully strong for all needs of all people. And, as proving his interpretation of Jacob's ladder the correct one, the great preacher quoted our Lord's declaration to Nathanael, namely: "Verily, verily, I say unto you, Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man." John, 1:51.

The fall luncheon for the benefit of the Episcopal Home for Children, Anacostia, D. C., was held on Wednesday and Thursday of last week, in the old Masonic Temple, Washington, and judging from the large attendance of guests a handsome sum was gathered by the ladies.

At the People's Service, 4 P. M., Sunday, November 16th, in Bethlehem chapel, National Cathedral, the preacher was the Rev. Stuart U. Mitman, Ph. D., of Bethlehem, Pa., field secretary of the Third Department Sunday Schools. Dr. Mitman also spoke at 7:30 P. M., Sunday, in the Church of the Good Shepherd, N. E. Washington.

At the 4:15 P. M. service, in St. Thomas' church, the Rev. C. D. Chapman, of St. Philip's, Brevard, N. C., was the preacher. W.

Death of Rev. E. A. Neville.

The Rev. Edmund A. Neville, rector of Christ church, City of Mexico, died on November 3d, at Saltillo, Mexico, while on his way home from the United States. Mr. Neville had been in charge of missions in Mississippi, Missouri and Louisiana, his first charge being in Beeville, Texas.

"It is probable," says the New York Herald, "that no missionary was ever subjected to a more startling experience than that of Mr. Neville in 1892, when as a member of a party of six English missionaries, he saw his five companions eaten by cannibals and was himself held captive for fifteen months on a small island off the coast of New Guinea. The incident attracted world-wide attention at the time, and until Mr. Neville was rescued, war ships of many nations touched at port towns in New Guinea and sought information regarding the party. He finally managed to attract the attention of a party of sailors from a Dutch gunboat which passed the shore of the island upon which he was detained and he was returned to the United States. After the experience in New Guinea, Mr. Neville

went to Oxford and completed his studies, and for several years devoted himself to missionary work in China, Japan, Singapore, and Central America. A vocabulary of nearly two thousand words, which he gathered in New Guinea while among the cannibals, has been of great service to religious workers who have since worked among the natives."

"The Church in Thy House."

There is an expression at the beginning of the Epistle to Philemon that may well make any of us pause and think. The letter begins thus: "Paul, a prisoner of Jesus Christ, and Timothy, our brother, unto Philemon, our dearly beloved and fellow-laborer, and to our beloved Apphia, and Archippus, our fellow-soldier, and to the Church in thy house." Doubtless this latter phrase referred to the congregation of Christians that was wont to assemble in the house of Philemon for lack of a special edifice set apart for public worship. If the Apostle were to visit the home of a churchman of to-day, would he find or see anything that he could describe as the Church in his house? Is there anything in the ordinary life of the household that marks it as distinctively Christian? Is the family life "marked by the one and only hall-mark of loyalty to Christ, the stamp of the Cross?" Let us try to imagine such a visit. In a churchman's house one would very likely see to-day a reproduction of a Madonna by Raphael, or of one of Fra Angelico's angels, or of a Holy Family by Andrea del Sarto or Michael Angelo. One might see a photograph of some priest or bishop who has been intimately associated with the family. In the children's room one might possibly see an illuminated text, though that is rather out of fashion. But what real evidences would he see of the Church in the house? Would he be invited to family prayers? Would he hear a blessing asked upon his meat? Would he find that in the plan for the day works of charity had any recognized place? Would he see the children ever gathered about their father for a talk about the things of God? Would he find that the thought of God was present and potent in the week-day life?

There are several difficulties about the outward observance of home religion. One of them is hurry. Many a really devout Churchman wishes that family prayers seemed possible in his home. But he wakes up so tired; he is late for breakfast; his business is waiting; he must rush for the down-town train. We must rush; that is our national tragedy! It is an old story now. If there can be no observance of home religion, because of lack of time, it means only mismanagement. I know of only one thing that can usually conquer lack of time, and that is rule. Family prayers can be regularly said after breakfast, and I venture to say that more can be accomplished in the day. So true it is that "meat and matins hinder no man's journey."

Another common difficulty is diffidence. Fashion is such a very dominant factor in our lives. We have thought of having family prayers, but our relatives and friends do not do so. It would be thought rather strange nowadays, except perhaps in a clergyman's household. We usually say grace before meals, but we do not do it when we have company to dinner, unless a clergyman be present, because it is not expected, seems awkward and very likely the people will not stop talking and laughing. What a comment it is that such a practice of home religion should seem out of place in our society! Fashion is against it!

Some time ago a man came to me to ask my advice. He was seriously troubled because his young sons disliked, and were even unwilling, ever to go to church. I took the liberty of asking him some questions and found the state of his household to be this: He never went to church himself, because he had some grievance against a former rector. His wife very seldom went because of ill health. He subscribed for charities and missions. He believed in the Church. He kept his family pew, and he wanted his family to use it ("sit in it," he said). He even tried to drum them up on Sunday mornings. But, alas, the children did not seem to want to go. He really did not know what children were coming to nowadays. Apparently they had a good excuse for every Sunday morning. They were growing up young heathen. What should he do? What would you have told him?

Here is another household I knew. The head of the house was a Churchman and a famous physician. I learned that he always said grace before meals; that he had been a vesryman of his parish for twenty years. Said he: "I have little patience with young men, especially young doctors, who say they have no time to go to church. I have had a fairly busy life, and I have not missed morning service on Sunday, except for my own illness, more than five times a year for the last five years." He was interested in righteousness. He knew his Prayer Book and his Bible. He cared about the growth of the Church. The "Spirit of Missions" lay on his waiting-room table. He was rather a silent man, as men who have constantly to deal with life and death often are. I am sure he never preached to his family. I fancy he never even urged them to go to Church. Yet they went, with him or without him, and they loved to go. His attitude was this: He spoke seldom of religion, yet even a casual visitor in his home could see that he regarded it as something precious and desirable and very sacred. From the way in which he held himself toward it even a child could have gathered that it was held, not as irksome duty, but as something very honorable and very lovely.

Let us suppose that the head of a household is a normal Churchman, a good husband, a good father, a good citizen, with a belief in God and a love for His Church, with a high ideal for his own moral conduct, and let us ask what he can do about the practice of home religion. He will, of course, say his own prayers morning and night. He will always say grace, preferably standing, mindful that he is addressing Almighty God. He will be careful to be consistent in this in his own house, determined that the witness of his roof-tree, at least, shall be for God and the gospel. Lastly, some time in the day, morning or night, he will gather his household about him for family prayers. It matters not how simple or how brief they may be. Perhaps he will only say the Lord's Prayer, and the Grace of our Lord. But if he does that earnestly and consistently he will do much toward maintaining family religion in our country and accomplish results he cannot measure.

How I wish that in every home there might be a chapel—some place set apart for worship I wish that when a house were planned and built this provision might be made as surely for light and air and water and heat! It emphasizes the presence of God in the home. It makes worship more natural and more beautiful. It keeps before the household and its friends the great fact that religion is not something outside our ordinary life, but life itself. It helps us to remember God and to keep our social life consistent with our religion.—Trinity Parish Record.

WOULD AN ORCHARD PAY ON YOUR PLACE?

Would you pay more for a farm with a good orchard than for one without? Would the orchard on a farm where you were about to make your home represent dollars to you? We think there is but one answer to this kind of question. The orchard undoubtedly adds value to the farm.

If it adds value to the farm you are about to buy, will it not add value to the farm you now live on? By value we are talking now of the dollars and cents side of it. There can be but one answer to this question, too. A good bearing orchard is the most profitable use to which any amount of ground can be put.

You not only increase the value of your land; but you increase the attractiveness of your home and you add to the factors that make your family healthy as well. Fruit eaters are not subject to many of the illnesses that affict those who do without the delightful foods Nature calls for. Nothing adds more to the attractiveness of your home to the young people than a fine orchard. So the orchard well managed will bring you money, health and contentment. Worth while, isn't it?

Yet the question of an orchard is not to be lightly entered upon. There are many factors as to location, size and soil to be considered. Then it represents not only considerable work—all good things require work—but a considerable period of waiting to develop the trees. And what a disappointment meets many when trees fail to come true to expectations, when after years of waiting one gets scrubby, insignificant fruits instead of the kind he thought he was buying!

There is only one way to insure that the fruit you want will be the best of the kind and that you will have a money bearing orchard. That is to buy of a nursery that (1st) is honest—that is, that really has the goods for sale it represents to have; and (2) a nursery that is able to carry its honesty into effect—that is, one that from experience and location is able to furnish you with trees true to variety and trees that have the initial vigor, the breeding, so to speak, that will bring them true to type and with life enough to be good bearers.

There are many such nurseries, perhaps, but there is one that every resident of this State will at once acknowledge is both honest and able, and trees from which grace every town and most farms in this State now—the great enterprise of the J. Van Lindley Nursery Company.

This concern is in a position to and will gladly offer you its vast experience in the way of counsel. It has prepared a new fruit and ornamental book, just off the press, with directions on planting and after care, which will be sent to you on request. Its experts will gladly give you any assistance in their power, and its hundreds of acres of sturdy, carefully kept stock will supply you with an orchard that is both bearing and money making. Address the J. Van Lindley Co., Box 210, Pomona, N. C. Adv.

Family Department

Giving Thanks for What We Do Not Receive.

When our hearts are lifted in thanksgiving to God for unbounded mercies, the broader and deeper view of thanksgiving is often obscured by the thought that God's bounty toward us consists wholly of what we receive. The overflowing horn of plenty is a common sign of the thanksgiving spirit—the full harvest gathered in readiness for crowded barns, and the laden table, commonly express the readily understood causes for gratitude. But we have as good reason to be thankful for what God has not permitted us to receive as we have for the recognized gifts that he has poured into our lives.

We are such hungry and ill-advised children in our eagerness for the things of this life that we need quite as much the restraint of a wise Father, lovingly refusing our thoughtless desires, as we do the lavish hand of ready giving extended to us by the same loving Father. Every one of us can look back to a day when we were almost ready to demand of God that He should do for us that which our whole soul longed for with passionate desire. Nothing else would do; no other matter in our lives seemed so important just then as this one thing that we were asking of him. Yet in later days we have come to learn with profound gratitude God's infinite, loving wisdom in withholding from us the one thing that we were then convinced was needful. We cannot know all the circumstances that God knows; we cannot understand the subtle forces that are at work to make us wish for the worst, and pray for damage when we are acting on the supposition that we are seeking what is best. But we can know, with a profound conviction that enables us to put that knowledge into practise, that God is just as wise and tender and bounteous in his withholdings as He is in His givings. Indeed, some of us have known how blessed it is to realize that God Himself, when He is holding back something for which we have asked, is, by that very act, pouring out upon us the highest blessing which at that moment His infinite wisdom can prepare.

It is a common experience, too, that we may be unspeakably grateful for the ever-amazing fact that we have not received what we deserve. Each one knows well enough what he means by this. It is not possible for the human mind to picture with perfect vividness the utter and overwhelming contrast that there is between the sin-stained soul and the stainless Lord of Glory. It is well for us that we do not have to set up such a contrast as this in words, and that God does not purpose that we shall be living in the dread shadow of such a picture as that. We who have deserved death are by His mercy not called upon to accept our deserts, but on the contrary we are offered abounding life. Such a love as this on the part of One to whom any sin must be utterly abhorrent is beyond our human measures; but our hearts leap with a glad thanksgiving joy because we have a Father whose love has gone to such lengths as this. In the light of such a love it is only the most recreant spirit, perverse and headstrong in its haste away from God, that can for an instant wish to presume upon this tenderness and mercy. Thanksgiving Day does not go to the depths of our natures unless it recalls to our minds many such withholdings.

Our gratitude to God is quickened by the memory of the disasters that we were quite sure were headed in our direction, and yet which were by His loving hand diverted in ways that we could not have compassed at all. Underneath all the manifold examples of this in the more easily discerned things of life, there are the diverted and annihilated spiritual troubles that were at one time heading toward us with what seemed to be an irresistible and unavoidable calamity. We did not want to be as we feared we were going to be in spirit and in practise. Habits of long standing, tendencies that had not had any early control, likes and dislikes that were warping us out of normal health of body and mind and spirit, were nevertheless doing their work so thoroughly that the end seemed only too near, and too dark for us to face at all. Yet in that very hour, when in our helplessness we have turned to God and have committed ourselves to Him, the most marvelous peace and assurance has come, and the clouds on the horizon have been driven away by the strong winds of heaven, the light of a new day has broken in upon us, and that which seemed about to crush us has been met by the "strong Son of God" and abolished. Who is there, in mature life, who cannot recall with a still amazed and still mystified thankfulness such divertings and such abolishings of calamity? There is hardly anythng else in experience which so heightens our conception of the mercy of God, and which so quickens the heart into thankfulness, as this interference of God with the destiny that we were so blindly devising for ourselves.

We may well be grateful that God has withheld from us some of the faculties that we have thought so needful to the working out of His plans in our lives. Some men are never fruitful in any wide usefulness to mankind until they are reduced to the concentrated use of some one faculty, because the others have been taken away. Heroism of the purest sort shines forth in lives that have been suddenly or gradually deprived of cherished abilities, and the whole nature has seemed to go out with a new power into the lives of other men through a hitherto unsuspected ability that had been unused. Take away one man's powers of locomotion, and in his helpfulness and enforced quiet he becomes a more distinguished winner of souls than ever, through conversations and through personal letters, and leads thousands of others out into the same work by his writings. Draw the veil over another man's eyes, and his soul pours itself out in music or in poetry or in a high order of executive work. Let a woman be recalled from a place of high social distinction and many neighborhood duties to the care of some one who is utterly dependent upon her, or let her be removed from public life by circumstances that she can neither explain nor avoid, and a new center of radiance has been established, which might have been lost to the world. Who knows what can be done through any one of us until God has pointed out, perhaps by elimination, the one great thing for that life to do?

Stephen Phillips in his poem, "To Milton,—Blind," thus sets forth this truth:

"He who said suddenly, 'Let there be light!'
To thee the dark deliberately gave;
That those full eyes might undistracted be
By this beguiling show of sky and field,
This brilliance, that so lures us from the Truth.
He gave thee back original night, His own
Tremendous canvas, large and blank and free,
Where at each thought a star flashed out and sang.
O blinded with a special lightning, thou
Hadst once again the virgin Dark! and when
The pleasant flowery sight, which had deterred
Thine eyes from seeing, when this recent world
Was quite withdrawn; then burst upon thy view
The elder glory."

Thanksgiving Day must mean much more to us than the counting up of material gains. Great as such blessings are in many lives, and as used by many under the hand of God, Thanksgiving Day directs the Christian to no mere sense of satisfaction because of additions to the gains that can be measured by rule and weight. There are empty places in our lives for which we may well be unspeakably grateful on this day of remembrance.—S. S. Times.

Giving Thanks.

We give Him thanks! Our blessings fall
Like summer showers, softening all
The graves of buried hopes;
Each empty void their burial made
Though never filled, is softly laid.

We give Him thanks! Some longing prayer
Is oft unanswered, yet—somewhere,
Sometime, when God thinks best,
An answer sweet will come our way,
More precious for its long delay.

We give Him thanks! A friendship close
Is rudely severed; as we lose
Its blessing from our life,
We grieve not, knowing bye and bye
He will unite that broken tie.

We give Him thanks! When riches flee
And dire need and poverty
Become our daily guests,
We build, and trust it firmly stands,
"A house that is not made with hands."

Yea, thanks we give for hopes withheld,
For foolish fancies soon dispelled,
And banished day-dreams sweet;
And oft in secret, no one near,
We murmur thanks, thro' many a tear.

—Frances K. Gillet.

I am thankful that I have learned, not only to see that I ought to say, but to feel that it is truly to say, "good is the will of the Lord" in little things, as well as in great things. Many who seek to be enabled, and are in measure enabled, to say this in great things, have yet to learn what it is to say it in little things; and, in consequence, they are often heard complaining of what in little matters God appoints for them, in a way that contradicts the faith that "all things work together for good to them that love God," and that therefore, there is a good in all things, to be extracted from each thing as it comes, by receiving it in the light of love. Love to God, that love which receives God Himself as the portion of the soul in every cup, its sweetest ingredient, whatever other sweet ingredients may be in it, is as essential to the right understanding of what God does in providence as the faith that He is love in what He does.—John McLeod Campbell.

Thanksgiving Day.

With the old harvest homes of the other side of the Atlantic, and the Hebrew feast of ingathering, Thanksgiving Day has a pedigree far longer than Magna Charta or the Roman law. To Americans it comes with colonial memories; it is not without interest that Lincoln was the first President to appoint a national day, and it brings out the deep religious sense that unites citizens who differ on a hundred secular issues.

In a free republic it necessarily follows that there will be wide differences of opinion. Think how voters have differed on the rights of the States and the powers of the general government on customs duties and currency systems, on internal improvements and bankruptcy laws. Presidents have been admired by some and blamed by others for their opinions on the questions that come and go. But when the Chief Magistrate of a free land asks that thanks be given for the fruits of the earth and the blessings that have come upon us as a people, then the believing hearts all over the country echo an Amen.

The general saying that gratitude is the rarest of all virtues is, it is to be feared, supported by facts. Why is there more compassion than thankfulness? Because compassion often ministers to our pride—we like to feel that we can spare a gift that some poor man needs; we may be a trifle vain of some power or talent we use for others. But it is with a sense of humility that we recall the day when we needed help, and someone gave it; when we were stupid, and the needed explanation came; when we did wrong, and a sympathizer led us out of the wilderness.

It is easy to give what we no longer need. It takes a spiritual effort to acknowledge a blessing or benefit. The men and women who come to a Thanksgiving Day service in faith, charity and true repentance may do more than they know to build up the kingdom of God. Surely the early Christians who called the holiest of all services the Eucharist, or Thanksgiving, had gratitude deeply implanted in their hearts.—American Church Sunday School Magazine.

We Thank Thee.

All hail Thanksgiving Day, from of old, beauteous, beneficent and beloved! Thrice welcome its recurrence. Precious are the hallowed memories that attend the ancient custom. May it long abide with us, a benediction and a dedication. It speaks tenderly yet powerfully of the past, a memento of days gone by when the circle round the hearthstone was larger, when some now scattered or ascended were with us, when merriment and enjoyment ruled the hour. It speaks of the far-away time in the early days of the country when the scattered settlements along these rocky coasts or sandy shores were summoned by their governors to rejoice over their plentiful harvests so big with meaning in their poverty. It has a little connection, by suggestion at least, with other lands and centuries remote, when the Israelites held their feast of ingathering, when the Romans had their autumn festival in honor of Ceres, the goddess of grain, when the Saxons kept harvest home. So this day comes down to us freighted with memories, loaded with love and trust. Praises be to God for His goodness and for His wonderful works to the children of men.

It is a day for gayety and good cheer. Religion, however earnest, is no foe to fun in its proper place. It bids us put on the garment of praise, a most comfortable and comely robe, warm and winsome, serviceable, seasonable and resplendent, exceedingly becoming to all. It says, "Rejoice always, and in everything give thanks," declares the Bible. Laughter and leanness are proverbially opposite. The sky laughs, the morning laughs, the fertile fields laugh, the children laugh. Why should they not? Why should not we?

It is emphatically the family day, when the wanderers return and all the loved ones take pains to assemble. There has come to be of late years an "old home week" in the summer, which brings back the dispersed to native towns and villages. But it cannot take the place of the old home day so long and so firmly established. The literal hearth fires may have come, in the march of modern improvements, to be only a figure of speech, but the heart fires still burn as of old and give forth their long-ago greetings. We may well thank God for American home life, the strong stay of the republic, the source of influence the sweetest and best, fountain of lasting happiness. How good to turn this day to large account in making the old folks happy and the young folks glad, in cementing yet more closely the ties that bind together parents and children, brothers and sisters, uncles and aunts and cousins.

It is a day for piety. God is too frequently left out of our festivals. Earthly friends are remembered, but the best Friend is forgotten. Our close dependence on Him is one of the lessons taught by the returning autumn. He has promised that "seed time and harvest shall not cease." We rarely realize that once a year starvation is within a month of all the human family. The supply of food is never much ahead of the demand. The year's food, as a rule, is grown within the year, and the wolf is never far from the door. God has given us this year our daily bread. He has proved grateful. There have been great victories in the mission countries, and the spiritual harvests are going on in many whitening fields. The reapers are busy; also the sowers. there is increasing harmony, unity, love and good will among the people of God. As Christians no less than as patriots we have abundant cause for thankfulness. Let the day be consecrated to faith, and marked by an increase of spiritual vision. Back of the gift is the giver. Behind the denial is the unalterable love divine. We should be able at least to parallel the song of Habakkuk who maintained that even though the fields should yield no food, the field no flock, the stalls no herd, the vine no fruit, yet he would rejoice in Jehovah, would joy in the God of his salvation. His challenge to an invincible hope and trust we may well take up. How better can the day be spent than in cultivating the spirit which will give thanks for all things and be everywhere not only contented but more than conqueror? With Carleton we may sing:

We thank thee, O Father, for all that is bright—
The gleam of the day and the stars of the night,
The flower of our youth and the fruits of our prime,
The blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear—
The sob of the tempest, the flow of the tear;
For never in blindness and never in vain,
Thy mercy permitted the sorrow of pain.

We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand
And all the soul-help that sad souls understand.

We thank Thee, O Father, for days yet to be—
For hopes that our future will call us to Thee;
That all our eternity form, through Thy love,
One Thanksgiving day in the mansions above.

—James Mudge, D. D., in The Standard.

Giving Thanks.

A little strength was lost each day,
A little hope dropped by the way,
The feet dragged slowly up the road,
The shoulders bent beneath their load,
Courage seemed dying in the heart,
The will played but a feeble part.
Night brought no ease
Day no surcease,
From heavy cares or weary smart;
Then why give thanks.

Somehow strength lasted through the day,
Hope joined with courage in the way;
The feet still kept the uphill road,
The shoulders did not drop their load,
An unseen Power sustained the heart
When flesh and will failed in their part,
While God gave light
By day and night,
And also grace to bear the smart.
For this give thanks.

Thanks for the daily bread which feeds
The body's wants, the spirit's needs;
Thanks for the keen, the quick'ning word
"He only lives who lives in God,"
Whether his time on earth is spent
In lordly house or labor's tent.
Thanks for the light
By day and night
Which shows the way the Master went;
And he gave thanks.

—British Weekly.

The Minority.

Men very naturally desire to stand with the majority. It is easier to swim with the current than to make headway against the tide. Some suppose that the verdict of the majority should be the end of all argument, but history does not confirm this judgment. The minority are so often right that it is never safe to conclude that a certain course is wise merely because it is supported by the majority. The voice of the people is not always the voice of God. Perhaps the rule is otherwise.

Abraham stood alone, yet he was right. One man with right on his side means more to the world than countless hosts fighting for the wrong. The convictions of one man may outweigh the opinions of all the world beside. Lot stood alone in Sodom, but he was right while the whole mass of his fellow-citizens were wrong. Our Lord stood alone in his day against the world. He found but few followers, and of those who followed him fewer still entered into full sympathy with him. There were times when multitudes, seeing his wonderful works, were seized with transports of enthusiasm in his favor; but so soon as they discovered the winds of public sentiment blowing in the opposite direction they forsook him, fell in with the crowd, and joined in the cry, "Crucify him."

He was not surprised to find himself in the minority. He said: "Wide is the

gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow the way which leadeth unto life, and few there be that find it." He commended the few and condemned the many. He did not support the few because they were few, but because they were right.

The minority is often the saving force in a community or nation. Had there been ten righteous men in Sodom, their presence and the savor of their lives would have redeemed the city. One of the old prophets declared: "Had it not been for a very small remnant we had been as Sodom and even as Gomorrah." Not the majority, but the small remnant saved the city. To a mere handful of lowly men Jesus said, "Ye are the salt of the earth."

Let us never be ashamed nor afraid to stand with the minority. The proper question for us is not, "Where do the majority stand?" but rather, "What is right?" It is better to be right than to be popular. It is better to be found searching for and walking in the right way than searching for the easy way and drifting with the tide of popular feeling. It is better to be defeated fighting for the right than to be crowned with victory in the service of the Wicked One. It is better to march with a very small remnant toward the gate of life than to go with the multitude to do evil. The minority may appear to be small and feeble, but if God be in the midst of them they can sing with the Psalmist: "Though an host should encamp against me, my heart shall not fear."

This generation needs this lesson. It is easy to discover a growing contempt for minorities simply because they are minorities. The cry, "I am with the people" is popular; but in most cases it is the cry of the demagogue. He is with the people so long as he can use them to advance his own selfish and narrow ambitions. Jesus was for the people, but not with them. No man ever loved the people with such a sincere and genuine love; yet no man was ever so completely separated from them. They were alienated from him in their minds, because he was holy and harmless and separate from sinners. They could not use him to serve their narrow and partisan interests. They despised him because he walked on the highway infinitely above them.

In the churches the minority seldom has a fair chance. Too often their voice is not heard. Imagine a congregation divided on the question of selling its church property and removing to another site. The proposition is opposed by a small minority. They do not represent a large part of the wealth or influence or culture of the congregation. Why should they be considered? If they should all go elsewhere, they would not be missed. It is their plain duty to yield gracefully and cheerfully to the will of the majority. This is true in most cases. But what if the case is one involving a moral question? What shall be said if they are hindered from conforming to the views and wishes of their brethren by high conviction? Then let them depart, some will say. But is there not a duty, a plain duty which the majority owe to the minority?

In church matters unanimity should be aimed at and diligently sought. It is well to carry important measures by a large majority, but still better to carry them unanimously. The disciples of Christ should "consider one another," yield to one another. "Look not every man to his own things, but every man to the things of others." When the majority rides rough-shod over the minority they may not only divide the church, bring in strife and bitterness, but even be found fighting against; for the minority are often on the Lord's side, and he is on their side. Peter and the other apostles were in the minority in Jerusalem when Gamaliel stood up in their defense, and said to the men of Israel: "Take heed to yourselves what ye intend to do as touching these men; lest haply ye be found even to fight against God."—New York Christian Advocate.

The Evening Service.

"Sweet hour of prayer" defines the quiet evening worship. The early service brings to us the Sacramental Presence, the soul tonic, the hour of Divine Fellowship. The morning service is the teaching service, the preaching service, the call of the social activity of the Gospel. The evening service is the devotional service which interprets more of the Sacramental Presence and in a sense is the more intimate in its message and computes the day as a day for the "practice of the Presence of God" as Bishop MacClaren phrased it. Why should we let the social callings and luncheons of Sunday evening cut us from the social hour of Divine service? Are there not six days in the week and are there not other hours on Sunday when the greetings of neighbors may be exchanged? Is it a vain hope that the evening service may some day regain its lost popularity? When I was a boy the young men and maidens all went to church; the church was a trysting place and many happy homes of my friends received the help of the church during those days of comradeship. Young people meet in many places whose influence is questionable. If parents set the example, and influence the young people to come to Sunday evening service together, rather than to spend it making fudge and chattering or going any place they wished, the Church would have greater power in influencing the social life of our youth and teaching and prayer of that hour would refine and sweeten and purify the happiest friendships of life, the hearty and genuine affections of young men and maidens.—Iowa Churchman.

Thanksgiving.

For those we love who linger with us here,
For all the "Blessed Dead" to us so dear,
We thank Thee, Lord, with grateful hearts to-day,
While angels guard us ever on our way.

For strength each day for our appointed task,
For food and raiment, all we scarcely ask;
Unnumbered gifts from Thee, whereby we live,
Our thankful hearts to-day their homage give.

Our hymns of praise shall thrill the autumn air,
O hear, dear Lord, our nation's earnest prayer!
We thank Thee, Lord, our fathers' God we bless,
Who led them safely through the wilderness.

Thy mercies crown our lives with hope and love
E'en crosses lead us to the heights above,
For all Thy blessings now, we thank Thee, Lord,
For evermore by grateful hearts adored.

—M. A. Kidder.

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A Petrified Waterfall.

With all the beauty of a cataract of living water there is in Algeria a remarkable petrified waterfall which recently has been engaging the attention of scientists. This is the Hammam-Meskhutin, which means "the bath of the damned," and it is located 62 miles from Constantine, on the site of the ancinet town of Cirta.

This solidified cascade is the production of calcareous deposits from sulphurous and ferruginous mineral springs, issuing from the depths of the earth at a temperature of 95 degrees C.

"The bath of the damned," even from a near viewpoint, looks for all the world like a great wall of water dashing into a swirling pool at its foot, yet its gleaming graceful curves and the apparently swirling eddies at its base are as fixed and immovable as if carved from the face of a granite cliff.

Many centuries have, of course, gone to the making of the deposits, and the springs were well known to the ancient Romans. The name Hammam-Meskhutin was given to the stone cataract in an illusion to the legend that the waterfall was petrified by Allah, punishing the impiety of unbelievers by turning all the members of a tribe into stone. At night, so the story runs, its stone dwellers of the remote past are freed from their strange fetters, come to life and resume their normal shapes.—Illustrated London News.

The whole duty and blessedness of waiting on God has its root in this, that He is such a blessed Being, full to overflowing, of goodness and power and life and joy, that we however wretched, cannot for any time come into contact with Him, without that life and power secretly, silently, beginning to enter into us and blessing. God is Love! God's love is just His delight to impart Himself and His blessedness to His children. Come, and however feeble you feel, just wait in His presence. As a feeble invalid is brought out in to the sunshine to let its warmth go through him, come with all that is dark and cold in you into the sunshine of God's holy, omnipotent love, and sit and wait there, with the one thought: Here I am, in the sunshine of His love. As the sun does its work in the weak one who seeks its rays, God will do His work in you.—Andrew Murray.

Children's Department

"If You Want to be Happy Give Something Away."

Said old gentleman Gay, "On a Thanksgiving Day,
If you want to be happy, give something away."
So he sent a fat turkey to shoemaker Price,
And the shoemaker said, "What a big bird—how nice!"
And since such a good dinner's before me, I ought
To give widow Lee the small chicken I bought."
"This fine chicken, oh, see!" said the good widow Lee,
And the kindness that sent it, how precious to me.
I would like to make someone as happy as I—
I'll give washwoman Biddy my big pumpkin pie!"
"An' sure," Biddy said, "'tis the queen of all pies,"
Just to look at its yellow face gladdens my eyes.
Now it's my turn, I think, and a sweet ginger cake
For the motherless Finnegan children I'll bake."
Said the Finnegan children, Rose, Denny and Hugh,
"It smells sweet of spice and we'll carry a slice
To little lame Jake who has nothing that's nice."
"Oh! thank you and thank you," said little lame Jake;
"What a bootiful, bootiful, bootiful cake,
And such a big slice! I'll save all the crumbs
And give them to each little sparrow that comes!"
And the sparrows they twittered as if they would say,
Like old gentleman Gay, on a Thanksgiving Day,
"If you want to be happy give something away."

—The Entertainer.

Metempsychosis.

It was a hideous, leering, scowling image, brought from a far country, and, after many changes, finding a resting-place in the library of Betty Lane's house. Aunt Lu christened him Metempsychosis, saying that he looked as if the souls of many benighted heathen, to say nothing of wild beasts, were warring within him. That was too long a name for daily use, however, and was soon contracted into Tempsy Chosy, and at last became simply Tempsy.

Betty often looked at him wonderingly. One day she remarked to Jotham, the colored boy, who was a member of the family, "Do you s'pose, Jotham, that any little girls, away off, ever played dolls with him?"

"Oh, no, Missy," replied Jotham, soberly. "That was an idol in his own country."

"An idol," repeated Betty.

"Yes, Missy, an' p'r'aps he was wonderful powerful."

"What could he do?"

"Oh, I d'n know, Missy—all sorts of things. Maybe he could do things now if you asked him very polite."

"What things?" persisted Betty.

"Well, p'r'aps if you should go to him an' bow three times very respec'ful, and should say: Please, good Tempsy Chosy, give me twenty-five cents, you might find the money in your hand some day."

"I don't believe it," answered Betty.

"Well, 'twouldn't do no harm to try him. But don't let on to nobody. Just go all alone by yourself, when there ain't nobody lookin';" and Jotham picked up his duster and went off to the scolding which he knew awaited him from Matilda, his mother, for dawdling about.

Many times through the day Betty thought of Metempsychosis. She was in pressing need of money. Some tempting gum-drops had been too much for her. She was bankrupt, and nothing coming in from her little allowance for three days. There was a doll's toilet-set at Chase's, of which Annetta stood greatly in need. It was just twenty-five cents. Could Tempsy give it to her, and would he?"

It was a warm evening. Betty went to bed, as usual. She heard her father and mother talking on the piazza, then the sound grew fainter. "They've gone over to Mrs. Blake's," she thought. "There's nobody there now. I'll just go and look;" and her little bare feet pattered down the stairs and through the long hall to the library.

A faint light in the room showed Tempsy, leering and scowling as usual; but it did not show a youth of nineteen who had just stepped up on the piazza, and who stopped in astonishment at sight of the little white-robed figure. It was Betty's idolized Brother George, who had unexpectedly come over from college for a key which he had mislaid or forgotten. The evening was going, and he was in a hurry; nevertheless, he stopped short, looked, and listened.

Betty walked up to Tempsy, and bowed gravely three times.

"Please, good Tempsy, send me twenty-five cents.

Twice was the request repeated, and then Betty turned and ran quickly back upstairs.

"Well, well," said George, stepping into the library, and giving Tempsy a little shake, "you seem to be short of change, old fellow. Guess I'll see what I can do. Ah! Here's just the thing, as luck will have it."

He took a bright quarter from his pocket, weut into the dining-room, and put it under Betty's plate. Then he went to his room, found his key, and departed.

Betty's first waking thoughts was of Tempsy. Would he send her the money? and, if he did, how would he do it? It would take him a long time to get it. She must be patient.

So, when her plate was lifted, and the bright quarter discovered, she gave a little scream. It was not altogether a scream of pleasure, the surprise was too great.

Jotham heard the scream, and saw the quarter. He forgot himself and his duties altogether. His eyes fairly blazed with excitement.

"Did you do it, Missy? Did you ask him? Did Tempsy send it to you?"

"Stop, Jotham!" said Mr. Lane. "What does this mean? Do you know where that quarter came from, Betty?"

His face was stern, for Jotham's excited questioning disturbed him.

"I asked Tempsy to send me a quarter, faltered Betty, "and—here's this."

"When did you ask him?"

"Last night.'

"Jotham," said Mr. Lane, 'do you know who put the money there?"

"No, sir, I don't know nothin' about it. I just told Missy that Tempsy was a idol in his own country, not settin' round on desks, doin' nothing, like he does here, an' p'r'aps he might be powerful here, just the same, if anybody asked him very polite. That's all I know, sir."

"What nonsense! Some one must have heard little Missy's request and put the quarter there. Dont think any more about Tempsy, daughter. A cup of coffee, if you please, mother."

Nothing more was said about the matter. Betty put the quarter in her little purse, but all her pleasure in spending it was gone.

After breakfast she went into the library, but Tempsy seemed to leer at her maliciously. She turned his face to the wall, almost expecting that he would turn back again and face her. She forgot her dolly's toilet-set. She almost forgot her dolly. Everything was so strange and perplexing.

How could Tempsy have done it, and, if Tempsy didn't do it, who did? These were the questions which disturbed Betty's little mind. Her father and mother tried in vain to fathom the mystery. "If George had been at home," said mamma, "we should know what to think, but he wasn't."

The young man himself, when he came at the end of the week, was deeply interested. He even tried to shake a confession out of Tempsy, to the great amusement of Jotham.

"No use doin' that, Mr. George. He'll never let on," and the mystery remained unsolved.

Meanwhile, the quarter rested in Betty's pocketbook, and another question began to trouble the little girl. Jotham had said that Tempsy was a god in his own country. Betty had learned the Commandments; and did not the very first one tell her that she should have nothing to do with any idol god? To be sure, she had not worshipped him. She couldn't worship a horrid little thing like Tempsey, but she had begged him for something.

"Oh," she thought to herself, "I've been a wicked little heathen girl, that's what I've been."

She was a sensitive little girl, and could not speak of this, even to her mother; but it troubled her very much.

One Sunday morning, when papa handed her her mite for the Children's Mission box, a bright idea came to her; and, when the collection was taken up afterward in the church, mamma was surprised to see a little hand stretched eagerly out. Tempsy's quarter went clinking into the basket, and Betty's eyes smiled into hers. She had atoned.

"Betty has sent Tempsy's quarter to the heathen," said her mother to George, upon his next home coming.

"What did she do that for?" asked George. "Tempsy gave her that quarter to buy some fol-de-rol thing for her doll. He's very sensitive. He won't like it."

His mother gave him a quick look, and was about to make a laughing reply when in walked Betty.

"Come here, Snippet," said George, and Betty straightway perched herself upon his knee. He put his hand in his pocket and took out a quarter, which he gravely presented to her.

"Oh, thank you, thank you," said delighted Betty. "This is a great deal nicer than Tempsy's quarter."

"Well, if that isn't ingratitude!" cried George, "when Tempsy polished up that quarter especially for you."

"How did you know it was a shiny quarter," asked Betty, innocently.

George was silent, but little Betty read the answer in his laughing eyes. The mystery was solved.—Mary C. Bartlett, in Christian Register.

The Love in the Deed.

It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasures must hold,
Or even the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in Thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

—Christina G. Rossetti.

The House on the Post.

Mary's father fastened the cutest little house you ever saw on the top of the great, high post which stood on the lawn. Why, who ever heard of a house on the top of a post! Well, it's true, anyway! The cute little house had two stories. It was painted white, and had windows and a door.

"There, now," said father,' "Mrs Jenny Wren's house is ready for her whenever she comes. I think she'll be along soon."

Sure enough, in a few days Mr. and Mrs. Wren came along and saw the house. "Oh, see that dear little house!" exclaimed Mrs. Wren. "It's just what we're looking for."

"Yes," agreed Mr. Wren, "it's well-built and strong. Sometimes these fine-looking houses are just tacked together, but this' is perfectly safe."

"Let's move in," suggested Mrs. Wren.

So Mr. and Mrs. Wren began at once to move in. They brought straw and grass and other things, and made a nice nest the very first thing. They lined the nest with feathers, so that it would be soft and warm. It was quite a job, but they chirped and sang and talked—it didn't seem so very hard after all, because they were so happy. When folks are happy work seems quite easy, and birds are like folks in that way, I suppose. Before many days there were eggs in the nest.

Mary watched Mr. and Mrs. Wren get settled to housekeeping, but of course she couldn't see the nest nor the eggs in the nest. Mrs. Wren was very busy, and had no time to visit the neighbors, and so Mary saw very little of her for quite a while.

Two weeks later there was bustle and stir about the little house on the top of the post, and father said there must be baby birds in the nest. Father and Mother Wren were certainly very proud and happy, and the way they had to work to get enough food for those baby birds made Mary laugh.

But one day a terrible accident happened. One of the little birds wanted to see what was going on outside the little house. It wiggled out of the nest, and then on out to the porch in front, and oh, oh! it leaned over a little too far, and down, down, down, it went to the ground. It lay quiet a moment. and then it began to cry for its mother. Father and Mother Wren were both away hunting for food for their babies, and couldn't hear the poor baby bird on the ground. It was too young to fly, and so it flopped about until it was close to the post, and waited for Father and Mother Wren to come home.

Pretty soon Mary came out to the swing and saw the baby bird flying on the ground. Her father and mother had gone to market. Wasn't it funny? Father and Mother Wren, who lived in the tiny white house on the post, and Father and Mother Gordon, who lived in the big, big white house down on the ground, had gone on the same errand—to get food for their children. Of course Mary wouldn't have harmed that baby bird for a hundred dollars, but what if a dog or a cat should come along?

When Father Gordon came home Mary was still sitting by the post, watching that no harm came to the baby bird. He brought the ladder, and carried Mother Wren's baby up to the house on the top of the post, and put it in the nest with the other baby birds.

After awhile Father and Mother Wren came home, and their children were all safe. There was a great deal of chirping and twittering and all kinds of noises in the little house, and Mary thought perhaps the little birds were telling their father and mother about the accident, but she wasn't sure, because she had never learned the bird language. Anne Porter Johnson, in Sunday School Times.

His Day of Judgment.

"Get out of the way there, jailbird!" superciliously called one big fellow to another as a flood of boys rushed out of the central door of a large down-town high school.

The boy addressed turned a bit pale. Had it really come, the moment he so dreaded?

"Fly a notch higher, bobolink; you'll be above us all then," he replied with spirit.

"I'm out of sight to you without trying," angrily retorted the first speaker, nettled by the evident reference to his reputation as a high-flyer. "What are you here for anyway? This isn't a reform school, nor a prison. It's no place for an ex-convict, an Innsider! You ought to be ashamed—

"Ashamed of what?" interposed Jenkins as Blenkinsop grew short of breath.

The other boys stopped to listen—it sounded rather like a scrap.

"Ashamed of serving a sentence at Innside!" shouted Blenkinsop.

Jenkins grew paler, the boys pressed closer.

"But I'm not."

"Not!"

"No, I'm not."

"Why not?'

"If you deserved a licking, and got it, would you be ashamed of taking your medicine like a man?" demanded Jenkins.

"Ashamed nothing," came a bold response from the crowd as "Blink" hesitated.

"Well, my two years at Innside were my medicine. I deserved all that came to me, and I took it, straight, every bit of it; I didn't dodge a thing. I've got a good record at Innside, and I'm not ashamed of being there, not one little bit. But I'll tell you what I am ashamed of, if you care about knowing."

"What?" It was an eager chorus this time.

Jenkins was white to the lips from the determination to speak and the pain of the effort. He closed his eyes an instant that the memory of a certain talk with the chaplain, and of some long, long nights in his cell at Innside, might steady him; then he looked the boys full in the face and spoke slowly and distinctly:

"I'm ashamed of breaking and entering, of cheating, of swearing, of lying, of disobeying my father and mother, and disgracing them. I'm so awfully ashamed of the last that I'm going to change it, and make them proud of me some day, when I've won out."

In the silence which followed his words a voice from above startled them all.

"Boys! Jenkins! Wait where you are, all of you!" it commanded.

Mr. Stanley, watching from his office window the departure of the boys, had witnessed the whole occurrence. He was a young man, full of enthusiasm and hope, but the school presented several hard problems, and he felt that unexpected aid had come.

"Passage!" shouted some one in the doorway, and the boys fell back,' leaving a narrow path down the steps to the spot where Blenkinsop and Jenkins were still standing.

A deathly sickness seized on the latter, his head swam, his knees wobbled. It had cost a tremendous effort to own up to the boys, and—the master had heard too; now he was coming to score him, and expel him—more medicine, and bitter that! He shut his teeth hard, and tried to stiffen his wretched knees; well, it had to be taken, and he would take it if it—

He suddenly realized that Mr. Stanley was talking to him.

"I want to shake hands with you, Jenkins. I'm glad you're a member of the school. A fellow that can down his past like that is worth while; his parents can begin to be proud of him right away. Boys, let's have a rousing three-times-three for Jenkins!"

As the tumult was subsiding, Jenkins had an inspiration which brought a glow to his dark eyes.

"Once more, fellows," he cried. "Three-times-three for Mr. Stanley, the master who gives a fellow a chance!"

He led off, but his voice broke, and a steady one below took it up so successfully that the windows rattled and the walls echoed "Stanley! Stanley! Stanley!" above the roaring traffic of the street beyond.

The congested steps were almost cleared before Jenkins missed the books he had dropped in his confusion. As he turned and stooped to gather them up, he bumped into the captain of the eleven.

"Here they are," said the captain with a cheerful grin, as he passed the books over. "Did I get them all? Have you lost any papers?"—and he considerately scanned the stairway that Jenkins might have more time to recover himself. Then he gripped the other's shoulder, asking eagerly: "Say, Jinks, will you be quarter-back for us? You're the right kind of a sport, and we need you on the team. Make it a 'Yes' old man, won't you?'—Christine Ware, in Pittsburgh Christian Advocate.

God is Love.

Linda was a little girl who was obliged to travel hundreds of miles all alone. She was less than ten years old, and at first she was afraid to take this long journey on the cars, but it was necessary for her to go. Her mother said:

"If you are a good child and trust only the conductor of the train, you will be all right."

"How do you know?" asked Linda.

"Because I know that God is Love, and that you are His child," said her mother.

"But suppose the train runs off the track?" asked Linda.

"Do not worry about such things," said her mother. "Remember exactly what I tell you. Be a good child and trust only the conductor. He will tell you what to do."

So Linda started on her long journey.

One day as she sat alone, a sad-faced lady sat down beside her.

"What a little girl you are to travel alone. Why aren't you afraid?" asked the lady.

"Because God is Love and I am His child," said Linda. "Besides, I am to do only what the conductor tells me."

The sad-faced lady looked out of the window a long time, then she said:

"You have learned the greatest of all lessons. Life is a long journey. We all need to remember that God is Love, and that we are His children. And we often need to be told to trust only those who are wise enough to give us good advice. Good-by, little girl. You have taught me a great deal."

Linda looked at the lady and saw tears in her eyes.

"Good-by," said Linda. "I am sorry if I have made you mad. I thought every one knew that God is Love and that we are His children."

"Yes,' said the lady, "we all know it; but sometimes we forget it for a little while."—The Shepherd's Arms.

A Thanksgiving Story.

It was nearly time for Thanksgiving Day. The rosy apples and golden pumpkins were ripe and the farmers were bringing them into the markets. One day, when two children, John and Minnie, were going to school, they saw chickens and turkeys and pumpkins in the window of a market and they exclaimed, "Oh, Thanksgiving Day! Oh, Thanksgiving Day!" After school was over they hurried home to mother and asked her when Thanksgiving Day would be. She told them it would come in about two weeks; then they began to talk about what they wanted for dinner and asked mother a great many questions.

Mother said she hoped they would have turkey and pumpkin pie, but that Thanksgiving Day was not given us so that we might have a good dinner. God had been a great many days and weeks preparing for Thanksgiving. He had sent the sunshine and the rain and caused the grains and fruits and vegetables to grow; Thanksgiving Day was for glad and happy thoughts about God, as well as for good things to eat.

Not long after, John said to Minnie, "I wish I could do something to tell God how glad I am about Thanksgiving." "I wish so, too," said Minnie. Just then some little birds came flying down to the ground and Minnie cried "O, I know!" She told John, but they agreed to keep it a secret. What do you think they did? They saved their pennies and bought some corn and early on Thanksgiving Day, before they had their dinner, they went out into the street near their home and scattered corn and bread-crumbs in a great many places. What for? Why for the birds.

While they were doing it, John said. "I know, Minnie, why you thought of the birds; because they do not have any papas and mammas after they are grown up to get a dinner for them on Thanksgiving Day." "Yes, that is why," answered Minnie.

By and by the birds came and found such a feast. Perhaps they knew about Thanksgiving Day for they sang and chirped happily all day.—Pingree.

The exercise of patience involves a continual practice of the presence of God; for we may be called upon at any moment for an almost heroic display of good temper, and it is a short road to unselfishness, for nothing is left to self; all that seems to belong most intimately to self, to be self's private property, such as time, home and rest are invaded by these continual raids of patience. The family is full of such opportunities.

Thanksgiving in the House Next Door.

"Think," said the minister's little wife, "of eating eggs for a Thanksgiving dinner!"

The Rev. Robert Kean smiled down into her wistful eyes.

"It is strange," her husband mused, "that somebody hasn't invited us to dinner."

"Well, of course they don't dream how hard up we are," Mrs. Kean murmured, "and each one thinks the other has asked us."

In the days that followed no one would have imagined that the mind of the trim and smiling little minister's wife was constantly distracted by the problem of feeding four hungry people on a few dollars.

"I can't have turkey," said little Mrs. Kean stoutly, "and that settles it."

But it was harder to deny the "kiddies."

"No, dears," the little mother said, "we can't have a feast this year. But we are going to be thankful just the same."

The children looked at her seriously. "I don't see anything to be thankful for," said Dudley, the big boy of twelve. "What can the Lord expect if he doesn't give us a turkey"—

"Oh, my dear!" was his mother's shocked reproof. But little Marion piped up, "I'm just going to be thankful and thankful and thankful and ask the Lord to send us the turkey anyhow."

Mrs. Kean told her husband of the comments. "Poor dears," she sighed; "they don't understand the blessedness of giving."

"There are some older people who don't understand," said her husband wearily. "Look at our neighbor next door. Never a penny does he give for the poor, and he has riches that he can't count."

But the old gentleman across the way was not worrying about the opinion of his neighbors.

"Mary," he said to the cook the night before Thanksgiving, "cook me an old-fashioned dinner to-morrow, turkey and all the fixings."

But fate had decreed that no turkey and fixings should be served in the house of the rich old gentleman, for Thanksgiving morning he suffered an attack of gout that kept him tied to his bed, with strict orders from the doctor as to diet. No orders, however, having been given the cook, she proceeded to cook the dinner.

"Just my luck," he grumbled, "not to be able to eat it." and he sat up in bed to ring his little bell and to order all the doors shut to keep out the tantalizing smell.

The movement brought his eyes on a level with the window, and he looked straight across into the dining room of the minister's little flat.

Listlessly his eyes rested on the group; then suddenly he leaned forward and scanned the table. In front of the clergyman was a deep dish from which he was serving spoonfuls of some yellow substance.

"By the gods," murmured the old man, "it's eggs—scrambled eggs—and on Thanksgiving! Why in the name of all that appetizing don't they have turkey?"

He rang his bell sharply. "Send the cook," was his preremptory order, and when the cook came he asked:

"Is dinner ready?"

"Yes, sir."

"Then carry it across the way, every bit of it."

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A few minutes later a procession filed into the parson's flat.

"It's from the gentleman across the way," the cook explained tactfully as she stood in the hall. "He is ill, and there is no one to eat the dinner, and he thought you wouldn't mind."

There was really never such a dinner. The turkey was delicious, the pies perfect, and the little Keans brimmed over with happiness. But there was a deeper happiness than the mere joy of good eating in the heart of the Rev. Mr. Kean when, after a call next door, he came home to his wife.

"I have found a good neighbor," he said, "an old gentleman with a crusty manner and a heart of gold, and that's the best of my Thanksgiving, sweetheart."—Temple Bailey, in Omaha World-Herald.

A Curious Frying-Pan.

At the Cluny Museum in Paris is a very interesting relic, of which this is the history. It appears that one day, a year or so ago, the curator of the museum happened to visit a small restaurant in the suburb of Saint Denis, in which the same room served for dining-room and kitchen.

While waiting to be served, the curator's eye was caught by a frying-pan of most unusual appearance that hung upon the wall. He took it down, carefully removed some of the soot with which it was covered, and made out part of an inscription. What he found interested him so much that he bought the old pan.

When it was properly cleaned, it was found to bear the arms of France and Navarre, surrounded by the chain of St. Louis and the cord of the Order of Saint Esprit, and this inscription as well:

"Here lies the magnificent Prince, King Louis XVI., King of France and of Navarre. Requiescat in pace."

It was the plate that had been fastened to the coffin of Louis XVI. When the burial-vaults of the royal family in the cathedral at Saint Denis were rifled by the populace in 1793, it had been wrenched from the coffin, fitted with a handle, and turned into a frying-pan.

Personal and News Notes.

The address of the Rev. Percy Foster Hall, formerly of Catonsville, Maryland, is now Annapolis, Maryland.

The Woman's Auxiliary of West Virginia has pledged $500 to help replace the church at Williamstown, which was destroyed by the great bood, in March last.

Rev. Wm. M. Gamble has resigned his work at Mt. Joy and Elizabethtown, Pa., the resignation to take effect December 1st.

The Rev. William T. Capers, D. D., rector of the Church of the Holy Apostles, Philadelphia, has been elected Bishop-Coadjutor of the Diocese of West Texas.

The Rev. H. Dwight Martin, assistant at the Church of the Advent, Louisville, Ky., has accepted a call to Trinity church, Danvilie, Ky., Diocese of Lexington.

The General Convention passed a concurrent resolution providing for a Church Missionary Exhibit at the Panama Exposition, in San Francisco, in 1915.

The Rev. W. H. Ball, rector of All Saints' church, Concord, N. C., has accepted work under Bishop Gray, in Southern Florida. His address is Kissimmee, Fla.

The Rev. Ernest Judson Craft, of Christ church, Bridgeport, Conn., has accepted a call to St. George's church, Kansas City, Mo., and will take charge on December 14th.

During the last eighteen months, in the fields under the charge of Bishop Knight, Cuba, Haiti, Porto Rico and the Canal Zone—there have been 1,200 confirmed and over 3,000 baptized.

Bishop Lloyd, president of the Board of Missions, sailed for the Hague, on November 1st, to attend the meeting of the Continuation Committee of the Edinburgh Conference, as its representative.

The Rev. Hugh L. Burleson, who sustained a serious injury to his knee in alighting from a train, was able to leave the hospital, last week, and has resumed his duties at the Church Missions House.

The new dispensary at Holy Cross House, St. Louis, Mo., was recently opened and dedicated by Bishop Tuttle. The service is free to all who come, only a small charge for medicines being made in some cases.

Tht address of the Rev. R. W. Trapnell, formerly Amarillo, Texas, is changed to No. 910 Madison street, Wilmington, Del., where he will assume the charge of St. Andrew's church, on the first Sunday in Advent.

The Rev. John C. Sage, rector of St. John's church, Keokuk, Iowa, officiated as chaplain at the recent unveiling of the statue to Chief Keokuk in Rand Park, Keokuk, a beautiful work of art, donated to that city by the Daughters of the American Revolution.

The Rev. G. P. T. Sargent, rector of St. Thomas' church, Battle Creek, diocese of Western Michigan, has accepted a call to become rector of Grace church, Grand Rapids, in the same diocese, and will take up his work there at the beginning of December.

The Rev. Elisha B. Joyce has recently completed thirty years' rectorship of Christ church, New Brunswick, N. J., and the occasion was duly observed in this venerable parish. The rector's assistant is the Rev. William T. Snead.

The giving of a fractional vote on all subjects to the domestic missionary districts was the successful ending, by the recent General Convention, of a movement of thirty-three years' duration. Delegates from the foreign fielde succeed to the status formerly held by the domestic districts, and have a vote on matters not involving a vote by orders.

Bishop Rowe of Alaska says: In the Eskimo work, as all over Alaska, "the women-of-God put the men to shame." Again and again that field furnishes examples of devoted women doing not only a man's job, but often two or three or four or a dozen men's jobs, and doing them splendidly—often standing utterly alone through one after another of the long arctic nights.

The corner-stone of the new Sunday School hall of Immanuel church, New Castle, Del., was laid by Bishop Kinsman on All Saints' Day, in the presence of a number of the clergy of the diocese, and a large gathering of the parishioners and friends. The speaker was the Rev. Floyd W. Tompkins, D. D., rector of Holy Trinity church, Philadelphia.

The Rev. F. M. C. Bedell, for the past six years rector of St. John's church, Frostbury, Maryland, has resigned his parish, to take effect December 1st, and has accepted an appointment from the Bishop of Bethlehem as warden of Leonard Hall, South Bethlehem, Pennsylvania, the school for candidates for the ministry in the Diocese of Bethlehem.

The first industrial school in the world was founded in Hawaii by American missionaries many years ago. From these mission schools have gone out the men who effected the Chinese revolution, as well as political and social leaders in China, Korea, Japan and the Philippines. While the population of the Islands has increased twenty-five per cent. the Church's communicant list has increased 400 per cent.

The Rev. W. T. Allan, of Jacksonville, Ala., chairman of the White Cross Single Standard League, delivered an address, on November 7th, before the Congress in Minneapolis, Minn., on the League and its distinctive features. The Rev. J. S. Budlong was appointed vice president for Minnesota and adjacent States; the Rev. T. Albert Moore, D. D., vice president, to supervise the work in Canada. Prof. T. W. Shannon was appointed international lecturer, and Mrs. M. M. Southard, national lecturer, to organize chapters over the United States. Chapters were organized by Mr. Allan in All Saints' church, Minneapolis, and in Bethlehem Presbyterian church.

The 75th anniversary of St. Paul's church, Wellsboro, Pa., Diocese of Harrisburg, was celebrated October 25th. The rector, the Rev. Frederick Diehl, preached an interesting historical sermon. One of the early settlers was Benjamin Wistar Morris, a Quaker from Philadelphia, whose grandson, the Rt. Rev. Benjamin Wistar Morris, D. D., was the second Bishop of Oregon. In 1800 Mr. Morris built a meeting house, and subsequently, at a public meeting of Presbyterians and Episcopalians, it was determined to organize a church. An Episcopal church was favored and Bishop Onderdonk sent to Wellsboro the Rev. Charles Breck, a newly-ordained deacon. The first service was held in the courthouse, but that privilege was taken away by an unfriendly deputy sheriff and the congregation withdrew to a school house. On October 20th, 1838, the parish was organized, with Mr. Breck as rector, who remained in that position for ten years, at which time ninety persons were connected with the Church. Now it has a communicant list of 233.



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DIED.

MASON.—Fell asleep in Jesus, at his home in Brunswick, November 6th, JOHN PRINCE MASON, in his 52d year. Richmond papers please copy.

OBITUARY.

Mrs. Mary Alice Peirce.

On the night of November 1st, 1913, at her old home, "Oakley," in Lancaster county, Va., Mrs. MARY ALICE PEIRCE entered into rest, in the 73d year of her age.

Mrs. Peirce was the daughter of Chichester Tapscott and Katherine Moore, and the grand-daughter of Col. Thomas Moore, of General Washington's staff. In May, after the close of the War, she married the late Lieut. R. Tunstall Peirce, of Confederate fame. She was a faithful wife and a loving and devoted mother. Out of a large family of twelve children only four survive, viz.: Joseph Peirce, Robert Tunstall Peirce, Mrs. William Meade Clark, and Dr. Chichester Tapscott Peirce.

A few years before her decease her declining health compelled her to relinquish the worries and cares of the household, but as long as she remained at its head the very atmosphere was redolent with the fragrance of a life full of saintly gentleness and sweetness of a meek and quiet spirit, which is in the sight of God of great price. Qualities of soul and mind, so natural to the generation, now fast disappearing, and which seems to be departing with them. Not only her children, but also her friends and all who knew her, will rise up and call her blessed.

Early in her life she united with St. Mary's White Chapel church, and to the day of her departure was a most earnest, faithful and devoted member.

Although not of a vigorous constitution, she was always ready, in every way, to bear her share of the burdens of her church. Her heart and hand were ever ready to extend not only words, but substantial acts of sympathy.

Her life ever fully exemplified the Scripture, "Let us not love in word or in tongue, but in deed and in truth." It was most fitting that on All Saints' Day she should be called up to be numbered with the saints in glory.

May we, when our last hour shall come, in the same sweet spirit of the fullness of assurance, say with her, "The end is near, and all is well." L. R. C.

IN MEMORIAM,

Richard Pegram Cameron.

When the news of the death of RICHARD PEGRAM CAMERON reached Richmond and Petersburg, on October the twenty-third, the two cities united in a grief profound.

The seventeen years of his beautiful life endeared him to all who knew him, and mark a life of exquisite sweetness of disposition, nobility of character, gentleness of manner and a marvelous fortitude with which he overcame the battles of life, and won for him the victory. Well can it be said of him, "I have finished my course, my work is done, and now for a little while I shall pass over the river, there to await those whom I love, and to rest in the shade of the trees."

"To live in hearts we leave behind is not to die," and in the hearts of all who knew and loved him, his gentle influence will ever remain. When we think of him it will be always to remember one whose beautiful existence was an inspiration to us all, and we, as witnesses of the marvelous courage and fortitude with which he patiently bore his trials, not questioning the will of God, but accepting, with a beautiful resignation, the cross given him to bear, may feel ourselves a little better for having known him.

"It is well with the child;" and we who are left behind to finish each our course, must not find it in our hearts to grieve for him who has only gone from us for a brief space, to the Celestial City, beyond the sunset skies, there, with the saints of earth, to receive the crown of glory so gloriously won.

"For Death is but a tenderness,
A shadow that unclouded Love
Hath fashioned in its own excess
Of radiance from above."

And when we think of the wonderful work that he accomplished by the beautiful lessons that he taught, can we who loved him wish to withhold from him the reward he has gone to receive? Nay, let us be thankful that it was given to us the privilege of having known and loved him while he lived among us, and greatly rejoice with him in that

"The strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun,
Alleluia."

For after a life so beautifully lived, so filled with tenderness and thoughtfulness of others, the presence of that brave and beautiful spirit that made life more lovely for us here on earth, may give to Heaven itself a brighter radiance.

"Not unmeet it was that one,
Like that young friend of ours,
So gentle, and so beautiful,
Should perish with the flowers."

William Eugene Sale.

At a meeting of the Vestry of St. Ann's Parish, Essex county, Va., held at Occupacia, Va., November 13th, 1913, resolutions were passed:

"That in the death of WILLIAM EUGENE SALE, on November 3d. at his home, "Rosemont," Va., the vestry has lost one of its most beloved and useful members who had been a faithful Vestryman for about fifteen years; Junior Warden of the Parish and often elected as a representative to the Council of Virginia, and a loving member of the Brotherhood of St. Andrew—who will be sadly missed.

Resolved further, That the Vestry extend to his distressed sister their deepest, heartfelt sympathy and pray that the God her brother so faithfully served may sustain and comfort her in her sad bereavement, and that the secretary of the vestry be requested to send a copy of these resolutions to her and one to the Southern Churchman.

ACKNOWLEDGMENTS.

To Make a Hard-Working Rector Comfortable.

F. R. Martin, Summit, N. J.	$ 1 00
Mrs. M. C. Easley, Lynchburg, Va..	2 00
A. St. E. Thorpe, Gainesville. Va....	1 00
Mrs. John Flack Winslow, Cincinnati, Ohio.	5 00

APPEALS.

For a Restored Colonial Church.

Any church which is putting in new lighting fixtures and has oil lamps to give to a good cause, will please communicate with Rev. G. M. BRYDON, Lamb's Creek Church, King George Co., Va.

An Appeal for Pohick—Washington's Old Church.

Pohick was the parish church of Mount Vernon, which in Colonial times was the center of a community of wealthy landowners, who supported the Church generously. When the old wooden church, which dated back to 1773, was replaced, in 1770-1773. by the present brick and stone building, Washington, George Mason and William Fairfax were the building committee. This old church has been on the "fighting line" in three wars—the Revolutionary War, the War of 1812, and the Civil War. During the latter it was greatly damaged, being used as a cavalry post, successively, by Union and Confederate troops. The rebuilding and restorations have just been completed, through the efforts of patriotic societies, and now an appeal is made for an endowment to maintain Washington's old church, which the parishioners are no longer in a position, adequately, to do.

The church is still a spiritual center and the services are well attended. In honor of Washington's memory, and in gratitude for his devotion to Church and country, his church should be maintained. So, we appeal to the Church at large, asking that a patriotic service be held, on the 22d of February, 1914—which falls on Sunday, in all the churches—and that collections be taken; that all Christian patriots may participate in a thank-offering for the endowment of Washington's old church.

COMMITTEE ON ENDOWMENT FUND.

Rev. Everard Meade, Rector of Pohick Church, Accotink, Va.
Rev. Samuel A. Wallis, D. D., Theological Seminary, Alexandria. Va.
Mrs. Elizabeth B. A. Rathbone, Vice-Regent, Mt. Vernon Association, The Cutting, Ann Arbor, Michigan.
Mr. Harrison H. Dodge, Supt., Mount Vernon-on-Potomac, Va.

Contributions for the endowment of Pohick church can be sent to members of the committee, who hope that every one will consider it a privilege to participate in the maintenance of Washington's old church.

BISHOP GIBSON'S ENDORSEMENT.

Richmond, Va., Sept. 27, 1913.

Mrs. Elizabeth Rathbone,
The Cutting, Ann Arbor, Mich.

My Dear Mrs. Rathbone: Your effort to secure an endowment for old Pohick church meets with my hearty approbation.

I do not desire that the amount secured shall be so great as to relieve the congregation of all responsibility for the care of their minister, but I think some endowment is necessary.

The church is now beautiful and is the best possible memorial of the great men who worshipped there. The service is reverent and hearty and visitors frequently add interest to the assembly for worship by their presence and devout attitude. The regular congregation is doing the very best it can for holding together and instructing in the ways of the Church the surrounding population. Such a combination of an ancient monument and an active working Church is a lesson for at least our part of the world.

I trust your effort for the endowment will be met with hearty sympathy and prompt assistance. Yours cordially,

ROBERT A. GIBSON,
Bishop of Virginia.

Pohick is entitled to special recognition, because it was the parish church of Mount Vernon, and was built under Washington's own supervision. It's perpetual maintenance, as a memorial to Washington. in gratitude for his devotion to Church and country, should appeal to all patriotic Americans.

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See interesting report to General Convention with "Message of Trustees" and Tables.

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If you are under a particularly hard strain of work and see the roses in your cheeks beginning to fade and feel a listlessness in your entire makeup, try taking a couple of eggs along with you to your place of business, and swallowing one about the middle of the morning, say about 11, and the other about 4 in the afternoon. Eggs have a distinct medicinal value that has only lately been recognized. This value is greatly weakened in cooking. It is the raw egg that does the job!

It looks pretty awful when you aren't used to it, but you can't taste it at all as it slips down, oysterwise, in the mouthful or two of water into which it should be dropped. All you need the first one or two times you tackle it is a brave heart. After that you won't mind it a bit.

Ways of Economizing.

The young housekeeper buying her outfit of table linen will find it economy to provide a generous supply of tray cloths and covers as they are a great saving to hte lar geefifiongz etaoinshrdu saving to the large tablecloth, and it is a good plan to buy remnants of table linen to be used for this purpose and sometimes short lengths of fine linen can be bought at very low prices. If care is taken in the selection to choose small patterns, and the cloth neatly hemstitched, these are highly satisfactory articles when finished. Table cloths will last a great deal longer if they are not folded in the same crease every time they are ironed, and after a cloth has been used some time a good plan is to cut a few inches from one end and from one side, then all the folds will be altered, thus giving the cloth a fresh start. In buying table linen it is always cheaper to buy the best that one can afford, for every dollar added to the cost, adds to the length of time it will give service and when one must economize closely, it is far better to buy the unbleached linen and the ordinary washing and boiling will soon make the linen as white as desired. A good way to economize in time, labor, and strength is to use plenty of newspapers in the kitchen. Cut in pieces six inches square and keep in a box near the sink or work table and use them to wipe off greasy dishes, pans, and skillets before washing them, then burn the papers and lay paper on the work table when preparing a meal and the table can be kept clean a long time without scrubbing. A thick pad of newspapers under a carpet or rug, not only makes it soft to walk upon but will make it last twice as long. Another good way to economize is to use up good, old material not quite good enough for anything else in making comfort tops and serviceable rugs, and these can be made as plain or as pretty as one desires and it is a great satisfaction to know that one has such a nice and useful articles at so small a cost. Two nice large comforts were made from the best parts of partly worn calico and gingham dresses. The pieces were colored dark shades of red with diamond dye for cotton and some were colored a dark brown and the covers were made of the red and brown pieces sewed together in strips and an old black fascinator raveled was used for tying the comforts. The pieces not good enough or large enough for the comforts were colored the same shades of red and brown with the same dyes for cotton, then cut into narrow even strips, neatly sewed together, wound into balls and sent to the weaver who for a small sum, wove them into nice large rugs; using black warp for the red rug and red warp for the brown rug—and these were serviceable rugs and comforts when finished and old materials were used that othewise could not well be utilized.

To test milk dip a well polished knitting needle into a pitcher of milk and quickly withdraw it in an upright position. If the milk has only a small proportion of water this will prevent even a drop of milk adhering to the needle.

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Thoughts for the Thoughtful

When excited and anxious, subjects on the mind appear through a magnifying glass, and sometimes a discolored one.

Aim at a steady mind to do right, go wherever duty calls you, and believe firmly that God will forgive the faults that take our weakness by surprise in spite of our sincere desire to please Him. Jean Nicolas Grou.

The thought of our immortality should be more awake, alive, stimulating in our minds, more than latent, not merely in the conviction of our understanding, but ardently ever in our heart. We should make it often the subject of our cheerful, thankful meditation.

The best preventive against idleness is to start with the deep-seated conviction of the earnestness of life. Whatever men say of the world, it is certainly no stage for trifling. In a scene where all are at work idlensss can lead only to wreck and ruin.—John Stuart Blackie.

Without distinction, without calculation, without procrastination, love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all.—Henry Drummond.

The epitaph of the great General Gordon, hero and martyr of Kartoum, eloquent as it is, contains a eulogy deserved by every good man. It is as follows: "At all times and everywhere he gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

There are occasions when speech is golden, rather than silence, and when an encouraging word would be of more value than the richest material gift. Some persons are far too much afraid of the effect of a little generous and well-timed praise. They would keep all their flowers in an ice house. Letting a little sunshine upon them at times would not be amiss.—Dr. A. Thomson.

Why should not those who are gone be actually nearer us, not farther from us, in the heavenly world, praying for us, and it may be influencing and guiding us in a hundred ways of which we, in our prison house of mortality, cannot dream? Yes! Do not be afraid to believe that he whom you have lost is near you, and you near him, and both of you near God, who died on the cross for you.—Charles Kingsley.

The life of faith follows the life of obedience; it is a step within and a step higher towards the celestial state. It is characterized by the recognized presence of the Lord in all that one thinks and feels and does. To describe it, therefore, is not so much to describe certain acts either done or not done in the outer life as to describe an interior state which comes from the recognition of the Lord's presence. This is the life of faith.—The Helper.

We shall not make many mistakes, certainly not wilful ones, with regard to what we do or leave undone, if only we have God's glory, rather than our own self-gratification, as the purpose of life. Such a purpose will so clarify our vision that we can tell, almost at first glance, whether any particular action or course of conduct is the right one for us. Did you ever study Phil. 1:9, 10? Do so, and see how love abounding leads to approval of things that are excellent.



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VOL. LXXVIII. RICHMOND, VA., NOVEMBER 29, 1913 No. 48

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

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CHRISTIANITY APPLIED TO SOCIAL SERVICE.

From the Convention Address of the Bishop of New York.

There are those who speak of the present age as an unreligious age, or a non-religious age; and, in one sense, that is true. It is non-religious, as an age which does not have definite and positive religious faiths and convictions. And yet, while that is true, is it not also true that both the thought and conduct of the age are religiously inclined, with a trend, not consciously, perhaps, but unconsciously, working in that direction. Is it not true that the best thought of the age, and its most distinctive and influential thought, is not now expressed as fifty years ago it was, or thirty years ago, in materialistic terms, but something rather very like spiritistic terms? Is it not true that the materialistic hypotheses which were once, and not long ago, so confidently employed for the solution of all our problems, while solving many problems and clearing many mysteries and giving to us much in the way of ordered knowledge, are now seen and felt to be not absolute and final, but simply experimental, or empirical expedients, which have started more problems and more difficulties than those which they have solved, explaining some mysteries by others which are greater, which have not been explained and apparently cannot be. In an address delivered by the late Lord Kelvin upon a recent occasion, he is reported to have said: "One single word comprises the result of all that I have done toward the furthering of science during fifty-five years. This word is Failure. I know not one iota more to-day about electric or magnetic power; how ether, electricity and weighable matter stand to one another, or what chemical affinity is, than I did when I delivered my first lecture." These are the words, as the writer says who quotes them, of an honest and truthful man, and who, as we all know, was one of the foremost scientific thinkers of the age. Failure! What a confession it is, this modern agnosticism; not the confessed ignorance of the human mind in the glimmering dawn of its infancy, but in the strength and vigor and brilliance of its maturity, exploring the heights and the depths, and not banishing mystery and not diminishing mystery, but coming more and more into the awareness of it, deepening the mystery, whose tendency is toward either the pessimism which paralyzes human life, or the secularism which makes it desperate and reckless, and from both of which it can be saved, if it is to be saved at all, only by some self-revealing and quickening word of God which God Himself shall speak. Not credulity, not superstition, not undisciplined emotionalism, but the most enlightened thought to-day is preparing the way for the coming of a "Word of God made Flesh;" is preparing the way for the coming of the Incarnate Jesus Christ. For Jesus Christ comes to a people, a generation, or an age, as to an individual, only when the need of Him begins to be strongly felt.

And now let us look at the present age with reference to its conduct: Matthew Arnold has somewhere said something like this: After a person has made himself fairly comfortable in life, and begins to ask what he shall do next, he then begins to perceive that there are other satisfactions in life as great, or greater, than those which meet and minister to his material needs and pleasures, or his material ambitions. What is true of the individual is also true and equally true of society at large. Hence it is we find in this prosperous age a growing disposition toward, or a growing searching after, some other kind of life, large, finer, better, more permanent and real, than physical pursuit, or physical gratification. I do not mean to say of course that this is universally true. It is not. We cannot generalize about modern society; but simply that it is one of its characteristic features. There are other features of it, or other tendencies in it, not so good and noble, especially in some of its plutocratic sections, whose emancipation from the necessity of physical toil has had the effect not to enlarge but to limit their horizon, and to give not a greater spiritual freedom to them, but simply that greater and degrading license which is the travesty of freedom and which in its abandonment, and self-indulgent merriment is sometimes grotesque and sometimes gross, and sometimes both gross and grotesque. These, however, are but moribund excrescences, the social instinct gone to a wanton waste, or scum, on the surface of modern life, and which, if not altogether negligible quantities, are not, at least in the truest sense, representative of it.

There is another force energizing in the present age, which, as I have said, is working out toward some other kind of life more permanent and appealing, with more reality in it. It is what is commonly called a life of social service, the service of mankind, and which in many forms and methods of expression is so conspicuous in it, so characteristic of it. But here the question comes, What is this social service force in our modern life? What is the deeper meaning or implication of it? What is the force behind it, working in and through it, and what is it working toward? Or, to put it in simpler and plainer speech, Why are people moved to-day—what is it that impels them to give their thought and time, their energy and strength, their sacrificial toil, to the service of mankind, the poor, the weak, the needy, the ignorant and the oppressed and the lot of the little child? What is it that impels them, that prompts and inspires them, men and women, young and old, the students in our colleges and the graduates from our colleges, to enter upon this work, this social service work? Is it simply the working. or the welling up within them, vaguely, blindly, they know not how or why or whence, of some humanitarian and altruistic impulse, to minister to human happiness, human need and lack and the lifting, or the easing of heavy human burdens? Is it simply the working of some new and strong economic impulse, to give, to add, or to restore, to our civilization for its economic enrichment some otherwise unimproved, or wasted and neglected economic values? Doubtless, it is all this. But is it not, also

something else and better? Does it not proceed from something like a growing sub-conscious conviction that the true and normal human self "lies elsewhere" than in itself? Does it not proceed from what someone has called a "spiritual imperative" working below the threshold, or some great and strong and compelling force "on the road," to use Bergson's phrase—on the road to the life of the spirit, and all feeling more or less some tremendous push; not having reached it yet, but groping, stumbling, feeling its way, and on the road toward it? Is it not, in other words, this spirit of human service, so obvious and evident and so widespread in our modern life; is it not, indeed, the spirit of Jesus Christ, stirring, moving, working, in the hearts and lives of the people, and on the road —not having found Him yet, but on the road to Christ? This, as I interpret it, and when I try to go beneath its surface signs and forms, is the drift and trend of the present age.

The task, therefore, of the Christian Church, or, rather, its opportunity, its hopeful opportunity, is to help it to find in Jesus Christ

First, Its Spiritual Fulfilment.

It does not yet recognize or call itself Christian, and in the highest sense of the term it is not Christian, because it is not consciously associated with God, does not have the sense, does not have the power, the stability and the vitality of fellowship with God. It is man's work for man, working by himself with his own unaided efforts and building up man's kingdom in the world, instead of the work of God for man, working in and through man, and building up God's Kingdom in the world. It sees God, perhaps, or sees Him at least as a "Perhaps," energizing in Nature, but not in human nature. It shuts Him out of human life, as though it were a sphere of energy and action separated from Him. While the heavens declare His glory, and the firmament shows His handiwork, and the stars in their courses reflect and reveal Him and are obedient to Him, yet what is done in human life on this particular star, however great and good and serviceable it may be, does but show the glory and handiwork of man. What therefore is needed is to bring or to show God and man together, and so to give to the work of man, among and for his fellow-men, God's completing fellowship, God's fulfilling touch. And what is that but to say that now is the accepted time for the Christian Church to teach, preach and present to the people of this age God manifest in the Flesh, the Incarnate Jesus Christ, Who, though made originally in the form of God, thought it not a thing to be grasped at to be equal with God, but emptied Himself and took upon Him the form of a servant; and Who, in that spirit of service to mankind, humbled Himself even unto death—the spirit of human service finding in Jesus Christ its spiritual fulfilment, and finding in Jesus Christ

Its Spiritual Perspective.

This disposition to serve and minister to human life is, as I have said, a characteristic feature of the present age. But its service is, for the most part, a material relief in the midst of hard conditions, or giving release from them by changing those conditions, and trying thus to give in every possible way to all the people a chance, a better and freer chance. Yes, but a chance for what? Is it simply a chance to get some larger physical gain in life, some larger value in it, of profit or of pleasure? If so, then what reason have we for thinking that when the "Have-nots" shall have become the "Haves" they will be any better, or live in any worthier way than some of the present "Haves"? How often, as a matter of fact, have we seen it work so; when some particular person, in some particular trade, calling, or vocation, starting from the bottom, has worked his way to the top, or has somehow reached the top? Is he not often just as hard and selfish, inconsiderate and cruel, yes, and more so, than those whom he had faulted and criticised and censured, when he was himself working down at the bottom of some industrial scale?

Something like this, upon a larger scale, will be the practical working of much of the social service work of the present time and age as long as it continues to work exclusively, or chiefly, upon material lines and with material aims. What it needs to correct it, or rightly to direct it, is some more spiritual aim, some more spiritual vision, some spiritual perspective, in which to make men see more clearly and more truly what human values are and how and in what way they should be related and balanced and compared; in which to make them see and feel that a man's real life does not consist in the abundance of the things which he possesses, whether he actually have those things, or whether, at present without them, he is simply trying to get them. And what is this but to say again that what it needs to supplement its present useful work, and help to carry it out on best and truest lines and to its best results in society at large, is Jesus Christ. Finding in Jesus Christ its spiritual fulfilment, finding in Jesus Christ its spiritual perspective, and finding in Jesus Christ

Its Spiritual Victory Note

Great and good as is the work which the social service of the present age is doing, the greatest difficulty in its way is not environment, but sin. I need not here be told, for of course I know, as everybody knows, that environment is so often contributory to sin, or is so often a factor in the development of sin; and that when, for instance, some twelve or twenty persons, men, women and children, are living or huddled together in a few little darkened rooms, as you and I have seen them, they cannot live pure and decent lives, and that the environment must be changed. Yes, we all know that; and yet our ultimate aim in this, and every case, should be to release and set them free, not merely from the slavery of their environment, but from the degrading curse and slavery of sin. But is it that which the social service work of the present age is always aiming at? Is there not a disposition to look upon sin simply, or chiefly, as a mistake, to be of course avoided, if possible, and yet a more or less inevitable mistake? So it was regarded by the ancient Greeks, who, as a recent critic has pointed out, looked upon their offences and shortcomings as "bad shots." "Such things were bound to happen, and when they happened, they were best soon forgotten, because it was useless to spend thought and remorse on simply 'bad shots.' It was best to go forward and improve the aim for the next time." And the Greek moral standard, in this respect at least, seems to be coming back into modern life. Yet it is sin which, more than anything else, hinders and blocks the path of human growth and progress; and that social service is lacking, fundamentally lacking, which does not try to remove this hindrance to its work, which does not try to save and deliver men from sin, and in this manner give their true freedom to them.

And Who can do this? Who has done it as Jesus Christ has done it? That is a question which I need not argue with you, nor with anybody—whatever his theological belief, or whether without any theological belief —who will see and note and study with impartial mind what, as a matter of fact, Jesus Christ has done for the past two thousand years. "In the roll-call of Fame," says an English essayist, "there are names like Alexander, Cæsar, Charlemagne, Napoleon; there are names like Plato, Kant, Newton and Darwin, Dante and Goethe, and on the history and the mind of our race each of them has left great and enduring marks * * * and their influence still abides. But which of them has done a work, has left an influence, or a name, like the village Carpenter, unlettered and unarmed, who dreamed that God would redeem the world through Him, and died to make the dream come true!" Still quoting his words, let me recall the scene: "There stood a Prisoner before the high priest's throne, wounded, buffeted, His cause discredited, friends disillusioned and dispersed, Himself awaiting death in ignominy and torture. 'Art Thou the Christ?' 'I am,' replied the Prisoner. 'Blasphemy,' pronounced the

priest. And history has judged between them."

Yes, history has judged, and more and more through the centuries the dream has been coming true, and Jesus Christ, like no one else, has been redeeming the world and doing a social service work by saving men from sin.

The task, therefore, of the Christian Church to-day, nay, more, its opportunity, its hopeful opportunity, is to help the best thought and conduct of the age to find in Jesus Christ its spiritual fulfilment, its spiritual perspective, and its spiritual victory note. Has the late General Convention furthered the performance of this task? In its legislative measures, in its various resolutions, in its canonical provisions, enactments and amendments—somewhat, perhaps, but not very much. But in the earnest spirit and purpose which it showed, in the enthusiasm of its crowded meetings, gathered and rallied from the ends of the earth, in which one could feel the beating and the throbbing of a common Christian heart, ready, desirous and resolved, as God should give it wisdom and help it to see the way, to gather into One all His scattered flock, and to give and devote itself to the service of Jesus Christ—it has accomplished more, and in a more important and more effective way, than what the bare outline of its record shows, or what at the present time we can say or see.

DECEMBER MAGAZINES.

Scribner's.—The Christmas number of Scribner's Magazine (December), has many beautiful illustrations in color and black-and-white. The paintings of Wyeth make an unusually rich beginning for the magazine—his frontispiece, "Christmas Morning," and his striking drawings for the very imaginative story of the Hudson Bay region, by Sir Gilbert Parker—"The Great Minus."

Henry van Dyke, in "Gran' Boule," tells a story through a poem in French-Canadian dialect—"A Seaman's Tale of the Sea."

Theodore Roosevelt describes the manners and customs of the African buffalo, giant eland, and common eland in his "Life-Histories." These articles have given a near-by intimate view of the great mammals of Africa such as can be found in no book. One of Colonel Roosevelt's pertinent suggestions is that the eland, which is a huge animal, should be domesticated as one of the steps in reducing the high price of meat.

Vernon Leé reproduces in her "English Notes" some striking pen-pictures of the Celtic West—Cornwall, Wales and Ireland.

Miss Taylor's third paper on prison life, "The Man Behind the Bars," discusses the deterrent effects of capital punishment and life imprisonment. Miss Taylor found that some of the very best prisoners were what are known as "the life men."

William Agnew Paton narrates a schoolboy's impressions of Abraham Lincoln—an interview of 1862.

James B. Conolly gives a vivid picture of the responsibilities of a naval officer, with an amusing account of the Congressional point of view. The story is called "In the Matter of a Bale of Blankets."

George Wood Pangborn, in "Masquerade Island," tells a fantastic tale of social contrasts.

"The Devil-Hen," by Katherine Mayo, is a story of the Dutch colony of Surinam.

A ghost-story in a new manner is "On the Staircase," by Katharine Fullerton Gerould.

"Things," by Alice Miller, is an amusing illustration of a case of nerves.

The Field of Art describes the beautiful architecture of the new Thomas' church, New York.

Among the notable poems are "Sappho," by Sara Teasdale, and "The Way to Inde," by L. Brooke, with illustrations by Aylward.

The Century.—W. Morgan Shuster, who became a world figure at the time of "The Strangling of Persia," a phrase he uses for the title of his book, asks and answers in the December Century the pertinent question, "Have We a Foreign Policy?" Mr. Shuster's opinion on the Monroe Doctrine will not be acceptable to those who believe that the United States is taken seriously in Europe, as a world power.

The Century Co. has not yet revealed the authorship of the anonymous novel "Home," the third quarter of which is to appear in the December Century, but the guessing continues. Meredith Nicholson is the latest.

A beautiful Greuze owned by Sir William Van Horne, formerly President of The Canadian Pacific Railroad, has been engraved as a frontispiece for the December Century, by the master wood engraver, Timothy Cole.

Professor Edward A. Ross, author of "Changing America," and "The Changing Chinese," and the inventor of the phrase "race suicide,' will contribute to the December Century an article on the "Social Effects of Immigration."

Fiction writers take notice! The Century hereafter plans to devote half of each number to fiction.

The editor of The Century evidently discredits the notion that the public does not read poetry. The December Century will contain a long ballad by Edwin Markham, called "The Shoes of Happiness, the Eventful Story of the Sultan Mahmud."

In and out of church circles there will be a large number of thoughtful people who will read with interest "The New Quest for a Religion," a devout and thoughtful study by Winston Churchill, author of "The Inside of the Cup," which will appear in the December Century.

St. Nicholas.—The publishers of St. Nicholas have found a happy title for their December issue. It is called "The Christmas Stocking Number," and judging from its contents in pictures and stories, should make an acceptable bulge in one of the stockings hanging from the mantel on Christmas morning.

Football fans are watching for the December St. Nicholas, which contains "The Field-goal Art," an illustrated article on the technique of this difficult science, by Parke H. Davis, the Princeton member of the Inter-collegiate Foot-Ball Rules Committee, which is responsible for the present style of game.

The grand-daughter of Nathaniel Hawthorne, Hildegarde Hawthorne, author of "The Lure of the Garden," continues to conduct in St. Nicholas Magazine the department "Books and Reading," in which she takes up different periods of history and describes them, mentioning the various books on the subject.

Rudyard Kipling is conceded to be one of the greatest experts alive in titles for his stories and books. His Jungle Books, which originally appeared in St. Nicholas Magazine, contain many unforgettable titles. Another less distinguished, but widely read contributor to St. Nicholas, is Miss Ariadne Gilbert, author of a series of biographical sketches. Her paper on Lincoln is called "The Matterhorn of Men;" on Washington Irving "The Sunny Master of Sunnyside;" on David Livingstone "The Torch Bearer of the Dark Continent."

WILLIAM CRANE GRAY.

An Appreciation.

The resignation of the Bishop of Southern Florida removes from active labor one of the most heroic figures in the missionary field of the Church. For 21 years he has labored on the firing line ministering with fidelity in season and out of season to all sorts and conditions, white, black, red; giving himself without stint, counting no sacrifice too great, enduring hardship, fatigue, anxiety for the Master's cause. With singleness of heart he has thought only of the prosperity of God's holy Catholic Church. In all his plans the interests of Southern Florida have held the supreme place. never once has he been swayed by any personal considerations. In retiring from the field where his work has been so signally blessed he was moved by the conviction that the growing demands of the jurisdiction made it necessary for him to give place to one who might bring the vigor and energy of youth to meeting the marvelous opportunities which Southern Florida presents for an aggressive campaign for the church.

Bishop Gray comes of a goodly line of church ancestry, was dedicated to the ministry from birth as were his brothers, both younger than he, who have gone to their rest. The first bishop of New Jersey, Dr. Croes, was his great uncle. Born in New Jersey and educated at Kenyon College, Bishop Gray adopted the great Southland as his home and identified himself, heart and soul, with the interests of its people. He did valiant missionary service in Tennessee and was a close friend of Bishop Quintard. One of the most graphic pictures of conditions in the South is his own story of the diocesan convention at which Quintard was elected bishop. I give it in his own words:

"Bishop Otey died in 1862. After the war closed in 1865 a meeting of convention was called in the fall, and I had one of the hardest experiences of my life to attend that convention and vote for my dear friend, Dr. Quintard, for Bishop of Tennessee. There was no public conveyance and I had no money. On a pony that had been inspected and condemned, a remnant of the struggle, I made the 200 miles in five days against urgent opposition of friends, as men were shot down every day by bushwackers. I said, why, I have no weapon—never carry one. I have no money for any one to rob me of. I do not think I have enemies who will seek my life. So I traveled the five days and nights with only the pony for my companion. There were only two votes in the whole convention against Quintard, and he was consecrated that same year that the war closed. My trip back was unique, rain, rain, rain. I had to swim streams, got out of my way, had to sleep on the ground, saddle for a pillow, had high fever before I reached home and lay in

bed three weeks before the fever was broken."

This incident illustrates the indomitable perseverance of the man and that fidelity to friendship which is one of his most characteristic traits. The jurisdiction of Southern Florida will forever stand as the monument of his labor in the Aemrican Church. He created it. Going there in a day of small things he has gathered for the church property worth thousands of dollars. In his pioneer field he found ample scope to exercise his wonderful gift of organization, and to-day we witness as the result of his episcopate an efficient cathedral organization, a flourishing school for girls, a church hospital, a Seminole mission, an effective work among the colored people. The impress of his personality is indelible and will be strongly felt in the future development of Florida life.

Though nearly 80 years of age, Bishop Gray is hale and vigorous. Like God's ancient prophet his natural strength is unabated, and hosts of loving friends pray that the Lord may yet grant him years of happiness and health.—T. J. L., in Church of The Redeemer, Brooklyn, N. Y., "Parish Magazine."

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Sunday School Teaching.

Mr. Editor: In your issue of November 15th, Mr. Edwin Wickens quotes as follows from a recent letter by Mr. H. F. W. Southern: "The spiritual teaching of the child is overlooked and that is the cause of the falling off." This suggested decline in spiritual teaching and consequent falling off in attendance upon the Sunday School cannot justly be charged against the improved educational methods of to-day, for the obvious reason that these principles and methods have not yet been generally advocated or given a thorough practical test. Mr. Wickens then says in substance that the Church is drifting away "from the spiritual teaching as laid down by the Church," i. e., the teaching of the Church Catechism.

This objection is best answered by the "Graded Curriculum," a curriculum which provides for the definite and consecutive teaching of all and everything that the Scriptures teach as necessary to salvation, and especially providing for the teaching of all that the Church has formulated into its "Church Catechism."

It provides for Scripture Doctrine and Church History. It not only covers every phase of Christian education, but emphasizes each in its proper time and place.

As the new educational movement is directed principally to the teacher, let us now consider the teacher both from the old and from the new standpoint. The teaching force of the Sunday School of the past was composed largely, in fact almost entirely, of mothers and fathers, godly men and women of mature information and practical experience in the nurture and training of their own children, having learned in the school of life something of child nature and applying that knowledge from the vantage-ground of matured Christian character. The teaching force of to-day is drawn largely and almost entirely from the senior classes of the Sunday School, young, immature and inexperienced. The educational movement of to-day is simply an earnest endeavor to supply to these earnest, enthusiastic young teachers a knowledge of child nature and the acknowledged best methods of imparting information to the child of every age.

What have we to offer the teacher and upon what authority do we offer it?

The Church's General Board of Education offers and recommends a correspondence course of Religious Pedagogy. This course emphasizes the chief object of Sunday School teaching to be Christian character building. It constantly teaches that all methods must be subservient to and directed towards Christian character building, that all methods are simply means to the one great end. It continually sounds a note of warning to the teachers against allowing the means used in any degree to obscure the one great aim of Christian character building. This course is a thorough study of child nature and qualifies the teacher to do his work in the most intelligent and effective way. Such knowledge cannot possibly tend to destroy spirituality but, on the contrary, it should enable the teacher of to-day to use his greatest spiritual power with an assured confidence of building up in the child an intelligent and sure foundation of godliness and purity of life.

The Church has been the best educational power of the past, it stands for the highest educational principles of to-day, it is ours to make it the greatest intellectual and spiritual power of the future. JAMES T. ESTES.

November 21st, 1913.

Church Intelligence

CALENDAR FOR NOVEMBER.

1—All Saints Day.
2—Twenty-fourth Sunday after Trinity.
9—Twenty-fifth Sunday after Trinity.
16—Twenty-sixth Sunday after Trinity.
23—Sunday next before Advent.
30—First Sunday in Advent,
St. Andrew's Day.

Collect for the First Sunday in Advent.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

Collect for Saint Andrew's Day.

Almighty God, who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ and followed Him without delay; grant unto us all, that we, being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy Holy commandments; through the same Jesus Christ our Lord. Amen.

Foreign.

Deacons and the Bible.

Every man presented for ordination as deacon has to declare his "unfeigned belief in all the Canonical Scriptures of the Old and New Testaments." This question and answer have long been a difficulty to candidates, and it is known that a number of men of delicate conscience and sincere believers in the doctrine of the Church of England have been kept from ordination by their inability to make, without mental reservation, the expected reply to the question. At the Canterbury Lower House of Convocation a motion to substitute for the deacon's declaration that required from candidates for Priests' Orders was defeated by forty to thirty votes, but even the opponents of change desired to have the answer interpreted in accord with "common-sense," and not with an assent that implied belief in verbal inspiration. The leading theological tecahers in Cambridge and Oxford have now written to the Archbishop expressing their sense of the difficulty and suggesting that the question put should run: "Do you believe in the Holy Scriptures as given by inspiration of God?" They argue that if the words "unfeignedly believe" be retained in their present position that they should be interpreted as declarative of a "moral and spiritual conviction" independent of questions of the authorship and date, and the historical and scientific knowledge of the books. A formula ought to be found that would remove the burden felt by honest Churchmen, and at the same time preserve the belief in the supremacy of Holy Scripture as the revelation of God and the final test of Christian Truth.

The King and His Workmen.

On Friday night 500 men who have carried through with speed and success the re-fronting of Buckingham Palace were entertained at dinner by His Majesty. In a Royal message read to his guests the King congratulated them on the remarkable achievement that had been accomplished, and on the addition made to London architecture. In the course of the letter he referred to the absence of one who, during the work, had met his death by accident, and this touch of human sympathy made all present feel that their Monarch has a heart to feel their sorrows. The kindly tactfulness that inspired the gathering and the delightful manner in which it has been carried through, have made a deep impression on the public, and will do much to set employers and others thinking on their relations with the men who work for them. It has been said that a great deal of our labor troubles might be avoided if there was more of "the common touch" in the intercourse of masters and men. Limited liability companies may be excellent means of enabling people to earn money without the trouble of looking after their property. They are unfortunately too often the means of placing the management in hands that care for nothing except the applause of shareholders, and an increase of payment for economics effected.

Church Reunion in Scotland.

The Commision appointed by the Church of Scotland to consider how spiritual freedom and the right of separate action in relation with the State may be secured in a united Church has set to work. For five years this step has been prepared for by series of com-

mittee meetings on the part of both Churches, and an important advance was made at the last General Assemblies in Edinburgh. There is a spirit of union in the air, and the atmosphere makes for the discussion of difficulties with the determination to remove all obstacles that block the way to the desired end. The two main problems that confront the Commission are to determine what is the irreducible and unchangeable essential deposit of faith that must be retained in the constitution, and the way in which faithfulness to that deposit may be secured in case of dispute among members of the Church. In other words, "how is the appeal to Cæsar to be avoided when spiritual affairs are under discussion?" The doctrinal problem will be probably solved by the retention of existing standards, and the difficulty of excluding State control can only be got over by Scotch Presbyterians making up their mind that if conscience demands, property must be sacrificed at its dictates. It is unpleasant to contemplate the surrender of what is one's own because a majority decide that changes must be made, but the history of Scotland proves that men who reverence their conscience as their God have been ready to subordinate everything to its claims.

American.

Some Views of the Late General Convention.

One of the sources of inspiration to a realization of the life of this Church as a whole has been the felicitous grouping of addresses by missionary bishops at joint sessions. One day was given over to the Bishops of Wyoming, Eastern Oklahoma, Idaho and Montana, with the Bishop of Atlanta speaking for missions to mill and mine workers. Another day China and Japan were heard from. On a third Brazil, Mexico and Alaska were brought near. The first group of men held closely a vast congregation that was swayed by the power of the personalities of the speakers and by the patriotic as well as religious interest attached to their work. The bishops from the Orient contributed sober statesmanlike discussions of international questions as related to Christianity. Alaska brought in the element of romance and adventure in the achievements of Bishop Rowe and Archdeacon Stuck. No one could listen to Bishop Aves of Mexico without feeling him to be a man full of sadness and anxiety. The burden in Mexico is heavy to bear at present. Bishop Kinsolving created one of the humors of the Convention in his story of two foundling ostriches—"the hungriest birds he had ever seen, so he named them for the two hungriest men he had ever known—Arthur Lloyd and John Wood."

Social Service was recognized by a mass meeting in the Cathedral. Several excellent addresses were made but a brilliant and searching utterance by Bishop Spalding stamped the occasion with distinctive character. A tense thrill of sympathy bound his hearers and the hymn following his address on the printed programme was omitted in exchange for "Lord speak to me that I may speak," which more adequately met the need of the moment.

The services and sessions in the Cathedral have been seriously detracted from by the faulty acoustics of the unfinished building. It is to be hoped that the ultimate extension of the nave, removing the sounding-board effect of the present west wall, may eliminate the trouble. The opening service in the cathedral was impressive in some respects, disappointing in others. As the vast throng gathered there was silence. What a lost opportunity for a magnificent organ peal of welcome, enthusiasm, reverence, worship! The procession of the House of Bishops was a memorable sight to unaccustomed eyes. For a limited number the service was devotional in character. For those in seats at the back and at the sides the element of worship was lost through crowds and distance and only in the recitation of the creed which rolled sonorously upward from several thousand earnest voices was the congregation one. The concurrent opinion of the sermon preached by the Bishop of Massachusetts was that it was able and upon a high plane. It exhibited a quality that was somewhat suggestive of the style of the late Bishop Potter—one of polish and finish. It was above partisanship. It was constructive. It possessed vision. The only negative criticism to be made is that it failed to reach the emotions. The intellect was fed but the heart not fired.—Chronicle.

General Seminary Notes.

Clinton Rogers Woodruff, Esq., Secretary of the National Municipal League, will continue during the next few weeks the series of Conferences held at the Seminary on Monday evenings at 7:30, on the subject "The Church and the Social Problem." Mr. Woodruff's general subject will be, "A Feasible Social Policy for the Church and the Christian People." His subjects for the single evenings are as follows: November 24th, "The Problems of the Family"; December 1st, "The Problems of Childhood"; December 8th, "The Problems of Married Life."

Special preachers during Advent at the Seminary have been announced as follows: December 3d, Rev. Frederick Edwards, of Grace chapel; December 10th, Rev. R. C. Knox, of Columbia University; December 17th, Rev. John Mockridge, of Trinity chapel.

On November 18th the Faculty and Fellows of the Seminary dined in the Refectory, having as their guest Dr. Jesse Benedict Carter, of the American Academy in Rome, who has been lecturing at the Seminary. Among the other guests were Mr. Elihu Chauncey, Mr. George Zabriskie, Professor J. B. Fletcher, of Columbia, and Dean Keppel, of Columbia.

Bishop Tucker, of Kyoto, addressed the meeting of the Missionary Society on November 18th.

Bishop-elect Tyler to be Consecrated January 5th, 1914.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. John Poyntz Tyler, Bishop-elect of the Missionary District of North Dakota, as follows:

Time: Feast of the Epiphany, Tuesday, January 6th, 1914.

Place: St. John's church, Hagerstown, Maryland.

Consecrators: The Presiding Bishop, the Rt. Rev. A. M. Randolph, D. D., Bishop of Southern Virginia; the Rt. Rev. J. G. Murray, D. D., Bishop of Maryland.

Presenters: The Rt. Rev. G. W. Peterkin, D. D., of West Virginia; the Rt. Rev. R. A. Gibson, D. D., Bishop of Virginia.

Preacher: The Rt. Rev. B. D. Tucker, D. D., Bishop-Coadjutor of Southern Virginia.

Attending Presbyters: Rev. George P. Mayo, Rev. Edward T. Helfenstein.

DAN'L S. TUTTLE,
Presiding Bishop.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Religious Education Activities.

The Board of Religious Education of the Diocese is actively and efficiently engaged in the interest of Sunday School work. The following meetings have been held: at St. James' church, Long Branch, when "Child Study" was discussed, on October 3d; at Plainfield, October 29th, when the Rev. F. F. German spoke on "the Sunday School Teacher," and the Rev. H. P. Nichols on "the Church in the Acts and Epistles;" at St. Paul's church, Trenton, November 11th, when addresses were made by Miss Huff on "the Font Roll," the Rev. Thomas A. Conover on "The Home Department," and the Rev. Lester Bradner on "The Aim of Religious Education;" at Christ church, Woodbury, with addresses on "Child Study," by the Rev. W. Herbert Burk; "The Spiritual Side of the Sunday School," by the Rev. Howard E. Thompson; "The Modern Ideal of the Sunday School," by the Rev. George L. Richardson, of Philadelphia; and at St. Luke's, Metuchen, November 15th, when "Teacher Training" was the theme.

Other meetings are arranged to occur at Camden, Red Bank and Riverside.

Fifteenth Anniversary of St. Bernard's, Bernardsville.

St. Bernard's church, Bernardsville, observed, early in November, the fifteenth anniversary of its consecration. The Rev. Thomas A. Conover has been rector of the parish since 1899, and is assisted by three curates. The parish includes St. John's, Bernardsville; Missions at Basking Ridge, Gladstone, Far Hills and Union School House, and a successful boys' school at Gladstone.

St. John's, Maple Shade, the Rev. Harold Morse, rector, has recently installed a new heating plant, at a cost of five hundred dollars.

Improvements at Trinity, Princeton.

Trinity church, Princeton, has made an important enlargement of its church building, and by an offering of $20,000 from one parishioner will soon have a larger chancel, which will be a memorial of the long and faithful rectorship of the Rev. Alfred B. Baker, D. D., who is about to become rector emeritus; and also in memory of the late Mrs. Baker. In the last entering class of Princeton University there are more than one hundred Churchmen, making about four hundred in the student-body out of which continues more fruitfully than ever the already long-continued work of the St. Paul's Society, under the direction of the senior curate of the parish the Rev. Ralph Pomeroy.

Parish and Mission Notes.

Progress in the diocese may be noted and measured by many definite facts concerning parishes and missions.

Trinity church, Matawan, the Church of our Saviour, Chesnaquick, St. Mark's, Carteret, Grace church, Linden, Trinity church, West Berlin, and

St. Peter's, Woodbury Heights, are being faithfully served by lay readers from the General Theological Seminary and the Philadelphia Divinity School.

A number of pledges have been made of fifteen dollars per year, for an Extension Fund, to be used by the Archdeacon for the missionary work of the diocese.

The Rev. Herbert W. Bruening-hausen, rector of St. Mary's, Keysport, held summer services for the first time, with good attendance, at Keensburgh. St. Mary's, Keyport, has recently had gifts of a church porch, costing six hundred dollars, and a memorial window.

A commodious parish house has recently been built for St. James' church, Piscataway.

The sum of $9,000 has been spent in repairs at St. Paul's church, Rahway, and no debt remaining.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

St. Luke's, Jackson.

St. Luke's parish, Jackson, the Rev. George O. Watts, rector, reports progression in every way. They have been able to instal a new pipe-organ, though the old organ was given up with much reluctance. It was built in 1850, and has been in use ever since. It was donated to the colored mission, St. Thomas', where it is doing good service. Other improvements in St. Luke's consist of new floors, new altar of golden oak, matching the reredos, new choir seats and new walnut pulpit. This parish is the possessor of an altar cross presented to the late Bishop Quintard by the Countess of Tech, mother of the present Queen of England, in 1867, when the Bishop was attending the Lambeth Conference. St. Luke's also has a strong Woman's Auxiliary and a large Men's Bible Class.

Confirmation at St. Andrew's, Collierville.

Bishop Gailor conducted the service and preached at St. Andrew's church, Collierville, at the evening service on November 16th, after which he administered the rite of confirmation to a class of six, presented by the Rev. P. A. Pugh, priest in charge.

Episcopal Day.

The "interdenominational Society of Home Missions," now holding its sessions in Memphis, set apart one day with the above title, on which occasion the programme was in charge of ladies from Calvary, St. Mary's Cathedral, Grace, and St. Luke's parishes. The Psalter for the day was read, and the Creed recited.

Bishop Gailor at Holy Trinity, Memphis.

On Sunday morning, November 16th, Bishop T. F. Gailor visited Holy Trinity church, Memphis, and preached an inspiring and practical sermon. The Rev. P. A. Pugh, rector, conducted the service.

New Diocesan Paper.

"The Diocese" has been revived, with the Bishop as editor, and Rev. P. A. Pugh, assistant editor, and the first issue seems to justify a hopeful future for it. From its pages we get the report from the Church Home. They have sixty-one children in the Home, with others promised. They have one of the city public schools, inside the Home building, and for children too young for this there is a general kindergarten conducted. The Grace church pound party filled their pantry till Thanksgiving.

Death of Miss Tallulah White.

Miss Tallulah White, daughter of Dr. White, was buried from Calvary church, Memphis, on November 15th, Rev. W. D. Buckner, officiating. She was the youngest daughter of Dr. White, who was the first rector of Calvary church, about 50 years ago. Miss White has been a life-long member of Calvary, and has enjoyed excellent health until the past two years. She resided here with her sister, Mrs. Leath, whose husband was the founder of Leath Orphan Asylum, an institution of great value in the philanthropic work of Memphis.

St. Luke's, Cleveland.

The usual memorial services to Nina Craigmiles, who suffered a tragic death on this date, 41 years ago, was held in this church, on St. Luke's Day. This church is a memorial to this lovely child by her parents, who by this tragedy lost their only child.

New Rector at Grace Church, Memphis.

Rev. E. S. Gunn has assumed his duties at Grace church, where he delivered his first sermon on November 16th. An informal reception was given him by the men of his congregation on the night of the 18th.

The Woman's Auxiliary of Calvary church, Memphis, held its second literary meeting recently, at which time unique and attractive year books were distributed. The books are tastefully bound in crimson, with heavy cream paper and each department is headed by an appropriate and well selected text from Holy Scripture.

The Rev. W. D. Buckner, rector of Calvary church, Memphis, made an interesting talk to the Newsboys Club, in which he told them of things he learned from the New York newsboys during his recent visit to the General Convention.

In accordance with a suggestion made by Bishop Gailor, the Mayor of Memphis issued a proclamation designating Sunday, November 16th, as Charity Sunday. A meeting was held at the Lyceum Theatre, when reports of the organized charity work were read, with addresses by Bishop Gailor and Dr. Howard Kelley, of Baltimore.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. Thos. J. Garland, Suffragan.

Church Consecrated.

A mission which was started some thirty years ago in what was then called Swampoodle, a name properly designating the neighborhood, has by the growth of the section and the energy of the Rev. Joseph Sherlock, become a strong parish, with some 700 communicants. In 1900 a church was built, at the cost of $50,000, being a duplicate of St. Stephen's church, London, England, one of Sir Christopher Wren's masterpieces. It is four-square, surmounted by a dome supported by eight Vermont marble columns, built of Holmesburg granite, and Greek Renaissance in architecture. Having been recently freed from debt it was consecrated by the Rt. Rev. Dr. Philip M. Rhinelander, on Sunday, November 16th. The sermon was preached by the Rev. J. J. Rowan Spong. Mr. Sherlock, the rector, has been in charge for a little more than twenty-four years.

Annual Meeting of Woman's Auxiliary.

The Pennsylvania Branch of the Woman's Auxiliary held its annual meeting in the Church of St. Luke and the Epiphany, on Friday, November 14th. Addresses were made in the morning by the Bishop of the Diocese and the Bishop of San Joaquin. The annual Business Meeting and Conference was held in the parish house at noon. Mrs. Markoe presided and spoke on what the Indians Hope was doing for the Indians. Each of the five other departments presented encouraging reports of their work. The Bishop of the Diocese said that while the work of the Woman's Auxiliary is noble and to be encouraged, the members in their zeal to accomplish great things in the missionary fields of foreign lands should not forget that all missionary work begins at home. The speakers in the afternoon were Bishop Sanford, Bishop Cheshire, Bishop Huntington, Bishop Roots and Bishop Rowe.

Bishop Rowe in Philadelphia.

Bishop Rowe was the special preacher at the Church of St. Luke and the Epiphany, on Sunday morning, November 16th . On Monday the clergy of the Diocese were invited to a lunch at the Bishop's House, to meet Bishop Rowe—who, after the lunch, addressed the clergy, telling them of the needs of his district and of his convincing the noted Arctic explorer Stefansson of his error in saying that the Esquimos would have been better off had they not received civilization and Christianity.

Death of Mrs. H. H. Houston.

In the death of Mrs. H. H. Houston, at the home of her son, at St. Martin's, on Sunday, November 16th, the Church has lost one of her most earnest and liberal givers. She with her husband was greatly interested in the University of Pennsylvania. This led to their building the Henry Howard Houston, Jr., Memorial Hall in 1896, at a cost of $150,000. Her interest in Church and charitable works was great and many and well considered were the bestowals of her gifts. She was in her eighty-fifth year and leaves three children, Mr. S. F. Houston and his two sisters.

The Rev. William T. Capers, D. D., Again Elected Bishop.

The Rev. William T. Capers, D. D., rector of the Church of the Holy Apostles, who recently declined the appointment to be the Bishop of Spokane, was elected Bishop-Coadjutor of West Texas, on Tuesday, November 18th. A committee, of which the Bishop of that Diocese is the chairman, is to go to Philadelphia on December 13th, to formally announce to him his election and urge his acceptance.

Church Training and Deaconess House.

An hour of devotion for the graduates of the Church Training and Deaconess House was held in the House Chapel, by the Bishop of the Diocese, on Monday, November 10th. The subject of the Bishop's address was Prayer. The large attendance showed how those for whom it was appointed appreciated their privilege. The next occasion of this kind will begin on January 19th.

On Tuesday, November 18th, the cor- Church Training and Deaconess House. poration of the Church Training and Deaconess House held its annual meeting, in the Church House. The Rt. Rev. Dr. Philip Rhinelander presided and spoke of the encouragement and

good promise of the work and of its large opportunity not only in training deaconesses and Church workers, but that teachers in Sunday Schools and workers in parishes might also have free instruction. Head deaconess Clara M. Carter, made her first annual report. Progress and energy was shown in the report of the board of managers. The Rev. J. De Wolf Perry, D. D., was reappointed vice president of the board of council; Mr. Ewing L. Miller, secretary, and Mr. Arthur E. Newbold, treasurer. There are twenty resident students and a large number of day scholars.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Sermons for the Times.

The rector of St. Paul's, Cleveland, the Rev. Walter R. Breed, D. D., began at the Sunday morning service, November 23d, a series of "Sermons for the Times," the subjects being "Pragmatism, or Test of the Truth;" "The New and Greater Puritanism;" "The Awakening of Protestantism;" "The New Bible;" "The Place of the Church in Modern Life," and "Christ's Knowledge of the Soul." At the same time the curate, the Rev. Stephen E. Keeler, began, at the Sunday evening services, a series of sermons on "Biblical Character Studies."

Removal of City Mission Headquarters.

The officers of the Church's City Mission in Cleveland, have been moved from the secular building in which the mission has had its headquarters for some time, to rooms in the parish house of Grace church, Rev. Charles C. Bubb, rector, still a down-town section near the business centers of the city, and easy of access from all directions. The superintendent, the Rev. Leslie E. Sunderland, has recently secured as assistant in his large and growing field of operations, the Rev. Milton S. Kanaga, for sometime rector of St. Mark's, Cleveland, and is also aided by two women workers.

The several branches of the Girls' Friendly Society of Cleveland, held an inspirational meeting of much value to its participants, at Cathedral Hall, Tuesday evening, November 18th. Dean DuMoulin presided and there was an attendance of about one hundred and fifty. Miss Marian Andrews Parsons gave a most interesting report of the workings of the Society in London and Paris, as viewed by herself on a recent visit to those cities, and on the annual national meeting in Brooklyn the last week in October, and the Rev. W. Ashton Thompson, rector of the Church of the Ascension, Lakewood, spoke on "The Highest use of the Christian Life."

The Rev. Jonathan W. Miller, of the Diocese of Bethlehem, has accepted, under appointment of the Bishop of the Diocese, for one year, from December 1st, the rectorship of Ascension church, Wellsville. He will also be priest in charge of two congregations nearby, in the Diocese of Pittsburgh—St. Luke's, Georgetown, and St. Paul's, Fairview, but will reside at Wellsville.

The Rev. Frank A. Zimmerman, of Wyoming, has also accepted, under appointment from the Bishop of the Diocese, for one year from October first, the rectorship of Grace church, Defiance, and the missions of St. John's, Napoleon, and St. Paul's, icksville. His residence will be at Defiance.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

A Protest.

The following was unanimously adopted recently by the Washington Clericus; also by the Baptists, Disciples and Lutherans, and will probably be adopted by the Presbyterians and Methodists of Washington:

Whereas, for the last three or four years there has been celebrated in St. Patrick's church, in this city, on Thanksgiving Day, a solemn High Mass, at which the President of the United States and some members of his Cabinet; the Chief Justice and several other Justices of the Supreme Court, with a number of senators and members of Congress, have attended as the guests of honor;

And whereas, this service is now called in the public press The Official Celebration of Thanksgiving Day, and is described in the Bulletin of the Pan-American Republics as having an official character, and every effort is made by the Roman hierarchy to give the Roman Mass the color of an Official Function—as if it were generally recognized as a national service—and as if the President and his Cabinet, by their presence, wished it to be so recognized (which we are sure is not the case.)

And whereas, one of the organs of the Roman Catholic press (the Catholic Citizen, of Milwaukee, states that "The Pan-American Thanksgiving Day High Mass is now a permanent institution at the National Capital", and says further: "One day in the year in which the bountiful Giver of all good things is acknowledged by the nation, as a nation—this expression of gratitude is made in a Catholic Church, around a Catholic altar, by means of the one Catholic worship that is worthy of God—the Sacrifice of the Mass."

And whereas, the attendance of our Chief Magistrate and members of his Cabinet, not once, but year after year for three or four years, has been made use of to give color to the Roman claim that this service is now the official celebration of Thanksgiving Day in our National Capital;

And whereas, this fact has been understood, both in the United States and in foreign countries, to give the Roman Catholic Church a prestige and a pre-eminence over all other Churches, and has even been believed by people in Brazil and in Italy to show that America is not a Protestant but a Roman Catholic country; therefore, be it

Resolved, That we protest against the presumption of the Roman Catholic press in putting forward the claim that this Roman Mass is "the official celebration of Thanksgiving Day" in the Capital of the Republic.

2. That we protest against the attempt to convert our National Thanksgiving Day into a Roman Catholic festival, in a service entirely out of harmony with the history and the genius of our country, and the spirit and purpose of the Day.

3. That we desire to give voice to the widespread feeling of indignation among the millions of Protestants in America against the efforts of the Roman press and the Roman hierarchy to exploit the attendance of our Chief Magistrate and some of his Cabinet (which we are convinced has only been intended as an act of courtesy and good will, for the purpose of glorifying the Roman Catholic Church, and giving this service an official character, which it does not and cannot possess.

Bishop-elect Howden Not a Native of Canada.

In the sketch of the life and work of the Rev. Frederick B. Howden, rector of Georgetown parish, D. C., when he was elected Missionary Bishop of New Mexico, he was said to be a native of Canada, and received his college education there, but got his theological training at the General Seminary, New York City. In a note to your correspondent, Mr. Howden writes: "I am a little proud of my nationality. I am not a native of Canada. * * * I was born at West New Brighton, Staten Island, New York, and remained there until I went to Toronto, Canada, to College. Outside of my college course, my whole life has been spent in the United States, and all my education otherwise than that of the period mentioned, has been under the stars and stripes."

The Rectory Club had a large meeting last week, at St. Margaret's rectory, 1859 Mintwood place. Miss Caroline Smith, assisted by Mrs. W. Edward Callender, received the members. The president, Mrs. R. P. Williams, occupied the chair. Mrs. George McGrew gave an interesting talk on the Convention lately held in New York. The guest of honor was Mrs. Henry Yates Satterlee. W.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Bishop Lines' Tenth Anniversary.

The tenth anniversary of the consecration of the Bishop of Newark was observed by the meeting of the Diocesan Men's Club, on the evening of November 17th, at which rather more than four hundred men from all parts of the Diocese came together. The speakers were Archdeacon Carter, the Secretary of the Standing Committee; Bishop Greer and Bishop Burch, of New York; Mr. Hamilton Wright Mabie and Bishop Lines. The Bishop himself had made the request that the next ten years of the Diocese rather than the last should be emphasized, and no statistics and no kind of appeals or presentations were made. The meeting was held as simply as possible, only men of the Diocese and the two Bishops of New York. Honorable Marshall Van Winkle presided.

On November 18th, following the usual custom, the clergy of the Diocese were called to a conference in Grace church, Newark, and over one hundred of them were present. A great many subjects were presented and a large number of the clergy spoke upon them. All were the guests of the ladies of Grace church.

Annual Meeting of Woman's Auxiliary.

On November 19th the largest annual meeting of the Woman's Auxiliary of the Diocese of Newark was held in St. Paul's church, Paterson. The speakers were Bishop Rowe, Archdeacon Nichols, Rev. Mr. Daito, Dr. Mary S. Glenton and Miss Mosley. Under Mrs. Decatur M. Sawyer, the president, and a very capable staff of officers, the offerings of the Woman's Auxiliary have increased within ten years from $9,000 to $24,000; and the number of parochial branches has risen to seventy-two. The Newark Branch of the Auxiliary holds the fourth place in the Dioceses in its offerings. The United Offering rose from $7,700 in 1910 to $10,000 in 1913. At the annual meeting the women presented to the Bishop $1,500 for his Church Extension Fund.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Bishop Brewster's Appointments.

The following are the Bishop's appointments as far as given out:

November 21—P. M., Emmanuel church, Weston; A. M., St. Peter's, Cheshire; P. M., St. Paul's, Southington. 30—Advent Sunday, A. M., St. Luke's,, South Glastonbury; P. M., St. James', Glastonbury.

December 7—A. M., St. James', Winstead, evening, Trinity, Torrington. 14—A. M., Grace, New Haven; P. M., Christ church, East Haven; evening, St. Luke's, New Haven. 21—A. M., St. John's, Warehouse Point; P. M., Grace, Broad Brook; evening, St. Mary's, Hazardville.

Successful Italian Mission.

The Italian Mission recently started in Hartford has proved to be a great success. Rev. Pier F. Vodola is rector in charge assisted by Rev. Paola Vasquez. Mr. Stanley Merrill is superintendent of the Sunday School. There are nineteen classes and from the present outlook it appears that the school will be the largest among the foreign-speaking population of Hartford.

Loss to the Diocese by the Death of Clergymen.

In the death of Rev. Ellsworth M. Tracy, of Thomaston, of Bright's disease, the diocese loses one of its most energetic and successful workers. He was thirty-seven years old and was a graduate of Trinity College and the General Theological Seminary. His parishes were at Ogdensburg, N. Y., Maplewood, N. J., and Thomaston, Conn. In the latter city he was highly esteemed. He represented that city in the State Legislature. He is survived by a wife, two sons, one sister and his father.

Rev. John Binney, D. D., who died several months ago, was one of the best-known clergy in New England. He had been signally honored by several colleges and had for thirty-eight years been the holder of the chair of Hebrew and Interpretation of the Old Testament at Berkeley Divinity School, having been dean of the school from 1899 until 1908, succeeding Bishop Williams.

The death of Rev. William Henry Lewis, for twenty-three years rector of St. John's church, Bridgeport, was another which caused widespread sorrow throughout the diocese. He was the son of a clergyman, and while at Trinity College the Civil War broke out and in a burst of patriotism he left for the seat of trouble, together with two professors and a number of classmates. He was then only eighteen and a few months later he received a leave of absence and married Miss Catherine Edwards, of Watertown, Conn. Returning to the army, when only twenty-one he was made a Captain and took charge of the heavy Connecticut Artillery. While leading his company at Winchester, Va., he received a ball in his shoulder which nearly brought about his death. By the time he had recovered, worn out from weeks of suffering, he was obliged to return to his home after nearly three years active service. He later graduated from Trinity and Berkeley and held long rectorships in Philadelphia and New York, before coming to Bridgeport.

Mrs. Storrs O. Seymour, wife of Rev. Storrs O. Seymour, of Litchfield, recently died, following a long illness of heart trouble.

Mr. George S. Adams, Westport's oldest inhabitant, ninety-five years of age and an earnest and devoted Churchman, died at his home in that city recently.

Flavel Sweeten Luther, father of the president of Trinity College, died a short time ago of apoplexy, at the age of eighty-eight years.

The following clergymen have been received into the diocese after presenting letters dimissory: The Rev. George Nahum Holcomb, of St. Stephen's church, East Haddam, from the Diocese of Pennsylvania; the Rev. Henry B. Olmstead, in St. Paul's, New Haven, from the Diocese of New York; the Rev. Ezra F. Ferris, Jr., Missionary at Black Hall, from the Diocese of Newark.

The Rev. Harry Robbins has resigned as general editor of the Church Missions Publishing Co., of Hartford.

The Rev. William H. Robinson is now rector of Calvary church, Suffield, and St. Paul's church, Windsor.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Suffragan.

Deanery Meetings.

An interesting meeting of the Muscatine Deanery was held in St. Andrew's church, Chariton, Rev. George R. Chambers, rector, November 11th and 12th. The sermon at the opening service was preached by the Rev. Dr. Edward H. Rudd, of St. Luke's church, Fort Madison. On the morning of the second day the Rt. Rev. Harry Sherman Longley, D. D., Suffragan-Bishop, delivered a helpful ad clerum address. The evening session was occupied with addresses by the Hon. George F. Henry, of Des Moines, who spoke of the recent General Convention; Rev. John C. Sage, rector of St. John's church, Keokuk, who made an address on "The Mission of the Church to the World," and Bishop Longley, who concluded with an appeal for loyalty and devotion to the Church in Iowa.

The branches of the Woman's Auxiliary in the Deanery held a conference under the leadership of Mrs. J. W. Watzek, president of the Iowa branch, and Mrs. Crawford, treasurer of the United Offering. Reports were made of impressions of the General Convention by Mrs. Watzek and Mrs. Crawford, and a splendid address on "The Best Methods of Missionary Work in the Parish," was delivered by Rev. W. T. Jackson, Ph. D., of St. Michael's church, Mt. Pleasant.

The fall meeting of the Waverly Deanery the Rev. Wellington McVettie, dean, was held in St. John's church, Mason City, November 11th and 12th. On the evening of November 11th, the Rev. George W. Hinkle, of Waterloo, preached the Convocation sermon, on the theme, "The Claims of Christ and His Church." At 9 A. M., November 12th, there was a celebration of the Holy Communion, followed by a "Quiet Hour for the Clergy," conducted by Bishop Morrison. At a conference held for the benefit of the members of the Woman's Auxiliary there were interesting discussions led by Mrs. H. S. Longley, of Des Moines, and Mrs. John S. Cole, Deanery President of the Woman's Auxiliary. At 11 A. M., there was a business session, with an address by the Dean on "Our. Deanery," and by Mr. Hinkle on "The General Convention." In the afternoon several papers were read and discussed. "The Prophet Amos" by the Rev. W. V. Whitten, of Charles City; "The Coming Man and the Coming Woman" by the Dean; "The Coming Songs of the Times," the Rev. H. L. A. Fick, of Independence. In the evening there were addresses on "The Relation of the Church to the Labor Question," by the Rev. T. H. Gilbert, Ph. D., of Oelwein; "The Church as a Social Factor in the Community," by Rev. John Dysart D. C. L. of Dubuque; "Christianity in its Relation to other Religions," by the Bishop.

Rev. Arthur Lewis, rector of St. Mark's church, Maquoketa, recently delivered a lecture "From the Manger to the Cross," at the Opera House in that city. The lecture was illustrated by beautiful moving pictures. In this same parish a new organ has just been installed.

On their return from the General Convention the Rt. Rev. Frederick W. Keator, Bishop of Olympia, and Mrs. Keator were given a reception in Bishop Keator's old parish, St. John's, Dubuque, on the evening of November 3d.

Rev. John P. Montrose, President of the State Assembly of the Brotherhood of St. Andrew, has been suffering from a severe of attack of pneumonia, which at one time threatened his life. Happily, however, the crisis is past and he is on the road to recovery.

Rev. Thomas Horton, who has been in charge of Grace church, Boone, for some time, where he made a splendid record as a pastor and parish priest, has been called to St. James' church, Oskaloosa. He enters upon his new work the first Sunday in Advent.

The fall meeting of the Des Moines Deanery is announced to be held in St. Paul's church, Des Moines, Tuesday and Wednesday, December 2d and 3d.

Rev. Alexander H. Grant, recently elected rector of St. Paul's church, Des Moines, assumes his duties on Sunday, November 23d.

A new altar, beautifully finished but simple in construction, has been given to Grace church, Decorah, by the Junior Class of the Daughters of the King.

A handsome new church edifice erected for St. Matthew's church, Iowa Falls, was dedicated by Bishop Longley, Sunday, November 3d, in the presence of congregations which crowded the church at the several services held. The church is one of the most beautiful of the smaller church buildings in Iowa, and has been erected near to the business district of the city, on the bank of the Iowa river and overlooking the beautifully valley. The interior is finished in mission style and the exterior is pebble-dash cement. The total cost is in the neighborhood of $4,000.

St. John's church, Keokuk, Rev. John C. Sage, rector, has recently had added to its staff of workers as parish visitor, Miss Emma J. Smith, who has had much experience in this work. The rector, assisted by a curate, a parish visitor and seven lay-readers, cares for four outside missions, including the one colored mission in Iowa, St. Mary the Virgin, Keokuk.

Mr. S. P. Bawden, who has been Treasurer of the Board of Missions for several years past, has resigned, owing to the large increase of work made necessary for that officer to care for under the development of the new plan of administration of the missions of the Diocese under Bishop Langley. Mr. Bawden has resigned only because the press of other duties, and will continue as treasurer of the Diocese, an office which he has efficiently filled for some time.

The new method of missionary administration which is being developed by the Suffragan-Bishop of the Diocese ap-

pears to be meeting with unqualified success. By this plan every mission or parish dependent upon the Board of Missions for support is required to send to Bishop Longley each month, in advance, the stipend promised the officiating priest. All clergy in mission work are now paid from a common fund, their stipends now reaching them on the first of each month.

In St. Stephen's church, Newton, a new furnace has been installed.

The interior of St. Barnabas' church, Montrose, has recently been re-decorated, new carpets purchased and a furnace installed. This small parish church is built of stone and is one of the handsomest in the Diocese serving a small community.

Rev. Harold E. Ford, one of the recent general missionaries appointed by Bishop Longley, has assumed his duties, with residence in Des Moines. He will care for a number of mission parishes contiguous to that city, will act as Bishop Longley's Secretary, and has been appointed as the new treasurer of the Board of Missions.

Under the new plan of grouping a number of mission stations with a priest living at a central point, recently put into effect by Bishop Longley, the Rev. Charles Burton Upson has come into residence at Dubuque, with the care of St. George's, Farley; Christ church, Dyersville; Church of Our Saviour, Clermont; Grace church, Cresco; St. Paul's, Bellevieww; and the mission at McGregor.

St. Paul's parish, Sioux City, has given notice that after January 1st, 1914, it will relinquish all aid from the Board of Missions. This parish has made excellent progress under the faithful administration of Rev. E. H. Gaynor, who has served it many years.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Norfolk Convocation.

The fall meeting of the Norfolk Convocation was held in Christ church, Eastville, and Hungars church, Bridgetown, Va., November 10th-12th. The attendance was large and all services and sessions of the Convocation were well attended by the earnest Church people of the parish. The Convocation opened on Monday evening at Eastville, when Rev. Francis C. Steinmetz, S. T. D., of Christ church, Norfolk, preached the sermon. Tuesday, Morning Prayer was said and the sermon was by the Rev. H. H. Covington, the new rector of St. Paul's, Norfolk.

At 3 P. M. Convocation was organized and an essay on the "Oxford Movement" was read by the Rev. M. C. Daughtrey, of Grace church, Newport News. The Rev. A. C. Thomson, of Portsmouth, gave in an interesting manner, "Some Echoes of the General Convention." His talk was greatly appreciated by all, especially by those present who knew little of the Convention and its work. After Evening Prayer, with the sermon by the Rev. E. W. Cowling, the Convocation was delightfully entertained with an oyster roast at the beautiful "Oak Hall."

On Wednesday Convocation opened with a Quiet Hour, led by the Rev. Mr. Thomson, whose subject was The Christian Life. The thoughts he brought out were most helpful. At 10 o'clock the Convocation was picked up bodily, and in automobiles was transferred to Hungars church, Bridgetown, ten miles distant, where Wednesday's session was held. The service was the Holy Communion, the sermon was preached by the Rev. D. W. Howard of St. Luke's, Norfolk. The Dean of the Convocation, the Rev. Thomas C. Darst, and the rector of the parish, the Rev. W. G. Pendleton, were the celebrants. This service was largely attended, about seventy-five people taking the Communion. A delicious luncheon was served by the ladies of Hungars to a hungry crowd of clergy. It was delightful and will not soon be forgotten by those fortunate enough to be present. The business meeting in the afternoon was interesting. The report of the Rev. D. W. Howard, chairman of the Committee on the State of the Church in the Convocation, showed every reason for encouragement. But if the work is to go ahead it means that every parish must shoulder its responsibilities and the obligations laid on it by the Diocese and general Church. Norfolk Convocation, including as it does thirty-eight places, and among them the strongest churches in the Diocese, makes it the most important of all the Convocations. It always has to bear the greater part of the financial obligations of the Diocese, and if these are to be met every church in the Convocation must do its part. Bishop Henry St. George Tucker, of Kyoto, Japan, spoke to the Convocation. His message was one of optimism and encouragement for the outlook of Christianity in Japan. Automobiles were again called into service and soon the Convocation was in Eastville again, where the closing service was held. The church was crowded to the doors and the service was hearty and inspiring. Bishop Tucker was the speaker and was at his best.

It was with reluctance that the members of Convocation said farewell to Eastville and her charming people. The meetings had been, in spirit, one of the best ever held, and did much to strengthen and encourage the Church in her work. The next meeting will be held in Franklin, Va., where the Rev. F. R. Lee, now of Parkersburg, West Va., will have charge after the first of January.

Old St. Paul's Norfolk, Re-opened.

On Sunday morning, November 6th, an event of more than usual interest in Church circles in Norfolk occurred. Out on Church street, where the roar and din of traffic is heard, and in whose ancient cemetery sleep much of the beauty, wealth and genius known to the early history of the colonies, her walls overgrown with Virginia creeper, old St. Paul's, in her reopening service, renewed her youth and started anew upon aggressive work in behalf of righteousness and humanity.

After morning service had been rendered, most impressively, Bishop Randolph, standing in the unique pulpit, fashioned in the design of old colonial times, delivered a powerful and appealing sermon to a large and cultured audience, which entirely filled the building, now restored to its early architectural proportions and pattern. Sitting in the midst of surroundings suggesting the long ago, and rich in inspiring memories, but little effort of the imagination was required upon the part of the worshippers to depict within their fancy what must have been the conditions under which their colonial ancestors also engaged in the same divine worship.

Bishop Randolph's text was taken from 2 Corinthians, 4:2. He said that in this passage St. Paul is describing that trait of human life to which the minister must make his appeal if he would reach men, namely, to their consciences. He defined the conscience to be that within us which enables us to recognize the voice of God as He speaks to us personally. He said that whenever his own conscience spoke to him he always had the impression that it was the voice of a person.

In all ages, he said, even from the earliest records of the human race, conscience has been active in forming and shaping the lives of men as individuals, making itself heard from the earliest times.

It spoke to Adam and Eve, upon the occasion of their first sin in Eden. It spoke to Hagar in the wilderness, and ever since then it has been speaking to men.

Conscience is ever present with us. It is present at the birth of all our thoughts. It may be dormant and slumber for awhile, but it never wholly dies. At last it will awake and assert itself. There is a strange indelibility as to its records. It is always seeking to make us pure and good and never bad. Conscience makes cowards of us only when we go wrong, but when we do that which is right it makes heroes of us.

In concluding his sermon, the Bishop referred tenderly and touchingly to the former history of the church, reviewing briefly the ministry of Rev: Doctors Caldwell, Jackson, Okeson and Tucker, now Bishop Coadjutor of the Diocese, whose labors he described in the highest terms. He referred to the fact that the ministry of St. Paul's had ever been one liberal in its attitude towards the views and doctrines of other communions. At the conclusion of the sermon there were but few present who did not seem to be affected by its appeal.

The Bishop was celebrant at the Holy Communion, assisted by the rector of St. Paul's, the Rev. H. H. Covington.

Improvements at Trinity Church, Portsmouth.

For the two months this old and historic church was closed for the extensive improvements that have recently been undertaken by the vestry and congregation, under the leadership of their rector, and now that the services have been resumed the temporary inconvenience has been fully compensated. The old and unsanitary carpet has been removed and the entire church paved with red Welsh quarry-tile, the chancel, however, being of pure white flint. The floor under the pews is covered with hard-wood, highly polished, and the general effect extremely pleasing. The former heating system of gas radiators has been replaced by low pressure steam, and electric lights substituted for gas with new chandeliers and fixtures. Three-fourths of the expense of these improvements has been already met and it is hoped that the balance will be easily raised in the near future. The services are largely attended and earnestly participated in by all.

Petersburg Sunday School Institute.

The fall meeting of the Petersburg Sunday School Institute, which comprises the Sunday Schools of our Church in the city of Petersburg, and the counties of Chesterfield, Dinwiddie, Prince George, Surry and Sussex, was held at Waverly on November 13th. The number in attendance was small, principally because the Institute is very young and has not yet succeeded in convincing the majority of Sunday School workers of its value; but those who took the trouble to be present were amply repaid.

Every session was interesting. The discussions were practical, taking fully into consideration the actually existing conditions. The spiritual goal of all Sunday School work was kept clearly in view.

The Rev. S. U. Mitman, whom the Sunday School Convention of the Third Department has secured as field secretary, contributed more than any other to the success and helpfulness of the Institute. Having come from South Bethlehem, Pa., to make an address at the evening session, he also filled another place on the programme, made vacant by the enforced absence of the president of the Institute. Both addresses were stimulating, encouraging, and practical. Furthermore, he was ready with many suggestive and helpful ideas on each of the subjects that were thrown open to general discussion. In Dr. Mitman we have a leader of our Sunday School work with several elements of special fitness for the task he has undertaken. He is thoroughly conversant with modern methods and material, and alive to their value. He knows how to adapt these to the circumstances of small country schools, and therefore is saved from the folly of expecting a cut-and-dried system to fit widely divergent conditions. He realizes the importance of the small Sunday School and has a faculty of making disheartened workers realize it too, and hence of encouraging and stimulating. He has a spiritual nature and keeps the chief end clearly in view. These things are written with a purpose: to suggest to Sunday School workers in this and nearby Dioceses, the fact that they have a helper and coworker, who is anxious to get into closer touch with them, and who can be of very great assistance. He wants to be used and is a distinctly useful person. Address him at South Bethlehem, Pa.

Among the subjects discussed at the meeting in Waverly were The Purposes and Possibilities of the Institute; The Five Steps in Teaching the Lesson; The Problems of the Small School; Parents, Sponsors and Teachers; The Spiritual Aims of the Sunday School; The Privileges, Opportunities and Rewards of the Sunday School Teacher.

The following officers were elected for the ensuing year: President, Mr. R. W. Prichard, of Petersburg; vice president, Mr. J. A. Moss, of Waverly; secretary, Mr. F. H. Cole, of Petersburg; treasurer. Mr. Taylor, Dinwiddie sounty.

Mrs. W. E. Mingea, of Abingdon, has been appointed the vice president of the Woman's Auxiliary in the Southwest Convocation, and Mrs. M. P. Barksdale, of Petersburg, in the Central Convocation, whose duty it will be to visit the branches in their respective convocations and stir up their interest in Missions, and to organize branches in parishes where the Auxiliary is not now represented.

INDIANAPOLIS.

Rt. Rev. J. M. Francis, D. D., Bishop.

Ordination.

On Sunday, November 12th, in Grace church, Sandusky, Ohio, the Bishop of Indianapolis ordained to the diaconate, Mr. Rush Richard Sloane, a candidate in the Diocese and a recent graduate at the Cambridge Theological School. The candidate was presented by the rector of the parish, the Rev. Edmund G. Mapes, and the Bishop was the preacher. Mr. Sloane is to take up work in Indianapolis, where he will be on the Cathedral Staff.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Please Read This.

There is a rectory in a small parish in this diocese which has been rented for some years and is in bad repair. The parish has done its best for a new rector, and is fifty dollars short, and needs help to that extent to make a hard-working rector comfortable. Please send such amounts as you can to the Editor of the Southern Churchman, who guarantees the great worthiness of this case, and it will be acknowledged in the Southern Churchman.

Call Accepted.

The Rev. Z. S. Farland, rector of St. Stephen's church, Westhampton, near Richmond, has accepted a call to become assistant to the Rev. W. A. R. Goodwin, at St. Paul's church, Rochester, Diocese of Western New York. He will enter upon his new duties on January 1st, 1914.

Mr. Farland is the first rector of St. Stephen's and has done good work in organizing and building up the new congregation. We have no doubt he will be acceptable and equally useful in his new field. He was ordained deacon by Bishop Whittle in 1894 and priest by Bishop Newton in 1895. His first charge was as rector of St. John's church, Portsmouth, Va., from whence he went to All Saints' church, Atlanta, Ga., before coming to Richmond.

Virginia Folk-Lore Society.

The first annual meeting of the Virginia Folk-Lore Society will be held on Friday, November 28th, in the High School Building, Lynchburg, Va. The programme will include report of the President, Dr. C. Alphonso Smith, University of Virginia; "Lord Lovell," sung by Miss Rosa Blake, of Randolph-Macon Woman's College; Ballad Collecting, by Miss Martha M. Davis, Harrisonburg High School; "Little Harry Hughes," sung by Mrs. Paul Cheatham; Our Ballad Club at Farmville, by Professor James M. Grainger, of State Normal School, Farmville; announcements by the secretary and treasurer, Dr. Walter A. Montgomery, of Richmond College; "Barbara Allen," sung by Miss Louise Howard, of Randolph-Macon Woman's College; election of officers.

Meeting of Junior Auxiliaries.

Every branch of the Junior Auxiliaries of Richmond was represented at an interesting meeting, held in the parish house of St. James' church, Monday afternoon, November 24th. The Rev. David H. Lewis, of Grace church, conducted the devotional exercises. An address was made by Miss Jennie Hughes, president of the city auxiliaries; Miss Katherine Lancaster gave some Echoes of the General Convention; Miss Annie Ronaldson made a report of the Junior Auxiliary meeting at the Fredericksburg Convention, and the Rev. Mr. Lewis gave a pleasant talk to the children. The meeting closed with a sociable—the entire affair being enjoyable and inspiring to the Auxiliary members.

Brotherhood Officers Elected.

The following officers have been elected for the ensuing year for the Richmond Assembly of the Brotherhood of St. Andrew:

President, R. Carter Beverley, Grace chapter; vice-president, W. A. James, Monumental chapter; secretary, Philip F. Brown, Jr., St. James' chapter; assistant secretary, James J. Tabb, Monumental chapter; treasurer, Douglas Stith, Ascension chapter; chaplain, Rev. E. E. Osgood, Emmanuel chapter.

Councilmen—George Woodall, Christ chapter; T. S. Macon and O. F. Blankinship, St. John's chapter; A. Sidney Buford, St. Paul's chapter; H. D. Nuchols and Rev. S. R. Tyler, St. Mark's chapter; G. Waddy Wilde, E. D. Sampson and Robert E. Anderson, All Saints' chapter; A. P. Wilmer, Holy Trinity chapter; C. J. Newell, St. Andrew's chapter; W. P. Stutz, St. Luke's chapter; Malcolm Stith, Ascension chapter; Thomas Armstrong, Epiphany chapter; T. C. Redd, Emmanuel chapter; Thomas Friend, Monumental chapter; John W. Field, St. James' chapter.

Mr. James McCaw Fox, for many years a member of Holy Trinity church, died at his home on N. Harvie street, Richmond, on Thursday, November 20th, in his 59th year. He is survived by his widow, one son and one daughter. Mr. Fox, who was a nephew of the late Bishop Dudley, of Kentucky, took an active part in the establishment of the mission of St. James' church which, under the late Dr. Sprigg, developed into the present Holy Trinity church. Funeral services were held at Holy Trinity, on Friday, November 21st, by the rector, the Rev. J. J. Gravatt, D. D.

Bishop Funsten of Boise was the preacher, last Sunday morning, at St. James' church, and Sunday night at St. Mark's church, Richmond.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Annual Meeting of Pittsburgh Woman's Auxiliary.

The annual meeting of the Pittsburgh Branch of the Woman's Auxiliary took place on Tuesday, November 4th, at St. Andrew's church, Pittsburgh, beginning with a celebration of the Holy Communion, with address, by Bishop Whitehead, assisted by the Rev. Dr. Vance, rector of the parish, and the Rev. T. J. Bigham, Archdeacon of Pittsburgh. The business meeting was held at eleven o'clock, and the attendance broke all records for an Auxiliary gathering. The officers of last year were re-elected, with the exception of organizing secretary, whose duties have been merged in those of the President and Educational Secretary. Short talks were given by the leading officers; pledges made by the parishes for apportionment; reports of work and gifts were presented, the amount of the United Offering from the Diocese being $3,546.06. Mrs. C. C. Ware told of her work among the Sand Hills of Nebraska, and made an appeal for chairs, tables, etc., for the furnishment of a parish house at Alliance, Nebraska. In the afternoon addresses were made by the Rev. A. M. Sherman, of Hankow, China, and Miss Florence Langdon, of Tanana, Alaska.

A second meeting of the Auxiliary was held on Wednesday morning, at Trinity parish house, when the delegates to the Triennial meeting of the Auxiliary gave their experiences, Mrs. Ware and Miss Langdon spoke a second time, and a question box was a prominent and helpful feature of the occasion.

On Saturday, the Junior Auxiliary celebrated its anniversary, at St. Peter's parish house, with Mrs. Ware as the

chief speaker. The gifts of the members for the Christmas Missionary boxes were on exhibition.

Service of Benediction.

On All Saints' Day, the Church of the Redeemer, Pittsburgh, was opened with a service of benediction by the Bishop of the Diocese, assisted by the rector, the Rev. R. N. Meade, and other clergymen of the city. At eleven o'clock, A. M., there was a celebration of the Holy Communion, and in the evening the service of benediction, with sermon by the Rev. Dr. J. R. Wightman, a former rector. A reception followed in the parish rooms. The building just erected is to be eventually the parish house, and is built on the rear part of the lot, the church to occupy the front as soon as money is on hand for its erection.

Consecration of Holy Innocents' Church, Leechburg.

On Wednesday, November 15th, the Church of the Holy Innocents', Leechburg, was consecrated by the Bishop of Pittsburgh. The sermon was preached by the Rev. L. F. Cole, of Pittsburgh. Other clergymen present were the Rev. Dr. Dyess, Professor in the University of Pittsburgh, who conducts services in the church two Sundays each month; the Rev. Joseph Speers, of Wilkinsburg; the Rev. C. J. DeCoux, Archdeacon of the Diocese; the Rev. T. J. Bigham, chaplain of the Laymen's Missionary League, and the Rev. C. D. Frankel, of Indiana. This is the second church building, erected several years ago, after the destruction by fire of the first edifice.

On Friday, November 7th, the Pittsburgh Local Assembly of the Daughters of the King assembled at the Church of the Atonement. Reports from the General Convention were made by the Rev. C. B. Richards, of Pittsburgh, and by Mrs. G. M. T. Taylor, concerning the Convention of the Daughters of the King held during the sessions of the Convention, at which Mrs. Taylor was the delegate from the Pittsburgh Assembly. There were also missionary addresses by Miss Langdon and Mrs. Ware, in the afternoon.

On Thursday, October 30th, the Brotherhood of Calvary church, Pittsburgh, gave a dinner to the men of the parish, in the parish house. The principal speaker was the Rt. Rev. Dr. Thomas, Bishop of Wyoming, whose subject was "The Church of the Twentieth Century." Other addresses were made by the Rev. Dr. McIlvaine, rector, and Mr. Norman McClintock, president of the Brotherhood. The Rev. Warren Lincoln Rogers, assistant at Calvary, acted as toast-master of the occasion.

The Missions Study Class, under the care of the Pittsburgh Branch of the Woman's Auxiliary, had its first meeting for the season of 1913-14, on Thursday, November 13th, at St. James' Memorial church. The book under consideration is "The Emergency in China." The topic for the day was "How China has arrived at her present condition." Two papers were read on "International Relations," and "Industrial Conditions," by Dr. Helen M. Baldwin and Mrs. W. L. Rogers.

At the November meeting of the Pittsburgh Clerical Union, held at St. Peter's parish house, on November 17th, brief reports of the General Convention were made by the Bishop of the Diocese and the Diocesan Clerical delegates, the Rev. Dr. McIlvaine, and the Rev. Messrs. Young, Howell and Richards.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

Meeting of Woman's Auxiliary.

The semi-annual meeting of the Maryland Branch of the Woman's Auxiliary, was held in Baltimore on Tuesday, November 18th. At 11 A. M. the Holy Communion was administered in Grace and St. Peter's church, by Bishop Murray, assisted by the rector of the parish, to a large number of delegates. After luncheon in the parish house, the delegates adjourned to Hazazer's Hall, near by, where a splendid missionary meeting was held, Mrs. A. L. Sioussat, the president, presiding. Stirring addreses were made by the Bishop of Maryland; by the Rt. Rev. L. L. Kinsolving, D. D., Bishop of Southern Brazil; by the Rt. Rev. P. T. Rowe, D. D., Bishop of Alaska, and by Miss Grace Lindley, of the Church Missions House, New York.

New Memorial Window in St. Paul's, Baltimore.

A beautiful art glass window in memory of James K. Harwood and Henrietta Glenn Harwood, has just been put in place in Old St. Paul's church, Baltimore. The memorial is Romanesque in form and has for its subject the "Education of the Virgin." It is a companion window to one representing "St. Monica and St. Augustine," executed by the same firm and placed in the church several years ago.

Community Christmas Tree.

Baltimore is making great preparations for having what is known as the "Community Christmas Tree." A huge pine or evergreen tree, illuminated with thousands of lights, is erected in some prominent place in the city, about which people of every creed, rich and poor, can gather, listen to carols and inspiring music in harmony with the season, and catch the true Christmas spirit. Such exercises were held last Christmas in Boston, New York and Milwaukee. The Bishop of the diocese is a member of the commitee of six appointed by the Mayor of Baltimore to carry out the plan, and is earnestly interested in making it a success.

The Bishop-elect of North Dakota.

The announcement of the acceptance by the Rev. John Poyntz Tyler, of St. John's church, Hagerstown, of his election as Bishop of North Dakota has been received by his parishioners and friends in this diocese with mingled feelings of pleasure and regret. They are glad that the Church at large and in North Dakota is to have the inspiration of his earnest and consecrated personality, and sorry that the Diocese of Maryland must lose him. It is understood that his consecration will be held in Hagerstown on January 6th.

Communion Set for Church on Solomon's Island.

The Rev. Benjamin B. Lovett entered upon his duties as rector of the Church of our Saviour, Baltimore, on Sunday, November 2d, and was greeted by large congregations. An interesting and gratifying incident attended Mr. Lovett's departure from his late parish at Solomon's Island. For a long time he had been endeavoring to obtain for the parish a solid silver Communion set, but had not yet succeeded in doing so. Just before his departure for his new field, his people at Solomon's placed in his hands the necessary sum for the purchase of the long-desired Communion vessels, and Mr. Lovett had the pleasure of giving the order for the making of them.

The Rev. Smith Hilton Orrick, rector of the Church of the Ascension, Westminster, Carroll county, and Miss Ellen Waring Powell, of Baltimore, were married on November 15th, in the chapel of Emmanuel church, Baltimore, by Bishop Murray, assisted by the Rev. Dr. Hugh Birckhead, the rector.

Mrs. C. L. Atwater, the wife of the rector of St. Mark's parish, Frederick county, Md., who was seriously ill of typhoid fever at the home of her parents in Pennsylvania, the past summer, is convalescent, and has returned to her home in the rectory at Brunswick.

At the State Convention of the Christian Endeavor Society held in Baltimore, November 17-19th, several prominent Churchmen had places on the programme. Mr. William F. Cochran, chairman of the Diocesan Social Service Commission, spoke on "Social Service," and the closing address of the convention was delivered by the Rev. Floyd W. Tomkins, D. D., of Philadelphia, on the subject, "The Way into the Holiest."

On Monday, October 20th, an interesting service took place in the chapel of St. James' School, the Diocesan School for Boys, near Hagerstown. It was a special service for the christening of Adrian Onderdonk, Jr., the infant son of the headmaster of the school. The baptism was administered by the Rev. Dr. W. C. Richardson, rector of St. James' church, Philadelphia, the child's grandfather. A large congregation of students and friends were present.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Ordinations by the Bishop of Atlanta.

On Sunday, November 16th, in Trinity church, Columbus, Georgia, Mr. William Beecher Curtis. The candidate was presented by his former rector, Rev. S. Alston Wragg; the preacher was the Rev. Henry D. Phillips, with whom Mr. Curtis is hereafter to labor in the Church Settlement Work at La Grange, where there is both need and opportunity for two clergymen.

On Monday, November 17th, in the Church of St. Christopher, for colored people, Columbus, the Bishop of Atlanta ordained to the priesthood James Stewart-Braithwaite. The preacher was the Rev. S. Alston Wragg, and the Ven. E. L. Henderson, Archdeacon for Work among the Colored People, presented the candidate.

The outlook both for evangelism and for education in this Church is bright and encouraging.

(Continued on page 20.)

THE OLD RELIABLE
ROYAL
Baking Powder
ABSOLUTELY PURE
THERE IS NO SUBSTITUTE

Family Department

Advent.

Lift up your heads, ye mighty gates,
Behold the King of glory waits:
The King of kings is drawing near.
The Saviour of the world is here.
Life and salvation doth He bring,
Wherefore rejoice and gladly sing:
We praise Thee. Father, now,
Creator. wise art Thou.

The Lord is just, a Helper tried,
Mercy is ever at His side;
His kingly crown is holiness,
His sceptre, pity in distress.
The end of all our woes He brings;
Wherefore the earth is glad and sings.
We praise Thee, Saviour, now:
Mighty indeed art Thou.

O blest the land, the city blest
Where Christ the ruler is confessed:
O happy hearts and happy homes,
To whom this King in triumph comes!
The cloudless sun of joy He is,
Who bringeth pure delight and bliss;
O Comforter Divine!
What boundless grace is Thine!

Fling wide the portals of your heart,
Make it a temple set apart
From earthly use for Heaven's employ,
Adorned with prayer and love and joy,
So shall your sovereigns enter in,
And new and nobler life begin,
To Thee, O God, be praise,
For word, and deed, and grace!

Redeemer, come, I open wide
My heart to Thee; here, Lord, abide:
Let me Thy inner presence feel,
Thy grace and love in me reveal.
Thy Holy Spirit guide us on
Until our glorious goal is won!
Eternal praise and fame
We offer to Thy name!

—United Lutheran.

Advent.

The Advent bell is ringing, calling all slumberers to awake, for the coming of the Lord draweth nigh. The round of observance of another Christian year has called our attention once more to the fundamental doctrines of our Christian religion, and Advent is here reminding us of the great past and pointing to a most solemn future. We trust that in our churches as much attention will be paid to the Advent season as to that of Lent, and that the first and second coming of our Lord will receive as much prayerful thought as is given to Passiontide and Easter.

The season of Advent calls us to a backward look. It reminds us of the long period during which the world waited for the coming Deliverer. It emphasizes for us the fact that God's fulness of time came when men had learned the absolute emptiness of time. Civilization had advanced in no mean degree. Culture had been carried to a high pitch. Luxury had increased on every hand. But in none of these things was there the heart satisfaction for which the world craved. When the material world was most full, the heart of man was most empty. Men had spent their money for that which was not bread, and their labor for that which did not satisfy. But in the fulness of time God sent forth His Son, that men might receive the adoption of sons. The season of Advent, therefore, calls the heart back to a devout consideration of the Divine provision for human needs. It declares that man was not left alone in the land of forgetfulness, to grope his way through the darkness of despair. The God who made us remembered us in pity, and the Sun of Righteousness arose with healing in His rays.—The Lutheran.

"That Blessed Hope."

One of the greatest privileges and blessings of the Christian Year is the opportunity afforded by the Advent Season to call attention to the Coming of the Lord. Although Sunday by Sunday we testify that "From thence He shall come to judge the quick and the dead," yet the weeks of Advent provide for an additional emphasis on one of the profoundest truths of Holy Scripture. The Second Advent is the culminating point of the revelation of the Word Incarnate, the Second Person of the Blessed Trinity. His Pre-existence, His Incarnation, His Death, His Resurrection, His Ascension—all find their fitting climax in His coming again. And yet a truth so prominent in the New Testament calls for far more attention than is involved in the occasion provided by one month in the year. It has been computed that there are over three hundred references in the New Testament to the Lord's Coming, and if this is so, it must mean that the subject is one of the greatest possible importance, for a truth so prominent cannot be otherwise than vital and essential. We see it treated in almost every book in the New Testament, and in a remarkable variety of aspects. It was announced by our Lord in the Gospels, it was taught by the Apostles in their preaching and writings, and it is anticipated in the Apocalypse. Nor must any difference of interpretation prevent us from teaching and emphasizing this definite truth. As the late Archbishop Benson once said, "He will come at some time; He may come at any time."

And when we recall and realize the truths connected with the Coming we are enabled to see still more clearly the place and power of the doctrine in Christianity. It is the only hope set before the Church in the New Testament. The Christian does not, or should not, contemplate death, for this is never put before our eyes as the goal of the Gospel. We are only too apt to forget this, especially in view of some of our familiar hymns, and we are thereby led to regard death as inevitable and the Coming of Christ as possible and contingent only. But the New Testament reverses this order and teaches that while death may come the Lord will come. "The sky, not the grave, is our goal." With this hope of the Church Militant is associated the thought of the resurrection of the dead in Christ and the reunion of these with living believers (I Thess. iv). Could anything be more comforting and inspiring than this blessed assurance? How often people have been led astray by what is sometimes called "the larger hope," instead of concentrating attention on what the New Testament calls "that blessed hope." The latter is the great preservative against any errors connected with the former, and it is only when the hope of the Lord's Coming recedes from the view that the minds of men become involved in speculation and impossible ideas concerning future life. Then again, the Coming of the Lord is associated with the reward of the believer. The people of God are now laboring in view of the Day of Christ, and with that event will come the recognition of their service as they stand before their Master to receive the rewards of grace according to work. To the weary toiler filled with disappointment at apparent fruitlessness the assurance of the Lord's coming brings inspiration, hope, and cheer.

In the light of these profound and yet practical truths it is easy to see what an incentive to holiness and earnestness is the teaching of the New Testament concerning the Coming of the Lord. "Seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless." In view of all that is to happen in connection with that wonderful event we can readily appreciate the force of the Apostle's question. "What manner of persons ought ye to be in all holy conversation and godliness?" There is perhaps nothing set before us so definitely as an incentive to hope, to holiness, to progress, and to strenuous effort, as the fact of the Advent of our Master. Let no one say that it is a speculative and imaginative doctrine. It is nothing of the kind, but one of the most severely practical of all the truths included in the revelation of Christ. If only clergy and people preach and live this doctrine of the imminent Coming of the Lord Jesus it would make a profound difference in the Christian life and service of our Churches. In view of the present state of the world with its apparently increasing indifference to God and vital godliness it ought to be obvious that the aim and purpose of the Church in the present dispensation is not to convert the world. Indeed, if this were the goal of the present order of things, Christian workers might well stand appalled and overwhelmed with despair as they realize how comparatively little has been done during the ages of the Church. But if, instead of this vain hope, we understand that the present dispensation is intended, as St. James said, "to take out a people for His Name," and that this is to be done in the light of the Coming of the Lord for His own people, the Body of Christ, it will make a marvellous difference to the spirit in which we prosecute our task. It will crown our faith and love with that hope which is essential to the full, true, spiritual life. Let us therefore take advantage of this Advent season to proclaim once again the solemn and yet glad truth of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Canadian Churchman.

There is no explanation of the infinite care God takes of our world—wrapping it around with atmosphere, warming it, beautifying it for us, putting us in a home of love when we are born, bringing us into the great home of the church when we are baptized, helping us in trouble and distress and warning us through conscience by His voice except that He loves us. Whether you are wandering from Him or safe in the arms of His love I do not know, but God knows. If you are a wanderer, say in the words of the hymn: "Return, O wanderer, to thy home. Thy Father waits for thee."

Among the credentials of a man chosen of God and worthy of the name of friend is the ability to put the cause he loves above himself.

Advent.

Lord Jesus Christ, our Saviour King,
We long Thy face to see,
Come quickly in the clouds of heaven,
While we still wait for Thee.

And give to us Thy gracious help,
That we may cast away
The works of darkness, and put on
The armour of the day.

Help us to walk in Thy blest light,
And Thee to serve always,
To hail Thy second coming, Lord,
With shouts of joy and praise.

Though coming, Lord, with thunder loud,
And with Thy lightning bright,
Yet all our safety is in Thee.
Thou art our chief delight.

O send Thy Holy Spirit forth,
To heathen nations all,
May sinners leave their wicked ways,
And on Thy mercy call.

Thy people, Lord, shall still rejoice,
In Thee their dwelling place,
When heaven and earth have fled away,
Before Thy glorious face.

To God the Father, One with Thee.
And to the Holy Ghost,
Be glory to the Church redeemed,
And heaven's angelic host.

—Rev. L. Sinclair.

Thanksgiving.

"Thanksgiving!" How sweet the word! How full of spiritual uplift and communion as we think of it in its scriptural significance. Men, women and children, drawn together for the purpose of acknowledging and confessing with gladness the benefits and mercies which God bestows upon the race, nationally and individually. There are universal blessings that are graciously bestowed upon the evil and the good as impartially as the sunlight and the dew come down upon the "tares" and the "wheat."

But there are spiritual benefits of which those represented by the "tares" in the parable, know not; these blessings are prayerfully sought and thankfully received by those who are represented by he "wheat." There are not only the beneficial bestowments of spiritual wisdom and knowledge, but of saving grace, and of willing hearts to do works of piety and love. These are ready to offer "sacrifice of thanksgiving," and express their gratitude to Almighty God in works and labors of love, and also "in psalms and hymns and spiritual songs, making melody in the heart unto the Lord, giving thanks for all things unto God and the Father in the name of our Lord Jesus Christ."

"Thanks for all things." "Thanks" in "His name." Yea, for all things from eternity to eternity revolve about Him. He is ever the centre. Past, present and future hold Him alike. "He upholdeth all things by the word of His power.' To Him, angels and archangels and all the celestial host offer adoration, with songs of "thanksgiving and praise."

With these, and all the redeemed of the earth, we gladly mingle our tiny breathings to swell the mighty current which sweeps around His throne.

"Thanksgiving"—the keynote of the psalm of life—the theme of the song of the eternal ages!

The Bible is full of thankful praise. The marching music of the blood-washed pilgrim host is turned to the praiseful song that sweeps through the pages of this wonderful book, sometimes soft and low, like the strains of an æolian harp, when swept by a gentle breeze, and again loud and clear, as when a well-stringed instrument is touched by the fingers of a master hand.

"A song of thanksgiving"—an old, old song, but ever fresh and new to new-born souls. It began in time's dawning—when the "stars of the morning sang together and the sons of God shouted for joy." It swung down the centuries, echoing back from the heart of the Hebrew, who, along his journey of faith, from the plains of Shinar to the hills of Palestine, raised altars, lit altar-fires and worshipped. It ascended from Bethel, from Peniel, and from Mahanaim.

Thankfulness inspired the stammering tongue of Moses, and rang its change on Miriam's timbrels. Moses' song of thanksgiving is still a literary and poetical gem.

The same heaven-born sentiment swept the strings of "David's harp," and he sang: "Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His name."

The same grand theme thrilled the soul and fired the lips of the evangelist-prophet, and he sang of the Church: "The garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody."

In articulations of angelic sweetness it breathed over Bethlehem's plains, and lowly shepherds heard and joined in the chorus of praise, "glorifying God for all the things that they had heard and seen."

The time-worn lips of the aged Simeon and of the prophetess Anna waxed eloquent in thankful praise; they sang of salvation and redemption—songs of the redeemed!

It is midnight, before the passover—they are in the "upper room." Listen! they are singing! In that strange, dark providence pressing the Son of God to Gethsemane, the Calvary and the cross, He and His friends raise their voices in a hymn of praise and thanksgiving, part of the "Hallel."

The thanksgiving song!' You can trace the music, rising and falling to meet the exigencies of the pilgrim march in the way of righteousness all down the ages—in tones deeper than the sea, then higher than the heavens, now sighs in minor key, then shouts of triumph. Whether we sing to-day in the major or minor key, it matters little. The final issue of a life redeemed warrants and demands a thankful heart.

Even in sorrow we can thankfully rejoice that the Friend and Saviour of sinners reigneth. "Thanks be unto God for His unspeakable gift." We know that in Him there are depths of blessing we cannot explore, heights of vision we cannot attain, breadths of experience we cannot compass.

There are songs of gladness in the nights of sorrow. There are songs without words, gifts that overflow our cups, and tides that rise in the creeks far up in the soul regions. There is "love that passeth knowledge." There is "joy unspeakable and full of glory." There is "peace that passeth understanding."

We thank our God and Father for His rainbow of covenant mercy, that outrides the stormy waters;' and for the love of Christ, which is more steadfast than the mountains. In Him may our thanksgiving be sincere and true. "The Lord reigneth; let the earth rejoice."—Rev. A. M. Hubl, in Episcopal Recorder.

Lofty ideals of work are always stimulating and the more difficult the task they suggest the more attractive will they be to minds of the finest temper.

A Lady Describes a Real Lady.

In "Laddie, a True Blue Story," Gene Stratton-Porter gives us good measure, crowded together and running over six hundred pages. As a work of art, it might be improved by subtraction and condensation. As a work of heart, it satisfies, especially the reader who enjoys the gossip and observations upon life of a bright and unselfish "little sister."

In the neighborhood of the little sister lives an English family, around whom is an atmosphere of mystery. The head of it, Mr. Pryor, is quarrelsome, vindictive and supercilious in his treatment of his American neighbors. His only daughter, called "The Princess," wins the heart of Laddie; and he, in turn, is repulsed and threatened, then tolerated, then admired, by the family. Mr. Pryor begins to call at Laddie's home, on business errands and in a bellicose spirit. In one of these calls, he encounters and is conquered by Laddie's lovely and queenly mother. Towards the close of a tactful and triumphant conversation (on her part), Mr. Pryor exclaims: "Certainly you are a lady, a very great lady."

"Goodness, gracious me!" cried my mother, laughing until her dimples would have held water." That's the first time in all my life I was ever accused of such a thing."

"Again, I do not comprehend," said Mr. Pryor, as if vexed above all he would endure.

Mother laughed on, and as she did so, she drew back her hands and studied them. Then she looked at him again, one pink dimple flashing here and there, all over her face.

"Well, to begin at the root of the matter," she said, "that is an enormous big word that you are using lightly. Any one in petticoats is not a lady—by no means! A lady must be born of unsullied blood for at least three generations, on each side of her house. Think for a minute about where you are going to fulfill that condition. She must know all there is to learn from books, have wide experience to cover all emergencies, she must be steeped in social graces, and diplomatic by nature. She must rise unruffled to any emergency, never wound, never offend, always help and heal; she must be perfect in deportment, virtue, wifehood and motherhood. She must be graceful, pleasing and beautiful. She must have much leisure to perfect herself in learning, graces and arts—"

"Madame, you draw an impossible picture!" cried Mr. Pryor.

"I draw the picture of the only woman on earth truly entitled to be called a lady! You use a good word lightly. I have told you what it takes to make a lady—now look at me!"

How she laughed! Mr. Pryor looked, but he didn't laugh.

"More than ever you convince me that you are a lady, indeed," he said.

Mother wiped her eyes.

My dear man!" she cried, "I'm the daughter of a Dutch miller, who lived on a Pennsylvania mountain stream. There never was a school anywhere near us, and father and mother only taught us to work. Paul Stanton took a grist there, and saw me. He married me and brought me here. He taught me to read and write. I learned my lessons with my elder children. He has always kept school in our house, every night of his life. * * * All I know I learned from him, from what he reads aloud, and places he takes me. I exist in a twenty-mile radius, but through him, I know all lands, principalities and kingdoms, peoples and customs. I need never be ashamed to go, or afraid to speak, anywhere."

"Indeed not!" cried Mr. Pryor. * * *

"When I think of the life a woman must lead, in order to be truly a lady, when I review the life I have been forced to live, to do my share in making this home, and rearing these children, the contrast is too great. I thank God for any part I have been able to take. Had I life to live over, I see now where I could do more; but, neighbor, believe me, my highest aspiration is to be a clean, thrifty housekeeper, a bountiful cook, a faithful wife, a sympathetic mother. That is life-work for any woman, and to be a good woman is the greatest thing on earth. Never mind about the ladies; if you can honestly say for me, She is a good woman, you have paid me the highest possible tribute."

"I have nothing to change, in the face of your argument," said Mr. Pryor. "Our loved Queen on her throne is no finer lady."

That time mother didn't laugh. She looked straight at him a minute and then said: "Well, for an Englishman, as I know them, you have said the last word. Higher praise there is none. But, believe me, I make no such claim. To be a good wife and mother is the end toward which I aspire. To hold the respect and love of my husband is the greatest object of my life."

The above is only a fraction of the conversation reported in the chapter, entitled "The Garden of the Lord," pages 423-447. I venture to copy it for the sake of the elect ladies who read this department, but may not have the time or opportunity to enjoy the book, some of whom may be far away upon the mission fields, and as a tribute to several ladies whose friendship I esteem as one of the royalties of life.—Ninian Beall Remick, in The Presbyterian.

Start Right.

This is the season of beginnings in Church life and work. For while the ecclesiastical year begins with Advent, and the civil year with the first of January, the new year of Church plans and work has its real commencement in the autumn. Church work, in most of its departments, has necessarily lagged, perhaps has even been suspended, during the summer months. But now vacations are over, and if they have served their true purpose of recreation, we have been invigorated by them for another year of that hard work which is, after all, so much more satisfactory than play.

There is a great value in these times of fresh beginnings. They enable us to break away from the low-vaulted past; they give us a chance to make fresh starts and to create a new future. To start is not, indeed, all of the battle, but "well begun is half done."

The coming year of Church work will be largely determined by the plans and starts which we make during the next few weeks. Let us, then, start right! Let us build more stately mansions for or souls! Let us plan more largely not only for our own parishes, but for our work in relation to our diocese and to the general Church.

Now is a good time for each individual to take an inventory of his stock of service for the Church and her Master. Are you doing anything for the strengthening and upbuilding of your Church, and for the spread of Christ's kingdom among men? If so, are you doing all you can in every way that you can with all the powers you possess with that end in view?

It is not for any one of us to belittle his own powers and opportunities of service. We want to honor our own present as the material for a possible future. In order that we may honor it we must know how Christ honors it. He honors it for what it can produce in his hands. He honors it as a seed. I think sometimes of how, if the Lord had preached to men who were mostly farmers instead of shepherds, he would have made them another parable. Instead of the lost sheep on the mountain, he would have told of the last seed on the barn floor. Instead of the love that sought the wanderer and brought it to the fold, he would have wonderfully pictured the love that found the trampled grain, with all its power of life, and buried it in the rich ground.

"'How many loaves have you?' It is the Lord's first question; and the hands of those who really want his help, search their robes to see what they have hidden there. One brings his joy; another brings his pain; another brings his helpless desire; another brings his poor resolution; another has nothing to bring except just his sorrow that he has nothing. It is a poor collection; only seven loaves and a few little fishes; but it is enough. His bessing falls upon them, and they come back to the souls which gave them up to him, multiplied into the means of healthy, holy, happy life."—Phillips Brooks.

The Advent.

Recall the glad, eventful night
Wherein was born the Prince of Light,
  And tune the harps of praise
In homage of our Saviour King,
While heaven and earth unite to sing
  Our joyous Christmas lays.

That night when Bethlehem's star-lit plains
Resounded with angelic strains,
  That peace to earth had come—
A peace that o'er the earth should reign,
While gospel light and song proclaim
  Redemption's victory won.

Than all events more joyous far,
Was that announced by Bethlehem's star,
  That Christ the Lord was born;
No sweeter strains from heaven began
Than those which hymned good will to man
  Upon that Christmas morn.

—Rev. A. Messler Quick.

For the Southern Churchman.

Coals of Fire.

Paul the Apostle was made and prepared for his great work. In human judgment, if he had not been ordained and inspired for his special service for the kingdom of our Lord, he would have been accepted among men as the greatest of philosophers. Socrates, Plato, Pythagoras, with all their schools and followers, with all known Greek and Latin classic orators and writers, have nothing comparable to his brief, bold and irresistible utterances, on trying occasions, or to the medallions of literature given the world in his twelfth of Romans, thirteenth chapter of First Corinthians, the sixth and eleventh chapters of Second Corinthians, Philippians, eleventh Hebrews—the heroes of faith.

Whether these chapters, with several from Colossians, Thessalonians and Ephesians, with the collects of our liturgy as extra special studies and memoriter exercises explaining and impressing the Gospels, might not well and wisely supersede and displace the deappetizing and indigestible text books that make up the general course of theology and divinity of our schools, is hardly a question.

Meantime, the whole world is starving for words of the Living Saviour, in whom was life, and the life was the light of men.

These words of "Brother Paul," the great philosopher of Tarsus, are full of wisdom:

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome with evil, but overcome evil with good."

Lord Chesterfield advises his son:

"If a man misbehaves himself to you, be punctiliously polite, and let the contrast be as strong as possible."

We know how uncomfortable a pig feels in a parlor, and how uncomfortable an ill-bred man feels before a gentleman. Good humor and amiability and essential honest kindness overcome ill-natured or offensive words and manners. For the most part it will make a friend out of an enemy.

Old Mr. John P. McGuire used all the time to advise:

"Keep in the right. It is a foolish thing in many a good honest fellow when he is provoked by meanness or folly to 'throw away his case by blowing off.'"

As long as a cannon is loaded it is dangerous. When it has blown off, it is harmless. "A fool uttereth all his mind. A wise man keepeth it in till after."

J. L. W.

A Woman's Self-Control.

An Englishman traveling through Ceylon describes in the London Telegraph a startling experience that befell his hostess at a dinner in Trincomalee.

The dinner was excellent, but when it was about half-over I was startled by hearing my hostess tell the native servant to place a bowl of milk on a deerskin near her chair.

Although she spoke as calmly as if giving an ordinary order, I knew at once that there was a snake somewhere in the room, for these creatures prefer milk to anything else. As a hasty movement might have meant certain death, we all sat like statues; but for all that, our eyes were inspecting every nook and corner of the room. However, it was not until the milk was placed on the deerskin that the snake appeared. And then, to our amazement, a large cobra uncoiled itself from my hostess's ankle and glided toward the bowl, where, of course, it was immediately killed.

Imagine the nerve of the woman, although she fainted when the snake lay dead on the floor. How many could have remained motinonless under such circumstances?

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Children's Department

The Christian's Farewell.

Ye golden lamps of heaven, farewell
With all your feeble light;
Farewell, thou ever changing moon,
Pale empress of the night.

And thou, refulgent orb of day—
In brighter flames arrayed;
My soul, that springs beyond thy sphere,
No more demands thy aid.

Ye stars are but the shining dust
Of my divine abode;
The pavement of those heavenly courts,
Where I shall see my God.

The Father of eternal light
Shall then his beams display;
Nor shall one moment's darkness mix
With that unvaried day.

No more the drops of piercing grief,
Shall swell into my eyes;
Nor the meridian sun decline
Amid those brighter skies.

There all the millions of His saints
Shall in one song unite;
And each the bliss of all shall view,
With infinite delight.

—Philip Doddridge.

Uncle Jack's Vienna Story.

"O Arthur, Uncle Jack is home from Europe. I wonder if he will tell us stories as he used to before he studied so much about medicine. Come on, let's ask him."

And Mabel, with her hand in her little brother's, hurried out to the hammock under the trees where their uncle seemed to be waiting for them.

"A story? What shall it be about?"

"About some boy over there, where you've been," answered Arthur, and Mabel nodded her head, knowing her turn would come next.

"Well, I've been for two years in Vienna, where some of the bread I've eaten was cut from loaves shaped like a half moon. They looked queer, and I was told a story about the reason for their odd shape. It is of a baker and his little boy's drum, and, best of all, many believe over there that it is true:

"A long time ago the Turkish army came away up into the very heart of Europe from their land in the southeast. By one means or another this army conquered everywhere, until they came to Vienna. There the Turks surrounded the city, putting their soldiers into boats on the side toward the Danube, the long river up which they had come to capture this capital of a great Christian empire.

"Food was growing very scarce. And even the general of the Austrian army was growing weak from hunger, for there was no chance to get flour or grain from outside.

"Week after week went by. Scarcely a pound of flour was left in any home, much less in a bakeshop. The father of this little boy went down one day just as he had many times before, to search for something to eat. He was a very earnest Christian and could not believe that the Mohammedan Turks would win, even by starving the city and trying that way to make it surrender.

"Standing there, still hoping to find some sort of comfort, though he knew there was nothing left that could be eaten, the baker heard a curious, tinkling little sound. Down from the stairs he stepped and listened. There was nothing. Back he went to the same place, and again he heard the tinkling. Straight he went toward the northeast corner of this underground room.

"There lay his boy's drum, still tightly stretched and on it were three marbles dancing up and down, very very softly. Then they stopped.

"Setting down his candle the baker dropped himself flat on the ground with one ear next to the earth. Tappity-tap, danced the marbles. Thump, thump, came a heavier noise through the ground at the same time. Then everything was still.

"Over and over again this was repeated until the baker rose, and, without brushing off the dirt from his clothes, rushed through the streets to the general's headquarters.

"'What does a baker know about the tricks of the Turks? Go back to your house and keep your story to yourself or you will frighten all your neighbors. Don't come here with such foolish ideas. You give the Turks credit for more knowledge of war than the Austrians. Go home.'

"But the baker would not obey the bluff-spoken general.

"'It is not much for you to do. Send a soldier to listen to what I have heard. It is for Vienna I ask it. Not for myself.'

"At last the general agreed. Following the baker there went a squad of soldiers. One of these was an expert in the tricks of war. The others waited in the empty, barren bakeshop, but he went down into the cellar and lay with one ear on the ground as the baker directed him. Close by was the drum on which the three marbles were again lightly dancing.

"'You have saved the city,' shouted the engineer, jumping up with the same flash of hope in his eyes that had been in the baker's when he came before the general.

"The general was convinced. Tracing the thumping sound in a certain direction toward the river, for you know Vienna is on the Danube, the engineer planned a deep-laid powder track or counter-mine. This, when exploded, destroyed the mine which the Turks had been digging in the rocks under the city. After that there was a short battle that left Vienna free forever from the Mohammedan invaders.

"When peace came, the Emperor of Austria sent for the humble baker. In the palace, before a great company of noblemen, the monarch said, 'This is the man who saved Vienna. He shall have wealth, a title, and whatever else he may ask.'

"'I ask neither riches nor rank. I am only a baker. Grant to me and my family for all the years Austria is a Christian country, the right to be the only family of bakers that shall shape their loaves of bread in the form of a crescent. By this sign shall all Austrians who eat these loaves remember that the soldiers of the crescent had to fall before the soldiers who believe in the cross.'

"The Emperor issued this edict, and half-moon shaped Vienna loaves are said to be made even now by bakers of the same name as the one whose little boy left his marbles to play a tattoo on his forgotten drum during that long-ago siege."—Mary C. Judd, in Sunday School Times.

The Story of a Hat.

We were all sitting together one day talking about spring fixings, hats in particular. The most wonderful thing in the world happened; each one of the four daughters of the Reverend Robert Rardy was to have a perfectly new summer hat!

If you had perpetually and perennially worn an older sister's hat, you would understand. This glorious certainty would never have been but for father's article on "Predestination."

When the editor of the Theological Review sent on the check, father took it at once to mother and announced firmly to what purpose it should be devoted. Mother was pleased as could be, but we girls were simply weak trying to grasp the possibility.

To be sure, we had no idea what "Predestination" meant, and had tried to decide which daughter should read the article and instruct the others. We told Pris it was her duty, being the eldest, but Pris said she was getting tired of that sort of thing and meant to strike.

Honor insisted that she would be only too glad, but we must remember that the next to the oldest daughter hadn't any brains. Even with the best intentions she could never impart the meaning to us, and we knew that only too well.

Luckily I had done the last stunt, so it had to be Alice.

We had just returned from Farnum on a tour of investigation, and were talking it over with mother when Pris let a bomb drop in the camp. Now Pris is just as different from the rest of us as satin is from satine. She's not only the prettiest girl in the parish, but just let her beckon, and the world tumbles over itself to follow. Talk of Helen of Troy! But then she was bad and Pris is as good as gold.

Pris had tried on a certain hat in Farnum, the like of which Drayton had never dreamed, except on one occasion. It wasn't exactly daring—it was different! It wasn't conspicuous, but when Pris had that hat on, you couldn't think of anything else.

When Pris told us her intention, we all began to talk, but there was an air about her that made us realize the futility of argument.

Now the hat was a fine white chip trimmed with black velvet, some quills, and rosettes of white satin ribbon. It was simple as could be, but of a shape quite unknown to Drayton. It had unusual curves where Drayton headgear was either turned severely up or uncompromisingly down. When Pris put on that hat, there was no one else to be seen.

The Sunday before, Lotty Cheston had appeared in church wearing a hat rather similar. Lotty's aunt lives here, and members of the family are apt to appear at any time for week-end visits, but that wasn't why we were afraid to have Pris have one.

"Is it becoming?" asked mother, looking at me.

"She's the dearest thing in the world in it," I owned.

"Is it conspicuous or saucy—or—what is the objection, girls?"

"It's too pretty," said Honor. "It's so elegant and unusual it will set every one talking."

"Yes, mother," old Mrs. Green will be sure to say to me, 'Milly, ain' that hat like that frivolous Cheston gal's? Don't they get such fashions from Paris?' "

"Yes, mother," broke in Alice, "when I wore the chain grandma left me, Deacon Sumner took hold of it and 'trusted' I had the 'ornments' of a 'meek and

quiet spirit.' That's what you get by being minister's children."

"Just the same I am going to have that hat unless mother objects," said Pris, with the iron of determination in her voice.

"I see no objection," said mother, quietly. We all gasped and just looked at her.

"But mother," said Honor, at last, "we've been taught to think of other people first. It seems as if I never did anything because I'm myself; I'm a minister's child first."

"I don't believe you'll regret many of those things," said mother, "but there is a limit. You are really a human being even before you're a minister's child."

Honor gave mother a grateful look as if relieved to realize that fact.

"I think it just the right moment to tell a story, a true one, and about another hat, when I was a little girl." At the mentioned of a story we all brightened.

"Once when I was about nine," began mother, "it was decided that I was to have an entirely new hat. Perhaps you have some idea what my feelings were."

We all looked at one another and nodded. Didn't we know?

"I had settled what it should be—a fine, white straw trimmed with pale blue ribbon and knots of big field daisies with their golden hearts and curling fringes. Mother said it was excellent taste for a little girl and I should have it.

"We had planned to go in town on a certain Saturday, but the Thursday before Aune Sarah arrived.

"Now Aunt Sarah was an excellent woman, my mother's sister and devoted to her. She was also fond of my sisters, but somehow I could never get on with Aunt Sarah. Instinct told me that this aunt neither understood nor liked one of her nieces. I'm afraid I was especially naughty whenever she made us a visit.

"Of course Aunt Sarah went to Boston, too, and I had a presentment of coming evil.

"In the millinery department of a principal store, we passed by a table loaded with children's hats ornamentec with trimmings made of straw. I loathed them the moment my eyes fell upon the curious array. Aunt Sarah paused and glanced over the table. I pulled mother's hand and tried to urge her on.

"'Mary,' said Aunt Sarah, 'this is just the thing! Already trimmed and unusually durable.'

"'Mother! Mother! I don't want a hat like that,' I pleaded.

"Mother hesitated. 'We had decided upon blue ribbon and daisies,' she began.

"'Nonsense!' cried Aunt Sarah. 'How long would that child wear such a delicate hat? You just let me choose.'

"Mother looked as uncomfortable as I felt, but I think she stood in some awe of her sister. At any rate, Aunt Sarah had her way.

"Girls, if you could have seen that hat! It was a coarse, yellow straw, too large for my little head. I felt as if a wash basin had settled down upon it. It was trimmed with ropes of straw trimming gathered into a huge black and yellow rosette at the back, then falling in two streamers, each trimmed by a large green glass bead. It was further ornamented by a straw bird of Paradise with simply malevolent glass eyes; and the tail cruelly scratched my tender little neck.

"One Sunday for some reason that hat was left on the parlor sofa. Now we children were not supposed to go into that sacred room by ourselves, but I managed to steal in. When Sunday came, it was found that the head of the wonderful bird was missing. It was laid to the cat, who had committed similarly unholy deeds. The bird was removed, and I wore the hat with a lighter heart.

"Curiously enough, that was a short-lived article of headgear. So many things happened to it! First the glass beads disappeared, then the straw streamers began to ravel. Finally mother removed them and put on a band and some rosettes of golden brown velvet ribbon which was a comfort.

"In August Aunt Helen was married, and in church I wore my white frock and a brand new hat—a fine white chip trimmed with pale blue ribbon and field daisies. The other hat was relegated to every-day use, and I am sure found its end on the rubbish heap that fall."

"Mother," said Pris, curiously, "tell us! What happened to that bird?"

"I never told my own mother until I was much older than any of you. Well—I stepped on it! I stepped on it more than once. When I had broken it, I carried the head up into the playroom and dropped it down between the mopboard and the wall. It is doubtless there now, as they plastered the room the next fall."

"What did grandma say?" inquired Alice, with wide-opened eyes.

"She said, 'I don't know as I can blame you one bit,'" said mother, triumphantly.

"O, mother, you are such a dear," cried Pris, jumping up to kiss her; and a great burden seemed to roll from us all.

"But, mother," said Honor, "you don't mean we are never to care what people say?"

"Not much," said mother, frankly "if you're quite sure you're right. We must have independenec of soul as well as consideration for others. Take Mrs. Green. There are some things better worth remembering than her words. I can't forget how she came and helped nurse when Milly had the diphtheria."

"And Deacon Sumner's given me many a ride even if I haven't a meek and quiet spirit," cried Alice.

"I think you are making the application all right," said dear mother, smiling, and as usual having the last and best word.—Kate Louis Brown, in The Christian Register.

Bricks and Mortar.

Janet Duncan has just come home from college at the close of a school year, and as she was unpacking her trunk was thinking of the president's words in his last address to the students.

"Accomplish things worth while," he had said. "Let your every action be a perfect brick in the building of your character." And Janet, being a practical young person, intended to apply the principle to her every-day life.

"Poor mother!'" she said to herself. "She has worked hard to give me a college education and take care of the other children, too, and I'd like to show her that it has been worth while. I can't do anything great or wonderful, but I can take charge of the house and let her rest."

Half an hour later she discovered her mother getting supper, for the Duncans had been poor since Mr. Duncan's death, and could not afford hired help.

"Now, mother," cried the girl, "let me get the supper. Be a nice little momsey, please, and be a fine lady while your young daughter acts the servant."

"Why, thank you, dear," replied Mrs. Duncan, smiling upon the winsome would-be Bridget, "but I think I'd better do it. I've had so much experienec that it is easy for me. If you want to help, though," she added, as she saw the bright face fall, "you may peel these potatoes."

"All right mother," was the cheerful rejoinder. But inwardly Janet was a little disappointed, as she saw the chance of "making a brick" slippling from her. She helped in various little ways, and after supper washed and wiped the dishes.

As the days went on Janet's work proved to be the little, insignificant tasks which any one can do, but which no one wants to do; and as she laughingly observed, she was the "odd-job man." When she offered to sew, she could help most by pulling out bastings; if she was willing to help entertain her mother's visitors, she was needed to keep the children quiet; and so it went all through the summer.

One day Mrs. Duncan stopped her daughter in the midst of dishwashing, and, taking the girl's face in her hands, said: "Janet, dear, do you realize what a comfort you are to me? I couldn't get along without my 'odd-job man,' and I am so thankful that college hasn't spoiled you."

Janet flushed with pleasure; but before she could answer her mother was gone. "O," she breathed, "I'm so glad! Now I don't care if I haven't made any 'bricks.' Perhaps," musing, "perhaps the mortar that 'chinks in' between other people's bricks does just as much good in the world."—Youth's Companion.

The Morning Dawn is Breaking.

The morning dawn is breaking,
In the distant Eastern sky;
The shades of light grow brighter,
The morning draweth night!
Awake, ye sleepers! waken!
Arise, and gladly sing;
The Bridegroom soon is coming,
Our well beloved King!
He comes to call His lov'd ones
From toil and strife away;
From Earth's gloom long and weary,
To realms of endless day!
No more of toil and sorrow,
No more of grief and care;
We hail the glad to-morrow,
When we with Christ shall share
His throne of light and glory,
And with the Angels sing.
And tell Redemption's story
In the Palace of the King.
Long, long, has been the watching,
With many a heart-drawn sigh:
The watch will soon be over;
The morning draweth nigh!

M. Tindale.

Courage Pius One Hand.

"Poor, poor child, she is crippled for life. There will never be anything she can do."

Those were the sighs and many were the tears shed over the broken form of young Charlotte Searles, when at the age of sixteen a railroad accident took from her both the right arm and the right limb.

That was in 1861, and time has proven in the fifty-two years what a quick brain and a determined will can do.

Charlotte had already been apprenticed to a dressmaker. Naturally skilful with the needle and in love with the work as well, she bade fair to be more than an ordinary seamstress.

"There is nothing for her but to go back to school and study for a teacher,"

said sympathizing visitors both of her own race and many white friends who recognized her inborn energy.

"Never," said the girl down in her heart while her mind was full of vague wonderings about the possibilities.

Two days after the amputation of her limb Charlotte, when alone, spied a partly hemmed handkerchief on a table near her bed. Eagerly reaching for it she pinned one corner to the quilt and another to her shoulder, and the left hand began its life work. Later when her mother found the finished handkerchief folded upon the table the girl exclaimed in triumph, "Now do you say I can never sew any more?"

And through the years she has kept the wolf from the door with the point of her needle. She owns a small home and is proud of her independence.

Do you wonder how she threads her needle? "That is easily done," she will tell you.

She sticks the needle into a cushion or into the frame of the window sill and her capable left hand threads it quickly. And before you have had time to wonder if it is as easily done as it seems she has thrust the needle into the cushion as if to take a stitch, wound the thread twice around to keep it from pulling out and knotted it.

She does fine machine work and embroidery, hemstitching, anything in her line. But not alone in sewing is her left hand efficient. For thirty years she has lived alone doing all her housework, canning fruit included. She can even hang wall paper.

"But surely you cannot pare potatoes?" interposed a new acquaintance.

Miss Searles laughed, for although life has been a serious matter, she is still the cheeriest of women.

"No trouble at all. First I place a paper in my lap, then a rough cloth to keep the potato from slipping, and with a sharp knife I can do it almost as quickly as any one."

"I admit there is one thing I have never tried to do, and that is crochet. I have sometimes thought I would try, but I do not have much time, and it is hard on the eyes, but I think I could."

Her friends do not see how but in the face of what she has done they are not ready to say "impossible."—Henrietta Flint Simmerman, in American Messenger.

Animal Skill.

One day a naturalist lay motionless on a fallen log in the forest, and silently watched an animal at play in the grass near by. This was a large, brown-backed mouse—a meadow mouse, that had come out from his home under the log, and, when tired of play, had sat up to make his toilet. Using his forepaws as hands, the mouse combed the white fur on his breast, and licked himself smooth and sleek. Satisfied at length with his appearance, he began to search for food.

He did not have far to go, for a few stalks of wheat grew among the thick weeds near at hand. The mouse was so large that he could probably have bent the stalk down and brought the grain within reach. If not, he could certainly have climbed the stalk. He did not try either of these plans, however, for these were not his ways. Sitting up very straight, he bit through the stalk as high as he could reach. The weeds were so thick that the straw could not fall its full length; and the freshly-cut end settled down upon the ground, with the straw still erect and the grain out of reach. The mouse again bit the straw in two, and again the upper portion settled down. In this way he bit off five lengths of straw before he could bring the grain within reach of his paws. These forepaws were very skilful little hands, and he deftly husked a grain and ate it, sitting erect and holding it to his mouth as naturally as a boy would hold an apple.—Our Animal Friends.

One Time Boys.

Not long ago I took these three big words for a text: "One Time Boys."

The little church was pretty well filled with children under fifteen, and of course this kind of a sermon is always for folks of that age.

Right in the beginning I explained that a 10-time boy or 10-time girl was one who had to be told 10 times to do anything. If mamma wanted a door closed, she would need to tell Bessie 10 times to shut it. If papa wanted Joe to put up the bars to keep the calves out of the clover, he would have to tell a 10-time Joe ten times to put up the bars.

A 9-time Joe or a 9-time Bessie would need to be told nine times. An 8-time Joe and Bessie, eight times, and so on down to the one-time boy and the one-time girl.

Well, the boys and girls were thinking mighty rapidly as I handled my text for their benefit.

Many little fingers reached for wild little tears as they jumped out of their play houses and ran down pretty little faces. Boys snapped their eyes ferociously as a cluster of crystal drops tried to get out into the open and chase each other down their faces. Now just why tears always have to run down is a mystery to me. Why don't they run up sometimes? And why the same kind of tears will come when Joe is sorry as when he is hurt or mad, was also always a mystery to me until I heard of a great scientist who says they are not the same kind at all. He says if we would send him a tiny bottle filled with tears from Joe's eyes or Bessie's eyes that came after Joe or Bessie had eaten too many green apples, or too many dishes of icecream or stayed in swimming too long, he could not tell them apart, but if you send him a bottle of their tears caught when they were sorry they had been naughty and another bottle caught when they were mad, that he could tell a big difference.

Well, just at the right place in my sermon I stopped and asked the children what they were going to be and asked how many were going to be 10-timers. Not a hand went up.

How many 9-timers? Not a hand was raised.

How many 8-timers? Not a hand in sight.

How many 7-timers? No one moved. Down and down came the figures until 3-timers was reached. A number grew restless and shifted their position.

How many 2-timers? And quite a number of little hands went up as so many pairs of bright eyes looked about to see how many others were making the good confession.

Now, then, here we go, here we go, look out now. All be ready, how many one-timers? All the other hands flashed in sight and many of the 2-timers' hands went up again.

A bright little fellow of six who had come down a shady lane to the meeting took his little sister by the chubby hand and resolutely started his homeward journey. Nobody could tell what was in the two sweet hearts as they were soon disappearing into the shady lane. They had to cross a bridge over a stream, and as four childish feet stood over the water, the heart of the six-year-old little man was too full for utterance and four bright eyes did not detect the neighbor woman who was near at hand.

"Let's be one-timers," said he as he halted the homeward journey.

To this the tot whose hand he held quickly agreed.

"Let's not be cross to mamma another single time," was the second thing they were to do. The little sister had been thinking this too and said she was in for it.

"Then let's go on home," was the third thing they were to do, and they did that without ever knowing that a woman would tell this beautiful story, but she did tell it to me.—B. W. Rice, in American Messenger.

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The Fate of the Saviour's Murderers.

Before Jesus was nailed to the cross, Judas in despair hanged himself. The year following Caiphas was deposed from his priestly office. Herod, dethrowned by Caesar, died in infamy and exile. Pilate very shortly after the crucifixion, was stripped of his procuratorship and banished from his native land. In misery and gloom he lingered a short time and then put an end to his own life, leaving behind him an execrated name. The house of Annas was destroyed by a mob of Jews, and his son was dragged through the streets scourged and murdered. Jerusalem, besieged by the Romans, was utterly destroyed. Tens of thousands of its inhabitants were crucified—so many, in fact, that Josephus tells us, the ground about Jerusalem was so thickly studded with crosses that space could not be found in which to erect any more. After the siege, thousands upon thousands of Jews were sold into slavery, the price asked for them being even lower than the miserable pittance Judas received for betraying Jesus. From that time till the present the land of Palestine has been the scene of oppression, famine, war, and rapine. The Jews, scattered through every land, have been a nation of outcasts, persecuted, ostracized, hated, scorned of all men. Truly, truly, the cry, "His blood be on us and on our children," has been answered.

Personal and News Notes.

Christ Memorial church, Mansfield, La., the Rev. Sydney Dixon, rector, has been remodeled and greatly improved.

The address of the Rev. J. S. B. Hodges, D. D., for the coming winter, is 103 West Monument street, Baltimore.

The address of the Rev. W. H. Pettus is changed from 2 Kenwood street, to 14 Powder House boulevard, West Somerville, Mass.

Rush Richard Sloane was ordained to the diaconate, in Grace church, Sandusky, Ohio, on November 12th, by Bishop Francis.

The Rev. Ralph M. Harper, of the staff of St. Paul's Cathedral, Boston, was married to Miss Elsie Wulburn, at Charleston, South Carolina, on October 15th.

The Rev. John R. Matthews, the well-known missioner, held a mission this week, in old Blandford church, Petersburg, Va., beginning on Sunday, Nov. 23d, assisted by the minister in charge, the Rev. F. G. Ribble.

The Rev. Brayton Byron, assistant at Christ church, Rochester, N. Y., has resigned and will succeed the Rev. M. H. Birckhead at the Pro-Cathedral of the Nativity, South Bethlehem, Pa. Mr. Birckhead resigned because of ill health.

The Rev. Henry V. Saunders has resigned the rectorship of William and Mary parish, St. Mary's county, Md., having accepted a call to Zion parish, Prince George's county, Md., both in the Diocese of Washington.

The Rev. L. B. Browne, rector of St. Stephen's church, Thurmont, Maryland, has been elected rector of St. John's church, Harve de Grace, in the same diocese, and will take charge on December 1st.

The Rev. Francis K. Little, of the staff of the Cathedral of St. John the Divine, New York City, has been elected rector of the Church of the Messiah, Rhinebeck, N. Y., and will take charge December 1st.

Two beautiful stained-glass windows have been presented to St. John's church, Essex, by Mrs. Samuel Keyser and Mrs. James S. Harlan. The windows are memorials to Mr. Samuel Keyser and Mrs. A. M. Noble.

St. John's church, Broad Creek, Maryland, in the Diocese of Washington, built in 1692, is being repaired. It is one of the churches in which it is said George Washington often worshipped. The Rev. H. E. Ryerson is the present rector.

The Erie local assembly of the Brotherhood of St. Andrew, will meet for its annual Conference in St. John's church, Franklin, Pa., on Tuesday, December 2d. Addresses will be made by Mr. George H. Randall, of Boston, associate secretary of the National Brotherhood, and others.

The pulpit, choir rail, clergy stalls, the Bishop's chair and prayer desk formerly used in the chancel of Trinity church, Wilmington, Del., are installed at Immanuel church, Wilmington, where they have done much to improve the appearance and convenience of the chancel. The choir stalls have been placed in the chancel of Christ church, Dover, which has recently been greatly enlarged and improved.



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The Rev. B. R. Allabough, general missionary of the Mid-Western Deaf-Mute Mission, is in a hospital in Pittsburgh, having had to submit to an operation, the second within the year. The operation, while painful, was not a dangerous one, and the physicians promise him dismissal in three weeks.

Mrs. Frank West McFarland and Dr. Samuel C. Smith have announced their intention to present to Holy Trinity church, Hollidaysburg, Pa., a pipe organ, in memory of their mother, Mrs. Eliza Calvin Smith, who died on September 27th. The organ, it is expected, will be in place and ready for dedication on next Easter Day.

The Rev. F. A. Russell, who was a delegate to the General Convention from the district of Liberia, was the first African priest to visit the United States. Mr. Russell's father and mother were among the first Christian converts of this Church in Africa, and he himself is a product of our educational work, wherein lies the only hope of permanent success in Africa.

Three missionary districts have received a change of title by action of the House of Bishops. The District of Kearney becomes Western Nebraska, Cape Palmas becomes the district of Liberia, and in China the euphonious Wuhu becomes the District of Anking. The cession of two counties by the Diocese of West Texas to the District of North Texas, adds material strength to the latter field. The Diocese of Erie was admitted into union with the General Convention, and Haiti was accepted as a foreign missionary district.

CHURCH INTELLIGENCE.

(Continued from page 13).

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

The Rev. William T. Capers Elected Bishop Coadjutor.

A special session of the diocesan Council was, in obedience to the call issued last May, held on Tuesday, November 18th, in St. Mark's church and parish house, San Antonio, the Rev. Philip Cook, rector. In the call were named as matters of business to be transacted at this time, the election of a Bishop Coadjutor, the election of delegates to the Department Council, and proposed amendments to Diocesan Canon 25. The attendance was unusually large. Of the twenty-four clergymen enrolled, only three were absent; fifteen of the nineteen parishes in the Diocese were represented, besides six organized missions.

Holy Communion was celebrated at 9:30 A. M., by the Bishop, assisted by the Rev. A. W. S. Garden, the Rev. Richard Mercer, and the Rev. Philip Cook. The Rev. John W. Sykes was appointed chairman; the Rev. Upton B. Bowden, secretary of the Diocese, being in his place.

The following were chosen to represent the Diocese in the Department Council of the Southwest:

Clerical delegates—Philip Cook and A. W. S. Garden, of San Antonio; B. S. McKenzie, of Gonzales; Albert Massey, of Boerne. Alternates—J. W. Sykes, of Corpus Christi; John Ridout, of San Antonio; U. B. Bowden, of Cuero, and G. W. Hurlbut, of San Antonio.

Lay delegates—T. H. Baker, of Seguin; J. B. Kennard, of Gonzales; E. Galbraith, of Kerrville; S. G. Tayloe, of San Antonio. Alternates—C. J. Thomson, of San Antonio; A. E. Carter, of Lockhart; Louis Parker, of Corpus Christi, and Jack Patterson, of Marcos.

Mr. J. A. Chase, of Beeville, presented a report for the committee on constitution and canons, recommending amendments to Canon 25, which were adopted. The Rev. A. W. Burroughs and other members of the special finance provision, reported on provision for the Coadjutor, and the committee was continued.

The Council went from the parish house to the church at 3:30 P. M., and entered upon the election of a coadjutor for the Diocese. The election was completed at 5:30 o'clock, the actual ballotting consuming only 25 minutes. The Bishop's consent to and request for the election was first read and recorded, Bishop Johnston relinquishing to the Coadjutor, upon his election and consecration, "all of the ecclesiastical authority and all duties which I as Bishop of the Diocese am required to perform."

The Rev. Dr. J. T. Hutcheson, for 37 years in the service of West Texas, was first offered the floor. He nominated the Rev. William Theodotus Capers, rector of the Church of the Holy Apostles, Philadelphia, Pa. The nomination of the Rev. Mr. Capers was seconded by the next clergyman in line, the Rev. A. W. Burroughs, and by eleven other clergymen. That is, of 21 priests present, 13 nominated Mr. Capers.

The roll of the parishes and missions was then called. Seventeen of these offered nominations, of which twelve seconded the nomination of the Rev. W. T. Capers. In all six names were presented to the Council, but only two of these received more than one second.

The Rev. Philip Cook, rector of St. Mark's church, San Antonio, was nominated by the Rev. A. W. S. Garden, seconded by four other priests and by two prominent laymen. As soon as his name was proposed the Rev. Mr. Cook rose and addressed the Council, positively declining to be considered as a possible candidate. As head of the parish containing a third of all the communicants in the Diocese, Mr. Cook spoke of the hope to make St. Mark's a Cathedral church worthy of West Texas and of the service which such a parish, with its leadership uninterrupted, could and should be to a great diocese. Mr. Cook himself seconded the nomination of Mr. Capers, and at his

repeated request his own name was withdrawn.

Only one ballot was taken. Twenty-two clerical votes (including the Bishop's) were cast, making twelve, the number necessary for an election. The W. T. Capers received nineteen votes of the clergy.

Eighteen lay votes were cast (the delegates from each parish voting as a unit, with twelve necessary for an election. The Rev. W. T. Capers received fifteen votes of the laity. His election was announced, and formally and heartily made unanimous. After the signing of the testimonials the Bishop addressed the Council, expressing his unfeigned pleasure at the result. All present then joined in the Te Deum.

The Bishop of the Diocese, the Rev. Dr. Sykes as chairman of the Council, the Rev. Albert Massey as president of the Standing Committee, and Judge R. W. Hudson, representing the body of the laity, were directed to go to Philadelphia and present the call of the Diocese to Mr. Capers.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Church Social Weeks.

The Bronx Church Union has voted to hold Church Social Weeks again next year, and has fixed the dates for May 3d to 10th, with three group meetings the succeeding week. These Weeks are held in each parish, local men making programmes to suit. The Sundays are devoted to sermons, usually by the rectors, the first Sunday considering what has been done and left undone, and the second taking up plans for the future. On the closing Sunday night there is a consecration service for parish workers. During the week parish meetings are held, there is a round up and settlement of envelopes and pew pledges, and often the parents of Sunday School children meet teachers in conference. There is one evening for social purposes, and usually many interchanges of visits between neighboring parishes. The total attendance last year in seven parishes and missions was 12,000, and the expenses almost nothing at all.

The Bronx Now a Separate Archdeaconry.

Following the new canon on Diocesan missions, the Bronx has been formed into a separate Archdeaconry, giving it a large measure of local self-government. Four other principal parts of the Diocese are to be separately organized. There are two archdeacons, but they are at large, serving all archdeaconries. A small governing committee meets monthly for the Archdeacon, and its recommendations govern matters to be presented to the general Society of the Diocese. It is said that a lay secretary will be employed to give his entire time to the Bronx. The Bronx Church House is to be changed in its work, and become headquarters for educational work for foreign born.

Bishop Greer, Dean Grosvenor and the senior warden, Francis Lynde Stetson, spoke at a service of dedication held on November 23d, for the improvements in the Church of the Incarnation. These improvements have cost $35,000, and consist of a new roof, in order to make the interior lighter, the columns, a wholly new chancel decoration, a new floor, and new rooms for choir and clergy.

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DIED.

CRITTENDEN.—RICHARD LUCIUS CRITTENDEN, priest, born Columbus, Ohio, July 11, 1830, descendant of Robert Treat, third Governor of Colony of Connecticut; B. A. Kenyon 1849, M. A. 1852, Bexley Hall, 1855; Theological Seminary of Virginia, 1856; ordained deacon by Bishop Meade, 1856; priest by Bishop Whitehouse, 1857; rector St. Paul's, Freeport, Ill., 1856-57; assistant Trinity, Chicago, 1857-58; Zion, Freeport, 1858-60; St. Andrew's, Elyria, Ohio, 1860-62; chaplain 43d Ohio, 1862-65; St. Andrew's again, 1865-70; Fremont, Ohio, 1870-79; East Cleveland, Ohio, 1879-86; All Saints', Paradise, Pa.; Christ, Leacock, and Grace, Nickel Mines, 1886-1907; rector emeritus, 1907-13.

OBITUARY.

William H. Page.

On Saturday, November 15th, 1913, WILLIAM H. PAGE departed this life, after a long, painful illness, which he bore with quiet resignation; his loving wife, who ministered to him so tenderly and constantly, hearing no murmur, no complaint. During the summer months he sent for his friend, the Rev. H. B. Lee, of Charlottesville, who administered to him and his wife the Holy Communion.

Mr. Page was the son of Archibald and Lucy Trent Page, and was born in Cumberland county, Virginia. He moved to Basic City, Augusta county, in 1891, where he continued to reside until his death.

In 1900 he married the widow of R. S. Ryan, in whom he found an help-meet in every particular, and who survives him.

From the beginning of his life in Basic, to its end, he took a deep and hearty interest in the growth and development of the town; had he owned the whole town he could not have displayed a more loyal interest in her affairs. He watched over and supported in every way in his power her every enterprise, as intelligent public-spirited men should do.

Being by birth and baptism a member of the Episcopal Church he was devoted to her interests, and having a few other kindred spirits around him, he determined to have a church in which to worship God in the form and manner of his forefathers. These, with him as a leader, raised the needed funds, so that a beautiful little brick church stands a monument to his and his co-workers' faith, zeal and energy. It is called "St. Mary's," after the Christian name of Mrs. Mary Hibbert, who was with him equally interested in its erection, but who was called to Paradise before its foundation was laid.

His body was borne to the beautiful Riverview Cemetery, at Waynesboro, by his brethren of the fraternal Order of Odd Fellows, of which he was an honored and devoted member.

The funeral services of the Church were read by Rev. D. L. Gwathmey, minister in charge of St. John's church, Waynesboro, and St. Mary's church, Basic City, assisted by Rev. H. B. Lee, D. D., of Charlottesville. At the conclusion of the Church services the touching and solemn exercises of his Lodge were conducted by its officers. These all being ended, the large concourse of sorrowing friends turned mournfully away, feeling that a great gap had been made in the various circles, social, fraternal and civic, in which he moved for many years past.

***

Mrs. Spencer D. Fletcher.

Whereas, it has pleased our Heavenly Father to call to her reward Mrs. SPENCER D. FLETCHER, a faithful member of the Woman's Auxiliary to the Board of Missions of Emmanuel Episcopal church, of Cape Charles, Va., therefore be it

Resolved, 1st. That while we bow to the will of our kind and all-wise Father, we feel that this Auxiliary has sustained a great loss.

2d, That our warmest sympathy be and is hereby tendered to the hearts bowed down with this loss—to her husband, sister and children, and we commend them to the God of all grace and comfort.

3d, That these resolutions shall be recorded upon the minutes and a copy of them sent to her stricken family and to the Southern Churchman.

MRS. C. B. JONES,
President.
MRS. W. F. WILKINS,
Vice President.
MRS. T. H. KELLAM,
Secretary.
MRS. F. C. FITZHUGH,
Treasurer.

Rev. Richard Lucius Chittenden.

The following resolutions were passed by the Bishop, clergy and laity, gathered at All Saints', in the quiet village of Paradise, Lancaster county, Pa., to pay their last respects to a priest who has spent thirty years in faithfully ministering to an affectionate people in three associated congregations:

Whereas, on November 10th, RICHARD LUCIUS CHITTENDEN, Priest, entered into life in the eighty-fourth year of his age;

Resolved, That we, the committee appointed, desire to place on record the high spiritual value to the Diocese and the Church, as well as to his own people, of a life unselfishly consecrated to the highest ideals of the Christian priesthood. It is not often that a man of such wide experience, strength of character, and independent resources, gives himself so devotedly to one people in a quiet countryside for twenty-seven years.

Applying his own means largely to the erection of the new stone church, fittingly called All Saints', in the pretty village of Paradise, driving in all weathers over country roads, through the fertile fields of Lancaster county, to Old Christ church, Leacock; and through the hills to Grace church, Nickel Mines, where he ministered summer and winter to a people who gave him of their love and affection, as he unstintedly gave to them; always modest and deeply humble, he bore many trials with the great patience of a sure confidence in his Heavenly Father. An evidence of character is given by his last official report, in which he says, "I desire to testify to the many blessings vouchsafed to me, among which is the privilege of still learning, praying for, and in some degree helping in the missionary and benevolent work of the Church."

These things we desire to gratefully commemorate upon the day of his funeral, offering thanks to Almighty God for the good example to future generations in the Church of Christ.

F. GARDINER,
G. I. BROWNE,
G. N. REYNOLDS,
H. W. HARTMAN,

ACKNOWLEDGMENTS.

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The Household.

The Convalescent's Tray.

Every physician who is truly interested in his patients realizes how important in the treatment of many disorders is properly cooked food, and the social worker sees in addition the economic waste which lack of knowledge on this subject brings into those families that can least afford any waste. This realization adds another strong link to the chain that binds physicians and social workers in a co-operation which aims at banishing disease and conserving health. In serious illness, when the feeding of the patient is practically undertaken by the nurse, but little is required at the hands of the cook. But it is during convalescence that her skill is taxed to provide small and light meals that require as little energy as may be to digest, and yet which are able to supply extra nourishment to restore the wasted body. A nurse is an expensive luxury, and there are many homes where one cannot be afforded, and where the cooking for the invalid is undertaken by a member of the family or a responsible maid, who often find it difficult to avoid monotony. Those who have the care of an invalid, either temporary or confirmed, may find the following hints and recipes useful in the planning of suitable daily meals. The serving is of great importance, and the greatest care must always be taken with the invalid's tray. Then, too, only the freshest and best materials should be used for this class of cooking.

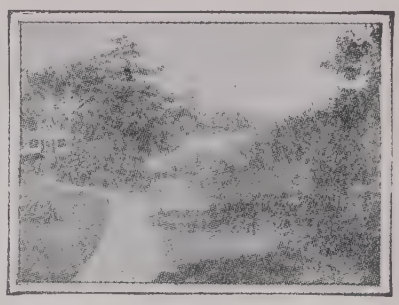
The Sweet Grass Bag.

Sweet grass receptacles seem to be the most suitable of all fabrics for holding summer fancy work, and the smaller sized baskets come in wonderfully attractive shapes to be transformed into bags. One size, a miniature replica of the old-fashioned stocking basket, is fitted with a satin bag, attached plainly an inch from the mouth of the basket and drawn up with double ribbons. The interior furnishings, attached by ribbons to the edge of the basket, consist of a sweet grass thimble-holder, a tiny satin emery and a reel of thread. Trimming the outer rim of the basket's mouth or lip are clusters of narrow satin ribbon alternating with tabs ending with little bow-knots, also in ribbon.

Still more practical is a round and flat sweet-grass basket in Roman colorings, to which is attached a huge bag-top of flowered satin lined with China silk. By stitching the outer side of the bag and its lining perpendicularly, to divide them into four sections, and then running draw ribbons through their several shirred tops, four separate pockets for sewing utensils can be formed, leaving a space in the center of the main bag for miscellaneous articles.

Place of Ornamental In Home Decoration.

Culture of the Boys and Girls Greatly Influenced by Arboreal Decoration.



"Tie your house to the ground with shrubbery" is the advice of an eminent authority on home life. He urges that the decoration of the dwelling by the ornamental use of shrubbery and flowering plants is about the surest evidence of culture and refinement in home life, and his reasons therefore are so good that they form a sermon in themselves. But it is not alone in their beauty that the value of good plants lies. Nothing contributes more to the air of satisfaction and home stability. In these days of the appeal of many outward interests the boys and the girls are effected by so many untoward influences that it behooves every father and mother to make home the nearest ideal possible. The far reaching and attractive influence of the culture of oramental shrubbery and flowering plants has never received the attention it deserves at the hands of the home makers, or there would be no homes, schools or public places without roses and their like. The boy or the girl who finds the beautiful in the home is not only insensibly influenced toward refinement and beauty, but also is strongly influenced to consider that home the dearest spot on earth.

Of perhaps less importance, yet none the less gratifying, is the increased financial value brought to any place by the sensible and liberal use of ornamentals. Any woman, and the woman makes the home, will be greatly attracted by the beauty of a place artistically arranged and developed. This attraction is always cashable into hard dollars.

Much disappointment may be avoided by an intending beautifier who considers his interests carefully. It is essential that the plants he obtains be of the kind that will do best in his locality, and that are thoroughly vigorous. Plants once stunted never grow, and unless one is certain that the nursery raising them is thoroughly careful, one is never certain of getting the best. The purchaser will inevitably be disappointed unless he buys of an establishment that makes a practice of considering his interests as well as his money.

The exquisitely beautiful effects in the accompanying picture came from the hands of a Southern institution which has had a remarkable success along the line of ornamental shrubberry and flowering plants. Furthermore, this institution has the reputation of aiding its customers to get the best results and gives them material help by its advice and suggestions. This year they have prepared a new book that will prove very helpful to the prospective purchaser, and this they will send on request to the J. Van Lindley Nursery Company, Box 210, Pomona, N. C.

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Thoughts for the Thoughtful

It is a great asset in life to be hopeful.

There is no calling where an education comes amiss.

Things without remedy should be without regard; what is done is done—the irrevocable remains.

A good deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love.

Man is greater than his circumstances, and God is always calling him to come up to the fullness of his life.—Phillips Brooks.

Nay, falter not—'tis an assured good
To seek the noblest—'tis your only good;
Now you have seen it; for that higher vision
Poisons all meaner choice for evermore.

After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it.

If thou desire beyond measure the things that are present, thou shalt lose those which are heavenly and eternal.—Thomas a Kempis.

Men do not succeed by chance. Chance may put you into a position of power, but if you do not possess capacity you will never hold the place.—Stephen Girard.

After all, one must take life as it comes. Its homely details are so mixed up with its sweet charities and loves and friendships that one is forced to believe that God has joined them together.

The secret of happiness, like the kingdom of heaven, is within. If one has not found it in America, it cannot be found in Europe, for it is not in this place nor in that place, nor in any external surroundings. It is within the soul.

Christianity is domiciling itself in every quarter of the globe, and unfolding to each generation the true interpretation of that generation's life, because the mind of its founder was trammeled by no provincialisms, and his thoughts are eternal.—G. A. J. Ross.

A collector in Paris has among his curiosities a Chinese god marked "Heathen Idol," and alongside it a gold piece marked "Christian Idol."

Habits, soft and pliant at first, are like some coral stones, which are easily cut when first quarried, but soon become hard as adamant.

The man who fears God is strong. Remember the Puritan. He has been defined as "the man who feared God and nobody else." Well, were the Puritans not strong? They have been the gulf stream of our sturdy Saxon race. They have kept it fresh, vigorous, valiant. They have been the friends and front of every progressive movement. They have been leaders and builders always. Great is the man who fears to do wrong!—Methodist Times.

Iceland has no jails, no penitentiary, no court and only one policeman according to a Canadian paper, nor is a drop of alcoholic liquor made on the island. Its 78,000 people are total abstainers, since they will not permit any liquor to be imported. According to the same authority, there is not an illiterate person on the island nor a child ten years old unable to read.


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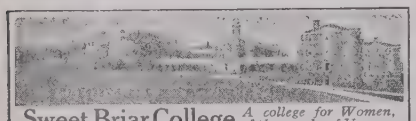
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Vol. LXXVIII RICHMOND, VA., DECEMBER 6, 1913. No. 49

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*7.50 A.M. Main St. Sta.	†11.35 A.M. Byrd St. Sta.
*8.40 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*10.25 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*6.20 P.M. Byrd St. Sta.
†2.00 P.M. Byrd St. Sta.	*7.30 P.M. Byrd St. Sta.
*3.50 P.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
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Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

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"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf." Our New York representative is Mr. JOHN D. McCREADY, 345 State street, Brooklyn. He is authorized to receive subscriptions and to contract for advertising.

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THE VIEW OF THE CHURCH'S WORK FOR MISSIONS.

One of the very ablest addresses that was delivered during the entire session of the General Convention was the address delivered by the President of the Board of Missions at the first joint session of the board sitting in the cathedral. In that address the president of the board departed from his usual custom of making a review of the last three years' work of the Board of Missions and undertook to show his idea of what the Church's mission, at home and abroad is, and what the Church, through the General Convention, should do to further that work during the next three years. "If," said he, "I had the powers of persuasion, I would use my time today to convince you that the best and most profitable thing the Church could do during the next three years, for its work of extension whether at home or abroad, would be to take into careful consideration the whole plan of its organization for work, so that when the Convention meets again, three years hence, it may be in a position to adopt such a working plan as will show that the Church not only realizes that it has a great work to do but proposes to do it. The debt it owes to the nation, as well as the Church's own best interests, demands this if for no other reason than that a right method is a controlling factor in any successful work, but there is another and more urgent reason for reorganization. There is no question that the Church is confronting tasks for which its present organization is inadequate.

"It can not ignore any longer without discredit many things which will test its strength to the utmost."

Then the President adduced three very striking examples of the need there is for reorganization of the method of the Board's work, in order to meet difficulties that confront the Church in our own country. The first is that of the foreign emigration to these shores. Emigrants of all sorts and kinds, some of them of almost the very lowest order of intelligence, are pouring into this country by the thousands, and every year from Southern Europe, from Russia, from the Balkan Peninsula, from Asia Minor and from almost all the backward lands of the world. These people are adding more largely to our population than any other class that is coming into the country. They are ignorant from almost every point of view; their religious development is of the lowest order; their regard for law and order is of the very smallest, and yet as a national Church, we are doing nothing whatsoever to face and solve this tremendous problem of our future.

Individual dioceses are doing more or less good work. New York, for example, Massachusetts and California, as well as some others of our dioceses, but, as an organized National Church, we are doing nothing whatsoever to help control the issue, nor can we do so through the agency of the Board of Missions until some new methods are used in the organization of the Board.

The second illustration of the situation to which Bishop Lloyd called attention was the need in our institutions of higher education. These institutions all over the land, North, South, East and West, are turning out young men and young women by the hundreds, almost by the thousands, every year, and these young people are going to be one of the controlling elements in the future growth and development of our country. They are going to help build up new communities; help shape new conditions; help fix the future of the Christian Church in communities in which they settle. Largely they are going to be the big element in whatsoever community they make their home; yet again, under its present organization, the Board of Missions has no authority or power whatsoever to help conditions in these great institutions. In some few cases individual dioceses are making strenuous and faithful efforts to meet and control the situation, but the trouble is that the individual dioceses are not strong enough, have not money and men at their control to do the work. If the work is ever to be done satisfactorily, it must be done through the instrumentality of the Board of Missions. To show how sadly there is need of some such work as this in the great educational institutions, it is told as a fact that there are almost hundreds of young men and women in some of the institutions in our Western States who have never even heard of the Protestant Episcopal Church, and if they are ever to know and be educated with regard to its claims, it must be because the general Church takes hold of this work through the Board of Missions.

Another illustration to which the Bishop called attention was the great need of work in many of our rural districts. Not the need simply for the work of the Protestant Episcopal Church, but for the work of any kind of Christian Church or any kind of statement of the Christian religion. Here, as in the other cases, individual dioceses, in many cases, are doing their very best; but the trouble is that the greater the field for the work in the rural districts, the poorer is apt to be the diocese in which that work exists and the more impossible for the diocese to meet the demand that is laid upon it. Here again, if the work is done at all efficiently, it must be done by the general Church, by the agency of the Board of Missions, and that this work should be done, it only needs the smallest thought to see. Our cities are filling up with population emigrating from these rural districts, and the future of any Church, or even of the Christian religion, in any city, is going to be more or less influenced by the character of the emigration that takes place from these rural districts into our cities.

These are some of the illustrations that the Bishop gave; so that in spite of all the great work that our Board is doing and the fine results that are evidently coming from that work, if we are to meet the present emergency and to satisfy the present demands, we must, of necessity, have an organization more modern and more up-to-date and more in keeping with our present methods than is our present Board.

"So far," says he, "as organization is concerned, the Church to-day, when it has become national, is practically the same as it was when our fathers were struggling to save it from perishing. There is no more unity of thought and action, so far as the work of extension is concerned, than in the day when Kemper was consecrated and sent to plant the Church in the country to the West. In such a time as that, when every man had to be ready to defend his own home against sudden attack, there was something fine in the single messenger to be sent after his people to minister to them and their Church while the wilderness was being subdued to provide homes for Americans, but times have changed. The settlements have grown together and become the nation. Individualism has given place to the co-operation and well-ordered system that mark intelligent forethought and purpose. In the Church alone must we look for a survival of the methods that distress and poverty of the first days compelled. To this day when changing conditions require that a missionary district be created, a Bishop is consecrated and thrown on his own resources as if he were embarking on an enterprise in which he alone is concerned, and whose fate concerns none beside himself and those whom he has persuaded to cast in their lot with him. Surely there is room for improvement."

The President of the Board thinks that so far as there being any danger of radicalism in our forward movement towards reorganization, really and surely we are in danger of overdoing conservatism, and that the Church must readjust its business methods, its missionary and its other methods of conducting its great national and international work just as every other business organization in the land has been compelled to reorganize on greater and more modern lines. It was a great statement of the situation, and in conclusion, he says: "If I had the power to persuade, I would move the Church to take thought for a right organization and a working plan that is worthy of the splendid things that challenge its credit and statesmanship."

Be it said, the object of this article is not to give in this writing a full and complete statement of what Bishop Lloyd said to the joint session, but to try to induce every reader of this article to sit down at once and write to John W. Wood, at the Church Missions House, and ask him to send a copy of Bishop Lloyd's triennial address, which he will gladly do, and then when the address has been received, to read it carefully and to ponder over it thoughtfully, and as a result, to give to the Church's great work of missions the thought and care that have never been given to it by our Church people so far, in the history of our missionary work.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Hand-to-Hand Circulation of a Church Paper.

Mr. Editor: In one of your back numbers of the Southern Churchman mention was made of putting a copy, or copies in a Public Library. One writer said: "It was better to put a copy in such a place than sending it to one person." This is, I think, true on general principles, but there are exceptions. Kindly let me explain: Through the kindness of dear Mrs. Chapin, of our C. P. C., in New York City, I have had the comfort and delight of your paper—now for the second year. To me good things should be passed along. So I took some numbers to a "shut-in" Church-woman, who passes them on. Others I give to a semi-invalid, who reads them and passes them on. Some I give to a father who likes to read to his little children. Some numbers I give to an elderly lady in one of our suburban towns, who wanted short, good articles to read at her Literary Club. She came last week and asked for more. Some I take to the Fire Department in my precinct. Some I give to sorrowing ones, when an article of comfort is given. Some I give to the young people when they will promise to read them for spiritual help. I could not tell how many poems and short articles I have copied and sent to those whom I knew would profit by their spiritual, social, or moral tone. Therefore, it seems to me that this one copy (subscription) reaches as many readers as if it were in a Public Library—where some people often "pass by on the other side" when they come to any Church papers. Now, I have to keep a list of those wishing copies, and divide. I like to hand one to a car conductor—to read the good, short articles while he must wait before returning. All given with a prayer for God's blessing on the messages it gives.

MRS. WM. J. CLEVELAND.

San Diego, Cal.

Teacher Training.

Mr. Editor: At the last meeting of our "Sunday School Institute," one and one-half minute was allowed in which to answer the following question:

"What is the best way to get teachers? Should a Sunday School train its own teachers and how?"

One minute and a-half in which to solve a problem which has burdened the heart of almost every minister of God for nearly a century past. A problem which will not be solved until the dormant conscience of the great army of passively professing Christians shall be aroused to a realization that the responsibility is mine; that the work which I fail to do will never be done.

Shall we train our teachers? In all Christian work human agency is God's plan. Inspiration is God's part. Method and execution is man's part. The Church of to-day is forcing upon all thinking men and women the problem of educating and training teachers. The Sunday School, under present circumstances and conditions, is the logical, but not the exclusive place for teacher training. The advantages of the Sunday School for this purpose are many; the material is already at hand. Sunday School teaching is the natural conclusion to Sunday School instruction.

A "Teacher Training" class is in the nature of a graduating class, to which senior scholars will gravitate, and which will serve to carry the scholar over and beyond the "Danger Zone" into the teaching force of the Sunday School.

The material being already supplied the "Teacher" is the next problem.

The "General Board of Education" furnishes a "Correspondence Course" of instruction in "Religious Pedagogy," which any moderately intelligent man or woman may study and pass in a reasonably short time. The method of applying this information in a "Teacher Training" class may be any that the intelligent ingenuity and practical common sense of the teacher may suggest.

The teacher of a training class must be a man or woman of perseverance and determination of character. The discouragements and difficulties are many and perchance there may be even open opposition to overcome.

The "Teacher" should be preferably a woman. Her power of endurance, her determination of purpose, her deeper spirituality, best qualify her for this work, and as the scholars will be largely of her own sex, she best will understand the feminine mind.

"Teacher Training" offers a great opportunity for splendid work, to earnest men and women to-day. Can we not form a Teacher Training class in every Sunday School?

Would it not be a move in the right direction, for those who are representing the "General Board of Education" to hold a conference of all who are interested in this great question of "Teacher Training" and discuss plans and methods for "Teacher Training" classes.

JAMES T. ESTES.

Richmond, Va., Nov. 26, 1913.

The Power of Prayer.

In a certain town which there had been no revival of religion for many years there lived an old blacksmith who became so disturbed in regard to the condition of things that he was moved, one day, to lock his shop door and spend the afternoon in prayer. Going to the minister he prevailed upon him to appoint a special meeting, although he declared that no one would be there. On the day fixed the house in which they assembled so overflowed that all could not be accommodated. For a time there was silence, when suddenly the sound of sobbing was heard, with the broken request for the prayers of any there who could pray. Another followed and another, when it was discovered that persons in every quarter of the town had been deeply moved by a sense of their own sinfulness, their uneasiness dating from the very hour in which the old man had knelt in prayer. The result was a great revival in religion, and so the smith's prayer had not been in vain. As a prince he had had power with God.—Rev. William Sinclair, Archdeacon of London.

The character of the godly man as revealed in Christ is the most beautiful, the most gracious and generous, the most attractive thing in all this world. Let it once be reproduced in the elect and the world would be converted.

Church Intelligence

CALENDAR FOR DECEMBER.

1—Monday.
7—Second Sunday in Advent.
14—Third Sunday in Advent.
21—Fourth Sunday in Advent.
St. Thomas' Day.
25—CHRISTMAS DAY.
26—St. Stephen's Day.
27—St. John the Evangelist's Day.
28—Holy Innocents' Day.
Jan. 1—Circumcision.

Collect for Second Sunday in Advent.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

Foreign.

A Queen and Missions.

The Continuation Committee of the Edinburgh Conference has met at The Hague. Queen Wilhelmina, of Holland, whose interest in religious work is part of the secret of her power with her people, wrote a letter of greeting which was as frank as it was personal. She declared her "affinity of soul with the grand task" of the committee. Unity and co-operation and a sympathetic understanding of native races are desired by the faithful Dutch disciples of Him who came to serve. She earnestly desires "that the spirit of unity of all followers of Christ, members of His invisible community, may gain in intensity, and that our Saviour may direct our hearts and develop the strength of our combined prayer." The whole letter bears the impress of a faithful womanly heart that sees in the Gospel the one hope of humanity. It is at once a confession of Christian faith and an incitement to unity and service. When we consider the letters recently written by King George and place them by the side of this Queenly message, we see how near the spread of the Gospel is to the heart of those placed by God on thrones. A hundred years ago such epistles would not have been penned. Now the supporters of Foreign Missions have every reason to thank God and take courage.

A Moral Standard for Amusements.

On Sunday last the Bishop of London paid a visit to the suburban parish of Neasden, near Willesden, preaching in the morning in the ancient little parish church which is said to date back to Saxon times and stands in the fields in a remote corner of the parish, and addressing the Men's Service in the afternoon at St. Catherine's temporary church.

The Bishop preached a striking but simple sermon on the familiar words, "To me, to live is Christ;" and in the afternoon took for his text, "Every man that hath this hope in him, purifieth himself, even as He is pure."

In the course of the address he referred to the importance of making a stand as a Church against the lowering of the moral standard in the amusements of the people. He based his arguments on the close relation which exists between religion and morality—a relation denied in some quarters—and pointed out the difference which at once was apparent both in the case of the individual when by the grace of God he determined to be "master in his own house," and in the case of a community which had a definite Christian standard. There was a very gratifying response when the vicar suggested that every man who was resolved to back up the Bishop in his campaign against this particularly insidious form of the suggestion of evil in some of the music-hall performances should stand up. There was no mistake about the solidarity of their views upon the subject.

No More Monuments in St. Paul's.

No surprise will be felt at the decision of the Dean and Chapter of St. Paul's to admit no more monuments to the floor of the Cathedral, and to confine future memorials to the crypt, where there is still a good deal of room. There are something like eighty monuments in what may be called the Cathedral proper, and most of them commemorate famous men who are not buried there. The actual interments in the crypt of St. Paul's are, indeed, comparatively few, but since Nelson and Wellington are among them that crypt—comparatively little visited—may be considered as something more than the geographical core of the Empire they did so much to consolidate. It is the fate of all great churches to become crowded with statues and mural monuments, and it is well that the Chapter of St. Paul's has thus early recognized the limitations of space. Earlier action at Westminster would have saved the Abbey from excrescences which, although they sometimes border on the scandalous, cannot now very well be removed.

Missionary Intercession at St. Andrew's-Tide.

The observance of St. Andrew's-tide as a time of intercession for Foreign Missions is becoming almost universal in the Church of England. In many parishes there is a scheme for continuous intercession either for a whole day or the greater part of it, different persons undertaking to be in church for a specified half-hour or quarter of an hour. Sometimes the scheme is further elaborated by assigning different parts of the mission field to different hours, and as a rule manuals of intercession or typed suggestions as to the most urgent needs of the time are supplied. The Bishop of London has suggested that Wednesday, December 3d, should be regarded as the special day of intercession for Foreign Missions in his Diocese, but many parishes had already arranged to observe Saturday, November 29th. In a considerable number of parishes the suggestion of the Board of Missions was adopted last year, and a whole week was devoted to intercession, and a still larger number of incumbents seem likely to adopt the plan this year, some taking the week preceding St. Andrew's Day, and others preferring the following week.

Free Seats and Open Churches.

The Earl of Shaftesbury presided at a drawing-room meeting held on Wednesday in last week at 35, Park-lane, by the kindness of the Countess Grosvenor, on behalf of the Incorporated Free and Open Church Association. The meeting had been called, his lordship explained, because the Council of the Association had felt that the time had come to lay before their friends and supporters their financial position. The Association had been at work for forty-seven years, and from the day of its inception it had striven for two objects: first, the opening of all churches for private devotion every day, as well as for public worship on Sundays; and, secondly, the total abolition of pew-rents and seat appropriation. It had been able to do a great deal, but there was now a grave danger that the work would be allowed to languish for lack of funds, and therefore he appealed for help to all who were present.

American.

The Rev. William T. Capers Accepts Bishop-Coadjutorship of West Texas.

Information has been received that the Rev. William T. Capers, rector of the Church of the Holy Apostles, Philadelphia, has accepted his election as Bishop-Coadjutor of the Diocese of West Texas.

Services for Deaf-Mutes.

Rev. Oliver J. Whildin, General Missionary to the Deaf of the South, travelled over six thousand miles in the interest of his work, during the month of November. He visited several Dioceses in his large field and held a large number of services in the sign-language for his people. On the Sunday next before Advent, he baptized four deaf-mutes and presented seven for confirmation in the Diocese of West Virginia. Several classes scattered throughout his large field are awaiting confirmation. On the evening of November 26th, at the conclusion of a largely-attended service of Evening Prayer, in St. Matthew's church, Wheeling, W. Va., he held a conference with his parishioners there in regard to the re-building of their church, which was destroyed by fire a few years ago. Since the destruction of St. Elizabeth's, the name their church bore, the deaf-mutes of Wheeling have been worshipping in St. Matthew's church, by invitation of the rector and vestry. Their desire, however, for a church building which will meet their needs is very strong, and the promises of financial assistance made by generous hearing friends, gives them hope that their wishes will be realized in the near future.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Convocation of Edenton.

The 164th session of the Convocation of Edenton met in beautiful and historic St. Paul's church, Edenton, for a three days' conference. Robert B. Drane, D. D., presided and all of the members of Convocation, but one, attended. A Sunday School Institute was conducted on the afternoons of Monday and Tuesday, by the Rev. T. P. Noe, of Wilmington, N. C., and was greatly enjoyed. The Rev. Mr. Noe explained the courses presented to our Church by the General Board of Religious Education, and the benefit that came from uniformity of study in the Church schools. He told of the many helpful books now offered at most reasonable prices to teachers, and urged parents and Sunday School workers to help the young to know the Bible and to form character. His talks were inspiring and most delightfully given. A rising vote of

thanks was extended Mr. Noe, at the conclusion of the Institute. The sermons by Rev. Messrs. Morrison, Bethea, W. R. Noe and C. Aylett Ashby, were appropriate to the occasion, and the Communion addresses of Rev. J. T. Johnson and C. D. Malone were earnest and uplifting. The Woman's Auxiliary met with Convocation and training classes were carried on that delegates from other places might return home prepared to take charge of classes themselves. Miss Windley, of New Bern, told of the recent meeting of the Woman's Auxiliary in New York City and of the benefit this had been to her. Miss Windley conducted the mission classes at Convocation. The reports of the ministers showed this end of the diocese to be in fine shape, owing to the splendid efforts of the Bishop, and all expressed the hope that he would be willing to take a long rest before taking up his labors again. A reception at the rectory by Dr. and Mrs. Drane added greatly to the social side of Convocation. After naming the Rev. C. A. Ashby the preacher at next Convocation, which meets in Elizabeth City, the session was concluded.

A minister has been secured for Hertford, in the Rev. Mr. Parker, who will take up this work shortly.

The attendance at Christ church, Elizabeth City, on Thanksgiving Day, was unusually large, and the collection the best on that day in the recollection of the congregation. It surprised and delighted all.

This diocese is to be congratulated upon the men it sent to New York to General Convention. They were always in place and took an active interest in what was happening.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Benediction of a Church.

In the presence of a congregation that overtaxed the seating capacity of the building, the new St. Mary's church, on Woodland Heights, Cleveland, was opened with a service of benediction (not consecration, there being some debt on the edifice yet), by the Bishop of the Diocese, Sunday afternoon, November 23d. In his address the Bishop felicitated the rector and his people on their choice of location, one of the most commanding in the city, on their well-earned achievements in the present new and becoming house of worship, and visualized for the parish and excellent and useful future in a community of beautiful homes rapidly multiplying in numbers. The Rev. Walter R. Breed, D. D., preached the dedicatory sermon and addresses were made by the rector of the parish, the Rev. J. L. P. Clarke, and the Rev. Leslie E. Sunderland, immediate predecessor of the present incumbent.

Thanksgiving Day in the Diocese.

Thanksgiving day was observed throughout the diocese with one or more services, in practically all the churches. In the See City, at the Cathedral, the Bishop of the Diocese was the preacher and celebrant at the midday service; the Dean, the Coadjutor-elect, made the address at Christ church, Rev. Virgil Boyer, rector; at St. Paul's, the rector, Rev. Dr. Breed, preached on "The New and Greater Puritanism," the second in the series of "Sermons for the Times," which he is now delivering, at Emmanuel, in the absence of the rector, the Rev. R. W. Woodroofe, who has gone away for a few days of much-needed rest from over-work; a visiting priest celebrated the Holy Communion at an early hour, and later read Morning Prayer and preached, and at St. Mary's the chief service of the day was the Holy Communion, celebrated for the first time in the new church.

Work of the City Missions.

The Rev. H. E. S. Somerville, chaplain of the Church's City Mission, in Toledo, reports for the current quarter seven baptisms, twenty-three celebrations of the Holy Communion, one hundred public services, more than sixty visits to public institutions, and more than four hundred pastoral calls upon individuals. This is almost an entire new missionary field, practically unoccupied by any Christian effort or ministrations, until the parishes of the Episcopal churches in Toledo, and the Board of Missions of the Diocese, something more than two years ago, placed the Rev. Mr. Somerville in charge.

Sister Eva, Mother Superior of "The Community of the Transfiguration," Glendale, Diocese of Southern Ohio, came to Cleveland November 10th, on a visitation of St. John's Orphanage and Holy Cross House for Crippled Children, institutions of the Church in charge of "The Community of the Transfiguration, and was almost immediately stricken down with pneumonia, and for two weeks at Holy Cross House, where she is being cared for under the best possible medical attention and nursing, her life was despaired of. Happily, however, she is now reported entirely out of danger, and in a condition of slow, but her physicians pronounce sure, convalescence.

Recently three of the active mission stations of the Diocese, St. Mary's, Marysville, the Rev. Albion H. Ross, priest in charge; St. Mark's, Shelby, the Rev. A. I. E. Boss, priest in charge, and St. Paul's, Kenton, Rev. W. J. Hawthorne, priest in charge, were closed for a period on account of epidemics of illness in the communities. At Kenton, during the suspension of services, considerable repairs were made on the church building.

At St. Paul's, Put-in-Bay, the Rev. J. M. Forbes, rector, the church was closed for three weeks in October, for repairs, which resulted in giving to the parish a building reverently adorned, and in many ways improved.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Suffragan.

Cedar Rapids Deanery.

An exceedingly profitable meeting of the Cedar Rapids Deanery was held in St. Mark's church, Maquoketa, the Rev. Arthur M. Lewis, rector, November 18th and 19th. The first session opened on the evening of the first day, with Evening Prayer, the preacher being the Rev. F. H. Burrell, D. D., rector of St. John's church, Clinton. After a celebration of the Holy Communion on the morning of the second day an address to the clergy was made by Bishop Longley. A book review was given by Rev. Wilbur S. Leete, rector of Grace church, Lyons, and in the evening the speakers were, the Rev. John Dysart, rector of St. John's, Dubuque, on "The Church as a Social Factor in the Community" and the Rt. Rev. Harry S. Longley, D. D., Bishop Suffragan, who spoke on "Diocesan Missions."

Woman's Auxiliary Conference.

The valued conference of the Woman's Auxiliary was held at this meeting of the Deanery, under the presidency of Mrs. W. H. Watsek, president of the Iowa Branch. The addresses of more than general interest were made on "The General Convention," by Miss Alice French ("Octave Thanet") of Davenport; the Very Rev. Marmaduke Hare, M. D., dean of Trinity Cathedral, Davenport. Mrs. Jane Crawford also spoke on "The United Offering" and Bishop Longley summed up the results of the General Convention.

St. Katherine's Day Observed.

St. Katherine's Day was observed with special services at St. Katherine's School, the Diocesan School for Girls. This year the service sung was in plain song and was exquisitely rendered by the splendid choir of girls especially trained by the Rev. Charles William Douglas, Canon of Fond du Lac Kathedral. The Bishop made an exceedingly fine address on "St. Katherine."

During the meeting of the Iowa State Board of Charity and Correction, which met in Sioux City, a public meeting in the interests of morality was held in the old coliseum in the presence of 2,500 people. The Very Rev. Walter G. Sumner, dean of the Cathedral of Chicago, made a striking address. The meeting was presided over by the Roman Catholic Bishop of Sioux City, and the benediction was pronounced by Bishop Morrison.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

The Y. M. C. A. and Y. W. C. A. Campaign for $4,000,000.

Church men and Church women entered in large numbers into the Y. M. C. A. and Y. W. C. A. campaign to raise $4,000,000, which has been successful and $100,000 or more to spare. In the Bronx alone no fewer than eighteen rectors opened their churches for the presentation of association plans. Of the millions raised it should be stated, perhaps for the benefit of others, that practically all came from people who are already supporting the churches, all names, and the charities of the city. A very few Jews of large mind and pocketbooks sent liberal sums, and a large number of Romanists, not the wealthy as a rule, made contributions. All other money came from Protestants, in largest sums, it is believed, from Presbyterians, with Church people next. Of people, neither Jew nor Roman, only about one in five in New York, actually belong in Protestant churches as members or close adherents. The men and women of vast wealth who have not been giving are not giving yet.

New Exterior Design for the Cathedral.

A dozen or more years ago Heins and La Farge drew exterior designs for the Cathedral of St. John the Divine. The chosen design showed a great lantern tower over the Cathedral crossing, surmounted by a spire that in height was to compare with some of the lofty Cathedral structures of Europe. At the west end were two towers flanking the nave. All else about the Cathedral exterior was plain. Some years ago Mr. La Farge died and Mr. Heins was superseded by Ralph A. Cram, as consulting architect. Mr. Cram has drawn a new exterior design, of which the main features are two spires that take the place of the central tower and spire, two other spires that rise quite near these principal ones, and three others, or seven in all. In addition, there are many

finals and miniature spires, the whole exterior showing hardly a plain wall in any part. At the last meeting of the Cathedral trustees, Mr. Cram was asked to write out his reasons for the changes, and the designs in duplicate were ordered displayed in two public places. The public has been asked to give its judgment between the two designs, or at least to express its judgment concerning the new design by Cram. There is marked interest in the matter, just as there was years ago when the first designs were shown.

Memorial Chapel of All Saints' Consecrated.

Assisted by the Rev. Dr. William T. Manning, rector, and other Trinity vicars and clergy, Bishop Greer, on the first Sunday in Advent, consecrated the new Dix Memorial chapel of All Saints'. This chapel has been erected by Trinity corporation as a memorial of its late rector, and has placed the remains of that rector beneath its altar. The location is within the famous yard, at the northwest corner of the church. The material is the same as the church, of course, and the interior furnishings are nearly all memorials to the late Dr. Dix. The chapel is to be used for early celebrations, and is easily reached through the north portal of the church.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Selma Convocation.

The Convocation of Selma met in St. Mary's church, Camden, November 18th-20th. Besides the rector, the Rev. M. G. Cassell, there were present the Rev. R. DeOvies, the Rev. H. T. Walden, the Rev. R. R. Harris and the Rev. H. W. Jones. The Rev. E W. Gamble was absent because of sickness in his parish. Social Service, the falling off in attendance upon Church services, and Church Unity were discussed. In the discussion of Church Unity two Presbyterian ministers took part, one of them saying he longed for Church Unity. The weather was fine and persons living at a distance from the church, who seldom enjoy the privilege of attending the service, came by rail to be present. The church was packed at several services, the teachers, public school and high school students filling one-half the church. The Convocation has helped the town spiritually more than anything that has ever happened in it.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

St. John's Church, Bainbridge.

The work at St. John's church, Rev. W. B. Sams, vicar, is moving along in a very encouraging way; the services are well attended and the attendance at the Sunday School shows an increased attendance and the regularity with which the children come clearly manifests that they are all deeply interested. The Bishop of the Diocese, with Mr. Sams, visited the missions at Cuthbert and Fort Gaines, on Sunday, November 9th, and were greeted by good congregations. At Cuthbert the Bishop preached an able and impressive sermon and two candidates were confirmed. The work at Cuthbert, which has seemed rather disheartening, has taken on new life; several communicants have recently moved to Cuthbert and gone actively to work in the little church and there now seems to be a brighter future for Epiphany mission. After the service in Cuthbert the Bishop and Mr. Sams took the train to Fort Gaines and held service that night in the Methodist church. There are only six communicants of the Church in Fort Gaines, and no regular services had been held there until January of the present year, when Mr. Sams undertook to hold a monthly service, and so far as can be learned, this is the first time that a Bishop of our Church has ever visited Fort Gaines. There were no candidates for confirmation, but the Bishop was greeted by a large congregation and preached an impressive sermon. There is an encouraging outlook for the Church at this point.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Opening Services at the New Epiphany Church, Bellevue.

The beautiful building of the Church of the Epiphany, Bellevue, the Rev. John Dows Hills, D. D., rector, were opened with a service of benediction by the Bishop of the Diocese, November 21st. Fourteen of the clergy were in the sanctuary, the vested choir of forty in the stalls, and the nave and transepts were crowded with worshippers. Following the Bishop's benediction, short Evensong was said by the Revs. George Rogers, of the Epiphany; Alexander Vance, D. D., of St. Andrew's church; A. C. Howell, of Sewickley, and Archdeacon Bigham. Dr. Hills then happily introduced the speakers: The Bishop of the Diocese, the Rev. Dr. G. A. M. Dyess, first and fourth rector, now of the University of Pittsburgh, with the Message from the Past, and the Rev. Dr. J. R. Wightman, rector of All Saints' church and secretary of the Standing Committee, with Godspeed for the future. A delightful reception was held in the parish house after the service. The Church of the Epiphany reaches this great step in advance after four years of the rectorship of the Rev. Dr. Hills, who is president of the Standing Committee of the Diocese.

Church Club Dinner.

The first dinner of the Church Club for 1913-14, was held on November 19th, at the Hotel Schenley, Pittsburgh. Addresses were made by the Bishop and the deputies to the General Convention, the subject for the evening being Impressions of the General Convention of 1913. Mr. C. S. Shoemaker, president of the Club, was toastmaster. The clergy speaking were the Rev. Dr. McIlvaine and the Rev. Messrs. Young, Richards and Howell, and the laymen, Messrs. G. C. Burgwin, H. A. Phillips, C. L. Snowdon and J. E. Brown. The meeting was one of the most enjoyable ever given by the Club.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

The Bishop's Birthday.

The Bishop visited Holy Trinity church, Georgetown, November 9th. He conducted services and preached in the morning. In the afternoon the Rev. H. C. Salmond, minister in charge, accompanied by nearly thirty members of the Church of the Good Shepherd, Lexington, joined the Bishop for the regular semi-monthly service. Though the weather was unfavorable, there was a large attendance and the day was made a happy and cheering anniversary for the Bishop.

Bishop's Day in the Blue Grass Region.

"Bishop's Day," as the annual meeting of the Woman's Auxiliary in the Blue Grass region of the diocese is called, was observed at the Church of the Advent, Cynthiana, on November 11th. A number of the clergy were present and there was a large attendance of the women. There was an instruction by the Bishop, followed by the administration of the Holy Communion, and the dedication of a case of altar linen, given in memory of William and Rosa Dill. Miss Kate Scudder, who is both diocesan president of the Auxiliary and historiographer of the diocese, read an interesting and carefully-prepared historical sketch of Cynthiana parish. Miss Scudder presided over the conference which followed. Addresses were made by Mrs. J. M. Magruder, diocesan president of the Junior's Auxiliary, and by delegates from various parish branches. Encouraging reports were made of the inauguration of the year's work in the diocese. Those attending the conference were entertained at the home of Mrs. Anderson, president of the local branch, for luncheon. The large offering received at the Communion service was given to the Bishop's birthday mite-box for diocesan debt.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Altoona Archdeaconry.

The Archdeaconry of Altoona met in St. Paul's church, Philipsburg, November 19th and 20th, Archdeacon Eastment, rector of the parish, presiding. The Rev. M. DeP. Maynard was elected secretary. On the evening of the 20th addresses were made by Rev. Leroy F. Baker, General Missionary, on Missions—General and Diocesan—and the Rev. W. Northey Jones gave an instructive address on Religious Education.

At a Conference, on the morning of November 20th, the rector spoke of the Archdeaconry, the General Missionary of our work at White Pine Sanatorium and other matters of Diocesan interest. Rev. Mr. Jones made an address on the Woman's Auxiliary, and the Rev. Mr. Maynard spoke on the progress in his work at Hollidaysburg.

A well-attended meeting of the Church Club was held in the evening, when the Rev. W. N. Jones, of Williamsport, gave an illustrated lecture on Westminster Abbey. Congratulatory addresses were made by the Rev. William Heakes, of Lewistown, and others.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Evangelistic Services at St. Andrew's Church, Philadelphia.

A group of young men who gathered on the steps of St. Andrew's church, on Sunday evening, November 23, singing several hymns, marked the beginning of the first evangelistic Sunday night service in that church, under the Inasmuch Mission. The superintendent, Mr. George Long, invited those who had assembled, into the church for the service. The rector, the Rev. J. J. Joyce Moore, explained that Mr. Long would conduct evangelistic services there every

Sunday night, until the new building, 1019 Locust street, was completed. Mr. Long made the address, urging his hearers to get into close touch with God, so that sin will have no place in their lives. Mr. Long had just returned from conducting a ten days' mission in Calvary church, New York City.

Thirty-first Anniversary of the Italian Mission.

The thirty-first anniversary of the Italian Mission of L'Emmanuello was observed, on Sunday, November 23d and on Monday evening, November 24th. In his sermon, on Sunday morning, the Rev. J. E. Della Cioppa dwelt upon the importance of the mission work being done by the Church. He said that the efforts of those directing the mission work among the Italians did not receive the encouragement that it should. The Monday evening meeting was of a social nature and was held in the parish house, for the purpose of awakening more enthusiasm in the Diocese for the Italian problem.

Dinner at the Boys' Club, Kensington.

The Church Club gave an informal dinner at the House of the Boys' Club of Kensington, on Tuesday evening, November 25th. The Rt. Rev. Dr. Philip M. Rhinelander was the guest of honor. Addresses were made by the Bishop, members of the Boys' and Church Clubs. At the close of the dinner a congratulatory telegram was sent to Mrs. F. B. Sayers, daughter of President Wilson, who was married that day. She had been a special worker at the Boys' Club and at the Lighthouse. After the dinner those present made a tour of the class rooms, when the Bishop took occasion to have talks with the boys of the club.

On Monday morning, November 23d, Mr. Percy L. Urban, who has been Professor of Philosophy in St. John's University, Shanghai, for three years, addressed the Clerical Brotherhood on Christianity, in the Chinese Renaissance, showing the real power of missions among the Chinese. He pointed out that it was undoubtedly through the Christian Missions that the present crisis in China was brought about.

On Monday morning, November 24th, a communication from the missionary bishops in the West was read, at the monthly meeting of the Indians' Hope Association, in the Church House. The new Alaskan Calendar, which was recently published, artistically illustrated, was enthusiastically endorsed and put on sale as a means of raising revenue for the coming year.

The Rt. Rev. Dr. Philip M. Rhinelander has placed the Church students in the University of Pennsylvania under the care of J. R. Hart, Jr., who will co-operate with St. Mary's church and the Church of the Transfiguration.

The Rev. H. W. Gemand, curate to the Rev. Charles H. Arndt, rector of Christ church, Germantown, has accepted a call to become the rector of St. Paul's church, Montrose, Pa. He will be succeeded by the Rev. H. L. Ruth, a member of the senior class of the Divinity School in Philadelphia.

A special course of sermons by members of the Social Service Commission, on the subject of Social Service, is being delivered in Christ church, Germantown, on the Sunday evenings of Advent. The preachers are the Rev. George G. Foley, D. D., the Rev. William M. Groton, S. T. D., the Rev. Louis C. Washburn, S. T. D., and the Rev. G. Woolsey Hodge, S. T. D.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Death of a Valued Colored Archdeacon.

The Rev. J. S. Quarles, Archdeacon of the Colored Work in South Carolina, died rather suddenly, on Wednesday, November 26th. This is a great loss to the Diocese, as Mr. Quarles was a capable and energetic worker among his own people. When, in 1912, the Diocesan Council voted "that this Council is not in favor of the election of a negro Suffragan Bishop at this time," supplementary action was taken to relieve the situation, by making a grant of $500 for a colored archdeacon, should the Bishop see fit to have one. After much deliberation, the Bishop, realizing the need of such an officer, appointed the Rev. J. S. Quarles, who has ever since discharged the duties of the position with satisfaction to the Bishop and credit to himself and the work. The Bishop went up to Columbia on Friday, the 28th, to conduct the funeral.

The Only Huguenot Church in the United States.

About the first of October, the Rev. Floorian Vurpillot came to be assistant to the venerable Dr. Vedder, pastor of the Huguenot Church here, the only existing American Church of that persuasion. Dr. Vedder has been pastor of this church for over fifty years. He was sadly in need of an assistant, as he is almost totally blind, and very feeble from extreme age. He has conducted the services for some years, almost entirely from memory, reciting even the Scripture lessons and the Liturgy. He has had the services in English. Mr. Vurpillot has some services in French. He was lately rector of the French Episcopal Church in Philadelphia and connected with the University of Pennsylvania as teacher of French. He now holds the professorship of French in the excellent school for girls here, Ashley Hall, founded by Miss Mary Vardine McBee. Mr. Vurpillot still retains his orders in the Episcopal Church. The Huguenot church was established here about 1680-81. The first edifice was destroyed in a disastrous fire in Charleston in the last decade of the eighteenth century. This fire nearly consumed the second St. Philip's church, our mother parish. It was only saved by the courage and labor of the colored sexton, who pulled off the shingles from the roof as they were ignited. The parish gave full recognition to the sexton's services. St. Philip's was burnt some forty years later, after which the present beautiful and impressive church was erected. The Huguenot church, rebuilt in 1843, is a fine specimen of pure Gothic architecture, not very large but well-proportioned.. There are many fine mural memorial tablets in it, as well as numerous small, white marble slabs with the names of distinguished Huguenots from all over the country. Mr. Vurpillot made great financial sacrifices to come here. He was moved, however, with an historic purpose and an ambition to be pastor of the only Huguenot church now in the United States. The church he left was founded by the Rev. Charles Miel, a convert from Romanism, whose son is rector of Trinity church, Hartford, Conn., and who was the author of that delightful book, "A Soul's Pilgrimage."

The Churchman's Club has had several meetings, lately, with reference chiefly, to arranging for a general united service in Charleston, daily, during Lent.

The Bishop was at Marion and adjacent missions, on Sunday, November 23d. He preached on Thanksgiving Day, at Grace church, Charleston, the Rev. William Way, rector. The Rev. Tracy Walsh, of Yorkville, on the same day, spoke at St. Michaels', in behalf of the Diocesan Orphanage, at Yorkville.

The collection at Grace church is said to have exceeded $100. The Charleston churches usually respond generously to appeals for the Orphanage, which is doing an admirable and much-needed work. They have now a printery, under a capable manager, where, it is hoped to have most of the diocesan printing done, and whence there may be some profit for the institution.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Sewanee's Successful Term.

The closing of the Thanksgiving term shows a successful period at Sewanee. The term began with an enrollment of 134 students in the Academic Department, showing a return of 50 per cent. of last year's eligible students. Five of these students are now registered in the Theological Department, there being ten in all, in this department. In the Academic Department are two new professors, also one in Department of Science. Dr. Gault, of Johns Hopkins, teaches physics, while Professor Tyson's place in the Theological Department will be filled by Mr. Williams, an Oxford graduate, during Mr. Tyson's leave of absence to recuperate his health.

Home Coming of Archdeacon Stuck.

The Rev. Archdeacon Stuck recently visited Sewanee, his alma mater, where he delivered a delightfully instructive lecture on his Ascent of Mt. Denali. Every one charmed with the absolute lack of egotism in the narrative, and the clear determination of the lecturer to have full credit given the other three intrepid men who accompanied him..

Following the lecture of Rev. Hudson Stuck, Sewanee enjoyed an instructive lecture by the Rev. Robinson Lees, of London. Rev. Mr. Lees' lecture was on "Bedouin Life in the Desert."

Active Work in Trinity Parish, Clarksville.

Trinity parish, Clarksville, Rev. Roger H. Peters, rector, has entered on her fall work with great zeal. It has an excellent vested choir; a good Sunday School; Men's Bible Class; a Ladies' Aid; Guild of St. Agnes, and a branch of the Daughters of the King, with a strong Woman's Auxiliary, and branch of the Church Periodical Club. The State Secretary of the Club is a member of this parish. The Daughters of the King carried on their work during the heat of summer. A unique feature of this branch is their "Loan Closet," which contains articles to be lent to the sick, such as wheel chairs, crutches, &c.

Parish House Nearing Completion.

This congregation, of Christ church, Nashville, is rejoicing over the near completion of their new parish house, which will allow room for all the parish organizations. During the progress of this work, they have enjoyed the courtesy of Ward's Seminary for use of the primary Sunday School classes

and the Women's Bible class, for which the rector, Rev. M. J. Mikell, feels most grateful.

St. John's, Knoxville, Rev. W. C. Whitaker, D. D., rector, is raising a fund of $3,500 for the erection of a parish house and rectory. It has two strong new parish organizations in the Men's Club and the Second Circle of the Woman's Auxiliary to rejoice over.

Home Coming Sunday.

Rejoicing and thanksgiving over the safe return of the rector, the Rev. Walter D. Buckner, and all of the parishioners who have been away during the summer vacation, the Sunday next before Advent was made the occasion of a beautiful "'Home-Coming" service at Calvary church.

On Sunday, November 9th, an inspiring united Sunday School service was held at Calvary church, Memphis. All the Sunday Schools of this city took part. A generous offering for missions was taken up.

The friends of Rev. Charles B. Colmore are delighted over his selection for the Bishopric of Porto Rico, and Haiti. As Mr. Colmore is a Sewanee alumnus it is expected that his consecration will occur in All Saints' chapel, Sewanee.

SPRINGFIELD.

Rt. Rev. E. W. Osborne, D. D., Bishop.

Church of the Redeemer, Cairo, Illinois, Dedicated.

The Bishop of the Diocese dedicated the Henry Hinsdale Candee Memorial chapel, after Morning Prayer on Sunday, November 16th. Mr. Candee was rector's warden for twenty years, and a generous benefactor of the parish. He left $2,000 to the parish, which has been used towards erecting the twenty thousand dollar parish house, now nearing completion. His surviving relatives have provided the interior finish and all the furniture for the chapel, which is separated from the Sunday School room by a handsome open screen of oak.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.

Annual Assembly of Daughters of the King.

The seventh annual assembly of Daughters of the King was held in St. John's church, Corsicana, the Rev. J. C. Black, rector, November 12th, 13th and 14th. After evening service a sermon was preached by the Rev. Edwin Weary, of Texarkana. On Thursday, November 13th, addresses were made by the Rev. J. C. Black, Mrs. R. S. Neblett, Mrs. B. B. Ramage, and Miss Winterbrunery, of San Antonio, Texas. Elegant luncheons were served by Mrs. Neblett and St. Margaret's Guild of the parish. A sermon was preached by the Rev. W. H. Williams, of Austin, and the Rev. W. P. Witsell conducted a quiet hour service.

While the Daughters of the King is not numerically strong in the Diocese, yet the members are full of good works and liberality. The next meeting will be held in Houston, Texas.

Archdeacon Stuck.

The Venerable Archdeacon Stuck, D. D., of Alaska, has been visiting Dallas and Fort Worth, during November, and has been warmly received by old friends and new, preaching, delivering lectures on Missions in Alaska, and giving many new facts about Alaska, a sort of unknown land to our people. Much interest was manifested in his visit. Archdeacon Stuck was dean of St. Matthew's cathedral, Dallas, for ten years, and went from thence to Alaska, where he has labored for over ten years. With a party of scientific men he recently reached the top of Mount McKinley, the highest point in America, and planted the American flag and a wooden cross upon it..

All Saints' Hospital, Fort Worth, an institution which has been in existence for a number of years, has recently enlarged the capacity sixteen rooms, with larger operating rooms and every convenience. The hospital is full all the time, many patients being refused on account of lack of room.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

The Holy Name School, Brooklyn.

The Holy Name School, at 417 Clinton Street, the only Church school in Brooklyn which is managed by an Episcopal sisterhood, was blessed Sunday afternoon, November 23d, by Bishop Burgess. The school was started early in the fall by the Sisters of the Holy Name, who have their headquarters next door, at 419 Clinton street.

It had been hoped that the school might be blessed as soon as it was opened, but on account of the General Convention it was thought advisable to defer the ceremony until the Bishop had more time at his disposal. Bishop Burgess at the service expressed his hearty approval of Church schools, and said that the Holy Name Society had made a wonderful beginning for good.

About sixty invited guests were present and they, with the school children, who occupied the front pews, each child dressed in white, filled the chapel. The procession included the clergy of the adjacent St. Paul's church, the Rev. L. R. S. Rose, the Rev. Samuel Chapman, the Rev. E. A. W. Hannington Wilson, associate rector, and the Rev. Andrew Chalmers Wilson, rector, and Bishop Burgess.

The Sisters of the Holy Name came to Brooklyn about two years ago and started work in connection with St. Paul's church. Theirs is a teaching order, and the sisters immediately set to work to build up the kindergarten, the success of which encouraged them so much that they decided to open a school for girls.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop

Appreciation of a Clergyman.

The parishioners and friends of the Rev. Edward Ernest Matthews, who has just completed his twelfth year as rector of All Saints' Memorial church, Lakewood, N. J., and whose resignation of the rectorship has been tendered, on Sunday, November 23d, presented to him a handsome gold watch and chain, in recognition of his faithful services. Accompanying the gift was a book with a cover of solid silver. In the book were the names of those who contributed to the gift. The presentation, which took place at the conclusion of the afternoon service, was made by Mr. S. E. Taylor, junior warden, on behalf of the congregation, and Mr. Matthews, filled with emotion, expressed his thanks for the token.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Bishop Harding's Visitation to St. Mary's County, Md.

Recently Bishop Harding had a busy and strenuous week in St. Mary's county. In William and Mary parish, the Rev. H. V. Saunders, rector, he confirmed a class of seven. Mr. Saunders is about leaving for settlement, as rector at Beltsville, Prince George's county.

Passing up the county, the Bishop went to All Saints' church, near Oakley, the Rev. F. T. Cady, rector, where, in one of the quietest of country parishes but a busy one, he confirmed a class of twenty-four candidates. At Chaptico, five or six miles further north, he blessed the new tower, recently built to Christ church in that village, and also dedicated the window which had been placed in the same church by Mr. James W. Thomas, raised in that parish, but now of Cumberland, Md., in memory of his grandfather Thomas, a former Governor of Maryland. This handsome Colonial church, erected in 1736-37, with its fair proportions and apseal chancel, has the unique history of having been twice consecrated: first in the year 1817, by Dr. James Kemp, Maryland's second Bishop, and second, by Dr. William Rollinson Whittingham, the fourth Bishop of Maryland. The earlier consecration had been forgotten, although only twenty-three years prior to the second one. The pipe-organ, purchased in 1773, at the price of several thousand pounds of tobacco, the circulating medium of that day was, it is said, destroyed by British soldiery, who made a stable of it during the War of 1812-14.

At Charlotte Hall, in the Northern end of St. Mary's, the Bishop confirmed a class of fourteen. Here the Rev. Mr. Hoogland ministers in the beautiful stone Dent Memorial chapel.

The Rt. Rev. Legh Richmond Brewer, D. D., Bishop of Montana, preached at St. Margaret's church, Washington, at the mid-day service, on Sunday, November 30th, and at Epiphany church at 8 P. M.

The Rev. Arthur R. Gray, of New York, Educational Missionary Secretary, preached in Christ church, Georgetown, D. C., at 11 A. M., Sunday last, and, at 4 P. M., he was the Even-song preacher in Bethlehem chapel, National Cathedral.

The Bishop Clagett Club met, on Monday of last week, at the residence of the Rev. William Oscar Roome, rector of Emmanuel church, Anacostia, D. C. The attendance was good and an interesting essay on "Christian Unity" was read by the Rev. Howard G. England, assistant minister of Rock Creek parish, D. C.

The preachers at the Epiphany church, Mid-day Advent services, this week, are as follows: Monday, Rev. W. L. DeVries, Ph. D.; Tuesday, Rev. C. R. Stetson; Wednesday, Rev. Randolph H. McKim, D. D.; Thursday, Rev. Randolph H. McKim, D. D.; Friday, Rev. F. B. Howden.

It is distressing to have to note the extreme illness of Mr. Charles H. Stanley, of St. Philip's church, Laurel, Md. This gentleman, the son of one of our well-remembered deceased Maryland pastors, is the Chancellor of the Diocese of Washington; a member of the vestry of St. Philip's church, Laurel, and one of the most prominent lawyers of Maryland. W.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Third Annual Diocesan Conference.

The third annual conference of the Diocese, composed of the Bishop and all the active clergymen and the elected delegates of the annual council, with members of the Woman's Auxiliary representing the parishes and missions of the Diocese, assembled in St. Peter's church, Rome, Georgia, on the evening of Tuesday, November 18th. Bishop Knight preached the opening sermon on "Christian Education and Sewanee as the Expression of It." Three services were held daily. On Wednesday the Bishop and the Rev. Dr. Wilmer gave impressions of the General Convention from two different points of view. At the celebration in the morning, the Bishop delivered an allocution in which he warned the clergy against the bane of materialism, not in philosophy, but in practice. The conception that successful work of the ministry is to be estimated and its value tested by physical facts alone. This is a constant and widespread deception. The other great danger of the clergy to-day is the spirit of collectiveism—of regarding all service, efficiency and results, from the consideration of people in the aggregate. Combination is undoubtedly the keynote to all successful ventures; but no priest has a right to be absorbed in the congregational conception. Men may be assisted and put to work in groups, but man must be saved and helped individually. The danger is of overlooking the individual and failing to provide for his special needs. The priest's duty is to enforce a conscious realization in every man of living, personal union with Christ. To instil deep-rooted convictions as opposed to a mere formal connection. To cause every man to have a personal share in God's forgiveness through Christ. To develop the insight of faith, so as to view all facts in their proper relations.

In the matter of world-movements and principles in action, the individual must be taught to take a wide survey. He needs a telescope not a microscope. With these must be conjoined hopefulness with a definite ground and a clear prospect.

The conference in the evening was on questions of Social Service, Bishop Nelson speaking to the subject of "Church Settlement Work" among the Mountaineers and the Mill People."

Mr. Joseph E. Logan, secretary of the Associated Charities of Atlanta, expounded the basis and co-ordination of functions and duties for social workers in the cities.

On Thursday, Rev. R. W. Patton, secretary of the Fourth Department (Province of Sewanee) made a telling address on "Missionary Education and the Application of Local Missionary Groups in Parishes, an Everyman Canvass, and the Use of the Duplex Envelopes," which was followed by questions and answers.

The Board of Missions met at twelve o'clock for a semi-annual review of operations and changes personal and fiscal.

In the afternoon the topic was "The Sunday School." Rev. C. B. Hudgins, rector of the parish, gave an interesting review of the great Zurich Conference on Sunday Schools, which he attended the past summer. Mr. D. W. Simms, secretary of the State Association of Sunday Schools, gave an illuminating description of methods and answered satisfactorily many questions applied from the floor.

The Woman's Auxiliary of the Diocese held several independent sessions and resolved to keep separate the women's share in the apportionment. At other times they met with the clergy and laity and shared in the business and deliberations of the Conference.

The conference following the lines of the Pastoral Letter on the subject of modern social customs and amusements, adopted resolutions and appointed a committee to co-operate with like committees in other Christian bodies and societies to suppress some of the extravagant and harmful usages of our times.

At the end of the Conference the members were favored by their hosts with rides about the interesting city and a visit to the Martha Berry Schools for country boys and country girls.

The Rev. Andrew D. Sharp, General Missionary in the Diocese, told of the work that he had been doing and of that which needed to be done. Mr. Hudgins gave an interesting account of his attendance upon the Zurich Conference. The Symposium on Sunday School Problems was led by Mr. D. W. Sims, of the Sunday School Association.

The Diocesan Board of Missions held a meeting and appointed a committee to prepare a plan by which the Cathedral in Atlanta might be brought into closer touch with the work of the whole Diocese.

The Conference was instructive and helpful in every way, and the people of Rome were exceedingly hospitable.

The Conference closed with an address by the Bishop and Benediction.

The Bishop visited St. James' church, Murietta, on Sunday, November 23d, and confirmed twenty-three candidates, presented by the rector, the Rev. Randolph R. Claiborne. The class was composed of twelve women and girls and eleven men and boys. The rector will conduct a Bible class in the church on four Sundays in Advent.

IOWA.

Rt Rev. T. N. Morrison, D. D., Bishop.

Sioux City Deanery.

The Sioux City Deanery met with St. Paul's church, Sioux City, Rev. E. H. Gaynor, rector, November 18th and 19th. The opening service was Evening Prayer, conducted by the Rev. S. M. Wilcox, of St. George's church, Le Mars, followed by addresses on the recent General Convention, by Rev. Dr. W. D. Morrow, of Spencer, and Bishop Morrison. Wednesday, at 9:30 A. M., Holy Communion was celebrated by the Bishop, assisted by the rector of the parish. Next followed the Bishop's "Quiet Hour," with the clergy in the church and the meeting of the Auxiliary in the Sunday School room. Mrs. John Arthur, of Cedar Rapids, presided at the Auxiliary meeting and gave inspiration by her addresses.

A review of Winston Churchill's now famous book, "The Inside of the Cup," was given by the Rev. S. M. Wilcox, followed by a general discussion. A valuable paper on the "Study Club," dealing with efficiency in Sunday School Work, was given by the Dean, Rev. F. E. Drake. The members of the Deanery were happy in having this opportunity of greeting the new rector of St. Thomas', the Rev. Dr. Byram, and were also pleased to welcome the Rev. Mr. Maltas and his wife, who have recently come to Emmetsburg.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Convocation of Raleigh.

The Convocation of Raleigh met in St. Paul's church, Louisburg, the Rev. Lucien E. Malone, rector, on the night of November 11th. The Bishop, the Archdeacon, eighteen other clergy and nineteen lay delegates were present. The sermon, preached by the Rev. Albert New, of Weldon, was on the subject, "Every Gift of the Spirit for the Edification of the Church." Messrs. G. C. Lamb, of Henderson, and W. L. Wall, of Hillsboro, were elected, respectively, secretary and treasurer.

Archdeacon Hughes' report, Wednesday morning, was interesting and inspiring. He had baptized twenty-five infants and twenty-seven adults. The greater number of points are supplied in part, and several more are to be cared for by the return of the Rev. H. O. Nash. The Rev. Thaddeus A. Cheatham, is to succeed him, and serve for a brother, the Rev. A. Whitfield Cheatham, is to succeed him, and serve for a time at Pittsboro.

Value of Lay Work.

The Archdeacon spoke in most appreciative terms of the value of lay work. While Mr. Herbert Cunningham was at the State Farm this summer, forty were baptized. Mr. Arthur W. Taylor, both at Roanoke Rapids and at Rosemary, is effecting most striking results. In this he is capably assisted by his wife and Miss Lillie Hill, of Pittsboro, who has recently most self-denyingly given herself to this service.

The outlook for church building is encouraging. At Spring Hope one has been completed; at Townesville money has been subscribed and a part of the lumber is on the lot; Wendell finds the conditions favorable; Sanford has sold the old lot, moved and renovated the building, and has a neat su min bank, building, and has a neat sum in bank, plans and a thousand dollars subscribed and paid in part. Yet more workmen are needed, and the Archdeacon urged the necessity of striving to develop them within the territory, rather than simply transfer from one point to another.

The missionaries, and others, gave verbal reports of their various services. The Rev. Homer W. Starr spoke forcefully on the use of the Christmas Offerings in each parish for the Clergy Relief Fund, in behalf of Dr. Herty, of Chapel Hill, who is chairman of the Committee of Laymen appointed at the Diocesan Convention to take charge of the matter.

The treasurer's report was excellent, only seventy-five dollars remaining uncollected for the year. The executive committee urged that in future each missionary should see to it that the Convocational appointments is met in the field of which he has charge. Apportionments and appropriations were made practically as the last year.

The executive committee elected consists of Rev. Milton A. Barber, W. L. Lemon and W. H. Ruffin.

Dr. Joseph Hyde Pratt spoke with earnestness and charity upon: "Shall the Convocation Aid in Building Mission Churches? How Can it be Done?" Dr. Pratt, Mr. D. Boyd Kimball, of Henderson, and Mr. George C. Green, of Weldon, were appointed a committee to originate ideas and develop plans.

The Rev. Mr. Malone and Mrs. T. W. Bickett were appointed to arouse the parishes as to the monthly offering of

the Sunday Schools for the Thompson Orphanage.

A telegram of regret and sympathy and hope for speedy recovery was sent to the Rev. Bertram E. Brown, who was kept away because of some affection of the eye demanding immediate attention.

On Wednesday night Bishop Cheshire confirmed five persons, presented by the rector of St. Paul's.

Admirable addresses were made, the same evening, by the Rev. Lewis N. Taylor, on Country Churches in Vance and Granville Counties, and by the Rev. Alfred S. Lawrence, of Hillsboro, on The Call of the Rural Districts.

Thursday was almost entirely given over to the Sunday School Conference, conducted by the Rev. Homer W. Starr. A delightful reception was tendered to the Convocation by Attorney General and Mrs. T. W. Bickett, at their home, all the ministers of the town, with the wives of those who had them, being in the receiving line. At night the sermon was preached by the Rev. Mr. Barber, with his usual verve.

The cordial thanks of the Convocation were given for the most generous hospitality accorded its members, while the rector of the parish spoke appreciatively of the value of such a body in its midst.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

To the Branches of the Woman's Auxiliary, in the Diocese of Southern Virginia.

Dear Friends: I wish to call your attention to several matters of importance to our auxiliaries.

Miss Flora Stuart Waller, 551 Warren Crescent, Norfolk, Va., has been selected as our Diocesan Treasurer, and all money for our Diocesan Branch Pledges, which includes the O. O. M. Fund, and for all special pledges made by the Branches, and for the Central Fund, should be sent to her.

At our annual meeting in Abingdon, it was decided to raise a fund to be known as The Rev. John J. Lloyd Memorial Fund, to be used in providing another woman worker in the Southwest, where Dr. Lloyd had so faithfully and self-sacrificingly labored. The amount needed is $500, and Archdeacon Rich, Dr. Lloyd's successor, wishes it to be in hand as soon as possible, as the worker's salary will be due the first of each month. I trust that every Branch will take part in this sacred memorial, which I am sure would be more dear to Dr. Lloyd than any memorial of bronze or marble could be. Send your contributions for it to Miss Waller.

A request has come to us from the Missions House in New York. As you all know, this is the hour of opportunity in the great, new republic of China; and China's women call to us to save them from the evil effects of liberty without the guiding hand of Christianity. St. Mary's Hall for Girls, at Shanghai, China, of which for nearly twenty-five years, Miss Dodson, of Wytheville, has been the principal, is sadly over-crowded, six girls being sometimes crowded into a room built to accommodate only two, and an earnest effort is now being made to buy more land to erect an additional building; for both can now be done more cheaply than later on. It is hoped that every Branch will send some contribution—small or large—as you may feel able, to Miss Waller for this purpose. I also ask your earnest prayers this winter, for the new China, especially for her women. I enclose a copy of a paper read at a meeting of all our Auxiliary officers in New York, on this subject, and also a Prayer Leaflet for China. You can get, free, copies of both by writing to Miss Emery, 281 Fourth Avenue, New York. I also enclose, to all who did not get them at the annual meeting, three copies of our annual report, one each for your president, secretary and treasurer, which you will please have read at your next meeting and then keep for reference.

I must take this opportunity of expressing to the Branches my deep appreciation of their gift to me of a beautiful gavel at the time of the annual meeting. The feeling of love and loyalty expressed by it touched me deeply, and I hope I may always prove worthy of it.

Trusting that this may be a year of earnest prayer and faithful work, I am,

Faithfully yours,
LOULIE TAYLOR LETCHER,
Diocesan President.

Norfolk, Va., Nov. 22d, 1913.

Norfolk Sunday School Institute.

The fall meeting of the Sunday School Institute of Norfolk Convocation, convened in St. Thomas' church, Berkley Ward, Norfolk, on Friday, November 14th, at 10 o'clock A. M. The devotional service with Holy Communion was conducted by the Rev. E. W. Cowling, of St. Thomas' church; the Rev. David W. Howard, of St. Luke's church, and Dr. Bratenahl, of Washington. The sermon was delivered by Dr. Bratenahl on the subject of "The Sunday School as an Agency of the Church." He defined with the utmost clarity the function of the Sunday School, its aims, objects and purposes. He showed that the relation of the Sunday School to the Church is as the undergrowth to the forest, the child to the family, and the public school to the State. He amplified the third phase, giving the origin of education and how it had been a part of the work of the Church and went on to show that as a child is educated in the public school by the State to make an intelligent educated citizenry, so it is the duty of the Church to instruct the child in the fundamentals; and further, that they may become the mainstay of the Church, and good, useful, intelligent Churchmen and Christians. He emphasized the fact that the Word of God is a trust; that Christians are the trustees of the Word; that we must exercise our function for the benefit of those who do not know, who cannot know because they have not had the opportunities and privileges of some of us. We must carry the message to every man. Worthy philanthropies, &c., are but characteristics of the Church and not its object, the purpose of the Church being to carry the message; that Christ was ever and essentially a teacher; that He came to seek and save those who are lost, by teaching the Word of God. Dr. Bratenahl gave some interesting comparisons of the Church of England in the Colonies and our Church in the United States, the number of communicants, parishes, edifices and clergy being about on a parity, whereas there is a disparity of about 15,000 Sunday School scholars. He urged that every child be made a missionary to bring other children, their companions and playmates, into the Sunday School, impressing the urgent necessity of building up the Sunday School as the most vital organ of the Church; that we must train the children to be more faithful servants of Christ, and not only to learn about their Church but turn their hearts and minds and wills to the carrying of the Message. That is the purpose of the Sunday School. He closed with a dissertation on the privilege of being a teacher, and the relation of teacher to child.

At 2:15 P. M., there were present twelve of the clergy, and 152 teachers and superintendents. The following officers were elected: Rev. David W. Howard, St. Luke's church, president; Rev. E. R. Carter, St. John's church, vice president; George H. Sargeant, Christ church, secretary and treasurer.

The secretary of the Institute was directed to send a letter of greeting to Mr. Jacob Hefflefinger, of St. John's church, Hampton, Va., the first president of the Institute, and one of its most earnest supporters, and to express the sorrow of all present at his inability to attend.

A committee was appointed as follows, to consider the advisability of holding a summer session in the vicinity of the Normal School, and to make the necessary arrangements to this end: Rev. E. R. Carter, Hampton, Va.; Rev. H. H. Covington, Norfolk, Va.; Mrs. Frank Darling, Hampton, Va.; Mr. H. N. Castle, Norfolk, Va.; Mr. W. W. Robertson, Norfolk, Va.

The invitation of the Rev. James D. Gibson to hold the fall meeting in his parish, St. Paul's, Berkley, Va., was accepted.

Bishop Henry St. George Tucker, of Tokyo, Japan, made a short and enlightening address on Sunday School Work in Japan. He told of a joint meeting of Sunday School scholars he witnessed in Tokyo, at which thirteen thousand Christian children attended the service and sang the hymns.

The Rev. S. U. Mitman, Ph. D., field secretary of Sunday School Work in the Third Department, closed the session with one of his scholarly addresses, taking for a subject "The Privileges, Opportunities and Rewards of a Sunday School Teacher." Dr. Mitman handled the question box, and with the vast knowledge of everything pertaining to Sunday Schools at his fingers' tips, did so with consummate ease, answering the varied and in many instances perplexing queries to the entire satisfaction of all inquirers.

The Rev. John R. Matthews' Mission in Halifax County.

The Rev. John R. Matthews, who has recently returned from a stay of several months in England, has just completed three most interesting missions at St. Thomas' church, Clarkton; St. John's, Houston, and Emmanuel, Mountain Road, respectively. Ideal weather conditions prevailed, with the exception of the latter part of the week at Clarkton. The attendance was all that could be desired. Mr. Matthews preached with great earnestness and vigor, and the interest of his hearers never flagged. He is much beloved by all these congregations, whom he has visited on former occasions, and with whom his message receives additional power from their knowledge of the man. It is felt that much good will result from these missions, not only for those who took occasion at this time to declare their desire to unite with the Church, but also in strengthening the faith and purpose of those already on the Lord's side.

Free-Will Offering Instead of a Bazaar.

The congregation of John's Memorial church, Farmville, took a decided step forward this year, when they abandoned their custom of having an annual

bazaar, and substituted a free-will offering. For the last five years this church has realized on its bazaars a little over two hundred dollars, each year, reaching the maximum last year in two hundred and forty dollars. This year the free-will offering amounted to a little more than two hundred and fifty dollars—better than the best bazaar. For a congregation whose membership is so small, an offering of this size means a degree of self-denial and enthusiasm to be highly commended. Both rector and congregation are to be congratulated.

Memorial Windows Dedicated.

A service was recently held in Christ church, Norfolk, by the rector, the Rev. F. C. Steinmetz, D. D., in dedication of three beautiful memorial windows, which have been added to the collection already in that handsome structure. A large congregation was present, including relatives of those in whose memory the windows have been placed. The inscriptions are as follows:

"William Dorsey Pender, Jr., June 8, 1894—July 9, 1912."

"Gloria in Excelsis Deo. In recognition of her devoted services to Christ Church this window is erected, during her life-time, by the congregation, in loving appreciation of Mary E. Rowland."

"To the Glory of God and in Memory of Richard Lucien Page, Brig. Gen'l C. S. A. Dec. 23, 1807—Aug. 9, 1901."
Alexina Taylor Page. Sept. 29, 1819—June 3, 1902."

Archdeacon E. A. Rich has placed a new worker, Miss Florence Burnett, of Staunton, in the mission field of the Southwest. Miss Burnett has had experience in Washington and Richmond and should prove a valuable addition to the Archdeaconry force. She is assisting Mrs. Kate Smith, at Laurel, in Russell county. The Archdeacon hopes soon to have a worker at Flat Top Yards, in Tazewell county, who expected to begin work about the first of December.

The Men's Club of St. Paul's church, Petersburg, Va., have appointed a committee to organize a board of lay readers to hold services in churches in the Diocese that are without clergymen. For particulars address Mr. C. T. Lassiter, Petersburg, Va.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Training School for Sunday School Workers.

A Training School for Sunday School Workers, under the auspices of the Sunday School Institute of the Richmond Convocation, will be held in St. Paul's church, Richmond, December 8th to 12th. The first session will begin on Monday, December 8th, in the church, at 8 P. M., with an introductory address by the Rev. J. Francis Ribble, and addresses by the Rev. Lester Bradner, Ph. D., and the Rev. S. U. Mitman, Ph. D.

On Tuesday, December 8th, from 4 to 5 P. M., Miss Edna Phelps Hastings will explain the general plan of her outline of lessons for the primary department; from 5 to 6 P. M. Mrs. John Loman will speak on the Significance of the Junior Department, and at 8 P. M., the Rev. E. J. Dennen will speak on the Sunday School Ideal and Equipment. The Adult Bible Class will be conducted by the Rev. Dr. Mitman.

On Wednesday, December 10th, from 4 to 5 P. M., in the Sunday School room, for Primary and Junior teachers, Mrs. Hastings will teach a model lesson from "Bible Stories Illustrating the Lord's Prayer," to children between the ages of five and six years, and explain to teachers her methods. From 5 to 6 P. M. Mrs. Loman will give Talks on the Church Catechism. At 8 P. M. the Rev. E. J. Dennen will speak on The Sunday School Superintendent and His Responsibilities, and Dr. Mitman on How Shall we Hold our Young Men and Women for the Church?

On Monday, December 10th, from 4 to 5 P. M., Mrs. Hastings will teach a model lesson from Bible Stories Illustrating the Creed, to children between six and seven years, and answer questions by teachers. From 5 to 6 P. M. Mrs. Loman will give talks on the Church Catechism. At 8 P. M. the Rev. E. J. Dennen will speak of Methods of Organization, and Dr. Mitman on The Privileges, Opportunities and Rewards of the Sunday School Teacher.

On Friday, December 7th, from 4 to 5 P. M., for Primary and Junior Teachers Mrs. Hastings will teach a model lesson on Bible Stories Illustrating the Ten Commandments, to children between seven and eight years, and will answer questions. From 5 to 6 P. M. Mrs. Loman will give Talks on the Church Catechism, and at 8 P. M. the Rev. Mr. Dennen will speak on The Product of the School. There will also be a stereopticon lecture, by the Rev. Dr. Mitman—Ephesus, Athens, Corinth—three cities visited by St. Paul.

Sunday School teachers and parents are earnestly invited to attend these helpful and interesting lectures.

Church Service Held in 1783 to be Reproduced.

In commemoration of a solemn service held in Christ church, Alexandria, one hundred and thirty years ago, which celebrated the final departure of the British forces from the shores of the United States, an exact replica service will be held in the same building on Sunday afternoon, December 7th, at 3:30 o'clock, under the auspices of the Alexandria committee of the Colonial Dames of America in Virginia.

The original service was held on December 7th, 1783, by the Rev. Dr. David Griffith, rector of the church. From old prints and descriptions the church will be decorated in the same manner on December 7th, as it was at the time of the original service. The pulpit, lectern and communion table will be garlanded with flowers and evergreens. Over the pulpit a white dove will be hung and on the walls will be texts, the letters to be made from evergreens.

An address will be delivered by the rector, the Rev. William J. Morton, from the text, "Yea, thou shalt see thy children's children and peace upon Israel."

Death of a Devoted Churchwoman.

The death of Mrs. Avis Macy Walker, widow of Major David Norvell Walker, and daughter of the late William H. Barney, of Mobile, Ala., and his wife, Mary N. Corlies, of Poughkeepsie, N. Y., which occurred in her seventy-sixth year at her home in Richmond, on November 28th, removes one of the most devoted and efficient Church workers of that city. In 1892 Mrs. Walker, who was formerly a member of St. Paul's church, of which her husband was a vestryman, aided in the establishment of what is now St. Luke's church, corner Lombardy and Beverley streets, uniting herself with the work in its incipiency, when services were held for a year in a vacant store on Main and Lombardy streets, and continuing it in its present permanent quarters. Her husband was a cousin of Mr. John Stewart, of Brook Hill, and through the assistance of Mrs. Stewart she was enabled to do much for the relief of the poor of the parish. In 1901 she connected herself with St. Andrew's church, from which her funeral took place on the afternoon of the 1st instant, and up to her last brief illness was one of its most active and valuable workers.

Mrs. Walker is survived by her sisters, Mrs. Amandus Walker, of Amelia county; Mrs. Emil A. Baughman, of Richmond, and Mrs. T. R. Borland, of Norfolk; and by her eight children—Mrs. Charles V. Carrington, Mrs. Edgar S. Freeman, Mrs. Aubrey Young, Miss Mabel Walker, and William H., John Stewart, Norvell Barney, and Dugald Stewart Walker.

Bequests to Church and Charity.

The late Miss Fannie Skinner, of Staunton, by her will, leaves a large part of her estate to charitable institutions. Among the bequests is $5,000 to Stuart Hall, Staunton, for the endowment of a scholarship to be known as the Skinner Scholarship; $500 to the Staunton Young Men's Christian Association; $1,000 to the trustees of the funds of the Diocese for the construction of a memorial window, preferably in the proposed church for the University of Virginia, to her late brother, Colonel James H. Skinner.

Miss Skinner names the Theological Seminary in Virginia as the residuary legatee, and express the desire that Joseph A. Waddell and Alexander F. Robertson be appointed trustees of the estate.

Fine Brotherhood Meeting in Richmond.

The annual service of the Brotherhood of St. Andrew's, held in St. James' church, Richmond, on St. Andrew's Day, Sunday, November 30th, at 8:15 P. M., was noteworthy in being, perhaps, the largest assembly of the Brotherhood ever held in Richmond; in the earlier season and spirit in which the services were conducted and in having for the preacher, a distinguished clergyman of the Church.

The men, assembling in the parish house, marched into the church in a body, filling the middle aisles. After them followed a male chorus of forty voices, singing as the Processional hymn, "The Son of God goes forth to war." The Rev. Wm. Meade Clark, D. D., rector of St. James', welcomed the Brotherhood, and after singing the "Brotherhood hymn," No. 143, the sermon was preached by the Rev. Dr. Randolph Harrison McKim, rector of the Church of the Epiphany, Washington, on "The Sword of the Spirit," taking as his text, "Are not Abana and Pharpar rivers of Damascus, better than all the waters of Israel?" Dr. McKim treated the Bible from a literary point of view, as a unit, and its Catholicity, and closed calling attention to the Vision of St. John in the Revelation: "And He shewed me a pure river of Water of Life," and with Bible in hand urged all to take freshly of the clear river of water. The choir, under the direction of Prof. L. E. Weitzel, sang the anthem, "Fierce was the Wild Billows," by Teritus Noble, the offering being taken for the work at St. Luke's church, Richmond.

The Bishop of the Diocese celebrated

the Holy Communion, assisted by the Rev. J. J. Gravatt, D. D., rector of the Church of the Holy Trinity; the other ministers taking part being the Rev. James W. Morris, D. D.; the Rev. P. A. Arthur and the Rev. E. E. Osgood, chaplain of the Richmond Assembly of the Brotherhood of St. Andrew. The Recessional Hymn was, "Soldiers of Christ Arise."

The service was one of the most inspiring ever held in Richmond, and the men should go forth better equipped for the work of upbuilding the Church in this city and vicinity.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

Archdeaconry of Cumberland.

The Archdeaconry of Cumberland met in St. James' church, Westernport, Allegany county, the Rev. W. B. Kinley, rector, on November 17th, 18th and 19th. The meetings were well attended and enthusiastic, a considerable number of lay delegates and all but three of the clerical members being present. Monday at 7:30 P. M., Evening Prayer was read and helpful addresses delivered on "The Church's Responsibility to the Community": (a) "As a Whole," by the Rev. Douglass Hooff, and (b) "Individuality," by the Rev. Charles L. Atwater. Archdeacon Tyler held a short service of preparation for the Holy Communion to be administered on the following morning, at which he was the celebrant. At 10 A. M., on Tuesday, after Morning Prayer the Archdeaconry sermon was preached by the Rev. Joseph E. Williams, of Adamstown. At 11:30 a thoughtful essay was read by the Rev. F. M. C. Bedell, on "The Origin of the Anglican Episcopate," which was followed by a general discussion. After luncheon there was a meeting of the Sunday School Institute of the Archdeaconry, with the Rev. George C. Shaw as chairman, at which Miss Jane Millikin, superintendent of the Teacher Training Department of the diocese, gave a series of instructive addresses on (a) Elementary work, from 4-12 years, (b) The teen age, from 13-18 years, and (c) The Plan of the Lesson. In the evening a smoker was given in the parish building by the vestry for the visiting delegates and men of the parish. At 7:30 P. M., after Evening Prayer interesting addresses were made on "The Recent General Convention and its Work," by the Rev. William C. Hicks, a diocesan deputy, and Archdeacon Tyler. The Holy Communion was administered on Wednesday at 7:30 A. M., the Rev. William C. Hicks being the celebrant. At 10 A. M., there was a business meeting, the Bishop of the Diocese presiding. At 3 P. M. the delegates were given a trip through the Luke Pulp and Paper Mill. At 7;30 P. M., after Evening Prayer, helpful addresses were made on "The Achievements of Women for the Church": (a) Through their homes, by the Rev. Charles E. Shaw, and (b) Through their Church Organizations, by the Rev. F. M. C. Bedell. The Archdeaconry has overpaid by $62 the amount of its apportionment for Foreign and Domestic Missions for the year ending August 31st, last.

Address by Dr. Grenfell.

At the morning service, on Sunday, November 23d, at Christ church, Baltimore, the Rev. Edwin B. Niver, D. D., rector, Dr. Wilfred T. Grenfell, the famous surgeon and missionary of Labrador, gave an interesting address on his work among the fishermen of that bleak coast; and at 5 P. M. there was a special service for the Bishop's Guild of the Diocese, with a sermon by the Rev. C. Ernest Smith, D. D., rector of St. Thomas' church, Washington.

Alterations at Grace and St. Peter's.

The parish house of Grace and St. Peter's church, Baltimore, is undergoing extensive alterations. The lower floor is being divided into a number of rooms so as to permit of three or four simultaneous meetings, and the upper floor, heretofore used as a chapel, is being fitted up as a lecture, banquet and general assembly room. New electric light and steam-heating systems are being installed. In the church itself a beautiful chapel is to be built at the right of the large and handsome chancel, for the use of the Deaf-mute Mission services, which are held regularly each Sunday afternoon.

Deaf-mute Missions.

The Rev. Oliver J. Whildin, General Missionary to Deaf-mutes of the South, presented classes for Confirmation in St. John's church, Charleston; Trinity church, Huntington and Trinity church, Parkersburg, West Virginia, and also baptized several deaf-mutes and their children in the same diocese, during the month of November. His work in that diocese has attained a wonderful growth. In the city of Wheeling the deaf-mutes are arranging to rebuild their beautiful little church, St. Elizabeth's, which was destroyed by fire some time ago.

Church Club Officers Elected.

At the first fall meeting of the Men's Club of the Memorial church, Baltimore, held recently, the following officers were elected for the coming year: President, Armstead M. Webb, vice-presidents W. Thomas Kemp, James F. Johnson; treasurer, Morton Schaeffer; recording secretary, John S. Reese; corresponding secretary, Edward T. Hills. Executive council — William Ingle, William Tappan and Dr. J. D. Iglehart. The president introduced Mr. Frank A. White, who delivered an interesting and instructive address on the Work of the Child Labor Bureau, of which he is chief.

On Tuesday evening, November 18th the Men's Guild of St. Andrew's church, Baltimore, held a largely attended meeting in the parish house at which stirring addresses were made by the Rt. Rev. P. T. Rowe, D. D., Bishop of Alaska, Bishop Murray and the vicar, the Rev. E. Ashley Gerhard.

The bi-monthly meeting of the Maryland Junior Assembly of the Brotherhood of St. Andrew was held at the Church of Our Saviour, Baltimore, the Rev. B. B. Lovett, rector, on Friday evening, November 21st, the Bishop of the diocese being the principal speaker.

The Rev. Herbert Parrish, rector of St. Luke's church, Baltimore, has resigned, to take effect on January 1st next, after a successful rectorship of four years. He will devote his time in the future to the work of giving "Missions" in the diocese, and elsewhere if his services are desired.

The Rev. J. Luther Martin, for the past six and a half years, minister-in-charge of St. Philip's church, Highlandtown, Baltimore county, has resigned, to become rector of St. John's church, Frostburg, Allegany county, and will begin his work there on December 1st. During his ministry at St. Philip's, the church building has been rebuilt, enlarged and beautified; the number of communicants and of Sunday School scholars very largely increased; the finances put on a more stable basis, and a spirit of loyalty and co-operation, especially on the part of the men, developed in the congregation, which has made it one of the most active and earnest in the diocese.

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Rt. Rev. C. B. Brewster, D. D., Bishop.

Proposed Widening of a Street Will Destroy an Old Church Building.

The members of Christ church, Hartford, are indignant because their church building, on the corner of Main and Church streets, has been condemned by the city authorities in order to widen Church street. As Christ church has a limited area, this would mean the absolute destruction of the church, the oldest and one of the two largest in the city. It is centrally located and another suitable location could not be secured. At a recent hearing before the city committee, more than a hundred members of the parish protested against the action of the city authorities. The parish has over a thousand communicants; a Sunday School of five hundred and organizations having over eight hundred members, which have been the means of securing positions for over five hundred young men and women.

Bishops-elect to be Consecrated.

The Very Rev. C. B. Colmore, Dean of Holy Trinity Cathedral, Havana, having accepted his election to the episcopate of Porto Rico, and Hayti, the Presiding Bishop has taken orders for his consecration, which will occur at Sewanee, Tenn., on December 17th. The co-consecrators will be the Bishops of Tennessee and South Carolina. Presenters: The Rt. Rev. E. G. Weed, D. D., Bishop of Florida, and the Rt. Rev. J. H. VanBuren, D. D. The preacher will be the Rt. Rev. A. W. Knight, D. D., retiring Bishop of Cuba. Attending Presbyters: The Rev. W. P. DuBose, D. D., and the Rev. J. H. Swann.

Presiding Bishop Tuttle has also taken order for the consecration of the Rev. Frederick Bingham Howden, of the Missionary District of New Mexico.

Time: Wednesday, January 14th, 1914. Place: St. John's church, Georgetown, Washington, D. C.

Consecrators: The Presiding Bishop, the Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio; the Rt. Rev. Alfred Harding, D. D., Bishop of Washington.

Presenters: The Rt. Rev. G. Mott Williams, D. D., Bishop of Marquette; the Rt. Rev. P. M. Rhinelander, D. D., Bishop of Pennsylvania.

Preacher: The Rt. Rev. P. T. Rowe, D. D., Bishop of Alaska.

Attending Presbyters: Rev. Robert Talbot, Rev. W. George Read.

Family Department

Our Holy Dead.

Lord, where Thou art our holy Dead must be,
Unpierced, as yet, the Sacramental mist;
But we are nearest them and nearest Thee
At solemn Eucharist.
O Lord, we crave for those gone Home to Thee,
For those who made the earthly home so fair;
How little we may know, how little see,
Only—that Thou art there.
Dear hands unclasped from ours are clasping Thee;
Thou holdest us for ever in Thy Heart;
So close the One Communion—are we
In very truth, apart?
Lord, where Thou art our happy Dead must be;
And if with Thee, what then their boundless bliss!
Till Faith be sight, and Hope, reality;
Love's Anchorage is this.

Two Queer Islands.

In the South Seas two strange islands lie, which have been graphically described by a recent traveler, Miss Beatrice Grimshaw. One of them, Mangaia, is thirty miles in circumference, the other, Malden, is thirty-three, and they are both coral islands. Except for these points, there is no resemblance between them. Each of them is very queer, but in entirely a different way from the other.

The island of Mangaia is one of the Cook group. From the sea, it looks like the other islands; but when one comes to land on it, the queerness begins. Mangaia has almost no land to land on. It is like "a very large cup set on a very small saucer." A tiny strip of level land, all around, edges a high circular cliff wall, fifty to a hundred feet high, which rises up like a fortress. Makatea, as the natives call this natural Chinese wall, incloses all the interior of the island like the sides of a cup. In the middle of this cup are the pineapple patches, the yam fields, the taro beds, the coffee plantations and the groves of cocoanut and guava that the natives cultivate. To reach them there is only one way—to climb the prehistoric stone staircases that lead over Makatea and are one of the wonders of the South Seas.

Who built the rocky stairs no one seems to know. The people of Mangaia say their ancestors did it. In those days of old, the Cook islanders were the fiercest cannibals in all Oceanica. Mangaria was lucky in having a first class barrier reef to keep away invading fleets of canoes, and luckier still in having this natural fortress of circular cliffs. But, of course, the Mangaians had to have a passage over their own cliffs, and so these mighty stairs were laid—one of the outer flights alone being a hundred feet in height and built at the sharpest angle. How an island people, without any mechanical contrivances, could have placed such large blocks of stone in position is a puzzle indeed. But they did, for there are the staircases, very high and irregular as to the steps, and wide enough for cavalry to mount, four abreast—if there ever were cannibal cavalry, which, of course, never happened. So easy are these cliff stairs, however, to hold against an enemy that there is no record that Mangaia was ever conquered.

The natives of the island are all accustomed to stair-climbing. On the hottest of afternoons and—Mangaia is in the tropics—they will run up the staircases, laden with heavy burdens, so lightly as if they were on a level. Strangers, however, find it rather a breathless business, and prefer to climb slowly. At one point, a great split in the cliffs gives a foundation for the stairs, which are here rather rough, and formed of great, irregular stone blocks wedged into the split to give foothold to the climber. At the top lies a tract of flat land nearly a mile across, and then the inner edge of the rock rim is reached, and another circle of great gray cliff, spiked, spired and towered in fantastic shapes, and hung with luxuriant masses of green creepers, must be descended in order to set foot in the fertile valley, two or three miles across, which lies in the bottom of the island cup. In the center rises another small group of cliffs.

As the traveler jumps down from block to block finding it warm work, a file of island women comes toiling steadily up from the fields with heavy loads of vegetables and fruit. Women are at work in the taro fields, too, for the men of Mangaia go fishing on the reef or hunt the wild pigeons, leaving the farming for their wives and daughters. Mangaia is a Christian island now, cannibalism having long ago been driven out by the Gospel, but in this inner cliff the coral caves are still shown where fugitives took refuge from the cruelty of the chiefs. The great coral cliff is broken and sharp, its heights being as well protected by serried and pointed spears as a wall surmounted by broken glass. To climb, except by the staircases, the natives protect their feet by specially woven thick rope sandals. The missionaries have many thrilling stories to tell about refuge in the rock caves of Makatea in the old cannibal days, but to-day life is as safe in Mangaia as anywhere in the civilized world, and the Mangaians are kindly to strangers and remarkably industrious and well behaved. Only about half-a-dozen whites live on the island, among nearly two thousand natives.

Mangaia is a volcanic island, and geologists explain the queer circular cliff in a very simple way, by a double volcanic upheaval. First, the island itself was heaved up by a geologic convulsion. A coral reef soon encircled it, built as usual by the innumerable busy coral insects. After long ages, island, reef and all were upheaved higher, and the reef forms the encircling cliff wall of to-day, while a second narrow coral strip has formed about its outer edge. The small group of cliffs in the center of the valley is the original island, and the valley is the ring between ancient island and ancient roof. So the "cup-and-saucer" island came into being, and is to-day one of the curiosities of the world.

The other queer island, Malden Island, lies on the border of the Southern Pacific, only four degrees south of the equator, all by itself, beyond the verge of the great Polynesian archipelago. It is in a lonely stretch of ocean, very seldom visited by vessels of any kind, and was, indeed, only discovered in 1848. The story of its discovery is queer, too. An American whaling captain named Chapman found it first in 1848, landed on it, discovered its secret treasure—for Malden is a Treasure Island, no doubt of that!—and made up his mind to come back as soon as his whaling cruise was over. He put to sea again, but did not reach San Francisco, and the end of his cruise, for nearly a year. In the interval, by a strange chance of fortune, another American captain discovered the same island. Being wiser than Chapman he at once abandoned his cruise, sailed in haste to Sidney and sold the island at a high price to the trading firm who have owned it ever since, and made a fortune out of it.

Yet to look at Malden Island, the ordinary traveler would be struck only by its flat and glaring ugliness. Unlike many other South Sea Islands, it has no volcanic peaks, no beautiful beach bordered by groves of cocoanut and pandanus, no rich fields of pineapple, mango and banana. It has not a single height, not a solitary tree except one small clump of carefully planted and tended cocoanuts. It is a desolate plain, covered by scanty grayish-green herbage, with no water, no food, no shade or coolness, no fruit, nothing but its hidden treasure, lying spread a foot or two under the whole surface of the island. Take a pick anywhere on Malden, break away the stony, sun-baked crust, and you come on—one to three feet of guano deposit, between the coral rock and the surface crust. This guano, looking much like common sand, is of an absolute purity and concentration, and brings the highest market price.

The laborers on Malden are all brought there by the owners, and live in big, bare buildings, with wide shelves on which to spread their mats and pillows. They bring these with them, each man coming with his own beautiful plaited pandanus fiber mats and cushions stuffed with the down of the silk-cotton tree. These cushions made by wives or sweethearts, are usually embroidered or decorated with affectionate mottoes, which serve to keep the men up in their loneliness—for Malden is about the most desolate spot on earth. No man ever agrees to come for more than a year's contract, at high wages. At the end of that time, he may sign on for another year, but this he seldom does. He goes home and spends his wages, and then perhaps he will come back later for another year. There are always plenty of laborers, for the job, except for the loneliness, is a good one.

The guano, which is entirely without odor, dry and fine, is shoveled out and piled in great heaps. Then it is sifted through wire screens, spread out in the sun, and left under the fierce heat until no trace of possible moisture is left in it. Next it is stored in an immense shed, to which it is taken by a railway worked by sail power. The southeast trade wind blows practically all the year round on Malden; so the company keeps a fleet of land ships, with big sails, that are pushed or worked by a hand lever across to the guano pits. There they are loaded and then the broad sails are spread and the land ship flies along the rails at express-train speed. The native laborers like this part of it, and even in a gale, never condescend to take in sail. Sometimes the ship jumps the rails, but they do not mind that.

A skilled chemist lives on Malden, for the company guarantees the purity of the product sold, and there must be an exact analysis of the constituents of each lot purchased. He is also the doctor of the island, but there is little illness there. The temperature seldom goes above ninety degrees on account of the trade wind, there are no mosquitoes and few flies, and no centipedes, scorpions or venomous creatures whatever. The water—produced by condenser—is pure, and the men live on bread, rice,

pigs, fowls, goats and goat's milk. Vegetables and fruits and big yams, whitewashed to prevent decay, are sent from Cook Islands now and then, but not often. One obscure disease there is on Malden, supposed to be caused by the fine dust from the pits. The patient wastes away and dies by slow degrees, and no cure by medicine has ever been discovered. However, very few cases occur, and if the patient leaves the island at once, recovery is possible.

Malden must, in prehistoric ages, have been the nesting place of innumerable myriads of frigate birds. Nowadays, in a few places on the island, there are still large "rookeries" where the birds wheel and scream all day long. They are wonderfully tame. Visitors walk all through the rookeries, handle the young birds and even catch the old ones; and the natives eat the eggs, though the white men find them too strong. No bird may be killed, which accounts for their tameness.

Once or twice a year a trim white island schooner sails up to Malden, greeted by shrieks and dances of joy on the beach. She brings forty or fifty new laborers, takes away about as many whose time has expired, loads up a cargo of guano, and sails away again. Except for these one or two occasions, life on the island never changes. There are no seasons on Malden, for the climate is just the same all the year round. There are no fruits or flowers to blossom, no rainy season to make things grow differently. A blazing sun, an empty ocean and a working day from five in the morning to five at night, with time off for meals—that is the life on this strange island.—Christian Observer.

The Backward Look.

It takes many persons a lifetime to learn the unwisdom of their ways and days. It is sadly true that none is so blind as he who will not see. So men pursue their own course of self-will regardless of warning or admonition, and see the folly of their way only when it is too late to make adequate amends. But the backward look, with its regrets for past follies, comes to all in due time, with a fond wish that another trial could be had, that the whole life might be lived on a higher plane and nobler purpose. Said an aged man whose course was manifestly almost run: "Had I my life to live over, I would live it differently. I would be kinder; that is what I would be, just kinder. I might not get more book learning or more money, but I would just be kind. And what I want the rest of you to do, who are not yet so near to balancing your accounts, is to look out for the happiness of those who live with you. Begin right there."

That is an open confession, between the lines, that there had been failure at one of the nearest and easiest points in a man's life. The need for the exercise of kindness is always near us. And how easy it is "just to be kind!" That seems to be one reason why so many fail at this point. It is so easier to be kind that just a little thoughtfulness, just a little carefulness, just a little self-control, would prevent the words or acts which cut and bruise and blight the lives of others. The way to kindness is just as short and direct as the way to unkindness, and is always smooth and pleasant. The way to unkindness is always rough and thorny and stormy. It is easy to be kind. It is also easy to be unkind. It is pleasant to contemplate the kindnesses of past years, given or received. But the backward look of a life spent in thoughtless severity towards others brings only regret and self-condemnation, from which there is no escape. The folly of wilful unkindness, despite the light and better knowledge, comes crowding in upon the guilty one as the shadows lengthen and leaves remorse in its wake, the more because it was an open folly.

Despite natural infirmities, and the difficulties in the way, every man's life may be such as to make the backward look, of years to come, a source of comfort and satisfaction, instead of painful regret and bitter remorse, for sins of omission and commission, for disregard of better judgment and violations of conscience and wilful intrusion on the rights of others for selfish, personal ends.

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No Minister Wanted.

A bishop tells this story. A church was badly split over a pastor. No matter what the occasion. The thing was done; the bomb had burst and the fragments and what should have been unity in the bonds of peace was nothing but mutually repugnant fragments. And when it was made known that the bishop would probably remove the pastor, he was notified that if he did and appoint another pastor the church doors would be locked against him.

It was a little mining town. There in the mountains men have strong feelings. And that curse of the little town, gossip and jealousy, had in this instance run their full course. And yet the people in the little town were not bad at heart.

The Bishop sent another pastor. Before reading the appointments, he called in the new man; he told him the situation: he did not blink at the sacrifice; he summoned him to the altar. The new man could sing. And there was one hymn, the bishop's hymn, he, too, particularly liked to sing. It began, "O Thou, in whose presence my soul takes delight."

The two prayed. The appointment was made.

The new man came to the town on the stage. He was met by the officials at the tavern and told that the church was locked and would stay locked. He might as well climb on the stage when it left the next day; he was not welcome. He would please them only by hitting the trail, and the quicker the better.

The pastor listened. We do not know how heavy was his heart; though many a Methodist preacher knows what such heaviness might mean. He said:

"Very well; it shall be as you say. But before I go shall we not have one word of prayer?"

To that the official censors could not object. They knelt. He prayed. When he was done he called upon the oldest of the men to pray. The critic prayed. Another was called on, and when he had finished, the new pastor called on another and yet another, until all had prayed. When they arose to their feet the oldest said:

"I guess we will unlock the church."

The church was opened, the lights were lit. The people turned out. The pastor stepped to the organ and sang the bishop's hymn, the hymn they had sung as the Conference closed. While he sang the fountains of tears was opened in that congregation. There was here and there a sob, and some mothers wept in silence.

The pastor preached tenderly, telling the story of redeeming love, the old, old story of the love of Christ. The congregation was dismissed. The door was not locked that year.

And when the spring came and the summer and the months gathered themselves to the end of the Conference year, a committee went to the bishop and implored him not to take that shepherd away from that flock.

Love did it. The hymn did it. The prayer did it. The life did it.—Central Christian Advocate.

The Love in the Deed.

It is not the deed we do.
Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasures must hold,
Or even the Lord will take the gift,
Or tell the worth of the gold,
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in Thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!
—Christina G. Rossetti.

How We Honor God.

"Them that honor me, I will honor." This is the challenge which God throws out, especially to the young. It is the desire of every one to amount to something, to be honored by his fellow-men to a greater or lesser degree, and to be at least a little more than a cipher in the sum of humanity.

To accomplish this there is no better way than to accept the challenge noticed above. This should not be a difficult thing to do. It is not hard for us to honor and respect people of noble character and conduct. And what is there in the character of the noblest man or woman that should appeal to us as strongly as the wonderful attributes of God, our Heavenly Father. Sometimes we feel like honoring and respecting persons who have some very excellent traits of character, but there are some other things about them which cause us to lose all our respect for them. But this is not the case with God. God is absolutely perfect and there is nothing about Him that can mar our love, honor and adoration.

How can we honor Him? We honor Him by honoring His word. How greatly we prize a letter from an intimate friend! The Bible is nothing but a letter from our Heavenly Father. How we ought to love it; how we ought to treasure it;' and how diligent we ought to be in reading and studying it! The world is full of instances that prove that God honors those who honor His word.

We honor Him by obeying Him. We all know how boys and girls dishonor their parents by disobeying them, and we dishonor God just as much by disobeying Him. We honor Him by speaking about Him in a reverent manner. How fearfully those dishonor God who take His name in vain! We remember that God said amidst the thunderings and the lightnings on Sinai, "Thou shalt not take the name of the Lord thy God in vain: for he will not hold him guiltless that taketh his name in vain." Yet how often, even quite small boys, think it is smart and manly to swear and take God's name in vain!

We honor God by honoring His house. When we go to church we should always remember that it is God's house, and that He does not want us to conduct ourselves in an unbecoming manner when there. How God's heart must be grieved when people in church whisper and laugh, pay no attention to the sermon, talk about things that happened during the week, and He must be especially grieved when young people "cut up" during prayer. Just think how it really looks for persons to indulge in all sorts of fun while the minister and the good people in the congregation are talking with God right in their presence.

Then young people honor God by honoring their parents. We remember that the commandment to honor our parents is the only one that has an expressed promise connected with it. That seems to indicate that God wants this command to be particularly obeyed. One reason for this is that the boys or girls who obey their parents do not find it so hard to obey God and the laws of the land. And God says, "Obedience is better than sacrifice." This was the lesson which Saul, the first king of Israel, had not learned, and we should not need to be surprised if we should learn that he had paved the way for his disastrous disobedience of God by disobeying his parents when he was a boy. The Bible says: "Whatsoever a man soweth, that shall he reap."

There are other ways in which we can honor God which we can find out by reading the Bible. The reward which God will give may also be ascertained by studying the word of God.—Southern Christian Advocate.

Praying to the Father.

But few of us know how to pray. We know how to assume attitudes and to go through the forms. We know how to "say prayers," to utter the words, and to conjure up much feeling in them, according to the occasion. When sincerity prevails this is not to be criticized as an idle exercise, because while it lacks some of the true elements of prayer, the intellectual and emotional natures may be exalted thereby. There is danger, however, that should be guarded against, for the fires thus kindled in our natures may become a kind of religious intoxication, which, when burned out, will leave us in a worse state than before, or, if persisted in from time to time, will become the mainspring of religious activity if not religion itself. Of course such an untoward condition of religious emotionalism cannot last with one who studies the Bible. Those who "will to do his will," and seek to discover what his will is, "shall know of the doctrine whether it be of God." To such the time spent in any holy exercise of prayer is not lost, though their prayer be not answered. To them the time will soon come, as in the case of devout Cornelius, when they shall know the truth and thereby be enabled to meet the conditions of effectual prayer and no longer be turned away without receiving the desires of their hearts. But many good people, good at one time, and, maybe good for a long time, have not studied the Bible, and not having their prayers answered they have drifted into a state of indifference.

Have we not had the same difficulty? Is it not the experience, at some time, of all Christians? The disciples felt it very deeply when they said, "Lord, teach us to pray, even as John taught his disciples." They had been trained to pray just as all Jews had been from their childhood, they had seen and heard the Master pray many times, yet they said, "Lord teach us to pray." The lesson which the Lord taught them in response to this request is one they never forgot. It became one of the chief characteristics of the early Church—it was a praying Church. Having learned how to pray, the disciples never grew tired of it. Evidently the manner of address in the form of prayer which the Lord gave them is most essential. They asked for information, such as all Christians need, and they were told to say, "Our Father who art in heaven," etc. They were not told to pray to Saints, or to the Virgin Mary, or to Christ, or to the Holy Spirit, but to the Father. It was to him that Christ always prayed, and thus he taught his disciples. There is something sublime about this kind of prayer. Christ wants his disciples to know God not merely as a Creator, a Ruler, and a Judge, but as a Father, and that not theoretically, but experimentally, virtually. It is for this reason that his Spirit is "sent forth into our hearts, crying, Abba, Father." This is "the Spirit of adoption," the Spirit that "helpeth our infirmities" and "maketh intercessions for us with groaning which cannot be uttered." It is the Spirit whereby we can say, Abba, Father.

The richest and most exalting experience that we will ever attain unto in earth or in heaven is the full assurance that we are the children of God. Nothing is more comforting, or gives more peace of mind. Nothing glorifies humanity so much, or makes life more worth while. It was this that sustained Christ in the wilderness, in temptations and in the garden. It was this that caused him to give his life willingly that we, too, might say, "Our Father." And it was this same conscious relation that enabled him to say, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened; for what man is there of you, who, if his son shall ask of him a loaf, will he give him a stone; or if he shall ask for a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is is heaven give good things to them that ask him." After this manner therefore pray ye.—Western Methodist.

Self-Control.

Our Heavenly Father has implanted in our human nature certain passions, and of these is anger, which, like every other human passion, is intended to be used to His glory and for the good of mankind. There are certain things which ought to make us angry, as irreverence towards God and holy things, or injustice, cruelty, wrong treatment and oppression of our fellow-beings. The absence of self-control, however, the giving way to irritability and anger because self is injured or ignored, or others preferred to self, is sinful. Our Lord was indignant at the desecration of His Father's house, at wrong doing and hypocrisy, but He was meek and humble and an utter stranger to personal resentment.

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Children's Department

The Three Old Ladies.

There was an old lady all dressed in silk,
Who lived on lemons and buttermilk;
And, think'ng th's world was a sour old place,
She carried its acid all over her face.

Another old lady, all dressed in patches,
Lived upon nothing but lucifer matches;
So the world, it made her strangle and cough,
And sure as you rubbed her you set her off.

Another old lady, all sunny and neat,
Who lived upon sugar, and everything sweet,
Exclaimed, when she heard of their trouble,
"I never!
For the world is so nice I could live on
forever."

Now, children, take your choice
Of the foods your heart shall eat;
There are sourish thoughts, and brimstone
thoughts,
And thoughts all good and sweet;

And whatever the heart feeds on,
Dear children, trust to me,
Is precisely what this queer old world
Will seem to you to be.

What Teddy Remembered.

Teddy was out in the back yard with Johnny Gibbs. They were playing steamboat, and had just had a dreadful disaster when mamma came to the door.

"I want you to go down street for me, Teddy," she said. "I must have some baking powder and vanilla before I can finish my baking."

"But I'm all smashed up, mamma," answered Teddy from under a pile of rubbish. "They'll pull me out 'fore long, and find out if I'm killed or not. If I ain't p'raps I can go bime by."

Mamma laughed. "I don't see how I can wait, my son. Judging from appearances, I do not think you are killed, and I can join the rescuing party and help you out. I want my baking powder as soon as possible."

Ted crawled out slowly. "I wish things could be made without things," he said rather vaguely. "Or else I wish papa would keep store himself right here at home, then I wouldn't always have to stop right in the most interesting place. Couldn't you anyhow get along without 'em?"

"No, my dear; but if you go right along quickly, you will soon be back. As a general rule, I want my little boy to do errands for me because he loves me, but since you were in such a critical condition, I will give you two pennies to spend. Now, don't forget, Teddy—baking powder and vanilla. Say it over five times to be sure."

"Bakin' powder and verniller—I won't forget—see if I do—bakin' powder and verniller—do you care what kind of candy I get?"

"No; just what you like, if it comes within your means. What is it you are to get for me?"

"Bakin' powder and verniller—won't forget, never."

"Perhaps not, but say it over to yourself on the way, and go as quickly as you can."

Down the road ran Teddy. Bakin' powder—I'll get a candy cigar—verniller—and p'raps a chocolate mouse. Bakin' powder—I don't know but I'd rather have just taffy; it takes longer to eat it, 'cause it sticks to your teeth. What was the other thing mamma wanted? I should like a whole pound of candy once. Oh, dear! I can't remember what that other thing was, an' I kept saying it like everything! Well, if I get one, maybe she can get long without the other. I'll ask Mr. Clark what he supposes it was; maybe he will remember for me. I most think I won't get the cigar, after all. I'd have more fun, I guess, if it was all one kind. When you can't have much of a thing you just git goin' and it's gone. I'm going to get all taffy.' Having settled the momentous question in his mind, Ted flew over the ground.

"I want—two cents' worth of taffy," he said rather breathlessly as he bounded into the store.

"All right," answered Mr. Clark, pleasantly. "Anything else?"

Ted's face grew blank. Y—es, sir,—my mother, she wants—why, she wants—some—

"I think I had better run right back, and I don't anyway see how I forgot. It was something to make with."

"Sugar, spices, extracts, soda?" questioned Mr. Clark, but Ted shook his head.

"I think you had better run right back and find out. Shall I keep your candy for you until you come back?"

"No, sir, thank you; I think it will kind of—encourage me to have it with me."

"All right," said Mr. Clark, laughing.

So Ted trudged back home. Somehow it seemed much longer to him this time, in spite of his encouragement.

"Hurry," called mamma from the door. "I am waiting for the baking powder."

"There!" exclaimed Ted; "I knew, I knew what 'twas, only you see I couldn't think, and Mr. Clark couldn't either. I said it over lots of times, and what was the other?"

"O, Ted Arnold, you did not go and forget both, did you?"

"Why, no; I don't think I really forgot 'em. I remembered the candy, but somehow I couldn't think what the names of the other two things were.

"Oh," said mamma, in a funny tone; "I see—a distinction without any difference, wasn't it? Well, now you go right back, and I will keep your candy for you. If you do not remember this time, you cannot have the candy at all—baking powder and vanilla."

And now wasn' it funny—Ted remembered this time without the least trouble?

Bobby and the Champion.

In all his seven years Bobby had never been so excited; but, then, what little boy wouldn't be if his own big cousin was the champion football player who was coming with the great college team to play the next Saturday? The papers told about him and printed his pictures, and everybody talked about him and felt sure his team would win. To have the champion stay at his house and be his very own cousin made Bobby feel about as important as a champion himself. In fact, he acted a great deal more important than did the big, clear-eyed, good-natured cousin when he came. Bobby watched and admired everything he did from the way he walked to the way he tied his necktie.

After breakfast Bobby and Cousin Ned went down to the hotel where the other boys of the team were staying, and together they went out to the place where the great game was to be that afternoon. How proud and happy Bobby was as he walked down the street with the crowd of fine, strong young fellows! How nice it would be, he thought, to be grown up like them and to do just as he pleased! "Nobody'd tell them how many waffles they could eat," he said resentfully to himself. There had been crisp brown waffles for breakfast, and Bobby was still indignant because his mother had not let him eat as many as he wished.

At dinner time, my! but they were hungry. Bobby was too busy eating to notice Cousin Ned for a while. But presently he heard him say: "No more, thank you. It's ever so good, but we're under orders to eat just so much and no more when we're in training for games like this afternoon."

Bobby was so surprised that he forgot to eat. To think that a great, big, strong football champion had to be careful about what he ate!

"It was hard for all of us at first," said Ned; "but it has been good for us, too."

"It is fine temperance training," added Bobby's father; "for when a boy can eat what is good for him and give up the rest, I should imagine that he could give up anything else that was going to hurt him in any way."

The game was a great one, and of course Ned's side won, as Bobby had been sure it would. Bobby remembered it all his life. And he remembered something else, too. He remembered that to be strong and useful and able to do great things of any kind a boy must have a strong body and a clear mind, and that meant doing without many things that he liked. But what did they matter when they made such a big difference in the end?—Louise M. Ogilvee in Sunday School Times.

A Thousand Tacks.

In New York, the other day, a man was quarrelsome on the street, and a policeman attempted to arrest him. But the policeman found he had an unexpectedly hard job on hand. The man seemed to be a human porcupine, covered with sharp prickles that tore the hands of the officer. However, in spite of the pain, the arrest was finally made, and the man was rounded up in the police station. The officer's hands were running with blood, and an examination was at once made as to the case.

Then it was found that the man had upon his person a thousand tacks, all turned point outward, and so arranged that any one touching him would be wounded by them. They were thrust through his coat, his trousers, his stockings, the leather of his shoes, and even his collar and necktie. He turned out to be a lunatic of quarrelsome tendencies who had invented this way of arraying himself so as to be ready against all comers; and he and his thousand tacks were duly taken back to the asylum from which his mistaken family had had him released a week before.

Of course, he was not fit to be at large. But are there not people, otherwise sane, who no one dreams of sending to asylums, and yet who sally forth every day—yes, and sit at home, too—armed with a thousand pricks and ready for encounter? Are there not Christians, alas, who are like this? ' 'Breakfast is a dreadful meal," said a girl in a Christian household (so-called), -'for we are all so cross and disagreeable." Was it not a confession of spiritual aberation? Christianity and crossness are opposite poles. The Christian's armor is of love and hope and faith—there is no place in it anywhere for a single tack.—Forward.

Procrastination.

There's a boy at our house
And you'll sometimes find him in it,
Who, when asked a thing to do,
Says: "I will, but—wait a minute."

If his mother asks for wood
And is wanting him to bring it,
He is sure to answer her,
"Yes, I'll come, just wait a minute."

When he has a task to do,
And is wanted to begin it,
He is sure to answer first,
"Yes, I will, just wait a minute."

If an errand he's to run,
Or a race that he may win it,
He is ready with reply:
Yes, I will, just wait a minute."

Should he reach the pearly gate
And the angel ask him in it,
Will his answer then be too:
"Yes, I'll come, just wait a minute?"

—Wesley N. Speckman, in N. W. Christian Advocate.

What Mrs. Squirrel Thinks.

Robert so loved to read that, although he was only in the second reader class, he had read his sister's third reader almost through. This was what he had in hand the day Aunt Anna came down from her city home for a little vacation in the country town where Robert lived.

"Suppose you read to me, Robert," said Aunt Anna, and he read a story, called "What Mrs. Squirrel Thinks." This is the story:

The old apple tree in the corner by the lane is hollow. There is a hole in the trunk of the tree near the top. Here lives a little family of squirrels.

One day Mr. Squirrel ran up the tree as fast as he could.

"My dear," said he to his wife, when he was safe in the hole again, "I was afraid I should never reach home alive."

"Have those boys been throwing stones at you again?" asked Mrs. Squirrel.

"Stones?" repeated Mr. Squirrel with an angry whisk of his tail. "They were rocks! They were as big as apples."

"Rocks are bigger than apples," said Mrs. Squirrel. "Still I must say it is a shame. You have never done anything to hurt those boys."

"They don't think of that," said Mr. Squirrel, who was really angry.

"And our dear little ones are not yet big enough to hunt nuts!" said Mrs. Squirrel. "They might have starved if you never came home."

"Boys don't think of that," said her husband.

"You are so little and they are so big," said Mrs. Squirrel.

"They don't think of that," said Mr. Squirrel.

"Don't they know how to think," asked his wife. "Perhaps they are stupid, after all."

"They think it is fun to see me run," said Mr. Squirrel. "And that seems to be all the thinking that they are able to do."

"That is like a baby," said Mrs. Squirrel gravely. "It is very sad to grow to be stupid. I am glad our children know more than that."

Mr. Squirrel whisked his tail over his head and took up a nut from a pile in the corner.

But Mrs. Squirrel was not thinking about her dinner. "Poor boys!" said she. "How dreadful to be so stupid as not to be able to think!"

Robert sat in silence a moment, then he said: "Boys are not stupid, Aunt Anna. They do think. Mrs. Squirrel lived where there were the wrong kind of boys. There are no squirrels around our school-house, but a blue-bird built her nest and hatched her eggs right in a stump—a little, low stump, Aunt Anna, where we could nearly all look in. She didn't mind it one bit." Robert's eyes were shining.

"Not one of us touched her. When Jimmy Gray first came to town, he didn't think, and he reached his hand in for an egg. But Charlie Smith (you know that great, big boy we saw this morning; he's going on thirteen) took Jimmy by the seat of his trousers, and lifted him right away." Robert laughed merrily at the recollection. "He told him he'd better let our birds alone, and you bet he did. He said he didn't know she was ours. We have a Hiawatha Club. You know, Hiawatha loved all the birds and little animals. If Mrs. Squirrel would come to that hollow tree on the school-house corner, do you think we could ever get her to understand that we wouldn't hurt her? Can you tame wild squirrels, Aunt Anna?"

"Yes, indeed," said Aunt Anna. "There are squirrels that lived in our city parks, and the older ones are so tame they will eat nuts right out of your hand. The other day I sat down on a bench, and one ran up on my shoulder and sat there while I fed him peanuts. The young squirrels are shy at first. They will come nearly to you, but not quite, so you must throw the nuts to them. But, by and by, they learn that no one will hurt them. I'll let you feed some when you come to the city."

"I wonder," said Robert, "if I would tell the park guards about our Hiawatha Club, if they would give me a tame squirrel to bring here to live in the hollow tree?"

"I do not know about the guards. Most probably they could not, for the squirrels do not belong to them. But perhaps we could arrange to get a tame squirrel in some other way. But your Club would have to keep the dogs away."

"We would, we would," promised Robert. "And we would be so good to the little squirrels that Mrs. Squirrel would have to change her mind about boys."

"I'm sure she would change her mind if they knew the boys in your Hiawatha Club," agreed Aunt Anna.—Frances McGregor Gordon, in Lutheran Church Work.

Honest Hands.

"What can that be?"

Ralph had stepped into his mother's room to speak to her before school. She was not there, and he called loudly for her, but there was no answer.

"I wonder where she can be?" said Ralph. "I wanted to ask her something. What can that be?"

"That" was an interesting looking parcel, neatly wrapped up, lying on his mother's desk. On the top of it was an unaddressed envelope.

"It looks like a new book, or it might be a box. I'd like to see. I wish mother would come. I want to ask her about it."

But mother did not come, and Ralph's curiosity increased.

"There's a letter in that envelope. I wonder who's it to. And how I would like just one peep inside that paper! I—really. I don't think it would be a great harm for me to take a look. It wouldn't hurt anybody."

He took up the parcel, and his finger was on the knot which tied it. He felt the unfastened envelope. The letter inside would slip out so easily. Then he laid both down and walked to the other side of the room.

He was a boy of quick impulses; like many other really well-intentioned boys a little given to doing first and thinking after. But this time his good angel spoke in good time—through Ralph's own voice.

"It would hurt me," he said aloud. "I have never done exactly that kind of a mean, tricky thing, and I don't believe I'll begin now. Nobody would know it, but the mean feeling would stay by me, and I shouldn't be able to look in people's faces fair and square and open."

Mother was on the porch talking with a neighbor as Ralph went out on his way to school, and he passed her with an exchange of bright glances of trustful affection. On his return from school she called him to her room.

"Open these," she said, handing him the letter and the parcel.

Many thoughts crowded on Ralph as he found inside the paper a camera, with a letter from his grandmother who lived a long distance away.

"It is for your birthday, the beginning of the week," his mother said. "But as you are to have the all-day tramp with the boys, to-morrow I thought it would be pleasant for you to have it with you."

Ralph carried the letter to his room to read, and his eye dwelt longest over one sentence: "My boy, of whom I am so proud, so always rejoicing in the knowledge that with every year added to your character more and more of all that is generous, manly and honest."

"Oh," he said, with a little gasp, thinking of the morning. "If I had——!"—Sydney Dayre.

A Generous Little Girl.

Janie was a child of the slums, a ragged, unkempt, forlorn little girl about ten years of age. Some one had given her a penny, and she had hurried away to the store and there purchased a stick of striped red and white candy. She was running along the streets, proud and happy in her new and rare possession, when I saw her. Suddenly another little girl, equally ragged and forlorn looking, came limping out of the dark hallway of dilapidated old rookery of a tenement house. She was very lame and had evidently suffered much of her short life.

The two little girls met, and the one with the candy held it aloft, exclaiming: "See what I've got! Just see what I've got!"

"Where did you get it, Janie?"

"Bought it."

"Where did you get the money?"

"A man gave it to me for scooting after his hat when the wind blew it off."

"Gimme some of it, won't you, Janie? Please do."

There was a wistful, eager, hungry look in the drawn little face.

Janie hesitated. Evidently sticks of ca dy came rarely to her. She looked longingly at the candy and then at the girl. Suddenly she rushed forward, saying eagerly, joyously:

"You take it all, Maggie; you can't scoot after gentlemen's hats and earn pennies, and I can. So you take it all; and if I can get a chance to earn another penny I'll give it to you to buy anything you want with it."

Generous little heart, in which love of self had not yet found an abiding place! What a lesson it should teach to all of us.—Young Readers.

Our Perplexing Speech.

"See what a flock of ships!" exclaimed little Amelia as she gazed from the window of the ferry boat at the many ships in New York harbor.

Her dear teacher explained to her that a "flock of ships" is called a fleet, and

a fleet of sheep is called a flock. We may add that a flock of wolves is called a pack; a pack of thieves is called a gang; a gang of angels is called a host, a host of porpoise is called a shoal; a shoal of buffaloes is called a troop; a troop of partridges is called a covey; a covey of beauties is called a galaxy; a galaxy of ruffians is called a horde; a horde of rubbish is called a heap; a heap of oxen is called a drove; a drove of blackbirds is called a mob; a mob of respectables is called a congregation; a congregation of 'engineers is called a corps; a corps of robbers is called a band; a band of locusts is called a swarm; a swarm of people is called a crowd; a crowd of gentlefolk is called the elite, and a miscellaneous crowd is called "the people."

"As Regular as a Clock."

When things go just a certain way,
As steady as can be,
They're "regular as a clock," we say;
Now that's what puzzles me.

A clock's not regular at all;
I know that for a fact—
So don't depend upon it when
You want to be exact.

Now our clock, why, it's just as sure,
When I am having fun,
And bedtime hour is drawing near,
To break into a run!

And through the night it gallops on,
Until, to my surprise,
It's morning, and I know that I
Have hardly closed my eyes.

Then when I go to see the boys—
I often wonder why—
The hours go by so very fast,
They seem to fairly fly.

But, then, sometimes, when I'm at school,
It's just the other way;
The old clock goes so slow, so slow,
It seems the longest day!

And when it's near vacation time,
That is the worst of all;
It's slower than the slowest snail;
It scarcely seems to crawl!

A clock's not regular at all;
I know this for a fact—
So don't depend upon it when
You want to be exact.

—H. H. Pierson, in St. Nicholas.

The Philippine Oriole.

In strong, striking coloring, the Philippine oriole occupies a prominent place. The strength of his markings is shown up well even in a black-and-white picture of him, but if you will imagine the white parts shown in any picture of him to be a beautiful golden yellow, you will realize what a charming member of the bird family this oriole is. The black parts show steel blue in certain lights, in others a rich, velvety black.

This oriole is about the size of a medium-sized robin, but is a much livelier bird, hopping from branch to branch so fast that those who are on the hunt for him find him a most difficult mark. He is exceedingly wary, and it is only by the skillful mimicry of his peculiar whistle that any one can get within range of him. He is sharp enough even then to take flight, if they happen to make the slightest mistake in their effort at imitation of his call. One would naturally think that his gaudy colors would render him very conspicuous, which certainly would be true did he not select the most dense foliage in which to hide when danger threatened.

Both the male and the female bird unite in building a very artistic little nest in the forked branches of some rather high tree, in taking turns in sitting on the four or five spotted eggs for two long weeks, and later, in furnishing a supply of green caterpillars for the four or five wide-opened, little hungry mouths.

The attractive little basket nest is constructed of strips of soft bark, straw, and dried grass, a very fine quality of the latter being used for the inner lining. The food of the adult birds is chiefly insects when they are abundant, but in fruit time they feed largely upon fruit. They are not more destructive to gardens than other birds which feed upon the small fruits, and they do valuable service in keeping down the insect pests which would destroy most, if not all, of the garden products, were not some means used to wage war upon them.

His pink-colored eyes are very keen in the insect-hunting business, and his flesh-colored bill takes care of big caterpillars and insects in workmanlike fashion.—Comrade.

Rainbows.

A rainbow in the morning
Is the shepherd's warning;
A rainbow at night
Is the shepherd's delight.

You all know that verse, but do you know that it is generally true, and why? In the first place, we see rainbows only where rain is actually falling and in the direction opposite to the side of the sky where the sun is shining. Rainstorms usually come from the west and pass on to the east. Consequently since the sun is in the east during the morning, and we can see rainbows only in the direction looking away from the sun, morning rainbows are seen always in the west, and, of course, only when it is raining in the west. They warn us, therefore, that the rain is coming towards us. For the same reasons, evening rainbows are seen only in the east, so they tell us that the rain area is traveling away from us, leaving clear skies which are "the shepherd's delight.—Am. Boy.

The Flying Frog of Java.

The Japanese frog is a creature measuring between fifteen and twenty-five inches. The skin of its back is pale blue and by night looks dark green or olive brown. The frog remains motionless during the day, with eyes sheltered from the light and belly up, clinging to its support by adhesive cushions and by its belly, which is provided with a sticky covering, and it is hardly distinguishable from the objects that surround it. At nightfall it begins its hunt for the mammoth crickets on which it feeds, making leaps covering seven feet of ground. During the leap the play of lungs filled with air swells its body. To descend from a height it spreads wide its claws and, dropping, rests upon its feet.—Leslie's Weekly.

Apple Pie.

An apple pie always carries me back to my childhood," said Miss Ethel.

"How does it carry you?" asked Mrs. Kay. "Does it float along with you sitting on the top?"

"Don't laugh at me," said Miss Ethel. "You have no idea how I love an apple pie."

"You should love people, not pies," said Mrs. Kay.

"I can see that you have no poetry," said Miss Ethel, holding a knife in one hand an apple in the other. "I was brought up on apple pie. My mother let me stand beside the table and shake in the cinnamon when I was very small, and I had a rolling pin when I was six years old. I had a rolling pin and a little board and I made apple pies in patty tins."

"Can you make one now?" asked Mrs. Kay.

"I'm sure I could if I tried," said Miss Ethel. "I remember exactly how to cut the marks in the top-crust—like branches of a tree."

"There's more than poetry about making an apple pie," said Mrs. Kay.

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An Optimist.

Some one has said that an optimist is a man who can scent a harvest while snow still covers the ground. But I read a better definition that that. It was in a story. The young man in the story was trying to establish himself as a peach grower. He had worked for years, and invested his all in a peach orchard, which at last bloomed bounteously—and then came a frost. He didn't go to church the next Sunday, nor the next, nor the next. His minister went to hunt him up, and inquired the reason. The discouraged young fellow exclaimed: "No, and what is more, I'm not coming any more. Do you think I can worship a God who loves me so little that He will let a frost kill all my peaches?"

The old minister looked at him a moment in silence, and then replied kindly: "Young man, God loves you better than He does your peaches. He knows that, while peaches do better without frosts, it is impossible to grow the best men without frosts. His object is to grow men, not peaches."—Rev. J. F. Cowan, in Christian Endeavor World.

A Christianized Kaffir servant, distressed by an exhibition of temper on the part of his English employer, said: "Master, count ten. Fellow-Christians, before you give way to anger follow the same simple rule—pause, consider, watch, pray, struggle for the mastery. For these failings belong not to Christ, and ye are Christ's. Therefore, "be angry and sin not."

Personal and News Notes.

The address of Rev. J. Orson Miller, rector of St. Andrew's church, New Orleans, is now 1311 St. Charles avenue.

The Rev. J. W. Motte has resigned the rectorship of the Church of the Epiphany, Eutawville, South Carolina.

The Rev. James W. Smith has resigned the rectorship of Trinity parish, Charles county, Md., Diocese of Washington.

The Rev. Charles Clingman, formerly of the Diocese of Lexington, is now rector of the Church of the Incarnation, Dallas, Texas.

The Rev. William M. Gamble, of Coudersport, Pa., will take charge of St. Paul's church, Harrisburg, during the month of December.

The Rev. Hiram John Ellis, of the Diocese of Marquette, is appointed to the Archdeaconry of the Eastern part of the Diocese of Dallas.

The Rev. Clarence E. Ball has resigned the rectorship of St. Luke's church, Seaford, Delaware, and he may now be addressed at Aldan, Pa.

The Rev. Thomas Booth, of Hamilton, Meridian and other points in the Diocese of Dallas, has resigned and is now rector of St. Andrew's church, Marblehead, Conn.

Another beautiful memorial window has been presented to Trinity church, Miami, Fla., making the third window presented to the parish since the new church was opened.

The Rev. George S. Gibbs, a diocesan missionary of Louisiana, resident at Crowley, is reported as much improved in health, though as yet unable to attend to his duties.

The Rev. J. L. Martin, rector of St. Philip's church, Baltimore, has accepted a call to the rectorship of St. John's church, Frostburg, Md., and began his new duties December 1st.

The Rev. William Cabell Brown, D. D., of our mission in Brazil, has declined his election to the Episcopate of Cuba, deeming it his duty to remain in his present field of labor.

The Rt. Rev. A. R. Graves, formerly in charge of the missionary district of Kearney, is now assisting the rector of Trinity church, Miami, Florida, in the rapidly growing work of that parish.

The Rev. Stephen C. Power, of Yuma, Arizona, has accepted the rectorship of St. Paul's church, Kittanning, Diocese of Pittsburgh, and will enter upon his work there with the opening of the New Year.

The address of the Rev. L. D. Vaughan, formerly Herndon, Va., where he was the rector of Upper Truro parish, is changed to Broadrun, Fairfax county, Va., where he is now in charge of Whittle parish.

There was unveiled and dedicated in Christ church, Pelham Manor, N. Y., on Sunday, November 30th, a tablet to a former rector, the Rev. Charles Hughes Higbee, and his wife. The tablet commemorates the long and faithful services of one who was greatly revered by his flock, and presented to the parish by a committee, of which Mrs. J. A. Miller, Jr., was the chairman. The design was prepared under the supervision of Charles R. Lamb, and executed in the Lamb Studios, New York.



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The Rev. Frank A. Ridout, of Luckett's, Va., has been called to the rectorship of St. Paul's church, Batesville, Arkansas. Mr. Ridout was formerly rector of St. Thomas' church, Ginter Park, Richmond, Va.

Charles M. Whitney, one of the most active laymen of the diocese of Louisiana, died on Friday, November 14th, after a stroke of paralysis, at Hotel Albemarle, New York City, whither he had gone to attend the General Convention.

The Rev. Walter Edwin Dakin has resigned St. Paul's parish, Columbus, Mississippi, and has accepted a call to the Church of the Advent, Nashville, Tennessee. After December 1st his address will be 1202 Seventeenth avenue, Nashville, Tennessee.

The Rev. Leonard W. S. Stryker, rector of St. Matthew's church, Wheeling, West Virginia, has resigned, to take effect in January, 1914, and has accepted a call to Emmanuel church, La Grange, Illinois, where he will take charge at Epiphany.

On Tuesday evening, November 18th, the rector of Trinity church, Pittsburgh, the Rev. Edward Schofield Travers, was married, in the parish church, to Miss Louise Ellen Alderdice, the Rev. Karl Reiland, of New York, an intimate friend of Mr. Travers, officiating.

The Rev. Thomas G. Brown, priest in charge of St. Philip's church, San Antonio, Texas, has issued an appeal for $2,000, which has the endorsement of the Bishop, to be used in much needed church improvements. Subscriptions may be sent to Mr. J. T. Woodhull, Frost National Bank, San Antonio, Texas.

The Rev. Raymond H. Edwards, recently resigned from the rectorship of Holy Trinity parish, Gainesville, Florida, has retired from all parish work and, with his family, has located on their citrus groves, near Sarasota, Florida. In future he will take duty on Sundays wherever it is desired, in that Diocese, and at his own expense.

A uniform edition of Bishop Grafton's works is being edited by Canon Rogers of Grafton Hall, Fond du Lac. Five volumes are now in the press of Longmans, Green & Company. It is planned to add two additional volumes of miscellanies, sermons and letters. Individuals who have letters from the late Bishop Grafton, and are willing to have them so used, are invited to send them as soon as copies have been made.

The late Rev. William Watts Taylor, of Cincinnati, by his will, leaves $1,000 to the Missionary Society of the Diocese, $3,000 to St. Paul's Cathedral, Cincinnati, and $500 to the Children's Hospital of the Diocese.

A reredos, dignified and beautiful, has recently been placed in St. Stephen's church, Oxford, N. C., Rev. F. H. T. Horsfield, rector. It is of quartered oak and is the gift of the Altar Guild. This beautiful structure almost completes the furnishing of the more than usual ample chancel of the parish church, where loving hands and hearts have been busy.

Mr. George Taylor Lee, of Johnson City, Tenn., sends us two hymns, with music, one entitled "Jehovah Shalom," and the other "Victory." The melody and words are by Mr. Taylor and the music arranged by Mr. Rudolph de-Roode, of Lexington, Ky. Both of the hymns are heartily commended by Bishop Gailor and Dean Morris,, of the Memphis Cathedral, who propose to have the Sunday School children sing the one entitled "Victory," at Easter.

The Rev. William G. Pendleton, for several years past rector of Hungar's parish, Northampton county, Va., is now in charge of Hamilton parish, Warrenton, Va. His address, consequently, is changed from Eastville, Va., to Warrenton, Va.

St. Andrew's church, Jackson, Miss., which has been closed and in process of repair for over three years, was reopened on Sunday, November 16th. The choir has been panelled in oak, and a beautiful altar, reredos and panelling, with Bishop's chair and clergy sedilia, all in hand-carved oak, the work of the Fond du Lac Church Furniture Company, installed in the sanctuary.

Judge J. Bailey Jett, aged eighty-one years, died at St. Paul's, Minn., on Sunday, November 30th. He had been a resident of St. Paul since 1883, going there to practice law from his home in Westmoreland county, Va. Serving throughout the Civil War as a captain in the Confederate Army, at its close he was elected Judge of the Circuit Court in his native county, and after five years on the bench served for eight years as Commonwealth's attorney for Stafford county, Va. His wife was Miss Lucy Chinn, of Epping Forest, Va., who survives him, with two sons, four daughters, ten grandchildren and seven great-grandchildren. Judge Jett was a devoted Churchman, and was true to the Church in Minnesota, as he had been in Virginia. He was an uncle of the Rev. Robert C. Jett, of Staunton, Va.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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DIED.

BAILEY.—On November 19th, at her residence on Sanibal Island, Florida, MARY M. BAILEY, widow of the late Samuel W. Bailey, formerly of Richmond, Va.

JETT.—Entered into rest, in St. Paul, Minn., on Sunday, November 23d, the Hon. J. BAILEY JETT, in the eighty-second year of his age.

MERRIWETHER.—Entered into rest, at 215 East Franklin street, Richmond, Va., November 23, 1913, Miss ISABELLA NELSON MERRIWETHER, daughter of the late Dr. William Douglas Merriwether and Phoebe Gardner Merriwether, of Kinloch, Albemarle county, Va., and sister of Mrs. Mary G. Wallace and Miss Evelyn Page Merriwether, of Richmond, Va., and of Mr. William H. Merriwether, of St. Louis, Mo.

"Numbered with thy saints; in glory everlasting."

OBITUARY.

Rev. Joseph A. Gilfillan

On the 18th of November there passed from earth one of the most saintly men this age of ours has produced. Mr. Gilfillan was a man of such humility and self abnegation that few people now living know how he labored and suffered for what he considered his duty. In early life he gave up a business career and prospects of a fortune to devote himself to the ministry of the Church. While holding a large and interesting parish in Duluth, he was asked by Bishop Whipple to devote his life to work among the Ojibway Indians of Northern Minnesota. A sentence of death would probably have been as welcome to him as this request which he took as a call from God. In response to it he buried himself in the woods of Minnesota for the next twenty-five years, and no medieval missionary in the forests of Germany ever lived a more devoted and self-sacrificing life. He learned thoroughly the Ojibway language which he said was far more difficult than Hebrew.

It was my privilege in the autumn of 1890, to visit officially, at the request of Bishop Gilbert, seven of his Indian missions. To do this we traveled three hundred miles in a buckboard and Indian canoes through the dense forests, and confirmed about thirty Indians whom he and his catechists had prepared. I asked him how he made the rounds of these stations in the dead of winter, when the trails were blocked with snow and the rivers frozen? He replied that he traveled on horse-back and when overtaken by a storm at night he would tie his horse to a tree and lie down in his buffalo coat and trousers on the ground. Often in the morning he would find himself completely buried in snow. I asked him what he thought of during his lonely rides through the forests? He said he would repeat to himself according to the Prayer Book, all he could recall of Morning Prayer and then such chapters from the Bible as he could remember.

In middle life he inherited a fortune from an uncle, but that made no difference with his simple life and sacrificing labors, except it enabled him to do more for the poorer Indians, and for his work among them. After he was worn out in mind and body, he retired to the City of Washington. He then learned to speak the Yiddish tongue and spent much of his time in talking with Jews, trying to persuade them to love and accept Christ as their Saviour. When I called on him about two weeks before his death, I found him suffering severely with what he thought might be cancer of the tomach, though his doctor would not tell him. And so in intense suffering passed away one whom I had honored and loved for many years, and who had walked with God. I never looked upon my own labors is the far West, which wore me out in twenty-one years, as anything to be compared with the life work of Mr. Gilfillan. For him we do not need to pray that his soul may rest in peace.

ANSON R. GRAVES.

Frances Hill Skinner.

Entered into rest, at the Memorial Hospital, Richmond, Virginia, November 8, 1913, FRANCES HILL SKINNER, of Staunton, Va., daughter of the late Commodore Charles W. Skinner, U. S. N., and Clara Whitehead Skinner.

The message which came so unexpectedly, announcing the death of Miss Fanny Skinner, desolated the hearts of those who were privileged to know her—which simply meant—to love her. Though deprived of the faculties of hearing and speech, she attained such heights in other directions that one stood amazed before her remarkable intelligence and her wide acquaintance with the most intricate topics of the day.

Reading was one of her greatest pleasures, and her mind was a veritable jewelcase of beautiful thoughts and valuable information, which were a constant joy to her and a benefit to others.

Her consistency as a Christian was rarely beautiful, and her belief in God securedly steadfast, as exemplified in her devotion to her church. Of this she was a regular and faithful attendant until, three years ago, a desperate illness together with the infirmities of a ripe old age, denied her this privilege.

It was her nature to discover the admirable qualities in others; and she would neither think nor express aught but kind things of those whom she knew.

To worthy causes, whether within or outside of her own church, she was a willing—a glad contributor, and appeals of the needy were never in vain.

As her earthly reward, she had those two who loved her best, to minister unto and love her; and in return she loved and cherished them with all the fullness of a grateful heart.

The many expressions of loving sympathy that have reached those nearest to her, tenderly illustrate the lines:

"To live in hearts we leave behind—is not to die."

R. W. S.

The Rev. John J. Lloyd, D. D.

Minute on the death of the Rev. John J. Lloyd, D. D., adopted by the Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia, at a meeting held November 12, 1913:

The Board of Trustees desires to place on record their sense of loss in the death of their colleague, the Rev. JOHN JANNEY LLOYD, Doctor of Divinity.

Though not an alumnus of the Seminary, Doctor Lloyd, born and reared under its shadow, was imbued with all that is best and noblest in its traditions, and brought to its service a loyalty and devotion, which was only equalled by his quiet judgment and faithful zeal for its interests.

He has left the institution he served, as a precious asset, the example of a ministry marked by singleness of purpose and beautiful consecration to the Christ, whom he followed. The love of Christ constrained him, and he was willing to spend and be spent for the souls, for whom He died.

We give most hearty thanks to Almighty God for the good example of this His servant, who departed in His faith and fear; for the remembrance of the sunshine of his love; the purity of his life; for the works, which do follow him, and for the blessed hope that he is numbered with those of whom the prophet says, "They that turn many unto righteousness shall shine as the stars forever."

The Board extends to the wife and children of Doctor Lloyd the assurance of their sympathy in this great sorrow and prays that they may be comforted with the comfort, that comes from above.

ACKNOWLEDGMENTS.

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Mr. William M. Danner, W. A. Secretary of the Leper Mission, will visit Richmond in February. His talks will be illustrated, and without any revolting exhibition he will show the normal leper in his miserable condition. Then the wonderful change in those of this class who are sheltered and tended in the comfortable asylums of the Leper Mission. These asylums will be shown, with their often beautiful surroundings. The homes for their untainted children will be seen, in which hundreds of happy children live in bright and sanitary environment, instead of being left to live and die, blighted, wretched outcasts, through contact with their parents.

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Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during November:

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P. P. PHILLIPS, Treasurer.
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The Household.

Rest for the Homekeeper.

In these strenuous days, many a woman insists that she has "no time to rest," and indeed it seems at first that the statement is literally true. There is never a time in a busy household where there is not something—usually something important—for the busy homekeeper to take up the instant she finishes the task in hand. It reminds one of the direction Bridget gave to Pat during a house-cleaning upheaval: "Pat, while you're restin' you might be scrubbin' down the back steps!"

Those who have tried it, however, know that even a brief rest, a few moments of relaxation, sends one back to work not only refreshed in mind and body, but with the capacity for swift and sure work increased. To use the maxim that has comforted many a worried shopper who has bought more expensive linens or kitchen utensils or rugs than she intended to, "it pays in the long run" to recruit your strength by short rests at frequent intervals rather than by an enforced rest of great duration.

A New England woman, whose sum total of work accomplished was a wonder to her neighbors, and who was always neat and smiling when her husband returned in the evening, always pleasant and cheerful when the children came home from school, admitted once that it resulted largely—both work and pleasantness—from rests by the way, says the Journal and Messenger.

"As soon as the children have started for school," she told her inquiring friend, "I set to work. I have planned out everything and have my arrangements of work down to a science. But if in the middle of the morning a peculiar tiredness, which I can tell from laziness, creeps over me, I yield to it at once. I drop right down into an easy chair and pick up the paper or a magazine.

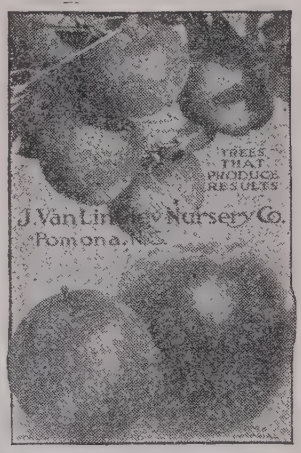
"Many of my good friends would be rather shocked to see me reading, with dishes standing, not yet dried, or, if dry, not put away, beds unmade, parlor unswept, even washing half done. But that rest means a great deal to me. After from fifteen to twenty minutes of it I can go cheerily on with my work. Many a breakdown could be avoided if women knew the value of a short rest between times.

"I remember," she went on, meditatively, "that when my eldest child came my husband and I were very poor. My good doctor knew it would be useless to advise me to hire help, either with the housework or with the care of the baby. But he told me what I could do.

"'When the baby sleeps,' he said, 'take a little rest. Lie down a few times a day. If the work gets behind—well, that's a pity, but less a pity than if you break down yourself.'

"I took his advice and the little rests by the way. And I think all busy, tired mothers will do well to take both, too."
—N. Y. Advocate.

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Thoughts for the Thoughtful

To nourish the soul upon the law of the Lord is to feed it both on the tree of knowledge and the tree of life.

The strength to endure what is allotted to us is not given by anticipation, but the promise, "as thy day is so shall thy strength be," never fails.

Indolence, self-gratification, ease, even the luxury of absorption in our own soul-life are opposed to our Lord's direct command to "work while it is called to-day."

I will make you fishers of men—that is the equipment. We must go to Jesus and ask him for the necessary qualifications. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts.

One of the most important things in family life in regard to religion is the attitude of the parents. By attitude I mean the impression that a clever child might get from the way in which his parents act toward, speak of and deal with the subject of religion.

The grace of God, the acceptance of His valuation of life, the consolidation into habit and character of many victories over temptation—that is to say, a life lived in the light of revelation as it shines from the word of God—does remove the soul of man further from the range of the enemy, and we may gratefully acknowledge the fact.

We ought not to be surprised at the coming of sorrow or suffering. It is a part of our common lot, to be accepted candidly and to be borne bravely. Let none of us conclude in consequence of pain that God is not good, that He is not wise, and that He has ceased to love His child, for nothing could be farther from the fact. He is the sum of all that is good, His plans never miscarry, and sorrow is to the child of God an exalted evidence of the Father's love.

In our finite vision we often seem to think that the main, if not the only reason why one should do church work is to keep up the church, so if a few will give all of the money and if a few will do all of the work, we think we are doing our full duty. How badly mistaken we are! God does not need our money or our work, His Church does not need them but we need to give and to do in order to grow. Activity is the law of growth, spiritual as well as physical.—E. A. Fox.

It is good for a man to be checked, crossed, disappointed; made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is not better off in this world than in a dark forest, unless he has a Father in Heaven who loves him with an everlasting love, and a Holy Spirit in Heaven who will give him a right judgment in all things and a Saviour who can be touched with the feelings of his infirmities.—Charles Kingsley.

The late Dean Farrar said: "From any burden which God may see fit to lay upon us our life may gain, not only contentment, but grandeur and nobleness. My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself."



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Perhaps you feel that the best days of life are gone, and it is too late to begin things which were in your power once; still, my repentant brother, there is encouragement from your Master yet. Wake up to the opportunities that yet remain. Ten years of life—five years—one year—say you have only that, will you sleep that away because you have already slept too long? Eternity is crying out to you louder and louder as you near its brink. Rise, be going; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—Frederick Robertson.

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXVIII. RICHMOND, VA., DECEMBER 13, 1913 No 50

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Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

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MISTAKEN METHODS.

One of the subjects that seems to be eliciting almost universal interest among our growing class of people who give attention to the improvement of the moral, spiritual and physical condition of those classes of our people among whom such conditions most need improvement, is the effort to perform what is popularly known to-day as Social Service work. This social service work is really to-day one of the most interesting of all the kinds of work that can engage the attention of any public-spirited man or woman. No one can look out upon the conditions existing among what we call the lower working classes in our cities without being moved to a sympathetic effort to better those conditions; and all over our land we see the evidences of this kind of interest in the numberless organizations and societies and combinations of people all formed to further some good work looking towards the betterment of these unfortunate conditions. Certainly, no finer effort could elicit the interest and engage the effort of right-thinking people. The question, indeed, is not one of interest or effort, but as to whether the interest and the effort are being rightly applied and whether the methods for the betterment of these conditions are not at times mistaken efforts. As a matter of fact, is it possible to better the condition of any man who is down in what we call the slums, and the worst part of those slums, without first bettering the man himself and doing something to change his own point of view and his own personal relations to the conditions in which he lives? To use a perfectly blunt illustration, Is it worth while to wash a man clean if the man himself does not want to be clean? Just as soon as you make him externally clean without any internal desire on his part to remain clean, will he not promptly revert to his own conditions and recreate the unfortunate surroundings from which he was taken? In other words, after all, is not the old scriptural doctrine good for our time, and good for all times, that reformation of any sort or kind, in order to be satisfactory or permanent, has got to begin with the man himself. We have very high authority, indeed the highest authority, for the statement, that out of the heart proceed the issues of life and death, and the natural result of that teaching is that all genuine and permanent reformation must begin from within and work out; and it is now a fact that we are making the mistake very largely, at present, of trying to begin our reformation from without and work in.

Our valued neighbor, the Times-Dispatch, a few days since, had a most admirable article along these lines. In part it said: "There used to be a popular and almost universal belief that the evil in the world was due to the evil in men. That belief is quite obsolete. The evil in the world is due to the stage; to the way women dress; to the prevalence of the tango; to low wages; to woman suffrage or to the moving-picture shows. We have seen these causes listed within the last year. Pay your money and take your little pill of excuse. There is no general cussedness any more. You get some kind of a germ that makes you bad. The latest of these germs turned loose is the terrible problem novel. 'The problem novel,' says the report of the International Purity Congress, now in session at Minneapolis, 'is one of the chief causes of immorality in the United States. In these novels questions that we are forced to face are graphically presented, the effect being that a class will try to imitate what the author has pictured,' says the Congress. This is supreme and gelatinous piffle. In the first place, real problem novels are very disagreeable books, which the right-living classes do not care for. They usually paint a pretty dark picture of the wages of sin. They are not pleasant and not picturesque. They are not widely read, though sometimes widely talked about in elite literary circles. They are not often bad books. They are just dull books. In short, not many people are exposed to the contagion of book-vice. There is a type of popular fiction presented in a few of the cheaper magazines that pretends to be in the problem class, and is straight slush written and illustrated suggestively for the sake of selling the periodical. Yet, even this is not a cause, it is a result. Lots of people read the trash as a mild flirtation with wrong. They don't try to imitate it, because it is so unreal nobody could. This writing has an immoral influence because it measures lives by false standards, and not because it pictures immorality in a tempting guise. We are too ready to beat the devil around the stump. It would be nice to cut out all problem books and so purify the world, but it cannot be done. These things do not make people bad. They do these things because they have badness in them to start with. The point then remains, how can we get at the old human badness. The answer is easy, religion—education."

With this teaching of our good neighbor we are most cordially in accord, and we honestly believe the teaching itself is in accord with that of the New Testament Scriptures. No change in external circumstances can change the nature of a human being. The gutter-thief taken out of his evil jail surroundings and put into your pleasantest parlor or bedroom will simply steal all of your portable valuables and take himself off again to his old evil surroundings, unless you have first done something to change the nature and the desire of the man and to start the reformation within himself. In plain English, no human being is ever any better than he or she wants to be. As long as a man wants to follow his evil inclinations, he will follow those evil inclinations, and the following of those evil inclinations will make his external surroundings in keeping with his personal views and desires. First of all, make a man want something different, and something better, and something higher, and something purer, and then you have turned his face towards the light; give him every external advantage and every external opportunity that kindly fellowship can furnish him, and you have put him on the right road to work out his own redemption, both

in this world and the world to come. But so far as the mere change of externals is concerned, we repeat, no such change can alter the fundamental facts of the man's life; and it all comes back to the old, old story, the Lord Christ came to better the world, and to elevate the world and, to use the scriptural phrase, to bring the world out of darkness into the light, and His way was to reach the heart and to change the desires and to alter the purposes and the views of the individual. Nineteen centuries of effort and of work have never yet invented any better way than what was illustrated nearly twenty centuries ago, in Judea and Galilee; so we come back to the same old point of departure, "As a man thinketh in his heart, so is he." What he wants to be, he will try to be. His outward and visible life is simply a manifestation of his inward and spiritual desires, and with all our good work and earnest effort and faithful labor, we must remember that the starting point with every human being is his own heart, and the means by which the work is going to be done, to use the language of our contemporary, is religion—education.

Musings on the Removal of the Railings on the Virginia Seminary Cupola.

The old cupola railing has been taken down, and a new tin flooring laid. This was a necessary repair, and yet, to one who possesses a sentimental bent, and the writer is bent that way, comes a feeling of sadness, when he gazes upon the broken fragments that once were a proud protection to visitors who climbed the winding stairs for a broad and beautiful view of the Hill and its bordering valleys.

Fixed so long 'twixt earth and sky—now prone and scattered upon the ground! What stories it might tell! How often it has vibrated with the deep-toned clanging of the Tower Bell! How often it has felt the touch of fair and gentle hands, strong and eager hands, little trembling hands! For years the swallows have twittered 'round it in darting circles; for years the snows have fallen upon it; the rains have beaten down on it; the sun has warmed it.

These thoughts are, perhaps, only wistful dreams. Yet who will deny that every brick, every stone, every beam, in these dear old buildings, is hallowed!—The "Seminary Toot."

"We are two," said Mahomet's servant, looking down on the splendor of Damascus. "Nay, we are three, for God is with us." Oh, what comfort in this for the tired worker! That the temple is God's, and that He will raise up another builder to carry up the walls and crown it with a flashing dome. If God is, then all events are well. What cares the babe for the blackness and the wild storm, if ony the mother holds it to her bosom and croons the hymn of peace? And in the hour when the world reels beneath his feet, frail man becomes almost omnipotent in the thought that beneath this world are the everlasting arms. Oh, thou God of love and goodness and guidance! "Our hearts, our hopes, our prayers, our tears, our faith, triumphant over fears, are all with Thee, all are with Thee." Thou armest man for exploits.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Criticism of the Church.

Mr. Editor: In certain quarters we see concern expressed for the Christian religion. One able writer tells us that men are seeking a religion. He terms this "The Modern Quest for a Religion." As I understand it, the wise men are no longer able to accept our religion as we have received it. We would be greatly rejoiced to see these worthy and enlightened gentlemen in our churches sitting upon the front pews, but if it means that they will only be willing to join us when we abandon our belief in the Gospels, then I do not see how we can arrange to take them in, and nourish our own spiritual life at the same time. Many of us believe that when we let go the Gospels, religion ceases for us. There is no other Gospel.

But we should cheer up. Things are not so bad. What we need now is not a new religion so much as we do a new heart, that we may be worthy of what we have. Our Church and our institutions demand more of our attention and efforts than they receive.

I can best illustrate what I mean by referring to St. Paul. His was surely an evil day. If he had faith in what he was doing, and kept that faith, so can we, if we see that we are doing, or should be doing, what he was. He often speaks of what he believed and why he believed, and this made him impervious to attack. Let us turn to that second letter he wrote to the Corinthians. He says that he gained confidence in regard to God through Christ. (3:4). What was the ground of that confidence that nothing could shake? First. He believed in Christianity, because it converted people. His is the religion that confers the "Spirit" (vs. 7). "And the Lord is the Spirit" (vs. 17), and this makes men free—"confers righteousness" (vs. 9), for only in righteousness are they free. In other words, he believed that Christianity conferred God upon people. This is a tremendous belief. Second. He believed that Christianity "is to endure" (vs. 11). He was a Jew, but he said that Mosaism was a "passing glory." Not so of Christianity. (My references are to the Twentieth Century Bible.)

Now, if we can just get that same "confidence," that Christianity is a permanent religion, is such because it confers God on people, like this Apostle we would thank God that we are engaged in such a ministry. He writes "we do not lose heart," after stating what was the ground of his confidence. How could he? What Christianity did then, it does now. It "confers the Spirit," "and the Spirit is the Lord." Why, then, should we be feeble-kneed? except as they knock together when we think how unworthy we are. "Weep not for me, but weep for yourselves and your children."

Not only is it true that we only need a real faith in our religion, but it is also true that we must deepen our sympathy for this branch of the Church to which we belong, and to its institutions. This Church will confer the Spirit. It is wonderfully endowed with that capacity, and therefore it will last. As St. Paul pointed to his Corinthian converts as "letters of commendation," so may this honorable old Church of ours. I heard it too often disparaged by bishop, priest and layman, when at the last General Convention. The great lesson that I learned there was that it was my duty to stand by this Church. I should try, by God's help, to make myself worthy of her. At a service in Old Trinity church, when the Bishop of Tennessee preached, this thought came over me with tremendous force—that I was not worthy of such a Church. It needs no defense, however, from me. Then of its institutions. I cannot undertake to speak of them all. I do not know that any of them want or need my defense. But take the seminaries. So often are they slightingly referred to, as if they were turning out antiquated, deleted, dry-as-dust parsons, like unto those who exist in the pages of "Life." But it is not true. They cannot make silk purses out of sows' ears, but they can come nearer doing it than any folks known to me. I would to God that I could feel myself doing a fractional part of the work these institutions are doing for the Master. Where are there godlier, holier men? Where else, under heaven, can one in two or three years learn so much of the Gospels and our Saviour as here, under the tutelage of these quiet, patient, learned men? They have not the time to take up every subject that is suggested. The men are over-worked now and I do not see that anything could be left off that is taught. These men deserve our thanks and praise.

I have said too much. I just felt like emphasizing the fact, so clear to any of us when we think about it, that we do not need a new religion. I would not turn on my heel to join one, if every philosopher in the country would get into it. I can belong to no other than to a Christ's Gospel-founded Church. It must be this or nothing with me. If others need a new religion, let them establish it. They have such a right. But ours we know, if we but permit it, confers God upon us. None other can do more than this, we may well doubt, if it can do so much, certainly for us it cannot do it. Let us thank our Father for our Gospel, our Saviour, our Church, our institutions and our chance. C. A. Ashby.

The Annual Fair at Fairbanks, Alaska.

Mr. Editor: So many of the readers of the Southern Churchman have taken an interest in the annual fair which is held in Fairbanks, Alaska, for the benefit of Saint Matthew's Hospital, that I venture to ask space to state that the Fair of 1913 has proven to be the greatest success so far. The gross receipts were more than $3,300, and the expenses were something over three hundred dollars. At this writing we have not all of the items, but we know that the net receipts will pass the three thousand dollar mark. This splendid result is due in largest measure to the host of friends throughout the Church generally, who have generously contributed articles during the summer, and to whom, for their interest in the Hospital, Mrs. Love extends sincere thanks. The November issue of The Alaskan Churchman will contain a full account of the Fair. We send this advance word as the news is too good to keep.

Charles Eugene Bleecher, Jr.,
Fairbanks, Alaska.

A Curious Pamphlet—"Newman in 1872."

Mr. W. G. Hinson, of South Carolina, being in Dublin, Ireland, bought this curious pamphlet. I give the exact title-page:

"Authentic Report of the Discussion that took place in Rome, on the evenings of the 9th and 10th of February, 1872, between Roman Catholic Priests and Evangelical Ministers, regarding the Coming of St. Peter to Rome, with graphic illustration. Accurately translated by Don Aldo Ardenio. Published at the Italian Mission Office, 13 D'Olier Street, Dublin."

The translation is rather poor, due mainly to the translator's inadequate knowledge of English, while the "graphic illustration" is not at all in evidence. The presidents at the discussions were: Baptista De Domenicis Tosti, Mar. Chigi, Prince Di Champagnani, Henry C. Pigott, B. A., Hermani Philip, D. D., M. S.

Disputants: Roman Catholics—Fakiani, Cipolla, Guidi. Evangelical—Sciarelli, Ribetti, Gavazzi. All six of the disputants spoke. I need not, now, go into the argument which, on the side of the Evangelicals, was conclusive against St. Peter's ever having been in Rome. I call attention to the pamphlet and the argument more or less familiar in its outlines to most of the clergy, because there is a certain tendency, in some quarters, to admit the coming of St. Peter to Rome and his twenty-five years' papacy, forgetting entirely that the Roman position stands or falls with the truth or falsehood of the question at issue.

The disputants on the evangelical side were all apparently converts from Romanism and Italians. Gavazzi is well enough known.

The following quotation from "La Capitale" Gazetta, di Roma, February 10th, 1872, will indicate, to some extent the impression made by the discussion:

"The Challege from Evangelists to Catholics."

"Yester eve, in the hall of the Academia Tiberina, continued and ended the discussion between the Roman Catholic priests and the evangelical ministers upon the theme, "St. Peter Never Came to Rome." We express our opinion that the defeat of the Catholic party was a solemn one. Not only could they not furnish any coeval witness to prove the sojourn for a single day of St. Peter in Rome, but they actually confessed that the sole proof of the coming of St. Peter is the very existence, "de jure" and "de facto," of the Roman Church. This is the logical reason of the Roman Catholics to prove the coming, death and martyrdom of St. Peter in Rome. It will be clearly perceived that this coming was truly an invention, we might say, of Catholicity, in order to take full advantage of Christ's words to St. Peter."

"Catholicity, for the first time, has seen a moral struggle within the walls of its capital; whither floats, while we write, the meteor flag of liberty, both civil and religious. There was the best of good feeling on both sides. The Evangelicals issued a further challenge on "The Supremacy of the Church of Rome," which, the pope, Pio Nono, forbid his clergy to accept, and thus stopped the discussion. There is just a glimmer of light here on the use of the word Catholic in all countries under the Latin influence. In your issue for July 1st, 1903, there was an admirable letter on "St. Peter and the Papal Claims."

Wilfred Ward's recently-published Life of Newman is a most insidious brief for the Roman Church, hiding or else obscuring all the dark spots in his career. Newman seemed to pass into an intellectual eclipse after he entered the Papal Church. I venture to make a quotation or two from an article in the British Magazine: "The Nineteenth Century," on the "Collapse of the Catholic Revival." Dr. Meyrick, author of a History of the Spanish Church, who knew Newman well, says:

"He organized the forces of belief against unbelief: and then, deserting his soldiers in the conflict, he fell back and hurled weapons on them from behind till they lost half their confidence. He was a dogmatist to the marrow; and yet his teaching and example drove man after man of his followers (to whom he gave the choice of all or nothing), into scepticism."

The following extract from a letter of Keble's to Isaac Williams, Newman's curate, may be of interest:

"I look now upon my time with Newman and Pusey as a sort of parenthesis in my life, and I have now returned again to my old views, such I had before. I see that I was fairly carried off my legs. Now that I have thrown off Newman's yoke, these things appear to me quite different."

Just this, also, from the (Roman) Catholic Encyclopedia:

"The Tractarian movement succeeded in planting a Catholic party. It failed altogether in making the establishment a Catholic Church. Newman miscalculated. He lost sight of the ever-endearing Protestantism which to this day is the bulwark of the national feeling against Rome." Bryce attributes the throwing down of religious barriers in Oxford to Newman and, so the beginning of the complete secularization of the university. The great Palmer said of Newman, he never could decide intellectually where the truth lay and yielded "at last to an imaginary impulse which he supposed to be celestial." Newman makes this strange statement which seems to indicate serious mental decay: "It is amazing how all heresy seems to have been a remarkable anticipation of Rome."

I have thrown these seemingly "disjecta membra" together to caution our younger brethren, especially, against some obvious tendencies of the day in Church concerns, which glaze over basic matters as of no real consequence, and thus begin a real invasion of truth. If St. Peter ever had a local "see," it was not Rome but Babylon.

PERCIVAL H. WHALEY.

Charleston, S. C.

The Church of the Good Shepherd.

Just far enough from the business centre of the city to be free from its bustle and noise, yet near enough to be easily accessible to the busy workers who often seek a moment's rest within its walls, stands a little church. Its architecture is not massive and imposing, for the offerings brought to this altar are not used for worldly show, but it is beautiful in its simplicity. The doors are always open, and in winter there is always warmth inside for the shivering, half-clad worshippers who need comfort for body as well as soul. In summer there is refreshing coolness within these walls, when the great city lies parched and burning with heat.

The Sunday services are very reverent and beautiful, but the greatest mission of the little church seems to be its mere presence there, ever welcoming the week-day visitor, who, entering the open door and kneeling before the fair white altar, sometimes finds fellow-worshippers, sometimes all alone. Yet one can never be lonely here, for the silence is so peaceful, so kindly, that the memory of that short moment, snatched from the hurried labor of the day, abides through the weariness of daily life.

Above the altar is a beautiful window portraying the Saviour as the Good Shepherd, whose loving eyes, through resting on the tiny lamb in his arms, seem to include the whole church in a glance of blessing. When the morning light shines through this window, the Figure stands forth in clear beauty, and when the afternoon sun gleams through the high window at the back of the church, and over the colors of the stained glass opposite, the radiant reflection becomes a cloud of glory about the glorious Form in its midst.

So stands the little church, an hourly aid and consolation to the struggling soldiers of Christ;' and within its walls dwells a peace that is not of earth. For there in His Father's little earthly mansion, stands the Good Shepherd, calling His wandering sheep to the "many mansions above.—Josephine J. Bailey, in Young Churchman.

What the Pew May Do.

We hear much of an inadequate pulpit, quite a little about abominable choirs, and somewhat now and then concerning unfortunate church officials. All of this breeds an attitude of disparagement of the public church service which leads inevitably to its neglect and discontinuance as a vigorous institution. Now in a given community the pulpit may be faltering and weak-minded, the choir lacking in worshipful demeanor, and even the officials cold and unworthy. All of that granted, and still you have not taken from the community the possibility of reverent, dignified public worship and a preserved Sabbath. Surely this is true, for surely ultimately it is th people's worship, their service, and its dominant atmosphere theirs to create if they will. After we have talked of preachers and choirs and officials, something may be said about the prepared expectation of the pew.

Given to the individuals of any congregation a burning ideal for all that church worship should imply, there is indeed a sense in which the service is very really their own to make it or mar it. It is not true that the people cannot acquire the ideal without the aid first of a strong pulpit and a developed church organization. There is always the open Book, with its suggestions of the significance and value of public worship even for to-day. The Hebrew devotional experience was performed with many of its aspects seemingly universal in application. And, reading it, the necessity one is impelled to is not the necessity of a people's preparedness—of choir of certain characteristics, but the necessity of a people's preparedness—if their impulsion to be together waiting upon God. Where that is, the service must follow, whether in spite of or merely aided and directed by preacher and choir.

The thought of the little while of it all would make an annoyance that frets our souls and spoils our companionships drop into insignificance. The rough place in the road is so short and the journey so long, why trouble over that which will be so soon passed by? We can be such a little while together that we can well afford to be tender and forbearing.

Church Intelligence

CALENDAR FOR DECEMBER.

1—Monday.
7—Second Sunday in Advent.
14—Third Sunday in Advent.
21—Fourth Sunday in Advent.
St. Thomas' Day.
25—CHRISTMAS DAY.
26—St. Stephen's Day.
27—St. John the Evangelist's Day.
28—Holy Innocents' Day.
Jan. 1—Circumcision.

Collect for Third Sunday in Advent.

O Lord Jesus Christ, who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

Foreign.

A Town Moved by a Mission.

It is a sacred and solemn task to attempt to convey to the general reader some idea of the moving work of the Holy Spirit of God which has been manifest in Bolton, Lancashire, during the past ten days. It is fifteen years since any such united effort as this was made in Bolton, but at that period the town was divided into two deaneries, and the work was thus split up into two parts, belonging to different periods of time. Canon Gore, now Bishop of Oxford, was at that time missioner at the parish church, and the deep impression created has not yet passed out of mind. But the present movement has been upon a larger scale, and a more united front has been shown. Twenty-four parishes have taken part, and the preparations were thorough and effective. The Archbishop of York, the Bishop of Sodor and Man, the Bishop of Liverpool, and Canon Alexander were amongst those who preached preparatory sermons. The Bishop of Manchester, in whose diocese the mission lies, himself welcomed and addressed the thirty-four missioners on their arrival, and again preached at the parish church the following morning, when the Mayor and Corporation attended the service. In the two striking sermons from Bishop Knox, the mission had a strong lead. His hearers were reminded of the need of creating a sound public opinion as well as for dealing with individual souls. It was not the fashion in these days, for instance, he said, to speak of the devil, but undoubtedly our Lord and His apostles believed that behind all sin there was a personal power, planning and operating for the destruction of souls.

One can almost imagine what these plain words meant to the missioners themselves. For several days afterwards, those of God's servants who were sent here for this great task were engaged in a life-and-death struggle for human souls. The forces to be broken down were such that only the Spirit of the living God could conquer them. Yet by Thursday prayer and faith, combined with earnest and fearless proclamation of the Gospel, had been used by God to win an undoubted triumph for the kingdom of righteousness.

The children's mission at the parish church was undertaken by the Rev. R. W. Balleine, Diocesan Inspector of Schools and at one time assistant curate at Astley Bridge. He held the attention of the children and by his bright, clear, forcible teaching he brought many of them to make special requests for prayer and to write down memorials of their baptism, and finally to enter upon earnest resolutions.

The Friday evening service for men drew together a large congregation, and it may be said that few passed out of the church without some consciousness of sin, and some degree of faith in the Atoning Sacrifice of Jesus Christ. A considerable number remained to find joy and peace in believing then and there.

The following afternoon every seat obtainable was filled by the young women, before whom the missioner set an inspiring ideal as to their home life, and especially their courtships.

The Welsh Bill.

The laity recognize that the Disestablishment, Disendowment and Dismemberment of four of the Dioceses of the Southern Province is their business. They love their Church, they have received blessing through their membership, and are determined that nothing should be left undone to repeal the unjust and undeserved attack upon its weakest part. The House of Laymen organized the great Albert Hall meeting on Thursday week, and a layman, Lord St. Aldwyn, delivered the speech of the evening. Lord St. Aldwyn speaks with the experience of a Cabinet minister who is devoted to the Constitution. He calls for a general election to enable the country to pronounce on the policy of spoiling the Church for secular ends. He sees the influence that may bring the subject before the people at an early date, but he also knows that ministers may elect to defy public opinion and to remain in office until the bill becomes law. He therefore invites all corporations and other bodies that have to discharge certain tasks in accordance with the terms of the bill to clog the wheels of administration, and by so doing to defer its being in actual operation until the last moment. Then a Unionist ministry, in the event of a favorable electoral verdict, might be called upon to repeal the act. The great assembly approved every suggestion of vigorous opposition, and its attitude is a true reflection of the mind of the laity of the church. At Rhyl, on Friday, another enthusiastic meeting was held, and the Duke of Devonshire urged the Church to increase her opposition more than ever. This is the spirit which leads to victory.

A Living Wage.

The Council for Christian Witness has issued a manifesto signed by the Bishops of London, Winchester, Oxford, Lincoln, Birmingham and Sodor and Man, as well as by many other Church Dignitaries and Nonconformist leaders. All who sign hold that the Spirit of Christ should rule our social practice, and that if Christian principles are to bear upon social conditions Christian men and women must act together. Charity is no substitute for justice, and those who are strong must bear the infirmities of the weak. Political economy is discovering that ill-paid labor is not really economic, and that buying in the cheapest market, irrespective of the conditions under which goods are produced, is short-sighted prudence. They therefore call upon Christian people to realize the duty of furthering persistently and effectively the application to our industry of the principle of the living wage. There can be no doubt as to the obligation that rests upon all Christians to avoid gaining personal advantages at the cost of suffering to others. We are members one of another, and the man or woman who boasts of obtaining bargains at the cost of the health and well-being of others is guilty of sin. The root evil is due to our lack of thought and imagination. We buy what we need, and as most of us have little to spare, we believe that duty to ourselves, and to those dependent on us, demands seeking the cheapest market. By so doing we trade on the life-blood of those poorer than ourselves, and in our thoughtlessness forget our primary obligation as Christians.

Memorial to the Titanic Captain.

At a meeting of the Captain E. J. Smith Memorial Committee, held at 6, Little-cloisters, Westminster, under the chairmanship of Bishop Boyd Carpenter, it was arranged that Lady Scott should be the sculptor of the memorial to be erected at Lichfield. The monument will take the form of a bronze statue, rather more than life-size, on a pedestal of rough granite, with a suitable inscription. Arrangements are in progress with regard to the Liverpool part of the memorial scheme, which will consist of a stained glass window in the new cathedral. Contributions should be sent to the manager, National Provincial Bank of England, Lichfield, account Captain E. J. Smith Memorial Fund. The principal subscriptions have come from private friends, but it is hoped that many others will also take the opportunity of joining in a tribute to so brave a man.

American.

Memorial to the Late George C. Thomas.

The George C. Thomas Memorial Dormitory of St. Augustine's School, Raleigh, N. C., was begun with five thousand dollars from the United Offering of the Woman's Auxiliary in 1910. The building consists of a central fire proof tower and a north and south wing. The tower and north wing have been completed and are now in use. The opening service for the part of the building already completed was held by the Rt. Rev. Joseph Blount Cheshire, D. D., Bishop of North Carolina, and President of the Board of Trustees, on Wednesday, November 26th, and in the presence of Mrs. George C. Thomas, of Philadelphia, her sister, teachers, students and friends of the school. The Rev. I. McK. Pittenger, D. D., the Rev. Milton A. Barber, Archdeacon N. C. Hughes, of the Raleigh clergy, were present. The service was read by the Rev. Edgar H. Goold, vice principal, the lesson being read by the Rev. James K. Satterwhite, rector of St. Ambrose church, Raleigh, and a graduate of the school. Addresses were made by Bishop Cheshire and the Rev. A. B. Hunter, principal of the school, who asked the Bishop to set the building apart for its proper use, which he did in these words:

"We, Joseph Blount Cheshire, by divine commission Bishop of North Carolina, President of the Board of Trus-

tees of St. Augustine's School, Ordinary and Visitor of said school, do hereby set apart this house, and do solemnly dedicate the same by the name of the George C. Thomas Memorial Dormitory, to the glory of God for the use of His Church, and in special honor and memory of his faithful servant, late Treasurer of the Board of Missions, whose name it bears. And we do hereby declare it to be now open for its blessed work. Let us pray.

Enlarge, O Lord, the hearts of thy faithful people, that, like as the Israelites of old offered unto Thee willingly of their substance, so we, remembering that our days on earth are but as a shadow, that here we have no continuing city, and that all things come of Thee, may with perfect hearts offer willingly according to our several ability for the support of this and all good works, through Jesus Christ, our Lord. Amen."

The Woman's Auxiliary has given from their United Offering of 1913 an additional five thousand dollars, and it is hoped that the south wing can be completed so as to be ready for occupancy by the students next September.

Mr. George C. Thomas was not only Treasurer of the Board of Missions, but a generous benefactor of St. Augustine's School, and the operating-room of the new St. Agnes Hospital, opened in 1909, bears his name.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

Archdeaconry of Baltimore.

The autumn meeting of the Archdeaconry of Baltimore was held in the chapel of Christ church, on Tuesday, November 25th, at night. In addition to Bishop Murray and Archdeacon Peregrine Wroth, thirty clerical and twelve lay delegates were present. Bishop Murray presided and made an address on the present needs and outlook of Diocesan Missions. Archdeacon Wroth spoke of the work and needs of the Bishop Paret Memorial, and written reports of their work were presented by the clergy of the Archdeaconry in charge of mission stations. Mr. Thomas G. Hull was appointed diocesan treasurer, to receive the apportionments for General Missions. The Rev. W. A. McClenthen, rector of Mount Calvary church, read a helpful paper on "How Can we Promote Increased Interest in the Observance of the Advent Season?" and Mr. Charles O. Scull also read an interesting paper on the work of the Bishop Paret Memorial.

Churchman's Club Banquet.

The Churchman's Club of the Diocese of Maryland held its first meeting and banquet of the season at the Hotel Emerson, Baltimore, on the evening of November 26th. About 200 persons, including invited guests and a number of the clergy, were present. Mr. R. Brent Keyser, president of the club, presided, and after a short address of welcome, introduced the Rev. Edwin B. Niver, D. D., rector of Christ church, who spoke on "Some Impressions of the last General Convention." He was followed by Mr. Joseph Packard, who spoke on the same topic, especially with reference to the proposed Court of Appeal, which the Convention rejected. Dr. Thomas S. Cullen, of the Johns Hopkins University, gave an interesting address on Modern Progress in Combatting Cancer. The Bishop of the diocese made the closing address, referring to the work of the General Convention and to the approaching Missionary Sunday, in January.

The Rev. Dr. Powell Terminates a Rectorship of Twenty-five Years.

On Sunday, November 30th, the Rev. Arthur C. Powell, D. D., associate rector of Grace and St. Peter's church, Baltimore, terminated an active service of twenty-five years in the parish, having been for more than twenty-three years rector of Grace church, and since January 28th, 1912, when the two churches were united, associate rector of Grace and St. Peter's. He now becomes rector-emeritus and is succeeded by the Rev. Romilly F. Humphries, who became sole rector on December 1st. Assisting in the services, on Sunday morning, was the Rev. J. S. B. Hodges, D. D., rector-emeritus of Old St. Paul's church, Baltimore, the only surviving clergyman of those who took part in Rev. Dr. Powell's institution, twenty-five years ago. At a recent meeting of the vestry of the church, a minute was unanimously adopted expressing the high appreciation of the vestry of Dr. Powell's long and faithful service, and for the great and important measures making for the permanent welfare of Grace church and its daughter, the Chapel of the Advent, that have been successfully consummated during the twenty-five years of his rectorship.

Addresses at Clerical Association Meeting.

The Clerical Association of Baltimore met at the Diocesan House on Monday, December 1st. The Rev. Herbert Parrish, rector of St. Luke's church, Baltimore, read an interesting paper, on the subject, "The Limitations of Professional Charity," especially in relation to the methods and work of the Federated Charities of Baltimore, and was followed by a defence by Dr. J. W. Magruder, secretary of the Federated Charities, in behalf of organized charity. Officers of the association were elected for the ensuing year as follows: President, the Rev. Edward T. Helfenstein, Archdeacon of Annapolis; vice president, the Rev. Charles Fiske, D. D., rector of the Church of St. Michael and All Angels; secretary, the Rev. S. Hilton Orrick, rector of the Church of the Ascension, Westminster; treasurer, the Rev. Carleton Barnwell, of St. Peter's church, Ellicott City; executive committee—the Rev. Messrs. G. Mosely Murray, Charles E. Perkins and Charles A. Hensel.

Deaf-Mute Work.

The Rev. George Frederick Flick, formerly an assistant in the deaf-mute work at Grace and St. Peter's church, Baltimore, now in charge of All Angels' Mission to the Deaf in Chicago, has published an interesting pamphlet setting forth the great need of churches and parish houses erected exclusively for deaf-mutes of the larger cities in the United States. Among other features, the pamphlet contains handsome pictures of churches and mission houses erected for the use of the deaf in Liverpool, Manchester and London, England, and in New York and Philadelphia.

The members and friends of Grace Deaf-Mute Mission, Baltimore, gave an interesting and highly enjoyable Thanksgiving entertainment in the parish house of Grace and St. Peter's church on the evening of November 21st. The object of the entertainment was to collect funds for a Christmas treat for the deaf-mutes of Baltimore and their children. For more than a score of years it has been a custom of the mission to see that the deaf-mutes and their children of the city are provided with at least one happy evening during Christmas-tide.

On the afternoon of Sunday, November 30th, the Fifth Regiment of Infantry, M. N. G., in full uniform, marched from the armory in Baltimore to Memorial church, for its annual service, and listened to a sermon by the Rev. W. Page Dame, associate rector of the church and chaplain of the regiment.

By the will of Mrs. Sarah Andrew Shafer, formerly of Frederick, Maryland, who, with three other women, was killed in an automobile accident at Laporte, Indiana, on October 19th, last, All Saints' parish, Frederick, is bequeathed the sum of $1,000.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Laying of the Corner-Stone of St. Andrew's Parish Church, Birmingham.

On the afternoon of St. Andrew's Day, with an impressive ceremony, the corner-stone of the new church for St. Andrew's parish was laid. The rector, Rev. Willis G. Clark, was assisted in the service by the Rev. R. deOvies, former rector of the parish, and all of the local clergy.

The Rev. E. E. Cobbs, of Montgomery, preached an eloquent and appropriate sermon. He pointed out in a clear way the relation of the parish to the world at large, in its function to help spread the Kingdom of God through its indirect as well as direct missionary activities; and the relation it bears to the community, in helping develop its members into righteous citizens, and the relation it bears to the individual in guiding him in the way of salvation for his soul's sake.

After the sermon and appropriate prayers, the clergy—eight in all—laid their hands on the beautiful corner-stone as it was being laid in place, saying these words: "In the faith of Jesus Christ we lay this founuation stone in the name of God the Father, and God the Son, and God the Holy Ghost. Amen."

The Rev. Dr. Thos. J. Beard, the oldest clergyman in the diocese, pronounced the benediction. Beautiful music was rendered by St. Andrew's choir, assisted by the choir of the Advent.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Good Work at a Mission.

All Saints mission, North Madison, Lake county, is located in a farming district, some miles from the nearest railway or town. Rev. Jenkin Watkins is the priest in charge. Under the direction of the Superintendent of the Sunday School, who is also the founder of the mission, Mr. Robert S. West, a covered wagon is sent to bring the smaller children and take them home each Sunday, when the weather is at all bad. The territory is unoccupied by any other religious body and is restoring to the community the habit of Sunday-keeping and attendance upon public worship, practically abandoned prior to to the advent of the mission.

Cleveland City Mission.

Among the manifold ministrations of the Cleveland City Mission, of which the Rev. Leslie E. Sunderland is chap-

lain, is the recent organization of a club for girls under probation to the Juvenile Court, for giving them, under the direction of one of the woman workers in the mission, assisted by other women, wholesome entertainment and pleasant afternoons. Each woman takes one child under her oversight and becomes responsible to the court for her conduct, and befriends and in every way possible aids her.

Death of an Honored Churchwoman.

In the recent death of Mrs. Lavinia C. Colburn, of Trinity parish, Toledo, the Church in Ohio lost one of its well known and much esteemed communicants. At the age of eighty-six she died, honored alike both within and without the Church for a life of Christian consistency and devotion. For many years, until the infirmities of age claimed her, she was actively identified with a number of the civic and charitable institutions of her city, and a constant and liberal supporter of the works of her parish and the diocese. One of her most valued and effective benefactions was the erection of the beautiful library attached to Bexley Hall, the theological seminary at Gambier, which bears her name.

Dr. Chiu, a teacher of chemistry and biology in Boone University, Wuchang, who is taking a post-graduate course in medicine in Cleveland, is an earnest communicant of the Church, the son of one of the Church's Chinese clergy. He has made the Cathedral his Church home and established there a Sunday Bible class for Chinese. Mrs. Chiu is with her husband, and is taking a course in a training school for nurses.

The Cathedral will sustain a double loss in January by the departure of the Dean, who is to be consecrated Bishop-Coadjutor December 8th, and the resignation of Mr. Edwin Arthur Kraft, the gifted organist and choirmaster, who goes to Atlanta, Ga., to fill the place of municipal organist and instructor in music in that city.

At Christ church, Cleveland, Rev. Virgil Boyer, rector, a promotion committee has been appointed, charged with the duty of seeking, by personal invitations, calls and other means, attendance upon the services of the Church. Special emphasis is laid upon the evening service, for which special preachers are being invited.

The Rev. Allen Percy Bissell, of the Diocese of Southern Ohio, has accepted the rectorship of St. Stephen's parish, Steubenville, and it is expected that he will take charge early in January. The Rev. Mr. Bissell was educated in Williams College and Bexley Hall, Gambier, graduating in Arts in 1904 and in Divinity in 1908.

IOWA.

Rt Rev. T. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Suffragan.

Convocation of DesMoines Deanery.

The fall Convocation of the DesMoines Deanery was held Tuesday and Wednesday, December 2d and 3d, in St. Paul's Cathedral, DesMoines. At the opening service the sermon was preached by the Rev. Alexander H. Grant, the new rector of St. Paul's. At the celebration of the Holy Eucharist, on the morning of the second day, Dean Shutt being the celebrant, Bishop Morrison conducted a "Quiet Hour" for the clergy. At the same time there was a meeting of the representatives of the Woman's Auxiliary from the various parishes in the Deanery, which was presided over by Mrs. M. S. Watzek, president of the Iowa Branch. The subject for discussion at the afternoon session of the Woman's Auxiliary was "The Junior Work," the topic being introduced by Mrs. Harry Sherman Longley. At the same session there was an interesting conference of the Sunday Schools, in which the clergy of the Deanery joined with the Woman's Auxiliary and Sunday School teachers, led by the Rev. Harrold E. Ford. An address on "Sunday School Methods," of great interest, was made by Prof. Walter Athern, of Drake University of Des-Moines. A mass meeting was held in St. Paul's church on the evening of the second day, with addresses on the general topic "Impressions of the General Convention;" Mrs. Watzek speaking on "The Triennial Convention of the Woman's Auxiliary" the Honorable George S. Henry taking as his topic "The House of Deputies," and Bishop Morrison speaking on "The House of Bishops."

Bishop Johnson Addresses Brotherhood Men.

At the annual observance of St. Andrew's Day in St. John's church, Keokuk, the Rev. John C. Sage, rector, the Senior and Junior chapters of the Brotherhood of St. Andrew heard an exceedingly inspiring address by the Rt. Rev. Frederick F. Johnson, D. D., Bishop Coadjutor of Missouri. At this service a corporate communion of the two chapters was made. The senior chapter of the Brotherhood of St. Andrew in this parish is one of the oldest and strongest in the Middle West, now in its twenty-first year of organized life, with a membership of some twenty-five men.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Meeting of Clergy.

The monthly meeting of the clergy of Atlanta and vicinity was held on Thursday, December 4th, beginning with an early celebration by the Bishop, in the cathedral, followed by breakfast in St. Philip's tower. Plans for Lenten services in Atlanta were discussed. A communication came from a body of negroes having the interest of negro education at heart. The School Board of Atlanta had proposed to omit the seventh and eighth grades entirely from the public school for negroes and to substitute therefor industrial training of some kind. The clergy embodied resolutions advising the Board that they thought it unwise to carry out the proposed plan; that they considered the industrial training as an addition, to be valuable, but that the omission of the two grades mentioned to be a great mistake, and would tend to prejudice the negro against the proposed industrial training.

Corporate Communion for Brotherhood Men and Boys.

On St. Andrew's Day there was a corporate Communion for men and boys at 7:30 A. M., and at the evening service there was a special sermon touching the work and purpose of the Brotherhood of St. Andrew, and all the Brotherhood men of the parish stood before the altar and renewed their pledges for another year to do Brotherhood work. The rector has gotten the boys together to give them definite work. At the evening service they take the offering, and serve as ushers, also handing Prayer Books and Hymnals to worshippers as they enter.

There was celebrated a corporate Communion in St. Luke's, Atlanta, at 7:30 A. M., on St. Andrew's Day, at which there was a splendid attendance.

Thursday night of last week there was supper for the men of St. Luke's at which time the subject of General Missions was discussed, under the leadership of the Rev. R. W. Patton.

At the Bishop's recent visit to St. James' church, Marietta, he confirmed a class of twenty-three—twelve young women, six men, and five boys between thirteen and sixteen.

The Woman's Auxiliary of St. James' has forwarded supplies for a Christmas tree to the Benedict School at Cedartown.

A new society, by name, the Orphans' Circle, organized about two months ago, is doing magnificent work for the Orphans' Home in Macon.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

New Clergymen in the Diocese.

The following clergymen have recently presented letters dimissory and been received into the Diocese: The Rev. George Nahum Holcolm, rector of St, Stephen's church, East Haddam, from the Diocese of Pennsylvania; the Rev. Henry B. Olmstead, curate in St. Paul's church, New Haven, from the Diocese of New York; the Rev. Ezra F. Ferris, Jr., Missionary at Black Hall, from the Diocese of Newark.

Rev. E. J. Craft, rector of Christ church, Bridgeport, who has resigned that parish to become rector of St. Joseph's parish, Kansas City, will be greatly missed in the diocese. Not only is he very popular in his own parish but is also one of the best lecturers on religious and other subjects in the State.

Rev. George Hodges, D. D., Dean of the Cambridge Theological School, has accepted an election as Mary Fitch Page Lecturer for 1914, at Berkeley Divinity School, the lectures to be delivered in Sexagesima week.

Rev. Mr. Coburn, the popular young curate at Danbury, was married a few weeks ago to a deaconness of one of the large New York City parishes to which he was formerly attached.

The society for young men known as St. Joseph's Guild, of the Church of the Good Shepherd, Hartford, the Rev. George T. Linsley, rector, has extended invitations to several other similar organizations to visit them. Mr. Linsley is editor of the excellent diocesan paper, "The Connecticut Churchman."

Christ church, Westport, loses one of its most earnest workers in the death of Mr. George S. Adams, who had been vestryman and warden in the parish for seventy-four years. He was president of the Westport Savings Bank, and was born in 1818 and was the town's oldest inhabitant.

Rev. J. A. Biddle, of Manchester, Archdeacon of Hartford, has recovered from his recent severe illness.

Rev. Joseph P. Smith has resigned the rectorship of Christ church, Canaan.

The colored work in this diocese is very much neglected, although there are several flourishing parties. St. Monica's church, Hartford, Rev. Alonzo Johnson, rector, is the largest and is very successful, there is also a flourishing mission in New Haven, but with these exceptions the work receives but little attention.

Rev. E. J. Craft, rector of Christ church, Bridgeport, has resigned, after a rectorship of seven years. He has

accepted a call to St. Joseph's church, Kansas City, and leaves in a short time.

The following clergymen have been given letters dimissory: The Rev. David North Kirby, to the Diocese of Newark; the Rev. Raymond Cunningham, deacon, to the Diocese of Albany; the Rev. Howard Sargeant Wilkinson, to the Diocese of Massachusetts; the Rev. Paul Humphrey Barbour, deacon, to the Missionary District of South Dakota; the Rev. Stephen Edward Keeler, deacon, to the Diocese of Ohio.

Rev. Albert Jepson is now curate at Trinity church, Torrington. He was ordained deacon by Bishop Brewster.

The many friends of Rev. J. A. Biddle, Archdeacon of Hartford, will be pleased to learn that he is recovered from his recent serious illness.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Church Work for Mountain People.

Upon the invitation of the Bishop a large committee of clergymen and laymen inspected the work which the Church is doing at Corbin, Ky. St. John's Home Training School for Girls (formerly St. John's Collegiate Institute) is now doing all that can be done for a large number of mountain children, with its present equipment. Every girl in the school is receiving practical instruction in domestic science. The teachers maintain a weekly class in cooking and other branches of house work for the women of the community. The school is the only institution or agency in the town that attempts in any way to meet this great need of the women and girls. Rev. Alexander Patterson, formerly of Beattyville, where his self-sacrificing labors in behalf of the mountain people have won for him the affectionate title of "the Apostle of Lee County," is now in charge of St. John's church and will also act as the chaplain and religious instructor of the school. His deep affection for the mountain people and his large experience in meeting their physical and spiritual needs give him a peculiar fitness for the work in Corbin. Miss E. J. Morrell, the principal, has had many years' experience in mountain school work in this diocese. Archdeacon Wentworth is the Bishop's representative in the general administration of the institution.

Death of Mrs. Anna Meade Letcher.

All Saints' Mission, Nicholasville, has lost a faithful and efficient member in the death of Mrs. Anna Meade Letcher. Mrs. Letcher was the widow of Dr. Robert Letcher and the daughter of Hon. Tucker Woodson and Evelyn Byrd Woodson. She was a noble Christian woman. Some fifteen years ago she co-operated with the Bishop and Rev. H. H. Sneed in organizing the mission and made arrangements for regular services. Her zeal and unswerving devotion to the Church and all of its officers and institutions have been large factors in the life of the mission.

For the Improvement of Rural Conditions.

In the course of a sermon on the attitude of the General Convention towards modern problems, Dean Massie, preaching in the cathedral, declared that the Church had seen her responsibility and called upon Christian people to support and encourage every movement that makes for a better and happier manhood and womanhood. He strongly commended the report of the Fayette county grand jury, sitting in Lexington, for its wisdom and courage in giving publicity to the names of the owners as well as the proprietors "of those unhappy houses where women become at once the victim and the temptress of man." That week the vestry adopted the following:

"Resolved, That the vestry of Christ Church Cathedral, Lexington, Ky., desire to place on record their cordial approval of the recent report of the grand jury of Fayette county as being a wise and courageous effort to improve the moral conditions of our community. We consider that their efforts in this direction should have the moral support of all Christian people in our city.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop

A Rector's Anniversary.

The Rev. H. M. Pearse recently observed the twenty-fifth anniversary of his rectorship of Christ church, South Amboy, and the occasion drew together a large assemblage of clergy and people. The Holy Communion was celebrated by the Rev. A. B. Baker, of Princeton, assisted by Archdeacon Shepherd and the Rev. Charles M. Perkins, of Vineland. A commemorative sermon was preached by the Rev. Thomas A. Conover, of Bernardsville. After the service, luncheon was served in the rectory to all the visitors, and a number of congratulatory addresses were made.

In the evening a parochial reception was held in the parish house, and a generous purse of gold was presented to the rector.

Mr. Pearse was born at Bath, England, in 1843, and came to this country in 1865, at first engaging in mercantile business. He was ordered Deacon by Bishop Huntington in 1880, and ordained priest by the same Bishop in 1882. After other rectorships he became rector of South Amboy in 1888. During his term of office the church building and parish house have been enlarged, and the parish, through its chapels has widely extended its work. 1,209 persons have been baptized and 672 confirmed. Mr. Pearse is highly respected in the community, and has been prominent in the diocese as a member of the Standing Committee and the diocesan Board of Religous Education Owing to impaired health he has resigned the rectorship of Christ church, and after January 1st will reside in Elizabeth.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Brotherhood Conference.

The annual meeting of the Diocesan Assembly, B. S. A., was held in St. John's church, Franklin, Pa., December 2d and 3d. There was a good attendance of delegates from chapters at Greenville, Sharon, Erie, Kenzua, Farrell and Franklin, besides several clergy.

The Bishop of the diocese and Mr. George H. Randall, associate secretary of the National Brotherhood, were the principal speakers. The afternoon session was presided over by Mr. C. E. Zinram, of Erie, and the address to Juniors was made by Mr. Randall. Several Juniors made reports on work done in the various chapters.

The evening session was presided over by the president, Mr. F. B. Mallett, and the Bishop gave a practical and helpful talk on "Prayer," Mr. Randall conducted a successful conference on Fethods of Work in Brotherhood Chapters.

The report of the work done by the executive committee showed that the Assembly had passed its most successful year in all respects, and opportunities for better work the coming year were numerous.

It was decided to hold the meeting next year at St. John's church, Sharon. Several inter-chapter conferences will be held, in Sharon, Kinzua, Erie and Franklin, during the year.

The following were elected to the Executive Committee: Chaplain, Rev. E. J. Owen, St. John's, Sharon; president, F. B. Mallett, St. Clement's, Greenville; vice presidents—R. W. Roberts, St. John's, Sharon, and Rev. W. O. Leslie, Jr., Kinzua; secretary, D. M. Macdonald, St. John's, Sharon; treasurers, Carlton Hug, Trinity, Erie; C. E. Zinram, Trinity, Erie; Nathan Evans, St. John's, Franklin.

At the Corporate Communion, the following morning, the Bishop was the celebrant, assisted by the chaplain, Rev. Martin S. Aigner.

A successful festival was held at the Church of St. Saviour, Gearhartville, on Monday evening. After the festival a shower was poured on the rector, the Rev. Carl N. Smith, and Mrs. Smith. Many useful and attractive articles were given them.

At the parish meeting, lately held, the treasurer of Grace church, Ridgway, told those present that this last twelve months had been the banner year of seven happy years of the present rectorship, and the rector, Archdeacon Radcliffe, was informed that $250 would be added to the stipend.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Processional Cross Dedicated.

On Sunday morning, December 7th, the General Missionary of the Diocese dedicated a processional cross in Christ church, Lykens. The cross was given by the parishioners in token of their appreciation of the life and labors of the Rev. Charles J. Kilgour, the present rector emeritus. It bears the inscription, "Charles Jorden Kilgour, Rector of this Church, 1891-1911."

Recommended for Ordination.

At the regular meeting of the Standing Committee, held in Harrisburg, on December 8th, George Henry Sumner, Herbert Connop and Alun Arwel Hughes were recommended to the Bishop as candidates for holy orders. John William Torklington and Samuel Rainey were recommended for ordination to the diaconate and Malcóm DePui was recommended for ordination to the priesthood.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

New Parish Mission Established.

The Rev. Wyatt Brown, the new rector of Trinity church, Asheville, has established a parish mission in the western part of the city. From a dozen children, last summer, the Sunday School has grown to 125, and enthusiasm is everywhere manifested among the railroad and manufacturing people of that district. Mr. W. M. Redwood, a young business man of Asheville, has charge of the new work, and prospects are most encouraging.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop

Deputies Describe Work of General Convention.

The Church Club of Louisiana arranged a public meeting, in Trinity parish house, New Orleans, on Wednesday, November 19th, at which several of the deputies to the General Convention gave reports of the work of that body. Mr. James McConnell, president, presided, and made the opening address. Rev. Messrs. W. S. Slack, R. S. Coupland and G. L. Tucker gave their impressions of the Convention's activities from various points of view. The Bishop concluded with a summary, speaking particularly of the House of Bishops. The speakers gave particular attention to the action concerning the Change of Name, expressing satisfaction that no change was attempted; to the debates on the judicial procedure; to the Clergy Pension scheme; the organization of provinces; the missionary meeting; the prominence given to the theme of Social Service and the positive action along that line, and to the interest taken in Christian Education and to the general feeling of harmony and unity that seemed to pervade the Convention.

Death of a Prominent Layman.

Mr. Charles Morgan Whitney, a prominent layman of the Diocese, died in New York City on November 15th, and was buried from St. Paul's church, New Orleans, on November 18th. Mr. Whitney had for a number of terms been a lay delegate from Louisiana to the General Convention. During the last Convention he was in New York to attend the Convention, but was unable to leave the hotel, because of illness. He was also prominently identified with the work of St. Paul's church, New Orleans, and with the Diocesan Council.

Woman's Auxiliary Meeting.

The quarterly meeting of the Woman's Auxiliary of the Diocese was held in St. George's church, New Orleans, on Saturday, November 14th. A feature of especial interest was the hearing of reports from delegates to the triennial meeting in New York, presented by Mrs. Henry Leverich, Mrs. John Clegg, Misses Grace and Gabriella Thompson, and Miss Henrietta Clark. The reports from the Junior branches were read, with those of the Seniors. The next quarterly meeting will be held at Shreveport.

Daughters of the King Organize Assembly.

A diocesan assembly of the Daughters of the King was organized in New Orleans on November 25th, electing the following officers: Mrs. Alvin Person, president; Mrs. A. W. Roberts, first vice president; Mrs. Violet Drott, secretary. Chapters of the order are working in Trinity, Christ church, and St. George's, New Orleans; in Hammond, Houma and Crowley. Preceding the business session was a celebration of the Holy Communion, with a sermon by the Bishop.

St. Andrew's Celebrates Tenth Anniversary.

St. Andrew's, New Orleans, celebrated the tenth anniversary of the consecration of their church building, on St. Andrew's Day, November 30th. A corporate communion of the congregation was held at 7:30 in the morning. The Sunday School services were specially arranged, and an historical sermon preached at the midday service. Addresses by laymen and visiting clergy were made at the evening service. St. Andrew's was established as a mission of Christ church cathedral, New Orleans, thirteen years ago, under the pastoral care of Rev. Charles L. Wells, Ph. D., then of the Cathedral. The present rector is the Rev. J. Orson Miller.

The Diocese has suffered the loss of two venerable men, one a priest and the other a layman. Rev. James Philson, then resident in Shreveport, passed away on October 21st, at the age of 89. Mr. James Parkerson, of Lafayette, died on November 5, aged 84. The active ministry of Mr. Philson extended through fifty-six years. He had been connected with the Diocese of Louisiana for fifty-two years, and if he had lived until December 15th, of this year, he could have celebrated the sixtieth anniversary of his ordination to the sacred ministry as deacon.

In St. Matthew's church, Houma, the completion of ten years' of service in the pastoral relation by the rector, Rev. Gardiner L. Tucker, was commemorated, at a gathering in the parish house on Halloween. An address was made by the junior warden, Hon. John D. Shaffer, who presented to the rector a sum of money, as a token of affection and appreciation on the part of the congregation.

The Ven. Hudson Stuck, Archdeacon of Alaska, addressed the Woman's Auxiliary of Trinity church, New Orleans, at their November meeting, describing Woman's Work in Alaska.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Death of the Rev. W. P. Ten Broeck.

In the death of the Rev. W. P. Ten Broeck, D. D., for twenty-one years Professor of Church History and Canon Law at Seabury Divinity School, the Diocese has lost one of its most honored pioneer presbyters. Dr. Ten Broeck died on Ocbtober 12th, after a brief illness. The funeral service was held in the Cathedral at Fairbault, the Rev. Paul Matthews and the professors of Seabury assisting. Dr. Ten Broeck was born in New York in 1841. He has served parishes in Sparta, Wis., Pittsburg, Pa., and LaCrosse, Wis. He was a member of the Standing Committee for years, and was many times a delegate to General Convention.

St. Matthew's Church, St. Anthony Park.

St. Matthew's church, St. Anthony Park, St. Paul, is near to the large State Agricultural College. The Rev. C. E. Haupt, its rector, is ambitious to have this church made largely useful to the students. For this purpose a larger church edifice is required. Plans have been drawn for a building to cost some $15,000. It is hoped that by the co-operation of the many who should be interested the requisite amount for building may be raised.

Diocesan Representation at the General Convention.

The Diocese was well represented at the General Convention in New York. In addition to the regular clerical delegates there were present the Rev. Messrs. Stowe, of Anoka; Palmer, of Stillwater; Bates, of Lake City, while the Rev. A. E. Knickerbocker was in attendance as an alternate.

At the Woman's Auxiliary Convention, in addition to the five regular delegates, nine other women of the Diocese were in attendance. This large attendance beyond the direct representation made a notable record for a Diocese so distant from the point of meeting.

Diocesan Sunday School Institute.

A successful meeting of the Diocesan Sunday School Institute was held in St. Paul's church, Minneapolis, November 5th. Addresses were made by the Rev. Messrs. Haupt, Palmer, Schmuck, and Schaad. Dean Matthews, of Fairbault, spoke on the "Relation of the Sunday School to the Church." The Rev. W. E. Gardner, of New York, was also one of the speakers. The Bishop closed the session with an address.

The Minneapolis Journal of November 29th, contains the following information:

Rev. Gilbert Marshall Foxwell, of Weehawken, N. J., who has accepted a call to Gethsemane church, will assume his new duties January 1st. Mr. Foxwell succeeds Rev. Irving P. Johnson, who resigned to become a professor at Seabury Divinity School at Faribault. Mr. Foxwell was born in Baltimore, Md., and is a graduate of Columbian, now George Washington University and the General Theological Seminary in New York.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Diocesan News Notes.

The Rev. J. M. Owens, of St. Andrew's church, Louisville, a clerical deputy, wrote a concise record of the work of the General Convention. Kentucky was fully represented in both Houses, at the opening of the Convention.

The fifth annual "Junior Day" of the Junior Auxiliaries, was held November 3d, in Christ church cathedral house. There were representatives from almost every branch in the city. Two outside branches, Hopkinsville and Paducah, sent reports, which showed they were doing fine work, and many useful and beautiful gifts for the united Christmas box, which this year is to be sent to Ross Fork Reservation, Idaho.

The Rev. E. W. Halleck, assistant minister at St. Andrew's, Louisville, with entire charge of Emmanuel Mission, Beechmont, has accepted a call to Christ church, Bowling Green.

Rev. H. D. Martin, curate of the Church of the Advent, has been called to Trinity church, Danville, Diocese of Lexington.

A semi-annual meeting of the branches of the Woman's Auxiliary was held November 19th, in Dudley Memorial Hall, at Christ church cathedral. Addresses on the recent triennial were made by delegates and others. The amount sent from Kentucky to the United Offering of the Woman's Auxiliary was $1,846.07.

The work at the Church of the Epiphany is going on splendidly, under the guidance of the Rev. Denham Quinn. In every department "up and doing" seems to be the spirit that actuates one and all.

November 30th, the thirtieth anniversary of the Brotherhood of St. Andrew was set apart at St. Stephen's church as a day of commemoration. Special services were held, the rector, Rev. Frank W. Hardy, preaching on "The Brotherhood and the Mission," at the

morning service. At night an address by Bishop Woodcock.

The Rev. J. M. Maxon, of Versailles, who held a successful mission at St. Stephen's during the early part of the year, will follow it up with a four days' Mission, December 3d, 4th, 5th and 7th.

St. James' church, Peewee Valley, of which the Rev. E. C. McAllister, has charge, was completed during the summer. It had been partially destroyed. The new building surpasses the other, and services there are now being enjoyed by a grateful people.

St. Paul's Sunday School is supporting a mountain boy. Miss Neville, a worker in the mountains, told the school many pathetic incidents connected with the children there. It touched the children of the school, and they voted her twenty-five dollars to aid in her splendid work.

The Mission, recently held at St. George's church was so helpful and successful that it was continued three nights longer than intended, making it a ten days' mission. The rector, the Rev. Edward S. Doan, was greatly encouraged by its results.

OLYMPIA.

Rt. Rev. F. W. Keator, D. D., Bishop.

On Monday, November 24th, in St. Paul's church, Seattle, Rt. Rev. Frederick W. Keator, Bishop of Olympia, ordained to the diaconate Dr. Hugo Paul Joseph Selinger, of Tacoma. The candidate was presented by the Rev. Charles Y. Grimes, rector of Trinity parish, Tacoma, who also preached the sermon. Dr. Selinger holds the degree of Doctor of Philosophy from the University of Heidelberg. At the present time he holds the professorship of Modern Languages, and Religious Education in the University of Puget Sound, Tacoma. Dr. Selinger was formerly a Baptist minister.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.

Annual Dinner of Men of Holy Apostles Parish.

The Rev. Wm. Theodotus Capers, rector, presided and acted as toastmaster at the twelfth annual dinner of the men of the parish of the Holy Apostles. About 270 were present. Addresses were made by Mr. Francis A. Lewis, on the General Convention; Mr. Edward J. Catlett, on What it is to be a Philadelphian. The rector's brother, the Hon. John G. Capers, who was to have spoken on Fellowship and Essential Brotherhood, was prevented from being present by sickness.

Interest in the Colored Work.

The Rt. Rev. Dr. Philip M. Rhinelander is making his home, the Bishop Mackay-Smith Memorial House, a centre of Church work. On Tuesday, November 25th, he presided at a meeting there in the interest of colored work. He spoke of it as the great national problem, regretting that there is a growing lack of interest in it. He called attention to the necessity of civilizing and Christianizing the race and to the need for Christian communion. The Rev. Henry L. Phillips, D. D., Archdeacon for the colored work of the Diocese, spoke of the success of the work being done and of the desire to make it diocesan. The Rev. Mr. Bright told of the inadequate equipment with which the work has to be carried on in sections, and pleaded for suitable buildings. Mr. Franklin S. Edmunds spoke of the unfair disabilities under which the colored people labor, and pleaded for their being given a fair chance.

Bishop Brewer Addresses the Clerical Brotherhood.

The Rt. Rev. Dr. Leigh Richmond Brewer was the guest of honor at an informal lunch, given by the Clerical Brotherhood, in the Church House, on Monday, December 1st. The Rt. Rev. Dr. Philip M. Rhinelander presided and introduced Bishop Brewer, who spoke of the plan of the Apportionment as of advantage over the old system, by which the money needed to carry on the missions of the Church should be raised.

Church of the Messiah, Port Richmond.

For twenty-three years the Rev. Charles L. Fulforth, rector of the Church of the Messiah, Port Richmond, has labored there in one of the most difficult fields in the city. At the morning service, on Sunday, November 30th, being the anniversary, he preached a historical sermon, referring to the many changes which have taken place in Port Richmond. During his rectorship he has taken part in every movement tending to civic betterment of not only Port Richmond and Kensington, but also of the whole city. He is the secretary of the Diocesan Convention.

Election of Brotherhood Officers.

The Philadelphia Local Assembly of the Brotherhood of St. Andrew held its annual meeting in the Church of the Resurrection, on Saturday afternoon and evening, November 29th. The following officers were elected: Chaplain, the Rev. William Newman Parker, president, Edward B. McCarthy; vice president, Dr. John Wilkinson; treasurer, Alexander F. Williamson. The secretary is chosen by the executive committee of fourteen, which was elected.

The Juniors elected as president, George H. Streaker; vice president, John K. Shryock; secretary, John Doyle. The Juniors held a conference, at 3 o'clock, on The American Boy and Christ. At a joint conference of Juniors and Seniors, which followed, the topic was "The Threefold Endeavor; the Sacramental, the Devotional, and the Human.

Addition to the Guild Hall of Trinity Memorial Chapel.

For several years 2216 Spruce street has been used as the guild hall of Holy Trinity Memorial chapel. The next door, 2218, has been purchased, the two thrown together, thoroughly renovated and refurnished. There is a library, reading-room and two small rooms on the first floor; a large, richly equipped room, 35 by 35 feet, on the second. On the two upper floors are pool rooms, shuffle boards, rest and class rooms. The Sunday School building has also been improved. A devotional service was held in the evening, preparatory to the Holy Communion, in the Church of the Holy Trinity, on Sunday morning.

The Rev. Charles C. Pierce, D. D., rector of St. Matthew's church, Philadelphia, has been called to the rectorship of St. John's church, Georgetown, D. C.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Settlement Work at Monterey and West Nashville.

A new settlement mission has been opened at Monterey, among the mountain people, with Miss Elizabeth D. Whitmore, of Bristol, R. I., and Chattanooga, Tenn., in charge. A house has been secured for classes in cooking, sewing, carpentering, and a plat of ground has been given by General and Mrs. Wilder, who spend the summers in the mountains near, which will be used for gardening and upon which it is planned to erect buildings as soon as the means can be secured. Babies and other children are boarded at $5 per month. Stoves and furniture are needed. Regular services have also been arranged for at Cookeville, by the Archdeacon, with Mr. Clarke Smith, formerly of Nashville, acting as lay reader.

The West Nashville Settlement work promoted by the Daughters of the King, assisted by Archdeacon Windiate, is doing effective work, having had a graduate nurse in the field since July, who visits among the sick needing assistance, and endeavors to make provision for their necessities. Means are desired to extend the work and to procure a permanent site instead of the rented building. Mrs. Sanford Duncan is president; Mrs. Hotchkiss, vice president; Mrs. Fitzgerald, secretary; Mrs. Dismukes, treasurer; Mrs. Boylston, supervisor of nurses.

Mrs. Joseph Rogers, of Goodlettsville, has been appointed to superintend the movements of the Travelling Libraries, which are at various points in the Diocese, collections of about sixty standard and late books of varied reading being supplied for a certain period and then sent on to other fields. In this work she has been much assisted by the Church Periodical Club, and by the influence of these books the attitudes of whole communities have been changed. Additional literature and books are asked for.

NEW YORK.

Rt. Rev D. H. Greer, D. D. Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Changed Conditions.

For two years a Baptist church in Harlem has maintained a popular school, meeting at ten o'clock on Sunday mornings. Lectures were given by ministers and college professors, some on rather abstract topics, but many on up-to-date subjects of educational characters. Attendance ran up from 600 to 800, yet it was found not to injure attendance at the regular morning service at eleven. Now it is necessary, it seems, to change the hour to the evening one, merge it into the Sunday night service, to keep it going. Such seems to be the fate of these special plans in New York—go for a time, and then wane.

Speaking at this school on the second Sunday in Advent, the Rev. Dr. Percy S. Grant, of Ascension parish, declared the Church, in its economic aspect, to face a wholly different condition to-day. In the old times, when poor agriculture and worse government permitted the production of not enough for all to eat and the poor went hungry in consequence, soothing predictions for a next world of happiness and

plenty were attractive. With improvements, and surplusses, and everybody enough to eat and to wear, the focus has changed from a next world to this one—from hungry to well-fed people. The wonder is, thought the Ascension rector, that the Church has met changed outlook as well as it has. That it has done so, and been also an economic factor in great industrial changes he regarded as highly significant and encouraging.

Bronx Church House Work Transferred to Diocesan Missionary Society.

The Bronx Church house, which cost $250,000, and had until recently another $200,000 endowment, is to be wholly changed in character of its work. It was designed to be a central meeting place for all Bronx Church organizations, an auxiliary to the parishes. Indeed, it was found to prove, in great part, a competitor. Now the tremendous foreign-born problem causes it to be transferred to the Diocesan Missionary Society, and to be made an educational centre, to train workers in any languages. A part of its endowment, amounting to about $15,000, has been taken out and with it an equity in Holy Spirit Mission site has been purchased. There remains $185.000 to be set over to help support the new line of work. A larger room has been secured for Emmanuel mission, Bronx, it having outgrown present quarters. This mission was started by laymen, and under direction of the Archdeacon is still in charge of one.

A Wealthy New York Lady Goes to the Philippines to Engage in Charitable Work.

Mrs. Lorillard Spencer, a communicant of St. George's parish, visiting the Philippines a year ago, became interested in Moro peoples there. Returning home she has formed an Auxiliary for work among the Moros, herself financing it. She volunteered herself to go for one year, and with the approval of Bishop Brent, has just sailed, in company with Deaconess Young, of St. George parish. She is to be joined in Manila by a physician. Together they are to try to establish a Moro settlement, with school and hospital. She believes herself safe in such attempt and that eventually she may be able to found a work worthy to be transferred to the care of the Board of Missions. Some of her friends have misgivings. She professes to entertain no fear.

J. Pierpont Morgan, a son of the famous financier, has been elected a vestryman of St. George parish. The new junior warden is William Foulke, long treasurer of the parish and also treasurer of the American Bible Society. R. Fulton Cutting is advanced to senior warden, succeeding the late Mr. Morgan.

A distinguished citizen, art lover and foremost merchant, George A. Hearn, has just died, at the advanced age of nearly eighty years. His funeral took place from St. James' church, Bishop Courtney conducting it. His fortune is put at $30,000,000, but all was left to his family. During his life he gave much to the Metropolitan Museum of Art and Mrs. Hearn much to Church charities.

The Diocesan Missionary Committee, composed of laymen united to foster missions of all kinds in the Diocese and to help the Diocese to meet its apportionment to General Missions, held the first of its two yearly meetings at the Church Club, on December 8th. Speakers were Bishop Greer and the Rev. Dr. Reiland, and it was reported that an encouraging number of parishes are forming committees of laymen to look after missions in their own fields.

It is reported that the Rev. J. W. Sutton, for a long time curate at Trinity church, and the Rev. B. V. Reddish, who has been there for the last three years, have resigned, and will go to Oxford University to study.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

The annual Ogilvie Conference was held at Cheyenne, from November 12th to 19th, and a larger number attended than ever before. Every day Morning Prayer was said in the Bishop's library, where the sessions were held, and was followed by a paper and open discussion until the noonday Prayer for Missions. The luncheons, which are furnished by the hospitality of Mrs. Thomas, are always occasion for delightful friendly intercourse and social relaxation. In the afternoons conferences were held by the Bishop, and problems, difficulties and work of the District were taken under consideration.

The following papers were read: "The Essentials of Church Organization," by Rev. S. A. Huston, of Cheyenne; "Theosophy and Spiritism," by Rev. M. Belknap Nash, of Basic; "Eucken's Philosophy and Bergson's Creative Evolution," by Rev. E. M. Cross, of Sheridan; "The Problem of the Small Sunday School," by Rev. A. A. McCallum, of Rawlins; "How to Make Lay Readers more Effective," by Dean Thornberry, of Laramie; "The Use of Hymns," by Rev. Christolph Keller, of Lander.

The last day of the Conference was given up to a quiet day, which was conducted by Bishop Olmsted of Colorado, who took for his morning subjects, "Men," "Christian Men," "Churchmen" and "Priests," and in the afternoon spoke on the "Intellectual Life of the Priest and his conduct under disappointment."

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The Bishop's House.

The new house of the Bishop of the Diocese was begun in April of this year and will be finished in the spring or early summer of 1914. It is located between St. Alban's church and the baptistery of the National Cathedral, several hundred feet north of the great Peace Cross. It is in the Gothic style of architecture, in harmony with the Cathedral, and is built of Indiana limestone, like the Girls' School building and as the Cathedral will be. It will contain a chapel, rooms and other appointments for the Bishop's office, as well as the principal object of the house, the Home of the Diocesan and his family. The House is the gift of Mrs. Susan E. Murray, of Washington, as a memorial of her young daughter, Mabel, who died while a member of the National Cathedral School for Girls.

The house purchased, in 1912, for a part of the teaching staff of the National Cathedral School for Girls, and located a short distance from the school building, was entirely paid for in June, 1913, out of the earnings of the school.

Thank-Offering for His Confirmation.

A beautiful expression of Christian sentiment, and as a thank-offering for his confirmation in the first class presented to the Bishop from the Boys' School of the Cathedral, Master Walter Willard Boyd, of Washington, presented to the Cathedral a handsome silver flagon for the Holy Communion. Master Boyd is the son of Surgeon John C. Boyd, U. S. Navy, of South Carolina, and Mrs. Kate Willard Boyd, daughter of the late Caleb C. Willard, of Washington, and his wife, formerly Miss Parker, of the Eastern Shore of Virginia—all well-known and useful members of the Church of the Epiphany, Washington.

The far-famed "Wall street preacher," the Rev. William Wilkinson, of Trinity church, New York City, is spending the present week in Washington, preaching.

The Bishop of Southern Brazil, Dr. Lucien Lee Kinsolving, was the preacher, on Sunday last, at morning service, in St. Margaret's church, and, at 8 P. M., in the Church of the Ascension.

W.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

Clerical Vacancies.

Vacancies continue, as formerly. A lay reader holds service in St. Andrew's, Amarillo, whenever a clergyman is not present. At Big Spring, though no church services are held, the Sunday School is kept up by Mr. Thomas Jones and two lady teachers.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Confirmation in St. Paul's, Norfolk.

At old St. Paul's church, Norfolk, its former rector, the Rt. Rev. B. D. Tucker, D. D., now Bishop Coadjutor of the Diocese of Southern Virginia, preached on Sunday, November 30th, at the morning service, to a large congregation, and confirmed a class of fifteen, presented by the rector, the Rev. H. H. Covington. The occasion was of added interest because of the fact that it was the 30th anniversary of Bishop Tucker's having become rector of St. Paul's.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

An Invitation.

The rectors and friends of members of the Episcopal Church, coming to the Richmond hospitals from the country and other places, are invited to send their names, the date of their expected arrival and the name of the hospital at which they are to be or are being treated, to the Secretary of the Clericus or to some other clergyman in the city, in order that they may be visited during their illness.

F. Ernest Warren,
Secretary Richmond Clericus,
St. Thomas' Rectory, Ginter Park, Richmond, Va.

Miss Grace Lindley, General Secretary of the Junior Auxiliaries, during a recent visit at Brook Hill, made a helpful and interesting address on Mission Study, at All Saints' parish house, Richmond, to a large gathering of Junior Auxiliary officers and members, and also officers and members of the local Woman's Auxiliaries.

The Rev. Wm. Cabell Brown, D. D.,

of the Missionary District of Southern Brazil, was the preacher in St. Andrew's church, Richmond, on Sunday night, December 7th. He also addressed the Woman's Auxiliaries of Henrico parish, at Grace church, on Monday afternoon, December 8th.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Diocesan Notes.

The parish at Columbia, where is located the State University, has chosen Rev. Frederick J. Bate, and he has been at work there since November 1st. The Bishop visited there December 7th.

As editor of the "Church News," Rev. J. C. Jones, of Old Orchard, has been appointed in place of Rev. W. A. Masker, Jr., who has removed from the diocese.

Rev. J. W. Higson has been elected to the rectorship of Holy Innocents' church, St. Louis, and has resigned the rectorship of the Church of the Good Shepherd, St. Louis.

The Woman's Auxiliary of Missouri gave $2,850 as a part of the "United Offering." At their quarterly meeting in St. Louis, on November 5th, fifty-three representatives from 26 parishes, responded.

Hague Missionary Conference.

A fine spirit characterized the annual meetings of the Continuation Committee of the World Missionary Conference held at The Hague, November 14-21, under the Chairmanship of Dr. J. R. Mott. Last year the meetings took place at Lake Mohonk, near New York. On this occasion the Dutch friends of missions provided for the visitors, who came from all parts of the world, at the Hotel Chateau, Oud-Wassanaer, near The Hague. Amongst the American members present were the following:

Rev. J. L. Barton, D. D., Secretary of the American Board of Commissioners for Foreign Missions; Rev. Arthur J. Brown, D. D., Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States of America; President John F. Goucher, D. D., formerly President of the Goucher College for Women in Baltimore; Bishop A. S. Lloyd, D. D., President of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church; Mr. Silas McBee, formerly Editor of the Churchman (New York) now Editor of the recently issued Constructive Quarterly; Mrs. Henry W. Peabody, Chairman of the Central Committee on the United Study of Missions of the United States of America; Rev. Charles R. Watson, D. D., Corresponding Secretary of the Board of Foreign Missions of the United Presbyterian Church of North America; and Rev. E. C. Lobenstine, Secretary of the recently appointed Continuation Committee of the National Conference held in Shanghai.

There were also present the Bishop of Winchester, Mrs. Creighton (wife of the late Bishop of London) Rev. Cyril Bardsley of the Church Missionary Society; Dr. Wardlaw Thompson of the London Missionary Society; Dr. Henry Haigh, of the Wesleyan Methodist Missionary Society; Sir George Macalpine of the Baptist Missionary Society; Dr. Henry Hodgkin of the Friends' Foreign Missionary Association; Dr. Ogilvie of the Church of Scotland; Rev. J. H. Ritson of the British and Foreign Bible Society and the Secretaries—Mr. J. H. Oldham, M. A., and Mr. Kenneth Maclennan.

The Queen of Holland was especially solicitous for the welfare of the committee during the stay of the members in Holland, and in addition to expressing her sympathy with their objects, invited the members to visit her at Loo Palace, near Apeldoorn. This they did at the conclusion of their business on November 21st. Her Majesty placed at their service a special train for the three hours' journey from The Hague and this was drawn up at the royal platform on arrival at their destination. The committee were entertained to luncheon by the Court Marshal, who took in Mrs. Creighton, whilst Dr. Mott escorted the ladies-in-waiting at the court. After luncheon, the Queen, who was accompanied by the Prince Consort, received her guests in the audience chamber, where by special request the work and objects of the Continuation Committee were explained by Dr. Mott and Mrs. Creighton. The party then adjourned to the tea room where her majesty and Prince Consort conversed with several of the American and other members. After a delightful afternoon spent in the royal presence, the committee returned by special train to The Hague.

With Dr. Mott in the chair, the committee preserved its business like methods during its week of sessions and compassed a long agenda, including many vital questions. Occasionally divergent ideas of faith and order created differences of outlook, but in watching the course of the debates there was evident the harmonious spirit that endeavors to evolve a common understanding, even where definite agreement was quite impossible. The following resolution passed by the committee will give an idea of the relations established by the committee with the home boards and other bodies:

"In the judgment of the Continuation Committee the only bodies entitled to determine missionary policy are the home boards, the missions and the churches concerned. It believes, however, that the missionary movement is passing into an era in which missionary policy in any particular area can be rightly determined only in view of the situation in that area as a whole, and in relation to other work which is being carried on. The Continuation Committee is of the opinion that in this situation, its function is to serve the boards by placing at their disposal all information accumulated by its Special Committees, by inviting the boards to come together as occasion arises in order that they may consider, in common, particular questions affecting more than one board, and by helping them through its special international connections to study missionary problems in the light of all the acts."

"Serve the Lord With Gladness."

Delight in divine service is a token of acceptance. Those who serve God with a sad countenance because they do what is unpleasant to them are not serving Him at all; they bring the form of homage, but the life is absent. Our God requires no slaves to grace His throne; He is the Lord of the empire of love, and would have His servants dressed in the livery of joy. The angels of God serve Him with songs, not with groans; a murmur or a sigh would be a mutiny in their ranks. That obedience, which is not voluntary is disobedience, for the Lord looketh at the heart, and if He seeth that we serve Him from force and not because we love Him, He will reject our offering. Service coupled with cheerfulness is heart-service, and therefore true. Take away joyful willingness from the Christian and you have removed the test of his sincerity. If a man be driven to battle, he is no patriot; but he who marches into the fray with flashing eye and beaming face, singing, "It is sweet for one's country to die," proves himself to be sincere in his patriotism. Cheerfulness is the support of our strength; in the joy of the Lord are we strong. It acts as the remover of difficulties. It is to our service what oil is to the wheels of a railway carriage. Without oil the axle soon grows hot and accidents occur; and if there be not a holy cheerfulness to oil our wheels our spirits will be clogged with weariness. The man who is cheerful in his service of God proves that obedience is his element; he can sing—

"Make me to walk in Thy commands,
'Tis a delightful road."

Reader, let us put this question: Do you serve the Lord with gladness? Let us show to the people of the world who think our religion to be slavery that it is to us a delight and a joy. Let our gladness proclaim that we serve a good Master.—Rev. C. H. Spurgeon.

The Great Treasury.

Christ's birth and life and death, His whole history in fact, resembles one of those treasure-chests which double locks secure; for as that iron safe yields its hoards of gold, silver, and pearls, and precious stones to none but him who brings to each lock its own appropriate key, so the riches of divine truth, redeeming love, and saving mercy are open only to such as come to Jesus, with a belief in His divinity on the one hand, and a belief in His humanity on the other; who behold in the Child, whose birth was sung by angels, the son of Mary, and worship the only begotten, well beloved, and eternal Son of God.—Thomas Guthrie.

CHILDREN MENTALLY HANDICAPPED.

Children of arrested mental development, commonly known as feeble minded, carry a handicap which make it impossible for them to keep pace with normal children in the race of the public school-room. Their minds move very slowly and unless coached by teachers who have made a life's study of their defects, soon balk and remain at a stand-still.

For the mentally defective child special methods and specially trained teachers are absolutely essential, and these should be under the constant direction of a medical specialist who understands the mental and physical defects of this class of patients.

Parents and guardians who bear the responsibility of providing for the education and training of such a child would do well to write for a copy of the annual catalogue of the Stewart Home and School, a private institution for the care and training of such cases. Address the Superintendent, Dr. John P. Stewart, Box 12, Farmdale, Ky.—Adv.

Family Department

Our Holy Dead.

Lord, where Thou art our holy Dead must be,
Unpierced, as yet, the Sacramental mist;
But we are nearest them and nearest Thee
At solemn Eucharist.
O Lord, we crave for those gone Home to Thee,
For those who made the earthly home so fair;
How little we may know, how little see,
Only—that Thou art There.
Dear hands unclasped from ours are clasping Thee;
Thou holdest us for ever in Thy Heart;
So close the One Communion—are we
In very truth, apart?
Lord, where Thou art our happy Dead must be;
And if with Thee, what then their boundless bliss!
Till Faith be sight, and Hope, reality;
Love's Anchorage is this.

"Redeeming the Time."

No one can study carefully those wonderful messages of the Apostle Paul, which the New Testament has preserved for us, without realizing the immense importance he attached to the right use of time. "Rather let him labor, working with his hands, the thing that is good, that he may have to give to him that needeth," he writes to the Ephesians. And again he exhorts: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Later, he advises the Colossians to "Walk in wisdom toward them that are without, redeeming the time."

The message ought not to fall on deaf ears at the present, because the times are undoubtedly evil. To say they are not, is to evade the truth. There is a false optimism to which we Americans are especially prone. We are very fond of talking about our great national wealth. We look out over the country and see all the varied industries beating with life and energy. Most of us have a column of statistics at our tongue's end to prove that times are good and that there is nothing wrong with the nation.

We are not so apt to boast of our spiritual prosperity. It is not a prosperous sign of the times to be told by our Church papers what a small per cent. of our people frequent any kind of religious service. It is not a hopeful sign to be told of the large untouched foreign element within our borders, nor is it right for us who claim to be Christ's followers and profess to love him with all our hearts, to do so little to bring to him those myriads of souls for whom he hungers. It is not the sign of spiritual prosperity to be told that it does not matter what one believes and that baptism is only "an empty symbol." One who came from God and knew whereof he spake, insisted that it was the very doorway of His kingdom.

If we all redeemed the time and spent not a moment of the day in idleness, or in harmful pursuits, ah, what a gain to our own lives and to those around us! How much more the circling months would hold for us, how rich the harvest would be at the end! Moody, I think it was said: "The world has yet to learn what can be accomplished by a soul on fire for Christ."

Our lives are so brief and the world is so full of work. Which of us can sit down when the shadows of evening fall and say, "To-day I have done all that was in my power to do for humanity?" We cannot afford to lose a moment of usefulness or the sum of our influence will be less than God intended it to be.

Our Heavenly Father is so patient with us. Each day He gives us a new task, a little bit of work to do for His kingdom. Perhaps it is a song to sing, a book to share with some one, a friend to cheer, some sewing for the less fortunate. And oh, the rapture of the "Well done," when it is finished!

"Thou hast been faithful. I will give thee yet more things to do for Me. For, if thou lovest Me, thou must love to do the work I give thee."

It is never the good deeds we do that we are sorry for, afterward, but the ones we omitted to do. "We have left undone those things which we ought to have done," we murmur penitently.

Every one who has tried to do church work has frequently been met with the oft-repeated excuse: "Oh, I'd like to, but I really haven't time." Nearly every church has societies that languish for lack of consecrated workers. The minister dreams of work, but finds no one who is willing to assume the burden of it. And all the while the energy that might be productive is visible; but it spends itself in clubs and social organizations. To be sure these things may have their place, but is such an expenditure of energy the fulfilling of a Christian's vocation? Has not the kingdom of God a prior claim? Has not the Holy Spirit given us gifts with the expectation that they will be used in His service?

Is it "redeeming the time" to spend two or three afternoons, or an evening or two every week in playing cards? Strange, is it not, how we find time for all the foolish and trivial things of life, to read the daily paper, to study the fashions, to listen to the news of the community? The days are long enough for the round of duties by which we earn our food and clothing, but to feed a hungry soul, to say our prayers at night and morning, to set aside the quiet hour when alone with some good book, we listen for the voice of God: these are the things for which the time is lacking.

A young American girl, who with a party of friends was visiting relatives in Edinburgh, Scotland, came back from church one Sunday and seating herself at the piano, began to play one of the popular airs of the season. Her hostess came silently into the room, and, laying a gentle yet restraining hand over the fingers moving so swiftly over the keys, said:

"My dear, you may play that as often as you like to-morrow, but on Sundays, here, we have only religious music."

Perhaps the hostess was a trifle strict, yet think of the gain spiritually of shutting out, for one day in seven the music of the world. The field of sacred music, as every pianist knows, is a very interesting one to enter, and the daughters of that good Scotch household had made a study of a great number of oratorios, through that very rule which the little American girl condemned as "foolishness."

The writer knows of a home in which the reading of novels was strictly forbidden on Sunday. As a result, the sons and daughters when they grew to maturity were familiar with a vast number of other helpful books which the rising generation knows only by their covers. True, that was before the days of the Sunday papers and their gaily hued supplements, but one wonders how long it will be before the American people will rise from this banquet of husks and demand better food.

We like to think of God as all merciful, and so He is. He "desireth not the death of a sinner, but rather that he should turn from his wickedness and live." But we are apt to forget that God is also a Judge and that one day we shall have to give account of the treasure, the time and the talent entrusted to us. How little we shall have to show for the fleeting hours; how empty will seem our hands.

Bishop Brooks said in one of his addresses: "There is one thing that people say very carelessly which always seems to me to a dreadful thing for a man to say—'I have done the very best I can.' It is an awful thing for a man to say. The man never lived, save He who perfected our humanity, who ever did the very best he could."

Let us remember this as we try to redeem the time.—Pearl Howard Campbell, in The American Messenger.

Tender Memories.

"This place is perfect," Charles Kingsley once wrote to his wife from the seaside; "but it seems a dream and imperfect without you. I never before felt the loneliness of being without the beloved being whose every look and word and motion are the keynotes of my life. People talk of love ending at the altar. Fools!"

Within a few days of his death, having escaped from his sickroom, he sat for a few blissful moments by the bedside of his wife, who was also lying seriously ill. Taking her hand tenderly in his, he said in a hushed voice: "Don't speak, darling. This is heaven."

John Bright spoke of his wife as the sunshine and solace of his days. When she died, he said: "It seems to me as though the world were plunged in darkness, and that no ray of light could ever reach me again this side the tomb."

Dean Stanley said: "If I were to epitomize my wife's qualities, I couldn't do it better than in the words of a cabman who drove us on our honeymoon: 'Your wife,' he said to me, 'is the best woman in England.' And I quite agreed with him."

"Why should you pity me?" Mr. Fawcett, the blind Postmaster-General, remarked to a friend who had expressed sympathy with him in his affliction. "My wife is all the eyes I want, and no man ever looked out on the world through eyes more sweet and true."

No man ever relied more completely on his wife's guidance and counsel than did John Keble, the poet of the "Christian Year." She was, as he often declared, his "conscience, memory, and common sense."

Dr. Pusey declared that the very sight and smell of the verbena affected him to tears, for it was a sprig of verbena he offered to Miss Barber when he asked her to marry him—"the most sacred and blissful moment" of his life.

Dr. Wordsworth, one-time Bishop of Lincoln, said that his wedded life had been as near perfection as was possible this side of Eden."—J. Marvin Nichols.

Begin each day by giving the dew of the morning to communion with God.

Comfort the poor, protect and shelter the weak, and with all thy might right that which is wrong.

Destinies of Life.

Know well, my soul, God's hand controls
  Whate'er thou fearest,
Round Him in calmest music rolls
  Whate'er thou hearest.

Man sees no future—a phantom show
  Is alone before him;
Past time is dead and the grasses grow,
  And flowers bloom o'er him.

The present, the present is all thou hast
  For thy sure possessing;
Like the patriarch's angel, hold it fast
  Till it gives its blessing.

Like warp and woof, all destines
  Are woven fast,
Linked in sympathy like the keys
  Of an organ vast.

Pluck one thread, and the web ye mar;
  Break but one
Of a thousand keys, and paining jar
  Through all will run.

And in life, in death, in dark, and light,
  All are in God's care;
Sound the black abyss, pierce the deep of night,
  And He is there. —J. G. Whittier.

The Church and the People.

From every point view, the Church of England Congress this year was a conspicuous success. Not only did the attendances exceed expectations, but the programme was of quite exceptional interest and variety; while the speaking was of a high, if not distinguished, order.

The English newspapers showed the importance they attached to the Congress by their sympathetic references to its work, and by the remarkably full reports they published from day to day; and even the Scottish Press found that it was sound journalism, and therefore good business, to furnish their readers daily with fairly lengthy summaries of the addresses and debates. All this is hopeful and encouraging; it is flatly opposed to the suggestion which is so often made, that people are not interested in the Church. There are many evidences that vast numbers of our countrymen, who remain outside the ranks of organized Christianity, are profoundly interested in what the Church does, and thinks, and says; and though their interest is, in the main, of a keenly critical character, it is none the less welcome, and may be none the less useful too.

The truth is, the nation is watching the Church—not with the watchfulness of hostility but with the acute and searching eye of men whose minds, though not wholly free from prejudice, are yet essentially honest minds, and who, if they are slow to approve, are, at the same time, by no means eager to condemn. There is something nobly pathetic in the eager anxiety of Christian people to get to the root of this widespread alienation. "What is wrong?" asked the Bishop of Jarrow in his striking sermon at All Saints', Southampton. Is it not, he added, that the Church has presented itself too much as an institution, as a system, as a form, and too little as a life and an inspiration? The organism has been lost behind the organization; and where men are out for the establishment of what seems to them a newer and better system, they are usually impatient of what appears to be only an older and a competing one. Let us see to it that what strikes the world is the vision not of a bare system, still less of a clash of systems, but of an uplifting and unifying life. Let us declare that we are not working for the establishment of this or that system of society, but for the establishment of that kingdom of God which is within men. Let us say to them, You are seeking nobler and freer life. It is a glorious, a God-like quest. But no system will supply it. The world of labor. of industry and toil is at bottom a moral fact. It is moral inspiration that you need. You will find it in a personal experience of the Christ whose incarnation is the assurance that nothing which concerns human can possibly be foreign to him. "New being waits you before you plunge therein." In other words, the first essential for the uplifting of society is the spiritual uplifting of the soul.

The need of the age is a great spiritua revival. "The kingdom of God must be built upon the foundations, not of institutions, but of individuals in whom God dwells, and who are glad to live for their fellows." So writes one who is probably the foremost Christian scholar of the age. "Christ's method," writes a third, who has taught us much as to the meaning of social questions, "was not by mass movements or external organization, but by interior inspiration. The gospels show no organizing or ecclesiastical Christ. The kingdom of heaven is to come not by outward force or social organization or apocalyptic dreams, but by the progressive sanctification of individual human souls. The true social organism is not a product of mechanism, but of personality." Once again we are taught that spiritual perception of and unity with Christ is the essential feature of the kingdom of God. "Come unto me," Christ seems to say to-day, "and you will find the progress thaat you seek. Rediscover and revive the meaning of 'Abide in Me,' and you will succeed. Make but trial of My love, and you will experience how—

"The steps of faith fail on the seeming void
And find the Rock beneath.' "
—The Scottish Chronicle.

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Silent, but Sovereign.

In a certain city a bridge was to be built across the river. To secure a solid foundation piles were driven in the bed of the river. One day they could make no headway, and, on examination, found that they had struck an old, forgotten, unused water main left in the river-bed.

But one thing was to be done. The main must come out. Encircling the main with immense cables, they harnessed them to a locomotive on an improvised track. The engineer opened the throttle, and the engine started forward, only to be thrown back on the track by the cables. More steam was turned on; the mighty locomotive rushed forward with tremendous power, only to rebound again. It was useless, the engineer said—another effort would derail the engine. Tug-boats were brought, and the cables were harnessed to them. Then the tugs did their best. They pulled, and plunged, and churned the river into foam, but as before the main was unmoved.

"We shall have to give it up," said the workmen,

"The location of the bridge will have to be changed," said the city authorities.

But a quiet man came hither one day, and after looking on a while, said, "I can lift it out." At once the contract was his. He brought two old mud-scows, and let them rest just above the stubborn main. The cables were tightly lashed to huge beams laid from one scow to the other.

"What are you going to do?" they asked him.

"I have finished," was the quiet reply.

He then climbed up on the bank, and folding his arms, waited for the tide to come in. The scows rocked and tossed, they tugged and stormed, while the man cried: "Come up! come on! You must come!"

Then there was a mighty upheaval which shook the river from bank to bank, and the tide had the victory.

God's strength flows into human life as the tide. There is no noise, it is scarcely perceptible, but it is sovereign.

The Philosophy of Suffering.

Suffering in this life is a lot common to man. There is no redemptive element in suffering, but there is connected with it something sacramental and disciplinary. Many a saint has realized a high type of heavenly-mindedness as a product of the discipline of suffering. The original meaning of the term "tribulation," is to thresh or to flail. Suffering is not an accidental or a capricious affair. Out of the suffering ordeal we should celebrate our most signal victories. Following the darkest night is very often the most glowing morning and the most resplendent day. That is really the true philosophy of suffering. Suffering very often becomes a means to an end, it may prove a chisel in the hands of providence wherewith to perfect character and broaden one's views of life and enlarge

one's vision of human possibilities, under Gospel grace and Gospel opportunities. Moral culture is at least as essential as mental culture in the development of character and life.

Suffering is not necessarily an evidence of wrongdoing on the part of the sufferer, but may be a proof of a special interest in him by a gracious Lord. There is something heroic in suffering, while it is painful and a drain on one's vitality and a test of patience, yet there is in it a heroic element that is commendable and sacred. Some of the sublimest examples of resignation and of fortitude and of unfaltering trust in God, have been revealed in the ordeal of severe affliction. Records of such instances abound on the pages of profane and sacred history. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Paul gives affliction its right setting and relation, its nature and purpose, in the cited passage.

The Influence of Pictures.

"Give me the funny pictures!" It was the strident, harsh voice of a child of five or six in a cindery railroad train, and he was clamoring for that eye-sore, the pink-and-yellow supplement of so-called pictures to the Sunday newspaper. The heart of the listener dropped low, and he sat in his seat staring out of the window at the pink and yellow and green line of hideous advertisements that cut off the meadows from view and wondered what kind of men and women are the result of an infantile experience grounded in hideousness.

"Well, the baby fed upon pink and yellow funny pictures, with at least four ugly burrs for the one r, will never touch heaven on this earth. It is difficult to think that he will even be honest and fair-minded; but if he does grow up a criminal, at least only a dull person would ask, Why? Why on earth should a mind fed upon ugliness be expected to conceive out of a mass of cordially hideous impressions the great self-sacrificing discipline of moral beauty? It was, remember, the starry heavens that reminded Kant of the moral law. No, that baby can never know heaven on this earth, and it may take as many as a half dozen incarnations on better planets than this to clean up his mind and senses after such an education. One might suppose that the little fellow emerged from a poverty-stricken city slum where garishly colored grotesques were the only things he could get to look at. On the contrary, he was a most prosperous looking little person in a fat and greasy way, and he disembarked, with two parents to match him, at a small station of a farming district where he probably lives in the very heart of Mother Earth; with a great, wide sweep of sky studded by night; with Sister Moon and all the radiant stars, and a round horizon with shifting clouds and chromatic flushes of color through the day. Doubtless great fringed trees live and bloom and die and cast their foliage and wake again and plume themselves before his round, dulled little eyes day by day while he never sees anything better than "funny pictures."—Harper's Weekly.

If thou desire beyond measure the things that are present, thou shalt lose those which are heavenly and eternal.

The House of Fulfilment.

Once in my dream I heard a voice that rang
Through cloistered walks and portals fair to see,
Far-off, as though an unseen angel sang:
"Follow the call! thy King would speak to thee."

Gate after gate swung wide before my feet;
The palace courts were green and cool and dim.
High in the elms a bird-note strange and sweet
Sang "Follow, follow. thou shalt come to him."

Deep-curtained doorways opened, fold on fold,
As I went onward through the sunlit space;
There was a tracery writ in lines of gold:
"Follow, still follow! thou shalt find his face."

Stair after stair went upward, height on height,
Climbing one lofty tower set apart.
There was a window scrolled with flaming light:
"Follow, and find thy heaven in his heart."

My feet had trod the last round of the stair,
My hand had touched the last door's golden key;
Below I heard a cry of piteous prayer:
"Help, for Christ's love! return and succor me."

I heard, I wrung my hands; sadly I turned.
"Thus have I followed; shall I ever find?"
There was a niche where tall white tapers burned;
Before it one lay maimed, and halt, and blind.

Even as I stooped to lift him from the stair
I heard soft harp-strings through the portal ring;
His hand touched mine; he stood beside me there,
Transfigured to mine eyes that knew the King.

Then down the stairway streamed a flood of light,
And choiring voices chanted in accord:
"Glory to God, Eternal, Infinite!"
But I had clasped the feet of Christ my Lord.

—Mabel Earle, in S. S. Times.

Punctuality a Christian Virtue.

Promptness is a personal virtue of vital importance. Everybody should possess and cultivate this virtue as a personal characteristic esential to Christian manhood, influence and usefulness. A man's relation to business, society, and every other interest or activity, with which he may be connected, demands that, so far as it lies in his power, he shall meet all his engagements and obligations with promptness. Punctuality is one of the distinguishing characteristics of a Christian gentlemen. It is one of the marks of personal reliability and worth. Habitual tardiness tends to make one's personality and influence as a moth-eaten garment. It savors of carelessness. The world is becoming more and more intolerant of a disposition to carelessness. Nothing worth while can safely be committed to one who has not established a reputation for punctuality.

The principle and practice of promptness belong to Christian manhood. The spirit and habit of carelessness are entirely out of harmony with the spirit and fundamental principles and purposes of the Christian religion.

Whatever good qualities and qualifications a preacher may possess, if he be careless in meeting his engagements and habitually tardy at public or private appointments, he reduces his effectiveness far below par and seriously disqualifies himself for any important station. The least of his functions is of too much importance to be dealt with in careless fashion. One who has too little interest in his work to apply the principle of punctuality in its performance, is unworthy of the lowest station. Proper interest in one's work precludes tardiness and slackness concerning it. Many failures are in large part due to a want of punctuality and of earnest endeavor. Tardiness and second or third rate endeavor usually go together. That kind of performance—and little more than a perfunctory performance it is—never achieves success.

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Grace According to Need.

A poor but worthy inhabitant of Paris once went to the Bishop with a heart almost overwhelmed. "Father," said he, with the most profound humility, "I am a sinner, I feel that I am a sinner; but it is against my will. Every hour I ask for light and humbly pray for faith, but still I am overwhelmed with doubts. Surely if I were not despised of God He would not leave me to struggle thus with the adversary of souls." The Bishop thus consoled the sorrowing penitent. "The King of France has two castles in different situations, and sends a commander to each of them. The castle of Montleberry stands in a place remote from a danger far inland, but the castle of La Rochelle is on the coast, where it is liable to continual sieges. Now which of the two commanders, think you, stands the highest in the estimation of the king, the commander of Montleberry or he of La Rochelle?" "Doubtless," said the poor man, "the king values him most he who has the hardest task and braves the greatest dangers." "Thou art right," replied the Bishop, "and now apply this matter to thy case and to mine; for my heart is like the castle of Montleberry and thine like that of La Rochelle."

Would that we could see the restoration among all Christians, rich and poor, high and of low degree, the habit of earnest, sincere family worship, not merely a hasty tribute, grudgingly or formally paid, but a united beseeching for that which we cannot of ourselves obtain—Heaven's richest spiritual blessings.

Children's Department

Little Miss Tardygirl.

At bedtime she sat in the firelight's gleam,
And little Miss Tardygirl had a queer dream.
She dreamed that she'd turned to a wee flower-elf,
And was out in the meadow to live by herself.
Her breakfast was served in a big buttercup,
But she came there too late, and a bee ate it up!
She managed to miss every thistle-down car
That went to the knoll where the blueberries are,
And she was too late at the Toadstool Cafe,
And so she went hungry the long summer day.
At last it grew dark and she looked for a bed.
"I'll sleep in that lily," she drowsily said.
To reach it she climbed up a grass-stalk so green;
How soft was its gold heart, a bed for a queen!
"Too late," said the lily, and shut her bud tight,
Leaving poor little Tardygirl out in the night.
At bedtime she sat in the firelight's gleam,
And little Miss Tardygirl woke from her dream.
She blinked her blue eyes as she rushed to her bed.
"Oh, don't shut it up—I am coming," she said.

—Mabel S. Merrill, in Youth's Companion.

Bobwhite.

The bobwhites probably have the widest acquaintance of any of the bird family. Their cheerful whistle is heard from every stubble field and meadow, and every dweller of the country knows them by sight and can tell something of their habits. And besides there are quite a number of people who are interested in their welfare, because these persons find sport in killing things, and it requires skill to kill these birds in a sportsmanlike manner.

This desire to kill is doubtless a remnant of the old blood lust inherited from our cave-dwelling ancestors. Their daily meat depended upon their success in the chase, hence it was necessary for them constantly to match their wits against those of the wild creatures. This source of supply was somewhat precarious. There came times when the larder ran low even to the point of famine. After a time it was discovered that certain of the animals and birds might be domesticated and thereby render the food supply more certain.

And while quite a number of their kinsfolk have come under the dominion and protecting care of man, the bobwhites have persistently refused to give up their freedom. They have adopted civilization, however, to the extent of living as a matter of preference in the meadows and fields near human habitations. They are almost exclusively ground feeders, and cultivated lands are productive of the grubs and insects which constitute their chief articles of diet. Occasionally they eat grain, but it is usually that left by the reaper, which would otherwise be wasted; but in any case, the quantity is so small as to be inappreciable. In winter, when the supply of insects run short, they eat berries and various kinds of weed seeds. They never migrate; in fact, they seldom wander for from the home nest. Their range is practically over the same ground each day. An old trapper once told me that his plan was to go out in the fields and find a covey. Then by setting three traps at three successive bushings, making nine in all, he usually succeeded in taking the whole flock in a very short time.

Quails are very prolific layers. Their nests usually contain from twelve to twenty eggs. I once destroyed a nest containing twenty-one in a very unusual manner. I was sitting on the fence watching a boy operating a mowing machine. After a time I climbed down, and the very first step I planted my foot squarely on top of the bird on this nest. The bird was very seriously hurt, and at least half of the eggs were broken.

Comparatively few birds ever reach maturity in proportion to the number of eggs laid. The nests are always on the ground, and a heavy rain will often overflow and bring ruin to a number of them. The mowing machine and hayrake break up many nests, and their natural enemies, skunks, coons, crows, etc., also come in for their shares. The young birds leave the nest immediately after being hatched, and many of them perish from cold dews, rains and other unfavorable conditions of weather.

The old birds always display great anxiety for the welfare of their young. When suddenly disturbed by an intruder they feign lameness and perform various antics to distract attention from their brood, and if they succeed in holding his attention for a moment, the little ones utterly vanish. If they escape their numerous enemies and the various ills incident to their bringing up, the young flock becomes a covey. The gregarious instinct is strictly a family affair with the quails. Even when their number has been reduced to two or three they still maintain their independent relation. When the mating season arrives they pair off and each pair becomes the basis of a new covey.

I am of the opinion that many of our native nonmigratory birds mate for life. A pair of bluebirds spend the winter at Oakplain; one is seldom seen without the other. The same is true of a pair of mocking birds, some cardinals and tomtits. I am not quite so sure about the quails, and others who go in flocks. At any rate, Mr. Bobwhite is an exemplary husband and father. He takes turn with his wife in the tedious process of incubation, and he faithfully bears a father's part in bringing up a family.

As I have already intimated, they persistently refuse to become domesticated. I have known of a number of attempts being made to hatch their eggs and raise them with bantam eggs, and all ended in failure, with one exception. In this case my friend succeeded in raising two to be fully grown, when one of them was killed in some manner. The other remained throughout the winter, roosting with the chickens. When mating time came, however, he left, presumably in search of a mate, and never returned.

As a matter of fact, their relations to mankind have not been of the sort to inspire confidence. The sportsman, the pothunter and the farmer's boy with his single-barreled gun and his traps, all seem bent on their destruction. Eternal vigilance on part of the bird is the price of existence. The laws enacted for their protection have been dictated by certain men who are interested in their preservation only for the sport afforded by killing them at the proper season.

The alarming increase of noxious insects, however, has aroused the farmer to the knowledge of the fact that the birds are his best friends, and that their destruction is a public calamity. And, inasmuch as the bobwhite is almost exclusively a ground feeder, he is the greatest insect destroyer of them all; and, incidentally, he also consumes vast quantities of weed seeds. Hence he is entitled to full measure of protection. The farmer is sometimes slow in arriving at conclusions, but having made up his mind, he is rather obstinate in maintaining his views. He will see to it that they are not wantonly slaughtered. The sportsman may seek solace in trap shooting, the pot-hunter and the trapper will be put out of business; as for the boy with his gun, he can make war on the English sparrows.

For this reason the future of these little feathered folk grows brighter and we may confidently hope their tribe will increase and their cheerful whistle again become familiar throughout the land.—Sterling C. Brown, in Nashville Christian Advocate.

The Nicest Place in the World.

The sun was shining down through the trees on Little Brother Rabbit and Grandma Badger. She was telling him a story; it was all about the Nicest Place in the World. Pretty soon, Grandma Badger's head began to nod, and it nodded, and nodded and nodded, until it nodded itself right into Sleepy Land. Then Little Brother Rabbit got up an stretched himself; then he hopped off, looking very busy. Pretty soon, whom should he meet but Friend 'Possum, who said to him: "Where are you going, Little Brother Rabbit?"

"I'm going to look for the Nicest Place in the world,' said he.

"Isn't that a long way off?" said Friend 'Possom.

"I don't care," said Little Brother Rabbit.

"Well, then, neither do I," said Friend 'Possum; "I'm going, too.'

So they hopped along, and they ran along, until they met Neighbor Bluebird, who said: "Where are you going, Friend 'Possum?"

"I'm going with Little Brother Rabbit."

"Where are you going, Little Brother Rabbit?"

"I'm going to find the Nicest Place in the World."

"Isn't that a long way off?" said Neighbor Bluebird.

"I don't care,' said Little Brother Rabbit.

"Nor I," said Friend 'Possum.

"Well, then, neither do I," said Neighbor Bluebird; "I'm going too."

So they hopped along, and they ran along, and they flew along, until they came to the great big black cave where Grandpa Bear lives. He was sitting outside, enjoying the warm sun and the smell of the pine trees.

"Where are you going, children?" said Grandpa Bear in his kindly way.

"I'm going with Friend 'Possum said Neighbor Bluebird.

"Where are you going, Friend 'Possum?"

"I'm going with Little Brother Rabbit."

"Where are you going, Little Brother Rabbit?"

"I'm going to find the Nicest Place in the World," said Little Brother Rabbit. "They say it is very far off. Do you know where it is?"

Grandpa Bear looked up at the sky, and saw that the sun was setting. Then he looked at the ground, and saw that the shadows were growing longer. Then he sniffed the air, and smelled night coming along; so he said:

"Indeed I do; and it isn't far at all. You must walk to the big oak tree on the edge of the pond. Then walk to the little pine tree at the beginning of the road. Then walk to the middle-sized maple tree at the foot of the hill, turn to your right, and you'll walk directly into the Nicest Place in the World."

So they hopped along, and they ran along, and they flew along, until they came to the big oak tree. And they hopped along, and they ran along, and they flew along, until they came to the little pine tree. And they hopped along and they ran along and they flew along, until they came to the middle-sized maple tree. Then you turned to the right, and where do you think they were? Right in front of their own house?

Then Neighbor Bluebird looked at Friend 'Possum and laughed; and Friend 'Possum looked at Little Brother Rabbit and laughed; and Little Brother Rabbit looked at them both and laughed. Then he said: "Didn't Grandpa Bear know, though? Home is the Nicest Place in the World!"—Katherine L. Edgerly, in St. Nicholas.

Tinkle, Tinkle, Clink-a-clink.

Scarlet, purple, orange light
Fades to palest green;
Farm house windows grow less bright
Where the glare has been.
Dusky lie the fields about,
And, faintly heard again,
Far-off, thro' the mist and dew,
Cow-bells down the lane,
Tinkle, tinkle, clink-a-clink,
Cow-bells down the lane.

Swallows cheep on circling wings;
Winds have chilly grown;
And the cricket shriller sings;
Trees look strange and lone,
Nearer, clearer, past the woods,
A silvery refrain.
Winding slowly up the hill,
Cow-bells down the lane,
Tinkle, tinkle, clink-a-clink,
Cow-bells down the lane.

Bess and Brindle, Snowflake, Jet,
Breaths like new-mown hay,
Dewy moss, trickling wet,
Barnyard wend their way.
One by one, faint, pearly stars
Watch the twilight wane,
And the put-up bars shut out
Cow-bells down the lane.
Tinkle, tinkle, clink-a-clink,
Cow-bells down the lane.

—G. Cooper.

The Boy Who "Would Be Great."

A future leader of the Christian Church in China was before the session of Langyie congregation. Disease and the slovenliness of Chinese poverty had left their marks on him. One eye was obscured by cataract, the other turned sharply inward; he was able to see only from its inner corner.

The child's clothing was scanty and ragged, skin quite discolored by the dust of the streets. As he sat huddled in one corner of a pew, peering sideways at the elders, his was a most unpromising exterior. But within—the light of God was his!

"Your name?" asked the scribe.

"Djang Shu Hung," came from the boy's grinning lips, in an explosive jerk that made the staid men blink with surprise.

The scribe wrote down the name. "Shu Hung," he repeated with a smile. It was an unusual expression, but its meaning was evident. "Aspiring to greatness'—'this was the boy who would be great.

"You have already been once examined by the session?"

"Hai! Was I not 15 years old when I was examined before?"

Wherefore, if Shu Hung passed a favorable examination this time he would be eligible to membership. Pastor Djia put the next question: "Shu Hung, do you know how to pray?"

"I know! I say, 'Our Father, who are in heaven.' And I also know, 'Whence — came — heaven—and earth — they — were—were—created—by God—who — God — God—is — the Lord—of—heaven—and—earth———"

"Yes, yes!" The smiling pastor interrupted the flood of quotations from the catechism. "How often do you pray?"

"Three times a day," eagerly the voice went on. "Dawn, breakfast, night."

"And do you know the ten commandments?" The boy looked startled for an instant, then made a dash on sure ground. "I know, 'Whence—came—heaven—and—earth—they were———'"

Elder Djang broke in with a touch of impatience. "But the ten commandments, do you know them?"

"Never studied them; I can't read."

"Then you must study them, and——"

"Please, elder, won't you teach them to me—now?" The boy cocked his head toward the old man.

Seriously the other went at the task. "The ten commandments (it is God who says it) tells me that apart from God there is no God."

"Hai! There is no other!"

"The second. We must neither make idols nor worship them."

"Hai! Those mud gods in the temple are not God. Of course!"

"Third. Don't vainly use the name of God."

"Don't—vainly — use — the — name — of—God. Well!"

"The fourth. Keep the Sabbath. Can you?"

"I can!"

"Will you keep the Sabbath?"

"I will!"

"The fifth. Honor your parents—obey them."

"Obey my parents—I'll do that."

"But think," cautioned the instructor. "If your father tells you to do something bad———"

"I'll not do it. It is wrong to gamble," came the quick assurance.

"Then the sixth. Don't kill. The seventh. Don't commit adultery. The eighth. Don't steal. If a man loses his girdle and you find it, you must not keep it, but———"

"That! It would be wrong."

"The ninth. Don't lie. If a man asks you whether you have seen a thing, and you have not, you must not say you have."

"How could I say I had seen it if I had not seen it?"

"And then the tenth. Don't foster a covetous heart."

"Good! Other people's wealth I must not desire!" The boy's garments were in tatters and he ate but one meal a day.

The examination proceeded, disclosing evidence of the candidate's dependence on Jesus for salvation. Again the lad volunteered some information. Dr. Dien is my uncle. He came home the other day, and he said: 'Why didn't you cut your queue? All New China is cutting queues.' So I went right away and cut mine off."

The pastor saw an opportunity for using the speaker's faith in Christ. "Dr. Dien," the minister began, "his wife is not a church member, and his daughter has not yet sought permission to partake of the evening meal (communion)." She had been baptized in infancy. "When you go home urge them to come before the session."

Out of his seat and down into the aisle dashed the boy. "Sure!" he hurled over his shoulder.

"Not now—come back!" cried the amused pastor. Again the candidate took his seat, but sat on its edge, ready to rush away on the errand.

"Well, brethren," asked the minister, "shall we receive him?"

"I favor it," voted Elder Djang. "I favor it," agreed the second elder. "Favor," said the third voice, adding, "The boy seems to know what he believes."

"Very good. Then to-morrow at 10:30 o'clock, Shu Hung, you will receive baptism."

The crooked face beamed.

"But listen, child," suggested the boy's pastor. "Receiving baptism is a very important affair. See if you cannot find some stockings to wear to the service."

The eager face was overcast. "I have none," he faltered.

"Never mind, then. But get some water—clean water—and wash your face and hands."

"All over—I'll wash me all over!" consented the lad.

"That is good. Now, brother, go home and tell your aunt and cousin to come this afternoon to———"

Back from the middle of the church rang the reply. "I'll tell them!" shouted the boy who "would be great." Paul Patton Farris, in The Continent.

A Gift Garden.

One, two, three, four, five packets of garden seeds in Bobby's pocket. Bobby slipped his hand over them that he might count them again. Yes, they were all there—the tiny lettuce seed, the radish packet, the big beans and corn and the smaller "pickle seed," as Bobby called the package of cucumber seed.

Uncle Will had given the seeds to Bobby that morning as he was on his way to school. Yesterday grandfather had marked off a piece of ground in the garden and called it Bobby's land. The ground had been ploughed and broken by the harrow. To-day Bobby intended to smooth it with a rake and pick out all the stones, then he and his grandfather would plant the seeds in straight rows. After all the seeds were planted Bobby would have to wait days and days while the seeds swelled and burst. At last the little green shoots would break through the soil. Bobby thought he would be very happy to see them, but he would have to set to work then to keep the weeds out of his garden and to water the tender plants when the ground became parched and dry.

Bobby knew how to take care of his garden because he had often watched grandfather at work. This was the first garden Bobby had ever had of his very own. Father had given him a notebook so that he might keep a record of his planting time and also of the dates when the first seeds begin to peep; for of course they would not all spring up at the same time. Do you know which of Bobby's seeds came up first?

"But what are you going to do with your vegetables?" grandfather asked Bobby.

"Perhaps he'll sell them," father suggested.

But Bobby said, "Wait, just wait and see."

And mother said, "It's his own garden; let him do what he pleases with his vegetables."

The others answered, "Yes, oh, yes, let the boy do what he pleases with his garden."

Then Bobby smiled a broad, big smile and kept quiet.

One morning, weeks after, Bobby's mother looked in her refrigerator, and there lay the crispest, whitest lettuce just waiting to be made into a delicious salad.

"Why who? Why who——" cried Bobby's mother, then she turned and there was Bobby behind the kitchen door, laughing.

"It's a gift from my garden," he explained.

Bobby's mother thanked him as prettily as she thanked Mrs. Brown for making her a fine surprise birthday cake.

Grandfather got the next surprise—a dish of pretty red radishes. How he did enjoy them!

"It's just a little gift from my garden," said Bobby laughing merrily.

After that Bobby's gifts came fast and thick. Mealtime often found his vegetables all ready to be eaten. How they all enjoyed the delicious beans and cucumbers and later the ears of sweet corn. The neighbors, also, received gifts from Bobby, for though the garden was small, careful culture made it very productive.

"Bless the boy, it's a gift garden he has!" cried grandfather, as he leaned over the fence and watched Bobby at work.

"Yes," Bobby answered; it was given to me, and now I am having the fun of sharing it with other people.—Frances Kirkland.

The Sea Captain's Dog.

It is a number of years since the writer made the acquaintance of "Major," a Gordon setter, whose kindly disposition and rare intelligence place him in the list of canine friends never to be forgotten.

Major had his peculiarities. He was strangely undemonstrative during the daytime; seldom wagged his tail to express his pleasure, and spent much time in sleep, quite indifferent to what was going on around him. But when night came his whole manner changed. He became alert, and the mere act of picking up a hat or coat by any member of the family, or even a guest, was sufficient signal for him to act as escort.

The member of the home to whom the dog gave the deepest devotion was the head of the household, a sea captain of over eighty years, who still took short voyages in his schooner. Remarkable indeed was the intelligence that Major displayed in his knowledge of his masters' whereabout. When the schooner was away Major would lie about the house dozing between mealtimes. Suddenly he would rouse and leave the house, sometimes remaining away for several hours. It was observed that he never returned alone, but marched proudly beside the old captain, who always carried a hamper and supported himself with a stick.

The schooner had no regular days for sailing for home, as it depended upon fine weather for its trips, so that Major could not reckon the day of home-coming by any regular intervals of time, and the water was not visible from the house, so that there was no possibility of the dog seeing the schooner as it rounded the point that brought it into the harbor.

How Major always knew the day that his aged master would return is a mystery, the only solution of which seems to be that telepathy may exist between man and an animal with a highly developed intelligence. Certainly the sympathy between these two was sufficiently strong to admit of this strange form of communication.

That Major's actions always foretold true was never doubted by the family, and often the dog's eagerness to be off led them to put an extra plate on the table in happy anticipation of the old master's safe arrival home.—Edith M. Russell, in Our Dumb Animals.

There's Nobody Else.

Two little hands, so careful and brisk,
  Putting the tea things away,
While mother is resting awhile in her chair,
  For she has been busy all day.
And the dear little fingers are working for love
  Although they are tender and wee;
"I'll do it so nicely," she says to herself—
  There's nobody else, you see."

Two little feet just scampered upstairs,
  For father will quickly be here,
And his shoes must be ready and warm by the fire
  That is burning so bright and so clear.
Then she must climb on a chair to keep watch:
  "He cannot get in without me;
When mother is tired, I open the door—
  There's nobody else, you see."

Clean Hands.

No one likes the grubby boy, the boy who is clean only once a week—on bath night and possibly on Sunday. If there is any dirt going, he always seems to get the lion's share. And the trouble is that he doesn't mind. Perhaps, indeed, he is not conscious of the fact that he is an untidy fellow. He is a worry to his mother and his teacher, but never to himself. He is quite content to be grimy. His nails are always in mourning; for when he does in a fit of absent-mindedness find his way to the bathroom, the water butt or the pump, as the case may be, he skimps the cleansing operation so thoroughly that he never gets to the root of the evil. He has a natural dislike for soap, and a nail bush is his pet aversion.

Hands are great telltales. Some people profess to read all sorts of mysteries in the palm; but whether their reading is true or false, one thing is certain—the boy who does not keep his hands clean is untidy generally. Shakespeare speaks of the schoolboy "with shining morning face." Yes, and the boy who has applied the soap and water with sufficient vigor to make his face shine will have his hands clean, too; and these being clean, he will brush his clothes to match and comb his hair and put on a clean collar and make his boots to gleam like two black mirrors. Chronically dirty hands mean a dirty, slovenly boy, and nicely kept hands mean exactly the opposite.

Of course there is dirt and dirt. When I lived in a great Northern town, I used to meet the men coming home to their dinner from the ironworks. They were all as black as tinkers. But I admired them. I knew some of them, and would often stop and shake hands. "My hands are dirty," they would sometimes say; but I would reply: "O, it's clean dirt, old friend." Of course it was. It was the mark of honest, manly labor. Did you ever see the colliers come up from the coal pit? Weren't they blackamoors? They had been facing death all day to win from mother earth something to make the wheels of industry go round and to earn a living for "wife and weans." Noble fellows! Their hands were clean enough. Never be ashamed of the grime of toil, boys.

Outside my office window for several years stood a man who had the outward appearance of a gentleman. He dressed in rather a "loud" style, certainly, but he had rings on his fingers and a diamond scarfpin and spotless hands. O, yes, his hands were beyond reproach, for he never did an honest day's work in all the years I watched him. But in my sight, and certainly in the eyes of One who sees not as man sees, his hands were filthy. Why? Because he spent his time in taking bets on horse races from printer boys and other young fellows who were foolish enough to put their hard-earned wages into his dirty paw. The honest collier, fresh from the pit, is a white-robed angel compared with him. Clean hands, indeed! No! his hands are soiled with the dirt that won't come off. Shun him as you would the plague. —A. B. Cooper, in Journal and Messenger.

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Be Happy.

There is no duty so much underrated as that of being happy. By being happy we sow anonymous benefits upon the world which remain unknown, even to ourselves; or when they are disclosed, surprise nobody so much as the benefactor. A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good-will, and their entrance into a room is as though another candle had been lit.

We are not taught to say "my Father," but "our Father." We are meant to be a loving and united family.

Personal and News Notes.

The Rev. Allen Perry Bissell has accepted a call to St. Stephen's church, Steubenville, Ohio.

Old St. Paul's, Evansville, Indiana, has called as rector the Rev. Evan Alexander Edwards, of Lawrence, Canada.

The address of the Rev. A. L. Byron-Curtiss, formerly Rome, N. Y., is changed to 61 Church street, New York City.

The Rev. W. A. Dakin, of Columbus, Mississippi, has accepted a call to become rector of the Church of the Advent, Nashville, Tennessee, and will begin his work December 1st.

A beautiful memorial window has been placed in the parish house of the Church of the Advent, Spartanburg, S. C., in memory of the young son of the present rector, the Rev. W. H. K. Pendleton.

The Rev. William M. Gamble, lately in charge of St. Luke's, Mt. Joy, Pa., diocese of Harrisburg, will take charge of St. Paul's, Harrisburg, during the month of December.

The Rev. Bertram E. Brown, rector of Calvary church, Tarboro, North Carolina, is in Baltimore undergoing special treatment for a serious malady. The prayers of a host of friends are being offered for his recovery.

The Rev. Harris Mallinckrodt, rector of St. Peter's church, Charlotte, North Carolina, has accepted a call to the rectorship of Calvary church, Louisville, Kentucky. He has been in Charlotte about ten years, where he has done a fine work.

A new pulpit was recently dedicated in St. Peter's church, Gallipolis, Ohio, as a memorial to Mrs. Frances M. Dunbar, a loyal and zealous member and worker in the parish. The pulpit is of quartered oak, with handsomely carved panels done by Miss Frances M. Dunbar, a daughter.

On the easternmost headland of Japan there stands a great lighthouse. It is the first beacon seen by vessels coming from America. The head keeper is a keen Christian. In the fifteen years he has been in charge no less than thirty of his assistants have been brought to baptism through his influence.

On Sunday, November 16th, the Bishop of Springfield dedicated the Henry Hinsdale Candee memorial chapel in the parish house of the Church of the Redeemer, Cairo, Ill. Mr. Candee was rector's warden for twenty years and a generous benefactor to the parish.

On Sunday, November 23d, the new St. Clement's church, Huntington Park, Cal., was opened by the Rt. Rev. J. H. Johnson, D. D., Bishop of Los Angeles. The building was built under the supervision of the Rev. Robert Renison, the general missionary, who started the work there a little more than a year ago.

St. Paul's mission of the Church of the Redeemer, Point Cadet, Biloxi, the Rev. C. B. Crawford, rector, has been the recipient of a hand-carved hymnboard and altar, from Mr. John Pritchard, of Memphis, Tenn., who spent several weeks, last Winter, in Biloxi. The altar is in memory of his fond wife, who departed this life October 22d, 1913.



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The Rev. E. H. Moloney, recently added to the Alaska staff, writes: "I cannot understand how a place of the importance of Tanana can be without a clergyman. It seems impossible that the condition in Alaska should be known in the States and no volunteer be forthcoming. I am grateful to feel that I am filling a real need and only regret that I did not realize conditions—the need of men—sooner."

The Bishop of Delaware, who has been unwell for some time, is, at the advice of his physicians, to spend the winter abroad. Bishop Kinsman and his sister, Miss Kinsman, sail for England on December 16th, on the Mauretania, and expect to spend January and February in the Riviera, Sicily and Tunisia. The Bishop expects to resume work in his diocese on Passion Sunday, March 29th.

One of our earnest missionaries in Japan narrates the following incident: "Another case of a stone falling out of the walls of Jericho came when one of the evangelists in our district here came to me and said that the principal of the secondary school near his place of work, about forty miles from here, wanted me to come and teach Christianity to the upper-class students in his school. He said it must not be openly called Christianity at first on account of public opinion in the town, but it was Christianity he wanted, for the students must be made to have a real faith in something.

St. John's University, Shanghai, reports the closing of the most successful year in its history; 500 students have been in attendance. A class of twenty-one were graduated at the last commencement with the degree of Bachelor of Arts. At the entrance examinations, 200 applicants presented themselves, most of them well prepared, but only eighty-five could be received for lack of accommodations. Dr. Pott, the president, completed twenty-five years of service in the institution; in loving recognition of this the Chinese alumni presented the sum of $10,000 toward the erection of a new building.

Letters are coming to the Church Missions House telling of the horrible conditions existing in Nanking. During the revolutionary struggle our missionaries who were able to, gave some assistance, but were themselves in constant danger of their lives. One of them writes us saying: "I have been nearly all over the city on the Red Cross business that I was helping in and the horrors are simply indescribable. All the shops and houses broken up, the streets full of trash and dead and mutilated soldiers and people, and a stream of the most devilish looking troops you ever saw loaded with every description of loot, commandeering rickshas and forcing the people to carry their loot for them; and, if any demur, cutting them down without mercy. To describe the horrible and desolate sight the city presents would defy the imaginative powers of a Marie Corelli. It is awful beyond words. There is no difference between the people now, for no one has a thing left, not even rice to eat."

Five Christmas Carols

Words by
THE RT. REV. JAMES HENRY DARLINGTON, D.D., LL.D
Bishop of Harrisburg.

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In proportion as we become more spiritual, more under the control of the Spirit of God we shall be drawn more closely to one another.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

General Theological Seminary.

The Tellers of the election of Trustees by the Alumni of the General Theological Seminary, Chelsea Square, New York City, have found it possible to postpone the closing of the polls at the Seminary to Monday, the 29th day of December, 1913.

JOHN KELLER, Secretary.

POST CARDS.

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DIED.

MARYE.—In Fredericksburg, Va., on Saturday night, November 29, 1913, JANE HAMILTON MARYE, youngest daughter of George Hamilton, of Forest Hill, Va., and widow of John L. Marye, of "Brompton," in her eighty-ninth year.

Then with the morn those angel faces smile,
Which I have loved long since,
And lost a while.

WILKES.—At Washington, D. C., November 24, 1913, EDMUND WILKES, youngest son of Admiral Charles Wilkes, U. S. N., aged eighty years.

Funeral service and interment at Salt Lake City, Utah.

NICOLSON.—Entered into life eternal, at her home at West Falls Church, Va., on October 18, 1913, Mrs. ROSALIE GORDON McCOU NICOLSON, widow of the late George Dudley Nicolson and daughter of the late James Roy Micou and his wife, Ellen Harvey Micou.

"Her children arise up, and call her blessed."

OBITUARY.

IN MEMORIAM.

Eleanor A. F. D. Fletcher.

Mrs. ELEANOR A. F. D. FLETCHER, wife of Capt. Spencer D. Fletcher, departed this life at her home in Cape Charles, Va., on November 2, 1913, after a lingering illness. The early years of this useful woman were spent in Norfolk, Va., where she was born on March 2, 1836. There she was surrounded by a coterie of refined, cultured friends. She belonged to the well-known Drummond family, of Norfolk, whose homes are remembered as scenes, in ante-bellum days, of lavish hospitality gracefully dispensed. No visitor or mendicant ever left their board or door without a genial glow of appreciation and gratitude. Reasonably proud of her ancient Scotch lineage, Mrs. Fletcher was well read and unusually conversant with the history, legends and traditions of "Auld Scotia." Acquainted, too, with the local history of the Norfolk of older and better days, she was a delightful conversationalist, and an ever-welcome participant in social circles.

While an ardent Episcopalian by heredity and conviction, Mrs. Fletcher was a willing worker in Christian endeavor irrespective of denominational lines. She was the principal agent in the resuscitation of Emmanuel church at Temperanceville, Accomac county, founded by the strenuous efforts of the Rev. Mr. Crosdale and Mrs. Roberta Lee Fletcher. Subsequently the edifice was removed to Jenkins' Bridge, in the same parish, and there, for many years, Mrs. Fletcher, as superintendent of the Sunday School and by her faithful, prayerful activity, kept alive the seeds of Episcopacy in that remote section of Accomac parish.

Her death is a loss to many. Patient in suffering; confiding and leal-hearted in all the relations of life, she was the guardian angel of the home-circle. The writer voices the sentiment of the community in which she lived by tendering to the bereaved family sincere sympathy in their hour of need.

Mrs. Fletcher is survived by her husband, two children, Annie F. Fletcher, William S. D. Fletcher, a stepson, Richard D. L. Fletcher, and a sister, Miss Sarah J. Drummond.

Funeral services were held at her home, on Tuesday, November 4th, conducted by the rector of the parish, the Rev. W. G. Pendleton, assisted by the Rev. Jefferson R. Taylor and the Rev. Mr. Burgess. The interment was in Cape Charles cemetery.

The pall-bearers were J. H. Hopkins, Otho Lee Parker, E. O. F. Custis, W. and S. T. Waples, and Dr. Frank Fletcher.

"After darkness, light; after sunset, dawn."

Mrs. Mary P. Chalmers.

Late Monday afternoon, November 24, 1913, Mrs. MARY P. CHALMERS was taken with an attack of acute indigestion, and passed away quietly, in a very short time.

Mrs. Chalmers, a daughter of T. F. P. P. and Virginia Smith Cowper, was born in Isle of Wight county, Virginia, near Smithfield, November 22, 1844. On January 29, 1867, she was married to Mr. John D. Chalmers, who died, fourteen years ago, leaving her a widow with five children, three boys and two girls, all of whom survive her.

Her wise and loving care of her home and children; her loyalty and devotion to the Episcopal Church, of which she had been a faithful member all her life; her cheerful disposition and beautiful Christian spirit, had endeared her to the whole town. Thus her sudden death was a shock and grief to her large number of friends, as well as to her family. She was a personality who will be sadly missed, in church and community, for many a year.

The funeral services of the Episcopal Church were read by Rev. R. R. Phelps, rector of Newport parish. Her last remains were laid to rest in Ivy Hill cemetery, near Smithfield, to await the general Resurrection and a reunion with her sorrowing family and friends.

R. R. PHELPS,
Rector Christ Church, Smithfield, Va.

IN MEMORIAM.

Chloe M. T. Kean.

Miss CHLOE M. T. KEAN was born in Louisa county, Virginia, May 26, 1839. She was the second daughter of Doctor Julian Kean and Mary Callis, his wife.

To write an adequate sketch of this remarkable woman is not easy, and the writer feels his own insufficiency for the task.

Miss Kean was a woman upon whose like it is not often given us to look. Gifted by nature with a commanding intellect, which was developed by a life-time of diligent training, she was the peer of any, and easily the superior of most, of her large circle of distinguished acquaintances.

In the acuteness of her understanding, the accuracy of her judgments, and the force of her convictions she closely resembled her famous kinsman, the late R. L. Dabney, D. D.

The extent of her knowledge of classic literature was wonderful, and for critical acumen she was unsurpassed.

But although she excelled in things intellectual, it was as nothing to the greatness of her heart.

Upon the family, of which she was long the central figure, she lavished a devotion which knew no boundaries.

To the beloved brother who passed into the shadows a few years before her she was the favorite friend, the trusted counsellor, and the sympathetic confidante.

To the neice, early bereft of a mother and confided to her care, she was everything; supplying without stint a vicarious maternal affection.

To all—high or low; those having a natural claim upon her and those having none—she was always abounding in good works.

Notwithstanding her many gifts and accomplishments she did not shrink from the arduous routine of a busy life, but was singularly diligent in her daily business, yet never too busy to turn aside and lend the helping hand to some one else.

Her last act on earth was to assist a poor negro who came to her for help.

She was patriotic with self-sacrificing intensity, and on the altar of her devotion to the "storm-cradled nation that fell" the sacred fire never went out.

With her the Confederate veteran was always a hero, and worthy of the best her house could offer; and many veterans yet living can testify to her abounding hospitality.

After the death of her brother, Capt. William Kean, her life was sad, and she often expressed a wish to depart and join him; yet she never faltered in her zeal for the other members of her family, and in striving for their welfare.

On the fifteenth of August, nineteen hundred and thirteen, she rose at her usual hour, apparently in her usual health, and for several hours pursued her accustomed duties, when, suddenly, "she was not, for God took her."

Tenderly we laid her in the family burying-plot, to await, with her parents, her brother and his wife, the glory of the Resurrection.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. K. McCOY.

WANTS.

WANTED—MATRON FOR CHILDREN'S Ward in a hospital. For particulars apply in writing, with references, to Miss Rahm, 316 N. Harrison street, Richmond, Va. 1t

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The Household.

Care of the Refrigerator.

An orderly and clean refrigerator is essential to happiness and health at all times, but especially in the summer. It should be cleaned regularly with hot water, to which ammonia, borax or soda is added, and then should be scalded with clear, hot water. From day to day the shelves should be kept free from any particles of food that may drop on them. A cloth dipped in hot water and ammonia will clean zinc, glass or enamel, removing grease or sticky spots in a moment.

There should be a good supply of easily washed covered dishes, of stoneware, china, crockery, enamel or granite, in which food of various sorts can be stored. For milk there should be covered jugs or bottles, with airtight caps. Small celluloid caps which fit snugly over the mouth of a pint or quart milk bottle are sold for 10 cents each. Rubber corks, with a little metal arrangement to keep them firmly in place, are also sold in several sizes to fit ordinary bottles. Various small covered dishes can be bought for holding vegetables, fruit and meat. Pint and quart fruit jars of glass, with screw metal tops, are useful in maintaining healthy order in the refrigerator. Mayonnaise, soup, stewed meats, cooked vegetables, fruit, raw or cooked, and various sorts of desserts can be packed away in these jars at a saving of much trouble and space.

Canned food should always be immediately taken from the can, if it is tin, and whatever of it is not used should be stored away in a pint glass fruit jar. There is strong danger that ptomaines will develop in tinned food stored in the tin after it is opened. Do not put butter away in the little wooden boxes in which it is sent from the grocery or creamery when it is bought loose. Butter absorbs flavors readily, and sometimes butter put away in these cases tastes of the wood. Glass is the best material in which to pack butter. White enameled metal ware too, is a good material, provided its surface is unblemished by any rust or other weak spots.

A long, wire-handled brush, for cleaning the refrigerator drain pipe, should be a part of the equipment of every kitchen. This brush should be frequently pushed as far as it will reach into the drain pipe. Remember that the bottom shelf of the refrigerator is normally cooler than any of the other shelves. Of course, the compartment in which the ice is stored is the coldest of all, but this should be opened as seldom as possible, to avoid wasting the ice. It is a natural and well-known law that heated air rises, and on this principle the top of the refrigerator is the warmest part. One way to save ice is to keep plenty of bottled water always on ice. The quickest way to melt ice is to chop it and chip it as you do when you put it in water or other cool beverages. Water stored in bottles on the ice is more healthful than that in which the ice is melted and is also more economical.

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FRUIT IN THE SOUTH.

Accustomed as we are to considering the South the land of fruit, we nevertheless often forget that fruit trees do not grow and produce money crops without attention. There is no part of the entire country better fitted by nature for the production, for example, of high priced and delicious apples than North Carolina and Virginia. One is led to think no other country could make more money from such culture than these States. It is necessary, of course, that the orchards be planted in trees that are naturally well suited to the climate and that they be Southern grown and grafted, so that the trees will not suffer from severe climatic changes. Given that, the apple is one of the best money bearing crops a farmer can put on his lands. He should secure the plants of a reliable nurseryman whose interest runs beyond merely the collection of his money, and who wants to see the orchards of this part of the country built up. The nursery should be one where the trees are scientifically cultivated, keep free from all disease, and of the varieties most in demand. The writer had the privilege of going through such a nursery recently, where every sign is that of real love for the business. He refers to the gigantic establishment of the J. Van Lindley Nursery Company, Pomona, N. C. Here genuine love for the plant is united to good business foresight and a determination to maintain a reputation acquired by three generations of faithful dealing. It is worth many dollars to buy plants from such an establishment. Also it was learned that the company has prepared a new book on fruit trees and ornamentals which should be in the hands of every fruit grower or every one who contemplates growing fruit for pleasure or profit. The nursery is glad to send this book to any inquirer, as it has a good deal to tell about this great establishment—and what it says is profitable to any man who wants to make money on his land. Send for it. Ask for the new book 210.

Five Christmas Carols

Words by
THE RT. REV. JAMES HENRY DARLINGTON, D.D., LL.D
Bishop of Harrisburg.
Music by
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Banish all your dread of death, dear friends. It is but a short walk through the valley with the dear Lord to keep you company. It is not even death for the Christian—only the "shadow of death" preceding the life everlasting.—Spurgeon.

Thoughts for the Thoughtful

Happiness is a roadside flower, blooming on the highway to usefulness.

Because love hopes ever, it can ever endure; and if its hopes can be realized, love will realize them.

Be cautious how you listen to tales of scandal. Learn to rebuke and silence the detracting tongue by refusing to hear.

It is a good thing to be rich and a good thing to be strong, but it is a better thing to be beloved by many friends. Euripides.

If we meet with unkindness and contempt from the world, we remember the trials and the contempt which our blessed Saviour suffered in it.

The grand, and, indeed, the only characteristic of truth, is its capability of enduring the text of universal experience, and coming unchanged out of every possible form of fair discussion.—Herschel.

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned your place. He will direct your efforts if they be faithful.—F. W. Farrar.

The lenient God, tolerant of sin as of all else, too kind to punish and too gentle to be wrathful, may be a desirable evolution of the deity according to he modern mind, but it is certainly not the God of the Bible or of the Christian revelation.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—Philips Brooks.

We are so accustomed to a chivalrous reverence for women that we are apt to ignore the fact that they owe the position which they hold to-day entirely to Jesus Christ. They have no such place in India nor in the countries ruled by the religion of Mahomet.

It is possible to stifle the eternal part of man's nature by absorption in the immediate objects of the moment presented to us by the world, but such a life is precisely that of the beasts that perish, which gaze contentedly on the grass before them until the hour when the knife falls.

Every new experience is like a new jewel set into our life, on which God shines and makes interpretations and revelations of Himself. And the man who finds himself going out of a dying year with these jewels of experience, which have burned forth from his life during its months, and knowing God in the New Year will shine upon them and reveal Himself by them, may well go full of expectation, saying, "The Lord is at hand."—Phillips Brooks.

What we call our fortunes, good or ill, are but the wise dealings and distributions of a wisdom higher, and a kindness greater, than our own. I suppose that their meaning is that we should learn, by all the uncertainties of our life, even the smallest, how to be brave and steady and temperate and hopeful, whatever comes, because we believe that behind it all there lies a purpose of good, and over it all there watches a Providence of blessing.—Henry Van Dyke.



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Protestant for truth; for the Bible and The Book of Common Prayer; for the reinterpretation of the gospel of Jesus Christ for present day individual and social needs; for the Church of our fathers both Protestant and Episcopal; for the historic name and character of our Church; for the democratization of the institutions of this Church.

Protestant against Mediævalism; against Sacerdotalism; against "sacraments" not ordained by Christ; against the mutilation of the services of The Book of Common Prayer in the conduct of public worship; against Secret Organizations that menace the teaching, peace and life of this Church; against "the Change of Name."

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Contributing Editors

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I. Woodbridge Riley, Ph. D.
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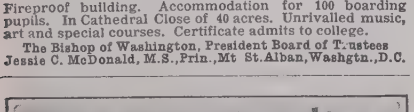
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Southern Churchman

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VOL. LXXVIII. RICHMOND, VA., DECEMBER 20, 1913. No 51

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SOUTHERN CHURCHMAN.

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Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

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CHRISTMAS.

About the time of the beginning of the teaching of the Christian religion one of the great festivals of the Roman heathen religious year was the Feast of the Saturnalia, the festivity fixed at the winter solstice and celebrating the dying of the old year, the coming of the shortest days, and the birth of the new year following immediately with the lengthening of the days. Of all the hideous festivities of the old Roman religion it is more than probable that the Saturnalia was the very worst of them all. Owing to the well-known weakness of human nature, because of the debased conditions of that festivity it had grown to be, in many respects, the most popular and the most largely-observed festivity of the old Roman religion. There was hardly any kind of debased pursuit, or degrading pleasure, or exhibition of human weakness that was not connected with this festival of the dying of the old year. When Christianity came to be largely preached and largely followed in the Roman Empire, and especially in the city of Rome itself, one of the grievous facts that Christianity had to face was the existence of this dreadful heathen festivity. It was one of those solicitations to all that was evil and degrading and debasing in human nature, that made itself felt everywhere by the weak and by those of degraded tastes, and naturally it brought to those who were weak in their Christian faith and still uncertain of the power of their beliefs, the worst of temptations to relapse and return again to the pursuits of the old heathen religion.

It is one of the early traditions of Christianity, how true no man can say with certainty at the present time, that when the early Christian Church came to fix its great festival of the birth of our Lord Jesus Christ, they deliberately chose this season at the last of December and coinciding with this heathen festival, so that the Christian festival might exert its great influence, not only in strengthening Christians and in separating between them and their heathen neighbors at this time, but also that it might have its effect upon the heathen world as well, and so tend, if possible, to Christianize the very heathen festivity itself. Tradition further says that the act of the early Christians in fixing this date for the celebration of the birth of Christ did, as a matter of fact, affect the surroundings of heathenism, draw a large and deep line between the Christians and their heathen neighbors at this particular time, and by the contact of the solemn religious observances of the Christian festivity gradually did away with the old heathen festivity and substituted the observance of the Christian Christmas in its place.

If this tradition be true and Christianity did thus leaven the old heathen festivity, change it by slow degrees into a more Christian observance, then it has remained for our time to partially reverse that great work, and to avenge the defeat of heathenism and its festivity, by steadily tending to degrade the Christmas season and make it, in some parts of our country and under some conditions, almost if not quite as bad as was the old Roman Saturnalia.

As one reads our newspapers just before and during and immediately after our Christmas season it is rather hard to realize that we are a nominally Christian people, and that we are celebrating the birth of Him whom we profess to call our Lord and Master, Jesus Christ. We have grown accustomed to look for the long list of accidents, injuries, and even deaths themselves, that are in many cases the most prominent marks of the birth of Him who came to preach peace and goodwill among men and to bring into the world righteousness and truth and peace among all people everywhere. Surely our religious people must lose sight, at times, of just what it is that we are celebrating at the Christmas time, because so far as one can see, from outward observation, our world seems practically to have reversed in its Christmas observance almost every teaching of the religious Christmas season.

Christmas means God's very greatest gift to man, and because God gave it, it would seem to mean giving on the part of his people and children everywhere; but somehow, large numbers of us have come to look on Christmas as a season for getting and not for giving; for receiving pleasures, gifts, comforts, enjoyments, and not for bestowing them upon others. Christmas, if there be anything in it at all, is the season of at least unselfishness, the love that forgets itself and denies itself, and foregoes itself, and for the time being ceases to think of self and thinks only of the good it can do; the love it can bestow; the happiness it can impart, and the God-like spirit that was manifested in Christ, when it was His joy to be and to do and to suffer absolutely for the good of all mankind.

Christmas is the triumph of the God-life in all the world. It is the manifestation of the greatest thing the world ever saw or ever dreamed of. It is the idealization of true unselfish love. It signifies the reign of peace and the triumph of good-will and the boundless reach of mercy and everything that can reveal the Christian life to the world.

If we only allow our minds to run back for the time being to that first Christmas season in Bethlehem, with its angel choir, its worshipping shepherds, its gentle mother and the heavenly messengers of peace and kindliness and good-will; and if we only allow our minds to dwell on this for a while and to make for ourselves a mental picture of all the surroundings and of all the simple beauty and glory and joy of the time and then contrast it with our own popular observance of the Christmas season, and then remember that we who are thus observing this Christmas season are at least nominally Christian people, we can see for ourselves how far we have drifted away from the original idea, and how completely modern heathenism in our nominally Christian land has avenged the old Roman heathenism for the defeat that Christianity inflicted upon it. And when we see this awful contrast, it comes as a bugle-call to us who profess and call ourselves Christians to

remind us of what Christmas means, and whose birthday it is, and what that birthday has meant and does mean to the world, and to make us set our faces, as Christian men and women, against the abuse of this great and glorious festival and to stir our hearts to try and bring the world back to a realization of what it is that Christmas day means to all the human race.

CANON 50. OF PROVINCES.

In response to a large number of enquiries for information, we publish below, in full, the new Canon on Provinces, which goes into effect January 1st, 1914:

Sec. 1. Subject to the proviso in Article VII. of the Constitution, the Dioceses and Missionary Districts of this Church shall be and are hereby united into Provinces as follows:

The First Province shall consist of the Dioceses within the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut.

The Second Province shall consist of the Dioceses within the States of New York and New Jersey, and the Missionary District of Porto Rico.

The Third Province shall consist of the Dioceses within the States of Pennsylvania, Delaware, Maryland, Virginia, West Virginia and the Diocese of Washington.

The Fourth Province shall consist of the Dioceses and Missionary Districts within the States of North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Tennessee and Kentucky.

The Fifth Province shall consist of the Dioceses within the States of Ohio, Indiana, Illinois, Michigan and Wisconsin.

The Sixth Province shall consist of the Dioceses and Missionary Districts within the States of Minnesota, Iowa, North Dakota, South Dakota, Nebraska, Montana, Wyoming and Colorado.

The Seventh Province shall consist of the Dioceses and Missionary Districts within the States of Missouri, Arkansas, Texas, Kansas, Oklahoma and New Mexico.

The Eighth Province shall consist of the Dioceses and Missionary Districts within the States of Idaho, Utah, Washington, Oregon, Nevada, California, Arizona, the Territories of Alaska and Hawaii, and the Missionary District of the Philippine Islands.

Sec. II. When a new Diocese or Missionary District shall be created wholly within any Province, such new Diocese or Missionary District shall be included in such Province. In case a new Diocese or Missionary District shall embrace territory in two or more Provinces, it shall be included in and form a part of the Province wherein the greater number of Presbyters and Deacons in such new Diocese or Missionary District shall at the time of its creation be canonically resident. Whenever a new Diocese or Missionary District shall be formed of territory not before included in any Diocese or Missionary District, the General Convention shall designate the Province to which it shall be annexed.

Sec. III. For the purposes of the Province the Synodical rights and privileges of the several Dioceses and Missionary Districts within the Province shall be such as from time to time shall be determined by the Synod of the Province.

IV. The representative body in the Province shall be a Provincial Synod composed of all the Bishops residing within the bounds of the Province having seats in the House of Bishops of the General Convention, and Clerical and Lay Deputies chosen by the several Dioceses and Missionary Districts. Each Diocese and Missionary District shall prescribe the manner in which its Deputies shall be chosen. The Bishops may sit and deliberate in council separately whenever they may deem it necessary.

Sec. V. The President of each Provincial Synod shall be one of the Bishops of the Province elected by the Synod by the concurrent vote of the three orders and by a plurality in each order. He shall hold office for such term as the Synod may determine.

Sec. VI. The Provincial Synod when duly organized shall have power (1) to enact ordinances for its own regulation and government; (2) to act as or to provide for (a) a Provincial Board of Missions, (b) a Provincial Board of Religious Education, and (c) a Provincial Board of Social Service, to be severally auxiliary to the general boards having jurisdiction of these subjects; (3) to elect judges of the Court of Review; (4) to perform such other duties as may be committed to it by General Convention; (5) to deal with all matters within the Province, provided that no Provincial Synod shall have power to regulate or control the policy or internal affairs of any constituent Dioceses or Missionary Districts, and provided further that all actions and proceedings of the Synod shall be subject to and in conformity with the provisions of the Constitutions and Canons for the government of this Church.

Sec. VII. The President of the existing Missionary Council in each Department shall within one year after this canon takes effect summon the Primary Synod of the Province to meet at some convenient place within the Province.

Sec. VIII. The Primary Synod, in addition to the Bishops, shall consist of four Clerical and four Lay Deputies from each Diocese and Missionary District in the Province, elected by its Convention or Convocation. In case there be no meeting of the Convention of a Diocese or of the Convocation of a Missionary District before the meeting of the Primary Synod, the delegates elected for the last Missionary Council shall serve.

Sec. IX. The Primary Synod when thus convened, a majority of those entitled to seats being present, and when it shall have chosen its proper officers, shall be organized for business.

Sec. X. Upon the completion of the organization of any Province it shall be entitled to receive and there shall be transferred to it from the officers of the Missionary or Educational Department theretofore embraced within the territory of such Province, all of the records and the funds held by such officers, and thereafter such funds shall be devoted to the purposes for which the same were held by the Missionary or Educational Department.

Sec. XI. The present organization of the Missionary Departments and of Department Boards of Religious Education, and all officers and committees elected or appointed by the same shall continue until the Provincial Synods are duly organized.

Happiness and prosperity depend ultimately upon obedience to the Divine law.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

The New Lectionary and Canons.

Mr. Editor: Will you kindly permit me to inform the Church through you that the new Tables of Lessons authorized for use as alternates to those contained in the Prayer Book, are ready for distribution. A copy will be sent postpaid to any clergyman who will indicate on a postal card his desire to receive it. Other copies will be sent postpaid to any address on receipt of twelve cents in stamps. It is a pamphlet of twenty pages, in cover, in quarto form, legibly printed in clear type.

The Constitution and Canons, as revised at the General Convention, will be issued in advance of the Journal and will be mailed, immediately upon publication, to any address on receipt of forty cents in stamps or otherwise.

HENRY ANSTICE, Secretary.
281 Fourth Ave., New York.

Unemployed Clergy.

Mr. Editor: In the issue for November 29th of the Churchman, of New York, an editorial under the title "Unemployed Clergy," sets forth some facts, which ought to receive serious consideration. There are large numbers of unemployed clergy, and there are large numbers of vacant parishes and missions. What is the root of the trouble? What is the remedy? I answer: We have no well-ordered system for the employment of the clergy. Consequently, for lack of a proper system, dire results follow.

The conditions to-day are different from the conditions in the world one hundred years ago. We need the organization that is best fitted to our times. As Bishop Lloyd has said: "The Church is confronting tasks for which its present organization is inadequate." In the past, individuals could work independently. Now, strength is found in great organizations and corporations.

In the matter of employment of clergy, we are, out and out, neither Episcopal, Presbyterian or Congregational. Our present system is a mixture, and it don't work the best. Strong parishes call and support their own clergy. The weaker parishes, the dependent parishes, the mission stations are often in trouble. Strong parishes, with two hundred communicants, are seldom vacant for a long period. But weak parishes, having less than one hundred communicants, and the mission stations—many of them are vacant for long periods. People become discouraged; church buildings become dilapidated. See, in the Church almanacs the large numbers of such vacancies. Then see, on the other hand, the large numbers of unemployed clergy.

Our "present organization is inadequate." We need something stronger than the independency of the parochial system. See the strong secular corporations—the railroad, telegraph and express companies. Suppose they should allow their stations to remain

vacant without any agent, as we allow weak parishes and missions to remain vacant. If any railroad company should thus allow its stations closed, very soon other railroads would absorb the business, just as we are losing, in many rural communities, large numbers of people once attached to us.

The Church in our nation should have just such strength as is seen in these strong corporations. Episcopacy, adapted to our modern conditions, alone can meet the need; not the Episcopacy of medieval times, where a bishop was like a feudal lord, with unlimited power; Episcopacy, with large power, but not absolute power. Episcopacy, working in harmony with both clergy and laity, in a strong national Church, is what is needed.

Specially, in places where our work has failed, three simple requirements are needed:

(a) Get clergy well adapted to their work.

(b) Give them adequate support.

(c) Keep them at it.

In all three of these requirements there has been much failure. Why are not these simple requirements met? Why so many vacant parishes? Why so many unemployed clergymen?

It is because we have no well ordered system, through which the Church can say to the clergymen adapted to any particular field of labor:

(a) Go; work there, where you are sent.

(b) The Church will provide adequate support, and

(c) Will keep you there until such time as it is thought best to transfer you to some other field.

D. A. SANFORD.

Mexico, Mo.

The Feast of Lights.

Mr. Editor: I have been asked to describe the "Feast of Lights," held each year on the Feast of the Epiphany, in the chapel of St. Augustine's School, Raleigh, N. C.

It is begun by three of our men, dressed in oriental costume and at the head of the choir procession, singing, "We three Kings of Orient," the choir and congregation joining in the chorus. This is done with the lights turned off, only the electric star in the chancel shedding its light on the congregation. Then the lights are turned on and our usual Evening Prayer is said. After this there is a missionary address and the Magi receive our annual offerings for Foreign Missions. After the offering the lights are again turned off and the chapel is in entire darkness; the only light being a single candle on the altar, representing our Lord as the Light of the World. The minister then lights his taper at this single light and in turn lights the tapers held by the Magi, who then go throughout the chapel lighting the tapers (previously distributed), held by the persons at the end of each seat and they in turn pass the light on to their neighbors until the whole is filled with light. The whole congregation then leaves the chapel in procession, singing, "From the Eastern Mountains," and each person tries to keep his light as long as is possible and carry it to the neighboring buildings.

The service came to us from the Rev. Thomas A. Conover, of Bernardsville, N. J., but originated in the Church of the Good Shepherd, Hartford, Connecticut. A. B. HUNTER.

Principal of St. Augustine's School.

The General Board of Religious Education.

A new stage in developing the teaching power of the Church was initiated when the General Board of Religious Education held its meeting in New York, Tuesday, December 9th. For many years the General Convention has directed the expression of the educational life of the Church through three channels: the Joint Commission on the Status of Theological Education, the Joint Committee on Christian Education, and the General Board of Religious Education (the outgrowth of the Joint Commission on Sunday School Instruction). At the last Convention it was decided to harmonize all these interests by enlarging the scope of Canon 55, thereby creating a General Board of Religious Education in fact.

The meeting opened with intercessions in the chapel of the Church Missions House. The business sessions were held in the headquarters of the General Board of Religious Education. As the presiding Bishop was unable to be present, the Rt. Rev. Ethelbert Talbot, D. D., was chosen chairman. The following members were present: Rt. Rev. Drs. Ethelbert Talbot, Edwin S. Lines, Edward M. Parker, Rev. Drs. Mercer P. Logan, William M. Groton, Charles H. Boynton, Rev. Messrs. James Wise, Carlton P. Mills, Charles H. Young, Llewellyn N. Caley, Anson P. Stokes; Messrs. Wm. Fellowes Morgan, Robert H. Gardiner, Geo. Wharton Pepper, and the General Secretary, Rev. William E. Gardner. Members absent were: Rt. Rev. Drs. Charles P. Anderson, Thomas F. Gailor, Chauncey B. Brewster, Franklin A. McElwain; Professor Carl R. Fish and Rev. Edward L. Parsons.

As the General Convention had enlarged and radically changed the scope of the work of the Board by revising Canon 55, the General Secretary presented his resignation, which was accepted. This action was immediately followed by his re-election. The resignation of the Rt. Rev. C. B. Brewster, D. D., was received and accepted with regret. Rev. Lester Bradner, Ph. D., was elected to fill the vacancy. Rev. Charles H. Boynton was elected secretary and Mr. Wm. Fellowes Morgan treasurer.

Having completed its organization, the Board addressed itself to the question of the best methods to be followed in pursuing its work. After discussion it was voted to form at this time two departments: the first to be called the Department of Parochial Education through the Sunday School and Other Agencies, and the second the Department of Collegiate Education. Each department was constituted with eight members of the Board, the general secretary, and a salaried director who could be chosen from within or without the Board. Each department when organized was authorized to appoint under the title of "Councillors to the Board" such persons of special capacity as the department deemed necessary to its work. As the result of this organization, the following were elected members of the Department of Parochial Education through the Sunday School and Other Agencies: Rt. Rev. Ethelbert Talbot, D. D., Rev. Drs. C. H. Boynton, M. P. Logan; Rev. Messrs. L. N. Caley, C. P. Mills, James Wise, C. H. Young; Mr. W. F. Morgan, and the General Secretary. Later in the meeting the Rev. Lester Bradner, Ph. D., was nominated and duly elected director of the Department of Parochial Education through the Sunday School and Other Agencies.

The Department of Collegiate Education was organized with the following members: Rt. Rev. Drs. T. F. Gailor, C. P. Anderson, F. A. McElwain; Rev. Messrs. Stokes and Parsons, Professor Fish, Messrs. Pepper and Gardiner, and the General Secretary. The nomination and election of a director was postponed to a later meeting.

The Board took definite action by which all of the work that had been carried on by the General Board up to the present meeting should be carefully conserved and such as was unfinished should be passed over to the Department of Parochial Education through the Sunday School and Other Agencies.

A special committee to consider the wisdom of forming a Department of Secondary Education was appointed, consisting of the Rt. Rev. E. M. Parker, D. D., Rev. M. P. Logan, D. D., and the General Secretary.

Because of the paramount importance of theological education and the complexity of the question, Dean Groton, Bishop Lines and Mr. George W. Pepper were appointed a committee with power to add to their numbers, to report to the next meeting upon the organization of that department.

The treasurer's report showed that during the year $9,400 had been contributed for the work of the Board. The financial policy has emphasized the importance of each diocese recognizing and fulfilling its share in the educational work that was carried on for the benefit of the whole Church. Fifty-nine dioceses have responded to the call of the Board and paid all or part of a suggested apportionment. All but fourteen dioceses have in Convention or Council passed a vote of confidence in and support to the Board. Thus $8,700 have been given by dioceses and $700 by interested individuals. This policy has been maintained with the expectation that private subscriptions for educational extension could be more easily obtained after the general Church had manifested its desire for the Board by assuming the necessary expenses of organization. The report showed a deficit of $2,205. This was due to the fact that it was the initial year of the Board's active work and the amount to be derived from the apportionment was uncertain. Other factors that entered were the unusual expenses attending the programme and exhibit of the General Convention and the issuing of a triennial report. These bills are more than covered by unpaid apportionments that have been promised.

A finance committee, consisting of Rev. C. P. Mills and Messrs. W. F. Morgan, R. H. Gardiner, G. W. Pepper and the General Secretary, was appointed with power to formulate a budget, apportion the same to the Church and appeal as permitted by Canon 55, to the diocesan convention and council of the Church.

Besides the above, many actions were taken that had to do with increasing the efficiency of the Board's work.

It was voted, provided satisfactory arrangements could be made, to hold the next two meetings in Detroit February 4th, and Richmond, April 29th.

On the following morning there were meetings of the Department of Parochial Education through the Sunday School and Other Agencies and also the Department of Collegiate Education.

Church Intelligence

CALENDAR FOR DECEMBER.

1—Monday.
7—Second Sunday in Advent.
14—Third Sunday in Advent.
21—Fourth Sunday in Advent.
St. Thomas' Day.
25—CHRISTMAS DAY.
26—St. Stephen's Day.
27—St. John the Evangelist's Day.
28—Holy Innocents' Day.
Jan. 1—Circumcision.

Collect for Fourth Sunday in Advent.

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to whom, with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

Collect for Christmas Day.

Almighty God, who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

Collect for St. Stephen's Day.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Spirit, may learn to love and bless our persecutors by the example of Thy first Martyr, Saint Stephen, who prayed for his murderers to Thee, O blessed Jesus, who standest at the right hand of God to succor all those who suffer for Thee, our only Mediator and Advocate. Amen.

Foreign.

The S. P. C. K.—The Church's Handmaid.

When a society has been working for so long as the S. P. C. K., there is always a danger that its contribution to the work of the Church may be taken too much for granted, and that in accepting its benefits people may become a little careless in recognizing all the labor and time that has been ungrudgingly given to attain the desired end. The annual report of a society is generally a good corrective for such a state of affairs, and the report of the S. P. C. K. which has just been issued is no exception to the rule. Those who peruse it will see what a wide ground the Society covers, and what a valuable contribution it makes to Church life in several directions. At home and abroad alike the Society is fulfilling its mission. The grants it is enabled to make to Church colleges and training schools must often prove a priceless blessing. £250 has been given to provide religious instruction at the L. C. C. Training Colleges, and £400 was voted to provide prizes of £10 each to forty students, who, having been placed highest in the Archbishops' examination in Religious Knowledge, subsequently entered church training colleges.

The Church Training College for Lay Workers, situated in Stepney, has continued its work, and there are, at the present time, twenty-three students in residence. The maintenance of this college has cost a sum of £1,964, of which £1,882 was provided from the Society's funds.

A grant of £63, being £21 a year for three years, was made towards the expenses of the course of lectures, held at Oxford and Cambridge in alternate years, for the instruction of lay readers.

The Society has also made grants to assist Sunday School buildings, and the grants of books that have been made to various branches of the Church's work total a cost of £3,776.

Not the least important part of the work done by the S. P. C. K. is the services it renders to emigrants, providing for them chaplains at the ports at which they land and on the ships by which they travel.

Medical missions also receive great help at the Society's hands, grants amounting to £1,745 having been made for training medical missionaries.

In regard to the foreign translations of sacred and other literature, no other Church Society is attempting the work done by the S. P. C. K. in this branch of missionary effort. The extent of the work may be thus stated: Christian literature has been produced in 157 languages and dialects, geographically distributed as follows: Europe 22, Africa 63, Asia 33, America 25, Australia 14. Without this work the missionary efforts of the Church would lack an essential aid both in Church and school.

The S. P. C. K. is the mother of Church Societies, and has aptly been termed the Church's handmaid owing to its great usefulness and many-sided efforts. Headquarters are in Northumberland avenue, Charing Cross, W. C.

Sir Arthur Boscawen and Home Rule.

There are many evidences of the strong feeling aroused by the persistence of the Government in pushing forward at all hazards with the Home Rule Bill. Another remarkable instance is offered by the action of Colonel Sir Arthur Boscawen, M. P., the well-known Church Defence leader. Speaking on Saturday night at a meeting of the Brockmoor Unionist Association, Sir Arthur said if the Government continued their attempt to force the loyal men of Ulster into submission to the Nationalists they would be perfectly justified in resisting. He had the honor to command a battalion of the Special Reserve Force, which was part of the regular army. The line battalion of his regiment was in Dublin, and they would be sure to be sent to fight the Ulsterman. His business would be to act as commander of the reserve battalion, and if he were called upon to send out drafts of recruits in order to reinforce the line battalion against Ulster he would not do it. They could arrest him if they liked, but he said this: That unless this question was first of all decided by the electors, and if the electors decided in favor of Home Rule, they would obey the decision—in the event of the Government sending a single soldier over to shoot down the Ulstermen he would at once resign his commission and would offer his services for what they were worth to the Ulster Volunteers. He hoped the Government would not be so criminal as to put loyal people to such necessities. Ulster was determined to resist, and they would be perfectly right in doing so.

Old English Customs.

According to an ancient custom, winter was ushered in on December 1st, at Colchester, by the town-crier, who perambulated the streets after the stroke of midnight, chanting the rhyme:

Cold December hath come in,
Poor people's backs are clothed thin.
The trees are bare, the birds are mute,
A pot and toast would very well suit.

At noon, on Monday, the election of Mayor of Brightlingsea, Essex, took place with old-world ceremony in the beufry of the parish church. This resulted in Mr. Douglas Stone being re-elected to the office, while the Rev. Arthur Pertwee, vicar of Brightlingsea, was re-elected recorder. Six jurats, or assistants, were also elected, paying a fee of eleven pennies.

Brightlingsea is a Cinque Port (being "attached" to Sandwich), and its mayor is known as the Deputy, being deputy to the Mayor of Sandwich. The newly-elected Mayor has to journey to Sandwich to be "invested" with the chain of office. The chain is of a very handsome design of gold oyster shells and silver sprats, and has attached a massive opal seal, supposed to be one of the most valuable opals in England. The office of Deputy, which dates back to the year 1442, carries with it various privileges, which are jealously guarded.

A Bishop's Jubilee.

The jubilee of the ordination of the Bishop of Derry was observed in Londonderry last week, when the clergy and laity of Derry and Raphoe came from all parts to offer their gifts and congratulations. The Archdeacon of Derry, who presided, expressed the joy of all present at the Bishop's attainment of fifty years of work in the Church, a work which had been marked by such varied gifts. The Archdeason of Raphoe read an address and Captain Knox and Mr. Cecil Stoney tendered the good wishes of the laity. The Bishop thanked the Diocese for its kindness to him during an episcopate of seventeen years. The clergy and laity had alike been very good to him, and he had always felt it more, and loved them better, than perhaps he had the gift of showing them. The gifts to the Bishop were a magnificent set of silverware.

A Bronte Curate.

By the death of the Rev. J. C. Bradley, a notable figure has been removed. Mr. Bradley was the original of the Rev. Davy Sweeting, one of the three curates depicted by Charlotte Bronte in "Shirley." The characters of the other two, Mr. Malone and Mr. Donne, were also based on clergymen of the neighborhood, but it was Mr. Bradley who was taken as the model for the nicest of the three, and who received the kindest treatment in the pages of the young novelist's book. He died fifty-eight years after Charlotte Bronte had herself been laid to rest, at the good old age of ninety-five. He had, after his sojourn in Yorkshire, been rector of Sutton-under-Brails, Warwickshire, but resigning in 1903, he spent his declining years at Richmond.

The Bishop of Manchester, who was born at Bangalore, India, on December 6, 1847, will keep his 66th birthday to-morrow. His name will live in history as that of the Bishop who con-

ducted the mission services on the Blackpool sands, and taught Gospel truths to crowds of holiday people, who might otherwise have lived in practical heathenism. His fearless fight for Church schools will not soon be forgotten.

American.

Bishop Knight to Resume Temporary Charge of Cuba.

The Rev. Dr. William Cabell Brown having declined the election to become the Bishop of Cuba, the Rt. Rev. Albion W. Knight, former Bishop, has accepted a commission from the Presiding Bishop to administer the Church in that Missionary District. Owing to Bishop Knight's having undertaken certain outside work for the University of the South before his formal installation as vice chancellor takes place, he has opened an office in the Heard Building, Jacksonville, Fla., from which point he will endeavor to look after the work of the Church and also the work of the University until definite arrangements are made for his release from the former work.

General Theological Seminary.

The annual catalogue of the General Theological Seminary has just been issued. A census of the institution is as follows: Professors, 13; instructors, 2; total of faculty, 15; fellows, 7; graduate students, 14; special course men, 10; senior class, 33; middle class, 32; junior class, 41; total student body, 137. These students represent thirty-eight American and foreign universities and colleges, and they are candidates for Holy orders in fifty-three dioceses. For the first time in some years all the professors are in residence; there are no vacancies in the faculty and none is in absentia on account of a sabbatical year.

Appointments to the Paddock Lectureship have been made: Bishop Rhinelander, of Philadelphia, 1913-14; Rev. William Temple, headmaster of Repton School, 1914-15. The Rev. Walker Gwynne, D. D., is the Alumni essayist for 1914. The living alumni—three years' coursemen number about 1,000. Of the alumni and partial students of the G. T. S., seventy-one have been consecrated bishops for domestic and foreign dioceses.

The alumni of the General Theological Seminary—graduates of the full three years' course—are qualified electors of nine trustees of the Seminary, according to the provisions of the Constitution of the Seminary as amended by the recent General Convention. The executive committee of the Alumni Association, on account of the provision that such trustees must be elected before January 1, 1914, forwarded the following official ballot some weeks ago to every alumnus named in the new Seminary catalogue:

For three years. Vote one name in each Order:

Rt. Rev. Cameron Mann, D. D., '73; Rt. Rev. Ethelbert Talbot, D. D., '73; Rev. George Y. Bliss, D. D., '92; Rev. C. Malcolm Douglas, B. D., '98; Mr. Vernon M. Davis, New York; Mr. Robert A. Woods, Boston.

For two years. Vote one name in each Order:

Rt. Rev. Thomas F. Gailor, D. D., '79; Rt. Rev. Franklin S. Spalding, D. D., '91; Rev. John B. Hubbs, D. D., '80; Rev. J. Nevett Steele, D. D., '82; Mr. Robert L. Gerry, New York; Mr. Frank L. Lyman, Syracuse.

For one year. Vote one name in each Order:

Rt. Rev. Benjamin Brewster, D. D., '86; Rt. Rev. Philip M. Rhinelander, D. D.; Rev. St. Clair Hester, D. D., '93; Rev. Ralph B. Pomeroy, B. D., '01; Mr. Robert L. Pierrepont, Brooklyn; Mr. Robert C. Pruyn, Albany.

The polls will close at the Seminary on Monday, December 29th, 1913.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Sixtieth Parish Anniversaries to be Celebrated.

St. James' parish, Fordham, has just celebrated the sixtieth anniversary of its founding. It is one of the strong Bronx parishes, located quite near to New York University on the West side, but now confronted with a subway in front of its door, which means a wholly changed field. With ample grounds and complete equipment, St. James' has long exerted its strong influence. Its rector, the Rev. Dr. DeW. L. Pelton, once first assistant at St. Thomas' church, Manhattan, was a leader in bringing to success the Church Social Weeks, last spring. The parish was the founder of St. Edmund parish, its neighbor, and has done much elsewhere to strengthen the Church in the northern part of the city.

Memorial to Whitelaw Reid.

Bishop Greer, assisted by the Dean and other clergy, on December 15th, unveiled and dedicated a window in the Cathedral, in memory of the late Whitelaw Reid, ambassador to England. The window, which is very large, and has figures in heroic size, owing to the great distance at which they must be seen, is placed at the extreme eastern end of the Cathedral sanctuary, high above the altar. Its subject is "The Light of the World," and in great size carries in its central part the figure of Christ as described in Revelation. In four other panels are the archangels, Sts Gabriel, Uriel, Michael and Raphael.

Choir School at Cathedral Dedicated.

On the following day the Bishop, assisted by nearly the same clergy, dedicated and formally opened the new choir school of the Cathedral, built at a cost of $150,000, besides considerable sums for furnishing. The school accommodates forty boarding boys and receives besides some day pupils. Its method is that of the English choir schools. Boys are received from many States and given good secondary training.

General Board of Religious Education.

The canon creating the General Board of Religious Education, having been radically changed by the last General Convention, members of the new board to the number of fifteen met in the Church Missions House, New York, on December 9th, and organized by the election of Bishop Talbot of Bethlehem as chairman. They voted to create two general departments: Parochial, through the Sunday School and other agencies, and Collegiate, and they appointed chairmen and committees for each. A committee was named to consider whether there should be a third department, that of secondary education.

Each department formed is to have a secretary. The Rev. Dr. Lester Bradner, of Rhode Island, was named as secretary of the Parochial, and election for the Collegiate was deferred. It was found that very generally the dioceses have acted in forming branch boards, and in taking on apportionments for support. Nevertheless there was a deficit of $2,200 for the year. The General Secretary, the Rev. W. E. Garner, resigned as representing the old order of things, but was at once re-elected under the new. Two meetings of the Board were set for the near future. One is Detroit, February 4th, and the other Richmond, April 29th.

Agent at Washington for Federal Council of Churches.

The Federal Council of Churches, with which some Church leaders seek closer affiliation, has named Dr. H. K. Carroll to be resident agent at Washington. The action is not effective until the Home Missions Council, the other party to be represented, has agreed to the selection. Some members of the Home Mission body doubt the need of such representative, and others think the expense not warranted. Dr. Carroll is a Methodist layman, an editor, a foreign missionary secretary, and a United States census agent by turns. It is claimed that in the Department of the Interior, in the Indian Bureau and other places matters constantly arise needing a representative at Washington. Roman Catholics have several such men there, it is claimed, but it is denied that any influence in favor of Protestants is to be exerted or attempted.

Ascension parish, Mount Vernon, the Rev. Dr. Cyrus Townsend Brady, rector, has voted to spend $28,000, as soon as such sum can be raised, to pay off debt, to move parish building, to enlarge church auditorium, and put the parish plant in first-class shape for work. A vestry has been chosen in thorough sympathy with these plans.

Twelve hundred members of the New York police force attended an annual memorial service in St. Thomas' church on Sunday afternoon, December 7th, and heard a sermon by the rector, the Rev. Dr. Stires, who urged larger pay for patrolmen, and reminded the men that if New York have an efficient force there must be personal character of the right sort, not in the mass but in each man on the force. Later in the week, at a luncheon of heads of the department, St. Thomas' rector was made one of the department chaplains.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Resignation of a Clergyman.

The Rev. John Scott Meredith has resigned St. Paul's church, Salem, to accept the call to Christiansburg and to some other churches. Mr. Meredith has been in Salem for eight years and has done an aggressive, permanent and efficient work. For years the congregation has needed a new church, and under his leadership a beautiful and commodious church was built and paid for. The list of communicants has steadily increased and organizations, especially the Sunday School, have become efficient.

Mr. Meredith opened a mission in the mountains, twenty miles away, which has steadily grown and is filling a real need. Now he is to leave this work. The reason for his leaving is the chief purpose of the correspondent writing so much about a clergyman removing from one parish to another. He

is to do a harder, and as numbers go, a smaller work. Christiansburg has fifty-five communicants and good property. Mr. Meredith is to live there and give them two Sundays and use the other two for services in vacant churches, which cannot afford or cannot secure the entire services of a rector. St. Mark's, Trinity and Grace churches, Botetourt county, have been vacant for a year, and they are trying to secure him for these two Sundays a month, and Mr. Meredith is willing to go. These three churches would be likely to stay vacant if something of this kind were not arranged, because they are not able at present to support a minister, even with the usual appropriation from the Diocesan Missionary Society.

Mr. Meredith has shown in this move the true missionary spirit, and while loved and wanted in Salem, he has heeded the call to carry the Church's services to scattered families in two countries, and to open once more several silent churches.

How many, as they see the closed churches and scattering congregations and observe the need of a man of experience, heed the call and do a work which is both noble and telling.

Missionary for Work in the Southwest.

Archdeacon Rich, of the Southwest, has secured the services of Mrs. G. F. Richmond, of Memphis, Tenn., formerly of Holy Trinity church, who has been installed at Flat Top Yards, to take up the work which was so well initiated by Miss Ella Coston, of Norfolk, about two years ago. Mrs. Richmond has had considerable experience in mission work of various kinds and is the sister of an Episcopal clergyman. She began her duties at Yards on December 5th, and is now arranging for a Christmas celebration for the children.

Deaconess Maria Williams joined Mrs. Margaret Binns, at Dante, last week, and will be at her old mission until about the middle of January, when she will go to Florida for a visit of several months. She expects to resume her work at Dante next spring or summer. During her vacation the work has progressed extremely well under Mrs. Binns, who has been substituting for her.

The Home for Homeless Boys.

The Woman's Auxiliary of Lee Memorial church, Lexington, recently had the pleasure of listening to an inspiring talk by Mrs. M. S. Slicer, who had just paid a visit to the "Home for Homeless Boys," at Covington, Virginia. She told how well the Misses Whitfield are carrying on their arduous task of caring for the wants of fourteen boys, bodily, spiritually and mentally. In all this work they have none of the usual conveniences of modern housekeeping; yet they have taught the boys to clean the house, care for the dining-room, and assist in preparing the meals. This latter department is under the charge of an efficient Domestic Science worker. The Home is two and one-third miles from Covington, whence all supplies must come.

Being wholly without means of transportation, the charges for taking even small parcels to the Home are exorbitant. This point Mrs. Slicer emphasized so eloquently that she was interrupted by one of the ladies present, with: "I can give them a horse!" Immediately, from the other side of the room came: "And I can give them a saddle!" The question of how these gifts could be got to the school was solved by the suggestion that the Rev. Mr. Thurber, priest in charge of the Mission, might come to Lexington by train and return home on horseback. The next day another member of the Auxiliary donated a buggy, which was standing idle in the stable. Both bridle and harness have been given; also paint to freshen up the buggy.

Thus, in a few hours, this pressing need of Grace Mission has been supplied. Still, a spring wagon in which to transport quite large boxes would be an untold help as also would be a bicycle, which the larger boys could use in carrying messages, or small parcels, at times when Mr. Thurber should be using the horse and buggy.

Cannot other Auxiliaries of Southern Virginia make a Christmas present to the School of these two greatly-needed articles?

The Rev. Robert B. Nelson, rector of Christ church, Blacksburg, Diocese of Southern Virginia, has been called to the rectorship of St. James' church, Eufaula, Ala., in succession to the Rev. T. H. Johnston, now rector of All Saints' church, Mobile, Ala.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Training School for Sunday School Workers.

A Training School for Sunday School workers under the auspices of the Church Sunday School Institute of Richmond Convocation, was held in St. Paul's church, Richmond, December 8th to 12th. A mass meeting was held at 8 P. M. on Monday, with Evening Prayer by the rector, the Rev. W. R. Bowie, and an introductory address followed by the Rev. J. F. Ribble, of St. Andrew's, Richmond, and an address by the Rev. Lester Bradner, Ph. D., on "The Church's Educational Problems as Seen by the General Board of Religious Education." The first problem considered was, How to inspire the Church to assume her teaching function; the second, Whether we can apply the educational ideal to the Church's Parochial Life; the third, How to raise the teaching power of the individual in the Church—how to multiply the Church's ability by producing better teachers.

The Rev. S. U. Mitman, Ph. D., spoke on "The Bible as an Element in General Culture." The Bible, he said—a book of which 28,000,000 copies are printed in a single year, in 300 dialects, and is used in fifty dialects in some of our States—will be much more than an element of general culture, yet from age to age it has had a great sustaining power in the culture of the West as against the Orient. Dr. Mitman defined culture as "The result of the appropriation by races and individuals of the best inheritance of the past."

Mrs. Edna Phelps Hastings, of Washington, gave four hours on the Work for Primary Teachers, explaining her published courses of Instruction in the Lord's Prayer, The Creed, and the Ten Commandments. Mrs. Hastings demonstrated her methods of instruction by teaching a class of children in each grade of her work. In a clear, practical and interesting way, she showed how the young child, placed in the grade adapted to his age, is to grow into the atmosphere of the lesson to be taught, his mind, like the soil, being first carefully prepared for receiving the good seed of truth. In the lowest primary grade, step by step, through points of contact with the home life of the young children, through showing them many pictures illustrating the parents' loving care for the child and explaining the pictures and drawing out their observing comments upon them, she prepared their minds and their memories all unconsciously for the opening phrase of the Great Prayer, "Our Father Who art in heaven."

Mrs. John Loman, of Pennsylvania, gave a course of four lectures on The Significance of the Junior Department, explaining in interesting detail "How to Teach the Church Catechism, by Diagram, Picture, and Story." She began her course with these striking statements: "The 19th century question put to prospective Sunday School teachers was, Will you teach? Won't you come into our Sunday School for an hour on Sunday and try to keep the children quiet? The 20th century question is, Can you teach? Are you able to teach the child so that he will choose the right and hate the wrong? Mrs. Loman's numerous sets of diagrams for aids in teaching the Catechism were the object of interested study and comment on the part of all the teachers present.

Miss Sallie C. Deane, of St. Paul's, conducted the night classes.

Rev. Ernest J. Dennen, rector of St. Stephen's church, Lynn, Mass., delivered a most helpful course of lectures on "The Sunday School under Scientific Management." He contrasted the two kinds of schools—the school of influence, in which the pupil was held by the consecrated personality of the teacher, but which lacked unity, adaptability and definite aim; and the school of information, whose purpose was to impart information in a systematic, orderly manner, and in which the courses were adapted to the growing age of the child and the classes were related to each other in an organic whole. In this latter school, influence is not discountenanced, but is used only as one of many factors. The purpose of this school is to train. The course closed on Friday night, with an inspiring lecture on "The Product of the Sunday School," in which Mr. Dennen pictured the Ideal School of To-morrow, and for the partial realization of which he exhorted the teachers present to endeavor to establish in one of the Richmond churches a Model Sunday School.

Dr. Mitman, in his lecture on "The Adult Bible Class," showed the great opportunity for continued religious instruction, which has hitherto been utilized so largely by other Communions and too little by our own. One of his most important lectures was on the subject, "How Shall We Hold Our Young Men and Women for the Church?" He emphasized the fact that we must stop the great leakage by which so much of the young life is lost to the Church, by giving the pupils something to do that seems to them worth while along the lines of social service, missionary, and other activities.

On Friday night Dr. Mitman brought the Institute to a close with the presentation of his intensely interesting and informing illustrated lecture on "Ephesus, Athens and Corinth, Three Cities Visited by St. Paul." The stereopticon pictures were made by Dr. Mitman from photographs, which he himself had taken on the original sites. Thus ended Richmond Convocation's first Sunday School Institute, in the spirit of the great Sunday School Forward Movement, which is spreading throughout our Church. In spite of the proximity of the Christmas season

the attendance was gratifyingly large, and the interest was constantly increasing, from the beginning to the end. Too much praise cannot be given to Mr. Robert E. Anderson, superintendent of All Saints' Sunday School, and a member of our Diocesan and Convocation S. S. Commissions, who spent an almost immeasurable amount of time in correspondence and preparation of the programme, and who was constantly attending to its efficient execution, during its progress. Rectors and Sunday School superintendents, quite generally, attended the sessions, thus receiving helpful information, and at the same time encouraging their faithful attending teachers. All are enthusiastic at the results and look forward with insistent eagerness to the holding of another Training School next year.

The Brotherhood of St. Paul.

The advisory board of the Brotherhood of St. Paul in the Diocese of Virginia met in the parish house of Holy Trinity church, Richmond, Tuesday morning, December 9th. The following members of the Board were present: Rev. D. H. Lewis, president; Rev. J. F. Ribble, vice president; Miss M. W. Purcell, secretary; Rev. E. L. Goodwin, treasurer; and the Rev. Messrs. W. R. Bowie, W. D. Smith and G. M. Brydon.

Two questions of prime importance were thoroughly discussed. First, the need of suitable missionary literature for small boys; there being no such literature at present. A committee was appointed to make a careful study of the subject and to take such steps as they deemed advisable for procuring such literature. This to be known as the Literary Committee of the Brotherhood of St. Paul. Second, the best methods for arousing interest in the Brotherhood throughout the Diocese, and of getting a chapter organized in as many parishes as possible. A committee was appointed to draft a letter, clearly defining the purpose of the Brotherhood, to be sent to each rector in the Diocese, with request that he give it his most thoughtful attention. This letter will be sent out immediately after the Christmas holidays; and it is sincerely hoped that it will secure the proper consideration which is due it. Other methods will be used as the work develops, such as visitations by the Secretary of the Brotherhood, and the educational secretary of the Dioceses and through the advisory board members of the different Convocations.

To Those Who Helped to Make a Hard Working Rector Comfortable.

Please accept my most sincere and hearty thanks for your generous help. It has put us where we can have a real Christmasy Christmas; get on with our work, and be generally happy and useful, I hope. I would like to thank all who have so kindly helped. Please do so for me, if you can, in the same way you made the need known. Wishing you all a joyous Christmas,

Yours sincerely,

FRANK A. RIDOUT.

New Assistant at Holy Trinity, Richmond.

The Rev. Thomas G. Faulkner, rector of Holy Trinity church, Greensboro, N. C., has accepted a call to become the assistant to the Rev. J. J. Gravatt, D. D., at Holy Trinity church, Richmond. Mr. Faulkner, it is expected, will assume his new duties shortly after January 15th, 1914. He is a son of Mr. Charles J. Faulkner, of Boydton, Va., a graduate of the University of Virginia, where he received the degrees of B. A. and M. A. He is an alumnus of the Virginia Theological Seminary. His first charge was as rector of St. Andrew's, Clifton Forge, Va., 1903-04; Silver Spring parish, 1904-06, from whence he went to Greensboro in 1906.

The Rev. W. E. Evans, D. D., and Mrs. Evans are spending the winter in New York, where their address is 42 West 38th street. Dr. Evans was formerly rector of Monumental church, Richmond, Va., and later rector of the Church of the Advent, Birmingham, Ala., the rectorship of which he resigned, because of ill health. Since early in this year he has been living at his summer home, near Doswell, Va.

The Rt. Rev. Arthur S. Lloyd, D. D., President of the Board of Missions, was the preacher, morning and night, last Sunday, at St. James' church, Richmond, the Rev. Wm. M. Clarke, D. D., rector.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

St. Paul's Parish, Steubenville.

At a social gathering of the men of St. Paul's parish, Steubenville, Rev. W. M. Sidener, rector, the evening of November 26th, $5,000 of the $7,000 needed for enlargement of the parish house, was pledged, and plans for the improvement have been adopted. The material, which will be of stone, and the architecture, will conform to the present structure and will add much needed equipment for Sunday School and other extra parochial purposes. Following this progressive movement, the Bishop of the diocese made a visitation of the parish Sunday, December 7th, and confirmed sixty persons, thirty-three of whom were boys and men. The rector's report shows the interesting fact, which speaks well for the solid character of the work being done in the parish, that while only thirty-seven of the class were baptized in the Church, the others having come from several different religious bodies—five from the Roman Communion; all but five were regular members of the parish and worshippers at its services, twenty-six being from the Sunday School. Two months before the confirmation, a noted evangelist had quite swept the town with a remarkable revival, and following the Bishop's visitation, an unsigned letter was sent to the rector, claiming for the efforts and influence of the evangelist, the credit of so large a class, was made the occasion of a polite note from the rector addressed to and published in one of the local papers, in which it was explained that while the rector desired to commend the evangelist for all the good that he had done and was doing, as a matter of fact, only five of the sixty persons confirmed had come from outside his own congregation, and had not been under his ministry and instruction previous to the advent of the evangelist.

Cleveland Clericus.

Thirty members of the Cleveland Clericus, including the Bishop and the Coadjutor-elect, held their December meeting in the parish rooms of St. Paul's church, Monday, December 8th. Rev. W. Ashton Thompson read a paper of constructive and practical importance on "Organization of Sunday Schools into Departments," strongly recommending as a most valuable contribution to the literature on that and kindred Sunday School subjects, "The Children's Challenge to the Church," by the Rev. William E. Garner, a volume of 115 pages. Many of the details of the approaching consecration of the coadjutor, appointed for January 8th, were announced, and arrangements made for a mass meeting at St. Paul's church the evening of the 7th, to be addressed by three of the visiting Bishops, and for the entertainment in the homes of Cleveland Churchmen of the visiting Bishop and clergy.

Annual Dinner of St. Paul's Club, Cleveland.

The annual dinner and election of officers of the men's club of St. Paul's parish, Cleveland, was held in the parish rooms the evening of December 10th, seventy-five being present. Hon. Sheldom Q. Kerruish presided, and addresses were made by James C. Wood, M. D., on "How can the Laity Interest the Clergy in Church Work;" by Mr. Charles Strong, on "St. Paul's Present Opportunity;" by Attorney Harrison B. McGraw, on "The Busy Man in the Church;" by Mr. Alex. C. Brown, on "The Men's Club of St. Paul's;" by the curate of the parish, Rev. Stephen E. Keeler, on "The Religious Machine," and by the rector of the parish, Rev. Walter R. Breed, D. D., on "St. Paul's Parish." This was the first of a series of similar conferences projected for the winter.

Addition to Parish House.

A new and useful addition to the parish house of St. Timothy's church, Massillon, Rev. Samuel Ward, rector, has been erected, at a cost of $15,000 and will be opened with the Christmas celebration. The lines of the new building follow and are made to harmonize with the old, to which the latter lends itself with excellent effect, and like it is finished in oak. It furnishes seven additional class-rooms, the largest of which is to be especially equipped for primary work, and all heated with new and modern steam apparatus. The entire structure is a fine tribute to good taste and wise planning, and is to be yet further enlarged by finished basement for recreation purposes, for which plans are being projected.

Conference for Woman's Auxiliary.

The second of the series of conferences for educational and inspirational purposes announced for the winter by the Woman's Auxiliary of Cleveland, was held at Christ church, Rev. Virgil Boyer, rector, the afternoon of December 12th, one hundred and twenty-five women being present. Mrs. E. J. Backus presided, and addresses were made by Mrs. H. H. Hart and Mrs. D. W. Conrey, on the Church Periodical Club, and by Miss Katharine L. Mather, on General Missions, the last-named referring specifically to the needs of St. Mary's Hall for girls, in Shanghai, and St. Luke's Hospital, Tokyo.

The rector of St. Paul's church, Fremont, Rev. Thomas Jenkins, has issued an "Anniversary Year Book," illustrated, covering the seventy years' history of the parish, the organization having been consummated in 1842. The publication has been compiled with careful view to historical accuracy, and is an interesting and valuable contribution to the parochial histories of the diocese.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Federal Council of the Churches of Christ.

The executive committee of the Federal Council of the Churches of Christ in America met at the Central Y. M. C. A. building in Baltimore, December 3d to 5th. The committee includes about one hundred of the foremost religious leaders in the country, representing thirty denominations. The delegates from our Church, representing the Joint Commission on Christian Unity and Social Service, were Bishop Ethelbert Talbot of Bethlehem, Robert H. Gardiner, John M. Glenn and William F. Cochran, Jr. The spirit of the meeting was especially fine, and it was generally considered by far the most satisfactory meeting since the council was organized in Philadelphia five years ago. Bishop Talbot expressed regret that the Protestant Episcopal Church has not yet officially affiliated with the Federal Council. The Rev. G. Livingston Bayard, one of our chaplains in the Navy, asked that it indorse the project to increase the number of naval chaplains to one for each one thousand men in the service. The committee concluded its sessions with a large and enthusiastic mass meeting, held on December 14th, at the Mt. Vernon Place Methodist Episcopal church, in the interest of Christian Unity. Among the speakers was Bishop Talbot, who delivered an interesting address on the Plans and Hopes of the Commission of the Protestant Episcopal Church, on a World Conference of all Christian bodies to consider the faith and order of the Church of Christ. The Federal Council has now become such a force in American Protestantism as to give ample ground to believe that it is a very definite step to the union of the Protestant household, which is the first step in the problem of Christian union. That the Federal Council has done a great service in clearing the atmosphere of misunderstandings, and bringing men together from the various communions and having them work out the common problem, has led them to quite forget what appeared to be barriers to co-operation, and led them into paths of service for social betterment that has made unity a necessity, if anything like victory is to be achieved in these causes.

Annual Brotherhood Meeting.

The annual meeting of the Maryland Assembly of the Brotherhood of St. Andrew, was held in the parish house of the Church of St. Michael and All Angels, Baltimore, the Rev. Charles Fiske, D. D., rector, on the evening of December 9th. The principal address was delivered by Dr. John Wilkinson, Jr., vice-president of the Philadelphia Assembly, who brought a special message from Mr. Edward H. Bonsall, the national president. Brief addresses were also delivered by the Rev. Dr. Arthur B. Kinsolving, of Old St. Paul's church, and the Rev. Dr. Fiske, rector of the parish. Plans were outlined for hospital and institutional work in the coming year. Officers for the ensuing year were elected as follows: President, Arthur E. Hungerford; vice-president, H. S. T. White; secretary-treasurer, Walter B. Wessels; recording secretary, J. B. Bradhurn; executive committee—Messrs. William B. Hurst, H. S. Taveau, Jr., John B. Reeside, Sr., Herbert L. Grymes and Earl Carson.

At a recent meeting of the Senior Chapter, of the Brotherhood of St. Andrew, of St. Paul's chapel, Baltimore, Mr. B. F. Finney, Southern field secretary of the order, gave a helpful and stimulating address. As a result the chapter determined to make an effort to increase the attendance at the night services. A statement was drawn up pledging its signers to attendance at the night services of November 30th, December 17th, 14th and 21st, with the object of gathering a congregation of not less than 300 persons on Sunday night, December 28th. It was proposed to secure 100 names, but upwards of 140 persons pledged themselves to the movement during the first ten days in which the papers have been circulated.

The Rev. Dr. Mitman Addresses a Sunday School.

The Rev. Dr. Stewart U. Mitman, field secretary of the Sunday School Convention of the Third Department, visited St. John's church, Mt. Washington, Baltimore county, the Rev. Wilbur F. Watkins, Jr., rector, on the second Sunday in Advent. He addressed the Sunday School in the morning, and at the 11 o'clock service preached on "The Relation of the Sunday School to the Church." In the afternoon he conducted a "conference" for the Sunday School officers and teachers of St. John's and the neighboring parishes, on the general subject, "The Problem of the Small School," treating in turn, in a most interesting and suggestive way, the questions of the organization, the grading and the efficiency of the small Sunday School.

Mr. Florence W. MacCarthy, for twenty-five years prominent in the business life of Baltimore, died in the University Hospital there, on December 9th, aged 51 years. Mr. MacCarthy was a devoted Churchman, for many years a member and vestryman of the Church of the Messiah. The funeral was held at that church on December 11th, Rev. Peregrine Wroth, the rector, officiating.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Corporate Communion for Men Approved.

The following resolution was unanimously adopted at a recent meeting of the Greenville Convocation, held at Union, S. C.:

Whereas the women of the Church have, for years, and especially at the triennial service of the Woman's Auxiliary, held in the Cathedral of St. John the Divine, New York, at the recent General Convention, expressed their loyal devotion to the Church in their gifts for Missions, we, the members of the Greenville Convocation, thank them in the Name of our Blessed Saviour for their noble work.

Whereas, this noble example of the women of the Church is worthy of imitation by the men of Christ's Kingdom; be it

Resolved, That the Greenville Convocation heartily approves the plan of each parish having a Corporate Communion for the men of the Church, preferably on the First Sunday in Advent, when an offering shall be made for Missions.

An amendment was added to cover this year.

In Grace church, Anderson, on the First Sunday in Advent, there was a celebration of the Holy Eucharist, especially for the men of the parish, when an offering was made for Missions. It is purposed to have this service each year on that day, following the resolution offered by the House of Deputies relating to the Men's United Offering.

Large Confirmation Class at St. John's.

Bishop Guerry confirmed an unusually large class, at St. John's church, Florence, on Sunday, December 7th, presented by the rector, the Rev. H. Thomas. The class was composed of men and women, boys and girls. There was one class in the morning and another in the evening, and one class at Christ church, Mars Bluff.

The Bishop's address was a forceful and most practical one. His sermon was one of the most powerful and interesting ever preached in Florence—a warning against materialism, the prosperity of the community, which caused people to forget their duties to the Giver of Gifts.

St. John's looks with special pleasure to the few words that the Bishop always directs during the service to his old parishioners, for this was his first and only charge as a priest. The congregation is largely made up of people whom he married, whose children he baptized and some of them he buried, and his talks are heart to heart talks of the student priest to his old friends and are always most affecting.

The first service in the new Christ church, Mullins, was held in November 23d, when Bishop Guerry preached to a large congregation, being assisted in the service by the Rev. E. A. Penick and the Rev. A. S. Thomas. The Rev. Mr. Penick is in temporary charge of the mission. The new church is said to be one of the prettiest and most complete of the smaller churches in the diocese.

The Rev. H. C. Mazyck, rector of St. Matthews' church, Summerton, has been called to the Church of the Epiphany, upper St. John's, in the same diocese.

The churches on Johns and Edisto Islands, S. C., are now in charge of the Rev. Charles I. LaRoche, who was formerly rector of Zion parish, Prince George's county, Md., Diocese of Washington.

A beautiful baptismal font has been presented to Grace church, Charleston, by Mr. and Mrs. F. T. Morgan and Mrs. E. H. Palmer, as a memorial to Mrs. F. M. Jones, for many years an active worker in philanthropic work in that city.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Dedication of Trinity Parish House, Williamsport.

Trinity parish house, Williamsport, by far the finest of its kind in the Diocese, was dedicated "to the service of the Church and the community," on Monday evening, December 8th. The building was presented by Mr. Thomas H. Hammond and was accepted on behalf of the parish by the rector of Trinity church, the Rev. Robert F. Gibson. "Words of God Speed" were spoken by the former rector, the Rev. Geo. C. Foley, D. D.; from the mother parish, by the Rev. W. Northey Jones, rector of Christ church, Williamsport; from Our Neighbors, by the Rev. E. C. Armstrong, D. D., and from the Bishop, the Rt. Rev. James Henry Darlington,

D. D., Bishop of the Diocese. Trinity House was erected in pursuance of a bequest of the late Mrs. Amanda Howard.

Rev. David Pugh Griffith has been relieved of the charge of St. Andrew's, Shippensburg, and has accepted a call to St. Mary's church, Williamsport. He will begin his new work on the first of January.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

The Rev. Dr. Gwynne Elected Rector Emeritus.

Following the happy progress and completion of an existing arrangement for three years, the resignation of Rev. Walker Gwynne, D. D., rector of Calvary church, Summit, N. J., has been accepted and he has been elected rector emeritus. At the same meeting Rev. Philip J. Steinmetz, Jr., the rector's assistant since August, 1912, has been elected rector of the parish; all to take effect January 1st, 1914. Dr. Gwynne now completes twenty years of service in the parish, during which the large and beautiful church has been built and the parish has been brought to great strength and efficiency.

Church Women Voting.

At the meeting of many parishes and missions of the Diocese of Newark, the presence of many women, having the privilege to vote for the first time, is recorded. Apparently they have been deeply interested and very intelligent voters, and the day when members of the vestry—many or few—come together to re-elect themselves is passing.

Death of Important Parish Officers.

Within a few weeks four important officers of parishes in the Diocese of Newark have died, men who will be greatly missed in their places: Mr. Samuel J. Garrison, of Christ church, Pompton, at the age of forty-five years; Mr. Charles Colyer, of Trinity church, Newark, at the age of sixty-four years; Mr. Henry Hales, of Christ church, Ridgewood, at the of eighty-three years; Mr. John Porter, of St. Luke's, Montclair, at the age of fifty-nine.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.

Half a Million Bequeathed for Church and Charity.

The will of Mrs. Deborah K. Rodman, which disposes of an estate valued at $500,000, makes a number of charitable bequests, among which are two of $5,000 each to St. James' Industrial School and Mission and the Society for the Advancement of Christianity. The sum of $25,000 is left in trust, the income to be expended in the maintenance of St. Stephen's chapel, Riverside, New Jersey. The residue of the estate is left to the executor, to be distributed among such religious, charitable and benevolent purposes as in his judgment seems best and proper.

Institution of a Rector.

The Rev. John Mills Gilbert was instituted as rector of the Church of the Holy Trinity, West Chester, by the Rt. Rev. Bishop Thomas J. Garland, Saturday morning, December 6th. He graduated from St. Stephen's College, Annandale, in 1890, and was ordained by Bishop Doane in 1894. He has successively served at Burnt Hills, N. Y., Morristown, N. J, Gloversville and Waterford, N. Y., and as vicar at the Chapel of the Heavenly Rest, at Phelps, N. Y., and St. Paul's, Buffalo, before going to St. Paul's church, Harrisburg, Pa., in 1909.

Money Given for St. Luke's Hospital, Shanghai.

A considerable sum of money was raised at a missionary meeting held in the Witherspoon Hall, on Tuesday evening, December 9th, in the interest of St. Luke's Hospital, Shanghai. Addresses were made by Dr. W. W. Keen, who presided, the Rev. Arthur M. Sherman and Dr. W. Hamilton Jeffreys, pointing out the need of a medical school building adjoining St. Luke's Hospital, which has been an efficient means of converting the natives to Christ. Dr. Jeffreys dwelt especially upon the grave necessity of establishing hospitals and medical colleges in China; that they are a crying need from a standpoint of humanity, and a rich investment for the introduction of Christianity. It is hoped that $35,000 will be raised for this object.

Memorial Windows to Titanic Victims.

Two handsome memorial windows have just been placed in St. Paul's church, Ogontz, by Mrs. Fitz Eugene Dixon, in memory of her father, George D. Widener, and her brother, Harry Elkins Widener, who were lost on the Titanic. The George D. Widener window, on the north side of the church, shows Our Lord Christ on the Sea of Galilee. The fondness of Harry Elkins Widener for books led to the choosing as the subject of his window, the figure of St. John, looking up, with a book in one hand and a pen in the other. It is on the south side of the church.

Meeting of Indian Rights Association.

The members of the Indian Rights Association held their thirty-first annual meeting in Estey Hall on Wednesday evening, December 10th. The Rev. Hudson Stuck, Archdeacon of Alaska, reviewed the work of the Government and missionaries in educating the Indians in the far North. The Rev. Carl E. Grammer, S. T. D., also made an address. The following officers were elected: Honorary president, Joseph H. Choate; president, the Rev. Carl E. Grammer, S. T. D.; corresonding secretary, Herbert Welsh; recording secretary, Matthew K. Sniffin; treasurer, Edward M. Wistar.

Churchmen's Missionary Association.

The sixty-fifth annual report of Churchmen's Missionary Association for Seamen has just been issued. It shows that 9,814 persons have attended the services at the Church of the Redeemer and the Biddle Memorial Institute during the past year as compared with 6,578 during the year previous. Over 56,000 visited the reading rooms; 359 services were held, 52 meetings of the Temperance Society were attended by 1,673 seamen and 1,602 others, the Naphtha launch visited 1,159 vessels; 62,044 pieces of reading matter were distributed; $9,765 was handled for the seamen.

The Rev. Carl E. Grammer, of St. Stephen's church, is delivering a series of sermons, on Sunday afternoons, on some of the fundamentals of Christianity, emphasizing the important truths of religion and of restating them in modern terms.

The Clerical Missionary Association of Philadelphia, will have, as their speaker, on Monday morning, January 5th, 1914, the Rev. Hudson Stuck, Archdeacon of Alaska.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Church Work at Nashville Penitentiary.

For the past several years Church services have been maintained at the various institutions in and around Nashville by Archdeacon Windiate and his assistants. A regular monthly service has been held in the State Prison, and weekly instruction given by Mr. Eugene T. Clarke, candidate for orders and missionary in charge. There was recently presented to the Bishop a class of fifteen for confirmation, and many have been baptized in the past year; arrangements have also been made for providing employment and caring for paroled prisoners who have proven faithful when so placed. The Holy Communion is also administered regularly and arrangements are being made for the annual Christmas Eve service in the prison, by the Archdeacon and his assistants. Mr. Clarke has also done effective work at the State Reform School, and the School for Blind.

Florence Crittendon Home.

Archdeacon Windiate recently baptized, at the Home, seventeen children, the Daughters of the King, Christ church, Nashville, standing sponsors. Services have been maintained at the Home for some time by the Archdeacon and Mr. E. T. Clarke.

Mr. Irving Hiller and Mr. Franklin G. Faber were recently admitted candidates for Holy Orders in Tennessee, the former attending Berkeley Divinity School and the latter the Virginia Theological Seminary.

The parish house of Christ church, Nashville, was formally opened on December 4th. It is a commodious building of stone, built to harmonize with the church, and has four floors. The chapel has not yet been finished.

A lot was recently given to Archdeacon Windiate for Church purposes at Dover, by Mr. Merritt, of Clarksville. Services have been maintained at Dover for some time.

The Bishop of Tennessee has organized the eastern section of Tennessee into the Archdeaconry of Sewanee, and has placed the Rev. W. S. Claiborne in charge, with headquarters at Sewanee.

The Rev. Charles T. Wright, of Albany, Georgia, has accepted the rectorship of Sewanee and is now in charge.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Bishop-Elect Tyler Holds a Mission at Huntsville.

The Rev. J. Poyntz Tyler, Bishop-elect of North Dakota, conducted a helpful mission, November 23d-30th, inclusive, for the Rev. Cary Gamble, at the Church of the Nativity, Huntsville, Ala. Services were held both morning and evening, every day, except Saturday. The morning addresses were splendid appeals for a restoration of the family altar in the home, while the evening sermons were most earnest Gospel appeals.

Perhaps never before have the people of Huntsville had such a spiritual treat. Mr. Tyler was at his best and held the attention of his hearers for about an hour each service, and every one expressed much interest and pleasure in the clear and forceful manner of the missioner. North Dakota is to be congratulated in having such a man of God and gospel preacher for its Bishop.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Ordination.

On St. Thomas' Day, in St. Peter's church, Sheridan, the Rev. E. M. Cross, rector, the Rev. Stephen McGinley and Rev. Lewis Doyle Smith will be advanced to the priesthood.

In the evening of the same day, being the Sunday before Christmas, the annual Sunday School Feast of Lights will be celebrated.

On December 14th the new Caenstone font, which has been purchased with the Sunday School birthday offerings, will be consecrated.

The Auxiliary bazaar, held on the 2d of this month, realized $400 for the organ fund, not including $27 which the St. Cecelia's booth raised for music and vestments.

The following vestry was elected on November 24th: Lyman H. Brooks, senior warden; Horace H. Nichols, junior warden; W. Frank Emory, secretary; William Moncriffe, George Cutler, J. J. Adams, W. E. Foley, C. L. Hoag, J. C. Early, and J. J. Bentley.

The Woman's Guild held a successful bazaar December 6th. A Sunday School was organized in September and is progressing well.

The Sundance field is keeping Rev. N. F. Douglas constantly riding. Eighteen miles to make a sick call; twenty miles to take a funeral and twenty-seven miles to officiate at a baptism, are incidents in the work. Services have been held at Beulah, twenty-two miles northeast; at Farrall, twenty miles north; at Dowing, twenty miles west, and in a mining camp in the Bear Lodge range.

IDAHO.

Rt. Rev. J. B. Funsten, D. D., Bishop.

Ordained Deacon.

On the second Sunday in Advent the Bishop of Idaho ordained Thomas Ashworth to the diaconate, in St. James' church, Payette. Rev. Everett P. Smith presented the candidate and the Bishop preached the sermon. There was a large congregation present. Mr. Ashworth has for some time been in charge of this church as lay reader and will continue his work here. The Church plant in Payette has been greatly improved by the purchase of an adjoining property, on which is a building used as a Church House, where the people of the parish can assemble and the social life developed in connection with the church. The entire plant has been overhauled, the rctory repainted and a hot-air furnace installed.

Difficulties Attending Church Work in the District.

Winter has set in with its difficulties of heavy snow and cold weather in the Wood River country, which is well up in the regions of the great Saw Tooth range. The Rev. Mr. Stringfellow, who has charge of this work, writes from Hailey that he is pushing things with all the earnestness possible, under the conditions which confront him in a town which largely has the atmosphere of a mining-camp, and where the Church has to work against great odds. Mr. Stringfellow has succeeded in raising a great part of his apportionment, and hopes, notwithstanding the heavy snows, to carry on his work throughout the winter.

St. Margaret's School.

St. Margaret's Hall, our School for Girls, has about the usual number this year, notwithstanding the fact of the comparatively hard times. We have about a hundred in attendance, but the prices charged are not quite sufficient to give the necessary support for this valuable mission school, which has done so much for the young girls coming from our ranches and mining camps.

St. Luke's Hospital.

The hospital work at St. Luke's is going on as usual. We have about an average of a hundred people coming under its treatment every month and there are about twenty-five young pupil nurses in its training school. The Bishop is making a strenuous effort to get the debt off the hospital and school, amounting to a little over thirty thousand dollars, on which he has to pay eight per cent. interest. This debt was contracted several years ago for permanent and much needed additions to the building. A lady has offered to give two thousand dollars, provided the rest can be secured by the Bishop within a certain time.

The Bishop found a great deal of work to do on his return but on the whole things are progressing well, considering that we are in a great Home Mission Field, where the greater part of the people are indifferent to the claims of religion, and even Church members are not always as interested as they ought to be.

CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

Gifts to Bishop-elect Colmore.

The parishioners of Holy Trinity Cathedral, Havana, accorded to the Rev. C. B. Colmore and Mrs. Colmore a farewell reception, previous to their departure for Sewanee for his consecration as Bishop of Porto Rico. Their parting gift to him was a beautiful pectoral cross. The clergy of the District of Cuba presented him with the chain for the cross, as a token of their esteem and affection.

OKLAHOMA.

Rt. Rev. F. K. Brooke, D. D., Bishop.

Deanery Meeting and Ordination.

On Friday, November 18th, in St. Philip's church, Ardmore, Bishop Brooke ordained priest, the Rev. Thomas W. Buckler, missionary at Lawton and vicinity. The service was in connection with the meeting of the Southern Deanery, at which addresses were made by the Bishop, Dean Colton and Rev. Messrs. Griffith and Buckler. There were interesting and profitable conferences between the Bishop and clergy, in the afternoons. There was much regret at the illness of the Rev. F. P. Kircher, rector at Ardmore, which interfered somewhat with the pleasure of the meetings.

The hand that tends the sick tends Christ; the feet that go on errands of love work for Christ; the words of comfort to the sorrowful and of sympathy to the mourner are spoken in the name of Christ. Christ comforts the world through his friends.

Patriotic Service in Christ Church, Alexandria.

A very interesting patriotic service was held in old Christ church, Alexandria, Va., on Sunday afternoon, December 7th, at half past three o'clock, under the auspices of the Colonial Dames. It was held in commemoration of the service of Thanksgiving, which took place in that church on the 7th of December, 1783, for the full recognition of the independence of the United States and the establishment of peace between Great Britain and this country, by the final departure of the last detachment of British troops from the city of New York. As soon as the news reached Alexandria, it was determined by the Rev. Dr. Griffith, the rector of the church, to hold that service on the following Sunday, which was heartily endorsed by all the congregation and residents of the town, who filled the old church and made it resound with their devout thanksgivings to Almighty God for all the benefits they had received in the full acknowledgment of peace and independence, by the withdrawal of the British from these shores. A special service of Thanksgiving with appropriate hymns and anthems was held and a patriotic sermon was preached by Dr. Griffith, from the text, "Yea, thou shalt see thy children's children and peace upon Israel"—Ps. 128:6.

Fortunately, a Colonial Dame, resident in Alexandria, recently found an account of the service in a bound volume of an old magazine now in the Library of Congress, which at once led to the commemoration service on this, the 130th anniversary of that first one. The fact that the day of commemoration happened to be Sunday, added greatly to its interest.

The service followed as nearly as possible the lines of the old one. Evening Prayer was said, with the exception of the regular canticles, special solos taking their place. The special Psalm used was the 68th, and the lessons read were from Exodus 15:1-21, and Romans 13. The address, which was most appropriate, was delivered by the rector, the Rev. Wm. J. Morton, who took the text chosen by Dr. Griffith, his predecessor, and wore the old black silk gown, which was used by rectors before the Civil War. The opening hymn was, "Come, thou Almighty King," the National Anthem as published in our Hymnal, was sung immediately after the address, and the closing hymn was "How firm a foundation." The solos were "The Lord is my Shepherd," sung before, and "Open unto me the Gates," after the first lesson, and "Rock of Ages" after the second lesson. An anthem from Psalm sixty-eight was sung as a duet before the address, and "Sing Alleluia Forth," as a quartette, before the Benediction.

The church was appropriately decorated for this service in accordance with that of 1783; a white dove was suspended over the pulpit, and on the right of the chancel was the verse from Psalm 85, "Mercy and truth have met together, Righteousness and peace have kissed each other; and on the left, from Psalm 29, "The Lord will give strength unto His people, the Lord will bless His people with peace."

The old church was filled by a large and interested congregation. Several descendants of those who took part in the first service of thanksgiving were present. Among those in attendance were Mrs. Eleanor Griffith Fairfax, a great granddaughter of the Rev. Dr.

Griffith, who held the first service of thanksgiving; Mrs. Wm. Ruffin Cox, of Richmond, Va., president of the National Society of Colonial Dames of America; Miss Comegya, regent of the Mount Vernon Ladies' Association; Mrs. Rogers, the vice regent from Maryland, and H. H. Dodge, Esq., superintendent of Mount Vernon.

Representatives of the Colonial Dames, Daughters of the American Revolution, members of the Society of Colonial Wars, and of the Society of Cincinnati, and other patriotic organizations, including a number from out of the city were in attendance.

The Rev. S. A. Wallis, D. D., of the Theological Seminary, assisted in the service, reading the special psalm for the occasion.

The ushers were Messrs. H. R. Burke, Arthur Herbert, Jr., G. Washington Lewis, and Albert Smoot—all of Alexandria, and all descendants of Revolutionary leaders.

The service was most impressive and inspiring, and will go down to posterity as another historic landmark of the old historic church and city.

For the Southern Churchman.

The Grace of Giving.

Both the disposition, or inclination, or habit of heart, as well as the how or manner of exercising the grace of giving are studies. They don't come naturally in everybody, though born in some. On the contrary, in many of us the whole thing seems to be one of the fruits of the divine Spirit, to be cultivated after the mind of our blessed Lord and the great God.

The fact in human nature is, that if we don't cultivate good things of thoughts and graces, bad thoughts and mean dispositions will take root and grow and spread. The powers of the air are common talks and ways and fashions; or little unnoticeable devils taking possession of vacant hearts and minds. And many of us are like scalawag cattle, and graze on anything that comes in our way and satisfy our starving and hungering souls on weeds and from puddles.

It is pitiful to see how a heart may seem to dry up and lose the power of parting with anything. A stricture or stringency seems to take possession—like inflammatory rheumatism—that stiffens all the members, so that it hurts to move: Muggins thinks it will ruin him to give a nickel.

There is no grace, nor fruit of the Spirit that has not to be cultivated, and that will not die if neglected. The teaching of Scripture is to exercise, meditate, in the laws and ways of God.

To give as a mere duty, or to work out our own salvation—leaving the devil to take the hindmost—is not suggestive of the divine mind or of the love of God and man.

The chapter on Charity covers such cases. Some poet says, of that sort, We know they are religious; but who feels they are good?. May be they think their iciness will keep them from burning. Those icicles are in danger of combustibility.

There does seem to be a style of piety that is shop goods; the manufactured article, passing in the crowd, without any flavor or show of nature.

It is much to be apprehended that we have stock companies fully organized for this sort of business; just as in the general world we have machine-made and home-made clothes.

Goldsmith says of his kind-hearted man, "His pity gave ere charity began." There are styles of even charity.

Gifts are a language that is not likely to be mistaken. The smallest gift may be full of love and devotion. The most costly gift may shine with the pride and ambition of the giver, or it may mean nothing else but the discharge of an obligation—an unwillingness to be in any way indebted.

A sour philosopher says: It is insufferable to be under obligations to a scoundrel. We know that the feelings of a household servant may be hurt by being too ready to pay off a kindness.

It is an honor to make much of a gift and own a lasting obligation.

The divine ideal is the free bounty of the Heavenly Father; and the order: Be ye therefore perfect; as your Father in Heaven is perfect.

The common-place, easy and cheap, is covered by the words: Do not even the Publicans the same? And the best gift or service may be utterly spoiled by a flavor of cheapness. It is no help to a mean thing to call it a "mite." J. L. W.

The Dogma of Christmas.

Christmas is unquestionably the most popular festival of the Christian year. It is kept not only by the historic Church, not only by all sects which style themselves Christian, but also by the mass of men in civilized lands even outside all lines of creed and worship.

An explanation sometimes offered for the holiday keeping of Christmas is that the date coincides with that of old pagan festivals, such as the Saxon Yule and the Roman Saturnalia. Of course, many of the customs and games of the season have such an origin; they were taken by the Church, cleansed from heathen impurities, and given to her children for instruction and recreation. But it would be quite absurd to ascribe the dominance of Christmas to any mere coincidence of date with ancient anniversaries. The radiance which streams over the world at this time really comes from the lights on the Church's altar, little as some of those who enjoy this radiance appreciate that fact.

The Christmas spirit of good-will and generous sympathy is abroad on the earth, because the proclamation made by the angel on the first Christmas Day is repeated from the myriad pulpits of the Christian ministry. The gifts at this time—whenever they are made in any really laudable and noble spirit—are due to some sense of the great gift made by God in Bethlehem of Judea.

It is quite true that the other chief days of the Christian Year, such as Good Friday and Easter and Ascension, are equally essential to the revelation of the love of God and the salvation of human-kind. Without them there could be no Gospel Story. Nevertheless, the dominance ascribed to Christmas is a proper one. All Christianity is truly contained in the event which this day commemorates. As the angel declared to the shepherds, "Unto you is born this day a Saviour." He was born Saviour.—North Dakota Sheaf.

Why Do We Observe Christmas?

When we are asked the question, as doubtless we are asked sometimes: "Why do you observe Christmas?" there can be only one ultimate intelligent reply. "Because I am a Christ-man, or Christian." For that reason and that reason only, for that is the only logical, intelligent, historical, practical reason. Because I am a Christian! Now see just what involves. It means that you can only celebrate or observe the day with that truth as the dominant note of the whole observance. You cannot, as a Christian man, observe it only as a heathen might do; i. e., make of the day a saturnalia of feasting and drinking and fleshly pleasures. You cannot observe it as a mere episode in commercialism, using the day as a catch-penny, as a season when you can make a little money out of people's generosity. You cannot observe it as a mere historical commemoration even. No! as a Christman, as a Christian, your better self tells you that there is no alternative to the one demand of Christmas Day—that you observe it as a Christ-man. And how is that you ask? The Christman does not need to ask the question. He knows! He knows that supreme in the day stands the Altar of God—the earthly throne of His Master—where he first comes and pays homage and adoration and worship. The Christmas bebecomes to him the Christ-mass. And at the blessed altar he makes his offering and his personal worship. And next he erects the altar of home at his fireside, where with his Christ-children the Christ-man enters into the spirit of the Christ-child, and the Christ-child and the Christ-children and the Christman and the Christ-woman hold festival in the Christ-Spirit! And then he erects the altar of Peace and Good Will Among Men outside of his home, outside of his Church, and those who are not Christ-men, seeing what the Christman does, how he feeds the hungry, clothes the naked, ministers to the sick, gives joy to the children, appreciate the life and sacrifice of the Christ-man and wonder who is the Christ who can make such a Christ-man, whose deeds shine in the world of to-day. And this makes other Christ-men and so the Christ-life spreads and broadens, and Christmas means everything to the Christ-men because they have not only been taught the truth of it but have felt the truth of it. They feel that the truth that "as many as received Him to them gave He power to become the sons of God—or children of God—even to them which believe in His Name!"

There is the secret, the power, the revelation of Christmas. And it means everything to the Christ-man. He knows that as St. John wrote so may we: that the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth. Rev. B. W. Rogers Tayler, D. D.

As far as I can help it, I never have merely business relations with any one. I try always to remember that there is a deeper relation between us. I commonly succeed less in the drawing room, but even there I try to recognize the present humanity, however much distorted or concealed.—Macdonald.

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Family Department

At the Inn.

By Helen Elizabeth Coolidge.

"There was no room for them at the inn."
No room for a dear Saviour
In all this world so wide!
No room for One who loved us,
For us was crucified?
Our hearts are over-crowded
With selfishness and sin;
Without He waiteth, waiteth—
He longs to enter in.

No room for Thee, dear Saviour,
No welcome warm of love,
O merciful Redeemer,
Who intercedes above!
Yea, hearts should open ever
To let the Christ-child in;
The Saviour, Who will pardon
Our every grievous sin.

No room, on this Thy birthday,
For Thee, O Saviour dear!
What means this joyful Christmas
With all its wealth of cheer?
That it may give Thee welcome,
Wide-stretched shall be its door;
The Inn of Souls now enter,
To dwell for evermore.

Washington, D. C.

Christmas Thoughts.

It is often said that the subject of Christmas—so mystical and so merry, so pathetic and yet so jovial—has been exhausted. Not so; if we admit that Christianity is a living, progressive principle, not a decaying force, then the topic has only been treated as it were in prefaces and by prologue. Leigh Hunt, who in life was the incarnation of a spirit that is emphatically of Christmas, declared that volumes remained to be penned upon the mere separate items which we associate with this wonderful season.

It is too much the custom to treat of the claims of Christmas in the secular and social aspect only. That the birth of Jesus Christ, the Saviour of the human race, the mysterious link connecting Deity with human sympathies and affections, should be considered the most wonderful and glorious event that ever happened, and the one most worthy of being reverently and thankfully commemorated, is a proposition which must commend itself to the heart and reason of every one who aspires to walk in the footsteps of His most holy life, and share in those inestimable benefits which He has purchased for mankind.

The observance of Christmas was denounced by the Puritans as superstitious, and we are told that in the days of John Knox, in Scotland, some ministers preached against the observance of all holy days; caused their wives and their servants to spin in open sight of the people upon "Yule Day," and their auditors constrained their tenants to yoke their plows in contempt of Christ's Nativity. But the faithful chronicler goes on to relate that this was not left unpunished; "their oxin ran wod (mad) and brak thair neckis, and lamed some pleughmen, as it is notoriously knawin in sundrie parts of Scotland."

It is now matter of congratulation, however, that there are few who dispute the propriety of celebrating the anniversary of Christ's Nativity by a religious service.

The first authoritative command to keep the time holy is attributed to Clement, a co-laborer with St. Paul, and mentioned by the latter in the Epistle to the Philippians. Clement says: "Brethren, keep diligently feast days, and truly, in the first place, the day of Christ's birth."

It is Chrysostom, the "golden-mouthed," who, referring to Christmas, eloquently terms it "the most venerable and tremendous of all festivals; the metropolis and mother of all."

The custom of decking houses and churches with evergreens at this season is becoming every year more common among all Christians. Of all festival times Christmas is the one most independent of the weather. Though storms and tempests roar without, within each home, at least on this blessed day, there is warmth and radiance. How like to the ideal life of the Christian in this world! Let the outward circumstances that surround him be what they may; let storms arise or foes assail, still within his heart is that "peace" which angels proclaimed more than nineteen hundred years ago to the wondering shepherds on the plains of Bethlehem:

"O clouds and tempests, rain and sleet,
Vain forms of eliminated strife,
How can ye chill that subtlest heat,
Which warms and thrills to glorious life
All hearts, by cordial thoughts enticed
To bless this day the deathless Christ."

S. K. B.

A Christmas Thought.

The years and the centuries come and go, only to make clearer to the children of men the memory of the manger cradle and the marvelous Wonder of Galilee. Well may we, His followers, celebrate this most wonderful event in the history of the ages; for since the Christ came as a little child and wrapped his arms tenderly about the forms of little children, the world has bowed its head in sacred reverence to the glory of motherhood and the beauty of childhood. To-day a true mother's knee is the purest altar from which prayer ascends to the throne of God, and baby feet making melody in the human heart is the sweetest music that has ever lifted the broken lives of men and women to the heights immortal. In the light of the coming of Christ to a world of sin and darkness and sorrow, how beautiful, how inspiring is that immortal little prayer:

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take!"

There are times when the voice of a little child following brokenly after its mother the words of that little prayer fills and thrills our souls with an inexplicable something that lifts us far above the life of the flesh into the shining tableland of the larger and higher life into the measureless realms inhabited only by the soul and God. Since Christ was born of a woman, it is not the king on his throne, nor the warrior on fields of battle, nor the statesman in legislative halls, but the mother in the home who, under God, shapes the destiny of the nations.

In the beautiful legend of the angel's visit to the earth three things were borne on angel wings back to the city not made with hands—a mother's love, the smile of a little child, and a beautiful flower. The smile faded on the way and the flower withered, but the mother's love faded not away nor yet did it wither. O Christ, in the divine abandon of thy matchless love and thy marvelous sacrifice, thou hast not only revealed the face of our Father who is in heaven and reconciled a lost world, but thou hast lifted the womanhood of the world out of the night and into the light, out of shame and infinite heartache into exquisite purity and largest life, and with thy pierced hand thou hast reached out into the mists and fogs of superstition and sin and human weakness and saved unto thyself the little children of the world!—Rev. R. O. Lawton, in Nashville Christian Advocate.

The Song of the Shepherds.

And the Shepherds returned, glorifying and praising God for all the things that they had heard and seen.—St. Luke.

It was near the first cock-crowing,
And Orion's wheel was going,
When an angel stood before us and our hearts were sore afraid.
Lo, his face was like the lightning,
When the walls of heaven are whitening,
And he brought us wondrous tidings of a joy that shall not fade

Then a Splendor shone around us
In the still field where he found us,
A-watch upon the Shepherd Tower and waiting for the light;
There where David as a stripling
Saw the ewes and lambs go rippling
Down the little hills and hollows at the falling of the night.

Oh, what tender, sudden faces
Filled the old familiar places,
The barley-fields where Ruth of old went gleaning with the birds!
Down the skies the host came swirling,
Like sea-waters white and whirling,
And our hearts were strangely shaken by the wonder of their words.

Haste, O people: all are bidden—
Haste from places, high or hidden;
In Mary's child the Kingdom comes, the heaven in beauty bends!
He has made all life completer;
He has made the Plain Way sweeter,
For the stall is His first shelter and the cattle His first friends.

He has come! the skies are telling;
He has quit the glorious dwelling;
And first the tidings came to us, the humble shepherd folk.
He has come to field and manger,
And no more is God a stranger;
He comes as Commo Man at home with cart and crooked yoke.

As the shadow of a cedar
To a traveler in gray Kedar
Will be the kingdom of His love, the kingdom without end.
Tongues and Ages may disclaim Him,
Yet the Heaven of heavens will name Him
Lord of peoples, Light of nations, elder Brother, tender Friend.

—Edwin Markham.

The Christmas Gift that Costs.

On the first Christmas Day God gave that which cost him all He had. He gave Himself. Shall we who have accepted that Gift let Christmas pass without offering all that we have? We ought not to be willing to give at Christmas less than the most that we can give; and that is self. It must cost; let us be glad of that. But when we have made the gift of self to others, at the cost of the laying down of life, we have honored the birthday of Christ, and we have learned what Christmas is. Only in His strength can we make this costly Christmas gift, and keep the pledge of its making.

A Christmas Meditation by the Manger Cradle.

By a Dreamer.

An autumn day at Bethlehem! I went alone. There are times when one is best alone. There are places in the footsteps of Jesus where one does not wish to be jostled. To sit alone on the well-curb at Sychar as Jesus sat, to walk and meditate alone in the Garden of Gethsemane as Jesus did, to climb some ridge overlooking the loved lake of Galilee and pray as Jesus prayed, to be alone, if but for a little time, amid the wilds and the necessities of that wilderness countryside where Jesus fought and won the great battle of temptation—these are privileges for which one would sacrifice much.

True Bethlehem of old was not a solitary place; there were watchers there. The shepherds were "keeping watch over their flocks by night." The angels were watching from heaven for the coming King. The Wise-men somewhere were watching the stars. Yet to sit now beside that great event and look on in vision and watch all these watchers, to look in upon one of the greatest events of all the world, and get that one glimpse by night of the gladdest joy of heaven, one needs to be alone and undisturbed. So I went alone. None were near but the silence of an unknown tongue, and the silent dragoman, silent with the silence of respectful service.

It is not far from the Holy City to this little City of David; just far enough for the stream of sweet meditation to begin to flow easily, steadily, calmly. The sharp frosts of the early morning, the chill north wind of coming winter, and the bright sun of this bright and sunny land, make the day for us. The great highway between the long rows of vines, stripped and leafless and laid on the ground for the winter, and the orchards of sage-grey olive trees, redolent yet of their oily harvest from here and there an over-ripe olive clinging to its stem; the pasture-fields, with their feeding flocks—for sometimes yet, as of old, the shepherds watch their flocks in the fields until the beginning of winter; the white wall by the roadside, the sweetest, saddest monument in all the world, that marks the place where Jacob mourned for his loved Rachael; these make up the interest of the way.

Now Bethlehem looms up before us on its hill. We leave the great highway that runs on to Hebron on the south, and turn to the left into the byway that leads up the hill—by the well for whose cooling draught David so longed in the choking thirst of battle. It is there to the left, just below the road. The gate is passed. We are within the city. His city. Immediately begins anew that oft-repeated battle of Christian pilgrim in the footsteps of the King, the battle with the modern and the medieval and the early Christian, to break through their hindering presence to the real "fields of Bethlehem" and manger cradle at the stable of the village khan one Christmas Eve of the long ago. The modern is round about our carriage wheels, blocking our footsteps in the streets, bargaining, begging, gibing. The medieval assails us in the many reminders of crusading times, peeps half-timidly from behind many a beautiful Bethlehem veil that affects to hide now the oval face and dark eyes of Italy, now the fairer face and blue eyes of Saxon blood. Crusader blood mingled so freely with the people of Bethlehem that it is not easy to get a glimpse of the face of such a Jewish maiden as we love to think of here—in the long ago. Early Christian time obtrudes itself upon us from the pretentious church of the days of Constantine. The Church of the Holy Sepulchre was built in Jerusalem, Eleona on the Mount of Olives, and this of the Nativity set here to enclose and hide from view the manger by the inn. But at last the struggling mind breaks through these environing circles of history to the Bethlehem of his day. These intruders are silent, and then vanish; and a vision appears.

* * *

Look back over that way by which we came, there away to the north, beyond the Holy City, beyond the summit of Neby Samwil over the long road by Samaria, across the plain of Esdraelon. Down from the first low hills of Galilee, a vision comes that way to the city of David by the Fields of the Shepherds' Watch. Modern government sends the census-taker and the tax-assessor to the people; of old, the people were made to go to these officers of the law, each to his own city, wherever it might be. Yonder man of Nazareth and his young wife are of the family of David, of this town of Bethlehem, and here they must come to be enrolled on the list of the Publican who has bought the accounts of the taxpayers of the little city of David, or upon the imperial list to be put up at sale to the highest bidder.



"O COME, LET US ADORE HIM."

The painters and the poets have given us eyes for the journey of these two, and no one in this land of persistent, and thus still primitive customs can doubt that the eyes they have given see aright. So to-day we see in vision far away to the north the two on the toilsome journey, she on the patient donkey, he trudging by her side. The journey is long, she grows more weary day by day, and thus each day's progress is less and less. Now they have crossed the plain, they have entered the hills of Samaria; now, weary, they rest by Jacob's well. Ah, could she but know! They top the ridge by Gibeah of Benjamin, and rapidly descend toward the City. Now, see, they turn aside to avoid its publicity. They are at Rachel's tomb; he drops a hasty tear and hurries her on. They have fallen into the company of others making the same journey, and turn with them into the Bethlehem road, by which we came up this hill. But they fall behind as others hurry forward to find places for the night. They enter the gate alone. It is evening, and the day in Bethlehem is over. If they have friends here, such have disappeared for the night behind the inhospitable exteriors of these Oriental homes. To the inn they must go. Let us draw near. Heaven is looking; let us look also. The angels are expectant; may not we be curious?

Ah, at this inn there are unexpected guests. See what a crowd there is. Listen! "No room." Perhaps she is glad to escape such a crowd. They turn to the other end of the khan, where the beasts are housed and where humbler folk are squatting beside their beasts of burden. Camels are growling over their evening meal, while their owners discuss the state of the market and incidentally keep an eye on their camels' loads. Little donkeys meekly munch at their mangers, while their riders sit nodding beside them, or despondently gossipping over the hardship of new taxes. These are simpler people, and this is a quieter place. One might creep in among these in the dark and be unobserved. The newly arrived guests find a little place and lead the donkey to the manger. Soon the camels have emptied their wangers, and with drooping ears are gone to sleep. The little household nestle together in the arms of love by the drowsing donkey. The night has settled down, and the little world in Bethlehem has hushed itself to sleep until the morning.

But the other, the heavenly world! At this darkest hour the light of heaven breaks forth. Out yonder by the watch-tower of the flock the temple shepherds keep their vigils. The sheep are couched, and the watchers nod. Now the heavenly watchers flash out their lights upon a sleeping world and the air is filled with the ministrelsy of glory. The drowsy shepherds spring up in alarm. An angel visitant stands before them, and a celestial voice announces, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Then heaven opens wide its gates, the host of heavenly watchers throng out, and the glad song of salvation comes down to this world, "Glory to God in the highest, and on earth, peace, good will among men."

"Lying in a manger," the angel had

said. We turn to look again into the silent stable part of the village khan. There in the little manger from which the donkey ate his evening meal is "Christ the King." The Lord of glory, as the infant Christ, cradled in a donkey's manger! Why?

What is the meaning of the manger cradle? Hidden among the many monstrous things of Egyptian mythology is the beautiful history of Hathor's tears. The story relates that the goddess was once greatly disturbed by the distress of her people upon earth because of the hard and cruel sterility of the desert lands where so many of them dwelt. In her agony for them she took her flight far over the wastes where they lived and roamed seeking for food. As she went she wept in sorrow and sympathy for them in their sufferings, their want, and their helplessness, and as she wept her tears fell earthward like drops of rain. And lo, wherever in the desert one of Hathor's tears fell, there sprang up a little, living fountain of water. Palm trees grew up and shaded it, grass soon covered the moistened earth round about. Shepherds came and watered their flocks and led them into the green pastures and to rest beneath the shade of the feathery palms. In time the whole land was dotted over with these green oases that grew and grew until they touched each other, and the whole desert thus became the beautiful home of a happy people.

Like many another story of mythology this enfolds one of the profound and beautiful truths of God stamped upon the very nature of things in this world, manifested in the course of divine providence and emblazoned in the words of revelation. The desert places never grow green except as watered by tears. In this world of sin, no burden is ever lifted that is not taken upon somebody's heart. There is no blessing for this world except through the agony of some loved one. "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." "And weepeth." The tears with the "seed" give hope of the "sheaves" and the "rejoicing."

Then "ought not Christ to have suffered these things and to enter into his glory?" Somehow, in the very divine constitution of things in a lost world that is to be saved, the agony of the Christ, the tears of God, all "these things" that he suffered, were the needful experience of him "that goeth forth and weepeth, bearing precious seed," to the end that he may "come again with rejoicing." From the manger-cradle in the donkey stable to the lash of the scourging, and the spitting of Herod s vile soldiers, and the hammer and the nails of the executioner, the Christ must "suffer these things" and "enter into his glory." The manger-cradle for the Lord of glory was the beginning of that long humiliation, that agonizing journey of the Christ through this world, that by his tears the desert should blossom as the rose.

* * *

The vision faded away. We rubbed our eyes to behold this sad world at Bethlehem once more, and then returned to Jerusalem, to America, to the highways and the by-ways and the barren wastes of life in a sin-cursed world. A voice that is like an echo of that angel voice which announced him as "lying in a manger" ever follows us with the admonition, "If any man will come after me, let him deny himself and take up his cross daily and follow me." The manger-cradle means something more than the humiliation of the Christ, something more than the tears of God to water this sin-blasted desert. It means for me, as it meant for the apostle of old, that if I also would help to bring blessings to this old world it must needs be that I take my part with others "to fill up that which remaineth of the sufferings of Christ." The only way through this sinful world to the glory of a blessed fruitfulness of life at the last lies along the deep valley of humiliation.

"Who sow in tears, with joy shall reap:
Though bearing precious seed they weep
While going forth, yet shall they sing,
When coming back their sheaves they bring."

—Sunday School Times.

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A Christmas Chime.

By Helen Elizabeth Coolidge.

What is the sweet, old story
The church-bells tell to-day?
They ring and ring so clearly,
And echo far away;
My mother says they're telling
About that Christmas Day
When Jesus was a tiny babe,
And in a manger lay.

I've read the sweet, old story
The church-bells tell to-day!
Of those who came to worship,
A Star to light their way;
And mother says, the angels
Are singing praise to-day,
To the same loving Saviour
Who in a manger lay.

Yet, though I know that story,
I'll listen to the chime
That gives the lovely lesson
Of every Christmas-time;
For, Mother says, I too, can hear,
As shepherds did of old,
The wonderful, glad tidings
That God's bright angel told.

Washington, D. C.

Te Deum Laudamus.

It was a beautiful Sunday morning. I said that I would take the children up on the hillside under the pines, while the older members of our camping party went to church at the Inn.

"Come, children," I called to them, "let's have a 'little church' out of doors."

So we climbed up the hillside, slippery with pine needles, and sat down on some grey, old granite rocks.

As I have said, it was a beautiful Sunday morning, and that peace, which is a part of Sunday morning, even in cities, filled the clear and perfect air.

"'The Lord is in His holy temple; let all the earth keep silence before Him.'" I read from the Prayer Book.

The children seemed to feel the wonderful peace; the marvellous silence of the mountain top enwrapped us like a presence; it was almost vocal, it was so solemn and impressive, and yet so glad. The sweet, piney odors were the incense of the temple, and the sunshine was part of the still beauty.

We read through the service till we came to the Venite, and here the children sang a hymn, not being familiar with the words of the book.

They had sung half way through the first stanza, when down from a tall pine above us fell a shower of thrilling bird-notes, joyful, exultant, sweet.

The children sang through their hymn, smiling, and stopped. When they stopped, the bird stopped singing, too. We read more of the service, and at the Te Deum they chose another hymn, and began to sing; and again the shower of silvery, exultant notes poured out by the happy bird above us! He clearly felt that he belonged to the choir. He hadn't a doubt of it!

Again we read, and again we sang a hymn, in place of the Gloria; and again those thrilling notes poured down upon us like a silver shower.

But, bird-like, something still more wonderful, no doubt, than children singing, attracted him, and he flew away when we were half way through the hymn. We felt that we had lost our accompaniment, and half our choir.

We finished the hymn and ended our service with the benediction; but who can say that this dear little bird who joined in our morning prayer was not the sweetest benediction of that sweet summer's day, and quiet Sunday morning?—Rebecca Anne Belcher, in Young Churchman.

A Merry Christmas.

The old wish, a Merry Christmas, in the Bible sense of "Merry," is as appropriate as ever, for "a merry heart doeth good like medicine." It is only as the Lord of Christmas enters into our heart and life that we can know what Christmas joys are, and as we go once again in thought, and faith, and love, to Bethlehem, may we all recall the "glad tidings of great joy," and may they fill our souls "with joy unspeakable and full of glory." Then with the "joy of the Lord" as our "strength" we shall not fail to "send portions unto them for whom nothing is prepared." To those whose lives have been shadowed by bereavement, and who at this festal season are longing for "the touch of a vanished hand and the sound of a voice that is still" may the Master come in all the plenitude of His peace. And so whether in sunshine or in cloud may Christmas for everyone of us be "full with the blessings of the Lord."—Canadian Churchman.

Children's Department

The Christmas Man of Arcady.

There was a Man in Arcady—
Not like the gentlefolk was he;
His wrinkled face would stop the clocks,
So hard of heart he came to be,
And wheresoever that he went,
Upon his selfishness intent,
The birds would cease to sing, in flocks,
And the merry bells would cease to ring.
The merry bells of Arcady
That used to beat the air and cry,
On Sabbaths twice,
On Christmas thrice,
Ding-dong, ding-dong,
Ding-a, ding-a-ding-a-dong,
In all the towns of Arcady.

This selfish Man of Arcady,
In his hut of stone among the rocks,
Who lived with wrecks beside the sea,
And when he wandered stopped the clocks,
Had twenty Spanish money-jars.
One day there came a shipwrecked child
Up to his door on drifting spars,
A little girl, as from the stars.
She stretched her hands to him and smiled.
That day he kissed her once; the next
He kissed her twice, the next four times.
And then she died. His heart was changed,
So changed to love he talked in rhymes—
This hard, hard Man of Arcady!
He set a-tolling all the chimes
And sat and sobbed beside the sea.
He said, "I'll take a money-jar,
And wander near and wander far
To unloved children in their need,
Where'er their home, whate'er their creed!"
And as he spoke the bell-towers rung
Along the shores of Arcady,
Ding-dong, ding-dong,
Ding-a, ding-ding-a-dong,
The merry bells of Arcady.

This lonely Man or Arcady,
With feathered feet he sped away,
A Spanish money-jar in hand,
The day before the Christmas Day.
Through village streets, on highways wild,
This Man he went about the land,
And when he met a needy child
A red gold-piece laid in her hand,
And if her plight was sore to see
He gave her two, or gave her three;
And dear he spoke them on his way,
"To-morrow keep the Christmas Day!"
And forth the bells pealed loud and long,
Ding-dong, ding-dong,
Ding-a, ding-a-ding-dong!

'Twas thus he passed through Arcady.
Long years he dwelt in his hut of stone,
Nor was he sad, nor was he lone—
The birds came there in joyful flocks
And sang and nested in the rocks;
And every year at Christmas-time
He rose and hasted forth afar,
And to and fro throughout the land
He bore a Spanish money-jar.
The little children knew the tale,
And when the bells began to ring,
Ding-dong, ding-dong,
Ding-a-ding-a-ding-a-dong,
On every hill, in every vale,
Each lonely child would shout and sing,
"Hark, hark! now comes the Christmas Man,
The Christmas Man of Arcady!"

O sweet, O sweet and strong they ring,
The merry bells of Arcady!
Ding-dong, ding-dong,
Ding-a, ding-a, ding-dong, ding-a-dong!
O hear them, hear them sweet and long,
Ding-dong, ding-dong,
Ding-a, ding-a, ding-dong, ding-a-dong!
The Christmas bells of Arcady!

—Hezekiah Butterworth.

The Spirit of Christmas.

In the library, Anna C——, a beautiful, exquisitely dressed girl, is preparing for Christmas Eve, to which she had asked only the most exclusive set. At a large cost of manoeuvring, Signor S——, a famous tenor, has been secured for a couple of songs.

"Why not invite poor little Miss Ward, the children's music teacher, Anna?" her mother asks. "It would be a great pleasure for her to hear the Signor."

"Yes, and she would have nothing appropriate to wear on such an occasion. No, it doesn't do to mix the classes."

all times in the year, Christmas is the Christmas."

Anna shrugged her shoulders. "Of all times in the year, Christmas in the last in which to be generous. There are the Burtons and Smileys and Foxes; every one of them gave me jewelry last Christmas, and I must pay them back. And here's the subscription paper for dressing the church with flowers. I can't give less than Netty Percy, or everybody will say it is mean; and there's the subscription for the Oratorio, and the Christmas Club reception—everybody knows what you give to a penny. No, I've no money for shabby governesses."

"It's all a bore," sighed her mother. "Christmas used to go by without any fuss, but since it became the fashion to give presents to all your friends, I hate the day!"

In her tiny room, in a cheap boarding-house, the little governess, too, was making ready for Christmas. She was from the country, and all her savings went to the poor old father and mother in the gray little house in the village. She was going home to spend the day, and her trunk was packed with a shawl for her mother, and an oddly-carved cane for her father; a sewing basket, second-hand books, etc., odds and ends which she had packed up in the city for a trifle through the whole year. She would like to have worn a new gown home. "But really," she thought, "with a good sponging, my navy blue serge is quite respectable, and on Christmas one cannot afford money to deck one's self out."

Her heart was so full of love and good-will, she wished she could make all the world a present. But she had such a little bit of money!

However, by doing without the gown, she was able to buy two warm petticoats for that shivering chambermaid with the consumptive cough, and to give two dolls, dressed from scraps and patches, to children who never had a toy.

She knew many such people; they came to the cheerful, friendly little woman naturally, as cold people do to a fire. She gave them her time, her help, when they were sick; or hearty, loving sympathy always.

As she started out this cold morning with her cheap little gifts, it seemed to her as if her Lord were behind her urging her to go and carry His blessings to these, His children.

The poor chambermaid had a gift for her. It was a picture, cut out of a cheap illustrated paper of the Stable and the Child. The tears came to her eyes as she looked at it, and she suddenly stooped and kissed the other woman' sunken cheek.

The church bells rang joyously as she hurried through the streets to take the cars for her country home; the same sun shone on her that rose on the Babe and the worshipping shepherds, and in the pealing anthems and the happy faces, she found the same blessing, "Peace on earth, and good-will—good-will."

These were the ways in which these two women prepared for Christmas. Which is yours?—Household.

Christmas Eve.

Dream, little child! The shadows fall.
Over the land the mystic veil
That hides the morrow from our eyes
Is swaying in the starlight pale.
Dream, little child! 'Tis Christmas eve.
Dream while the magic hours glide by.
Each wind that blows the snowflakes wild
Is laden with sweet mystery.

Dream, little child! The glowing coals
Are painting pictures on the wall.
Out from the quivering shadows there
You almost hear the thrilling call
Of "Merry Christmas, little maid!
I hope I've brought your heart's desire,"
And Santa's shadow just above
Grows lifelike by the leaping fire.

Dream, little child! The Christmas air
Is glowing with your visions bright,
And all the joys to-morrow holds
Are shining on the page of night.
Dream, little child; And may the years
To you their richest treasures leave,
And may all happy dreams prove real
That come to you this Christmas eve!

A Christmas Thought.

For who is it smiles through the Christmas morn,
The Light of the whole creation?
A dear little Child, in a stable born.
Whose love is the world's salvation.
He was poor on earth, but He gives us all
That can make our life worth the living;
And happy the Christmas day we'll call
That is spent, for His sake, in giving.
—Lucy Larcom.

The Story of the Nativity.

The Story as Told in the Kindergarten.

Long long ago, over nineteen hundred years ago, a little baby was born. His father's name was Joseph and his mother was called Mary. Now it so happened that the governor of that country had sent out a message that everyone, man and woman, should go to his own city and be enrolled, which is, to have one's name written in a book. Bethlehem was the city to which Mary and Joseph belonged, and it was a very long journey from Nazareth where the two now had their home.

When Joseph and Mary arrived at Bethlehem they went to the inn where travellers usually stay, but there they were told that the house was full and not even an empty bed remained, because the whole city was crowded with those who, like Mary and Joseph, had come from afar and near to be enrolled.

It was now quite late and Joseph seeing that Mary was very tired knew that they could go no further and his heart was troubled. While he wondered what they should do, a message came that there was room in a stable near by, in a sort of a cave, and here were animals also, asses, cows and oxen. It being too late to look further Joseph and Mary followed the mesenger and went to the stable.

That night while the whole town was asleep and Mary and Joseph were in the stable the little Baby was born. They wrapped Him in swaddling clothes and called Him Jesus. A bright light shone round abount Him so that the animals drew near and looked with wonder in their eyes. They had no bed in which to lay Him, so Mary placed her Babe in a manger, in the fresh sweet hay that the animals love. A manger is the place where the animals eat the hay and this manger was full.

Joseph and Mary knelt beside the manger with joyful faces and folded hands for they knew that this was the most blessed Baby that ever was or ever would be born and that some day the whole world would be glad of His coming.

While these things were passing inside the stable, outside on the hills, in the still night time, under the light of the stars there were shepherds who kept watch over their flocks. Shepherds are men, kind and good, who take care of the sheep and keep the wolves away. They used to carry crooks in their hands to help them drive away whatever harms the sheep. Sometimes when a sheep or one of the little lambs strays away and gets lost from the flock the shepherd will leave all the rest and go and look for that lost lamb and bring it back to the sheepfold because he loves all the sheep.

On this night when everything was quiet and still and even the sheep were asleep, all of a sudden a bright light shone out from Heaven so that all about the shepherds was as bright as day. Then was heard the most beautiful music and singing ever known on earth. The simple shepherds were filled with wonder and astonishment so they listened again.

"Glory to God!" the angels sang, for these were angels' voices that made the heavenly music, "Glory to God on High and Peace and Good Will on Earth to Men!"



"SING, O SING, THIS BLESSED MORN."

Then did the shepherd folk begin to be afraid when an angel came down to them and bade them fear not, for unto them and all the world had been born a Saviour. Then the angel showed them a beautiful star shining right over the stable where the Child, the Christ-Child they called Him, was lying in a manger. Now, no longer afraid, but joyful and glad, the shepherds arose and went down the hill and up to the city to see Him.

At this same time there were three wise men in far countries, who, having heard of this wonderful Child, wanted to go and find Him, that they too, like Joseph and Mary and the Shepherds, might adore Him. So each one set out on his journey, each on a camel, for there were no railroads nor steamboats in those days, and those people who had long journeys to make must ride on camels, for there were such long stretches of sandy, hot desert to cross that camels were the only beasts that could stand it.

After a long day's ride these wise men met together on their way and finding that each was in search of the Christ-Child they decided to travel the rest of the way together. "And besides," said they to each other, "We have seen His star in the East and we know that we shall find him." So they journeyed on in each other's company and as they rode their speech was of the Christ-Child and of how glad they would be to find Him and to know Him.

It was now very dark and as they rode along the star moved ever in front of them and thus they knew they were going in the right direction.

By and by the star stopped and stood right over a stable and they wondered exceedingly as they expected to find a great king in a gorgeous palace. Nevertheless they got down from their camels and went into the stable. There, lying upon his mother's knee was the Baby they had come from afar to find,—and far, far more beautiful than any that ever was seen. They, like all the others, fell on their knees before Him with folded hands and thankful hearts. Presently returning to their camels they brought unto Him gifts from afar, one of old, one of frankincense, one of myrrh.

When they had presented their gifts and done worship to the beautiful Christ-Child, mounting their camels, they returned another way each to his own country.

This then was the first Christmas and ever since then people all over the world have loved one another and given gifts to make the world happy on the blessed Christ-Child's Birthday!—Lucy S. Coleman, in Virginia Journal of Education.

The Christmas Contrasts.

The countless stars, each one a world, look down;
A few sheep huddle on the hillside brown.

Angels, archangels, cherubs, seraphs, blaze;
Some simple shepherds listen in amaze.

A maid fulfils what mighty prophets said;
Wan, weak, and lying in a cattle-shed.

Almighty Love upon this earth appears;
But shows Himself through baby smiles and tears. —C. M.

We do not simply look back to Christ in the past for his teaching or his example or his sacrifice; we look up to him now glorified at God's right hand and breathing upon us his Spirit, that by his Spirit he may come and dwell in us.

The Christmas Joy.

Joyfully, joyfully, angels are singing
O'er Bethlehem's plains of light;
Wonderful, wonderful message now bringing
To welcome the Christmas night.

"Glory to God in the highest, all glory!
Peace on the earth and good will."
Angels are telling the marvellous story,
Shepherds are listening still.

Peacefully, peacefully, light is now beaming,
Sages have come from afar;
Beautiful, beautiful, brightly now gleaming,
Bethlehem's wonderful star.

"Glory to God in the highest, all glory!"

Wistfully, wistfully, wise men are seeking
"The Christ" in the "House of Bread";
Tenderly, tenderly, Mary is keeping
Her watch o'er that lowly bed.

"Glory to God in the highest, all glory!"

Lovingly, lovingly, kings now adore Him,
And offer their humble prayer;
Faithfully, faithfully, worship before Him,
While bringing their gifts so rare.

"Glory to God in the highest, all glory!"

Merrily, merrily, church bells are ringing
O'er all the wide world so bright;
Thankfully, thankfully, gifts we are bringing,
For this is our Christmas night.

"Glory to God in the highest, all glory!"

—Rev. Herman G. Batterson, D. D., in Missionary Magazine.

Christmas With the Eskimo.

Men will pass over many things without taking note of them, but the Festival which is held this day throughout the Church to celebrate the birth of her Lord, is not included amongst these. Of all the feasts in the Christian calendar, Christmas stands out pre-eminently as the one which we connect with gladness and good-cheer. Consciously, or unconsciously, we have learned to associate Christmas with bright services, happy gatherings, letters, gifts, and a good dinner. If these be not present, it is difficult to realize that they are merely incidental to the real meaning of the day.

Although separated from the nearest church and post office by over a thousand miles of ice and snow, we decided to keep the Festival which commemorates the advent of the King of Glory. From the time the ship left us in September, carrying with her our last mail to the homelands, this was the one great event to which we looked forward. At first we counted the months between us and the eventful twenty-fifth. Then, the weeks; later, the days and hours. At last the day came, and found us living at an Eskimo village, about one day's journey, by sledge and dog team, from the Mission House.

The little dome-shaped dwellings of the people could be seen here and there scattered about the bay. The frozen sea, the hills draped in their mantles of purest ermine, and the deep snow all around, gave the outside world a very "Christmassy" appearance. A hut of snow with a piece of ice for a window, a pre-historic stone lamp to supply light and heat, and a sleeping bag of reindeer skins appears more romantic upon paper than in fact, but Christmas, even under such conditions, may, at least be joyous.

After breakfast, and the usual household duties were over, we held a service for the Eskimos in the largest snow-hut, and it was my privilege to tell from the old, yet ever beautiful, story of Bethlehem. They had never had a Christmas in their village before, and it seemed to us that the Christ-child, Who came to bring peace and goodwill to men so long ago, must have been specially near to them that day. As we watched their eyes sparkle, and saw the look of joy and wonder on their upturned faces, we could only pray that the Saviour might take these poor souls, who live in that cold and barren land, and give them to know the warmth of His undying love.

Service over, we now had time to open our letters. Although the Imperial Government does not see fit to send mails to Baffin Land, yet loving friends at home had anticipated our need, and had written their greetings months before. Only those who have lived through it can understand all that a Christmas letter means under such circumstances.

Christmas dinner is always an important matter, as every good housekeeper knows, and so we determined that the Eskimo should fully share in this also. The menu was not extensive, it is true, but there was enough and to spare of pea soup, plum pudding (without plums), and tea, while the children were regaled with home-made candies. Even one of the dogs was benefited by the festive season, for just before Christmas, while focusing my camera, I had taken off my sealskin glove and laid it on the snow at my back. When the photograph had been taken, I turned to get my glove since my fingers were feeling cold, but, lo! it was gone! A small child, named Kow-muck-shak, then quietly informed me that a dog had eaten it.

Poor beast! It would have been unchristian to grudge him a snack, but it was difficult to see how he could get much nourishment out of the glove. Our own dinner consisted of venison stew, some tinned vegetables, and a very excellent plum pudding, made by my friend and colleague, the Rev. J. W. Bilby.

In the evening another service was held, at which Mr. Bilby gave a most helpful address; so ended our second Christmas in Baffin Land.

Bishop Phillips Brooks says:

"How silently, how silently,
The wondrous gift is given.
So God imparts to human hearts
The blessings of His heaven:
No ear may hear His coming;
But in this world of sin,
Where meek souls will receive Him, still
The dear Christ enters in."

Surely, we may believe that to these poor children of the snow, who are eager to hear the message of salvation, He will as surely enter in. To us is given the joy of bringing them the news.—Rev. A. L. Fleming, in Canadian Churchman.

An Epiphany Thought.

I can conceive that Joseph and Mary may have wondered why those Gentiles should have come out of the East to worship their Messiah. But very soon the enlargement of their faith to be the world's heritage proved its power by making their faith a far holier thing for them than it could have been if it had remained wholly their own. Christ was more thoroughly theirs when through them he had been manifested to the Gentiles. And so always the enlargement of the faith brings the endearment of the faith, and to give the Saviour to others makes Him more thoroughly our own.—Phillips Brooks.

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A Christmas Vision.

It is related of Michael Angelo that when he came down from the scaffolding from which he had for some weeks been painting the frescoe of a higher ceiling, he had become so accustomed to looking upward that it was with real pain he forced himself to turn his eyes to the ground. Oh, blessed engagement possible to these spiritual orbs of ours! Would that they might evermore be so arrested, habituated, held by the countenance of divine love, that we could never be satisfied to turn them from His face! Would that we could say with the Psalmist, "O God, my heart is fixed, trusting in the Lord." Such engagement with God and fixing of faith upon Him is the way to peace, joy, triumph over temptation, and best preparation for the delights of the life to come—one chief element of whose felicity is expressed in the words, "They shall see His face.' At this Christmas season let us engage the vision of our souls afresh with God and Christ and the beauty of holiness. "Blessed are the pure in heart, for they shall see God."—Rev. G. B. F. Hallock, D. D.

The residuum of it all was a little Baby held to a woman's breast in a miserable hovel in the most forlorn and detested corner of the world. And yet to-day and at this hour, and at every hour during the twenty-four, men are looking into that chamber; men are bowing to that Child and His mother and even that mother is at the feet of the Child. From the snow peaks of the north land, "from Greenland's icy mountains to India's coral strand," and on and on through all the burning tropics to the companion ice of the other pole, the antarctic, and girdling the world from east to west as well, the adoration continues. It comes alike from the world's noblest, from the world's highest, from the world's truest, from the world's kindest, from the world's poorest, from the world's humblest, from the world's best. They look into the manger as they look upon the cross and "see and believe."—Rev. C. T. Brady, D. D.

Personal and News Notes.

The Rev. E. L. Howe, rector of Epiphany parish, Los Angeles, has resigned and intends to leave at the end of the year.

The Rev. Evan Alexander Edwards, rector of Trinity church, Lawrence, Kans., has declined the call to Evansville, Indiana.

The Rev. George C. Graham, rector of Trinity church, Carbondale, Pennsylvania, has been called to the rectorship of St. Philip's church, Laurel, Delaware.

Mail matter intended for the Rev. J. Orson Miller, rector of St. Andrew's church, New Orleans, should be addressed to 1311 St. Charles avenue, New Orleans, Louisiana.

The Rev. R. H. M. Baker, who recently resigned as rector of St. Edmund's church, Millwaukee, has accepted a position as curate at Mt. Calvary church, Baltimore, Md.

The Rev. Edward H. Ingle, who has been in hospitals, in the White Mountains and in Washington, for the last four months, is now convalescing in the Garfield Hospital, Washington, D. C.

The Rev. Alexander M. Rich has taken charge of Christ church, Valdosta, and St. James' church, Quitman, in the Diocese of Georgia, and is now in residence at 115 West North street, Valdosta, Georgia.

The Rt. Rev. George Biller, Jr., D. D., Bishop of South Dakota, has been taking a much-needed rest since the General Convention. He expected to return to his field about the middle of December.

The address of Rev. E. W. Halleck has been changed from Third and Central avenue, Louisville, Ky., to No. 1215 State street, Bowling Green, Ky., and all of his mail should be sent to this last address.

The Rev. Richard W. Trapnell, formerly rector of Christ parish, Bluefield, West Virginia, was recently instituted as rector of St. Andrew's church, Wilmington, Del., with an appropriate and interesting service.

The twenty-fifth anniversary of the consecration of the Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio, will be celebrated with appropriate ceremonies, on Sunday, January 25th, at the Cathedral in Cincinnati.

The corner-stone of the new Epiphany church at Los Angeles, Cal., was laid, recently. Addresses were made by the Rev. Henderson Judd, of the Cathedral and the Rev. A. G. L. Trew, D. D., rector of All Saints', Los Angeles.

The golden jubilee of the foundation of Christ church parish, Hyde Park, Mass., was observed on Sunday, November 30th. The sermon was preached by the Rt. Rev. S. G. Babcock, D. D., Suffragan Bishop of the Diocese.

The Rev. Herbert S. Grantham, priest-in-charge of St. Andrew's, New Kensington, Diocese of Pittsburgh, where he has been for the past two years and a-half, has accepted the rectorship of St. Joseph's, Rome, Diocese of Central New York, with charge of Gethsemane church, Westmoreland.



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The late Rev. Edward A. Renouf, D. D., rector emeritus of St. John's church, Keene, New Hampshire, bequeathed to that parish the sum of $4,000. Under the same will St. Peter's church, Drewsville, New Hampshire, receives the sum of $800.

The Cincinnati Clericus has elected the Rev. J. Hollister Lynch, of Mt. Auburn, president; the Rev. J. D. Herron, of Hartwell, vice president, and the Rev. Guy Emory Shipler, of the Church of the Epiphany, Walnut Hills, secretary-treasurer.

The communicants of the Church of the Redeemer, at Okmulgee, Oklahoma, fifty-four in number, were assessed $21.50 for the missionary apportionment, but raised, last year, $95.65. This is an excellent showing and deserves commendation.

The Rev. Isaac H. Tuttle, a Dacotah Indian deacon, died at his home on Pine Ridge Reservation, on November 14th, of pneumonia. He had served the Church in South Dakota faithfully for thirty years and was most highly esteemed.

The Rev. Charles Pierce, D. D., rector of St. Matthew's church, Philadelphia, has been called to the rectorship of St. John's church, Georgetown, D. C., in succession to the Rev. F. B. Howden, who has been elected Bishop of the Missionary District of New Mexico. Dr. Pierce had work in the Philippines during and after the Spanish-American War as a chaplain in the United States Army.

The "Living Church Annual" for 1914 misleads in its record of St. Margaret's church, Bronx, New York. The Rev. Edward Cosbey has never been connected with the parish, and the former rector, the Rev. Dr. C. A. Hamilton, was elected rector emeritus, but declined election. The rector is the Rev. Roland C. Ormsbee, 953 East 156th street.

The one hundred and ninetieth anniversary of the founding of Christ church parish, West Haven, Conn., the Rev. F. S. Kenyon, rector, was celebrated on November 21st, 22d and 23d. This is the second oldest parish in the diocese and the mother parish of all the churches in the vicinity, going as far north as Trinity church, Lenox, Mass. In the last six years the parish has built a new church, two new chapels and increased in number so that two clergymen are necessary for parish administration.

Christmas Reflections.

It is a thankless, and no doubt also an idle task to impeach in any way so popular an institution as Christmas. Its supposed religious value, on the one hand, and its actual value and interest to little children, on the other, appeal to the public imagination and call forth an instant and vigorous defense, when even its abuses are attacked. Few things seem more un-Christian, less Christian than Christmas. The writer has often wondered what our Lord would say if called upon to speak at some church gatherings on Christmas Sunday. How would He regard the methods that are used to celebrate His birth? How would He feel when He heard the beautiful music and cheerful songs and splendid sermons in praise of His Incarnation, and saw the ostentation, the display, the prodigal waste upon luxuries, the lavish gifts made to those who are already prosperous and comfortable, and the failure to lift the heavy debts that rest upon the mission work of His Kingdom?

It is true that the poor are not altogether forgotten, and that some choice spirits make real sacrifices to relieve the distressed missionaries at home and abroad and to carry on the work of redeeming the lost. But these are but a few drops of spray that dash from the immense stream of expenditure made by His own professed followers for objects that are purely worldly. The Syrophenician's readiness to eat the crumbs that fell from the children's table has apparently been accepted by the Church at large as the measure of its obligation—the crumbs for the poor and needy and lost, the loaves and luxuries for themselves. A Christmas tree with small gifts to the children of a mission school, a box for a home missionary, a few baskets for the poor—what are these in comparison with the large sums that Christian families expend at the Christmas tide upon themselves, their relatives, and their friends?

On every hand we hear the Christmas spirit commended as the spirit of giving. But it is a serious question whether there is much giving that squares with the precept and example of Christ. He bade us invite to our feasts the poor and needy who have nothing wherewith to recompense us, and not our friends and kinsmen who will bid us again and make a return for the favor. To many who ponder the meaning of His life, our Christmas seems an organized and persistent disregard of this command.—Christian Observer.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

General Theological Seminary.

The Tellers of the election of Trustees by the Alumni of the General Theological Seminary, Chelsea Square, New York City, have found it possible to postpone the closing of the polls at the Seminary to Monday, the 29th day of December, 1913.

JOHN KELLER, Secretary.

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DIED.

SLAUGHTER.—On Sunday, December 7, 1913, in Richmond, Va., there passed from earth PHILIP MERCER SLAUGHTER, son of the late Montgomery and Eliza Lane Slaughter, of Fredericksburg.

For the living who remain to all that a few lines should record the deeds which made of his life a worthy offering. For quick self-effacement and fa.ithful fulfilment of duty, as husband and brother, there are few who can approach him; for silent endurance and unobtrusive goodness he had no superior.

Such a life was not lived in vain, and God will not forget his labor of love.

S.

CROMARTIE.—Fell asleep, December 9, 1913, at his home, Glan-yr-Afon, Bladen county, North Carolina., DUNCAN CROMARTIE, youngest son of Lloyd McK. and Eliza B. Cromartie, aged twenty-six years.

"Blessed are the pure in heart."

WARE.—On November 18th, at the residence of his aunt, Mrs. Cassie Ware, 301 North Twelfth street, Richmond, Va., JAMES HARRISON WARE, youngest son of the late James H. and Ida C. Ware, of Charles City county, Va.

BEATTIE.—In Arlington, Massachusetts, December 13, 1913, Mrs. ISABELLA BEATTIE, widow of the late Robert Beattie.

Funeral from St. John's church, Arlington, December 16, 2 P. M., conducted by the Rev. W. H. Pettus. Interment in Mt. Pleasant cemetery, Arlington, Mass.

"A traveller resting for the night on the way to the New Jerusalem."

BARR.—Died, in Washington, D. C., December 15th, WILLIAM ARTHUR BARR, in the thirty-ninth year of his age, son of the Rev. David Barr, of Washington, and his wife, the late Jennie Whittle Barr. He is survived by his widow, who was Miss Frances Whittle Greene; his father and one sister, Mrs. John N. Githens, of St. Louis, Mo. Interment in Hollywood cemetery, Richmond, Va., Wednesday, December 17th.

OBITUARY.

William Page Carter.

On November twentieth, current, from the residence of his brother, Dr. C. Shirley Carter, in Washington, there passed into the higher life, Captain WILLIAM PAGE CARTER, of Virginia, after an illness of seven weeks.

During his long life he ever exhibited a loving kindness for his fellowman, and a sincere and practical sympathy with their misfortune; as a soldier, a courageous faithfulness to his country; as a Christian, a patient forbearance with the ills of life that come to all, and he was as faithful in his allegiance to the Cross of Calvary as he was to the Starry Cross that went down in gloom at Appomattox. As soldier, poet, Christian man, he won all hearts, who were proud to know him and claim him as friend. What more can we say of "Captain Willie?" Death crowned his well-spent life, and his favorite author thus speaks to him:

"Death wounds to cure; we fall, we rise, we reign,
Spring from our fetters, fasten in the skies,
Where blooming Eden withers in our sight.
Death gives us more than was in Eden lost,
The King of Terrors is the Prince of Peace."

S.

James A. Glenn.

RESOLUTIONS OF RESPECT.

Adopted by the Vestry of Trinity Episcopal church, South Boston, Va., at a meeting held December 8, 1913:

Whereas it has pleased Almighty God, in His wisdom, to take out of our midst our brother, JAMES A. GLENN, and whereas he was an old and valued member of Trinity Episcopal church, the Vestry, at this its first meeting since his death, wishes to make mention of the esteem and affection in which we held our departed brother, and to extend to his widow and children our sympathy and love in their bereavement; therefore, be it

Resolved, That this note be recorded upon the record of the vestry and a copy forwarded by the secretary to Mrs. Glenn, assuring her of our affection and heartfelt sympathy.

We pray that God will richly bless, sustain and comfort those who mourn his departure.

R. A. PENICK,
Senior Warden.

ACKNOWLEDGMENTS.

To Make a Hard-working Rector Comfortable.

Mrs. Eugene Keyser, Thoroughfare, Virginia. .....$ 1 00

A Letter of Thanks.

I want in this letter to thank all those who responded to my appeal for funds to provide the Iron Ridge school-children at Gossan Mines, with supplementary books, etc.; and also to give them some idea of the place and the possibilities of the work here.

There have been eighty on the roll altogether, this fall; but of these, six left on account of fighting; nine have moved away, and four—mostly small ones—have drifted out, which leaves us, beginning the month of December, with sixty-one "steadies"—by which, I mean those who never miss a day except when their parents keep them at home. During the month just closed there were sixty-seven on the roll, with an average attendance of fifty-one; and this would have been greater but for four days of snow. This is said to be the largest attendance and average ever known here; the children and parents seem to have become interested, and I trust that it will keep up. The children are responding more and more to the pains being taken with them, and are all showing marked improvement. The boys were—and are still to some extent—a lawless set, for the most part, and recitations have sometimes to be stopped to quell a fight at the seats, in the class, or at recess, but these grow fewer.

The large attendance made it impossible for one teacher to handle them, so the public school board furnished a second teacher, for a term of five months. What we are to do about the other three months I do not know. A third teacher could easily be utilized to great advantage, and I am dreaming of this possibility in the future. Were there three of us, one hour a day could be taken from the day-school, and given to the teaching of a night-school for the grown people; and I believe they would be glad to attend; for already one man has bought a copy-book of me; another, an Atwood's Arithmetic; and a third is studying his little daughter's Geography.

We need more rooms to our school-building, too; for we now teach, one of us at each end of the present room, which has a seating capacity of fifty-six; a full attendance requiring many of them to sit three on a seat. The starting of the mission work here is due to the Rev. C. E. A. Marshall, rector at Pulaski, Va., and Radford, Va., who comes the second Thursday of every month to preach here. He is taking great interest in the school, and the children are looking forward to displaying their attainments for him at a special service. I wish you could hear them sing their hymns; they have good voices and keep beautiful time.

Most of the one-story houses are arranged on the Ridge in the form of a huge question-mark, starting on top of the ridge and sloping down the ravine; while others are scattered about elsewhere. The mines are not tunneled out, as at other places; but core-drills are used to locate the ore; then huge steam-shovels take off the top earth, which is dumped at some oreless point. After the ore is exposed, steam drills bore holes to the depth of ten and twenty feet; these being filled with dynamite and blasted out at stated times. When the cry of "fire! fire!" is heard, people and animals rush to cover; and then for awhile it sounds as if a terrible battle were in progress. Stones rattle like hail on the roofs and the leaves of the trees, and have been known to pass through the windows of the houses from side to side. The window-panes are in a constant state of being replaced. Even at the school-house—which is on top the mountain—we feel the jar, and panes of glass are shaken out.

The men sort the ore from the dead-rock; the former being drawn up out of the mines in huge wooden "pans," by machinery, and dumped into freight cars ready for shipment. The dead-rock is also drawn out in the same way, but is emptied into trucks, which a horse draws to the dumping ground.

The ore is shipped to Pulaski where the sulphuric acid is extracted and put into huge tanks for shipment, and the iron ore is made into pig-iron and turned over to the ironmongers.

This is a miniature town, with its own artisans of every kind—machinists, carpenters, blacksmiths, etc., etc.; and six miles from here is the town of Fries, peopled entirely with the employees of a cotton factory. The bell to this factory is like a sweet-toned church bell; and can be distinctly heard at this distance in the night and early morning.

Trusting that those who have responded to my request for help—and others, too,—will find this letter of interest, I am, with many thanks,

Yours sincerely,
ELEANOR C. WHEAT,
Monarat, Va.

APPEALS.

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See interesting report to General Convention with "Message of Trustees" and Tables.

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The Household.

Smothered Partridge.

Smothered partridge are easily prepared, and as delicious as easy to prepare. Clean the birds and draw them. With a sharp, strong knife open them on the back. Soak them in water enough to cover, to which a teaspoonful of salt for every quart of water has been added. At the end of four hours remove them from the salt water. Dry them and dredge them with flour.

Put a spoonful of butter and a little pepper on each, and moisten them with enough water to keep them from burning. Bake them for three-quarters of an hour, and baste them frequently, so that they will be juicy when cooked. Serve them piping hot, with gooseberry jelly.

Roast Partridge on Toast.

Pick single and remove the heads and legs from plump partridges. Draw them and wash and dry them. On the breast of each put a slice of fat bacon or pork, and sprinkle them generously with salt. Put them in a dripping pan and cook them briskly for fifteen minutes in a hot oven. Have ready a thin slice of well browned buttered toast for each partridge, on a hot platter. When the birds are done slip them quickly on the toast and garnish the dish with crisp watercress.

Rabbit Soup.

Prepare and cut into joints two full-grown or three small rabbits; flour the joints and fry them brown in a little good fat. Add to them two onions of medium size cut into slices, and when these are fried a clear brown, without burning, pour over seven pints either of boiling water or weak stock. Add a teasponful of salt, and clear off all scum as it rises. Now add to the soup two small carrots, a bunch of herbs, and a small teaspoonful of peppercorns, and let all simmer gently for five hours. Strain the soup and let it cool sufficiently to be skimmed of any fat there may be, then put it into a clean saucepan, and when at boiling point thicken it by stirring in about an ounce of flour that has been allowed to brown in the oven and mixed to a smooth paste with a spoonful or two of mushroom ketchup. Let the soup boil again, add a few drops of lemon-juice and serve with buttered toast.

Rabbit en Casserole.

Prepare the rabbits and cut them into neat joints, dry them on a clean cloth, and then sprinkle them with flour. Put a little good fat into a pan over the fire, and when hot put in the pieces of rabbit and fry them brown on both sides. Lay them in a well-buttered casserole, and add a few button onions and mushrooms, two cloves, a small piece of garlic, two bay-leaves, a small bunch of parsley, salt and pepper to taste, and enough stock to cover the rabbit. Let all simmer gently in a moderate oven for about an hour and at the end of that time add a wineglassful of claret, if liked, to the contents of the casserole, and continue to cook until the rabbit is quite tender. Care should be taken to have quite a moderate fire during the entire time of cooking, as otherwise the rabbit may become dry and hard.

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Festivals in Christmas Week.

In Christmas week occur three festivals. The Church has ordered that nearest to Christ, in her commemorations, should stand those who are most like Him, in "counting not their own lives dear unto them" for His sake, and for the sake of souls for which He died. And so we have, says Bishop Arthur Cleveland Coxe, immediately after Christmas, the three representatives of corresponding classes of witnesses for Christ—St. Stephen, the martyr in will and deed; St. John, the martyr in will but not in deed; and the Little Innocents, martyrs in deed, though not in will. Thus the great sun of Christmas seems to linger in its light, after its going down; the red glare of the first martyrdom being succeeded by the softer radiance of St. John's long confessorship, and that, in turn, by the fainter glory of the suffering babes of Bethlehem.

St. Stephen's festival is the day after the feast of Christmas, December 26th; St. John's Day, December 27th, and the Holy Innocents' Day, December 28th. Each has its special Collect, Epistle and Gospel; each full of precious teaching to those who are led by the Holy Spirit.

God's Christmas Gift to Us.

God's Christmas Gift to us of His only begotten Son is meant for our acceptance in a much more literal way than many of us realize. He wants us to take Christ as our substitute, not in a legal sense merely, but in literal reality. This means that Christ in His personal presence will live our life for us if we will let Him. As we yield up everything to Him and die to self, Christ in His own person will enter the place where self has been, and occupy and fill that place with Himself, literally, so that for us then to live in Christ. It is a literal substitution of the personal Son of God for ourself. It makes life for me, my life, as glorious as Christ's life, as glorious as Christ Himself. That is the meaning of Christmas. Have you taken the Gift in all His fulness?

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Thoughts for the Thoughtful

All things work together for good to them that love God. To such there cannot be a moment's pain which is useless or wasted, not a disappointment that does not offer a blessing, not an anxiety which is not needed to make us what we fain would be.

Love, it has been said, descends more abundantly than it ascends. The love of parents for their children has always been far more powerful than that of children for their parents; and who among the sons of men ever loved God with a thousandth part of the love which God has manifested to us?

I can recall parishes where the service is anything but attractive, and the preaching far below the average in intellectual power, yet the building is crowded, just because the pastor has a strong and loving heart, which finds expression in a life of ungrudging and self-sacrificing service for others.

It is impossible to justify a comparatively small body of people in having leisure and education and money except that they are stewards of these things. They hold them in trust for others, and it is to their lack of realization of this fact that the growth of bitter socialism is due.—Bishop of London.

Learn to make the most of life,
Lose no happy day,
Time will never bring thee back
Chances swept away.
Leave no tender word unsaid,
Love while love shall last;
The mill cannot grind with
The water that is past.
—Sarah Doudney.

It was a climax in the argument of the apostle in the sixth chapter of his Epistle to the Romans when he said: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Eternal life in its incipiency is that which gives the believer joint heirship with the Son of God. He gives grace and glory, and no good thing does He withhold—this is the music of the old song.

When a professed Christian, without some valid excuse, ceases to attend church with any degree of regularity, it is a fair inference that he is in a backslidden state, no matter how moral his outward conduct may seem to be. We base this statement on a score of years of careful observation. One who is spiritually alive hungers for the house of God and the communion of saints.

Those who are full of the Holy Spirit are the most winning people in the world. There is nothing so winning as goodness when you get it pure. We sometimes hear, "He is a very holy man, but he is not very agreeable." Now what you dislike is not his holiness, but the dross which is mixed with it—his selfishness, his self-centeredness, his lack of tact. The Holy Spirit is trying to conquer that and make his life a perfect instrument of His power.

I do not want you to withdraw yourself from the world. "I pray not that thou shouldst take them out of the world," and I don't want you to be a little caste by yourselves. I want you to mix with the world, to be as pleasant and agreeable as possible in society and to have as many friends as you can; but I do not wish you to be of it. I want you, as you move in it, to be so under the control of the Holy Spirit as to bear continual witness to His power. Bishop of London.



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Christ and the Cattle.

It is a significant fact that our Saviour was cradled in a manger, and that Mary, crowded out from the inn or caravansery, found shelter with the beasts of burden and cattle of the field, and brought forth the Prince of Peace in a common stable. It was literally true, as we sing at Christmas-time,

"Cold on His cradle the dewdrops are shining,
Low lies His head with the beasts of the stall."

Nothing in our Saviour's life is without its lesson of divine wisdom, and we may study the circumstances of His birth, sure of finding at every point ample reward for our industry.

I call attention to "Christ among the Cattle." Why was our Saviour cradled in a manger? Why was He, whose advent had been the exalted theme of prophet and psalmist, denied the honor so readily accorded children of a royal line? Excellent reasons have been advanced, and yet one of great importance seems to have been overlooked. Was not our Saviour's advent associated with beasts of the stall to teach us lessons of respect for and kindness toward the animal world?

Certain it is that whenever the Christ is born again in the manger of the human heart, the fragrant flowers of mercy and kindness spring up on every side, and I would not give much for the religion of a man who has no sacred regard for brute life.—Frederic Rowland Marvin, in Our Dumb Animals.

It is said that a canary bird in a cage is done to death by other birds if it escapes from its shelter, and we may reasonably fear that a young life which has been overmuch protected may be an easy prey to the forces with which it may some day have to deal.

Southern Churchman

Vol. LXXVIII. RICHMOND, VA., DECEMBER 27, 1913. No 52

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As one looks round upon the community to-day, how clear the problem of hundreds of unhappy lives appears! Do we not all know men for whom it is just as clear as daylight that that is what they need, the sacrifice of themselves for other people? Rich men who with all their wealth are weary and wretched; learned men whose learning only makes them querulous and jealous; believing men whose faith is always souring into bigotry and envy—every man knows what these men need; just something which shall make them let themselves go out into the open ocean of a complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests, to which they are tied.—Phillips Brooks.

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SOUTHERN CHURCHMAN.

VOL. LXXVIII. RICHMOND, VA., DECEMBER 27, 1913 No. 52

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

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MEETING OF THE BOARD OF MISSIONS.

The first meeting of the new Board of Missions was held on December 10th, at the Church Missions House, in New York, and as it was the meeting for the triennial reorganization of the board it was a particularly full meeting. As a matter of fact the attendance was rather unusually good, and with two exceptions every member of the board elected by the General Convention was present, and every department save one was represented by from one to three of its representatives.

Of course, one of the most interesting of all of the matters that came before the board was the report of the treasurer of the board and, under the circumstances, this being the first meeting of the board after the General Convention, it was a report of unusual interest. In many respects the increase over offerings of last year was a distinct advance and in some few respects there was a falling off; but all in all, the report showed a larger amount of receipts for the months of this current year than for the same months of last year.

Another encouraging feature of the treasurer's report was the distinct increase in amounts received through legacies. While, of course, it is a mistake to count on the offerings of the dead for the doing of the work that living people ought to be responsible for, yet it is a comfort to know that the work of the Board of Missions is making such impression on the minds of our people that they are remembering it when they come to make the final disposition of their possessions.

One point that Mr. King brought out clearly, and that ought to be impressed on the minds of the whole Church, is the cost of administration by the Board. There is a mistaken impression abroad that the cost of our work is larger than it ought to be, and this impression has been increased and emphasized by statements made without any authority at all. Mr. King showed that the entire expense of administration was 8.6 per cent.; in other words, of every dollar raised and sent to the work of the Board of Missions 91.4 cents go straight to the work for which it was given and only 8.6 cents are used for all the expenses of the board; and let it be said, here and now, clearly, definitely and explicitly, that a very large part of this expense is consumed not by administering the money sent to the board, but by the effort to get this money out of the pockets of Church people all over the country, and into the treasury of the Board of Missions. All in all, the treasurer's report was distinctly encouraging.

Of course, the first duty of the board was its triennial reorganization, and the business before the board and the length of time consumed in the transaction of that business showed, as it never was shown before, how necessary the executive committee is to the transaction of business. Four-fifths of the time of the board was consumed in discussing matters that ought to have been prepared by an executive committee, if we had had one, and under such circumstances all of this business would probably have been transacted in thirty minutes; but, as a matter of fact, we spent all of the morning and a large part of the afternoon in the discussion of what ought to have been unimportant details.

One matter that came before the board, and was referred for further consideration to the executive committee for future report, is a matter that ought to interest all of our Church people everywhere, and that is the question of the organization of some kind of a society that will reach our boys, and teach them with regard to missionary work and missionary obligations, as our girls are taught by the Junior Auxiliary.

Another matter that interested the board, and ought to interest both the board and the Church more largely than it ever has interested them heretofore, is the relative obligation of the Church to foreign and domestic missions. Because of the organization of foreign mission work; because of its intimate association with the board, and because it is immediately and directly under the control of the board; as a rule the board knows vastly more about the work in foreign fields than it does about that in domestic fields, and some thoughtless people blame the board because of this state of affairs. If any blame lies anywhere it is with the General Convention, which by its own acts has made the foreign field far more intimately the work of the Board of Missions than is the work in the domestic field.

The Bishop of the missionary jurisdiction of Kearney came before the board with a proposition that has come nearer putting a part of the domestic field in the same position as the foreign field than has ever been done before, and if his proposition is accepted and acted upon it will be a fine chance to show what would be the value of putting the domestic field more directly under the control of the board. His proposition, in brief, is to turn over a part of his jurisdiction to the control of the board, on exactly the same terms in which the board has charge of the foreign fields, and to make the board responsible, not only for the money to be expended but for the selection, appointment and control of the men in that part of the field, just in the same way in which they have control in China or Japan, or any other foreign field. If this offer is accepted and acted upon it will be a fine opportunity for comparing, right here at home, the relative merits of the methods of the board in foreign and domestic fields.

One thing that stood out plainly at this meeting of the board, and that ought to be impressed upon the mind of the Church, is that the field is absolutely unlimited, and the only handicap in any direction, or the only limit that is put to the work of the board, is the money that the general Church sees fit to intrust to the board for doing the work that the same general Church has laid as an obligation upon the board; and it does seem curious, and indeed quite incomprehensible, that they and other men speak of the limitations of the board and of its failure to do this, that, or the other thing, and forget entirely, apparently, that the board is nothing, after all, except the eye and hand of the general Church, and can do nothing whatsoever but what is authorized and dictated by the mind of the general Church, which lays behind that hand and eye.

A Service Held in 1783 Reproduced.

Sermon by the Rev. William J. Morton.

Following is the sermon preached by the rector, the Rev. William J. Morton, on December 7th, 1913, in Christ church, Alexandria, Va., at a service of thanksgiving and praise, reproducing, as nearly as possible, a service held in that church, on December 7th, 1783, to celebrate the final departure of the British forces from the shores of the United States and the establishment of peace between Great Britain and this country:

Psalm 128:6—"Yea, thou shalt see thy children's children, and peace upon Israel."

On Sunday, December the seventh, 1783, a service was held in Christ church, Alexandria, Virginia, which we desire to commemorate on this, its one hundred and thirtieth anniversary. The purpose of that service was to offer public thanksgiving and praise to God for the departure from American soil of the last of the British troops.

On November 25th, just thirteen days before this service, Sir Guy Carleton had, in accordance with the peace treaty between England and America, evacuated the city of New York. Actual fighting between the two countries had practically ceased more than two years before, when Lord Cornwallis surrendered at Yorktown, October 19th, 1781. But in those days of slow sailing-vessels diplomatic correspondence back and forth across the Atlantic Ocean necessarily took time and required patience. Thus it came about that for two long years after America had won her independence on the field of battle, she was obliged, through force of circumstances, to see British troops quartered on her soil, and her largest city, New York, still in full possession of the enemy.

It was a critical and trying time for America from every standpoint. Her army could not be disbanded so long as a very considerable force of the enemy still encamped within her borders, yet it was hard to find money to pay those soldiers for past and present services, and now that the army was no longer needed for active campaigning, it was exceedingly difficult to keep the men in the ranks, or to enforce even the necessary discipline for troops in barracks or camp. For eight long years those patriot citizen-soldiers had served their country well and faithfully, and in the face of suffering, discouragements and personal sacrifices of many sorts that would, long years ago, have disheartened less determined men or less loyal patriots. And now that the war was practically ended, it was not strange that these soldiers longed for their own homes, their loved ones, and the opportunity to begin again the building up of their shattered or lost fortunes. This made the maintaining of even the semblance of an effective force in arms a very difficult matter.

The legislative branch of the Government was equally handicapped. The national Government, if such it could be called at that time, was only tentative in form. The exigencies of war had, while the war was waging, welded the separate colonies into a form of union for self-protection against a common enemy; but, now that this necessity had in part passed, petty jealousies between the colonies began to manifest themselves, and legislative adjustment to new conditions was constantly growing more difficult. Divergent views of statesmen, and conflicting interests of certain colonies, made the task of the national legislative body hard indeed. Finances were at a very low ebb in the separate colonies, and still more so as regarded the treasury of the national Government. The continued presence of hostile troops within her domain had a bad moral and commercial effect both at home and abroad, and the British possession of New York City cut off the possibility of customs duties from her largest port of entry. Other injurious effects might be mentioned, but the last that I shall refer to here was the very natural impatience on the part of all Americans to be left in full and free possession of their own land, and to be no longer reminded by even the presence of the enemy of the horrors, privations, and hardships of the long and exasperating struggle through which they had passed.

To render public praise and thanksgiving for the final consummation of their patriotic hopes was the purpose which brought the congregation together in glad, yet solemn service on December 7th, 1783. The only printed record which we have of that service, taken from an old magazine, says:

"When news of the departure of the last hostile Briton from our shores, late in 1783, reached Alexandria, it was followed by a notable service in Christ church on Sunday, December 7th. Mr. Griffith, the patriotic rector, requested the ladies of Alexandria to decorate the church for a festal occasion. The pulpit, communion table and lectern were garnished with flowers from the scant stores of house plants in Alexandria, and laurel and evergreens were used in profusion. Hovering over the pulpit was a figure of a white dove, bearing in its mouth an olive branch, both emblems of reconciliation. Upon the wall, on one side of the chancel, were the words from the 29th Psalm, 'The Lord will give strength unto His people; the Lord will bless His people with peace.' And on the other side were the words from the 85th Psalm, "Mercy and truth are met together; righteousness and peace have kissed each other.'"

The Rev. David Griffith, the rector, who preached at that service, had himself served through the war as chaplain of the Third Virginia Regiment. He had been educated as a physician, but was ordained by the Bishop of London shortly before the beginning of the Revolution. For many years, both in war and peace, he was the close and trusted friend of Washington, and was always a welcome guest at the General's table, in camp or at Mt. Vernon.

The text which he chose for this service was the same which I use today, the 128th Psalm and 6th verse—"Yea, thou shalt see thy children's children, and peace upon Israel." No record has come down to us of this sermon, or the line of thought which the preacher followed, but knowing what we do of the time, the preacher and the occasion, perhaps our imagination may not prove as unsafe a guide on this as on other occasions in surmising the theme on which the man of God discoursed in this old church one hundred and thirty years ago. In imagination then let us go back to the olden days, and picture ourselves at that service.

Some things in and around this old church would seem rather strange to us to-day. Christ church then was surrounded by a large grove of primeval oaks, and the city of Alexandria probably numbered then fewer hundreds than it now numbers thousands. The church marked the western boundary of the town, and very few if any buildings stood beyond it, save the Colross Mansion, and one or two other residences, then considered in the country, but on ground now within the city limits. The church building itself was not quite as it is now; for the tower had not been built, and the galleries had not been added. The pews, too, though the same in which you are seated this evening, were ten or twelve inches higher, and were all square like Washington's pew at the present time. But with these few differences the church stood, and was furnished practically just as you see it to-day. The same solid mahogany chairs with original hair-covered cushions stand in the chancel now as then, and the same communion table is in front of the pulpit. Only the pulpit itself and the Bishop's chair are of more recent date. The present pulpit, however, is as nearly as possible a replica of the original.

At that service the Old and New Testament Lessons were read from the same old Bible, resting on the same reading desk as you have seen used today. The Book of Common Prayer used on that occasion was probably the same copy of the English Prayer Book which had been used from the first service in the church in 1773—just ten years before. What had been the "Church of England" in the American Colonies had not yet been fully adjusted to the new conditions, nor a national Church organized. The Church in America had as yet no Bishop. The American Book of Common Prayer had not then been authorized, though doubtless a suitable prayer for the civil government and those in authority was substituted for the prayer for the English Sovereign and Royal Family. Prayer for the President of the United States there was none, however, for as yet no President had been elected, and even the form which the government of the new nation should take had not been definitely decided upon.

The vestments, also, worn by the clergy in those days, were quite unlike the vestments in common use now. Cassocks and short white surplices are very modern, having only come into general use in this diocese in the last twenty-five years. The long white surplice, almost universally used in the Church for well nigh a hundred years, but now practically discarded, had hardly begun to be used in the American Church. But the black gown was almost if not quite universally worn during that period. Gradually it was supplanted by the white surplice, as it in turn has been discarded for the cassock and short surplice.

Dr. Griffith, no doubt, preached on that occasion, as was his usual custom, in a black gown, similar to the one worn by the present speaker—the gown worn at this service having been regularly used by the rectors of this church prior to the Civil War, but now preserved only as an interesting relic of the past, and is worn on this occasion for the first time in many years.

No organ or other musical instrument had yet been placed in the church, but we read in the same magazine account referred to above, that "The service was opened on that Sunday by the singing of an original anthem, composed for the occasion by the leader of the choir from the words of the sixty-eighth Psalm: 'Let the righteous be glad; let him rejoice before God; yea let them rejoice. Sing unto God; sing praises unto His Name; extol Him that rideth upon the heavens by his name Jah, and rejoice before Him.'"

The rector then announced his text as I have done this morning—the 128th Psalm and 6th verse: "Yea, thou shalt see thy children's children, and peace upon Israel."

I shall not attempt an imaginary reproduction of the sermon that followed. But if we only recall the circumstances under which they met, and the occasion which brought that congregation together, we shall see how fitting were the words of the Psalmist to preface such a discourse. The text was both a prophecy and an assurance of the good things in store for them and their children's children—not the least of these being the continued peace and almost uninterrupted freedom from menace of foreign enemies even down to our own time.

Seated in these ancient pews were not only members of the more prominent families of the land, but representatives of all classes and conditions, rich and poor, old and young, all drawn together by a common sympathy and kindred feelings of gratitude to God who had blessed their armies with victory and their land with liberty and peace. There were present seasoned veterans of a long war, enjoying now for the first time in years the privilege and pleasure of a seat in the family pew with their loved ones near. Hardy young troopers just back from the army, elated with victory, and ready to throw all of their courage and manly vigor into the life and the upbuilding of a nation newly born. Dignified old gentlemen, whom age or infirmity had prevented from serving their country on the field of battle, but whose loyal hearts and manly virtues had made their own contribution to the struggle for liberty. Proud matrons, too, whose sons or husbands, in days preceding the Revolution, had known and honored Washington as fellow-citizen and vestryman of their parish, and, in days of war, had honored him still more, and followed and loved him, too, as Commander-in-chief of their patriot army. Fair maidens there were also, and these, too, had been helpers in the great conflict; for not only had their dainty fingers fashioned clothing and knitted socks for the men in the field, but their loyal and patriotic hearts and acts had inspired many a man to be a better soldier as well as a better man. And others there were too—the bereaved mothers, sad and lone widows, and orphaned children,—whose hymns of thanksgiving were sung in a minor key—and yet we may be sure there was no repining even with them. They had given their noblest and dearest to the sacred cause of freedom and right, and the new freedom, blood-bought in their instances, we feel sure was all the dearer to them on account of the costly price paid for it.

Thus, all ages and classes were met together in this church on that occasion, to render thanks to Almighty God, the Lord of Battles and the giver of every good and perfect gift—to bless Him and to praise Him for His goodness in delivering them out of the hands of their enemies, and in establishing them in so good a land and so large—in a land abounding in all that was necessary to supply man's wants and provide for happiness and welfare.

The same authority which I have referred to before states that "The church was crowded, and the spirit of thanksgiving and rejoicing was very real in the service that day. The decorations of the church were preserved until Washington's return from the war, a fortnight later, when fresh flowers and stars and crosses of evergreens were added."

"General and Mrs. Washington, accompanied by three aids, Colonels Humphries, Smith and Walker, passed through Alexandria, towards evening, on Christmas Eve, having left Annapolis that morning, where the great leader had resigned his commission into the hands of the Continental Congress, then in session in that city. Ahead of them rode Billy, the General's colored body servant, who hastened before to announce the arrival at Mount Vernon and prepare for their reception. Notwithstanding the fatigue and the length of the journey of the day before, General Washington and his wife were in their pew on Christmas Day. The text and sermon of Mr. Griffith were appropriate to the day, and to the presence of the victorious commander of the Continental Army, and in addition to the regular order of the service the rector read with peculiar emphasis and deep feeling the exultant song of Moses and the children of Israel after the safe passage of the Red Sea.

After this dignified, sane and reverent manner did our forefathers express their acknowledgement and gratitude to Almighty God for their newly acquired independence and freedom. And the greatest man of his generation—"First in War, First in Peace, and First in the hearts of his countrymen," was leader of his people in these matters, as he had been leader of his people on the field of battle. Practically every important official paper that he wrote at this period contains an unequivocal reference to God and the blessings of religion. None knew or understood better than he the supreme importance of putting first things first, and none can read his writings whether it be official communications or private correspondence without being struck, and I think forcibly struck, with his strong and frequent references to the greatness, justice, goodness and overruling providence of the Supreme Being, and the desirability and rightness of our regulating our lives and actions according to His will and laws. Many such references might be quoted. I shall detain you to cite only one:

On the 8th of June, 1784, Washington addressed what would now be called a circular letter to the governors of the several States, on the subject of the dissolution of the army, and other matters which he considered of supreme importance as connected with the welfare of the new nation. The whole of this letter will well repay reading, both for the wise counsel he offers to the nation's leaders, and also for the pleasing insight it gives us into his own public ideals and private aspirations. It is, however, to the closing paragraph of that letter than I particularly want to call your careful attention. And I consider what he says there all the more significant and important because of some recent and unfounded attempts to claim that Washington lost his religion during the war, and emerged from the Revolution no longer a Christian but a deist. Would that I had longer time to quote more fully the many proofs to the contrary, but if you will weigh well the words of that closing paragraph in his letter to the governors, I feel you must agree with me that in those sentences Washington speaks unequivocally and boldly as a pronounced Christian. He says:

"I now make it my earnest prayer that God would have you, and the State over which you preside, in His holy protection; that He would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for brethren who have served in the field; and finally that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind, which are the characteristics of the Divine Author of our blessed religion, and without whose example in those things we can never hope to be a happy nation."

No statement of Washington's religious convictions could be stronger. No statement of the only safe foundations on which national life and character are to be built up could be more clearly, wisely and forcibly enunciated.

Right wisely did he speak and advise. Wise, indeed, shall we be if we listen to his words, subscribe to his principles and imitate his example:

And now, after the lapse of one hundred and thirty years, cannot we, too, (some of us in truth their "children's children") enter into the spirit of our forefathers' worship on that memorable Sunday in December, 1783; thank our Heavenly Father for His providence over us in this great nation, and the superabounding blessings which He has vouchsafed to our fathers and to their children and children's children for already four generations?

Lord, kindle in our hearts and lives this day such a spirit of love and loyalty; of purity and peace; of humility and honesty; of gentleness and goodness; of righteousness and true religiousness as shall raise us up out of lives of selfishness and slothfulness, and shall lead us into paths of duty and ways of helpful service and usefulness. And above all, let us not, as individuals or as a nation, forget Thee, and, in forgetting Thee, work our own ruin. Look down, with Thine eyes of mercy and love, upon us and upon our children's children, and with us let Thy peace abide and Thy blessing rest.

Choosing "first His kingdom and His righteousness" is not a choice that can be made once for all, else the world would blossom with saints springing into life in some moment of rapt enthusiasm. It is, instead, a daily, hourly choice—deciding for the church service through the rain this morning, instead of the quiet hour by the fireside; for the gentle silence this afternoon, instead of the sharp retort that may be well deserved; for the unwelcome task, instead of the coveted leisure; for resolute rousing of one's own care to sympathize with some other one's burden. In all these and a countless host of other little daily commonplaces the choosing of the kingdom goes on. It is the selecting, day by day, of the threads we will weave into each day's loving-kindness, self sacrifice, faithfulness.

Church Intelligence

CALENDAR FOR DECEMBER.

1—Monday.
7—Second Sunday in Advent.
14—Third Sunday in Advent.
21—Fourth Sunday in Advent.
St. Thomas' Day.
25—CHRISTMAS DAY.
26—St. Stephen's Day.
27—St. John the Evangelist's Day.
28—Holy Innocents' Day.
Jan. 1—Circumcision.

Collect for First Sunday After Christmas.

Almighty God, who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

Collect for St. John the Evangelist's Day.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being instructed by the doctrine of Thy blessed Apostle and Evangelist, Saint John, may so walk in the light of Thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord. Amen.

Collect for Holy Innocents' Day.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength and made infants to glorify Thee by their deaths; mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. Amen.

Collect for the Circumcision of Christ.

Almighty God, who madest Thy blessed Son to be circumcised, and obedient to the law for man; grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy Son Jesus Christ our Lord. Amen.

Foreign.

Next Year's Church Congress.

The Bishop of Birmingham presided last week at the first meeting of the general committee which has been formed to make the necessary arrangements for the Church Congress to be held in Birmingham next year.

The Bishop remarked that there was a time when he rather kept away from Church Congresses if possible. It was when he was young. But he had since realized that the Church Congress, though it might have no actual power and passed no resolutions, and though it might, from the point of view of some people be ineffective, was, nevertheless, of the greatest blessing and benefit to the Church generally. He had honestly come to that conclusion from just watching what had been directly responsible for the much better feeling among the various sections of the Church than there was some years ago. The sober way in which burning questions had been dealt with had been intensely useful. Again the Congress promoted year by year a very considerable expression of good feeling between the Church herself and other religious bodies. Also, wherever the Congress went, there the people realized what, after all, their good old Church was, and it was a kind of object-lesson to the people of a particular district as to Church life and Church work. The time had come when Birmingham should once more receive the Congress, and he asked Churchmen and laymen to put their backs into the preliminary work, so that the Birmingham meeting should really be of use and service to the cause of all that was righteous and good.

It was agreed to form a press committee and a special committee to arrange for evening meetings for men, which had been unprecedentedly successful at the last Church Congress in Birmingham in 1893. The Bishop announced that he had already secured the Archbishop of York for the first evening and the Bishop of London for the second.

There will be four Congress sermons, one at the Cathedral and the others at the parish church, St. George's, Edgbaston, and Moseley parish church. The Archbishop of York and the Bishops of Oxford, Norwich and Manchester will be the preachers. The Archbishop of Canterbury, it was stated, would be unable to preach, owing to the expected pressure of Parliamentary duties.

Dr. Welldon on the Mission of the Church.

A large and enthusiastic meeting of the Church of England Men's Society was held in Birmingham Town Hall. The Bishop presided and the invited speakers were the Dean of Manchester (Bishop Welldon), who came to fill the place of the Duke of Devonshire, and Miss Maude Royden. Dr. Welldon struck a note that has been uppermost in the minds of many Churchmen of late. What is the meaning—the plan and purpose—of the Church of England? One instinctively recalled the clever but flippant criticisms of the recently published pamphlet, Naboth's Vineyard in Pawn, and turned with a breath of relief to the sane and sober utterances of the Dean of Manchester. "I believe," he said, "with all my heart in the Church of England. She has her faults. Even Bishops have their faults. Certainly the Diocesan Episcopate might well give a clearer and better collective guidance to the Church." Yet without compromising her principles the Church of England might fulfil a future of incomparable usefulness. She might stand as the reconciling principle between the sundered portions of the Catholic Church of Christ. There was indeed the danger before the Church of estrangement from the people. How the working-man could be estranged from the Gospel of Christ passed the speaker's comprehension, and indeed he believed that working people always responded to the appeal of Christ's personality. Not less true and effective, though commanding perhaps less immediate response, was the Dean's plea for the view of "establishment" from the national standpoint. The democracy, if it were to inherit a blessing, must be laid at the feet of Jesus Christ. "There is no agency in the world which can guarantee that result like the existence of an established and endowed Church in the land."

An Ecclesiastical Innovation.

For the first time in its history, the chapel of Trinity College, Dublin, was used for a Presbyterian Church service on Sunday afternoon, when Dr. George Adam Smith was the distinguished preacher, and the Lord-Lieutenant and the Provost were among the congregation. The holding of this service is said to have been in accordance with "an arrangement between the Provost and the Dublin Presbytery." It is generally understood to have been held in defiance of a protest from the Irish Episcopate and the Divinity Professors. The question has been raised as to the legality of this service. Can the Provost and Board of Trinity College permit the use of the College chapel for any religious denomination, or do they hold the chapel—a consecrated building—in trust for the carrying on of Divine Service in accordance with the usage of the Church of Ireland for Divinity students who are members of the Church? It is not unlikely that the question will shortly be sub judice. If the Board are correct in the exercise of their powers, they may, if they see fit, permit the celebration of Mass by the Roman Catholic Archbishop in the chapel of Trinity College.

Church Mission to Jews.

Since 1809 mission work has been carried on by the Church among the Jews. The London Society for Promoting Christianity amongst the Jews was founded primarily to work among the then 20,000 Jews of London, but it soon spread its field of operations to the Continent, Palestine, and further East. Possibly no work is at once so difficult and so encouraging. The Society has been the means of training, or partly training, over 300 Hebrew Christians to be clergy of the Church. During the past century over 250,000 Jews have acknowledged Christ in Baptism and to-day more Jews are coming under Christian instruction than ever previously in the history of the Church. Take, for example, the station of the Society at Warsaw. Ninety-three years ago the Society obtained a charter from the Russian Government constituting it the only Missionary Society that is allowed to baptize Jews in the Russian Empire. The Rev. H. C. Zimmerman, the missionary in charge of the Society's work in Poland, states that there never have been greater possibilities in the missionary work of the Church among the Jews.

The question of Ulster has taken a distinct step forward. Mr. Asquith's conciliatory speech at Manchester, in which he accepted, in principle, the outline conditions of settlement laid down by Sir Edward Carson, at least suggests that he is beginning to realize the increasing gravity of the situation more acutely than has hitherto appeared. The measure of agreement is perhaps not yet sufficient to make a Conference very hopeful; but even a small approach of one side to the other is something to be grateful for. Meanwhile the Government have not given much pleasure to the Gaelic Leaguers and other more militant elements of Nationalism by prohibiting the introduction of arms into Ireland. By this time Ulster is tolerably well armed, and is clever enough to know how to go on

arming, Proclamations notwithstanding; but the Nationalist Volunteer movement is greatly in need of arms. Indeed, the Gaelic Leaguers go so far as to accuse "the Castle" of playing into the hands of Ulster. Obviously it is safer to have one side armed than two, and the Government may well have made up their minds that the Ulstermen were less likely to lose their heads than the more mercurial politicians of the South and West.

American.

Death of the Bishop of Nevada.

The Rt. Rev. Henry Douglas Robinson, D. D., Bishop of the Missionary District of Nevada, entered into rest at St. Luke's Hospital, New York, on Thursday, December 18th. While in attendance at the General Convention in October, he suffered an attack of heart disease and was removed to the hospital on October 11th. Funeral services were held at the Cathedral, on Saturday, December 20th.

Bishop Robinson was ordained deacon in 1886, by Bishop Kip, and priest in 1888, by Bishop Wingfield. His first charge was as assistant rector Racine College Grammar School, 1884 and 1885; instructor of Mathematics at St. Matthew's Military Academy, San Mateo, Cal., 1885-89; rector of St. Matthew's church, San Mateo, 1886-89; rector of the Grammar School, Racine College, 1889-99; warden of Racine College and rector of St. John's Collegiate church, 1899-1908. In 1908 he was consecrated Bishop of Nevada.

Church of Ireland Appoints Commission on World Conference.

Since October 30th, the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order has received notice of the appointment of a Commission by the Church of Ireland. The General Convention of the Protestant Episcopal Church sent the following telegram to the Roman Catholic Missionary Congress in Boston:

"The General Convention of the Protestant Episcopal Church sends greetings and asks the guidance of God the Holy Ghost in your efforts to spread the Gospel of our Lord Jesus Christ."

To which Cardinal O'Connell replied as follows:

"I am deeply touched by the cordial message of the General Convention and beg to express my heartfelt desire for the speedy union of all God's Church under the universal rule of our Lord Jesus Christ."

The National Council of Congregational Churches which met in Kansas City was greeted at the opening of its session by a message of fraternal greeting from the Convention of the Protestant Episcopal Church, assembled in New York. A most cordial message was received by the Convention of the Episcopal Church from the Congregational Council in reply.

An evidence of the deepening desire for Christian unity, and of the recognition of the only power by which it can be brought about, is seen in the increasing efforts for public and private prayer.

The Bishop of New York has authorized for use in his Diocese the prayers suggested by the Commission of the Protestant Episcopal Church. Those prayers, printed on a convenient card, and also various publications in regard to the World Conference, may be had free on application to Robert H. Gardiner, Gardiner, Maine, U. S. A.

A Jesuit priest in Bohemia has suggested public services for unity with prayers selected from Eastern and Western liturgies. Two public services of intercession for unity have been held in the Anglican Pro-Cathedral at Buenos Aires, attended by ministers and leading laymen of various English-speaking religious bodies there.

A clergyman of the Protestant Episcopal Church in Rhode Island has suggested week-day evening prayer meetings for unity. Doubtless many such meetings are being held. A lady in England has suggested the formation of prayer circles. Perhaps other efforts of the same kind can be made elsewhere.

At the meeting held November 19th, of the Advisory Committee, with the Executive Committee of the Commission of the Protestant Episcopal Church, the following resolutions were passed:

"That a suggestion be made to each Commission to consider the advisability and feasibility of raising a fund from among its constituents of such amount as it may deem proper for the carrying on of its own work. That contributors to any such fund should be advised that each Commission will feel at liberty to make appropriations to a joint fund in case occasion arises. That the time has come to begin the consideration of the steps to be taken before the topics for consideration by the Conference can wisely be formulated. That each member of the Advisory Committee should recommend to the Commission of his communion the immediate consideration of how the following questions should be answered: (a) What should be the nature of the bodies or groups which are finally to be charged with the duty of formulating topics for the Conference? (b) What can be done by each Commission in the way of preparing a statement of the topics which that Commission thinks appropriate for ultimate consideration at the Conference? That the statements prepared by each Commission be sent in to the Executive Committee of the Episcopal Commission for tabulation, for the information and consideration of the Advisory Committee."

The Student Volunteer Convention.

The seventh International Convention of the Student Volunteer movement for Foreign Missions will be held in Convention Hall, Kansas City, Mo., December 31st, 1913, to January 4th, 1914, inclusive. The purpose of the Convention is (1) to bring together at Kansas City representative delegations of students and professors from all important institutions of higher learning in Canada and the United States, and leaders of the foreign missionary enterprise, for helpful association and conference; (2) to consider unitedly the problems of the evangelization of the non-Christian world; (3) to gain inspiration and a vision of the foreign missionary responsibilities of the Church; (4) to pray and earnestly resolve to enter with greater consecration upon the work of extending the Kingdom of Christ among the non-Christian nations.

Addresses will be made by some of the ablest missionary speakers of North America and other lands at the five evening sessions.

There will be an exhibit of literature for promoting missionary intelligence among students. The exhibit will be thoroughly practical. Carefully selected collections of books and pamphlets dealing with the various foreign missionary problems and countries will be displayed, and a staff of workers will give information regarding the best reference material on foreign missions. Suggestions may be had as to the composition of model libraries, of various sizes, for colleges and universities. The Courts of Religions will be unique and informing. Every person present should study the exhibit with great care.

In addition to those representing the student and faculties (men and women) of the colleges, universities, theological seminaries, medical schools and other institutions of higher learning, there are invited to the Convention, officers of foreign mission boards and societies, foreign missionaries at home on furlough, editors of Church papers and other Church leaders.

General Seminary Notes.

Under the reorganization of the General Seminary board of trustees, as enacted by General Convention, the Alumni of the Seminary are entitled to elect nine trustees, three bishops, three clergymen and three laymen. The committee appointed by the Seminary Alumni Association has recently issued ballots to the alumni and voting is now going on. The ballot closes on December 29th instead of December 15th, the date originally announced. The nominees are as follows: Bishops Mann, Talbot, Gailor, Spalding, Brewster of Colorado, and Rhinelander; Reverends G. Y. Bliss, C. M. Douglas, J. B. Hubbs, J. N. Steele, St. C. Hester, R. B. Pomeroy; Messrs. V. M. Davis, R. A. Woods, R. L. Gerry, F. L. Lyman, R. L. Pierrepont, R. C. Pruyn.

The General Board of Religious Education.

The General Board of Religious Education is receiving requests for literature that will provide sermon material on Religious Education. On application they will be glad to send any of the following:

"Religious Education and the Home," Rev. Frank W. Crowder, Ph. D. "Fundamental Requirements of an Enduring Democracy," Rt. Rev. C. K. Nelson, D. D. Four Addresses made at the last General Convention, by Mr. Geo. W. Pepper. Quotations from the Bishop's Pastoral. Annual Report of the G. B. R. E.

Diocesan Training Schools, in accordance with the plans of the General Board of Religious Education are in operation this winter in Massachusetts, New York, Richmond, Newark, St. Louis, Charleston, S. C.

The United Missionary Campaign.

This great campaign, inaugurated by more than fifty of the largest Foreign and Home Mission Boards of the United States and Canada has been carried on vigorously since early fall. It is estimated that six hundred conferences, in as many cities, will be held during this fall and winter.

When it is remembered that each one of these conferences reaches a number of churches, some idea of the breadth of this campaign is apparent at once.

And when it is remembered that each one of these conferences means the adoption of new methods, and a permanent increase in missionary giv-

ing on the part of some churches, their value is seen at once.

There is very little expense attached to one of these conferences, and this, when shared by all the churches of a city, is inconsiderable for any one of them.

Of how much value a conference can be is evidenced by the words of these two pastors, whose testimony might be multiplied many times over.

One of them says, "Referring to the recent sessions of the United Missionary Campaign held in our town: I wish to say to you, as I am saying to my friends everywhere, that I have lived in Mt. Carroll fifteen years, during which time many good and great things have happened; but this conference is the biggest thing, and has set in motion a movement which means more to us at home and abroad in the Kingdom of Christ than any other thing our town has experienced during these years."

Another pastor writes: "You don't know how much good your coming to us has done. I believe this Laymen's Conference will touch with spiritual power the various congregations of our city. The meeting has been highly educational, spiritual, interesting, and in every way helpful."

During January, February and March Conferences will be held in the South in Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama and Mississippi, and later in Louisiana, Arkansas and Texas.

The Home and Foreign Mission Boards of all the Churches of the South are cordially supporting this campaign and some of their most effective men are heard in these conferences from time to time. It is a great manifestation of the spiritual unity of the Church and this immense movement, international and interdenominational, goes forward with increasing power.

D. CLAY LILLY,
Field Secretary.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Rector Resigns After Forty Years' Service.

The Rev. Dr. John G. Bacchus, after a service of almost forty years, on Sunday, December 14th, announced to the congregation of the Church of the Incarnation that on Sunday January 25th, he will give up his rectorship. Many of the older members were visibly moved by the announcement, although expecting it. Special services will be held on the last day of the beloved rector's work among the congregation. Bishop Burgess will speak at the morning service and the Rev. Dr. Reese F. Alsop, rector-emeritus of St. Ann's church, and a life-long friend of Dr. Bacchus, will preach in the evening. On Monday evening, January 26th, a reunion will be held in the parish house, after an informal service. The speakers will be the Rev. Dr. S. Parkes Cadman, of the Central Congregational church; the Rev. Dr. J. Clarence Jones, of St. Mary's church; the Rev. John L. Belford, of the Church of the Nativity, and the Rev. J. Howard Melish, of the Church of the Holy Trinity.

Dr. Bacchus has been elected rector-emeritus of the Church of the Incarnation, and will be made an honorary canon of the Cathedral of the Incarnation. He expects to remain in the Diocese of Long Island. The successor to Dr. Bacchus is his former assistant, the Rev. A. W. E. Carrington, of the Church of the Transfiguration, Freeport. Mr. Carrington has been very successful at Freeport, having brought a former mission to the state of an excellent parish. He will enter upon his new field of labor on the first Sunday in February.

It is fortunate for Long Island that Dr. Bacchus is to remain in the diocese to give his wide experience to his fellow clergymen. Dr. Bacchus was a business man before he entered the ministry, and his ability as an organizer is well known. He is an able preacher and a man of skilled administrative ability.

St. Simon's Church, Brooklyn.

St. Simon's, the newest Episcopal church in Brooklyn, celebrated its second anniversary on Sunday, December 14th. On the Third Sunday in Advent, two years ago, this congregation was first called together to found a parish in the part of Brooklyn known as Midwood. The nearest parishes were St. John the Baptist's, in Parkville; the Nativity, in Vanderveer Park, and the Epiphany, at Kings Highway. At the first service, held in a store room, twenty-five persons were present; at the first session of the Sunday School ten children came for instruction. The attendance at church services has now increased to one hundred, and seventy children are enrolled in the Sunday School.

The Holy Communion was celebrated in the morning, and in the afternoon the Rev. Dr. Henry C. Swentzel, of St. Luke's, was the preacher. Dr. Swentzel gave interesting figures, showing the growth of the parish and the liberality of its members. Besides contributing over $1,000 to the support of the parish, the past year, they have given to the general missionary fund, to Archdeacon's Webb's work in Brooklyn, and to the sufferers from the floods of last spring. The congregation has purchased an excellent site for a church building. Archdeacon Webb is conducting the services at St. Simon's.

Memorial Tablet Unveiled.

In memory of Thomas Fitch Rowland, a tablet was unveiled in the Church of the Ascension, Greenpoint, Brooklyn, on Sunday, December 14th. Bishop Darlington of Harrisburg delivered a eulogy on the character of Mr. Rowland, who died in 1907, after faithful service as warden. The Rev. Dr. Bentley, rector, told characteristic incidents of Mr. Roland, who had put the church on its feet when it was struggling desperately for existence, nine years ago.

Clergymen's Mutual League.

The Clergymen's Mutual League, which was organized at the diocesan Convention last May, for the benefit of the families of clergymen canonically resident in the Diocese, has begun to solicit members and is commending itself to the clergy. Bishop Burgess, in accord with sympathy with the movement, has written a letter of strong commendation, and some of the most prominent clergymen in Brooklyn have become members. The League, which is only for clergymen in Long Island, was projected by the Rev. W. G. McCready, D. D., of St. Peter's church, Brooklyn. H. A. Fairbairn, M. D., is president and Dr. McCready is secretary and treasurer.

Christmas Services.

The observance of Christmas Day will be followed in the leading Protestant churches of greater New York City. Among the notable churches in which Christmas services will be held are the Fifth Avenue Presbyterian church, where the Rev. Dr. J. H. Jowett will pretch; the Fifth Avenue Reformed church, where the Rev. Dr. D. J. Burrell will speak, and the "Brick" Presbyterian church, formerly Dr. Henry Van Dyke's church, at which the Rev. Dr. William P. Merrill will preach.

A Men's Club was recently organized by the men of St. James' church, Brooklyn, under the direction of the Rev. Arthur M. Thompson, rector, with the object: "To uphold and assist the rector in promoting the work of St. James' parish, socially and spiritually." About twenty-five signed as charter members.

The Clericus of Queens and Nassau counties intends to erect in the Church of the Resurrection, Richmond Hill, a tablet in memory of the late Rev. Joshua Kimber. The Rev. Messrs. Henry D. Waller, Edward M. McGuffey and William P. Evans have been appointed a committee to carry out the project.

The Rev. J. V. Cooper, former curate at St. Ann's, Brooklyn, has entered upon his duties as curate of St. Paul's church, Flatbush, of which the Rev. Dr. Townsend G. Jackson is rector.

The Rev. Ralph L. Bridges, formerly rector of St. Mark's church, Islip, has become a member of the staff of St. Alban's Cathedral, Toronto.

The Rev. John C. Welwood, rector of the Church of the Holy Spirit, Brooklyn, has accepted a call to St. John's church, Dresden, Germany, where he will begin work the first Sunday in February. St. John's has about 500 communicants and is the only Episcopal church in Dresden.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Memorial Altar Dedicated.

On Wednesday, December 17th, the Bishop of the Diocese dedicated an altar in Yeates School in Lancaster, to the memory of William Henry Merrick. The altar was presented by Mrs. Frederick Gardiner, wife of the Headmaster of the school. There were present and taking part in the service Rev. Messrs. Clifford G. Twombley, rector of St. James', Lancaster; Rev. George L. Browne, St. John's, Lancaster; E. W. B. Dorset, All Saints', Paradise; Francis C. Hartshorne, St. Peter's, Phoenixville, Pa., and James B. Halsey, St. Timothy's, Roxborough, Pa. Addresses were made by Rev. James B. Halsey and the Bishop.

Ordinations.

In St. Matthew's church, Sunbury, on December 19th, Bishop Darlington advanced to the priesthood Rev. Malcolm DuPui Maynard, presented by Rev. Leroy F. Baker, and to the diaconate Messrs. John William Torkington, late a Methodist minister, presented by Rev. Leroy F. Baker; William Hiram Rainey, late a Congregationalist minister, presented by Rev. Robert Rook Morgan, and Charles Stuart Kitchin, late a Reformed Episcopal minister, presented by Rev. Herbert B. Pulsifer. Those who joined in the laying on of hands in the case of Mr. Maynard, in addition to those mentioned, were Rev. Messrs. Charles Culmer Kelsey, Frederick O. Musser, Walter C. Clapp, Walter C. Pugh, William C. Charlton. The

preacher was Rev. William C. Charlton, rector of Trinity church, Shamokin. Mr. Kelsey acted as Bishop's chaplain. The celebrant was the Bishop of the Diocese, Mr. Pugh acting as epistoler and Mr. Torrington as gospeler. Mr. Maynard will remain in charge of Holy Trinity church, Hollidaysburg; Mr. Torkington will remain at Northumberland; Mr. Rainey at Kulpmont, and Mr. Kitchin will take charge of St. Luke's church, Mt. Joy, on January 1st. He is at present in charge of St. John's, LaPorte.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, Suffragan.

Electric Light for Alaska.

During his recent visit to Philadelphia, the Rt. Rev. Dr. P. J. Rowe commissioned Dr. W. E. S. Temple, head of the electrical engineering department of the University of Pennsylvania, to design, build and equip an electric light plant for the seven buildings at Point Hope, Alaska, which is 100 miles north of the Arctic Circle. It will be the first electric plant of which there is a record for giving light in the long nights of the Polar regions. An unique feature of it will be that a large specially designed windmill will be the source of power, since at Point Hope the velocity of the wind is seldom less than twenty or twenty-five miles an hour. As the thermometer ranges during the winter from thirty-five to fifty-five degrees below zero, there must needs be special precautions in the installation of the storage batteries. The latest improved devices to control the speed and voltage will be required in view of the possible changes in the velocity of the wind. There are about 400 inhabitants at the Point Hope Mission, which is in charge of the Rev. A. R. Hoare. The buildings to be lighted include the church, club house, laundry, dormitories and residences.

Anniversary Service at Old Swedes Church.

The Rev. Snyder B. Simes preached, on Sunday morning, December 14th, an historical sermon, marking the completion of his forty-fifth year as rector of Gloria Dei, Old Swedes' church. He spoke of the many advantages derived by the parish from his long rectorship. He referred to the large silver loving cup given to him by the fourteen clergymen who has been his assistants. It is of Tiffany workmanship and has an engraved reproduction of the historic church, rector and church-yard. It has also the following inscription: To the Rev. Snyder B. Simes, on his forty-fifth anniversary as rector of Gloria Dei, Old Swedes' church, Philadelphia. This gift is from the clergy, who, as students, served as his assistants. "In quietness and confidence shall be your strength."

Address by the Bishop of Southern Brazil.

At the monthly meeting of the Foreign Committee of the Pennsylvania Branch of the Woman's Auxiliary, on Monday, December 15th, the Rt. Rev. Dr. Lucien Lee Kinsolving made an address on his work in Brazil during the fourteen years of his episcopate, giving a special account of the wonderful growth of Christianity in the last ten years. He is making an appeal for $1,000,000 for the erection of churches and for the building of a cathedral in his See City. He is also anxious to get a donation of $10,000 for the establishment of a school, which is so badly needed for boys, at Porte Alligro. This would become a powerful ally to the Church in educating boys of the better class of families.

Memorial Window in St. Stephen's Church, Philadelphia.

St. Stephen's church, which has already a large number of handsome memorials, has just had added another. It is a window from the Tiffany Studios, New York, and depicts the Saviour standing in a field of lilies in the act of blessing two children. One a babe is held in His arms, while the other stands looking up into His face. The window was given by Mrs. James M. Arrison, in memory of James Matthew, James Maurice, Charles E. and William E. Arrison.

Commemoration of the Death of George Washington.

In commemoration of the death of George Washington, who died 114 years ago on the previous day, the First City Troop attended service in St. James' church on Sunday afternoon, December 14th, in full dress uniform. The address of the rector, the Rev. William C. Richardson, has been called a national warning. The present time, he said, is one of great peril to the nation. He was convinced that in the uncertainty of conditions men were losing hold on the standards in science, art, business and religion. He urged in the strongest way, that each man should get back to his standards of living.

SALINA.

Rt. Rev. S. M. Griswold, D. D., Bishop.

Mission in Salina Cathedral.

Bishop Weller of Fond du Lac recently completed a mission in the Cathedral. It was provocative of much interest among the people of the town and large numbers came. One very notable feature was the presence, daily, of a majority of the communicants at the early Eucharists. The children's mission was conducted by Rev. William A. McClenthen, rector of Mt. Calvary, Baltimore. At the closing day of the mission, eighteen children, mostly of Protestant families, were baptized.

On the Sunday before Advent the Bishop ordained Harry Lee Virdin to the diaconate, in the Cathedral. The Rev. Robert N. Spencer, rector of Trinity church, Kansas City, preached the sermon. Mr. Virdin, a graduate of the Western Seminary, has been in charge of Goodland as lay reader and now returns there as deacon.

The Council of Advice has passed on the papers of the Rev. Thomas A. Sparks and the Rev. Edwin Merill, deacons, and the Bishop will advance them to the priesthood on the Sunday before Christmas, in the Cathedral.

The Bishop of Salina has concluded a successful mission of nine days at Hutchinson, and the Rev. M. I. Kain has conducted one at Kingman.

The superintendent of St. Barnabas Hospital, Miss L. M. O'Donnell, has left on leave of absence to spend the winter in California, for the benefit of her health, and her place is being filled by Sister Helena, to whom all communications should be addressed.

The Rev. Robert Alan Russell, of Vermont, has assumed charge of Beloit, St. Paul's church.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Visitations by Bishop Reese.

On November 23d, the Bishop visited St. Matthew's church, Fitzgerald, and confirmed two persons, presented by the Rev. J. W. Bleker. In this church, under the direction of the vicar's wife, the vested choir of little girls and a few grown-ups render the music most sweetly and attractively.

At night the Bishop said Evening Prayer and preached in St. Andrew's church, Douglas, and on Monday celebrated the Holy Communion. There are a few faithful people at Douglas, most of them women. About two years ago it was necessary to make repairs to the rectory and several hundred dollars was borrowed from bank for this purpose. Indefatigable and devoted, these women have worked diligently, until during the last week they have accomplished their purpose and freed their church completely of the debt. They have also almost enough money to pay for a carpet for the little church. This has been done in spite of the fact that they have been for several months without a priest.

On November 30th, the Bishop visited Camden county and in company with Archdeacon Winn, who is respected and beloved all over South Georgia, preached in the morning at Woodbine; in the afternoon at Satilla Bluff, and in the evening at Ceylon, to good and attentive congregations at each place.

On December 7th, the Bishop celebrated the Holy Communion and preached in St. Paul's church, Jesup. This little band is maintaining a Sunday School of thirty, though there are but thirteen communicants, and this goes on successfully, though they have service by a clergyman only once a month.

In the evening the Bishop confirmed seven and preached in Grace church, Waycross, the Rev. C. H. B. Turner, rector. Mr. Turner is a devoted priest, whose contributions to original historical study deserve great praise.

On December 9th, the Bishop was in Brunswick and confirmed one woman, presented by the Rev. J. J. N. Thompson, rector of St. Athanasius' church, and also inspected the school and conferred with the principal. This school, under the management of W. A. Perry, the new principal, is wonderfully improved in enrollment and efficiency and they are making a good beginning in the industrial teaching—cooking and sewing for the girls and shoe repairing for the boys.

On December 14th, St. Mary's was visited by the Bishop, where he confirmed two, presented by Archdeacon Winn, and preached in Christ church, and in the evening he confirmed four, presented by the Rev. A. M. Forsyth, and preached in the Church of Our Saviour. In St. Mary's, Christ church owns two acres of land in the heart of the city, and the Ladies' Guild have raised money and moved the church building to a more convenient location on the lot, and expect to add to it a new chancel and vestry-room and paint it on the outside. The interior, in spite of the move, is as neat and pretty as the loving care of the women can make it. Though there are but few communicants, the attendance at the monthly services frequently taxes the seating capacity of the little church. Archdeacon Winn's work tells everywhere. In fact, he is an institution wherever he goes.

ARKANSAS.

Rt. Rev. J. R. Winchester, D. D., Bishop

Mission at St. John's, Helena.

The Rev. Percy Webber concluded a ten days' mission in St. John's parish, Helena, on the night of Wednesday, December 10th. During these ten days he delivered forty addresses, most of them of remarkable beauty and power, and all helpful to a great degree. Three points are deserving of especial note:

So great was his impression upon other Communions that it appeared as if, at one time, the mission was embracing all the Communions of the town of Helena, as well as St. John's parish.

Although in the midst of the cotton season, when business is at its height, the crowd of business men was most notable, and all were profoundly impressed.

Again the saloon interests have long controlled Helena, and the good people are now making an heroic effort to throw off the vicious yoke. Two powerful addresses materially assisted the cause, and the people were most grateful to Mr. Webber.

For practical force and spiritual uplift, few missions surpass that just concluded in Helena.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Church Building Endangered by Fire.

All Saints' chapel, Annapolis Junction, had a narrow escape from destruction by fire, on December 12th, and is standing unharmed to-day, because of the resourcefulness of Mr. L. E. Dorsey and other neighbors. The fire started in dry grass in a large field and burned over an area of more than eight acres. It swept perilously close to the church, and the farmers realized that they must take immediate steps to save it. Mr. Dorsey suggested hitching up their teams and plowing a wide furrow around the building, and placed all his men at work. While some kept the roof wet with water to prevent ignition from falling sparks, others drove their horses through the smoke and plowed the protecting strip of land.

Woman's Auxiliary Work.

A meeting, under the auspices of the Woman's Auxiliary of the diocese, was held on the afternoon of December 17th, at the residence of Mrs. William A. Fisher, Baltimore, in behalf of St. Mary's School, Shanghai, China. The present building, which is in the campus of St. John's College, was planned to accommodate one hundred girls. At the present time 207 are crowded into the quarters. It is proposed to purchase a lot and erect a school building which will accommodate 500 pupils, the complete cost of which will be $100,000. The principal speakers of the meeting were Mrs. John A. Ely, who teaches art at St. Mary's School; the Rev. Arthur M. Sherman, until recently a missionary in China, and the Bishop of the Diocese.

A "second circle" of the Woman's Auxiliary was recently organized at the Church of the Ascension, Baltimore, with the following officers: President, the rector, Rev. R. W. Hogue; first vice president, Miss Helen L. Odom; second vice president, Mrs. Charles Ware; third vice president, Mrs. Richard W. Hogue; treasurer, Miss M. M. Hayden; secretary, Miss Sallie M. Bond. Miss Duer, the Diocesan Educational Secretary, gave a most inspiring talk on "Prayer and Mission Study."

St. Mark's Church, Baltimore.

St. Mark's church, Baltimore, the Rev. Oscar W. Zeigler, rector, which has been closed about six weeks for repairs and improvements was reopened on Sunday, December 14th, with special special services. The church and Sunday School building have been thoroughly overhauled. The latter has been altered in such a way as to restore the original plan, and redecorated. A new heating system, which burns gas in a system of radiators, and exhausts, has been installed in both buildings. The chancel in the church has been enlarged and extended further into the nave, and is to be lighted with concealed electric lights, so disclosed as to throw the main light on the altar and beautiful new marble reredos, which is to be built. The roof has been put into good shape, and sewerage connection has been made. At the re-opening service Bishop Murray preached in the morning and in the evening addresses were made by the rector and Canon Thomas Atkinson, of the Pro-Cathedral.

Mission Study Institute.

The second annual Mission Study Institute was held recently in Emmanuel parish house, Baltimore, the Rev. Hugh Birckhead, D. D., rector, the senior class being led by Miss Edith Walker, of New York, and the Juniors by Miss Gertrude Ely, of Philadelphia. There were morning and afternoon sessions, with noon-day prayer each day by different clergymen. On the last day the Rev. W. H. H. Powers, D. D., of Trinity church, Towson, conducted a quiet hour and gave a beautiful and inspiring address on "The Joy of Service." There were delegates present from about twenty-five parishes and the interchange of opinions and suggestions was most helpful.

Mission Statistics.

As the result of a letter of inquiry, sent to the clergy of the Diocese, by the Maryland Committee on Domestic and Foreign Missions, eighty-eight clergymen responded. From their replies the following facts appear: Forty-two churches use Duplex envelopes, twenty-six churches use a special system, such as a weekly or monthly envelope for General Missions, twenty-nine churches have a Men's Missionary Committee, two others have a special Apportionment treasurer; seven churches have made an "every member canvass" for Missions; forty churches report increased missionary offerings, two churches report the use both of Duplex and special envelopes. One "every member canvass" is stated to have been made by the minister alone.

Unique Method of Increasing Church Attendance.

The rector of the Church of St. Michael and All Angels, Baltimore, the Rev. Charles Fiske, D. D., rector, has asked the members of his congregation to sign the following promissory note on or before the first day of January next:

Baltimore, Jan. 1, 1914.

$ Myself.

For value I expect to receive, I promise to pay to the Church of St. Michael and All Angels, on the first day of each week, at least one personal attendance at the services of the church, with interest, in the shape of all the other persons I can bring with me, particularly in the evening. And in consideration of prospective benefits, I further promise that no excuse, except one that would keep me away from a theatre after I had bought and paid for the tickets, shall avail to prevent the protest of this note."

The Rev. J. J. Clopton, rector of St. Matthew's church, Sparrow's Point, in the property of the great Maryland Steel Company, has resigned, to accept a call to Christ church, Cape Girardeau, Missouri. During his four years' rectorship Mr. Clopton has accomplished much for the progress of the Church and made many warm friends, who regret to see him go.

The Chapel of the Guardian Angel, Baltimore, the Rev. George J. Kromer, vicar, has recently become a station of the Maryland Association for the Study and Prevention of Infant Mortality. A trained nurse will be at the chapel daily, except Wednesday, from ten to eleven A. M. On Wednesday the physician will be in attendance from two to three in the afternoon.

The Bishop of the Diocese has given the Rev. Sebastian Daboritch, a Serb priest, letters to the rector and vestry of St. Mark's church, Baltimore, suggesting that they grant him the use of St. Mark's church for the organization of a Servian congregation.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Advent Services.

Noon-day Advent services were held in Trinity church, Pittsburgh, from December 1st to Christmas Eve, inclusive. The speakers were the Rev. Dr. Floyd Tomkins, of Philadelphia; the Rev. J. R. Wightman, the Rev. R. E. Schultz, the Rev. Dr. Charnock and Mr. G. P. Vance, of St. Barnabas' Free Home. During the first week Dr. Tomkins conducted a mission for the parish, making addresses to women each day, at 4 P. M., and holding a mission service at eight o'clock in the evening.

Fifteen minute services have also been held during Advent in various shops in the Lawrenceville section of Pittsburgh, under the leadership of fourteen of the younger clergy of the city, the chairman of the movement being the Rev. William Porkess, rector of Grace church, Pittsburgh. Two clergymen were present each day, one to make the address, and the other to conduct the service.

Seventy-fifth Anniversary of St. Andrew's, Pittsburgh.

St. Andrew's church, Pittsburgh, celebrated the seventy-fifth anniversary of its organization, on St. Andrew's Day, beginning with the celebration of the Holy Communion, at eight o'clock. At eleven o'clock the historical service was held, with sermon by the Rev. Dr. Wightman, who entered the ministry from this parish. The new organ, memorial windows and bell were dedicated by the rector, the Rev. Dr. Vance. The bell is a memorial to the first Bishop of the Diocese, the Rt. Rev. Dr. J. B. Kerfoot. In the afternoon there was a festival service, and in the evening the Brotherhood of Pittsburgh, held its annual service, the Bishop presiding. Addresses were made by Bishop Whitehead, the Rev. Dr. Flint, of Montpelier, Vt., formerly of Pittsburgh, and Mr. D. W. English, vice president of the Brotherhood.

New Building Proposed for St. Barnabas' Free Home.

An effort is being made to raise a fund of $100,000 with which to erect a

large fire-proof building for St. Barnabas' Free Home for Convalescents and Incurable Men, on a large plot of ground adjoining the present home, which is already paid for. The movement was given a start by an appeal made in its behalf at Trinity church, Pittsburgh, by the rector of the parish, the Rev. E. S. Travers, and the superintendent of the Home, Mr. Gouveneur P. Hance. This was followed by a further service in behalf of the work, at 12:30 on Wednesday, December 17th, with addresses by the same speakers and an offering in cash and pledges for the building fund, which amounted to a little over eight thousand dollars. The Home is situated on high ground in the vicinity of McKeesport, and is entirely supported by the free-will offerings of Church people and others interested in the work.

At a meeting of the Pittsburgh Clerical Union, held at St. Peter's parish house on December fifteenth, a historical paper on "The Lewis and Clark Expedition" was read by the Rev. George B. Richards.

Early on Sunday morning, December 14th, at his home near Leechburg, the Rev. George Alexander McKallip Dyese, Ph. D., during his sleep, entered into eternal rest. He had been ill with grippe since Thanksgiving, but was thought to be almost over it, and expected to return to work in a few days. During the last eight years he was Professor of History and Political Science at the University of Pittsburgh, taking Sunday duty twice a month at the Church of the Holy Innocents, Leechburg, and doing other supply work within easy reach of Pittsburgh.

Bishop Rowe of Alaska spent the week-end, including St. Andrew's Day, in Pittsburgh, as the guest of the rector of Trinity church, the Rev. E. S. Travers, rector. On the First Sunday in Advent he preached in Trinity church to large congregations, both morning and evening, and on November 28th addressed the Diocesan Board of Religious Education on Missionary Work in the Sunday School.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Retirement of a Rector.

The Rev. Henry Hale Gifford, Ph. D., after twenty-five years' service, has resigned the rectorship of Grace church, Elizabeth, and will be succeeded by his curate, the Rev. John Frederick Virgin. Preaching to a very large congregation, for the last time as rector, Dr. Gifford refrained from the usual type of "farewell sermon" and preached upon Christ's love for the Church. Among parochial statistics given in this sermon, there were credited to the twenty-five years' rectorship 1,444 baptisms and 985 presented for confirmation.

In the Edward Clark Memorial club house, a dinner was given to Dr. Gifford by the Ministers' Association of Elizabeth, at which were present many Protestant ministers of the city, besides priests of the city parishes. Addresses were made, showing the high esteem in which Dr. Gifford is held by all.

The vestry of Grace church has adopted and presented to Dr. Gifford complimentary resolutions, in which are cited facts that show the substantial character of his work. A debt he found upon the then small parish property was speedily paid. Under his influence fifty lots were presented to the parish in 1890. The parish house was built in 1891, the rectory in 1902, the club house in 1903. In 1911 the church building was improved and consecrated and property acquired for a chapel. The parish now has an exceptional equipment for Church work and is engaged in large institutional operations, including those of the Edward Clark Memorial Club House, one of the finest institutions of its kind in the country. Dr. Gifford has a son preparing for the priesthood and serving as a lay reader in the diocese.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Consecration of Bishop Colmore.

The Very Rev. Charles B. Colmore, dean of Holy Trinity Cathedral, Hawana, was consecrated Bishop of Porto Rico and Hayti, in All Saints' chapel, University of the South, Sewanee, on Wednesday, December 17th.

The presenters were the Rt. Rev. E. G. Weed, D. D., Bishop of Florida, and the Rt. Rev. J. H. VanBuren, D. D.

The preacher was the Rt. Rev. A. W. Knight, D. D., retiring Bishop of Cuba. The attending presbyters were the Rev. J. H. Swann and the Rev. W. P. DuBose. The consecrators were Presiding Bishop Tuttle of Missouri, Bishop Gailor of Tennessee and Bishop Guerry of South Carolina.

Bishop Colmore was ordained to the diaconate in 1903 and to the priesthood in 1904, by Bishop Gailor. His first charge was the Church of the Messiah, Pulaski, Tenn., where he remained from 1903 to 1905. In the latter year he accepted a call to the rectorship of Holy Trinity Cathedral, Havana, Cuba, which embraced three congregations. In this charge he was most active and useful and did excellent work for Church. He is 35 years of age.

Bishop Knight took for his text, "For this cause I left thee in Crete that thou might set in order the things that are wanting and ordain elders in every city, as I had appointed thee" (Titus 1:5), and compared Porto Rico to Crete, where Titus was Bishop, the islands being about the same size in similar latitude and climate and the people very much alike in temperament. He gave what he considered should be the leading characteristics of a Bishop, i. e., executive ability, character and a leader in the social, industrial, religious and pohtical questions of the day. He also advanced a religious Monroe Doctrine, that is, that America was under obligations to give the Southern countries on this continent the benefit of her religion rather than that they should be dependent upon European countries, particularly England and Rome. The Bishop's ring was given by the alumni of Sewanee.

Mr. Yip Ling Hoi was present as the representative of the American Episcopal Church and the Church Press of Havana, Cuba, where Bishop Colmore has been Dean of the Cathedral.

The Woman's Auxiliary, Clarksville, Tenn., has gotten out a most attractive "Year Book," in the nature of a line of work like that carried out by Woman's Club. The general subject is China and a thorough course is given in history, society, Chinese practices and religion, and is interspersed with quotations from Chinese authors and the book is bound in Chinese colors. The meetings are also made of a social character and opportunity is given for discussion of the papers.

Rev. Nicholas Rightor has resigned as assistant at St. Ann's church, Nashville, Tenn., to accept the rectorship at Hope, Arkansas. Resolutions of regret and commendation were passed by the Nashville Clericus at the last meeting. Mr. Rightor expects to take up his new work in January.

Archdeacon Windiate recently visited Smartt's, Tenn., baptized eight and arranged for the opening of regular services at that point.

At the West Nashville Settlement a new Sunday School work has been opened under the direction of Miss Sarah Childress, and much interest is shown. Miss Childress has also arranged to open a library, and a donation of medical books has been made for the use of the clinic, through the Archdeacon.

The Rev. Wythe Kinsolving has been appointed to the charge of St. Barnabas' church, Tullahoma, in connection with his work at Winchester.

Rev. W. N. Hughes, D. D., has taken charge of Christ church, South Pittsburg, Tenn.

A Bible Conference will be held in Nashville, February 22d-29th, at which some of the ablest men in this country and in England will take part, notably Dr. Jowett, Dr. Holden, Dr. Campbell Morgan and Dr. C. B. Wilmer, of Atlanta. Much interest is already being shown in this coming conference.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

St. Timothy's, Columbia, Nearly Ready for Opening.

At the service on Sunday, December 14th, the rector of St. Timothy's church, Columbia, announced that the new church would be completed and ready for the opening service by February 1st. The building will cost from $12,000 to $15,000. The outside finish will be of Winnsboro granite and cement, the interior finish of gray pressed brick. The roof will be of green slate.

The Rev. Mr. Poynor enumerated the following needs of the church: Pews, $106; choir stalls, $280; altar rail, $100; altar, $110; reredos, $82; pulpit, $90.50; lectern, $105; baptismal font, $25; bishop's chair, $65; Litany desk, $45, clergy seat, $25; clerk's desk, $25; credence table, $20; sedilia, $60. He estimates that the total cost will be $2,077.50. "I name the needs because some one might wish to place a memorial in the new church," said the Rev. Mr. Poynor.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Ordination to the Priesthood.

In St. Mark's church, Toledo, on Tuesday, December 2d, by the Rt. Rev. W. A. Leonard, D. D., acting for the Bishop of Southern Ohio, the Rev. Aaron Edward Jones was advanced to the priesthood. Presenter, Rev. Robert Harris; preacher, Rev. Edmund G. Mapes. These clergymen, with Rev. George Gunnell, Rev. E. L. Daniels, Rev. J. Broadwell, Rev. W. E. Gilliam and Rev. Frederick Roberts, united in the laying on of hands. Mr. Jones becomes curate in St. Mark's parish.

Helpful Social Service.

A year and a half ago, the Rev. George Gunnell, rector of Trinity church, Toledo, located in the center of the shopping district of the city, introduced into his parochial activities a feature of social service both new and helpful. On each day of the week except Sunday, from 11 A. M. to 2 P. M., two rooms of the parish house are opened, without cost, to working girls, one in which at neatly-ordered tables they eat their luncheons, and the other to which they go for rest. In the rest room, which is furnished with comfortable chairs and couches, ample reading matter is provided, and in the refectory, while no luncheons are sold, coffee, tea and milk may be had for three cents a cup, on which a sufficient profit is realized to make the service self-sustaining; thus giving it a co-operative as well as a benevolent character. The number of young women availing themselves of the privileges of the rooms has grown from less than a dozen for the first few days to a daily average of one hundred and fifty, which practically exhausts the capacity of the rooms.

A New Departure at Evening Service.

The Rev. Franklyn C. Shermon, rector of St. Paul's, Akron, has received encouragement from a departure from the stereotyped method of the evening service. For two months, after Evening Prayer, sermon and recessional, he returned to the church, and from the pulpit, wheeled to a central position, delivered brief addresses on the subjects of the day, about which men are thinking, reading and speaking. After two months he abandoned the formal evening sermon, and now in its place devotes himself entirely to colloquial and didactic utterances and the answering of such questions as are presented. He has received many expressions of approval at the departure.

The Rev. Edwin W. Todd, second curate at Trinity Cathedral, and priest in charge of St. Philip's mission, Cleveland, on January first, becomes curate at Trinity church, Toledo.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

Good Showing for a Mission Church.

The little mission church of Holy Trinity, situated about midway between Houston and Galveston, is an example of what may be done by earnest hearts and willing hands. About ten years ago Mr. Lobit, of Galveston, gave the mission a half block of land at Dickinson and the mission bought the other half for $250. Up to within three years ago, the mission had paid out $50 on this purchase, and $60 for an organ. Within the last three years, the mission has paid out $530 for improvements, interior finishings, assessments, visiting clergy, and an instalment on the land purchase. There now remains $150 to be paid on the land purchase.

The mission has only six families and eleven communicants, and is expected to meet the expenses of a visiting clergyman. It is worthy of help, not only in paying their little debt, and the expenses of the priest in charge, but also to enable them to make further improvements on the property, which is now worth $2,000.

The Ladies' Guild of St. James' church, Taylor, are working earnestly to pay a debt on their church, and hope to do so by the first of January. On November 30th, Bishop Kinsolving confirmed a class of eleven persons at St. James', presented by the minister in charge, the Rev. Joseph E. Ellis.

The good people of St. Paul's parish, Navasota, have bought and paid for a rectory for their minister.

The Rev. P. Trapier Prentiss has taken charge of St. Bartholomew's church, Hempstead.

The Woman's Auxiliary of Christ church, Eagle Lake, have sent $50 to St. Mary's Hall, Shanghai, China, for the education of a child.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop

Death of Rev. Dr. Everard Meade.

The Rev. Everard Meade, D. D., rector of Pohick church, Fairfax county, Virginia, died at his rectory on Friday morning, December 19th, after an illness of only a few days, aged seventy years.

Dr. Meade was born in Clarke county, Virginia, near the seat of his grandfather, Bishop William Meade, and much of his boyhood was spent in the home of the great Bishop. He was a student at Washington College, Lexington, at the outbreak of the war. He served as a soldier throughout that conflict, being twice dangerously wounded. After the war he taught for several years in the far South and then entered the Theological Seminary of Virginia, where he graduated in 1872. He served in the ministry for three years in the Diocese of Tennessee, and in 1876 returned to his native State and took charge of South Farnham parish, Essex county, of which he was rector for twelve years. In 1888, he accepted the appointment of Evangelist of the Diocese and continued in this arduous position for about ten years, during which time he made his home in Richmond. He was also secretary of the Diocesan Council from 1893 to 1909. In October, 1897, he took charge of Pohick and Olivet churches, Fairfax county, where he labored to the end of his useful life. For several years he has aided the Bishop as Archdeacon of the Potomac. One lasting monument of his work will remain in the complete restoration of old Pohick church, which was accomplished largely through his untiring instrumentality. In this he was ably seconded by the ladies of the Mount Vernon Association and Mr. H. H. Dodge, superintendent of Mount Vernon, and a vestryman of Pohick church.

As preacher and pastor his influence extended far beyond his own congregation and his fine public spirit was shown in his interest in the public schools of his county and in many other directions.

No clergyman in the Diocese was better known or more beloved than Dr. Meade. He was a man of sound judgment, of simple manners, and of a pure and loving heart, who never sought great things for himself, but whose delight it was to preach the gospel to the poor and to minister wherever there was need. The works of a long and faithful ministry do follow him.

Dr. Meade leaves a widow, who was Miss Lucy Maxwell, of Florida, and eight children, four sons and four daughters. His sons are Messrs. Emett A., William, Philip Nelson and Everard Meade, Jr. His daughters are Mrs. Lizzie Brokenbrough Sydnor, wife of the Rev. Charles W. Sydnor, of Boydton, Va., and Misses Fannie T., Julia M. and Loula G. Meade.

Dr. Meade had recently accompanied Bishop Gibson on a visitation through his Archdeaconry, and his last service was held on Sunday, December 14th, at St. George's church, Farlee, near Ballston, where he preached and celebrated the Holy Communion.

Funeral of Dr. Meade.

The funeral of Dr. Meade took place from Old Pohick church, of which he had been rector for the past sixteen years, on last Sunday afternoon at two o'clock. The church was filled to its utmost capacity by sorrowing parishioners and friends, who scarcely realized the great loss that had come upon them, so sudden had been the removal of their faithful pastor from their midst. The solemn and impressive service of the Church was said by his beloved chief pastor and friend, Bishop Gibson, assisted by his brethren in the work of Christ, the Rev. Frank Page, D. D., who was also his kinsman, and the Rev. Samuel A. Wallis, D. D., of the Theological Seminary, a former rector of the old church. The sentences were read by the Bishop and Dr. Wallis, the latter of whom led in the appointed Psalms, which were read antiphonally. Dr. Page read the lesson, the Creed was taken by Dr. Wallis and the prayers were said by Bishop Gibson. The hymns sung were "Nearer, my God, to Thee" and "Peace, perfect peace." The Bishop took all the service at the grave.

The honorary pall bearers were Col. Robert E. Lee, of "Ravensworth;" Messrs. Robert Wiley, treasurer of Fairfax county; Mr. D. Hall, superintendent of the Public Schools of Fairfax county; James Roberts, of West End, Alexandria; R. G. Nevitt, of Pohick, and George Haines, of Accotink, together with the following vestrymen of Pohick and Olivet churches: Messrs. Thomas F. Chapman, Harrison H. Dodge, superintendent of Mount Vernon, Wm. M. Nevitt, J. P. H. Mason, Corbin Thompson, Frank Triplett and A. L. Starkweather, M. D. The active pall bearers were the remaining vestrymen, F. H. Elmore, Benjamin F. Nevitt, Paul Kester, George Wilstead, J. W. Brookfield and W. P. Caton, M. D.

After forty-one years of faithful ministry in the Church of his fathers, our beloved brother rests beneath the sacred shadow of the last parish church committed to his charge, endeared to him by its historic fame and above all by the living stones, he gathered together within its walls, and earnestly labored to prepare for the spiritual Temple, not made with hands, eternal in the heavens.

"Servant of God! well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

At midnight came the cry,
"To meet thy God prepare!"
He woke,—and caught his Captain's eye;
Then strong in faith and prayer,
His spirit with a bound
Left its encumbering clay;
His tent at sunrise on the ground
A darkened ruin lay.
Soldier of Christ! well done;
Praise be thy new employ;
And while eternal ages run
Rest in thy Saviour's joy.

Mountain Work in the Diocese.

Will you kindly give me space in your paper to call attention to the needs of the mountain work here in the Diocese of Virginia?

Archdeacon Neve has done well to keep the work going on a safe financial basis heretofore, and might do so now, but with rectors more and more reluctant to open their churches to him a-

his workers, because of necessities laid on them, it is more difficult to get the financial aid necessary to keep the work going; and if its friends do not rally to its support now the work will suffer and its efficiency become impaired.

Here on the West side, in what is known as the West Blue Ridge Mission, payments are being delayed, with a consequent serious embarrassment to those who are responsible for the pay of the teachers. With the washerwoman's pay coming due every week and the board bill staring one in the face, sleepless nights follow, and the workers grow discouraged; though the calls on their time and patience cease not. If our good friends might only see how we are lifting the burden from these people and removing the stigma from the Church which has so long neglected them and left them an undeveloped product along the way! That product is now being developed and in the next generation they will be able to take the initiative in any good work. But our friends have stood by us and they will not fail us now.

Contributions should be sent to Archdeacon Neve, Ivy Depot, Va.

J. R. Ellis.

Yancey, Rockingham Co., Va.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Diocesan Sunday School Institute.

The Diocesan Sunday School Institute met in Epiphany parish hall, at 7:30 P. M., Tuesday, December 16th. The subjects discussed were: 1st, "The Teacher," and "The Class," with the headmaster of the National Cathedral School for Boys, Mr. E. L. Gregg, as speaker; 2d, "The Secretary's End of the Sunday School," by Miss Ada B. Voute, of St. Mark's Sunday School; Mr. A. M. Cooper, of the Central Presbyterian Sunday School, and Mr. William L. Mayo, of Epiphany Sunday School.

Illness of Archdeacon Williams.

The Venerable Archdeacon Williams, of Washington, has been quite sick for several weeks. He has been able to sit up for a few hours, each day; but he is slowly improving.

The Rev. Walter Williams, rector of Grace church, Georgetown, has accepted a call to the clergy staff of St. Thomas' church, New York City, and will begin work on January first, 1914. He has done a good work in Georgetown, in a difficult field, and will, no doubt, soon make his energies felt in New York.

The Rev. Thomas A. Johnstone, rector of St. Philip's church, Laurel, Md., for more than twenty years, and but recently resigned, has been elected assistant minister of All Souls' parish, the Rev. Dr. Sterrett, rector, Northwest Washington. The new church is going up, and the hope and prospect are that it will be open at Easter for service. It will be a memorial of the rector's son. The rector and his wife are the donors of the church, and Mrs. Sterrett has given it a two thousand dollar organ.

Bishop Rowe of Alaska was in Washington last week, the guest of Mr. Warner, rector of St. Alban's church, D. C. He preached at Christ church, Georgetown, Sunday evening, December 21st. He will return to preach the sermon at the consecration of the Rev. F. B. Howden to the Bishopric of New Mexico, January 14th, 1914.

The Washington Clericus met at the Raleigh Hotel, on Tuesday, December 16th. The subject was, "The Enrichment of the Calendar," with the Rev. G. W. Van Fossen, of Trinity church, Washington, speaker.

The Bishop of the Diocese was the preacher at St. Mark's church, Washington, at the mid-day service, on Sunday, last. W.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop

Christ Church, Meadville.

The first, and by general consent, the most notable happening was the celebration by the whole parish of the eightieth anniversary of the founding of the Sewing Society. To be historically accurate, this venerable society was organized upon the evening of July 5th, 1833; the celebration, however, was postponed until September. The occasion was graced by the presence of our Bishop and former rector and letters were read from the Rev. F. M. Kirkus, of Wilmington, Del., and the Rev. G. A. Carstensen, Ph. D., of Riverdale, N. Y., both former rectors. Holy Eucharist was celebrated at ten o'clock, with full choir and an outside processional, at which time the Bishop made an inspiring address. In the evening a splendid banquet was served to all the women of the parish, with the vestry as guests of honor. Mrs. John Dick acted as toastmaster with her accustomed grace. The speakers of the evening were Mrs. Adelaide Hutchinson, president of the Society, Mrs. John Porter, Mrs. Lefferd, M. A. Haughwout, Mr. W. S. McGunnegle, the Rt. Rev. Rogers Israel, D. D., and the rector.

Several members of the parish attended the General Convention in New York. Mrs. John Dick, president of the Diocesan Woman's Auxiliary, represented the Diocese at the Auxiliary Convention, held at the same time, and had the honor of placing the United Offering of the diocese upon the plate.

Ordinations.

At Christ church, Punxsutawney, December 19th, the Rev. E. H. Perry, M. D., and the Rev. W. J. Willson, deacons, were admitted, by ordination, to the priesthood, by the Bishop of the Diocese. The Rev. D. E. S. Perry, D. D., was the preacher. They remain in their former fields of labor.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Christmas Music.

Christmas music was sung in most New York churches on the Sunday before the festival. Most music was of English composition, both in Church service and in carols in Sunday School. It is held that since the death of Dudley Buck, America has hardly produced more than one composer of the first rank in Church music, and especially in festival cantatas and carols. He is Horatio Parker, of Yale. The English composers have larger fields, selling not only in England and America, but also in Canada, South Africa and Australia, and they have larger leisure. This leisure is an important factor, since there is small profit in composition of Church music. Sales of such music at Christmas and Easter are far smaller than one would imagine, so dealers say, since most choirs have libraries which they use over and over and which they do little but replenish from time to time. In New York, on the Sunday next before Christmas, a few French carols were heard that were new here but old in France, and Maunder's "Bethlehem" was sung to some extent. Cantatas were the favorites rather than long anthems, where such could be introduced. The rendering of music improves, and choirs and choruses are larger, but in New York and in the country there is comparatively small advance in selections sung.

Dinner in Honor of Rev. Dr. Edward Judson.

Bishop Greer represented the Church at a dinner given last week by Baptists, assisted to some extent by Congregationalists, in honor of the Rev. Dr. Edward Judson, of New York, and the centenary of the planting of Baptist missions in Burma by the Rev. Dr. Adoniram Judson. The last named, going out a Congregationalist under the American Board, and taking his young wife with him, intending to do mission work in India, changed his views on baptism while on the voyage. He turned aside into Burma, and after many hardships established Christian work there, the first in that country. There was then little or no Baptist foreign society in America. One sprang into existence to support Judson. Now a hundred years of remarkable progress is being celebrated here and in Burma, and the Bishop and the Church rejoiced with others in that progress.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Protestant Episcopal School for Boys.

The statement is made that a gift of $10,000, from an unknown donor, has been secured towards an endowment fund of $100,000, for the establishment of a Protestant Episcopal school for Boys of the Dioceses of Virginia and Southern Virginia, to be located at Lynchburg. The Rev. R. C. Jett, formerly of Staunton, Va., is in charge of the work, and it is hoped to have sufficient funds in hand to enable the projectors of the enterprise to begin the erection of the buildings during the coming year.

The body is a precious possession given us by God—a blessed helpmate for the spirit. Every single power which the body enjoys is holy and divine; but it is holy and divine only in its proper place, as servant and not as master. It is not that we honor the body too much. We honor it far too little. Giving way without stint to its greedy desires is not honoring it. Then only do we begin to honor it, indeed, when we learn to thank God for the manifold blessings which we enjoy by its means, and pray daily that he will keep it and all that is within us under the guidance of his Holy Spirit, which is the spirit of power and of love and of a sound mind.—Hort.

Looking calmly yet humbly for the close of my mortal career, which cannot be far distant, I reverently thank God for the blessings vouchsafed me in the past, and with an awe that is not fear, and a consciousness of demerit that does not exclude hope, await the opening before my steps of the gates of the eternal world.—Horace Greeley.

Family Department

Epiphany.

"Behold His star! How clear the symbol shows
Amid the constellations of the night!
Was ever star so excellently bright?
It moves! We follow on the course it goes."
It led where lay an Infant in repose,
The heaven-born Child; and, quick to own the sight,
They worship'd. Thus the Gentiles saw His light,
And kings did homage as His star arose!

So rise, Bright Star, in every heart to-day!
Arise and shine! The Light has come at last,
The gloom is rent, the darkness overpast,
The sun-clad morning smiles upon the way,
He craves thy love; bring forth whate'er thou hast,
Gold, myrrh, or incense, at His feet to lay!
—Richard Osborne.

Another Christmas—Another New Year.

The march of an army, the movement of a parade may be measured on the dial of a watch. Even the slow advance of an incoming tide can be told in hours, and minutes. There have been periods in humanity's history when certain forces, suddenly released, have swept the race forward till it has moved onward like a triumphal procession. We passed once over the track of a glacier that had broken from the grip of the mountains that had held it for centuries. From creeping at an imperceptible pace it leaped into the plain below with the propelling power behind it of a thousand years. Some reforms have come as the glacier came that summer's day into the Alpine valley.

The progress of humanity, however, is not to be measured by hours, or years. Centuries only can tell the story. Our discouragements grow out of the limitations of our vision. This cause that we love so much, that means so much to that vast world of life around us, stood last Christmas, last New Year's Day, apparently, where it stands this Christmas, and this New Year's Day. We can measure its advance by no mile-posts left behind. But he who scales some mountain peak of history where not years but centuries stretch out before him, finds himself exulting in the triumph of his cause since the first Christmas was celebrated and the world was compelled to acknowledge that there was a new date from which it must number the years.

Yonder, in those distant days, only here and there was a voice raised in the name of human freedom or the rights of bird and beast. To-day there is no civilized land whence freedom has not unfurled her banner, or where tens of thousands of voices are not heard in defence of the creatures below us. Cruelties still trail the weary paths of suffering beasts of burden, still a never-ending procession of victims moves on to the ordeals of terror and pain that await it at the slaughter-pen, still the hunter maims and kills for sport. But dark as may be the pages that record the dreary and hopeless lot of animals to-day, they tell of pain and torture and anguish lessened many hundred fold over great spaces of the world, of a clearer recognition of governments and men of the claims of animal life, and of a widening of humane education among the young that at once sustains and inspires the heart.

The Christmas spirit is as pervasive as the light. It can no more be quenched than can the sun that burns above us. It is as resistless as the dawn. The clouds do not stay it. It comes on through all the mists and shadows of the night. The noon-day hour is as sure as God.

This is why we work in hope. This is why we dare bid men a Merry Christmas and a Happy New Year.—F. H. R., in Our Dumb Animals.

"There Are No Dead."

We have done much to Christianize our farewells to those who have gone before us into the next stage of life. We no longer darken the rooms that now more than ever need the light and warmth of the sun; we no longer close the windows as if to shut out Nature at the moment when we are about to give back to Mother Earth all that was mortal in the earthly career now finished; we no longer shroud the house in black, we make it sweet with flowers; for the hymns of grief we are fast substituting the hymns of victory; for words charged with a sense of loss we listen to words that hold wide the door of hope and faith; and on the memorials which we place where they lie who have vanished from our sight we no longer carve the skull and cross-bones, the hour-glass and the scythe—we recall some trait or quality or achievement that survives the body and commemorates the spirit.

We have done much to Christianize our treatment of what we call death, to emphasize our faith in the immmortal life; but we do not take to ourselves the immense helpfulness, the radiancy of joy, in the sublime truth which Christ brought to light. There are still too much of the shadowy vagueness of the early pagan thought of the future; and many are missing not only an hourly comfort, but a deep peace of spirit and a glorious expectation.

We confuse ourselves by the forms of speech we use when we talk of this life and of the future life as if they were two lives, of our mortal life as if it were different in kind from the immortal life. There is only one life, and that life is immortal, here and now. The life of the body is not our life any more than we are the houses we live in. The house may be destroyed, or may decay, but we are not imprisoned in it, and its fate is not our fate. We can go out of it when we choose and make ourselves another house. Our bodies are the servants of our spirits; after a time they may cease to obey us, but because the eyes refuse to see, the sense of vision is not impaired; because the feet refuse to walk, the mind does not cease to travel. When an injury befalls us, we do not say, "I am broken," we say, "My arm is broken." In speech and in action we habitually dissociate ourselves from our bodies and affirm our superiority to them. Shattered, broken, tortured with pain, we remained undismayed and unsubdued. Ney, who was called the lion of the French army, was of highly sensitive physical organization. On one occasion, when he was directing a battle from an eminence under heavy fire, he noticed that his aids were smiling. Looking down, he saw that his knees were rattling against his saddle. "You poor knees," he said, "how you would rattle if you knew where I am going to take you in a minute!"

The bravest men are not those who are insensible to physical fear, but those who master it by courage of spirit; the purest and noblest are not those who have never felt the temptations of the body, but those who have resisted them. There is no body in the sense of something fixed and complete apart from the spirit; the body, like the earth to which it returns, is never the same two days in succession. It is always in changing, and the man of seventy-five has already lived in seven or eight bodies. It is literally true that we "die daily" in the only sense in which we ever die; that is to say, we change; which is what death really means.

When the boy in "The Blue Bird" goes with fear and trembling into the burying ground, he finds it a sunny meadow, and cries out to his frightened sister, "There are no dead!" The question is sometimes asked, "Does death end all?" Death ends nothing; it is simply a change. There are no dead in the sense in which the phrase is commonly used; there are only the living in the vast mystery of life which enfolds us all, on the fathomless stream of life which bears us all forward. We are here for a little time, as we are often in inns where we make friends who are dear to us, and then we leave them and go on to another stage in our journey; we miss them and they miss us, and neither their places nor ours are ever taken by others. But we see new landscapes and pass through new experiences into a larger world, and they presently follow us. We are separated and are often lonely, but we look forward joyfully to new sights and sounds, and to the hour when, further on in the journey, ye shall look into their eyes and hear their voices.

To think of life as one and indivisible, of immortality as our possession, here and now, of death as normal change in an eternal process of growth, of those whom we call dead as more intensely alive than when we saw them, is to transform the experience which has overshadowed the world for centuries as the end of happiness into a larger freedom and joy, and to make immortality not a vague expectation but a glorious opening of the doors and windows of the house of life. "While we poor wayfarers still toil, with hot and bleeding feet, along the highway and the dust of life," writes Dr. Martineau, "our companions have but mounted the divergent path, to explore the more sacred streams, and visit the divine vales, and wander amid the everlasting Alps of God's upper provinces of creation. And so we keep up the courage of our hearts, and refresh ourselves with the memories of love, and travel forward in the ways of duty, with less weary step, feeling ever for the hand of God, and listening for the domestic voices of the immortals whose happy welcome awaits us. Death, in short, under the Christian aspect, is but God's method of colonization; the transition from this mother country of our race to the fairer and newer world of our emigration."—Bishop's Letter.

We know too much of the laws of cause and effect to be deluded by any sophistry which assumes that spiritual faculties, or any other faculties, can be sustained, and still more have growth and development, unless they have their characteristic and appropriate exercise. A quality of our nature which is wrapped in a napkin can do nothing else but dwindle and decay.

Christmas Day.

Blest day which aye reminds us, year by year,
What 'tis to be a man: to curb and spurn
The tyrant in us; that ignobler self
Which owns no good save ease, no ill save pain,
No purpose, save its share in that wild war
In which through countless ages living things
Compete in internecine greed!
While ever out of the eternal heavens
Looks patient down the great magnanimous God,
Who, Maker of all worlds, did sacrifice—
All to Himself? Nay, but Himself to one;
Who taught mankind on that first Christmas Day
What 'twas to be a man: to give, not take;
To serve, not rule; to nourish, not devour;
To help, not crush; if need, to die, not live!
O blessed day, which giv'st the eternal lie
To self, and sense, and all the brute within;
Oh! come to us amid this war of life;
To hall and hovel come! to all who toil
In senate, shop, or study! and to those
Ill-warned and sorely-tempted—
Come to them, blest and blessing, Christmas Day!
Tell them once more the tale of Bethlehem,
The kneeling shepherds, and the Babe Divine;
And keep them men indeed, fair Christmas Day!

—Kingsley.

Comradeship the Basis of Home Happiness.

Thomas Carlyle, in one of his books, speaks of two persons whose acquaintanceship grew into comradeship and friendship. Whether he meant that friendship was the higher stage, or that they grew together like flowers on the same stem, is of little consequence. But he evidently regarded them as not quite the same, though often conjoined. There is a distinction, not easy to define, though they frequently melt into each other and become as one.

Comrade is a Spanish word signifying originally "sharers in the same chamber," but it has generally been used of partnership and communion in the rougher scenes of life. St. Paul gave the true idea of the word when he spoke of Epaphroditus as "My brother, companion in labor, and fellow-soldier." It always brings some suggestion of struggle and warfare. Comrades are those who have been linked in the same ventures and conflicts, tented together, fought and endured hardships together, and have pledged themselves to support and defend each other at any and every cost.

Friends may be all this, but they may be also something less than this and yet something more. Real friendship implies soul intimacy, the free interchange of thought, and a frank loyalty which divulges no secrets and betrays no trust.

There is little need to insist upon the destinction in discussing home life. Husband and wife, if happily mated, are at once comrades and friends, and the same thing is true, with a shade of difference, in the relationship of wise parent and confiding child.

The marriage vow contains all that is involved in comradeship. It binds two souls together for better and worse, for rough and smooth, for peace and warfare, sorrow and joy. They are to be inseparable companions on life's voyage, fellow-soldiers in the battle until death, the great divider, parts them. It is friendship in its most endearing and trustful form. It is comradeship with all its risks and perils, its unfaltering loyalty and self-forgetting obligations.

There is, it is true, a solemn loneliness in every life, no matter how closely bound up with another's. Every heart, like the old Jewish tabernacle, has its inner shrine, its holy of holies, which is never entered except by the high priest, who is, in this case, the man himself. There are thoughts which we cannot make known, and secrets which we never tell even to a husband or wife, and the pathetic lines of Monckton Milnes have always a measure of truth:

After touch of wedded hands,
After travel in far lands,
After years of life together,
After smooth and stormy weather,
Hands may clasp and eyes be wet,
And the souls be strangers yet.

But this closed chamber in each wedded life need be only a very small part of it, and, unless all the other chambers are kept unlocked and freely trodden together, the best happiness of home will not be realized.

It is essential that there should be complete comradeship and mutual support in the greater things. They may not see eye to eye in all the details and passing emergencies of daily life—they will not, unless one is prepared to be a feeble echo and duplicate of the other—but in the things that matter they will strive to be of one mind and one purpose.

It is, above all things, desirable and well-nigh indispensable that there should be substantial agreement concerning the great question of religion. The truest comradeship is that in which two souls are earnestly engaged together in the good fight of faith. "Can two walk together unless they are agreed?" asks the prophet Amos. He thinks there can be but one answer. They cannot walk far and happily together if they are not able to pray together. If human love is not rooted in love Divine, it is too often only the flower of a season, fading either slowly or swiftly. Without this, marriage is at best incomplete, uncertain, and more or less a lottery. How can there be whole-hearted fellowship, sympathy and affection, if there are big spaces separating—if Christ is little or nothing to one, and all in all to the other? Religion is not a department of its own. It touches and, indeed, enspheres all the biggest things of life—the weightiest thoughts, the profoundest sorrows, the keenest joys, the gladdest hopes, the sharpest fears. If there is no union there, there can be no unreserved communion anywhere. It is then so far and no further; for the path always leads to places where we have little in common, where the thoughts of one are to the other forbidden ground, and there is a painful wrench, a sense of something wanting, and the ache of a longing always unfulfilled and a prayer unanswered.

Comradeship in the Christian life will generally assure loyal and affectionate co-operation in other things which are almost equally essential to the happiness of a home. The husband and wife who are joined in God will have substantially one purpose and prayer concerning their children—to set before them noble ideals and to train them in those ways of duty and self-denial in which alone is fulness of life. Homes are being constantly brought to desolation because either both the parents have no high moral purpose, or one of them frustrates all the best endeavors of the other. In some homes all the talk and all the thoughts are about pleasures and getting on, and there is never an inspiration given for the diviner work of getting up. It is almost impossible for children to grow into high-minded men and women there. It is only less fatal when one parent, half unconsciously, perhaps, undoes the good work and defeats the best intentions of the other. There are well-meaning mothers who teach their children habitually that the ways of ease and pleasure and the avoidance of everything hard and disagreeable are the principal things. The father, if he could, would discipline them in nobler ways, but the soft handling, which steals their moral fibre and makes them selfish, weak and yielding creatures in life's battle, disappoints his hopes and sows the seed of manifold sorrows in days to come. It is not always, however, the woman who indulges and forgets to discipline. Sometimes this unwisdom is the weakness of the man; but whichever of the two is responsible, it means unhappiness for all in the end. The two oarsmen in a boat must pull together and not in opposite directions, or the boat is likely to be on the rocks or in the deeps.

It is no less true in the financial affairs of a household—the careful use and handling of ways and means. There must be genuine partnership in a wise economy, of anxiety and black care are sure to descend darkening upon a home. Husband and wife need not be less associates in generous giving because they are of one mind in sober thrift and prudent expenditure. The wise man may do his utmost to build a house, whilst the foolish woman is plucking it down with her hands, or the woman may build and the man destroy. In vain does the careful housewife and mother toil and contrive and deny herself almost necessities, if her lord is luxuriating and scattering, or speculating and risking, heedless of consequences. In vain the patient, striving and self-discipline of the man, if the woman is a child in money matters, wasting and expending in sheer inconsiderateness. It does not take two to bring a house to ruin. Two will do it more swiftly than one, but one is always enough to do it. They must strive together in this, as in all things if the wheels of life are not to have a disastrous breakdown.

These are only instances of that comradeship between husband and wife which should be proved more or less in all things. If there are, and indeed must be, separate departments and divisions of labor, there need not be that exclusive devotion to one department which is often made an excuse of total indifference with regard to others. The same Scripture which reminds us that "every one must bear his own burden," enjoins upon us to "Bear one another's burdens, and so fulfill the law of Christ." That Scripture is nowhere more applicable than in home life. The man must bear his own burden in business and public work; the woman must bear her own weight of household management and ordering of family matters. These are duties which must in the main be discharged by the one to whom custom and nature assign them, and they cannot be transferred. But they need not be all-absorbing, and they ought never to prevent that free outflow of sympathy which makes everything of interest to each which is of profound interest to the other. If a child learns best from a mother's lips the simple lessons of godliness and the sweet story of Jesus and the cross, it is contrary to right reason and the whole

teaching of the Bible that she should have a monopoly of this work forced upon her, and that the father should have no part or care in the moral and religious training of the family. A good woman will never be content to live entirely outside that larger part of her husband's life which is not domestic. However busy with the multitudinous details of her own sphere, she will always seek to know and understand the work, the pressure and the problems which weight his shoulders in the struggles and competitions of the crowded mart, and she will never fail to keep warm and cheerful for him that word of hope which doubtless she needs just as sorely herself.

And a noble-minded man will never allow his business duties and his public calls, however pressing and urgent, to betray him into that aloofness from domestic things, that neglect of family, that indifference to all worries except his own, which bring many of the best women to tears and sometimes to heartbreak. He will remember that her cares are not few, her burdens not light, that her anxieties are not less oppressive than, though different from, his own, and he will take care, so far as he can do it, that she shall not tread her winepress alone.

In the completeness of this comradeship is the happiness of a home.—Rev. J. H. Greenhough, M. A., in Episcopal Record.

In Loving Memory.

Dear Heart, dear Heart, the year is slowly dying,
Its joys, its sorrows soon shall numbered be
In memory's vault, where side by side are lying
All good, all ill, in our life history.

To thee, to me, hath it not yielded treasure
Beyond our dreams—of love, a golden store,
Whose limits not meed of time shall measure,
For as we take it still doth give the more.

Then hand in hand, let us with reverent feeling,
And graceful gladness for the way we trod,
Watch while the olden year is silent stealing
Into the great Eternity of God.

We sorrow not, for He hath in His keeping
The dear, dead Past, and lo! He sends His dove
With this sweet message, "In the harvest's reaping
Fear not for I am God—and God is Love!" —W. C. L.

Entire Devotion to God.

In every action and event of life we should be the Lord's. He will admit of no reserves or exceptions. It is only upon the understanding that everything be given up to Him that He gives up Himself to us. We must not be like some, who pretend to devote themselves to Him, but it is attended with such conditions that it is only the mockery of a dedication; nor like others, who without reserve carry out the act of consecration, but in the time of difficulty and temptation revoke the grant and withdraw the engagement. We must not be like either the one or the other of these. They know not the settled joys of holiness; they walk not in the unclouded serenity of the divine favor.

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If we do enter into a devotion of ourselves to God, let it be entire, sincere, constant, never to be repented of. Let us never think of revoking it or even doubting its propriety. It is this entire devotion to God that banishes all vain imaginations from the mind; all fears which have torment from the spirit; all love of the world from the heart; which elevates the thoughts to heaven, weans the affections from trivial earthly things; which gives us to feel that we are the property of God, and the happy people whose Lord is Jehovah. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Why should I delay another moment? Now may I enter into this devotion of myself to my God.

Now, O God, Thine own I am;
Now I give Thee back Thine own;
Freedom, friends, and health, and fame,
Consecrate to Thee alone;
Thine I live, thrice happy I,
Happier still if Thine I die."

—F. F. B., in The Lutheran.

The Prophecies of Christ.

It is fitting at this Christmas season that we turn back to those foreshadowings of the Messianic reality which were given expression by the noble prophets of the eighth century before Christ. It is well to consider them with care that we may realize in what respects they anticipated the Jesus who walked in Galilee.

As we read these and other similar passages with care, it becomes clear that the prophetic declarations were somewhat general. They were describing the qualities which the needed leader must possess, rather than sketching such a leader as he was. For centuries these men of keen and clear spiritual vision, themselves great-souled, unselfish, thoughtful, dependable advisers of their countrymen, were engaged in the process of formulating an ideal. They were continually making discoveries regarding God and His true relationship to men, in the sense that an ever broadening vision of spiritual realities and conditions was coming to them. They assumed that Israel was to be made the divine instrumentality, and that as yet she was unfitted for her task. They seemed to be trying to express the qualities which he should possess who could guide the people and prepare them for their duty.

These passages in Isaiah emphasize a variety of qualities. He should dispel the gloom resting on the land, conquer its oppressors, govern wisely, promote a real era of peace, uphold righteousness, reveal God, embody (11:1-5) ideals of practical wisdom and piety, promote the highest interests of humanity, and exalt the power and wisdom and justice of God. This expected one should be, in short, just such a leader as Israel needed in order to attain God's wishes in glorious fashion. Thus was constituted an inspiring ideal, which the Master more than made real.

Our Saviour Christ Was Born.

Our Saviour Christ was born
That we might have the rose without the thorn;
All through his desert life
He felt the thorns of human sin and strife.
His blessed feet were bare
To every hurting brier; he did not spare
One bleeding footstep on the way
He came to trace for us, until the day
The cruel crown was pressed upon the brow,
That smiles upon us from his glory now.

And so he won for us
Sweet, thornless, everlasting flowers thus!
He bids our desert way
Rejoice and blossom as the rose to-day.
There is no hidden thorn
In his good gifts of grace; he would adorn
The lives that now are his alone,
With brightness and with beauty all his own.
Then praise the Lord who came on Christmas Day
To give the rose and take the thorn away.

—Frances R. Havergal.

Children's Department

A Topsyturvy Christmas.

'Twas Christmas, and a snowier one was never seen before,
When Santa's auto, something new, drew up before his door.
"Too stormy," said the good old wight,
"To take the reindeer out to-night."

The big tonneau was packed so tight, it seemed as though 't would pop,
When Santa, booted, furred, and capped, leaped to his seat on top.
And, presto! through the stormy blast,
The jolly saint went speeding fast.

Down to the earth he turned his way, but knew not as he went,
The Brownies had before him been, on elfish mischief bent;
And frolicsome, and full of fun,
Had changed the street signs, every one.

Thus, when a stately avenue or boulevard he sought,
An alley gloomed before him. "This is rather strange," he thought.
"These places are n't familiar, quite;
But then, the signs are surely right."

And so he went his cheery way, and gaily sped along,
Adown the chimneys took his load, suspecting nothing wrong.
"Small chimneys these; I fear I'll stick;
I'm growing stout," quothed good St. Nick.

And this is why, when Christmas morn burned redly in the skies,
The tenements were all agog with happy children's cries;
With holly wreaths, and stars, and bells,
And all that "Merry Christmas" spells.

Wee Patsy had a gorgeous drum that filled him with amaze;
And Jimmy Nolan had a sled with scarlet paint ablaze;
And Maud Patricia's Paris doll,
Was hugged by little crippled Moll.

Wan little faces, drawn with pain, smoothed to a moment's ease;
And tiny hands stretched eagerly, the lovely things to seize;
And every narrow, crowded room,
Was gay with Christmas joy and bloom.

When Santa Claus his blunder learned, he showed no discontent,
But with a twinkle in his eye, he for the Brownies sent.
And every one he feasted high
With dainties rare. I wonder why?

—Pauline Frances Camp, in St. Nicholas.

Mollie of Hogan's.

School was out, and so was Tim Carr, and he lost no time in leaving the scene of his unwilling labors.

Six months before, Tim's father had gone, no one knew where, and Tim's uncle only looked after the boy because there was a chance later of Tim being a wage-earner.

Unknown to his uncle's family, Tim had a dog, a neglected waif like himself, and for the dog's license Tim had denied himself much.

Once or twice the dog, Mollie, had been seen and questions asked. Tim excused the lie he had told, as he would probably have had to give her up, and had said she belonged to a neighbor who allowed him to take care of her.

Mollie was nothing but a mongrel, a little brown dog, who adored Tim, and told him so with every lick of her tongue, and every look from her soft eyes.

A hole in the shed just large enough to screen the dog was Mollie's den, and for many weeks she had led a charmed life.

With a quickly beating heart, Tim stole up to the roof. No Mollie was in sight, but Tim tip-toed to the hole.

There seemed to be a mass of something brown there. Tim's blue eyes sparkled as he went down on his knees. "Mollie," he whispered, and the brown mass spuirmed. Her whole attention was being given to three little puppies, and the look she gave Tim was one of pride, not of race, but of possession.

The boy's devotion showed itself at once, as in extravagant terms he told her of his surprise and delight at such wonderful puppies.

Then Tim's worries began. Mollie had to be fed. She needed extra feeding, milk especially; but where was it coming from?

There were no filled milk bottles where he lived. Sometimes they had a little from the grocery, but Tim's uncle thought it a luxury.

Luckily the really cold weather had not begun, but it was cool enough up there.

Mollie, an invalid, did not care about dry bread and, finding she did not eat it, he left her half, and ate the rest.

When he dared no longer stay up, he pressed a kiss on her loving nose, lightly touching the baby heads, and stole down to bed. Before daylight Tim had started on his rounds. Milk wagons also make an early start, so there were full bottles for Tim to select from.

It seemed as if Mollie would have to go on the plan of a feast and a fast, as even cream bottles could not easily be kept.

Putting the bread into an old saucer, Tim poured in the cream and fed his cherished pet, and, when the bottle was empty, Mollie lay back with a sigh of content.

Tim smoothed down the brown head while he tried to smooth down his own conscience. To starve the dog just now was what he couldn't do. If it were possible, he would earn money. If not, why, there was the other thing. To be a crook meant that one lost social standing; yet he came back to the same reasoning—the dog must be fed somehow.

A day or two later, a policeman's suspicions were aroused, and, in the gray dawn, Patrick Healy saw the sight that brought a mistiness to his official eyes.

He had come up by way of the next building and, hidden in the shadow, waited to see if the boy would appear.

Hugging the bottle, Tim crept up to the shed, crouched down and poured out the cream. Cream bottles being smaller were more easily handled.

The policeman leaned over and saw a mongrel of low degree, three roly-poly puppies, and a boy whose face was transfigured for the moment as Mollie licked his face and hands before starting on her breakfast.

Patrick Healy kept quite still as Tim, with due caution, tucked the empty bottle out of sight, and petted his dog. There hadn't been much food for the last few weeks for Tim, and he was strangely tired.

Pulling the dirty carpet over him, he gathered Mollie and her babies into his arms and the five slept.

* * * * * *

It was an angry, embittered boy who followed an irate uncle to the children's court.

The kindly officer obliged to make the charge, had an invalid wife and only a memory of a sunny-haired baby. He had seen the boy's viewpoint, also the viewpoint of an excited restaurant keeper, who demanded the payment of various bottles of cream; but the officer considered the boy the most important object.

The far-seeing eyes of the judge looked at the sulky, boyish face and noted the tired lines about the blue eyes.

"Didn't you know it was stealing to take the cream?"

"Yep, er yes, sir."

"Couldn't you have managed to get a cent or two?"

"Nope, couldn't get nothin'! I tried, but teacher's out, an' nobody wanted any errants done!"

"What have you got to say about it?"

"Mollie was awful hungry, you see she's got them kids to feed!"

The air was tense with sympathy, but the judge went on.

"What kind of a dog is she?"

"Guess she ain't nothin' special. Just a dog!"

"Why didn't you drown the puppies if you couldn't feed her?"

"Drown Mollie's puppies!" the boy flashed out. "Them's her first puppies. Why, it 'ud kill her!"

Fear, respect, deportment were forgotten, the boy's head was up, and the blue eyes had a fighting look.

"She loves 'em, they're her'n!'

Then the feeling of a barrier in blue, and patron-wagons settled on the boy, and his lips quivered.

The judge nodded, and officer Healy moved to the door. A bundle had been put down containing three wobbly pups, and a most excited little mother.

Mollie, however, scented trouble both for herself and Tim. Why were her puppies there in that strange place, and why did her master's face wear that look?

With a quick glance at the kindly hand that rested on the table, she gave it a hasty lick, then sat up and begged, pleading with her soft eyes "extenuating circumstances."

The excited restaurant keeper had smiled, and admitted his willingness to have Tim work off the cost of the cream.

Later, when no one claimed the boy, the Healy's home was enlivened by both a boy and a dog. The descendants of the latter devoted themselves to the neighboring police, and none of them made claim to being anything special, but "just a dog."—Ambrosine Salsbury, in Our Dumb Animals.

The Pony That Was Loaned.

When Amos Gibson came downstairs the morning of his birthday there was not a single package by his plate where he always found his presents.

"A happy birthday, my son," said Mr. Gibson.

"And many happy returns of the day," was his mother's greeting.

Amos gave them a smiling "Thank you," but there was a puzzled look on his face. His parents had not forgotten it was his birthday, but it was the first time they had ever failed to give him a present. He had felt sure he would get a knife, at least.

Mr. Gibson saw the puzzled look on the boy's face and smiled.

"Look in the driveway, Amos," he requested.

Amos opened the side door and saw a fine Shetland pony. He gave a shout of delight as he rushed to the pony and began to pat him.

"Why, father and mother, how did you happen to get a pony?, he asked, joyfully. "You never could have found anything else I liked half as well. I will call him Star," he went on, without waiting for an answer to his question, "because he has a star in his forehead.

The boy was so excited that he could scarcely eat any breakfast, and he rode most of the day. In fact, a part of every day was spent in riding his pony. A week after his birthday Amos and his mother were going to spend the afternoon with his aunt.

"Mother, I believe I'll let Carrie Nelson ride Star this afternoon," he said, when he came into dinner. "She doesn't have many things to play with and she always looks as if she would like a ride."

"That is a very nice idea," agreed Mrs. Gibson, "and I would do it, for Carrie's parents can not afford to buy her a pony or many toys."

Carrie Nelson was a very happy little girl when Amos took the pony to her house and told her she could use him all afternoon. She invited two little friends to share her fun. When Amos put the pony in the barn that evening he came into the house with an earnest look on his face.

"When I go away for an afternoon I am always going to loan my pony to some girl or boy," he announced.

Six months later, Mr. Crandall, Amos' uncle, came for a visit at the Gibson home.

"Amos, I have never known a pony to give as much pleasure to so many little folks as yours does," he said one day. "It is because Star has an unselfish owner."

Amos' face lighted up at the words.

"It's funny, but I enjoy Star more myself the day after I have loaned him to somebody else," he declared stoutly. Herald and Presbyter.

A Small Scholar's Wish.

I'll tell you what I'd like to do:
I'd like to live next door to a zoo!
Then the animals I'd have for chums,
And I'd get the adder to do my sums;
And when I'd a task in geography,
The kangaroo would bound for me;
The seal would seal my letters, you see;
And the monkey would steal dates from the history;
The elephant would lend me his trunk, I know,
When off on my travels I wished to go;
I'd spend the eagles and fly the kites,
And the tapir would light my room o' nights.
I should have great fun, I think, don't you,
If I only lived next door to a zoo?

—Western Christian Advocate.

Billy's Christmas Trip.

The snow was falling faster and faster, covering the lawn and boardwalk. Inside, Billy was sitting close beside the great roaring coal fire. His little short legs were dangling over the edge of the big cushioned chair. He was thinking how fortunate it was for Santa Claus that the snow had come, for now he could use his sleigh and reindeer. Billy's face and legs grew hotter and hotter, but he tried not to fidget. There was a lady from the Sunday School calling on mother, and he wanted to be good and not interrupt. She was telling about the many poor families in the neighborhood who did not have enough money to buy warm shoes and coats for the children. And of course if they didn't even have bedclothes enough to keep them warm at night there wouldn't be any Christmas presents in the little stockings on Christmas morning.

Billy didn't hear any more of the conversation. His attention was attracted by a tinkling, tinkling, at his side. He looked up, and didn't feel a bit surprised to see Santa Claus standing there. He looked just like the one Billy had seen in front of the big department store, when his mother had taken him to see the toys in town. Santa put out his hand this time, just as he had done before, and asked him in a friendly tone how he was.

Billy didn't stop to answer his question, but asked the old gentleman one in reply. "Please, sir, why is it the rich little boys and girls get all the toys at Christmas, and the poor children do not get any at all?"

"Little man, would you really like to know?" said his new friend. "Well then, just come along with me."

Billy didn't feel a bit afraid, and he didn't seem to feel that he was interrupting his mother's conversation. He never went anywhere without asking her permision, but it seemed as though he had her permission to go with Santa Claus.

He put his hand in the great big fur glove of his friend, and, whisk! puff! away they seemed to go, riding on a fleecy cloud. High over the houses, over the highest buildings, even higher than the snow-clouds, they went. Higher and still higher they went, and farther and farther north. It was very cold, but close to his companion and deep in the feathery, flaky cloud Billy did not mind the cold.

Then gradually they began to descend to earth. When they looked over the edge of the cloud they could see reindeer scampering over the crisp snow-covered ground. Then Billy saw a beautiful shining palace, with a white sparkling fence around it. They descended right in front of the broad, glistening steps that led up to the palace. Billy could scarcely look up at the balconies and towers, for their whiteness dazzled his eyes. And when the sun shone on the building every color of the rainbow was reflected from the sparkling crystals.

"Oh, my!" said Billy, speaking for the first time; "who made that beautiful place?"

"That is where we are going," said Santa, "and you little boys and girls make it either beautiful and bright, or ugly and gray. I like it best of all my mansions when it sparkles brightly, for that shows me that a great many boys and girls are thinking of their hungry and sick and lonesome little neighbors. But when the palace is gray and cold-looking, I know that very few children are giving nice things to make others happy.

"Come here a minute, Billy," he said, drawing the little boy up on the steps. "You see that long narrow building with the high smokestack? That is where the toy engines and trains are made, the bicycles and sleds. That tall, graceful building over there is where all the toy dishes and dolls, the books and games are made. That building, where you see the red-and white striped posts in front, is where we make all the peppermint sticks and molasses and sugar candies that are eaten during Christmas week."

"But now we must go in here." Santa Claus had a sad look on his face. "We are not nearly as busy in here as in the other buildings," he said, "and it is the poor children who appreciate the toys most, too. But it is all the fault of you boys and girls."

Billy looked up with a troubled face, for he had a kind heart, and did not want to be the cause of Santa's feeling sad. But Santa Claus continued to explain.

"This is where we get the toys ready for poor children. Do you see that little electric car running around and around on the tracks? A little boy received that on his last birthday. He liked it very much himself, but he loved a little errand boy whose mother is sick, and so he sent it to make his friend happy at Christmas. This little table set with dishes, and the dolls drawn up about it, is a gift too. A little girl saved her money all fall so as to buy a Christmas present for a little cripple that sits looking out of the window all day long.

"And then girls and boys who have plenty of toys send us the old ones to repair and send to the children who would otherwise have empty stockings on Christmas morning."

In another large, bright, cheery room into which they went were a dozen or fifteen women. They were sitting in low rocking-chairs, fastening hair on dolls or sewing on legs; mending broken dishes, or patching torn books. They were humming as they worked, and must have been thinking of the poor children who would be more pleased with one such gift than some other children who would receive a dozen gifts.

In another part of the room were a group of men with tool boxes by their sides, fixing broken fire engines and trains of cars, putting new seats in little chairs, or putting fresh paint on red wagons and hobby horses.

"Yes, these toys are prettier than the ones they make over yonder, I think," said Santa Claus in reply to Billy's question. "The reason they are prettier is because of the happiness they bring with them. There are lots of children in your neighborhood, little man, who ought to receive something to make them glad Christmas morning, but we haven't enough here to go around."

"Billy! Billy! Have you gone to sleep, child, there in front of that hot fire? Mrs. Lawson is going now. Can't you say good-bye to her?"

Billy rubbed his eyes. "Was I asleep, mother? Do you know what I was going to say to Santa Claus? I was going to ask him to send for a lot of my toys to fix up for the poor children down by our church. And I thought I might give him some of the money out of my bank, too. I guess I was dreaming."

But it turned out to be more than a dream. Billy began to get more excited over Christmas than he had ever been before. And if you could see him and his little Sunday School friends getting ready the toys and clothes for those little boys and girls "down by the church," you would think that this was going to be the merriest Christmas that Billy and his friends ever had. I believe it will be the first merry Christmas some of those other boys and girls will have, too.—Marguerite L. McQuilkin, in S. S. Times.

The self-sacrifice which habitual courtesy may sometimes entail—the generous thought of others before ourselves, and the readiness to protect the weak and aid the struggling are Divine attributes, which go far to mould the heroic character.

"I Grow."

What do you do in the nest, little bird,
When the bough swings to and fro?
How do you pass the time away
From dawn to dusk of the summer day?
"What! do you not know?
I grow!"

What do you do in the pond, little fish,
With scales that glisten so?
In and out of the water grass,
Never at rest, I see you pass.
"Why, do you not know?
I grow!"

What do you do in the cradle, my boy,
With chubby cheeks all aglow?
What do you do when your toys are put
Away, and your wise little eyes are shut?
"Ho! do you not know?
I grow!"

Always growing! by night and by day,
No idle moments we see;
Whether at work or cheerful play,
Let us always be able to say:
"In the goodness of God,
We grow!"

—Our Little People.

Trixie—Dog of Mystery.

Trixie is a dog with a past, and because we cannot solve the mystery of that past, we have been rather helpless in befriending him. Two years ago, after a very severe storm, Trixie came to a house in Kansas City, Kansas, and scratched at the door. He was admitted, warmed and fed. The family could not keep him and asked that a home be found for him. This was easily done, for he is a very desirable dog.

There were no children in this home, and it was noticed that Trixie was always interested in the children that passed. They often stopped to speak to him. He would look fleenly into every little face and, apparently not finding the face that he wanted to see, he would seem to be tired of them and begin looking off down the street.

One night in the spring, when the windows were open, he jumped out and ran away. He was gone for several hours, and then came back. He did this at every opportunity. It was learned that he went to a certain corner, where a street car stopped, got on and made the trip out and back again to the same corner. He leaves his home sometimes for two or three days and comes back very tired. Strangely enough he is not gloomy, does not seem really to grieve, but he has surely lost some one that he is searching for all the time.—H. H. Jacobs, in Our Dumb Animals.

A Novel Orphan Asylum.

A pretty little bantam hen had become the proud mother of six chickens, and was most faithful to her little brood till one morning, when she saw in a large box placed close beside her small one, a crowd of incubator chickens. Immediately her attention was directed towards the motherless babies. She fidgeted, fluttered and clucked, and at length jumped from her box into the other one, so large and filled with such a screeching, fluttering multitude.

Her own six babies began to cry loudly for their mother's return, but she did not go back to them. Instead, she tried to hover over the orphans. The owner, seeing the situation, finally picked up the abandoned babies and put them in with the adopted ones, saying to the tiny bantam, "Here, if you want them all, take them."

Bantam clucked forth her satisfaction and tried to cover as many of the peepers as possible. And mother them all she does, brooding all she can, the tiny chickens seeming to take turns in getting mothered by her. She stretched her wings to their utmost capacity, and those who cannot get under this little mother run up and down her back and crowd up to her side.

While all this was going on, a hen left her chickens because she was disgusted to hatch so few—only three left to her after her long setting and looking after them. No other hen would take them, but little bantam clucked forth her welcome and tucked them up—when there was a vacancy—under her wing. Now she is engaged in the task of caring for almost a hundred chickens and loves them all tenderly. Do you wonder then that she has been named "Orphan Asylum?"—Anna D. Walker, in The Christian Intelligencer.

For Stamp Collectors.

The New York Sun gives the following facts about some foreign stamps which we are sure will interest collectors:

Every one who has collected stamps must have noticed the surprising absence of sovereigns' heads from those of Turkey. That this is so is due to the fact that Mohammendans consider a representation of the human face or figure unlawful. Therefore Turkish stamps carry the Crescent, which the Turks borrowed from the Byzantines after the fall of Constantinople. They also use a complicated, arbitrary sign, supposed to be the signature of the Sultan.

Egyptian and Grecian stamps are peculiarly expressive of the history of the countries which they represent. The pyramids, the mystic Sphinx, tall palm-trees outlined against the night sky, a train of camels stopping to drink from the river Nile, all carry us back to the very beginnings of history, and remind us that Egypt, the mother of civilization, is still called by her ancient name, and is yet a growing power in the she has known so long.

Beautiful, artistic Greece, the home of Beauty, from which our sculptors and architects draw their finest inspirations, gives us pure classic lines on her stamps, which show the famous Discus Thrower, Hermes of the Winged Feet, or a chariot race, or a tall, slim vase of antique mold.

The stamps of Persia show the lion and the sun—the lion as symbol of power, and the sun as an emblem of the ancient fire worship of the Persians.

Korea displays the plum blossom on her stamps. It is the royal flower of her last dynasty—a dynasty which reigned for 500 years, until the hardy little Japanese wrested it away.

The Mexican stamp bears the coat of arms of the country, an eagle on a cactus, holding a serpent in its talons. This device is the outgrowth of a legend that the first Aztee settlers chose the site of their city from seeing an eagle so engaged and situated at that spot.—N. Y. Sun.

Little Faithful.

Father was very proud of his girl. "Just give Sylvia anything you choose to look after, and she'll see that it is done," he said.

Cousin Leila came one spring for a visit, and the two girls had great fun together. Leila wanted to gather wild flowers; she wanted to visit the mill, to see the head of the brook.

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"Fact is," said Joe, the hired man, "she's alwers awantin' to be some where else or do somethin' else—no more rest to her than there is to a gadfly."

One evening father went to town, and the next morning mother woke up with a sick headache. Sylvia hurried downstairs and got the breakfast for Joe, then carried up a cup of coffee to mother, and set about dishwashing and straightening up in good earnest.

Leila fluttered about. She helped a little and hindered a good deal. Every little while she would say, "Aren't you most done?"

At last, when everything mother wished attended to was done, and the girls were ready for the brook trip, Sylvia declared, "There! I've forgotten the chickens."

"O let 'em wait!" Leila pouted. "Sylvia Dayre, I think you're real mean. You'd rather do anything than please me."

Joe was close by, and he waited to hear what "our girl" would do. But Sylvia only laughed as she ran back for the feed. "Guess the brook isn't as hungry as the chicks—why, Joe!"

"Go 'long, there!" Joe said, laughing; "I'll feed 'em. I've lots of time to-day."

Father heard all about it from mother and Joe, and the next time he came back from town he brought Sylvia two pairs of beautiful white pigeons. "For Little Faithful" was on the box. Wasn't Sylvia happy?—Children's Companion.

Study the Scriptures.

Through a prayerful study of the Scriptures we have a manifestation of the mind and will of God. It is a narrow limitation and no fanatical perverseness which calls us to make His law the centre of our intellectual activities. On the contrary, it is the experience of those who have tried it and succeeded by it in every department of human effort, that we have here a light which will reveal the heart of every problem, will shed its rays on the path of progress, and broaden the horizon of possibility.

Personal and News Notes.

The Guild, at Basin, Wyoming, has paid off almost all of the debt of $500 on the furniture of the new church.

The Rev. G. C. Abbitt, rector of Grace church, Hopkinsville, Ky., has also oversight, now, of Christ church, Guthrie.

The Rev. L. D. Smith, of Buffalo, visited Big Pines, Wyoming, after the Ogilvie Conference, and held service in the school house, when he baptized two children.

The Rev. W. H. Ward, formerly in charge of the work at International Falls, Minn., diocese of Duluth, has been appointed to the work of St. John's church, Moorhead, Minn.

The Rev. Charles T. Wright, formerly rector of St. Paul's church, Albany, diocese of Georgia, is now in residence as rector of the Otey Memorial church, Sewanee, Tenn.

The address of the Rev. Brayton Byron has been changed from 30 Park avenue, Rochester, N. Y., to the rectory of the Pro-Cathedral of the Nativity, South Bethlehem, Pa.

The Rev. George Grenville Merrill, of Newport, R. I., has accepted a call to St. Paul's church, Stockbridge, diocese of Western Massachusetts, and will begin his work there January 1st.

The Rev. A. W. Arundel, D. D., formerly rector of Trinity church, Pittsburgh, has taken up regular duty as a member of the clerical staff of St. George's church, New York, address 207 East Sixteenth street.

The Bishop of Delaware has gone abroad for his health and has requested the Standing Committee to act as the ecclesiastical authority. Address all official communications to the Rev. Hamilton B. Phelps, president of the Standing Committee, Newark, Delaware.

The Rev. A. W. Arundel, D. D., formerly rector of Trinity church, Pittsburgh, has taken up regular duty as a member of the clerical staff of St. George's church, New York. Address, 207 East Sixteenth street.

The Rev. Leonard Burbank Richards, rector of St. John's church, Grand Haven, Mich., has accepted the call to become rector of the Church of the Incarnation, Atlanta, Ga., and has entered upon his new duties. His address is 263 Lee street.

The Rev. J. Charles Villiers has resigned the mission at Casper, Wyoming, and has taken charge of the Church of the Good Shepherd, Wailuku, Maui, Hawaii. Archdeacon Dray will maintain the work at Casper until a new rector is appointed.

The Rev. Reuben D. Nevius, D. D., minister in charge of St. Peter's church, Tacoma, Wash., died recently, at the age of eighty-six years, after a service in the ministry of the Church covering sixty years. His first work, as missionary and teacher, was in Montgomery, Ala., 1854-55; St. David's, Liberty Hill, Ala, 1855-56. After the Civil War he was rector of Christ church, Oil City, Pa., 1867-69; then at St. John's, Mobile, Ala., 1870-72; Trinity, Portland, Oregon, 1872-73. He established numerous parishes and missions in Oregon and Washington, besides being in Alaska for a time.



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The Rev. Caleb Benham has resigned his charge at Wabasha, Minn., and, after Christmas, may be addressed at Hubbard, Minn.

The Rev. H. Spencer Percival has been elected as curate of Christ church parish, Savannah, with charge of St. Michael's chapel.

The Rev. Charles C. Pierce, seeing larger opportunities for work in Philadelphia, and because his work at St. Matthew's church is prospering, has declined the call to the rectorship of St. John's church, Georgetown, D. C.

St. Paul's church, Pawtucket, Rhode Island, has received a bequest of $2,500 from Mrs. Mary A. Niles, and also a bequest of $200 from Miss Sarah Arnold. The parish has recently purchased a portion of land adjoining the church property as a site for a parish house.

The first service in the new Christ church, Bowling Green, Ky., was held on Sunday, December 7th, by the Rev. E. W. Halleck, formerly of Princeton, West Va., who officiated for the first time on the Sunday named. He will have charge, also, of Trinity church, Russellville.

The Rev. Allan Presley Wilson, formerly assistant at St. Luke's church, Baltimore, has accepted the rectorship of St. Philip's church, in the same city, and will begin his ministrations there on Sunday, January 4th, after which date his address will be 3200 East Lombard street, Baltimore, Md.

The Rev. A. Kinney Hall, Ph. D., after an active ministry of over forty-three years, has been obliged, by ill health, to resign the rectorship of St. George's church, Detroit, Michigan. Dr. Hall has been rector of St. George's for four years. He will continue to reside in Detroit, at 106 Sixteenth street.

The Rev. Richard Bright, sometime rector of St. Stephen's church, Savannah, Georgia, and later Archdeacon for work among colored people in that diocese, has been transferred to the diocese of Pennsylvania and may be addressed at 2135 South Fifty-eighth street, Philadelphia, Pennsylvania.

The Rev. John W. Motte, after forty-six years of active ministry, has retired from service. Mr. Motte has been in the diocese of South Carolina for forty-two years, twenty-two years as rector of St. David's church, Cheraw, and twenty-two years as rector of the Church of the Epiphany, Upper St. John's.

Mrs. Henry N. Castle, of Norfolk, Va., gave a reception, on Thursday afternoon, December 18th, to Miss Louise Barton Myers, of that city, who will leave, January 15th, with Bishop Henry St. George Tucker, to take up missionary work in Kyoto, Japan, where she will teach English in St. Agnes' College.

Bishop Francis' Resignation Withdrawn.

Bishop Francis of Indianapolis, in a letter to the Indianapolis Churchman, gives the reasons that led to his resignation and, later, its withdrawal. The resignation, he says, was based on the opinion of physicians that the climate of Indianapolis was unsuitable for Mrs. Francis, who has been ill for several years. The resignation was accepted by the House of Bishops, but after a conference with the lay delegation to the General Convention, the expression was general that his withdrawal at this time, when a number of projects had been inaugurated, but not brought to completion, might work harm rather than good, he was forced to reconsider his decision. Accordingly, the Bishop is again at work in his diocese. He says:

"So I have come back to work among you with the same love for the Diocese and the same interest in it that I have had during these past seventeen years, as priest and Bishop of Indianapolis. I should deeply regret it if my action were interpreted as an indication of loss of interest or of a desire to be separated from those among whom I have lived so long and who have become through long association very dear to me."

The Babe in the Manger.

The snow lies deep on the moorlands,
The night sinks gently down,
While the chill wind's sad vibrations
Shake the forest bare and brown;
But although the night is dreary,
There's a glory in the skies;
For behold, the little Christ-child
In a manger lowly lies.

Oh, wild winds, carry the story,
And spread the tidings afar
That the birth of the King of Glory
Is heralded by a star!

Oh, angels, with exultation
Sing loud your praises sweet,
While the wise men haste from distant lands
To worship at His feet!
For He was by angels welcomed
And by prophets long foretold,
So they travel far through the gloomy night
To offer him myrrh and gold.

—Prize Poem in December St. Nicholas League.

Forgetting.

All things which lie behind;
Cruel action, word unkind,
Treasure not within thy mind;
Cast them forth, and comfort find
In forgetting.

From the path by sin beset
Strewn with hopes that failure met,
From the grave of vain regret,
Come ye forth—there's solace yet
In forgetting.

Naught but thine own sins, regretting,
All but other's love forgetting,
Pressing forward, be ye blind
To the things which lie behind.
Thus forgetting.

—S. E. Locke.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

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DIED.

CASTLEMAN.—On Saturday, December 20, 1913, in Georgetown, D. C., GEORGE P., son of the late Stephen D. Castleman.

Funeral from Oak Hill chapel, Georgetown, on Tuesday, December 23d.

KNAUFF.—Saturday, December 13, MARTHA RYLAND KNAUFF, widow of the late Rev. Christopher Knauff, departed this life. Burial Office and Requiem at St. Katherine's church, Pensacola, Florida, Sunday, December 14. Burial in St. Margaret's churchyard, Hibernia, Florida, on Monday, December 15.

"For whom thanks be F the Lord and F Christ."

OBITUARY.

William Arthur Barr.

Entered into life eternal, from his home in Washington, D. C., December 15, 1913, at eight o'clock, A. M., WILLIAM ARTHUR BARR, son of the Rev. David Barr and the late Jennie Whittle Barr, aged thirty-eight years.

With almost half the allotted term before him, frail from his birth and long handicapped by a fatal malady, one reviews with wonder the achievements of those broken years. A brief but brilliant school record was followed by training in the office of a leading Washington architect, developing talents which gave promise of high success—unrealized from demands necessitating his taking a government position. This he did at eighteen years old, and while conscious of gifts fitting him for something beyond mere routine work, every effort to exchange it for employment giving scope to his abilities was thwarted by physical limitations, and he continued for the most part to the end in the Government service.

Daily letters of inquiry regarding the Civil Service Commission and Post Office Department, in which he was filling a position, suggested to Mr. Barr the compilation of its Rules and Regulations, with legal decisions as applied to the Post Office service. This compendium, reviewed by officials familiar with the subject, endorsed by the authorities and covering every point, was published by him in pamphlet form in 1899, and has proved and continues to prove invaluable both to those already in the service and those wishing to enter it.

Upon the introduction of the Rural Free Delivery system he was appointed to establish routes in various parts of the country, and while thus engaged made accurate, and beautifully-executed maps of the counties which he traversed. His selection from the office force to arrange and superintend the splendid Post Office Exhibit at the Jamestown Exposition was a high tribute to his ability; and with characteristic energy he addressed himself to the work, this being the first exhibit in readiness for the opening day. In appreciation of his services in this connection he was presented by the United States Government with a gold medal.

But there is a recognition which rewards enduringly not simply success, but uncrowned efforts faithfully and conscientiously made; and there is a sphere of action in which such efforts are unfettered by the shackles of frail humanity. From service here he has been called to higher, happier service there.

"Father, I will that they also whom Thou hast given me be with me where I am."

Mr. Barr is survived by his father, the Rev. David Barr, of Washington; by his wife, who was Miss Frances Whittle Greene, of Martinsville, Va.; and by his sister, Mrs. John N. Githens, of St. Louis, Mo.

RESOLUTIONS OF RESPECT.

Rev. Everard Meade, D. D.

At a formal meeting of the vestry of Pohick and Olivet churches, Fairfax county, Va., held December 19, 1913, called to take action upon the death of our beloved rector, Rev. Dr. EVERARD MEADE.

Whereas, it hath pleased Almighty God to take from this world the soul of our deceased pastor.

And whereas, he has been our faithful and devout pastor for sixteen years;

Therefore, while bowing to the will of Almighty God it is the sense of the vestry, that in the death of our beloved pastor we have sustained such a loss as to baffle our expression of regret and bereavement.

Not only in his connection with the parish which he has served so faithfully and for so many years will the loss be felt, but the community at large, with which he was so prominently identified, especially throughout the Commonwealth of Virginia. It will be difficult to fill his place.

His especial visible achievement was the restoration of Pohick church, which will be his most enduring monument, if we except the influence of his broad humanity and deep religious convictions.

The vestry desires to express its sincere sympathy for the family of the deceased, and will attend the funeral in a body.

Resolved, That a copy shall be sent the Southern Churchman for publication; one to be sent the family and one placed upon record.

T. F. CHAPMAN,
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PAUL KESTER,
J. P. H. MASON,
WM. M. NEVITT,
CORBIN THOMPSON,
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See interesting report to General Convention with "Message of Trustees" and Tables.

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RICHMOND EVENING JOURNAL,
RICHMOND, VA.

A Wonderful Tree.

In far-off Persia there grows a shrub which is called the sorrowful tree. Another name for this tree is the night jesamine or the sad tree. The reason why it is called the sad or sorrowful tree is because it blooms only at night.

When the first star appears in the sky, the first bud opens on the wonderful tree. As the evening advances, the buds open more rapidly until the tree is covered with a delicate bloom and it appears like one vast flower. The bloom is quite fragrant and the odor is like the perfume of the evening primrose. As the stars begin to grow dim and the dawn approaches, the flowers begin to fade, and by the time the sun has risen not a flower can be found on the tree.

During the hours of daylight the tree appears to be withering as if it had been injured in some manner; but in reality it is simply regaining in order to put new blossoms on the following night.

This tree is held in high esteem by the natives of the country where it grows, and is looked upon as a curiosity by florists throughout the world. When cut down, these trees send up sprouts from the roots ehat will mature into a flowering tree in a very short time.—Apples of Gold.

The Household.

Boiled Partridge.

This is a delicate mode of cooking young birds, and is one to be recommended for the convalescent: Prepare the birds and truss them like fowls for boiling. Put them into gently-boiling water that has been slightly salted and cook for about eighteen minutes. When done drain carefully and send to table with either bread or celery sauce.

Apple Souffle.

Peel and core three or four large cooking apples, and stew them until tender; then, while hot, beat them to a smooth sauce. Whisk the whites of three eggs to a stiff froth with three tablespoonfuls of sugar, and stir this lightly into the apple-sauce. Pour the mixture into a buttered dish and bake for twenty minutes in a moderate oven.

Orange Gingerbread.

The flavor of orange combined with ginger is particularly good, and the following gingerbread, which is not expensive to make, is always greatly appreciated. Ingredients: Half pound of flour, half teaspoonful of good baking-powder, four ounces of butter, four ounces of golden syrup, two ounces of brown sugar, one teaspoonful of ground ginger, one egg, the grated rind and the strained juice of one large orange, one ounce of candied orange peel cut into small dice. Mix well together the flour, baking-powder, ginger, grated orange rind, and candied peel. Put the syrup, butter and sugar into a saucepan and warm them over a mild heat until well mixed; add the beaten egg and the orange-juice, and stir these to the dry ingredients. Pour into a buttered pudding-tin that has been lined with buttered paper, and bake in a moderate over for about forty minutes.

Rug for Bathroom.

Select light-colored woolens and mix with plenty of soft light, cotton rags. Braid the pieces and sew into a rug of the desired size. A pretty and strong rug is made by braiding the rags in with burlap. Black stockings cut into narrow strips make a good border, while the inside should be made of hit-or-miss strips, to give a mottled effect. Such a rug will wash and wear for years. Delicate colored rugs may be made in blue and white, green and white, or other light summery combinations.

Use Sandpaper.

Keep a piece of sandpaper handy to the sink where the dishes are washed. It will prove invaluable.

When a stubborn spot upon a burned kettle refuses to move through the aid of a wire dishcloth, use a piece of sandpaper.

It is a splendid aid in cleaning a gas stove. Fold a piece over a knife, and you can quickly remove all grease or dried food that sticks to the corners.

Fruit can tops have an annoying habit of sticking. Fold the strip of sandpaper around the can top and give it a twist; it will loosen immediately.—Herald and Presbyter.

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The Christmas Gift.

God's Christmas Gift to us of his only begotten Son is meant for our acceptance in a much more literal way than many of us realize. He wants us to take Christ as our substitute, not in a legal sense merely, but in literal reality. This means that Christ in his personal presence will live our life for us if we will let him. As we yield up everything to him and die to self, Christ in his own person will enter the place where self had been, and occupy and fill that place with himself, literally, so that for us then to live is Christ. It is a literal substitution of the personal Son of God for ourself. It makes life for me, my life, as glorious as Christ's life, as glorious as Christ Himself. That is the meaning of Christmas. Have you taken the Gift in all his fulness?—S. S. Times.

Control Your Thoughts.

Stop that thought. It was in your mind all day yesterday, and it made you perfectly miserable. Over and over again you passed through all the unpleasant scenes, heard all the cruel words that were spoken, suffered again all the painful feelings, and succeeded in spoiling the day, unfitting yourself for your work and destroying all happiness out of your heart. Are you going to continue it all day to-day, and by so doing waste more of your life in the foolish if not insane habit of tormenting yourself because some one or something made you unhappy in the past?

That thought has no right in your mind. You may think you cannot stop it, but you can, as it is only a bad habit you have fallen into, and you must break it or it will break you. You must get the mastery of your own mind, and the control of your own thoughts, and while it is the hardest battle you will ever have to fight, it will be the most glorious victory you will ever win.

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think on any subject you please places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful to realize, but which enables you to develop your character and shape your life according to your own choice. When you begin this work never shut yourself up in a room alone to brood or weep over your sorrow, but do those things which will make you forget it, live in the open air as much as possible, get acquainted with the birds, watch the clouds, study the flowers, talk to the streams or trees and make companions of the wonderful works of the loving Father, which will help you out of yourself into the broader and sweeter life which they live. But if you cannot do this, have a book at hand and compel yourself to read a few lines or a few verses, visit a friend, do some work that demands close attention, study a picture, and whenever the hateful, tormenting thought presents itself, turn your back on it and your attention to something else till you can say to it, "Not at home."

Shall We Exchange, or Give?

Christmas ought not to be a time of barter, though many seem to consider it so. "The custom of exchanging gifts at this season," says a pastor or a superintendent in addressing the Sunday School at the Christmas anniversary. Why "exchanging?" The thoughtless use of that word mars the spirit of the day. Christ did not come into the world to exchange anything with us; he came to offer the best Gift that His and His Father's love could devise. Let us give to each other, on Christmas Day, in that spirit.

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Thoughts for the Thoughtful

There is no excuse for sloth. We must seek to be our best, in order to give our best. Our gifts were not bestowed upon us for ourselves alone, we are stewards and are bound to cultivate and exercise them as we have opportunity for the good of others.

We sometimes make foolish antagonisms between God and Christ, as if wrath characterized the one and love the other. But God and Christ are one in their passion for the redemption of men. And when Christ at baptism stooped to bear human sin, God was well pleased.

The habit of politeness is a very subtle and fine thing. In order that it may last and wear well and be productive of the happiness that it is capable of producing it should never be laid aside even in the most intimate relations of life. Indeed, in them it is most essential and valuable.

Life, to be worthy of a rational being, must be always in progression; we must always purpose to do more than in past times. The mind is enlarged and elevated by mere purposes, though they end as they begin, by airy contemplation. We compare and judge, though we do not practice.—Dr. Samuel Johnson.

There is not a shadow of a doubt that there is a Divine Power with which we can immediately communicate at any moment, which we can claim, and which will enable us to do what we could never do alone—beat down sin, desire what is right, and win moral victories over self and every form of temptation.

There is a very definite tendency, when the preacher fails or the choir fails or the officials fail, for the people to fail also. And this is neither necessary nor right. A prepared expectation on the part of the pew may yet save many an unfortunate situation and make religion and the Sabbath a holy thing in many a community.—Christian Guardian.

The Good Shepherd goes Himself after the wandering sheep. All through the darkness of that worldliness which we have chosen to enter, up the high mountain of pride and obstinacy which we have wilfully climbed, far away to the barren fields to which our passions and desires have led us the tender Shepherd, with tears and bleeding feet, seeks the wanderer whom He loves.

In matters of difficulty—Pray about it; think about it; talk to wise people—not too many—about it. Beware of the bias of your nature but do not let it unduly discount your decision. Your nature is God-given. Then decide definitely. You may not find out until long after how wonderfully you have been led by the Holy Spirit; but you will find out.—Drummond.

The world has small need of a religion which consists solely or chiefly of emotions and raptures. But the religion that follows Jesus Christ alike when He goes up into the high mountain to pray and when He comes down into the dark valley to work, the religion that listens to Him alike when He tells us of the peace and joy of the Father's house and when He calls us to feed His lambs, the religion that is willing to suffer as well as to triumph, the religion that has a soul to worship God and a heart to love man and a hand to help in every good cause is pure and undefiled.—H. Van Dyke.

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Offending.

Do you know the following verse, I wonder? And if you do, have you grasped all that it means, and how much happiness you could give, and gain, by taking it as your motto or standard, your rule for life:

I'll not easily offend,
Nor be easily offended;
What's amiss I'll try to mend,
And endure what can't be mended.

They are splendid lines for us to try and shape our lives by. They sound so simple, yet their teaching, if followed, will help to make your happiness throughout your life, and the happiness of all about you. It means that you will check the laugh or the speech that might hurt; that you will remember the little likes and dislikes of those about you, and not rub them the wrong way. You must remember, too, to make inquiries for the old and suffering and unhappy. To live the second line of the verse, you must conquer selfishness and a quick or sulky temper. You must not be imagining that persons are slighting you, or are cold to you, if their mood is not always the same. The best-loved persons are those with sunny, broad natures, who love to trust their friends, who are not always keeping their eyes and minds on little niggling words and acts and fancies, but take a broad, healthy, noble point of view.

"What's amiss I'll try to mend" spells happiness for many, and even greater happiness can be gained and given by keeping faithfully to the last line. No more grumbling at "fate" or "life" or tiresome and unpleasant duties. No more complainings and sulkings over disappointments.

I think we should all paint that verse in purple and blue and gold letters, and frame it to hang in our bed-rooms where our first waking glance shall fall on it.

What is Nature? Art thou not the "Living Garment" of God? O Heavens, is it, in very deed, he than that ever speaks through thee; that lives and loves in thee, that lives and loves in me? Sweeter than dayspring to the shipwrecked in Nova Zembla; ah! like the mother's voice to her little child that strays bewildered, weeping, in unknown tumults; like soft streamings of celestial music to my too exasperated heart, came that evangel. The universe is not dead and demonical, a charnel-house with specters; but godlike, and my Father's. Thomas Carlyle.

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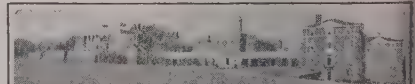
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"Where the Spirit of the Lord is there is liberty,' says the Apostle Paul—paraphrased by sturdy old William Burkitt as follows: "As if he had said: Christ is that quickening and life-giving Spirit who takes away the veil from our hearts; and where that Spirit, that all-glorious and all-powerful Spirit of the Lord is, there is liberty, there is clearness and no more veil; freedom from the yoke of the legal administration, a liberty and freedom from sin, a liberty unto righteousness, a freedom and readiness of spirit to do good, a liberty of address and approach to God, a liberty of speech in prayer before God.' Liberty! The thrill of a heavenly life in the word."

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